

CHAPTER - II

HISTORY

The history of Kodagu is to be divided into mythological, pre-historic and historic periods. The historic period is based on written evidences. Although the Puranas are considered as a written source, the inscriptions and other written documents are the more reliable records of the activities of the man. Hence this period is considered the historic period.

Organised administration was prevalent here since the time of the Ganga dynasty. We get a picture of some aspects of the activities of man earlier to this. But at that time human habitation was meagre. In the pre-historic period we come across stone-age sites related to the tribal people; and before the Christian era, one fails to draw a clear-cut picture of the economic, social and religious life of the few hundred or thousand people who lived entirely depending on hunting and agriculture.

Kodagu was ruled by the Gangas, Cholas, Hoysalas, Kongalvas, Changalvas and the Odeyars of Kodagu. Over 100 inscriptions belonging to the rulers of these dynasties have been discovered and the same have been published in *Epigraphia Carnatica* (Vol.1, 3rd edition). Some more inscriptions have been discovered by M.G. Nagaraj which are unpublished.

Besides this, *Rajendra Name* on the Rajas of Kodagu, palace documents in the district office of Madikeri, the *Hukumnamas* of Lingarajendra and memoirs of the contemporary officers and reports are worth noting sources for the study of the history of Kodagu.

The writings of Thornton, Moegling and Richter are to be referred. There are enough records on the history of Kodagu in the State Archives of Bangalore*, Madras and Bombay. Kodagu

* Shashidra Murthy H.P., "Records Relating to the Last Days of the Coorg Royal Family", *Kodagina Ithihasa Vichara Sankirana*, 1980, page 57-63

before the 10th century was not only a land of hills, but of very dense forests and was an inaccessible region. It was inhabited by the hilly (Betta) Kurubas, Jenu Kurubas, Yeravas, Kudiyas and other tribals, and more or less in the same period a well known group called as the Kodavas or the Coorgs and the Gauda people settled down here. The population of Kodagu perhaps was not more than 20 to 25 thousand during the time of the Ganga and the Chola rule. After Vijayanagar period a well organised political system was established. The population must have increased probably exceeding one lakh by the 18th century. The dethronement of the Kodagu Rajas saw the growth of coffee plantations, attracting labourers from outside. In due course, population increased, and towns multiplied. During the British rule, expansion of education and transportation facilities and improvement of roads ended the geographical isolation of Kodagu.

The works of Richter, Rice, I.M. Muttanna and D.N. Krishnaiah on the history of Kodagu are worth mentioning. D.N. Krishnaiah's contribution is a result of his deep study. Old stone tombs, herostones, inscriptions, forts, moats, temples, *basadis*, mosques, churches and *suggikattes* (harvest platforms) are some of the Archaeological sources.

A number of folksongs beginning with the collection *Pattolepalame* also serve as sources. Some of them are not yet collected and many that are collected are not published. The published works have been used here to outline the history.

Puranas

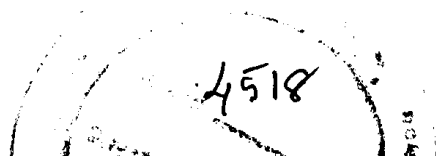
There are legendary and Puranic sources relating to Kodagu history. 'Kaverimahatmye' a canto in *Skandapurana* (11th to 14th chapter) contains certain legendary stories regarding Kodagu*. In ancient times Kodagu was known by various names such as Matsyadesha, Brahmadesha and Krodhadesha. According to these legends Brahma, the Creator of the universe, who was on pilgrimage, came to Kodagu. He performed penance under an *amalaka (nelli)* tree with one hundred branches and thereupon the place came to be called Brahmagiri and Kodagu came to be regarded as Brahma Kshetra. Brahma had a vision of Vishnu here.

Another legend has it that Chandravarma, son of Siddartha, the King of Matsyadesha had a vision of Goddess Parvathi who gifted him a kingdom. He had 11 sons from a non-Kshatriya princess. Parvathi called them as 'Ugras' and they came to be regarded as equal to the Kshatriyas. As Chandravarma originally came from Matsyadesha, the region came to be called as Matsyadesha.

Kodagu was also known as 'Krohdadesha'. According to another legend the eleven sons of Chandravarma married the princesses of Vidarbha. Their progeny multiplied and they took to agriculture in Kodagu. Like wild boars, they worked with their nails and the land they formed came to be called Krohdadesha. Such legends are found in 'Kaverimahatmye'.

* "Sri Skanda Purananathargatha Sri Kaveri Mahatmye", See *Sri Kaveri Vaibhava* (Kan.) Edited by Yadurkala M. Shankaranarayana Bhat, p. 383

* "Sri Skanda Purnanathargatha Sri Kaveri Mahatmye", See *Sri Kaveri Vaibhava* (Kan.) Edited by Yadurkala M. Shankaranarayana Bhat, p. 383



As narrated in 'Kaverimahatmye', Sage Kavera, the native of Brahmagiri adopted Lopamudra the daughter of Brahma. This adopted daughter called Kaveri married Sage Agastya. Kaveri had laid a condition that her husband should not leave her at any time. It so happened that Sage Agastya put his wife in his *kamandala* (water pot or pitcher) and went to take bath. Kaveri emerged out of this and started flowing in the form of a river at Talakaveri. She became conspicuous at Bhagamandala. Another version relates that Vishnumaya, the daughter of Brahma was fostered by Sage Kavera. She with the name Lopamudra, on the orders of Vishnu, became Agastya's wife as well as a river called as 'Kaveri'. Having heard that there was a great scarcity of water in the South, Sage Agastya together with his wife came to Brahmagiri at the foothills of the Sahyadri Mountain. As said earlier, Kaveri who was made to stay in a pitcher, started flowing like a river when the *kamandala* tumbled down. At Brahmagiri, Vishnu was being worshipped near an *amalaka* tree by Brahma. He had filled a conch with the holy water from the Viraja river of Kailasa. This holy water was poured into the flow of Kaveri. The river became doubly holy. Another version of this story is that a demon, Shurapadma, by his special powers checked rainfall. Thereby there was great commotion in the South and God Ganesha, on Indra's prayer, took the form of a crow and made the pitcher of Kavera Rishi to tumble and thus was responsible for the flow of the Kaveri (Cauvery).

It is very difficult to write the history with the help of these above said legendary sources. But the people of Kodagu consider the Cauvery as a holy river. They regard her as their mother and Talakaveri, Bhagamandala and Balamuri are their holy places. It is stated that once when Kodava ladies were engaged in sports in the river bed, the river at Balamuri changed her course rapidly. This resulted in reversing of the sarees those ladies wore and the folds came to the back. Even today the Kodava ladies wear sarees in that fashion, the *palav* being tied in the front with a knot on the shoulder.

PRE-HISTORIC PERIOD

The Pre-historic period in Kodagu is indicated by traces of the stone age settlement popularly known as 'Pandavara Pare', or Pandava's houses made of stone slabs or the dolemns seen in a number of places. The new stone age or settlements previous to that age are not to be seen here. These stone tombs were first discovered by Dr. Moegling in 1856 near the Alamanda house at Arameri in Virajpet tq. Col. Mackenzie found many such tombs in the western parts of Virajpet tq. Captain Cole excavated four underground tombs near Kushalnagar.*

At Andagove, Kodagarahalli, Molur, Balagod, Basavanahalli, Betur, Chikkabettageri, Chikkathur, Hosakote, Kudlur, Madapatna, Virupakshi, Nerugalale (all in Somvarpet tq.) and Aimangala and Thuchamageri (in Virajpet tq.) such stone chamber tombs are seen. Atop a hill called Moribetta there were more than 50 tombs of which many are still seen, but in other places they have either vanished or on the verge of destruction.

* Cole, "Memorandum on the Cromlex Found in Coorg", *Proceedings of the Asiatic Society*, 1869, pp: 54-59

Stone Chambers

These tombs are raised in the form of a chamber by erecting four stone slabs. Over these slabs one or two cap stone slabs are seen, and the tombs appear like residential places. One finds a circular window in one of the erected slabs. Sometimes such opening is to the east and in some to the north. Even the floor of the tomb is made of stone slabs. Perhaps these stone tombs contained bones of the dead as well as articles of daily use and through the opening the relatives of the dead must have been paying respect to, or worshipping the dead. These stone tombs were encircled by a rock fence. These circular fences vary in size. Dr. K.K. Subbaiah who made a special study of these tombs says that the rock fence measured from fourteen feet to forty feet in diameter (i.e. 4 to 12 mtrs.,*

A tomb surrounded by a rock fence containing a cist has been traced. At Kushalanagar, Cole discovered a tomb totally buried, measuring nine feet in length and five and half feet in width. This was surrounded by a circular structure measuring a diameter of forty seven feet. Such four tombs contained black and red pots, thick mud vessels, earthen plates and vessels like kettle to pour water. The last named contained spouts to pour water. Some had even three spouts. The tombs also contained human bones and one of them had a jaw with two teeth. Iron articles, vessels, containers, paddy husk and a vessel containing ragi grains were found in these burials.

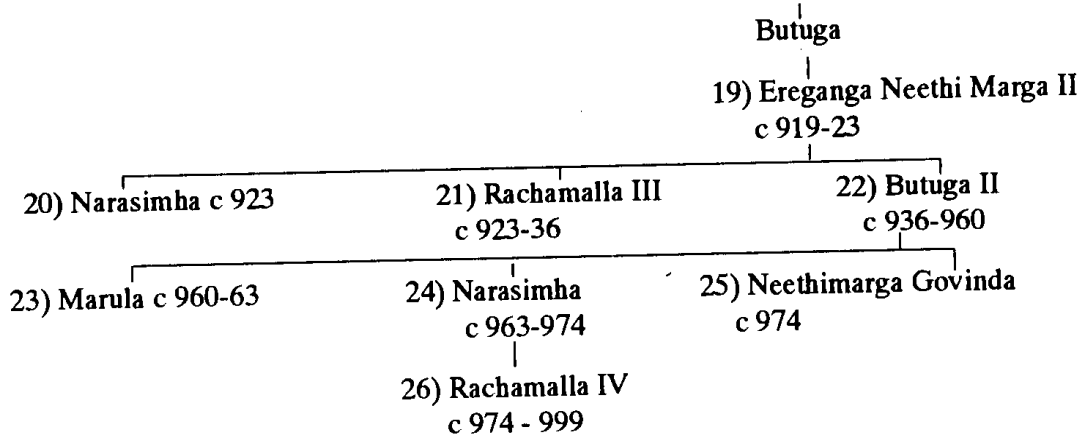
Koppa (near the bridge of Kushalnagar) on the right bank of the Cauvery had more than five hundred tombs, spread over an area of almost one km in length. They have been discovered by K.K. Subbaiah. Most of these today are covered by bushes and trees. In 1869 Cole had opened some seventeen of these tombs to examine. Col. Mackenzie had examined a dolmen containing two chambers with two openings. These chambers were roofed by one single stone slab measuring four meters in length and three meters in width and in thickness it was 16 to 18 cms. (Mackenzie, "On the Cromlex in Coorg", *Proceedings of the Asiatic Society of Bengal*, 1868). Many tombs of Kodagu contain iron javelins and arrows and handles of daggers were also seen. At Moribetta Cole discovered black and red pottery. The black pots appeared to be smooth. Some vessels had 3 or 4 legs. Tumblers, plates, jugs and small vessels have been discovered in abundance. Some of them are toy-like things and must have been prepared as symbolic offerings. Some of these appeared to be offerings to the dead. The pottery had no ornamentation. Six tube-like reddish cornelian beads have been unearthed. Five of these exhibit white carved strokes. A coin like ornament with a diameter of 3 cms. with a hole in the middle has been discovered. This is made out of copper with gold gilding. Here some vessels contained some ragi seeds.

Stone beads

Dr. K.K. Subbaiah who has made a special study on the megalithic period of Kodagu considers that many stone beads discovered are of the same size and regards that the artisans of those days were experts in their production techniques. Three types of cornelian beads have been discovered in Karnataka, and in Tamilnadu also such beads have been unearthed.

- The people of megalithic age in Kodagu were agriculturists and had knowledge of irrigation. According to K.K. Subbaiah they were practising agriculture at the foothill of the Moribetta. Even

* K.K. Subbaiah, *Archaeology of Coorg*, Mysore 1978



The earliest Ganga inscription is the Madikeri copper plate. It contains the reference of a donation of some lands in the present Mysore district area to a Jain *basti* of Talakad by Avineetha. This inscription is not related to Kodagu. But it contains reference to the Tagadas of Ganiganur which is identified as Ganagur in Kodagu by noted epigraphist Dr. B.R. Gopal. (An inscription dated 1001 A.D. contains - No.2 - also speaks of Ganagur). It is quite possible that this Ganagur is of Yelandur tq., and not the Ganagur in Kodagu.

An inscription discovered at Biliyur refers to the grant made by Rachamalla to Sarvanandi Bhatara, a Jaina sage in the year 888 (Inscription No.96). He caused the construction of a Jaina *basti* at Penne Kadanga and for its maintenance he donated Biliyur and other 12 villages; 72 people of Beddoregere and 8 '*okkalu*' have been referred to as witness to this grant. People's participation in the administration of this place is evident here. There is also reference to five Samanthas (feudatories) in the record. They may be petty princes of this region only. Another inscription of the same ruler from Kothur refers to an officer Yereyagavanda and his son whose name is not mentioned. On him the position (*patta*) was conferred (perhaps an honour) and land yielding good income was granted. At the end of the inscription it is called '*Yerayanganga Kalanadu*' and thereby it is to be considered as a herostone.

In an inscription at Peggur (Virajpet tq., No.98) of Rachamalla IV (974-999 A.D.), there is a reference to his brother Rakkasa Ganga, ruling at Peddoregere in Kodagu. It was during the rule of Rakkasa Ganga, a Jain Muni was gifted the village Peggaduru (modern Peggur) and Posavadaga for maintenance of a Jaina *basadi*. The record has the witness of 72 of the place and 8 '*okkalu*' of Beddoregere. There is also the reference of 5 Samanthas (Beddore or Peddore is the local name of the Lakshmana Theertha River but some place in the valley must have had the name Peddoregere). At Haradur, a 10th century herostone refers to Gangaraja Ereyappa. He is identified as Neethimarga II by Dr. Gopal. No other information regarding Ganga administration in the region is to be found. At Harohally the inscription dated 10th century A.D. refers to a grant of an *agrahara* to Ereyarasa by Teyalayya Jubu and whether the person who made this grant was a Ganga officer or not is not clear.

A donor by name Kongani Varma is mentioned and he could have been a member of the royal family. As he was present at the time of a grant it is possible he must have been an officer. The

stone inscriptions of the Gangas are of the post-9th century period. Thereby, there is no concrete evidence to show that the Gangas controlled the territory before that. The Madikeri copper plate does not originally belong to Kodagu. As said earlier, the area being scarcely populated and surrounded by dense forests there was no serious political activity to be evidenced; but by this time here and there, the Kodavas had settled. 'Malesasirvaru', the name appearing in inscriptions, is to be noted here. They are the representatives belonging to different tribes who had settled down in Kodagu is an established fact. There is also reference to five Samanthas. As per the evidence of inscriptions it is possible the Gangas might have ruled over some areas to Kiggattu Nadu (refers to Hudikeri area), Southern Kodagu and some regions in North Kodagu according to D.N. Krishnaiah.*

CHOLAS AND KONGALVAS

The Cholas conquered the area ruled by the Gangas, and the Kongalvas and the Changalvas ruled in Kodagu as representatives of the Cholas.

It was during the time of Chola ruler Rajaraja (985-1016) that the Cholas conquered Gangavadi. In the western part of Gangavadi were the Changalvas who were made their feudatories. The Kongalvas also ruled in Kodagu as feudatories of the Cholas. They must have ruled Kongalnadu 8000 during 9th century A.D. Some parts of the present Hassan district also belonged to this region. The Kongalva rule began during the time of Chola Rajaraja. According to an inscription at Malambi (Somvarpet taluk No. 65), in the fight that took place between the Cholas and the Gangas at Hanasoge, Manija the hero, exhibited courage and the Cholas enthroned him and gave him Malavvi (Malambi) with the title 'Kshatriya Shikhamani Kongalva' bestowed on him. The war at Hanasoge took place in 1004 A.D. According to B.R. Gopal, this date marks the beginning of this dynasty. He also believes that the area was the region of Elusavira (7000) Seeme (Division) of Kodagu.

With the discovery of 12 Changalva inscription in Kodagu (Nos. 48, 49, 53, 65, 67, 68, 69, 70, 72, 73, 81 and 87) Dr. Gopal identifies the Kongalva Kings like this: 1) Rajendrachola Kongalva (1026), 2) His son Rajadhiraja, 3) Rajadhiraja's son Rajendra Chola II (1058), 4) Rajendra Chola II's son Rajadhiraja II, 5) His son Rajendra Prithvi Kongalva (1070, 1077 & 1079) and 6) Veerachola Kongalva (1175). What was the relationship between the last prince and others is not known. Whether Manija as referred to by the Malambi inscription was the other name of Rajendra Chola Kongalva or he was the father of Rajendra is not clear. There is a reference to Kannamangala and the Nallur Gowdas. In other inscriptions found elsewhere we come across names like Badiva and Kadava of the Kongalva family. But whether they belonged to the same dynasty or referred to one single individual is not known. On behalf of the Cholas, Rajendra Kongalva fought against the Hoysala Nripakama and was victorious. Pochabbe, the queen of Rajendra Kongalva II (the grandson of Rajendra Kongalva I) caused the construction of the Parswanatha *basadi* at Mullur (Inscription No. 68). Rajadhiraja Kongalva II granted Haruvanahalli and Arakanahalli (1059 A.D., No. 72) to the *basadi* at Mullur constructed by his father Rajendra. This grant was donated and handed over by his mother Pochabbarasi.

* D.N. Krishnaiah, *Kodagina Ithihasa* (Kan), pp.37-38

Rajadhiraja for the merit of his mother Pochabbarasi, caused the construction of Chandranatha Basadi at Mullur (No. 75). Thus it is clear that the Kongalvas belong to the Jaina faith. Some of the inscriptions of the same period confirm this factor. The inscriptions (Nos. 68 and 69) of Mullur relate to the gift made by Pochabbarasi to Gunasena, a Jaina monk. Mullur rich in inscriptions and monuments appears to be the capital place of the kingdom. Rajadhiraja II granted 50 *khanduga* of wetland from Suligodu village to Virasiddeswara temple at Hosahalli in 1079 A.D. (No. 48, Somvarpet taluk). This Sulligodu is in Arakalgud taluk, forming a part of the Kongalva territory. Another inscription relates to the grant of 10 *khanduga* land to the same temple (No. 49). The Mullur inscription dated 1077 A.D. tells the name of the king's wife as Padumaladevi. He caused the construction of *basadi* at Somwarahalli in Arakalgud taluk. An undated inscription at Mullur but belonging to the 11th century A.D. speaks of the rule of Prithivi Kongalva (No. 73). This is no other than Rajendra Kongalva as substantiated by other sources. He was a vassal of Chalukya Vikramaditya VI and had the title Tribhuvanamalla. There was a fight between Rajendra Kongalva and the Changalvas at Saligrama in Mysore district. Another damaged inscription at Ganaguru belonging to 11th century A.D. makes reference to Tribhuvanamalla Vira Chola Kongalva (No. 53). This inscription names the administrative division as "..... kunadu Seventy". Which is this territory is not clear. It is possible that this is Gundadanu. When Hoysala Vishnuvardhana came into prominence, his general Punisa defeated the Kongalvas. Kongalva Princess Chandala was married to Vishnuvardhana. Whose daughter this Kongalva Princess was, is difficult to make out.

Certain concessions in taxes were made in Mullanadu-70 during the rule of Virachola Kongalva according to Nandigunda inscription (No. 87) dated 1175 A.D. This concession has been made here in the name of Padumaladevi and Somaladevi, the queen and daughter of Hoysala Viraballala II. Padumaladevi appears to be the daughter of a Kongalva prince. There is no doubt that Kongalvas were the vassals of the Hoysalas. There is no reference to the Kongalvas after this inscription. This kingdom might have merged into that of the Changalvas. Mullur their capital has four *basadis* which are their contribution. Their kingdom formed the area of northern part of Kodagu together with some parts of Hassan and Mysore districts.

No Chola inscriptions are found in Kodagu. The Cholas wielded their sway over Kodagu through the Kongalvas and the Changalvas during the rule of Rajaraja (985-1016), Rajendra I (1016-44), Rajadhiraja I (1044-54) and Rajendra II (1054-64). There are some who identify the influence of Chola architecture on the temple of Bhagamandala. Cholanda is a family name of the Kodavas, described as reminiscent of Chola rule.

CHANGALVAS

Changanadu, forming Piriya-pattana, Hunsur and Krishnarajapura taluks of Mysore and Somvarpet taluk of Kodagu was the region ruled by the Changalvas. There are seven inscriptions discovered in Kodagu (Ins. Nos. in chronological order : 35, 36, 50, 51, 60, 80 and 91). With the exception of No. 35, which belongs to the 16th century, all other inscriptions belong to the Changalvas of ancient period. The ancient (or early) Changalvas ruled over Kodagu upto 1300 A.D. Between 1300 to 1500, they disappeared from the political arena and no inscriptions are found till 1503-1504 A.D. when they raised their head in Mysore district. During this period, in

Kodagu, their inscription is only seen at Cherala Srimangala (Somvarpet taluk no. 35). Their rule in Kodagu was not of much importance then as the Haleri rulers had established their hold. There was some kind of blood relationship between the Haleri family and the Changalvas. When Kanthirava Narasaraja of Mysore conquered Piriya-pattana, their rule ended. The Haleri rulers conquered the Changalva territory surrounding Nanjarayapattana on the Kodagu border.

The Changalvas call themselves as the Yadavas and as belonging to the Lunar dynasty. The Cholas appointed them as *mandalikas* or vassals in Changanadu. Beginning their rule in the 11th century A.D. from Hanasoge surroundings (Hunsur taluk), their area extended upto Somvarpet. In the 13th century their kingdom merged with the kingdom of the Hoysalas. The later Changalvas ruled from 1504 to 1648.

The first ruler of this dynasty was Rajendrachola Changalva (11th century) according to an inscription of the Chikkahanasoge Basadi. There is also an inscription belonging to Virarajendra Nannichangalva written below the earlier record. Perhaps he must have completed the *basadi*. The inscription dated 1091 with the name Changalvadeva is the first dated inscription. In some inscriptions of Piriya-pattana there are references to Kullotunga Udayaditya or Odeyaditya Changalva. Possibly their capital was Chikkahanasoge. They had no influence in Kodagu. Boppadeva was the next ruler. Due to Hoysala pressure, this dynasty must have moved towards the west and entered Kodagu. In the Joganahalli inscription there is a reference to Vishnuvardhana and the Changalvas in a fight. The Mudugere inscription in Hassan taluk (1155) mentions that Bokimayya, the Hoysala commander had defeated the Changalvas much earlier. Tribhuvana Changalva taking advantage of Hoysala-Chalukya conflict, must have posed himself as the vassal of the Chalukya to strengthen his position. Tribhuvana Malla might have been his name or title, and it was assumed to demonstrate his loyalty to Tribhuvana Malla or Chalukya Emperor Vikramadhitya VI. The Changalvas were the vassals of Cholas upto Kullotunga Chola. The change of loyalty must have taken place when the Cholas were driven out by the Hoysalas from Karnataka. There is reference to Tribhuvana Malla in Gargandur inscription. The Changalvas must have shifted their capital to Palpare in Kodagu (near Balele) from Mysore district. In the Kamalapur inscription it is said that Hoysala general Bettarasanayaka raided Palpare (Virajpet taluk) and killed Changalva Mahadeva. The incident is also stated in a Nagamangala inscription dated 1145 A.D. The next ruler Changalva King Pemma Virarasa reached Palpare with the help of all 'Kodagas', the inscription of 1174 states. The word 'Kodaga' has been mentioned for the first time in this inscription. The Raja's name 'Pemma' is even today the common name among the Kodavas. It is possible that by then the Changalva family must have settled down in Kodagu for the earlier 2 or 3 generations or Pemma must have been born to a woman of Kodava origin. The Siraha inscription relates the rule of Hoysala Ballala in 1175 A.D. It is difficult to say whether the Changalvas were subordinates of the Hoysalas or Changalva rule was confined to a limited area in Kodagu. There are number of statements in Hoysala inscriptions about the defeat of Changalva princes. In a Banavasi inscription dated 1171 A.D., Changalva ruler is described as subjected to imprisonment. Hunsur inscription dated 1186-87 refers to Pemma Virarasa. There is no inscrip-tional evidence after this to prove that the Changalva Kingdom was extended in the Mysore district limits.

The next Changalva ruler, according to B.R. Gopal, was Munivaraditya. A person of this name lived during the 13th century has been proved by the inscription discovered at Herur, Somvarpet taluk (No. 36) and Ulugali (Suntikoppa, No. 95). There is reference to Changalva rule in the first inscription but not in the second. It is not certain whether Munivaraditya was a Changalva. But it has a reference to 'Munivaraditya Nadu' and the person has been called Mahamandaleswara and Munivaraditya Gokuladevarasa. He was subordinate to the Changalvas and the territory he ruled came to be called as 'Munivaraditya Nadu'. In the first inscription there is reference to Pattanaswamy (probably of Herur). During that time Herur Mudageri was a trade centre (it is possible that the same place was also the capital of Munivaraditya Nadu). The two inscriptions are the herostones and a conflict with the Hoysalas must have continued. According to Rice, Munivaraditya was a vassal of the Changalvas and not a Kongalva ruler. In the Kampalapura inscription of 1174 A.D., the name of Kuruche Udayadityadeva is worth noting, described as in the company of all the Kodavas who fought against the Hoysalas. Kuruche is Kuruchi village.

In the beginning of the 13th century Srirangapatna became the capital of this dynasty. This place has been identified as Maldare in Virajpet taluk by M.G. Nagaraja.* The inscription confirms that Somadeva and Boppadeva belonging to this dynasty met Hoysala Someswara at Ramanthapur in Hassan district in 1245 and they were vassals of the Hoysalas. The inscription mentions Srirangapattana as their capital. It is also said they donated the village Mavanoor on the banks of the Cauveri to god Ramanatha with the permission of Someswara. By this time the Kongalvas were on the verge of decline and their territory passed into the hands of the Changalvas.

Two inscriptions on the herostones at Gonimarur (Somvarpet taluk) record the accession of Mallideva and his son Harihara as joint rulers in 1250. It is not definite between whom the fight mentioned in the herostones took place. The rule of Harihara after his father's death is vouched by two inscriptions in Kodagu. One of this is dated 1296, also a herostone. He has been called as Hariharadeva Choladeva. On his Mullur fort there was an attack by the people of the Nadus of Belahu, Goddumbady, Munivaraditya, Niditha, Menasa etc. In this attack the death of one Malleya has been noted. In memory of his sacrifice, the 300 of Mullur donated land as *veerasese*. This is evident from the inscription (No.80) found at Mullur itself. Harihara mentioned in a record from Chaudlu (No.59) appears to be the same prince. In the latter, there is a reference to recognition of the right of inheritance of a daughter to her mother's property.

The 13th century Ganaganur inscription (No.52; appears to be of the Changalvas) also speaks about the rights of women over property in the absence of male descendants. In the same inscription there is a reference to offices like Mahapradhana, Padiyara and Heggade. After 1300 A.D., for two centuries the Changalvas disappeared from the scene. In the details given in the records of the Later Changalvas, who came to power after 1500, there is no evidence to show that they were connected with the previous dynasty, not having similarity even in individual names.

LATER CHANGALVAS

From the inscription of Hiremodali (Piriyapatna taluk) dated 1503-04, there is some information about Mahadeva Changalva, brother of King Nanjaraja. Mahadeva perhaps did not

* Nagaraja M.G., "Kodagu Srirangapattana: Ondu Shodhane" (Kan.) Ithihasa Darshana, Vol. 5, p. 108

rule and his brother Nanjaraja was the ruler. The inscription speaks of Mahadeva and Nanjaraja as the sons of Piriya. Although it makes mention of Naga, Ranga and other ancestors, there are no details on the dynasty dating back till 1300 when Harihara was the ruler. Whether the Chandalvas ruled at all for these 200 years (1300 to 1500) is a question. Perhaps the Chandalvas who became Veerashaivas were the devotees of Annadani Mallikarjuna of Srigeri or Bettadapura (Piriyapatna taluk). Nanjaraja calls himself as great vassal 'Mahamandaleswara'. He established his capital at Nanjarajapatna (Nanjarayapatna) in Kodagu. In *Rajendra Name* it is said that this place was founded by the rulers of Kodagu. But the statement is wrong. Nanjaraja's successor was Nanjunda according to inscriptions of Mysore district. Srikantha's (son of Nanjunda) inscription has been discovered at Cheralasrimangala (dated 1544, No.35). Srikantha's successor was Veeradeva. He had aliases like Nanjaraja II and Channaiah. His brother Piriayaraja succeeded him (1586-1607). He extended the town Singapattana in Mysore district and he named it as Piriypattana (1590; present Piriypattana). Two inscriptions dated 1598 and 1600 discovered at Piriypattana taluk relate the rule of Rudragana another son of Srikantha. The Ganaganur inscription of Rudragana dated 1597 speaks of Nanjarayapatna as his capital and records a land grant with a view to secure a place for the forefathers in Kailasa. That the Chandalvas were the vassals of Vijayanagar is clear from the inscription of Malalavadi dated 1607 A.D. The next ruler was Veerapparaja. He was the son of Veeradeva, brother of Rudragana. He calls himself as ruler of Nanjarajapatna kingdom in an inscription of Piriypattana dated 1612 A.D. There is also another inscription dated 1620. These are donative inscriptions to Veerashaiva Mathas. The inscription of Chikkahanasoge dated 1638 is the last one and it relates the donation granted to God Mallikarjuna of Bettadapura. The dynasty came to an end in 1645 when Kanthirava Narasaraja Wodeyar of Mysore conquered Piriypattana. During the same period, the Chandalva territory of Somvarpet, the area to the west of the Cauvery (Suntikoppa and its vicinity) came under the control of the Rajas of Kodagu. According to a legend, Viraraja's aged father Nanjaraja (Nanjunda Raja ?) stayed in Nanjarayapatna after retirement. Having lost his son who died after his capture, he handed over all the territories on the left bank of the Cauvery to the Haleri dynasty. After his death, the Haleri Raja in memory of him, constructed the Nanjundeswara temple at Nanjarayapatna. This statement is based on *Rajendra Name**. There is no truth in these statements. According to *Rajendra Name*, a palace was built to Nanjunda Arasa at Holesalalli and the place was named as Nanjarajapatna. But the inscriptions testify to the fact that Nanjarajapatna had been the Chandalva capital from much earlier times. (For example Ganaganur inscription-No.57, dated 1597 A.D.). Thereby it is difficult to believe that the Kodagu Raja built Nanjarayapatna. *Rajendra Name* also makes a wrong statement that Chikkadevaraja came from Mysore to conquer Piriypatna. It was Kanthirava Narasaraja who conquered Piriypatna. *Rajendra Name* also makes a statement that as bodyguards to the old Chandalva King, the Kodagu Raja had engaged 700 men. Further it adds, that as per the wishes of Nanjundaraja the Kodagu Rajas constructed temples dedicated to Veerabhadra and Nanjundeswara. Thereafter when Nanjunda died, as per his wish, Doddaveerappa Odeya of Kodagu caused a tomb in front of the temple to be raised and a stone wall erected round the temple and on the tomb was installed the image Basava. One can see the Nanjundeswara temple and on its opposite side is the Basavanna Mantapa and the Veerabhadra temple in Nanjarayapatna was

* *Kodagu Samsthanada Rajendra Name*, ed: Krishnaiah, D.N. and Subbaraya, M.S., Mysore 1957, p.5

already there. There is a reference in *Rajendra Name* that the Haleri Rajas and the Changalvas were blood relations. No other details are available. They must have been related but it is difficult to say that they belonged to the same dynasty.

The Changalva kingdom spread over the territory of Somwarpet taluk and also over the Piriapatna taluk (on both the banks of the Cauvery). They patronised Kannada poets such as Nanjunda, Mangarasa and Devappa. The statue of a ruler of this dynasty standing as a devotee with folded hands is in the Mallikarjuna temple at Bettadapura.

HOYSALAS

The Hoysalas had made their influence felt in the region even before they freed Gangavadi from the Cholas. Thus by the beginning of the 11th century A.D. when the Kongalvas were consolidating their position with the support of the Cholas, the Hoysalas attacked them. In an inscription dated 1022, Prithvi Kongalva declares that he had a confrontation with the Hoysalas. The Honnur inscription dated 1026 (Arakalagud taluk) describes that he defeated Hoysala Nripakama at Manni. The Hoysalas fought against the Kongalvas and the Changalvas because they were the vassals of the Cholas. During the time of Nripakama (1000-45) his son Vinayaditya (1045-1098) and his grandson Ereyanga (1098-1100), the Hoysalas had no authority over Kodagu. Ballala I, son of Ereyanga (1100-08) also had no influence in Kodagu. But the Kongalvas and the Changalvas were defeated by Vishnuvardhana (1108-1152). But there is no inscription of Vishnuvardhana in Kodagu. As said earlier, Vishnuvardhana made not only the Kongalvas his vassals but also married Chandaladevi, a Kongalva princess. Perhaps this took place in 1115 A.D. For the victory of the Hoysalas against the Kongalvas and the Changalvas, Vishnuvardhana's general Punisamayya was responsible. The Changalvas and the Kongalvas were subordinates to the Hoysalas for nearly 3 to 4 decades. In an inscription from Nagamangala taluk (1145) there is a reference to a Changalva ruler described as killed by Hoysala Crown Prince (Yuvaraja) Veeranarasimha. But the name of the ruler is not known. An inscription dated 1155 A.D. relates that Hoysala general Bokimayya conquered the Changalva territory. Thereby the Changalvas were forced to shift their capital to Palpare in the west. Later, during the time of Narasimha (1152 to 1173), son of Vishnuvardhana, Hoysala rule was weakened and Veeraballala, son of Narasimha rebelled against his father. Ballala was supported by the Changalvas and the Kongalvas according to Hoysala inscriptions. During the last year of the reign of Narasimha, the Changalvas were defeated in 1169 by general Govideva of Huliyaaru and in 1171 by general Kadamba Sovideva and others. After ascending the throne Veeraballala led an expedition against the Changalvas and Hoysala general Bettarasa conquered Palpare by killing Changalva Mahadeva. Even though Palpare was re-conquered by the Changalva King Pemma Veerarasa, they were not free from Hoysala subordination. In the Handigunda inscription of the Kongalvas dated 1175, there is a reference to Veerachola Kongalva together with 'mother Padumaladevi' and her daughter Somaladevi. The former is identified as Ballala's queen and the latter, Ballala's daughter. This inscription informs us about certain tax concessions extended by these ladies to 70 representatives of Mullu Nadu. Viraballala's Siraha (Siripura) inscription mentions a subordinate officer at Bilahu (Bilaha) as well as some gifts made to the Mallikarjuna temple at Siraha. The inscription discovered at Heggadahalli in Somwarpet taluk also belongs to Viraballala's time. In short, Ballala

II ended the rule of the Kongalvas. Ballala II gave more territories in Kodagu to the Changalvas and retained some with himself. Although in Kodagu no Hoysala inscription has been found for a number of decades, that the Changalvas remained as the vassals of the Hoysalas has been confirmed by the inscriptions. During the time of Someswara, Changalva Somadeva and Boppadeva by meeting Hoysala Someswara (1235-1254) at Ramanathapura made certain gifts to the Ramanathapura temple. The inscription speaks of the gifts.

Two herostones in Kodagu, belonging to the time of Narasimha III, son of Someswara have been discovered, and one is dated 1255 and another 1285. The herostones are discovered at Nidtha. There are two herostones of the Changalvas at Gonimarur, but it is not known against whom the Changalvas fought. It is possible that Changalva Mallideva and Harihara must have resisted the Hoysalas. The Hoysalas must have sent their forces. The herostones were erected in memory of those who were killed. But in about 1300, during the time of Ballala III (1292-1343) the Changalva rule came to an end and with this the whole of Kodagu came under the control of the Hoysalas. The period between 1296 (No.90) from the time of Changalva Hariharadeva till 1390 (No.75; of Vijayanagara Emperor Harihara II), more or less a period of one century is a dark period in respect of the history of Kodagu. There is not a single inscription or any other source to know the political history of Kodagu. With the decline of the Hoysalas, by about 1340, Kodagu must have come under the control of Vijayanagara. As noted earlier there is no documentary evidence to prove the existence of the Changalvas before 1503-04. Madhava Dandanayaka, the officer of Ballala III must have exercised his control over Kodagu from Terakanambi. Madhava, the head of 14 Nadus was the son of general Perumale. He has been also called Rahutaraya and Madappa Dandanayaka. There are a number of inscriptions belonging to him in Gundlupet taluk. Originally he was from Hemmaragala (Nanajangal taluk).

There is no direct trace of Hoysala rule in Kodagu. Gunasenapandita, a Jaina monk and the teacher of Echaladevi, the queen of Hoysala Ereyanga (Vishnuvardhana's father) must have lived and died in Mullur (Inscription No.71 and 83). He was the teacher of Hoysala Vinayaditya. There is a reference to the construction of Jaina *basadi* at Tatangi during the 12th century. The inscriptions testifying this have been discovered at Anjanagiri-Bettageri. They are on the pedestal of the images. (These images are seen in the Museum of Madikeri). Tatangi was 5 km away from Anjanagiri-Bettageri and was on the bank of the river Harangi. The *basadi* was destroyed by floods. (Reference to Tatangi town is seen in a 12th century inscription). The Virabhadra temple at Nanjarayapatna, although in ruins, is the only example of Hoysala style of architecture in the district. (In *Rajendra Name* it is said that this was built by the Rajas of Kodagu; they might have renovated the temple).

Bodharupa Bhagavar

There is a reference to a person called Bodharupa Bhagavar in two inscriptions of mixed script (Tamil, Vatteluttu and Tulu) and in mixed languages (Sanskrit, Tamil and Malayalam) discovered at Bhagamandala and Palur. In one of the inscriptions, there is a name of the administrator called Melpundi Kunniyarasa. According to Rice this inscription belongs to 14th century and Bodharupa Bhagavar belongs to Maharajadurga (Hassan district). But those who have done further studies in

this regard consider the records as of the 11th century and not of the 14th century on the basis of coins mentioned therein (*Kalanju, Kana*). They argue that Bodharupa Bhagavar was not a ruler and must have been a religious man or a temple officer. Kunniyarasa according to them was of the Kongalva dynasty. These opinions are worth noting*. It is possible that Kunniyarasa was a vassal of the Kongalvas. Nothing more can be said on it. According to D.N. Krishnaiah he was a Keralite (from Malabar) and a ruler who had the position in the western part. Kunni is a Malayalam name. Gifts were made to the Bhagandeswara (Bhagamandala) and Mahalingeswara (Palur) temples.

The unique inscription discovered at Yadur dated 1095 A.D. refers to Duddarasa who has been described as of the Kadamba branch of Hassan district. But Dr. B.R. Gopal on the basis of the titles in the inscriptions such as "Tripuradhiswara", "Balindra Kulakamala Martanda" and "Baliyara Bhima" has identified that he belonged to the Bana Dynasty. Duddarasa was the son of Pitteyarasa and Junjaladevi. He was administering Sahantha Nadu and Pakumvadi according the inscriptions. When he died his brother Junjarasa made gifts in his memory. But it is not clear from where this dynasty was ruling. It is also not clear whether they were subordinates of the Cholas or the Hoysalas. Their territory was in the Kongalva Kingdom; whether their capital was Yadur is not clear. It is also not known whether Molate was the earlier name of Yadur (Molate, Molateyabeedu). According to an inscription dated 1171 the Hoysala Army attacked Molate or Molatebeedu which was in the Kongalva Kingdom. It is possible in that case to believe that Banas were ruling in Molate and were the vassals of the Kongalvas. It is to be examined whether Duddarasa, the Bana King died (1095) in a battle.

VIJAYANAGAR PERIOD

The Nayaks of Belur (Balam, Manzarabad) who were the vassals of Vijayanagara were also ruling in some parts of Kodagu, and this is made known by three inscriptions. As noted earlier, some parts of Kodagu were ruled by the Changalvas after the 15th century and some other parts were ruled by the Keladi rulers. The local accounts describe that the Basaveswara temple at Kodlipet was built by Keladi Shivappa Nayaka. This has been proved by the Gandabherunda motif on the lintel of the door frame. Shivappa Nayaka and two or three of his successors must have controlled some territories in Hassan district. Later, the Wodeyars of Kodagu had sway over the region.

When Vijayanagara rule began, the Hoysala vassals in the vicinity of the Mysore district shifted their loyalty easily to Vijayanagara. When Hoysala power declined, the Harihara Brothers of the Sangama Dynasty began to exercise power. But this did not appear like a great revolution in that area. Somadandanayaka who built Somanathapura temple was the brother-in-law of Hoysala Viraballala III. Madhavadandanayaka of Haradanahalli (Mysore district) was the officer of Ballala III according to an inscription dated 1340 (Chamarajanagar taluk; No.273). The same general Madhava during the time of Vijayanagar caused the construction of a dam between Talakadu and Hemmige. This is known by another inscription. He also renovated the Vaidyeshwara temple at Talakadu. Later two inscriptions, dated 1363 and 1368 at Haradanahalli (Chamarajanagar taluk)

* Meenakhsi, "Kodagina Eradu Apurva Shasanagalu", Ithihasa Darshana, Vol. No. 4, 1988

mention the presence of Basavadandanayaka, the general of Bukka in this area. Further eastwards, the inscriptions of Kamgeri (Kollegala taluk of 1354) and Mamballi (Yelandur taluk of 1359, No.6) refer to the administration of Kampanna, son of Bukkaraja. But Kampanna was not present in this region, though this area was subjected to him.

The inscriptions are very clear about Kumara Nanjanna son of Kampanna as administrative officer in Gundlupet taluk between 1369 and 1380. Perumaladandanayaka the officer of Hoysala Ballala III, his son Madhavadandanayaka and his son Ketayadanadanayaka and his successor Singeya (1338) were all ruling from Terakanambi and these records called this area as Kudugunadu (Kodagu). Probably some part of Kodagu which was once under the possession of the Hoysalas must have come under the domain of Vijayanagar. The first inscription of Vijayanagar period has been discovered at Mullur. In the inscription dated 1390 A.D. there is a reference to Harihara II. At Mullur, Bahubali, a Jain monk renovated the Parshwanath Basadi built by a Kongalva ruler. The inscription mentions that Emperor Harihara II renamed Karagodu village as Annangapura and gifted it. The person responsible for this gift was an officer called Gundappa Dandanayaka. He had entrusted Mullunadu to Gonkaraddi Nayaka. Other than this, there are no inscriptions of Vijayanagara in Kodagu. But there is no doubt that in the 14th century itself, Vijayanagar had some hold on Kodagu and later, through its vassals it exercised authority. It has been noted earlier that the Changalvas rule over Kodagu as vassals of Vijayanagara. In Northern Kodagu, the Belur (Balam) Nayakas ruled for some time.

In the later half of the 16th century, when Wodeyars of Kodagu were ruling Southern and Western parts of Kodagu. The Changalvas ruled in Eastern parts of Kodagu and Mysore district from Nanjarayapatna. D.N. Krishnaiah marks the administrative boundaries of Belur Nayakas as ruling over Bilaha, Nidtha and Kodlipet Hoblis of Somvarpet taluk. Their capital was Aigoor in Hassan district.

Nayakas of Balam

The founder of the dynasty of Balam or Belur or Manzarabad Nayakas was Singappanayaka. Towards the end of 14th century he received a settlement (*palya*) from Vijayanagar Kings. According to an inscription Yera Krishnappanayaka (1524-66), a servant (who was the betel box bearer) of Krishnadevaraya received this fief from him. On the basis of inscriptions discovered in Hassan district, Louis Rice makes a list of the next rulers of Balam as this: Venkatadri Nayak (1566-1584), Krishnappa Nayak (1588-1625), Venkatadri Nayak (1524-1643), Krishnappa Nayak (1643-1654), Venkatadri Nayak (1655-1670), Krishnappa Nayak (1685-1692), Venkatadri Nayak (1705-1751), Krishnappa Nayak (1755-1794), and Venkatadri Nayak (1794-1799). (*Epigraphia Carnatica*, Vol.V, 1902, p. 33).

With the decline of Vijayanagar, the Keladi Nayakas came into prominence, and the Belur Palegars were sandwiched with the pressure of Mysore Wodeyars and Keladi Nayakas. The territory called Elusavira (7000) Seeme (Division) now in the Northern Kodagu was under their control. Their rule in parts of Kodagu has been vouched by three inscriptions (28, 94 and 66). An inscription of Kattapura dated 1693 (Somvarpet taluk) relates the gift of Kattapura and Hiruvanahalli by Krishnappa Nayaka to one Brahmin Yogappaiah. In the same way, an inscription

at Mudaravalli (Somvarpet taluk) of the 18th century says that Belur Krishnappa Nayaka granted Mudaravalli village as gift to a sage Kaivalya (No.94). The inscription discovered at Malambi (Somvarpet taluk, No.66), there is a reference to grant of 12 Varahas as annual income (revenue from land) to Ramegowda of Malambi during the year 1756 by Krishnappa Nayaka. Other than this, the inscriptions do not bring out any administrative details on the rule of Belur Nayakas in Kodagu. Later, in 1700 the region came under the rule of the Rajas of Kodagu. Thus the rule of Belur Nayakas in Kodagu ended.

The Nayaka Period

However, when Vijayanagar kings began to rule there were a number of petty Palegars or Chieftains in Kodagu. The situation was similar as in Dakshina Kannada (Some Maganes or Hoblis formed a group headed by a Palegar). The Kodagu historians call this as the Period of Administration of the Nayakas. Achchu Nayak, a Palegar is known to be administering Kiggattunadu or Hudikeri. The earlier and later history of this dynasty is not known. In Tavunadu, on the edge of Western Kodagu (Bhagamandala area) there is a mention of a Nayaka called Karnembahu. In Beppunadu (Arameri region), there was the royal family and its rule continued right upto the time of Doddaviraraja. As per the statement of Ferishta, the historian who has written in Persian language from Bijapur, during this period Kodagu was subjected to the rule of different Nayakas. Later the Rajas of Kodagu ended the domination of all Nayakas. In Bavali of Kadiyattu Nadu there was a princeling called Kollakongi Nayaka. According to D.N. Krishnaiah there is a legendary story that in Kiggattunadu, prior to Achchunayaka there were rulers of Kaibili family administering from Tavalageri, the Machangala family was administering Hattugattu Nadu and Mukkatira family ruling from Mattur. The folk songs are the only source for these statements and there are no other documents. All the above said families belong to the Kodava community*. There are no other documents to support these statements.

WODEYARS OF KODAGU

With the fall of Vijayanagar in 1565, Ramaraya's brother Aliya Tirumala shifted the capital to Penukonda. Since then the Empire's control over the Karnataka area became rather loose. Even earlier to this, during the last days of the Sangama dynasty, owing to weak rulers, there were rebellions in Dakshina Kannada, Ummathur in Mysore district and other places. But during the time of Krishnadevaraya 1509-1529, efforts were made to subdue these areas. During 1510-1512 Krishnadevaraya sent a force to Dakshina Kannada. Later, when disorder continued in these areas, Vijayanagar entrusted Dakshina Kannada and Malnad areas to the control of Keladi Nayakas. The Keladi and the Mysore Kingdoms during later centuries became powerful and involved themselves in a continuous struggle to conquer Kodagu. As Kodagu was a hilly territory, with ups and downs of the Western Ghats and enjoying the natural protection of the Hemavathi and the Cauvery rivers, it was not possible for others to subdue the region. It was under these circumstances that the Wodeyars of Kodagu built a small but powerful kingdom. Though Wodeyars of Mysore were able to supplant the Changalvas who were ruling over parts of Kodagu and occupied Piriapatna, they did not succeed in conquering Kodagu. Haider Ali brought Kodagu under his control. Later on

* *Kodagina Itihasa*, pp: 87-88

Doddaveerarajendra became independent and with the help of the British retained his freedom. It was not possible for Tipu to subjugate Kodagu again. Doddaveerarajendra of Kodagu helped the English in their wars with Tipu.

There are 12 or 13 rulers in this dynasty of the Wodeyars of Kodagu. Their rule lasted from 1600 to 1834. Kodagu attained a separate identity because of these rulers. The Kodagu Kingdom included the territory namely present Kodagu and the Sullya area of Dakshina Kannada district and also some parts of Puttur taluk and adjoining areas. Kodagu in area or population was a very small kingdom. During the time of the Kodagu rulers, the population did not exceed one lakh. It lacked transportation and communication facilities. As a result, human habitation was also scarce. The Kodava people though uneducated, were brave and had engaged themselves in agriculture; they formed a prominent wing of the Kodagu army. Other than them, the tribals such as the Kudiyas, Yeravas, Mullukurubas, and Kannada-speaking Gowdas were also in the army of Kodagu. There were enough migrants to Kodagu from Dakshina Kannada, Hassan and Mysore districts and also from Kerala. The people did not come in large numbers from outside and settle down during the time of the Wodeyars as it was infested with malaria and had extreme climatic conditions. During the time of Tipu, thousands of Kodavas were imprisoned and deported to Srirangapattana. Some of them returned to Kodagu. The present Jamma Mapille people were one such group which returned to Kodagu. But their number is very small when compared to those who were taken out. Later Doddaveerarajendra attempted to bring people by force from Dakshina Kannada to habitate his realm. But those who came did not exceed a few thousands in number. During the rule of Lingarajendra and Chikkaveerarajendra their subjects were forbidden from leaving their territory. As such many of these immigrants remained in Kodagu. Paddy fields being rich and the forests products such as cardamom, pepper, cinnamon and other spices, sandalwood and medicinal herbs collected by peasants and the tribals being purchased by the palace at a reasonable price, the peasants and hilly tribes did not find it difficult to make a living. Those serving in the army were basically agriculturists. When the Jamma lands were granted, the donees also received agrestic slaves. Thus there was no impediment to agriculture. Moreover the Jamma lands were owned by the joint family and those who went to attend government work from each family did it by turns and batches. There was no need for all members of a family to attend state work simultaneously. A share in the spoils or loot during the war was also received by the soldiers. Thus there were no obstacles to the prosperity of the agriculturist families.

On the history of the Wodeyars of Kodagu both within and outside Kodagu more than 15 inscriptions have been discovered. An inscription discovered at Sullya dated 1772 records the grant made to the holy place Dharmasthala by Devapparaja. *Rajendra Name* got written by Doddaveeraraja in 1809 forms an important source. This was written in order to record the history of Kodagu as all letters and documents in the palace of Kodagu were lost during Haider's invasion. But as the history of earlier period was written with the help of his memory many details in this work are not to be believed, when inscriptions and other sources are taken into account. There is extensive material such as British documents and the palace records in the Deputy Commissioner's office with regard to the last four rulers of Kodagu (including Queen Devammaji).

The works on Mysore history, the information collected and published by Westerners such as Lt. Connor, Moegling, Welsh, Buchanan, Richter, Abercromby, Fraser, Casamajor and others and

their correspondence provide valuable information. Some of these are biased and are in favour of the British. The *Hukumnamas* or commands of Lingarajendra II supply valuable information regarding his administration. *Coorg and its Rajahs* (1857) written by an anonymous writer (An Officer claiming as under Chikkaveerarajendra) though gives details about his administration, does not appear to be reliable¹.

Origin

The Rajas of Kodagu originally belonged to the Keladi royal family. This fact has been deliberately omitted by *Rajendra Name*.

If the rulers of Kodagu were to declare that they were the subordinates of the Keladi Nayakas, Mysore rulers (Haider and Tipu) who had subjugated Keladi would have demanded subordination of Kodagu to them, and the British in turn would have made Kodagu a feudatory of Mysore. Doddavirarajendra appears to have avoided making any statement to that effect. But the Keladi Nayakas have addressed the Kodagu family as their close relations (*swakeeyastharu*) as mentioned in *Rajendra Name* itself. In the original documents of the Keladi Nayakas the Kodagu princes are referred to as belonging to their dynasty.

What has been said in *Rajendra Name* is worth noting here:

"Mudduraja son of Appajiraja and grandson of Veerarajendra in the year Angirasa was ruling from Haleri palace as his ancestors were ruling from the same place for a long time. But a member of his family from early times was ruling from Piriapatna". When *Rajendra Name* was written, except the names of two rulers previous to Mudduraja no other details were known. Mudduraja's rule began during the year Angirasa i.e. 1632-1633. Thereby it may be assumed that Viraraja ruled from 1600 and his son Appajiraja from 1620 onwards. There is no certainty regarding these dates.

If *Rajendra Name's* reference is to be accepted, the Rajas of Kodagu and the Changalvas of Piriapatna are to be viewed as belonging to the same dynasty or related to each other. The Changalvas being an ancient dynasty were ruling from Nanjarayapatna² during the 16th century; later in 1590, they founded Piriapatna in Mysore district. (Piriyaraja gave this new name after expanding its fort; vide inscription number 1, Piriapatna in *Epigraphia Carnatica*). But in an inscription dated 1612 they have called themselves as rulers of Nanjarayapatna. Earlier to the construction of Piriapatna (Pariyapatna) and even after, Nanjarayapatna was the capital and

1. Chikkaveerarajendra, after his dethronement (1834) commissioned this book to be written with a view to create a favourable opinion for himself in the public and in the Parliament of England as he had filed a suit in the Chancery Court (London) for securing the funds he believed the East India Company owed him. The Company was insisting that he should be sent back to India as his period of request for stay in U.K., one year, has expired. The anonymous author of the book, claiming to be "An Officer formerly in the service of His Highness Veer Rajunder Wadeer Rajah of Coorg", has been identified as one Dr. William Jefferson. The prince, who was interned at Varanasi requested the Company to permit him to visit England for a period of one year with view to have his young daughter (Gauramma) converted to Christianity and have her brought up according to European way of life. But the real intention of his visit was to secure back several lakhs of
(See next page)

2. In Sanyasipura Copper Plate (1568) Nanjarayapatna has been mentioned as the capital of the Changalavas.

Piriyapatna perhaps was the secondary capital. In the year 1645 Kanthirava Narasaraja Wodeyar of Mysore after conquering Piriyapatna, imprisoned the Changalva and secured the territories of the present Mysore district to the east of the Cauvery. The Kodagu territory to the West of the Cauvery came under the control of the Raja's of Kodagu from the Changalvas. To conquer Piriyapatna the Mysore Rajas had to lay siege to it for one year. Later, they dared not to cross the Cauvery to conquer the hilly region; or such efforts might not have met with success.

It is possible that Doddavirarajendra made the statement in *Rajendra Name* that the Changalvas were his relations and the Changalva territory belonged to the Kodagu dynasty to stress that the Mysore Rajas had no claims over it. The Kodagu Rajas might have been related to the Changalvas but did not belong to the same dynasty. In the section on 'Later Changalvas' the wrong statements made in *Rajendra Name* that Chikkadevaraja Wodeyar conquered Piriyapatna and Doddaveerappa of Kodagu built Nanjarayapatna has been proved as not correct. At the very outset *Rajendra Name* regards the Rajas of Kodagu as belonging to Bharadwaja Gotra and Aswalayana Sutra. Doddavirarajendra has used high-sounding titles like "Sri Maharajadhiraja Rajapameswara" etc. (usually used only by emperors) in *Rajendra Name* and also in his inscriptions. The Changalvas have called themselves as belonging to Kashyapa Gotra.

Mudduraja I

The early rulers of Haleri before Mudduraja were ordinary *palegars* and they got more territories after the end of the Changalva rule. Mudduraja who ruled from 1622-1623 is to be regarded as the first notable ruler. There is no other documentary evidence to the rule of his father Appaji and brother Veeraraj, except the statements in *Rajendra Name*. The later writers have repeated what Richter has said in 1870: "From intelligent Coorgs I have learnt, that during the reign of this neighbouring dynasty an Ikeri prince came to Coorg and settled in Halerinad. At first he assumed the pious garb of a Jangama or Lingait priest and as such gained considerable influence over the people of the surrounding Nads" (Richter, p.230). First, his followers started voluntarily presenting him paddy called *dhuli bhatta* and later he ordered that each family must pay annually half *batti* of rice and nine annas and eight pies (60 paise) as levy to him, Richter informs. Later he commanded the people to come by turns to his Haleri residence to guard the palace. The guards came to be called as Chavadikaras. No other document to support this statement is available. If this is to be believed, Veeraraja started his rule in this way. It is definite that he belonged to Keladi dynasty and was a Lingayat. (The word Jangama must have been used loosely

rupees deposited in the East India Company by Doddaveerajendra (in the name of his daughter Devammaji) from the Company, and if need be to file a suit to get the amount. In the above mentioned book, the dethroned prince states, "As for myself, although brought up in Hindoo religion, I no sooner assumed the reigns of government than, utterly abhorring and detesting the worship of idols, I emancipated myself from its trammels... Not satisfied with having abjured a false religion, I should have proceeded still further and embraced Christianity myself, had I not feared that, by so doing, I should sow dissensions and ill will among a large circle of dear relatives and friends". There is nothing to vouch that Chikkaveerarajendra had such a religious attitude when he ruled. In the *Istiharnama* (notification) he issued before his dethronement, he has heaped abuses on the Christian religion. This statement is made only as a second thought; it is quoted here only to demonstrate the reliability of the book *Coorg and its Rajahs* published from London in 1857 as a source for writing the history of Kodagu. (In fact what happened to the royal family after the dethronement of Chikkaveerarajendra is insignificant from the point of view of the history of Kodagu).

in the sense that he was a Lingayat). Perhaps it is worth believing that an individual came along with a group of followers from Keladi and built a principality or earned kingship.

When he assumed power at Haleri and exhibited his muscle power, people and other Palegars considering him a man from the powerful Keladi house bowed their heads before him. Karnembahu, the Nayaka of Padinalkunadu surrendered and other neighbouring chieftains agreed to pay 1/4th of the tax they collected as tribute to the Haleri Rajas. This area (Padinalkunadu etc.) was under the influence of Malabar rulers and their language which was in vogue was replaced by Kannada language, popularised by the Wodeyars of Kodagu, according to Richter (p.223)

Appaji Raja

Veeraraja's administration was started in about 1600 and his son Appaji Raja assumed the authority after him. According to Keladi sources, when the strong and expansionist ruler of Keladi, Venkatappa Nayaka (1586-1629) led an expedition upto the Northern part of Kerala and humbled all the rulers on the coast and had come to Subrahmanya (Sullya taluk, Dakshina Kannada district) on a pilgrimage, he decided to send a force to the borders of Kodagu. The Kodagu Raja then paid tribute to the Keladi ruler. According to D.N. Krishnaiah, the person who paid tribute was Appaji Raja. During the period of Veerabhadra Nayak (1629-1645), when his commander Shivappa Nayak led an expedition to Malabar, the Haleri king went to the aid of the Malabar ruler. The Haleri prince was taken captive when the Malabar ruler was defeated. The wife of Haleri king sought shelter with Krishnappa Nayaka of Belur (Balam) and requested him to have her husband released from captivity. Shivappa Nayaka released him when he agreed to pay tribute to Keladi permanently. All this information is published in the previous *Coorg Gazetteer*. It is not known what are the sources for these statements. Taking it for granted it is clear that Doddaveerarajendra desired not to mention his relationship with the Keladi family in *Rajendra Name*. The prince related to this incident mentioned above was Appajiraja, according to the *Gazetteer*.

Mudduraja's rule started in Kodagu during the year 1632-1633. With the decline of the Chandalvas (1645), the northern and eastern parts of Kodagu came under his control. The details regarding the decline of the Chandalvas has been very clearly discussed earlier.

It was Mudduraja who annexed to his kingdom the territories of the Chandalvas, and not Doddaveerappa as mentioned in *Rajendra Name*. Mudduraja was a contemporary of Kanthirava Narasaraja Wodeyar of Mysore (1638-1659). Another significant achievement of Mudduraja was that he built the new capital Muddurajana Keri in 1681 and shifted his administration from Haleri to this place. He caused the construction of a mud fortification and the palace. He had three sons from his queen Devammaji namely Doddaveerappa, Appaji and Devaraja. According to Keladi accounts, Doddaveerappa was born as a result of the blessings of God Rameswara of Keladi and Keladi Shivappa Nayaka (1645-1660) donated as present certain villages of Sullya region in Dakshina Kannada to this prince. The villages were presented to meet the cost of feeding milk to the child prince Doddaveerappa and milk was called 'amrita' and the area donated as 'amrita magane' or 'Amara Magane' and Amara Sullya. (But *Rajendra Name* gives a different version and that is narrated at a later stage). During his life time itself Mudduraja crowned his son

Doddaveerappa at Madikeri. Later Mudduraja died says *Rajendra Name*. The dates of these events are given as 1681 and 1687 respectively. *Rajendra Name* says that Mudduraja made his other sons to settle as Jahagirdars; Appajiraja was at Haleri palace and Nandaraja was at Horamale. Nandaraja's son Muddaiah and Appaji's son Mudduraja II ruled jointly between 1766-1770. This Muddaiah's grandson and Mallaiah's son Devappa ruled from 1770-1774. The last two (Mallaiah and Devappa) belonged to the Horamale branch.

Doddaveerappa Raja (1687-1736)

The fourth ruler of this dynasty, Doddaveerappa defeated Achchunayak of Kiggattu Nadu (Anjigeri as centre) and Kollakongi Nayaka of Kadiyattu Nadu (Kirundadi as centre) and incorporated their territories in his kingdom. This is stated by D.N. Krishnaiah on the basis of information collected by him from different families. These small princelings belonged to Kodava community and successors of both the families are still living with the family name 'Nayakanda' according to D.N. Krishnaiah.¹

During this time Veeravarma of Kerala, known as of the Kote Arasa family, led an expedition against Kodagu and camped at Thomara. He was encouraged in this act by the son-in-law of Mudduraja called Uttanayaka, an officer stationed in Beppunadu at Arameri. The army of Chikkadevaraja Wodeyar (1673-1704) of Mysore entered Kodagu and camped at Palpare, the ancient town (near Balele). But the Kodagu army defeated the Mysore forces, and then the army of Kote Arasa also. Veeravarma died at Thomara. Doddaveerappa in the year 1728 granted the villages Hosahalli and Jigattihalli to the Veerashaivamatha near Yedur. This is known by a later copper plate inscription dated 1796.

Doddaveerappa after strengthening the administration, divided the territory into 28 Nadus. According to *Rajendra Name* Doddaveerappa Wodeyar, during his reign of 18 years caused moats (*kadangas*) to be excavated, they being provided with guarded entrance gates (*bakkabagilu*) and strengthened defence arrangements of the kingdom. Moats were formed to mark the borders of Nadus (divisions). These moats, like forts, served as defensive devices from the time of the Gangas. There is a reference to this in a Kodagu inscription dated 887 and it is referred as Penne Kadanga. *Bakkabagilu* relates to the ways (bridges) to cross the *kadangas*. The administration of each Nadu was in the hands of an elder called Thakka. This is revealed by a folk song in Kodagu language called as 'Nadakat'. The folk song mentions that every Nadu possessed a Mahadeva temple and every place or town a Parvathi (Bhagavati or Povvadi) temple. Each temple of Nadu had a tank and there was a separate tank for people's use".²

Chikkadevaraja led an expedition against Belur (Balam) kingdom and won certain parts of Hassan district. Later Doddaveerappa seizing this opportunity, won the Northern part of Somvarpet (Nidtha, Kodali and Bilaha Hoblis) called as Elusavira (7000) Seeme. When this was objected to by the Mysore Rajas, Doddaveerappa agreed to pay a part of the tax collected to Mysore while retaining the region. This 7000 seeme (territory yielding 7000 varahas) was named as "Itterige

1. *Kodagina Itihasa*, pp: 110-116

2. *Ibid*, pp: 118-21

Seeme" says *Rajendra Name*. 'Iitterige' may be interpreted as paying tax to two authorities. To the above said 28 Nadus seven new Nadus were thus added to form 35 Nadus. These 35 Nadus were divided into eight Seemes or Deshas. Each *seeme* was administered by one Thakka according to above said *Nadakat*. The Heggadahalli inscription dated 1730 being the first inscription of the Rajas of Kodagu, relates the grant of Heggadahalli and Sirangala and adjoining hamlets as gift to God Manjunatha of Kuduma (Dharmasthala in Dakshina Kannada). The gift was made by Doddaveerappa.

Somashekhara Nayaka II of Keladi (1714-1739) occupied certain territories belonging to the Charkal prince from Kerala. The prince of Charkal prayed Doddaveerappa to help him get back the territory conquered by the Keladi ruler. The Keladi rulers demanded 18 lakhs of Rupees in lieu of returning the territories. The Charkal prince paid half the amount and for the balance Doddaveerappa stood as security. But the Charkal king did not pay the balance. As a result the Kodagu army was sent to Charkal under the leadership of Bonira Muttanna. When the Charkal prince attempted to destroy the army by treachery, the Kannanur ruler came to the rescue and sent the Kodagu army back through Kumble by sea route. Keladi Somashekhara, when he came to know of this, felt sorry and reported to have said 'you are my own man and not an outsider' and granted some villages belonging to Muda Nine Magane area in Dakshina Kannada bordering to Kodagu to the Kodagu Raja. According to *Rajendra Name* this was given to Doddaveerappa for 'milk, butter and nectar' and was named Amarasulya by Somashekara Nayaka. Similarly for supplying coconuts to Cauveri (Talakaveri) for *pooja* purposes some more villages in the vicinity of Sullya were purchased by Doddaveerappa from Keladi¹. But reason given for the grant of Amarasullya during the time of Mudduraja is not stated correctly. This must be a fabricated story according to D.N. Krishnaiah. Doddaveerappa, the child that was born to Mudduraja as a result of a vow to Keladi Rameswara was granted these lands to meet the cost of supplying milk and butter (to the child). Shivappa Nayak having granted Muda Nine Magane villages as stated in Keladi document is a correct statement, according to D.N. Krishnaiah². During the time of Doddaveerappa his son Appaji was imprisoned because of his immoral conduct. Appaji, who spent 12 years in prison, died during the life time of his father.

Later deceased Appaji's son Chikkaveerappa (1736-66) ascended the throne after Doddaveerappa. Doddaveerappa himself performed the coronation ceremony of Chikkaveerappa in 1731 after the death of Appaji according to *Rajendra Name*. Doddaveerappa's two queens performed *sathi* together with him³.

HAIDER ALI'S INVASION

Rajendra Name speaks of Chikkaveerappa thus: "Having been in prison right from his childhood, he had developed some physical disabilities. He was a victim of shivering". In short, he was a weak king. In the year 1761 Haidar Ali became strong and conquered Keladi kingdom in 1763. Although Mysore obtained coastal Karnataka, Haider lacked courage to acquire the forest

1. *Rajendra Name*, pp: 12-13

2. *Kodagina Itihasa*, p. 128

3. *Rajendra Name*, pp: 13-14

and hilly areas of Kodagu, lying between the coast and his capital Shrirangapattana. The army of Dalvoy Fazalullah Khan sent by Haider to Kodagu had to retreat. Haider acquired the surrounding areas of Mallipatna belonging to the 7000 Seeme from Kodagu.

With a view to keep the Raja of Kodagu under his control, he desired that the Raja of Kodagu must take charge of Uchchangi and nearby areas around Maharaja Durga and for which 3 lakhs Varahas were demanded from Chikkaveerappa. When the negotiations were on, Chikkaveerappa died.

A copper plate inscription dated 1765 gives details of gifts made to Sringeri Matha by Doddaveerappa. This gift was made earlier by the Vijayanagar kings and was renewed by the Rajas. When Doddaveerappa died childless in 1766 as said earlier, Mudduraja of the Haleri branch, son of Appaji who was the son of Doddaveerappa, and Muddaiah Raja of Horamale, son of Nandaraja who was another son of Doddaveerappa jointly administered the kingdom. To recover Uchchangi Seeme from Haider, Chikkaveerappa paid the 1/4th of the amount and sent Diwan Charamanna as hostage for the remaining amount. Haider did not keep up his word and thus took place a fight between Haider's army commanded by Fazlullah Khan and Lingaraja, brother of Mudduraja in the surroundings of 7000 Seeme and later near the Bisleghat. In both the battles, Haider's forces were defeated. He decided to make friendly overtures to Kodagu and accordingly he made arrangements to hand over to Kodagu the places near Sullya such as Panja and Bellare Maganes (in the present Dakshina Kannada) and to claim a portion of its revenue (1768). Later, in 1770 within a span of few months time when Mudduraja and Muddaiah Raja who ruled jointly died, the Horamale branch supporters coronated Devappa Raja (Mallaiah's son), grandson of Muddaiah Raja at Madikeri (1770-74). But Lingaraja, brother of Muddu Raja of Haleri sought the help of Haider to acquire the throne to his brother's son Appaji (Mudduraja's son). Haider though very much interested to take advantage of the family feud, was himself in a dilemma owing to Maratha invasion.

Devappa Raja

When there was a great scarcity of foodgrains in Mysore kingdom due to Maratha invasion, Lingaraja offered his assistance to Haider by informing him that large quantity of cereals were available in Kodagu. In the beginning when Haider's army invaded North Kodagu, it suffered a great loss. Haider returned to Arakalagud and held discussions with Lingaraja, and through, Balele invaded Kodagu again. Some Kodavas who were friends of Lingaraja did not offer resistance. Haider's army reached Madikeri. Devapparaja fled to Malabar. But the Kote Raja of Malabar did not come to the help of Devappa Raja, remembering that his family member Veeravarma had been killed by Doddaveerappa (1687-1736) in the battle of Thomara, and he looted Devappa Raja. Devappa Raja together with his four followers having found no way of escape tried to enter the Maratha country through Dakshina Kannada. But he was caught near Harihar by Haider's forces and was put to death in Srirangapattana¹. At Kanchodu in Sullya taluk there is one inscription dated 1772², relating to the gifts made by Devappa Raja to the Kuduma (Dharmasthala) God. With him the Horamale branch ended. The palace of Horamale branch was at Galibeedu.

1. *Rajendra Name*, p. 24

2. *Q.J.M.S.* Vol. 81, Nos. 1 & 2, p.31 : Umanatha Shenoy's article.

Although Appaji Raja, son of Mudduraja was crowned with the help of Haider (1775), he died within a short time and Lingaraja I (1775-80) became the ruler of Kodagu. (He was the brother of Muddaraja II). When Haider demanded the expenses incurred in the Kodagu war, Lingaraja agreed to pay Rs. 24,000 per annum and requested for Haider's help to recover parts of Vainadu which belonged to Kodagu from the Kote Raja of Kerala. He invaded Kalpati and stationing a strong force there, returned to Madikeri. But, in 1779 this force which remained in Kalpati from 1774 to 1779 was defeated by Kote Raja and the areas nearby were lost by Kodagu. Some members of royal family died at Kalpati. (They were sons of Lingaraja's brother). Lingaraja I died in 1780. His tomb is at Madapur (Mahadevapura) and there is the Murughamatha nearby. (This tomb was built by Doddaveerarajendra in 1796).

TIPU SULTAN'S CONTROL

When Lingaraja died, his son Doddaveerarajendra was a minor and he and the members of the royal family were taken charge of by Haider and he assumed the administration of Kodagu by strengthening the fort of Madikeri. The members of the royal family were under house arrest at Gorur in Hassan district. Haider appointed Subbarasaiah, an Accountant from the Kodagu administration as Amildar of Kodagu. Haider stationed an army on the bank of the river Cauvery near Mullusoge and named the place as Kushalanagar. But the people of Kodagu rose in revolt from 1780 and refused to pay tax to the Mysore Government. After the death of Haider in 1782 and after the end of the Second Anglo-Mysore War (1780-84) Tipu who had come to Madikeri renovated the Madikeri fort by building it in stone and appointed his general Jaffar Kuli Baig as Killedar (officer incharge of the fort). Madikeri was named as Zaffarabad (1785). In the same way he stationed his army at Bhagamandala, Kushalanagar and Aramanegeri (Arameri). The temple of Bhagandeshwara at Bhagamandala was fortified and the place was named as Abjalabad. When Tipu visited Madikeri he made a proclamation that people of Kodagu had risen in revolt 7 times since Haider had conquered Kodagu and he had excused them; but if they rose in revolt again he would be taking drastic action.

Tipu shifted the royal family which was at Gorur to Piriapatna. He placed a strict vigil on the house and the fort. During this imprisonment Devambike, queen of Lingaraja and some other royal family members died due to illness.

No sooner had Tipu returned to Srirangapattana from Madikeri, the people of Kodagu rose in revolt during the rainy season. The people of Kodagu cut the food supplies to the Mysore army and caused great inconvenience to the army by mass guerilla resistance. They caused much damage to the army at Ulugali (near Suntikoppa). When Tipu's general Zainul Abidin Sstry was on his way to Madikeri, he had to face lot of resistance and suffer loss. Sstry having no other go, returned to Piriapatna. Tipu, who became furious, came to Kodagu with an army. Camping at Ulugali and at Madikeri fort, for a number of days, Tipu negotiated with prominent men of Kodagu and secured a promise from them that they would not oppose his rule. Certain people out of fear escaped to hills and forests. Tipu sent a large army to bring them back as captives. When Tipu was camping at Devatuparamba near Ayyangeri by coming from Madikeri through Bhagamandala, the

army brought as prisoners thousands of Kodava men along with their families. Tipu imprisoned all of them and they were sent to Srirangapattana, (According to Richter, the imprisoned numbered 85,000; according to Kiramani 80,000; and Rice puts the number at 70,000). According to *Rajendra Name*, Tipu "had them circumcised and converted" and held them in his kingdom¹. Nagappayya, brother of former Amildar of Kodagu Subbarasayya was appointed to look after the Kodagu administration. Tipu distributed all lands in Kodagu to his trusted people. According to *Rajendra Name* Muslims belonging to sections such as the Shaiks, Sayyids, Moghuls and the Pathans were granted *jahgirs* in Kodagu. Lands which were left uncultivated were given to peasants brought from Adavani. These outsiders who had come to Kodagu ran away as they were not able to bear with the extreme climatic conditions of the region. The Kodavas who were in the forests and hilly areas also harassed them. The new settlers were also in trouble due to the dishonesty of Nagappayya's administration. When complaints against Nagappayya reached Tipu, before Tipu could contemplate (as stated in *Rajendra Name*, the Amildar was a cheat) action against him, Nagappayya escaped to Malabar and by collecting a group of people, he resorted to loot and robbery in Kodagu.

DODDAVEERA RAJENDRA

Having been disgusted with the prevailing disorder in Kodagu, some citizens in disguise went to Piriapatna and helped Doddaveera Rajendra to come to Kodagu by escaping from prison. Doddaveera Rajendra who came to Kodagu along with his wife and his brothers in December 1788 tried to recover his kingdom by seeking the help of the people of Kodagu. He settled in Kuruchi at the foot of the Brahmagiri in Southern Kodagu. After encountering many difficulties and calamities, Veerarajendra was able to recover his kingdom. He is to be considered as a very valiant ruler. When Tipu sent his army to Kodagu under the leadership of Gulam Ali, the Charkal ruler of Kerala also assisted him. The Kodagu army defeated Tipu's forces at Padinalkunadu. Although Gulam Ali with his large army caused considerable destruction in Kodagu, he had to go to Kerala to suppress a revolt on the instructions from Tipu. As a result Veerarajendra had a respite. Later when Tipu sent another army led by a French general, the guerilla army of Veerarajendra dispersed them at the narrow valley of Hegglahatta. Another army under Burhanuddin reached Kodagu, but this army was chased by Veerarajendra. Later he captured Kushalanagar in June 1789, Aramanegeri of Beppunadu (Arameri) in August and Bhagamandala in February 1790. Only Madikeri fort remained under the control of Mysore. General Hombale Nayaka, who was instrumental for the escape of Veerarajendra from Periyapatna, marched down in early 1791 from Menasinaghatta and conquered Sullya and Puttur which were in the possession of Tipu. By building a fort at Mogarnadu on the bank of the Netravathi, he placed a Kodagu garrison there. Impediments were created around Madikeri so that no food supplies should reach the fort. At the same time, the Kodagu army looted all the food supplies and cattle coming from Mysore territory. During this time, at Kuruchi the Kote Raja (from Kerala's Kote Angadi) looted all the riches belonging to Veerarajendra and killed all his family members. Earlier to this, the Kote Raja had managed to get an agreement with the help of Nagappayya to receive three Nadus from Kodagu by bringing undue pressure on Veerarajendra; but Veerarajendra cleverly managed to cancel this agreement. The traditional rivalry between the two families had caused this cruel deed by the Kote

1. *Rajendra Name*, p. 30

Raja. Veerarajendra continued his struggle incessantly despite the Kuruchi palace being destroyed and his family members being put to death.

Treaty with the British

Robert Taylor, officer of the English East India Company who was at Talacheri (Tellicherry) secured an interview with Veerarajendra and made friendly understanding with him against Tipu. For the British campaigns against Tipu, Veerarajendra agreed to help the Company by allowing their army free passage from the coast through his territory and also help them to transport food supplies and provide them, with pack animals (bullocks). This agreement took place on 15th October 1790. Veerarajendra who had no other way to escape from Tipu's clutches, agreed to this treaty, not knowing that he would become a dependent of the British later.

When Tipu's army stationed at Madikeri was starving due to shortage of food, Tipu sent supplies with a large army under the leadership of Khadar Khan. Khadar Khan's army could not withstand Veerarajendra's guerilla army's war strategy; but, for some help rendered by Khadar Khan earlier, Veerarajendra allowed him to reach Madikeri with food and other supplies to the Killedar of Madikeri and to return to Srirangapattana safely. Tipu had imprisoned three girls of the royal family of Kodagu and had attached two of them to his harem. The third one was presented to Khadar Khan. When Veerarajendra returned to Kodagu, Khadar Khan honourably handed over her to Veerarajendra, having taken good care of her when she was in his custody. This gesture, being well remembered by Veerarajendra made him to allow Khadar Khan to perform his duties*. Within few months, the Killedar of Madikeri, Jaffar Kuly Baig having exhausted all food stocks opened the fort gate and surrendered to Veerarajendra, and with his help returned to Srirangapattana. Veerarajendra was very courteous towards the army. With Madikeri under his control, the whole of Kodagu came under his possession. As the palace of Veerarajendra at Kuruchi had been destroyed, a new one was constructed, now known as Nalkunadu palace near Kakkabbe. This was completed in 1791.

In 1791 when the Third Anglo-Mysore War started, Veerarajendra helped the British for the movement of their troops from Tellicherry to Srirangapattana through Kodagu and provided food grains and other supplies and hundreds of bullocks for transporting goods. This was indeed a great support to the British. At the same time when Bombay Governor Robert Abercromby on his way to Mysore visited Kodagu and stayed in Muggula village, Veeraraja had an interview with him and held negotiations with him; he promised the British more help by way of supplies and pack animals.

During the next year Veerarajendra founded a new township at the spot where he had met the Governor. This is modern Virajpet. When Lord Cornwallis failed in his efforts to capture Srirangapattana in 1791, in the rainy season war had to be stopped. Abercromby while returning to Tellicherry, handed over all food stocks and gun powder, etc., to the custody of Veerarajendra.

* The girls retained by Tipu in his harem were Devammaji (Mehatab) and Neelammaji (Aftab). After the death of Tipu they returned to Kodagu and stayed in the Nalkunadu palace. The British paid them pension, and when they died they were buried near the Nalkunadu palace (For details see Wilks, and also Thornton, *History of British India*). Moegling also has supported this statement.

When he came to Kodagu the next year, Veerarajendra supplied to him all the provisions that he had stored at Ponnampet and also the beasts of burden. Veerarajendra rejected Tipu's letter seeking friendship. Tipu had written that if Veerarajendra were to help Mysore, he would hand over to the Raja territories close to Kodagu border such as Heggadadevanakote, Arakalgud, Bettadapura, Konanur and other taluks. Veerarajendra replied that in good old days, posing to be friendly Tipu had looted Kodagu territory, including its wealth and jewellery and destroyed everything in the region and he could not believe Tipu again. "God Mahadeva has given me one tongue to make friendship with the British. I do not have two tongues" (*Rajendra Name*, p.76).

In 1792 Tipu having been defeated had to part with half of his kingdom. When Abercromby after returning to Kodagu said that the conquered territories in the border were to be given back to Tipu, it irritated Veerarajendra. Even then he ordered the troops which had conquered Aigoor (in Mysore territory) to come back. Later Panje and Bellare territories were returned to Tipu. The idea of Cornwallis to protect Kodagu as a separate entity enraged Tipu. But Lord Cornwallis forced Tipu to agree to this condition in 1792. Tipu had a strong notion that he should teach a lesson to Veerarajendra by conquering Kodagu. According to the treaty signed between Veerarajendra and the British in the year 1793, the British recognised that Veerarajendra by his own ability had fought against Tipu and had got the Kodagu kingdom back; in the war that was fought by the English against Tipu, Veerarajendra provided food, transport oxen etc. free of cost only out of the considerations of friendship towards the British. There was no profit motive. He had never paid 8,000 Varahas as tribute to Mysore as claimed by Tipu. But he for the sake of friendship of the Company was pleased to pay 8,000 Varahas (24,000 Rupees) annually. The Company also agreed not to interfere in the internal affairs of Kodagu. In 1792, when the British attacked Srirangapattana, Veerarajendra took measures for the resettlement of 7000 people from Kodagu who had been taken captive by Tipu, and had escaped from Tipu's territory and returned to Kodagu in 1791. They had been converted to Islam by Tipu. These people are seen in Kodagu even today popularly known as Jamma Mapilles. (D.N. Krishnaiah has given the list of 25 villages where these people were settled *Kodagina Itihasa*, pp:229- 230).

By that time the new township founded in 1792 was called Veerarajendrapet, and Lingayats, Weavers and the Vaishyas (Komatis) coming from Piriapatna settled down in it. Some of the Konkani - speaking Christians who had been taken captive at the coast by Tipu and brought to his capital also came and settled down in the new town. A church was constructed and lands were granted to a priest, John DeCosta by Veerarajendra to help the new settlers.

With the idea of liquidating Veerarajendra, Tipu won over one Lingarajendra, a member of the royal family and entered into a conspiracy with him. But it failed. The construction of the Nalkunadu palace was completed in 1795. In February 1796, Veerarajendra got himself crowned here and married Mahadevammaji another queen as he had no sons by his earlier marriages. On behalf of the Company, Bell, an officer came from Tellicherry to attend this function. Veerarajendra announced that the son born to this queen would be his heir or successor. At Madikeri, an extension was named as Mahadevapet after the new queen.

Veerarajendra helped the British as before during the Fourth Anglo-Mysore war fought between Tipu and the English. The British-army from Malabar (Tellicherry) under the command of

Stuart reached Mysore border through Kodagu. When a camp was established near the Siddeswara Gaddige near Kodagu border by Stuart, Mahoney and Veerarajendra, Tipu's army stationed at Piriapatna marched onwards and on March 6th, there began a pitched battle between the two. Tipu was defeated. Haider's maternal uncle Mahmud Reza popularly called 'Benki Nawab' died in this battle. Veerarajendra says in *Rajendra Name* that "in our Shastras and Puranas there are great accounts of wars fought by great heroes. Even then there is no parallel to this type of the war seen now". (There is no doubt that these are his own words). Perhaps he being an expert in guerilla war had no chance of witnessing a war fought in open ground. Tipu returned to Srirangapattana. During the same time, the forces of Tipu from Arakalagud raided some places near Nanjarayapatna. To protect the borders and to check the invading army on all ghat roads, guards were posted by the Kodagu Raja and also for placing impediments to Tipu's army. In Dakshina Kannada the Kodagu army was in the forefront throughout the length and breadth of the area, reaching northern Barkuru and Baggavadi. Veerarajendra looted Tipu's territories and attempted to provide to the British army the necessary cereals, oxen and other articles. According to Buchanan, hundreds of people were forcefully brought and made to settle in Kodagu from Dakshina Kannada*. General Mahoney while writing a congratulatory letter to Veerarajendra praised the victory of the Kodagu army in conquering Bellare and Mudakodialapet areas on the coastal region. In the same way the Kodagu army had looted Araklagud region and also places like Basavapatna and Araga.

Later when Tipu was killed in the month of May at Srirangapattana, the Mysore Kingdom came under the British. Veerarajendra having received a letter from Harris in this regard replied thus: "Tipu Sultan was a great enemy of us. By destroying Hindu caste and Dharma he had prevented the Dharma from functioning. You have suppressed such a man and the whole Hindu community is happy. Your Government also acquired merit (*punya* and *dharma*) because of this" (*Rajendra Name*).

The Governor-General Wellesley being happy over the help rendered by Veerarajendra in the war exempted Veerarajendra from paying Rs.24,000 as annual tribute. Later Sullya, Panje, Bellare, Puttur etc., totalling and other 110 villages and 9 towns were handed over to Veerarajendra (added to Kodagu) by the Company (1804). The territories won by Veerarajendra such as Arakalagud, Piriapatna and surrounding areas were to be returned to Mysore. Veerarajendra although had conquered many areas of Dakshina Kannada by sending his troops, had to transfer them to Col. Wiseman, an officer of the Company in 1799. An agreement was reached (1799) between the Raja of Kodagu and Mahoney, an official of the Company. One elephant was to be presented to the Company by the Raja every year in lieu of the annual tribute. The British documents have highly appreciated the help of Veerarajendra during the war against Tipu and also for having supplied food, provisions and oxen for transport without accepting its cost.

Veerarajendra got his daughter Rajammaji married (in 1801) to Basavalingaraja (a member of the royal family of Sode kingdom) who was in Goa. Veerarajendra freed from Tipu's fear began to reorganise the administration in peace. He got the ruined temple of Bhagamandala renovated. After installing the images of Mahavishnu and Subrahmanya, he caused the performance of *ashtabandha* and *brahmakalasha* rituals. In the renovated parts of the temple such as doors and windows and

*Buchanan, Francis, *A Journey from Madras through Mysore, Malabar and Canara*, 1808, III, p.18

other ornamental places one finds the inscription 'Vi' in Kannada. Many temples such as Palur Mahalinga, Padi Igguthappa (Subramanya), Irpu Rameshwara, Kanive Rameswara were renovated. Besides this, it is worth mentioning that he was the founder of Abbi Matha, Basavanahalli Matha, Madapur Matha (near the tomb of his father) and Torenur Matha out of the 57 Mathas in Kodagu. The temple of Basaveswara at Madapura was begun in 1780 and completed in 1782 according to an inscription. He donated lands in Chikkaharade, Belur, Jambur and Basavanahalli to the Murige Matha. Earlier, in 1728 Abbi Matha had received as gift villages such as Hosahalli and Bigattihalli from Doddaveerappa and the grant had later lapsed. Veerarajendra donated Bachahalli together with the above said villages to this Matha (1796; No.63). To set right the disorders during the absence of Raja's rule, he appointed Seeme Takkas, Nada Takkas and Caste Takkas (Takka is an elder or a sort of headman). Appaji, his brother, always had an attitude of enmity towards him. He was found absconding during the war against Tipu. He was recalled and given *jahgirs* and got married. A palace at Garawale was built for him. Even then Appaji continued to irritate the Raja.

For a long time lands were given as Jamma to soldiers and palace guards. The Panya was the land owned by the king. There were Jamma labourers to work here. The latter were a type of agrestic slaves who either belonged to the group of 'untouchables' or the tribals. These Jamma slaves were also granted to those who were given Jamma lands (a system prevalent from a long time). The details of Jamma slaves or labourers given to a family by Doddaveerarajendra is like this: "Kembatti Holera Achukempa of Yadenalkunadu, Kalukudiya, Chatikudiya (thus totally three males), the mother of the Holey (one female), one three-year-old boy, wives of these Holey (three females) thus totally eight males and females belonging to the Mukkatira Jamma who are part of the palace's moveable property have been granted to you as Jamma..... Using the services of these labourers you are to maintain your property and enjoy it for generations to come and lead a life where service to your master is to be treated as paramount...."¹. In another instance where Jamma land was granted, it is stated that "from the palace account Jamma land grant has been made to you. You are to enjoy this land grant hereditarily as Jamma grant, by paying the *umbali kanike* (dues) to the palace from time to time and live treating the service to your master as paramount...."². After reading these records, one will have an idea of the administrative and military set up of the times, and also the mode of agricultural relations. (For details on Jamma land see Chapter IX, Administration and Revenue).

Doddaveerarajendra appointed Negroes (Siddis) brought from Africa as his body guards and Kannada speaking eunuchs from Mysore area for internal duties inside the palace³. As documents relating to the history of Kodagu were lost, *Rajendra Name* was commissioned to be written in 1807 and was translated into English. Veerarajendra before he was 20, had escaped from his confinement at Piriapatna, and after encountering many hardships and woeful events, was able to recover his kingdom. He possessed many noble qualities and was very generous. He is really a prince of pride for Kodagu. Arthur Wellesley who met him three or four times remarks, "I think him by far the best native that I have ever met". According to Thornton, he was an exceptional

1. *Kodagina Itihasa*, p.343

2. *Ibid*

3. Moegling, p. 148

personality. He richly possessed a pleasant generosity which is not generally seen among the kings of the East who are 'corrupt, cowardly and trecherous'.

His life began to saw a downward trend from 1807. Since the time when his beloved queen Mahadevammaji died (May 1807), there developed a furious anger in his attitude. He had grown suspicious about the death of his wife; some one had invoked witchcraft to cause her death, he felt and he was under the impression that certain secret enemies were attempting to attack him.

As some one had poisoned the drinking water in the palace premises, his suspicion further grew. As a result whomsoever he considered as his enemies and anyone whom he did not like, were ordered to be beheaded. Hundreds of murders took place during his last days. He behaved in a short-tempered way towards his servants and guards. Many a time, having lost mental balance he gave stringent orders which were sincerely executed by his men and body guards causing much bloodshed. Karanika Subbaiah, a trusted officer of the king and brother of the deceased queen Mahadevammaji was ordered to be imprisoned as he was believed as conspiring against him. But he escaped from arrest as he was very much loved by the body guards. As a result of this, the Raja began to grow suspicious about his body guards. Some of these palace body guards who were very unhappy over his conduct decided to kill him, and accordingly by prior planning, one day they rushed into his bedroom and 'killed' him when he was sleeping. But the king who got the clue of this conspiracy earlier, escaped from death by keeping pillows and cloths on the bed covered by a sheet, creating an impression that he was sleeping there. He ordered his Negro body guards to kill all the Kodava body guards who were in a jubilant mood, by closing the main gate of the fort and thus was responsible for lot of bloodshed. More than 300 were put to death. Later he had the relatives of the killed too executed. According to Moegling, the British Government having come to know of this bloodshed did not take any actions, perhaps because of lack of knowledge of the incident or that it did not like to interfere in the internal affairs of the Raja as he was a trusted friend¹. Earlier to this, Karanika Subbaiah and other four officers were also put to death when the king was in a mentally deranged condition.

After the death of queen Mahadevammaji and on conviction that he would beget no children, he wrote a letter to the Governor-General Lord Minto in October 1807 saying that his successor should be Devammaji the eldest among the four daughters from the chief Queen; and the son to be born to her should be the heir to the throne. In case a son was not born to her, the sons born to the remaining daughters, according to seniority, must be considered for succession. If no son was born to these daughters, the ablest one among his three sons (Rajashekara, Shashishakara and Chandrashekara) who were born to his other consorts were to be made the successor². Needless to say such action of the King gave enough reason to the Company's Government to strengthen its control over Kodagu³.

In 1808, apprehending the hurdles for his daughter's smooth accession, he ordered under a fit of fury to kill his brothers Appaji who was at Appangala and Lingarajendra at Haleri. Soon he withdrew his order, realising that it was wrong. But by then Appaji's head had rolled down. In 1809, the Company's Government realising the genocide and his mental disorder sent a physician, Dr. Ingledew to him. Though he recovered because of the presence of the doctor, he was careful

1. *Ibid*, p. 150

2. *Ibid*, p. 107

3. *Richter*, p. 284

enough to see that neither the Doctor nor the Company should know about the genocide which he had caused. The Raja also tried to convince Dr. Ingledeew that his mental imbalance was mainly responsible for his evil deeds. The Mysore Resident Cole knowing about all these incidents came to Kodagu. He and Ingledeew tried to console the Raja. The Raja not only pressurised Cole to personally take care of his children and their succession issue, but also kept a deposit of 1,80,000 Varahas in the name of his daughter Devammaji in the Madras branch of the Company's Government. In due course, he deposited another 1,00,000 Varahas in the Bombay branch of the Company's Government. Doddaveerarajendra, although appeared to be recovering, died on 8th June 1809 after handing over the royal seal (ring) to his daughter Devammaji, a girl of 9 or 10 years old⁴. In the will that Doddaveerarajendra had executed, he had written that after his death his daughter should succeed and his son-in-law (first queen's daughter Rajammaji's husband) Sode Basavalingaraja must be the Regent. After Doddaveerarajendra's death, for few weeks, this system worked well. (According to Moegling, the king and performed the engagement ceremony of his daughter Devammaji with one Mallappa a native of Kodagu; Richter says that Devammaji's marriage took place in 1809; Richter p. 289.)

LINGARAJENDRA II

During the life-time of Doddaveerarajendra his brother Lingarajendra had not shown any interest in political activities and had engaged himself in agriculture. He had lived a life of one who was not going to be a thorn on the way to his brother's daughter's succession. (When Veerarajendra had ordered to kill his two brothers, Lingarajendra had luckily escaped). He swung into action on his brother's death. He tried to persuade the prominent Kodavas to support his succession. That the nomination of the prince of Sode as Dewan by the deceased Raja was not according to his own desire and the Raja's will had been fabricated was the impression he tried to create. The will was a forged one, he told all. The prominent men of Kodagu (the Panchayats) one day conducted a meeting in the palace yard at Madikeri and accepted Devammaji as their queen⁵. Later they opposed the proposal of Dewanship of Lingaraja as against that of Basavalingaraja. Dewan Chaurira Appanna, one of the Dewans of Kodagu administration again convened a meeting of the Panchayat to discuss the matter and took their permission to appoint Lingaraja as the Dewan⁶. Lingarajendra won over to his side Devammaji, a mere girl at that time. Devammaji informed Dr. Ingledeew, the British Agent in Kodagu (he was in Kodagu right from the time of Doddaveerarajendra) that it was better to have Lingarajendra instead of Basavalingaraja as the Regent. Meanwhile, Basavalingaraja who was tired of Lingarajendra's antics, took some compensation and retired to his place (in Goa which then was under Portuguese control). Dr. Ingledeew did not take any action although he was opposed to all these developments. If Lingaraja were to assume the administration of the densely forested area, why and how can the Company interfere in the matter and check him, was the view of Governor of Madras as seen from what he wrote to Cole, the Resident and said that in case Ligarajendra became the Regent of the young queen as well as the Administrator of Kodagu, this was to be accepted. Moegling criticises the Company by stating that this was "a very easy way of keeping faith with a faithful Ally of the

4. *Ibid*, p. 207

5. *Ibid*, p. 158

6. *Ibid*, p. 289

English government". In the year 1809, in the month of April, Governor-General Hastings in his letter to Devammaji gave his concurrence to this new arrangement. Meanwhile, a letter signed by Devammaji reached the Company's Government stating that she had relinquished her powers and bequeathed the throne to her uncle (1810). When Lingarajendra in 1811 wrote a letter to the Governor of Madras that he had assumed the throne, the Governor wrote a letter to the Resident of Mysore to enquire whether Lingaraja was entitled for that right.

The Governor-General opined that as Devammaji had not attained majority, she had no right to bequeath power, but till the time she attained majority Lingarajendra could be permitted to run the administration. Moegling was of the opinion that the Resident did not come to Kodagu to make an enquiry and even if he had come, there was no one in Kodagu who had the courage to say that Lingarajendra had no right to the throne. During the same time, the Company's Government gave permission that Lingarajendra was entitled on behalf of Devammaji to receive the interest on the amount deposited by Veerarajendra in the Company's branch of Madras. Lingarajendra also made similar arrangements to receive the interest in respect of deposits in the Bombay branch of the Company.

Lingarajendra during the life time of his brother Doddaveerarajendra lived like an innocent man, not making a show of paying much attention towards worldly or political matters and led a life of a simple farmer. Later, after the death of his brother and after acquiring power from his brother's daughter it could be seen how clever he was and an expert in the art of war and an able administrator. His was a strange and distinctive personality. Without giving any scope to the British to conduct an enquiry and take a decision regarding his right to the throne, Lingaraja strengthened his borders. He also took strong measures to see that none of his subjects had any contacts either with the British or with any outsiders. By providing all facilities to the British visitors for hunting and other entertainment, he kept himself in the good books of the British officials. But he took careful measures to see that his subjects did not come into contact with the British. The itinerant merchants who came to Kodagu were to carry on their business in certain stipulated places and get back and not to have any communication with the subjects by mingling with them. (Please see this in his *Hukummana*).

During those times, there was need for securing separate permits to travel from one state to another state or to travel in India, and during his time by strengthening the forts and moats of the previous defence system he curtailed the direct communication of the outsiders with Kodagu.

It was during his time that Lt. Connor, a Company's officer conducted (from 1815 Oct. to 1817) an over-all survey of Kodagu with its physical details and he marked the boundaries of villages, rivers, mountains and forests. This officer remarks that most of the Raja's time was spent on outdoor games. He says that the Raja was a good marksman and hunter, could handle a spear competently and that he was a good *mahut* and an experienced horse rider; but "it is difficult to say, whether he takes an active personal share in the administration of his affairs", the officer adds. Earlier to this James Welsh, an army officer who interviewed Lingarajendra by visiting Kodagu in 1811 gives a good opinion about the king. When he visited Kodagu again in 1812, he says four government servants of Bengali origin and one Parsi who was an interpreter had desired to leave their jobs in the Kodagu court. He came to know during his next visit that they had been killed;

further he learnt from reliable sources that it was the fate of every servant who came to the kingdom and desired to leave. Welsh also writes that he learnt that an officer appointed as his bodyguard was actually a spy who was commissioned to listen to all his discussions with the locals.

Lingarajendra claimed the throne by irregular means and his measures to safeguard his position led to a chain of tragic events. His *Hukumnama* which he prepared and distributed among his officials reveals that he was a good administrator. Though many of the orders in the *Hukumnama* were the codifications of earlier administrative rules, some of them can be seen as originating during his time and they clearly show that he was an administrator, who had a great interest in his people. By measuring land with 'Lingarajana Kolu' (Lingarajendra's measuring rod) he determined the land tax and gave effect to a revenue system called as 'Lingarja's *sistu*.' The quality of the soil was examined and land tax was determined on the basis of it and then the amount of levy was entered into a register.

Hukumnama

Lingarajendra issued a *Hukumnama* with 54 *hukums* or orders and this was later translated and published (1871) by Robert Cole under the title of '*Manual of Coorg Civil Law*'. D.N. Krishnaiah has classified these *Hukumnamas* in the following way: 1. The conduct of government servants and their work rules, 2. The duties of the farmers and the facilities that they can avail from the Government, 3. Rules regarding collection of land revenue, and 4. Rules for administration of justice.

The Parupattegar (present Sheristedar or Hoblidar) of the Nadu had to attend the office at 6 A.M. in the morning and other servants were to come at 7 A.M. and remain in the office till 10 A.M. They had to come again at 1 P.M. in the afternoon and to remain in the office till 9 P.M. According to 34th order, there used to be two persons appointed to the post of Nadu Parupattegar and each was required to be on duty continuously for 20 days in a month and had the opportunity of obtaining 10 days leave per month. This *hukum* also contains the details regarding the handing over of charge by one Parupattegar to another. Probably all these rules were observed in the earlier days. The second *hukum* regarding the collection of taxes says "Using all the wits at your command and without causing pain, you are to collect intelligently the dues of the palace". It suggests that one should not collect more than what was due. People should not be harassed by illegal means. Another order says that if the officials come across any one abusing the king who protects the people, such matters should be reported to the palace. One *hukum* declares that all the citizens have to sell to the Government cardamom, *vanapuli* (*Atrocarpus lakoocha*), tamarind, honey, pepper, medicinal items, barks (used for medicine), nuts, etc. and probably they were paid reasonable price (rates also mentioned). Sandalwood sale was the monopoly of the Government. Fallow land must be assigned to interested cultivators under following conditions according to the 11th order: No tax to be levied for the first few years; later he must be encouraged to take up agriculture by collecting in stages one-fourth, one-half and finally the full tax. "The village Gauda and the Nadu Parupattegars are told that if there is dire need to any cultivator-items like cattle, paddy and money to cultivate his land, the Government should extend to him in the form of loan or provide these facilities on exchange basis."

One-tenth of the produce was to be collected as tax. For Jamma lands the rate was half of this. The 20th order in the *Hukumanama* is on administering justice. The merchants coming from outside had to do their business only in some market towns and near the office of the provincial palace (office). The 34th order says that they are not expected to take their ware from door to door. (The outsiders should not collect any information regarding his kingdom was the intention of this order). The 23rd *hukum* relates to a rule regarding acceptance of *Pachchadaponnu*. (A woman was accepted as one's partner in life after presenting her a saree or *pachchada* which provided an opportunity to a married person to keep a woman of his choice and desert her and her children as orphans when he started disliking her. This practice was restricted). The 42nd order instructs the respective village headman that if any outside traveller (*musafir*) visits Kodagu, he should be served food at least two times. A palace circular says that all the peasants must be ordered to grow different types of vegetables in their kitchen gardens, and during the days of agricultural operations the officers must visit every Monday the houses of the peasants and find out who cultivates properly and who are indolent by not doing any work in fields, tanks or forests; and by keeping a vigil, such indolent persons must be taken to task and they be advised on details of timely agricultural operations. When all these orders are considered, it appears that Lingarajendra was an able ruler and had a grasp over administrative problems.

In the year 1812 Lingarajendra caused the construction of the new palace at Madikeri by demolishing the old one. He not only completed the tomb of Doddaveerarajendra begun during his time at Madikeri, but also built the temple of Onkareshwara at Madikeri, (1820). The Linga of this temple was brought from Varanasi. Lingarajendra caused the construction of the Eswara temple at Karavale Badaga of Karnangale village near Madikeri. There is a donative letter of his to the Church of Veerarajpet. In an inscription on an Elephant (1810) made of silver donated by Lingarajendra to the temple of Padi Subramanya (the Iggutappa) there is a reference to his hunting and killing of 34 elephants and taking captive 8 elephants in the forest of Balyatare. In an inscription dated 1822, there is a reference that during the course of 26 months, Lingarajendra killed 233 elephants and captured 181 elephants by hunting in different forests.

At the outset it has been said that Lingarajendra who ascended the throne by setting aside the legitimate rights of his brother's daughter was not only suspicious but was also afraid of the British stand in respect of the legitimacy of his rule. Moegling comments that there was no reason for his cruel behaviour. Dewan Chaurira Appanna an old palace officer who was responsible for Lingarajendra's accession, a Parsi businessman Byramji, Tatanda Subbaiah, an officer of the king and many others became the victims of Raja's cruel and suspicious behaviour. He killed Byramji and others suspecting that they might reveal the affairs of his kingdom to the British. During this period the whole atmosphere in royal courts in the country was of this pattern. These details are given here as reasons for the bloodshed that took place. Lingarajendra was proficient to some extent in Kannada. It is said that he translated 'Viveka Chintamani' a Kannada work to Sanskrit. He also composed some poems in Kannada on one of his wives. According to Moegling, they are ordinary poems. In the year 1820 Lingarajendra died.

CHIKKAVEERARAJENDRA

The last ruler of Kodagu, Chikkaveerarajendra, son and successor Lingarajendra was still young when he ascended the throne. In 1834 when he was forced to abdicate the throne and surrender to the British, the following statement he made to Colonel Fraser holds mirror to his administration. "Chikkaveerarajendra repeatedly told him that he was young in age, he had no knowledge of the affairs of the world and in all his recent conduct he was misguided by the evil suggestions of Abbas Ali and others and they were all villains."¹ Dr. William Jefferson claiming to be a former officer of the Kodagu Raja in his book "Coorg and its Rajahs" (1857) says "We were particularly gratified at finding that this prince was easy of access to his ryots, listening patiently to their grievances and manifesting towards them with utmost consideration and kindness" and he adds that he is saying this "being aware that the most sinister reports for interested purposes, were industriously propagated to the Raja's prejudice". This he states, has been said on the basis of his visit to Kodagu and the interview he had with the people.

Chikkaveerarajendra, although possessed great interest in the administration and exhibited good qualities of becoming a competent administrator, was suspicious towards the British and also about his continuation in power. Like his uncle and father, he too caused lot of bloodshed. Like a hero, he came forward to resist the British power. But in resisting the British, he did not show courage when actually he had to draw his sword and fight. Thus he lost his power. Though he had no doubts about the expansionist motives of the British and he dared to speak out against them, he took no measures to resist them physically. He only poured oil to the fire of their expansionist policy.

Being suspicious that Doddaveerarajendra's daughter Muddammaji and her husband Chennaveerappa might be having an eye on the throne, he made them subjects of his wrath. When they ran away from Kodagu to Mysore kingdom, he wrote a letter to Resident Cole requesting him to send them back to Kodagu and when they were returned together with 22 members of their family and retinue, they were subjected to death sentence. Cole had written to the Raja while repatriating them to inform him what mistakes had been committed by them and what punishment was meted out to them; there was no reply from the Raja. As a result, when the British sent Captain Monk to Kodagu to make an enquiry on the whereabouts of Chennaveerappa, Chikkaveerarajendra replied that the entire family had died due to diorrhoea. After this violent beginning the king exhibited less cruelty when compared to his father and uncle². But as he desired that none of his subjects should speak about him with others, he restricted the movements and communication of his subjects with others by continuing the policy of his father. Those who violated this were subjected to torture and punishment. Manuel Piriera and Samuel Joseph, two British subjects were imprisoned by him. The Raja had no knowledge of the rules that the British subjects were entitled for an enquiry and punishment by their own government, in case they had committed any offence. In the year 1826 when Casamajor, the Resident of Mysore arrived to know the internal matters of Kodagu the Raja took measures to see that his subjects could not discuss any matter with him. The

1. Fraser's letter, Richter, p. 343

2. Richter, p. 318

Resident Casamajor was not able to see either imprisoned Piriera or Princess Devammaji, nominated as his successor by Doddaveerarajendra or her husband. The Resident wrote that although he was not happy with these things, the Raja appeared to be very enthusiastic to keep the British happy. The Raja exhibited lot of curiosity to learn and as he was still young there was still hope that he could be reformed¹. The Resident did not see him as hostile towards the Company. But the Company's Government had asked the Raja to send reports regarding the death sentences conferred by him on different occasions. The Raja protested over such instruction (1827).

It was during this time that Devammaji, daughter of Lingarajendra and his son-in-law Chennabassapa being scared of the Raja escaped from Kodagu and reached Mysore. Chennabassapa was not paying respect to the Raja in proper manner which made him incur the displeasure of the Raja. Chikkaveerarajendra being unhappy had kept his sister separated from her husband at the Madikeri palace. Even though he later sent her to her husband's home at Appangala, he caused the death of certain servants of Chennabasappa. Chennabasappa and his relations organised a conspiracy against the king. The Raja nominated a special squad of the Bedas from Chitradurga to guard the Appangala palace. It was under these circumstances that the couple fled. The king wrote to the Resident to send them back. The Company's Government having knowledge of earlier incidents (murder of Chennaveerappa) did not show any reaction. On the other hand the couple was sent to Bangalore and was provided protection. During the same time Muddaiah, elder brother of Chennabassapa and an officer who was very close to the Raja in the palace was killed at the instance of the Raja (Richter, p.322). The Raja who had failed in his several attempts to get back Chennabasappa, planned to get him killed at Bangalore. In this connection he desired to take the help of Ranjit Singh the ruler of Punjab to fight the British. (Richter, p.324). He invited Sarjappa Nayaka, a member of the family of Palegars of Tarikere who had escaped after revolting against the British, to Kodagu to instigate against the British. All these incidents are in the British documents (State papers). Having come to know of all these developments, the British were forced to take a definite stand in this regard. A batch of wrestlers belonging to Kodagu were sent to Bangalore to kill Chennabasappa; but they were caught and handed over to the British by the people of Devammaji. At the instigations of Abbas Ali there was rebellion in 1832 in Bangalore City and the Contonment. (St. Mary's Church in the Cantonment was damaged as a result). The British documents reveal that this Abbas Ali was instigated by the Raja of Kodagu². It was at this time the Raja got killed Devammaji (successor to Doddaveerarajendra) and Mahadevammaji (details are in the letters of Fraser). In his letter to the Raja in the year 1833, the Governor of Madras not only asked him to furnish to the Company's Government details on the death sentences awarded and reminded him about the letter of 1827 and advised him how to establish a good administration instead of creating terror in the minds of the subjects by absolute rule. The Governor also sent Casamajor to Madikeri. The Raja not only behaved in a rude way with Casamajor but told him that he was an independent ruler and the British should not interfere in his administration. The Resident failed in convincing him that he was a subordinate to the British and was paying earlier Rs.24,000 as tribute and instead of that was presenting an elephant every year to the Company. The Resident Casamajor had recommended in

1. *Ibid*, p. 319

2. See for details Shashidharamurthy H.P., "Records Relating to the Last days of the Coorg Royal Family", op. cit., p.57-59

July 1833 that by keeping a British force at Madikeri the Raja's rule could be checked to some extent. But the Company's Government did not agree to this. The officials of the Company's Government not only continued writing letters to the Raja informing him to behave properly but also sent a Company's official namely Griem (Resident of Nagpur) to Madikeri in the month of September. But the Raja refused to see him on the pretext that he was not well. Later when Griem's advocate Karunakara Menon was sent to Madikeri, the Raja imprisoned him and refused to release him until Chennabassapa was returned to him. The Company's Government having come to know the presence of the fugitive Sarjappa Nayaka of Tarikere in Kodagu and in this regard correspondence was continued. The Governor General Lord William Bentinck's letter warning the Raja to release Karunakara Menon reached him in February 1834. When there was no reaction to this, the Company's Government made a proclamation to the effect that the Raja of Kodagu had been deposed on the 13th of March 1834.

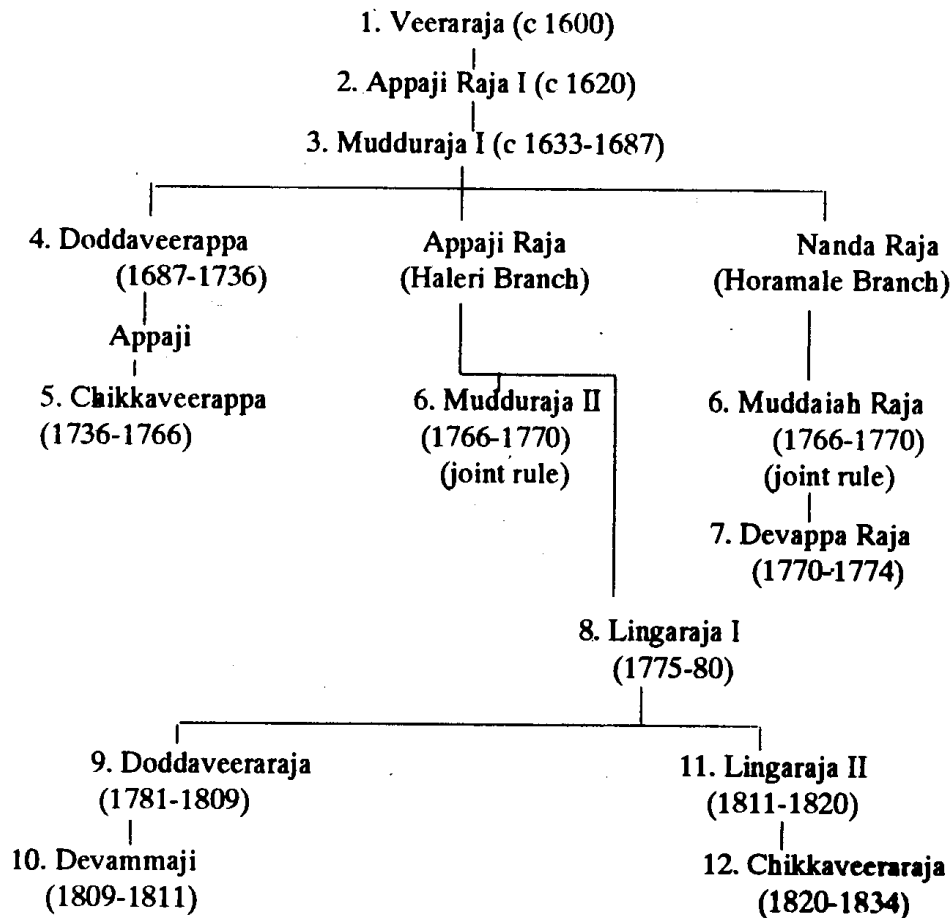
As a measure of reaction to this, a counter proclamation issued by the Raja called the Resident "the bad Englishman, son of whore" and stated that "The wicked Christian European, the son of a slave, who resolved to prepare this must be beheaded, and thrown out" etc. (30th March 1834) (Richter, p.332). In another proclamation, the Raja had said that "the Kaffers, Nasara (Christians), low Phirenghies with view to converting people of other religions to their dirty faith have ill intentionally polluted Devasthanams, Maszeeds.... Therefore the people of all countries join the Halery Samsthan and help it to throw the British out," the proclamation pleaded. The British intention was to convert the people to Christianity, it warned. It was quite heroic. The rebellious situation in Mysore State of the 1830s might have inspired the Raja as can be seen here. In 1831, British assumed the administration of Mysore kingdom owing to a rebellion in the Nagar area in 1830. Even after this, there were revolts during 1832-1833 in different parts of Mysore Kingdom such as Chikmagalur and Chitradurga districts. Sarjappa Nayaka, the Palegar of Tarikere had risen against the British and instigated Veerarajendra to rebel against the British by visiting Kodagu. The uprising in 1832 at Bangalore must have been instigated by the Raja of Kodagu in this background. As revealed by him later, the Raja was not having any knowledge of the outside world, and he had advisers who misguided him. The Raja had rejected the advice of the Parsi merchant, Dara Seth not to make war against the British.

The British army operations took place in April. When the British army leaving Bangalore reached Kushalanagar on 4th April, the Dewan of the Raja who came with a white flag indicated his surrender. Reaching Madikeri on April 6th, the British army hoisted the British flag over the Madikeri fort. Earlier to this the Raja had left Madikeri and had reached the palace of Nalkunad. Later he surrendered to the British on April 10th at Madikeri. Another contingent of the British army led by Gen. Foulis arrived at Virajpet through the Heggala pass on April 13th and reached Nalkunad palace. Under the leadership of Stuart another contingent starting from Piriapatna on April 2nd reached Virajpet. The contingent from Bellare reaching Shanivarasante crossed the Hemavathi. From Madravalli when it proceeded it came across a huge wooden barricade. There, in a skirmish that took place, Colonel Mill and 48 soldiers on the British side died. The contingent coming from Mangalore on 31st March reached Bellur through Uppangala on 1st April and thereon, due to terrible resistance was unable to continue and returned to Kasargod (April 6th). The Raja had ordered to stop fighting and he himself surrendered to the British on April 10th and the

fight in Kodagu ended. As proclaimed on April 11th by Fraser, the Political Agent of the Governor-General, it was made known that he had assumed the administration of Kodagu.

The prominent men of Kodagu at a meeting on April 19th, requested that the British could reduce the powers of the Raja according to their wish, but the Raja must be allowed to remain in Madikeri. Fraser informed them that the Governor General might not agree to keep the Raja in Madikeri; but when he asked their opinion regarding the administration of Kodagu they submitted a memorandum expressing their opinion to transfer the administration of the region to the Company's Government. This memorandum was signed by 388 people and later some 200 more affixed their signatures. But they strongly insisted that the Raja should not be transferred outside. They also submitted an application to this effect, signed by 240 persons to Colonel Fraser. This exhibits the traditional loyalty of the people of Kodagu towards their king. Later, on 7th May, not only the proclamation was issued to the effect of assuming the administration of Kodagu by the Company, but also the shifting of the Raja and his family from Madikeri. On April 26th the Raja was moved from Madikeri and he reached Bangalore on May 12th. There on, they were taken to Vellore and then to Varanasi in 1835. (Chikkaveerarajendra after staying for many years in Varanasi left to England in 1852 and died there in 1859. This is not relevant to the History of Kodagu).

Genealogical tree of the Haleri Rulers



BRITISH RULE

The Raja's rule being ended, Colonel Fraser convened a meeting of the prominent men of Kodagu at Madikeri and ascertained their opinion about the nature of the administration to be initiated after the end of royalty. Although they had made an appeal to retain the Raja in Kodagu. Even after his deposition when they learnt that the Raja would be transferred, they requested the Company's Government to take over their territory and conduct the administration. The proclamation letter signed by Colonel Fraser had made known that Kodagu would not be subjected to Raja's rule and all the local civil and religious customs would be respected (7-5-1834). As per the wishes of the local people of the areas of Amara Sullya, Puttur, Panje, Bellare and other regions of the present Dakshina Kannada District [the then undivided Canara District it was not divided then as North (Uttara) and South (Dakshina) Canara] were transferred to Dakshina Kannada area during October 1834. (In 1804 this area with 110 villages and 9 towns had been presented to the Raja of Kodagu by the British). With this, Kodagu lost 580 square miles of territory of Amara Sullya and Puttur. Fraser was named as the Commissioner of Kodagu. Kodagu then comprised of six taluks. A territory of 1585 square miles, it had 24 Nadus (hoblies) and 508 villages. By continuing the old administration, arrangements were made for the appointment of Patel in the village, Parpattegar over Nadu or Hobli and Subhedar over taluk. The powers of the officers of inflicting corporal punishment (whipping and mutilation as punishment) was withdrawn. In 1834, schools were started in Kushalanagar (Fraserpet), Madikeri, Virajpet and Ponnampet. In the month of October 1834 an officer designated as Superintendent of Kodagu was appointed. Le Hardy was appointed Superintendent and he was to work under the Commissioner of Mysore. Kodagu was considered a non-regulated province of the Government of India. All the regulations that were passed by the Government of India need not be given effect in this region was the provision. But any legislation could be effected by means of special enactment.

Anti-British Uprising

Soon after the beginning of British administration in Kodagu, there were armed uprisings against the British during the years 1835 and 1837¹. The second revolt was witnessed in Kodagu as well as in Sullya territory which was formerly the part of Kodagu. But the revolts were in the name of pretenders, claiming to be members of the Kodagu dynasty. The revolts were started in the name and claims to the throne of the royal family members Veerappa and Nanjundappa Raja (who had died of starvation in prison in the Fort of Madikeri during the year 1820), sons of Appaji (brother of Doddaveerajajendra and Lingaraja II). The second revolt was severe in Sullya, the former part of Kodagu and at present in Dakshina Kannada. It had also spread to Kodagu.

A propaganda was conducted stating that one Swamy Aparampara, a Jangama was actually Veerappa, son of Appaji Raja. (As known from details later, this individual was originally one Hanumantharaya of Kodaganur village, Mayasandra taluk, Tumkur district). During May 1835, at Kodlipet, Aparampara gathered some men and started his activities and proclaimed that he belonged to the royal family of Kodagu, and in a rebellion that was going to take place in Kodagu, people should co-operate with him. As he did not get much support in Kodagu although he had

1. This part incorporates the research work done in the area by D.N. Krishnaiah, *Kodagina Ithihasa*, pp:542-70

some followers wandering in Somvarpet taluk, he went to Kadaba in Dakshina Kannada. The army sent by Le Hardy chased him and captured him in Sakaleshpur area in Hassan district. He was sent to Bangalore jail. This movement and his arrest did not receive much publicity in Kodagu. (In 1869 he was released and he died the next year).

During the same period when Sullya, Puttur and its surrounding areas were transferred to Dakshina Kannada District, the farmers of these areas were not happy as they were required to pay revenue in cash. (Revenue in Kodagu was collected both in kind and cash). Lakshminarayanaiah, one of the four Dewans of Kodagu was a native of Sullya and was unhappy as Dewans of Kodagu origin were receiving more importance in the new set-up, and he encouraged his brother Ramappaiah, Amildar of Sullya to instigate the local people to revolt. He informed Le Hardy that there would be a revolt in Madikeri in December 1836. As the revolt did not take place, on the said day, Le Hardy considering him as a cheat, removed him from Dewanship and subjected him to an inquiry.

An individual called as Kalyanappa, an associate of Aparampara earlier, wearing the robes of a Jangama called himself as Nanjundappa, the second son of Appaji Raja and began to solicit the support of the people. He secured the support of Hulikunda Nanjayya of Elusavira Seeme, Appanna of Balamuri called Guddera (Guddemane) Appanna, Mummida Rangappa, Beeranna Banta and others in Kodagu. Kalyan Swamy had some support in Ammathi Nadu and Elusavira Seeme. But as he also did not receive enough support to organise a revolt, he was taken to Vainad. He was arrested at Baitur and was taken to Mysore *via* Madikeri. As the people of Sullya were seriously preparing for a revolt, they projected one Puttabasappa who was with Aparampara as Kalyan Swamy and continued the revolt. There were many in Tavu Nadu (Bhagamandala) surroundings and in certain areas of Somwarpet taluk, supporting the revolt. They made preparations for revolts in Kodagu on March 5th (1837) and in Sullya on April 6th.

In Dakshina Kannada

Ramappayya, who was the Amildar in Sullya under the threat of informing the District Collector at Mangalore of the proposed revolt, had acquired the lands of many by force. The people who were enraged by this, killed Ramappayya under the leadership of Kedambadi Rama Gowda.

Kalyana Swamy, (new; Puttabasappa), Hulikunda Nanjaiiah, Kudiyyara Chetti and Kurtu from near Bhagamandala etc., assembled at Sullya. Later, imprisoning the British Government servants from nearby areas or the surroundings of Bellare fort, Rama Gowda and Kalyana Swamy were able to collect 2,000 followers.

They looted the cash in the Bellare treasury and distributed it to those who had assembled round them. These leaders publicised everywhere that the people must recognise Kalyana Swamy of the Kodagu royal family and also must revolt against the British. Chikkaveerarajendra, they said, had returned from Varanasi and was staying in their camp; if the people revolted, there would be an exemption of tax for three years and monopoly of tobacco and salt trade in Dakshina Kannada would be abolished. Hundreds of people from Tavu Nadu (Bhagamandala), Bengu Nadu

(near Cherambadi), Bellare and Sullya joined the revolt. A copy of the order or *nirupa* sent in the name of Kalyana Swamy reached Madikeri on 31st March 1837 and was received by Le Hardy.

In the month of April a section of the rebels reached Northern part of Kodagu. The force sent by District Collector of Mangalore was defeated when Kalyana Swamy, Rama Gowda and Kukanur Chinnaiah were in Puttur. When they reached Pane Mangalore after looting Puttur, the Banga prince of Nandavar (Bangadi) joined them. From there, when they were heading towards Mangalore, the number of their followers swelled. When the British officers at Mangalore and the Second Regiment of the British army had reached the Northern part of the river Nethravathi on their way to Kannanur, the mutineers released the prisoners by breaking the jail open and looted the Government treasury and burnt the houses of the officers. Subraya Hegde, a Zamindar of Kumble (Kumble was then in Dakshina Kannada District; at present in Kasaragod district Kerala) joined them along with a group of men. Nearly for two weeks, Mangalore was under the control of the rebels.

When a group coming from Sullya entered Kodagu and stayed in the valley of Talaneer, an army was sent under Dewan Biddanda Bopu by Le Hardy which had two detachments of British Regiment and 500 Jamma peasants. Bopu imprisoned some of them by threatening them. When Dewan Cheppudira Ponnappa convened a gathering of prominent men of Kodagu on 8th April and briefed them about the details of the defeat at Mangalore, all of them promised to support the British and gave in writing to Le Hardy with their signatures that they would co-operate with the British for their victory. But Ponnappa made a request to the Company's Government that the peasants of Kodagu who came to assist the British to resist the revolt should be paid bata, be released to carry on the agricultural work when it started and be granted one-year's land revenue remission. All these requests were accepted by the Company.

Kalyana Swamy who held Mangalore for two weeks under his control had to flee to Sullya when the English started coming from Malabar reached Mangalore. When the news that insurgents have reached the Bisle Ghat reached Dewan Bopu, he, along with British contingent, and the Jamma Kodavas reached Shantalli on April 11th (1837). Le Hardy, realising that to move the people who were at the edge of the Bisle Ghat, artillery was needed, recalled Bopu and sent him to Bhagamandala, after placing security guards on the Northern border. The people of Tavu Nadu (Bhagamandala) were instigated to rise in revolt by Appanna of Guddemane. When he spread the news that he had personally seen Chikkaveerarajendra at Sullya, large number of men who had lost their jobs or positions after the advent of the British became ready to join the mutineers. They imprisoned and handed over Subhedar Madaiah, an officer under the British to the insurgents. Dewan Bopu who reached Bhagamandala (Tavu Nadu) tried to convince the people that the news spread by the rebels were lies. But the people who had assembled at the Bisle Ghat and the people of Tavu Nadu, Bengu Nadu and Yede Nadu numbering more than 1,000 joined hands with Guddemane Appanna and marched towards Madikeri. On April 15th, they were checked by Dewan Bopu. He had also checked the possible spread of the revolt in Tavu Nadu and Nalkunadu (Padi area) by his incessant propaganda.

It was then that more British troops came from Pandavapura (French Rocks) of the then Mysore district to Madikeri. Most of the insurgents surrendered by April 18th. The prominent

among them were imprisoned and the rest were released after confiscating their arms. Among those taken captive were Shantalli Mallayya, Guddemane Appanna, Kudiyara Chatty and Kurtu, Banga Arasa (prince) Lakshmappa of Dakshina Kannada and Uttha of Padinalkunadu. Meanwhile Puttabasappa who was in the guise of Kalyana Swamy abandoning his royal attire, escaped in the disguise of a Jangama, when Colonel Williamson defeated Puttabasappa and his large group and chased them till Kadaba in Dakshina Kannada. Later, he and his remaining 20 or 30 followers had to remain in the forest near his native place in Manjrabad. As there was a cash prize of Rs. 10,000 for those helping or providing clue for his arrest, Subhedar Madaiah an officer of Kodagu arrested him during May 1837 and brought him to Madikeri. Later Puttabasappa and Banga Arasa Lakshmappa were hanged in Mangalore. Peraje Krishnaiah, son-in-law of Dewan Lakshminarayana, the Kudiyas, Kurtu and Chatty were sentenced to life imprisonment and were sent to Singapur. The prominent Kodavas who were helpful in suppressing the revolt were honoured by awarding medals. A remission in land revenue amounting to Rs. 2,283 and *Jahagirs* and land grants were given to them. Guddemane Appanna was hanged at Madikeri.

The request of the Madras Government to hand over administration of Kodagu to the Madras Provincial Government (instead of direct administration by the Government of India) was rejected by the Company's Government.

Economic Changes

The British Government in India had passed an Act abolishing slavery in the year 1843. Although the slaves in Kodagu were freed legally by this Act, a majority of them became free only when coffee plantation began to spread rapidly. The first coffee estate in Kodagu was started in 1854 at Horamane (near Madikeri). This was founded by Dr. Fowler. Later, coffee exported from Kodagu was 579 tons in 1857 and it reached 3,000 tons in 1867. During 1876, this export was 4,880 tons. By about 1870, coffee was grown in 76,275 acres. The construction of roads and bridges begun by the British provided employment to hundreds of freed slaves. Thus circulation of cash increased. The population of Kodagu according to the census of 1839-40 was 91,437 and out of this the Kodavas formed 17,096.

The Indian Penal Code in 1861, and the Criminal Procedure Code and the Forest Law in 1866 were given effect to in Kodagu. Late in the year 1868, from 1st December, the Coorg Judicial Act came in to effect (for details see Chapter 10). In 1848 the bridge across the Cauvery near Kushalnagar was built to establish link between Kodagu and Mysore. The highway to Mangalore was completed speedily from Madikeri *via* Sampaje and Sullya. The all-weather road between Virajapet and Madikeri was built, and its extension upto Kodlipet was completed in 1868. Dr. Moegling, the missionary of the Basel Mission was the Head Master of the English School at Madikeri in 1855. This grant-in-aid school later became the Government Central Middle School in the year 1860, and a High School in 1883. Other than this, there were 11 Kannada schools in Kodagu in 1843 and its number increased to 21 in 1844. In 1890, it rose to 25 and it had 1,158 students which included nearly 100 girl students (for details see chapter 13).

The post of Commissioner of Kodagu (Commissioner at Mysore) was designated as Chief Commissioner in 1869. The Chief Superintendent of Kodagu became the Commissioner of

Kodagu. (from 1834 Le Hardy, from 1843 Haynes, from 1844 Anslow, from 1846 Gustard, and from 1855 Martin were the Chief Superintendents in Kodagu; Fraser from 1834, Mark Cubbon from 1836 and Saunders from 1871 were the Commissioners of Kodagu). In the year 1869 when Bowring was the Chief Commissioner of Mysore and Kodagu, R.A. Cole, the Superintendent was promoted as Commissioner of Kodagu and posted in Mysore. (In his memory, Ammathi was named as Colepet, and later it was renamed as Ammathi). During the year 1870, Municipalities were established in Madikeri and Virajpet.

In the wake of the national uprising during 1857-58, some groups in Srirangapattana and its surroundings were preparing for a revolt having the memory of Tipu's struggle in mind. Hundreds of armed Kodavas, as per the directions of Mark Cubbon, the Commissioner of Mysore, arrived at Piriapatna. Thereby the possible revolt was averted, and the loyalty of the Kodavas towards the British was appreciated by Cubbon and he permitted them to possess guns without licence, contrary to the Arms Act of India. In the year 1901, the District Board came into existence. The Kodagu Zamindars' association made a request for a Legislative Council in 1918 which came into existence in 1924 and was functioning upto 1952. The regiment of the Madras foot soldiers (infantry) which was in Madikeri since 1837 was withdrawn completely in 1883. During the British administration there was around economic progress in Kodagu and in the fields of education, transport and communication, coffee plantation and increase in the plucking of cardamom. Exports from Kodagu increased.

But coffee cultivation in Kodagu showed a downward trend from 1887 because of serious competition of coffee export from Brazil. After a general survey of Kodagu from 1815 to 1817 by Lt. Connor, a land survey was undertaken from 1863 to 1870. The Devarakadus, 14 reserved forests and important coffee estate areas were identified. From 1887 to 1895 a general survey was conducted relating to revenue and in 1896 a summary settlement was made. Later, between 1907 and 1913 a final revenue settlement was made. (See chapter 9)

Education in Kodagu spread very quickly and by 1901 literacy rate was 14%, a commendable development. The Kodavas as a result of their contact with European coffee planters were inclined to Westernisation and they came forward in large numbers to serve in the Army. The Central School of Coorg became a High School in 1883 and the first batch of students appeared for S.S.L.C. examination of Madras University during the year 1888. The Western Medical system for the European soldiers had been introduced in Kodagu in the year 1804, and the Army Hospital was shifted to the present Civil Hospital Building. At Virajpet and Madikeri, hospitals were opened in 1870 to supply medicine to the out-patients. The Western medical system was popularised by the European coffee planters. Malaria was a serious disease in Kodagu, and the Europeans introduced quinine tablets as medicine and right from 1896 this medicine was distributed (sold) from the then existing 22 post offices. The establishment of District Board in 1901 is to be regarded as a notable event. The Co-operative movement in Kodagu made a beginning in 1905 and had become very popular before Independence.

FREEDOM MOVEMENT

The Kodavas, the important ethnic group in Kodagu had received numerous benefits from the British. They being directly in the Company of the Europeans (because of the European planters in Kodagu) had been very much influenced by Western way of life and culture. Their utmost loyalty to the British during anti-British atmosphere of 1837 and 1857 has already been noted. It is worth mentioning here that the people of Kodagu including the educated Kodavas who had job opportunities in the fields of education, coffee plantations, transport sector, Military Service and other Government Departments, soon developed anti-British feelings. Discrimination in pay scales and in promotions was soon evidenced by them. They did not come forward for army recruitment although a separate Coorg Regiment of the Army was started in 1902 (71st Rifles). Their patriotic spirit, and the British policies and attitudes were the reasons for this. The Forest Act can be quoted as one example for this alienation. A growing distrust towards the Government was evidenced in the minds of the common people in the wake of the Economic Recession of 1929. Already a downward trend in Coffee Industry was experienced since 1883. In a report of 1898-99 (written by Robertson), Chief Commissioner, it is said the agriculture in Kodagu is witnessing deterioration, and its restoration was difficult and that the debt burden of the ryots was too heavy. Those who were used to a life of luxury and enjoyment during the time of the 'Coffee Boom' were facing trouble.

In the early days of the national movement when some youngsters who showed patriotic zeal joined the Congress Party, many rich men and Coffee Planters looked at them with contempt. But gradually they were able to know the results of the British economic policies. Lack of genuine interest in India's welfare and discrimination against the Indians in employment in the army, in promotions, and in pay scales, etc. shocked the educated Kodavas. They grew suspicious about the sense of justice of the British. These factors became more clear when they started reading the newspapers such as *The Hindu* and Besant's *New India*. It was not difficult for them to understand the injustice of the British administration, when they read the views of Tilak, Besant and Mahatma Gandhi through newspapers.

Economic Backwardness

The area of paddy cultivation was decreasing when the coffee estates began to spread. Besides this, in the year 1890 when the yearly average price of paddy per *butti* cost Rs. 3.08 in 1896, it increased to Rs. 3.37, and after a period of two years of famine, in 1901 it did not go beyond Rs. 3.48. Owing to deterioration in agriculture and other reasons, those who were not able to pay the land tax sold their Jamma lands (which were legally not alienable or transferable), and between 1897-1898 and 1908-1909, nearly 1,708 holdings were sold as per entries in the Registrars' Offices. Price of coffee per ton was Rs. 500 in 1865 and it went upto Rs. 900 in 1886, and in the next few years it increased to Rs.1,200, and to Rs.1,400. There was a fall in the price in 1897 i.e. Rs. 800 per ton and in 1904 and 1905 there was a further fall i.e. Rs. 650. There was a fall in coffee export, i.e. Rs. 46.51 lakhs worth in 1878 to Rs. 23.02 lakhs in 1908. The total export value in 1873 which was Rs. 47.14 lakhs fell in 1908 to Rs. 26.49 lakhs. Although there appeared an alround progress and development in Kodagu for some time because of the British rule, soon after agriculture, trade and commerce began to decline. There was no growth of new industries and

economic progress evidenced stagnation and even decline. As reported earlier by Haller, in 1910, in many families food is taken only once a day in the rainy season and during the months of August and September, there were no grains in many houses.

Zamindars' Association

The dejected agriculturists and planters as a result of this economic deterioration established the Coorg Agricultural Society in 1909 to draw the attention of the Government towards their grievances. Based on the available documents, B.D. Ganapathi says that the Society was founded by the efforts of Rao Bahadur Kodanda Madaiah and Biddanda Ganapathi. Later, in the year 1912, it was transformed into Coorg Zamindar's Association. In the beginning Maneyapanda Muttanna was the President and Biddanda Ganapathi the Chief Secretary. This Association became the nucleus for the nationalist movement in Kodagu. The main work of this Association was to send resolutions and applications to the Government concerned with the problems of farmers and coffee planters.

The spread of literacy and the political activities that took place in Kodagu did not fail to create a new awareness among the people. There was also a strong influence of English and Kannada newspapers being published from Madras, Mangalore, Bangalore and Mysore. The educated Kodavas attending the annual Kannada Sahitya Sammelanas (Literary Conferences) by going to different places in Karnataka, and the presence at Madikeri of the great literary figure Panje Mangeshrao (who was the head master of Government High School) caused many changes. A new awareness was created and it made the people to develop love towards Kodagu, Karnataka and India.

In the wake of discussions about the constitutional reforms in India in the year 1918, although certain administrative changes had taken place by the Council Acts and the Minto-Morley Reforms, the people of Kodagu had in no way benefited by such changes. The Zamindars Association passed a resolution demanding the transfer of Kodagu as a district of Madras Province. There was a recommendation for the creation of an advisory council for Kodagu in the Montague-Chelmsford Reforms of 1919. But such a council was not created. The Zamindars' Association strengthened its demand. Feeling that that it is worth having a newspaper, the office bearers of the Zamindars' Association decided to publish a weekly called *Kodagu* by forming the Coorg Company to publish it in 1920. This newspaper was printed in Mysore on 3rd June 1921 and published from Madikeri, Pandiyanda Belliyappa being its Editor and Bittiyanda Muttanna the sub-editor. Later Belliyappa became a prominent Congress leader and played an important role in the freedom movement in Kodagu. In the freedom struggle of Kodagu this newspaper played a major role. C.M. Poonacha also worked as sub-editor of this newspaper. The policy, aims and objectives of the paper were made known in the first issue: to discuss political, social and economic matters (of Kodagu) and to advise the people on the improvement of the country. It also said that it aimed at educating the people about the amendments introduced in different parts of the country in respect of political matters and also provide guidance for the proper functioning of the Legislative Council when it would be created. Kondandera Kuttaiah (1921 to 1924), Kondanda Appaiah (1924-27), C.S. Venkappaiah (1927-33), Gundikutti Manjunathaiah (1933-36) and M.M. Siddiq (1936-38) were the Presidents of the Coorg Company which published this paper. The Chief Commissioner had summoned and warned Editor Belliyappa for having published in

Kodagu an article on Jallianwala Bag tragedy by one Robinidevi in 1922. But the Editor did not bother himself. It is worth noting that during the same time M.A. Siddiq had collected money in Kodagu for Tilak Swaraj Fund. It was in the background of national awakening that in 1921 the Co-operative Bank was established.

Legislative Council

In the year 1924, yielding to the pressure of the people of Kodagu, a Legislative Council was created by the Government of India for Kodagu by bringing an Amendment to the 1919 Reforms Act. The Council was composed of 13 members elected by restricted voting and two members nominated. This being an advisory council, the Chief Commissioner had the power to reject any of its decisions. It met only for six days on an average in the year according to a survey conducted later. It did not enjoy the powers which the similar bodies in the other British provinces had. The elected members had no chance of becoming ministers. A freedom fighter comments that "this did not have even more powers or status than a debating society of a high school".

According to *Kodagu* weekly, out of the 35 delegates from Kodagu who went to the Belgaum Congress Session presided over by Mahatma Gandhi during December 1924, seven were members of the newly established Council. The members who returned from Belgaum were inspired by the environment there and established the Kodagu District Congress Committee on 24.1.1925 by convening a meeting in the office of C.S. Venkappaiah (a lawyer). Paruvanda Kushalappa (President), C.S. Venkappaiah (Secretary) and M.M. Siddiq (Karanika or Treasurer) were elected as office bearers. At the same time, to encourage Khadi activities, a Khadi Bhandar (store) was opened in February 1925 at Virajapet.

When the Zamindars' Association's annual conferences (during this period Virajapet, Napoklu, Ammathi, Gonikoppal, Somwarpet and Kushalanagara were the various venues of the annual conferences) were held, Congress leaders like Gangadhara Rao Deshpande, Srinivasa Iyengar of Madras, Sathyamurthy, Karnad Sadashiva Rao, R.R. Diwakar, Dr. N.S. Hardikar, Srinivasa Rao Kaujalagi and other had come to attend them and delivered speeches. At the conference held at Ponnampet in 1929, the two leaders mentioned last were present. A veteran freedom fighter C.B. Monnaiah states that "in such conferences foreign goods were being burnt. H.R. Krishnaiah, who later became a prominent Congress worker in Kodagu removed his costly surge suit and threw it into bonfire and also took an oath not to wear a shirt (as Gandhiji did), till India attained Independence". Monnaiah states further: "Having come to know this, as a student, I too felt that I should also strive to drive the British out from India". H.R. Krishnaiah, who was studying at the Wilson college, Bombay, had given up his studies in 1921 and had settled down in his place, Mattur. Alur Venkata Rao, Maduvidu Krishna Rao, Ramrao Hukkerikar, Kamaladevi Chattopadhyaya and other leaders also came to Kodagu and addressed public meetings on the national movement.

In the year 1928, when the Annual Congress Session was held in Calcutta, C.S. Venkappaiah as delegate of Kodagu Congress participated in it. As representatives of the Zamindars' Association, Paruvangada Kushalappa, Pandyanda Belliyappa, Kotera Chinnappa and Sripathi Rao attended the Calcutta session as observers. While returning from Calcutta, the young and respected worker

Paruvangada Kushalappa who had held posts like President of Zamindars' Association, Vice-President of the Zilla Board and the Legislative Council died at Madras due to illness. C.B.Monnaiah, a student who had been to Madikeri to participate in the condolence meeting over the demise of young Kushalappa, organised by the Zamindar's Association, writes thus: "My mind was very much stirred by the moving speeches on the services rendered by Kushalappa to the country". At Khushalapura of Ponnampet, in memory of the late Kushalappa on the last Sunday of every month the programme of hoisting and saluting the national flag was being organised afterwards. According to B.D.Ganapathi, "at the very first function organised on 26.5.1929 there were present many *swayamsevaks* (volunteers) and others. This function was celebrated every month". He further says: "Many people in Kodagu who always used to wear suit and boots under the influence of the Westerners discarded the Western dress and started wearing Khadi dhoties and Jubba and joined the movement. In Kodagu, people who had considered consuming alcohol as a very natural social norm, discarded it and started agitations against drinking and came forward to picket in front of the liquor shops. This shows the revolutionary change brought about by the Congress."

As per the directions of Congress, Independence Day was celebrated on 10th march 1929 and meetings were held at Gonikoppalu, Hudikeri and Irpu and other places. A statement is to be noted here regarding the political environment. "By reading newspapers such as *Kodagu*, *Sadhvi* and *Janmabhoomi*, I came to know Mahatma Gandhi and in the year 1929 when Pandyanda Belliyappa, (Kollimada) Karumbiah, Jammada Madappa and others came to my place for organising a public meeting, I also joined them. Chokanda Devaiah of my place (Maggula, near Virajpet) had organised the meeting. For propaganda work we had been to Kittageri, Rudraguppa, Kadangala, Haturu, and other places. At Kittageri Kalengada Chinnappa and at Haturu, Vokkaligara Annaiah came to our help and from that day they became the Congress workers. Ajjamada Madappa of Srimangala, Ajjamada Ayyamma, Ajjikuttira Ponnappa-all these had come with us. Since that time we started wearing *Khadi*". (V.R. Thammaiah, *Swatantrya Sangramada Smrithigalu*, I,p.336).

"By about the year 1928-29, the Congress Leaders at Hudikeri were delivering public lectures at the Hudikeri shandy. I had heard the speeches of Pandyanda Belliyappa and K.C.Karumbiah. I started wearing Khadi cap from 1929. The Head Master (of our school) was opposed to this. Nearly 60 students of the school were putting on Khadi caps".(Mallengada Chengappa, *Ibid*,p.361).

In almost all important centres of Kodagu the voice of Congress had reached. There was faith in the minds of the people regarding Mahatma Gandhi. An incident is worth noting here: In the beginning of 1930, *Harikatha* programmes were organised in all places of Kodagu by the famous Harikantha Vidwan Belur Keshavadas, who attempted to infuse patriotic feelings. As a result he was externed from Kodagu. Section 144 of IPC was promulgated against his programmes.

Civil Disobedience Movement

While preparations were on throughout the country to launch Salt Satyagraha (Gandhi's Dandi March-March/April), it had its effect on Kodagu also. A Satyagraha camp was established at

Virajpet to organise protest against the sale of country liquors. At Madikeri, on 30-5-1930 under the Presidentship of Koravanda Ponnappa, meetings and processions were held protesting against the sale and consumption of liquor. Many women had also participated in the programmes. There was a strong demonstration (picketing) in front of liquor shops in the month of May at Virajpet. On 10-6-1930, picketing was started at Ponnampet. By establishing Satyagraha Camps, picketing was started at Ammathi, Srimangala, Kutta, Hudikeri and Napoklu. As a result of picketing the average sale of spirituous liquor was reduced from 800 gallons to 200 gallons at Virajpet during the 'Kail Muhurta' festival and at Gonikoppa it was reduced from 300 to 36 gallons. In the entire region (Kodagu) in the same way the sale of spirituous liquor showed a downward trend. At Kutta, the liquor shops were closed permanently. Those who were monopoly holders (contractors) at Ponnampet and Bittangala were not able to pay the bid amount and had to give up the contract. When the Government tried to auction the contract again, no one was prepared to bid. The picketing was continued in the month of August in front of the office where auctioning was held, and on August 27th there was a mammoth procession at Virajpet, followed by a large meeting under the presidentship of Abdul Gafur Khan Khaisgi. Despite the protest from habitual drunkards, severe resistance of liquor shop owners and police threats, picketing began with vigour after the rainy season in a non-violent way. While H.R. Krishnaiah was participating in picketing at Virajpet on September 20th, he was arrested. In the same town Pandyanda Belliyappa and Kollimada Karumbaiah, and at Bilagunda, Abdul Gaffur Khan were arrested on the same day. These were the first political arrests in Kodagu during the freedom struggle. On that day, there was hartal in Virajpet. As a mark of protest for their arrest, shops were closed. At Madikeri also, there was hartal the next day. The school pupils also participated in the public meeting organised by way of protest. Those who were arrested were sentenced for 6 months imprisonment. But the movement did not suffer because of these arrests. The Commissioner promulgated a special order demanding Rs.1,000 as security deposit for the publication of *Kodagu* newspaper. A large public meeting was held under the leadership of Biddanda Subbaiah at Virajpet on 7-11-1930 to protest against the order. This led to the withdrawal of the special order by the Commissioner. Kotera Chinnappa took over the editorship of *Kodagu* weekly as Pandyanda Belliyappa was arrested. The District Congress made an appeal on 28-11-1930 to the people not to celebrate the Huttari festival (a harvest festival) with usual pomp as thousands of people in the country had courted imprisonment. This request was made after the end of the rainy season and when the Huttari festival was nearing. A similar resolution was passed at a meeting presided by Ainanda Kariyappa at Ammathi on 1-12-1930. A request was made that "on the festival day new crop may be harvested; instead of celebrating festival and holding the Kolata, hoist the national flag and salute it by wearing Khadi". At the Marenadu *nadamand* (festival yard) roughly 500 persons assembled and did not celebrate the Nadu Kolu (*Kolata*) and thus registered their support to the movement, says B.D. Ganapathi. People took similar measures at Anjigeri *nadamand*. One hundred persons assembled at the village of Betu and hoisted the flag by wearing Khadi. At the *mand* of Tavalageri, after hoisting the flag, the leaders addressed an assembly of 1,000. In Harihara, Naniya Bane, Patta Bane and in other famous *mands* (yards), *Kolata* was not held but flag was hoisted. The sale of liquor declined considerably. As per the report in *Kodagu* paper, if the sale of arrack was 2,742 gallons in 1929, it fell to 229 gallons in 1930 in the whole of Kodagu. The Congress volunteers and women picketed in front of liquor shops and those selling foreign goods at Virajpet and Madikeri. Those who were selling foreign piece goods packed them up and started selling *Khadi*.

Tricolour Flag on the Fort

The publicity campaign conducted by Rangarao Talacherikar who came from Mangalore in the month of December inspired the youth. On 17-12-1930 the Union Jack was removed from Madikeri fort and the Tricolour Flag was hoisted. Two were arrested in this connection. Propaganda was strengthened in the villages. On 14-11-1931, when two people were arrested in connection with picketing at Virajpet there was a procession and protest meeting. On 18th January, for the same reason, 11 people were arrested at Gonikoppal. In Madikeri, when a large group had gathered to protest against the auctioning of liquor shops, 61 members including four women, were arrested. All of them were released in the evening. This Satyagraha continued in Kodagu till the Gandhi-Irwin Agreement was concluded (March 1931). A hand written bulletin, *Sarpastra* was published secretly. The Karnataka Pradesh Congress Committee in its publication of a small Kannada brochure '*Report on Satyagraha in Karnataka, 1930-31*' makes mention of activities in Kodagu. By March 27th, 1930, a Satyagraha Committee was formed under the Presidentship Sri Pandyanda Belliyappa which included 9 members. Anti-liquor movement was first begun in South Kodagu. At Ponnampet a Satyagraha camp was opened and picketing was organised in front of liquor shops and vigorous watch was maintained from June 10th for the period of one full month. It further states that when prominent leaders were arrested, a new committee with Ajjamada Madappa as President, Sri Ainanda Karyappa as Secretary and Smt.(Kotera) Akkavva as Treasurer continued the agitation. It is said in this report that when there was auctioning of liquor shops in South Kodagu on 18-12-1931, the Government received only Rs.12,000 as the bid amount as against Rs.33,000 in the previous year. During this period Pandyanda Belliyappa and three others were sentenced to six months' imprisonment first and later for Ajjikuttira Thammaiah and two others also for a six-months term each, and 13 others were jailed for terms of five to one month. All these 20 underwent imprisonment during 1930-31. It has already been noted in detail how in Madikeri 61 members were arrested on a single day.

Civil Disobedience Again

None of the imprisoned were in any way disheartened. H.R.Krishnaiah who was arrested on 20-9-1930 and underwent six months' imprisonment at Madikeri and Kannanur Jails says: "We started our work as usual after our release". With Gandhi-Irwin Pact being signed on 6th March, those who were released from Madikeri jail were given a warm welcome which was well attended as it was a shandy day. The highlighting feature was that those who were earlier opposing the freedom movement were present in the welcome procession, wearing Gandhi caps and carrying a Congress Flag, says C.B.Monnaiah. (*Ibid*, Vol. I, p.348). Pandyanda Belliyappa and K. Karumbaiah attended as delegates the Congress Session held at Karachi in 1931. In the same year, in April the Zamindars' Association Conference was held at Gonikoppal. Sengupta from Bengal and T. Prakasham from Andhra were present as guests. One Gopaldas of Balele performed *Harikatha* programmes throughout the District and spread the message of the nationalist movement during this period. The Civil Disobedience Movement had been stopped from March to December 1931. In January, 1932, it began again as Gandhiji who had been to London to attend the Round Table Conference returned empty handed. But in Kodagu, during these peaceful days propagation of wearing *Khadi* and publicity to other Nationalist programmes and activities continued. M.C.Mathanda, the leading worker of Hindustani Seva Dal who had stayed at Hubli started Seva

Dal activities in Kodagu. A number of Seva Dal camps were organised. In the Seva Dal camp conducted in Mysore during 1931, four youths from Kodagu (Ajjikuttira Chinnappa, Chakker Monnaiah, V.R.Thammaiah and M.Changappa) attended and returned with certificates signed by Jawaharlal Nehru.

From January 7th, 1932, Section 144 was promulgated and prohibitory orders came into force. There was also restriction on certain leaders of Kodagu on delivering speeches. On 10-1-1932, Ajjikuttira Chinnappa courted arrest for having delivered a speech at a mammoth gathering at Gonikoppal, defying the prohibitory order. Two more were imprisoned along with him. Next day, 10 people were arrested for having conducted a meeting at Hudikeri. Later all these were sentenced on 15th January to six months' R.I. On January 17th, Kikira Subbaiah at Gonikoppal and on the 18th Mallengada Chengappa and Mallengada Mandaiah at Hudikeri were arrested and they underwent imprisonment for six months. At Virajpet, Pandyanda Belliyappa and another person on January 20th, and two persons at Murnad on January 21st, were arrested. Congress and its allied institutions were banned and an order to this effect was issued. Later H.R.Krishnaiah and one more person at Gonikoppal and one person at Virajpet were arrested on 23rd. On 24th, Jammada Madappa at Kaikeri and other four members from Virajpet were arrested on the same day.

Satyagraha camps were opened by sending volunteers from Virajpet, Ponnampet, Ammathi, Siddapura, Gonikoppal, Kutta, Murnadu, Madikeri and Somvarpet. H.B.Thammaiah was organising picketing at Ammathi by visiting the place from Siddapura camp. "About 10 to 12 members in the camp conducted flag hoisting, distribution of bulletins and *prabhat pheri* (procession). Later when picketing was organised in front of liquor shops, there was violence, caused by contractors. Abusing and beating the picketers, pouring of liquor and spitting on these volunteers were resorted to. While distributing underground bulletin at Siddapura, myself and Puvaiah were arrested and imprisoned for six months. We were first sent to Kannanur and later to Thiruchirapalli minor jails. There were 23 of us from Kodagu", says Thammaiah. When Pandyanda Sithamma, Balyatanda Muddamma, Mukkatira Bhojamma and other women were arrested at Virajpet, the people of the place being annoyed organised a procession in protest, and hundreds held demonstration in front of the Police Station. C.M.Poonacha was publishing a bulletin called *Veera Bharathi*, and later 15 members including he were arrested in the first week of February. Simultaneously, search was conducted in the office of *Kodagu* newspaper and in the Khadi Bandara of Virajpet (11-2-1932). Picketing and arrests continued in March. According to a report published by Karnataka Pradesh Congress Committee on 28-5-1932, it is said that during Satyagraha movement in 1932, from eight Districts of British Karnataka (including Bangalore Cantonment) 2,375 persons were imprisoned and of this, 100 were from Kodagu. Picketing was vigorously carried out after the rainy season in Kodagu. Those who were released from jail also once again joined Satyagraha.

With the arrest of Bayanda Ganapathi on 2-9-1932 at Virajpet, the arrests were started once again. It was during this time that Gandhiji gave a call for the movement for the eradication of untouchability. In Kodagu also the movement for opening the temples to the Harijans began. According to B.D. Ganapathi, in many places community dinners were arranged. The Congress workers who were against to the practice of untouchability conducted meetings in different places in Kodagu and gave publicity to the programme. Tea parties by inviting the scheduled caste

persons to participate in them were organised in some places. The 'untouchables' on 17-10-1932 were given entry into the Chennayyanakote Kendada Basaweswara Temple of Pollibetta. But in Kodagu temple entry movement did not gain much momentum. The Kodagu Political Conference, presided over by Kollimada Karumbaiah was held at Hudikeri on 26-9-1932. He was arrested together with two others. At Gonikoppal, on 21-10-1932, 7 or 8 persons were arrested. Lathi charge was resorted to when people surrounded the police in protest. The Tricolour flag was hoisted once again at Madikeri fort on 25-10-1932. It is interesting to note that to collect the penalty from those who were punished, five he-buffaloes were siezed from Karumbaiah's house (Oct. 26th, 1932), and in this connection his eleven-year-old son and two other children of his age protested and courted arrest. Later the children and the buffaloes were released on bail. At Hudikeri and Gonikoppal, many who were engaged in spreading the message of nationalism during the Huttari shandy in the month of December came to be arrested. Thus, from March to December 1933, activities such as circulating hand bills, picketing, meetings and other activities were continued. S.R. Narayana Rao (a literary figure who later became famous as "Bharati Suta") was arrested on 28-12-1932. (It may be recalled that on 20-9-1930, when the first political arrests in Kodagu were made, the Madikeri Central High School was closed for 8 to 10 days. This long strike had been organised by Narayana Rao together with C.B. Monnaiah and Poojari Ramappa, all students, who had been rusticated from the school then). For organising a public meeting at Madikeri on 11-1-1933, Pandyanda Belliyappa, Puliyandu Subbaiah and H.B. Thammaiah were arrested. On January 26th 1933, seven Scheduled Caste volunteers were imprisoned for having offered Satyagraha. During the same night, when Gopaladasa's Harikatha was in progress, he together with H.R. Krishnaiah, and at Virajpet in connection with celebration of Independence Day Balyatanda Muddamma and other two women were arrested. On February 12th, C.M. Poonacha was arrested. When Gandhiji started hunger strike on 4th April for the eradication of untouchability and suspended the movement for six weeks, the Civil Disobedience Movement came to a halt.

Gandhiji's Tour

It is worth mentioning here that holding of the Kannada Sahitya Sammelana at Madikeri under the presidentship of Dr. D.V. Gundappa and the establishment of Karnataka Sangha at Madikeri in 1933 are significant events in the history of Kodagu. Gandhiji came to Kodagu as a part of his tour programme to propagate the eradication of untouchability. His tour was on February 21st, 22nd and 23rd, 1934. When he had come from Tamil Nadu he was brought from Coonoor by Gundikutti Manjunathaiah in his own vehicle. Gandhiji, who first visited the colony of the untouchables at Kaikeri expressed his satisfaction regarding its cleanliness and other arrangements. Many high caste women who came there donated their gold ornaments to the Harijan funds. Under the leadership of Pandyanda Belliyappa there was a large public meeting at Madikeri. Gandhiji in his interview said: "Since my arrival here, I am enjoying the beauty of nature. I deem it that just as your country's nature is beautiful, your hearts also must be beautiful. In your memorandum you have said there has been no temple entry programmes here. But like you if the Harijans are also not allowed into temples I do not say that your hearts are beautiful. Learn from the nature and wash off the impurities from your hearts". On that night, Gandhiji stayed at the Ramakrishna Ashrama at Ponnampet. He expressed his happiness over the service that was being rendered to the

untouchables by Swamy Shambavananda. More than 10,000 people from different villages had attended the meeting. Gandhiji said "Untouchability is offence against God and humanity. I have come to say that there is no place in the Sastras for today's practice of untouchability".

The Muslims of Virajpet submitted a memorandum in Hindusthani language to Gandhiji. He spoke thus at the public meeting: "In the South, when I go deep I find it difficult to come across an Urdu scholar. It pleases me to know that in Kodagu there are people who write and speak good Urdu". In that memorandum pointing out the efforts of Gandhiji to eradicate untouchability they had said "let this poor human section be free from the burden and get equal status. May God bless you with success in your effort". Gandhiji listened to this and expressed in his speech utmost satisfaction over these sentiments expressed. When Gandhiji had stayed in the evening in Gundukutti Manjunathaiah's house, Smt. Gowramma (Smt. B.T.G.Krishna), a noted Kannada writer, compelled Gandhiji to come to her house and offered to Gandhiji all her ornaments (for the Harijan Fund). In the evening, Gandhiji after addressing a public meeting, left for Mangalore the next day morning via Sampaje and Sullya (24-2-1934). With this visit of Gandhiji, the work in the direction of eradication of untouchability etc. began with much more vigour in Kodagu.

The schools that were started for Harijans at Arameri and Chennayyanakote and the Deena Sevashrama founded at Gonikoppal in 1932 had the financial support of the Karnataka Harijana Sevaka Sangha. In the Deena Sevashram, arrangements were made to impart training to Harijan youth in tailoring and other professions. The Congress workers visited the Harijan Colonies and spoke to them on cleanliness, need of literacy and also organised programmes such as recitation of devotional songs (bhajans) *Harikhatas* etc. In many places, during the year 1935, the Golden Jubilee of Congress was celebrated from 28th to 31st by organising meetings and processions.

Elections-1938

A new Legislative Council, composed of 20 members was established in Kodagu according to the Federal Act of 1935. At the Indian National Congress Session held at Haripur in 1936, Jawaharlal Nehru who was the President, insisted on Kodagu having responsible government. There were 15 elected members in Legislative Council of Kodagu and when election took place in 1938 Congress won 10 seats. Several prominent leaders from Karnataka on behalf of the Congress had come for election campaign. They included Kamaladevi Chattopadhyaya, Mudavidu Krishna Rao, Dr. Hardikar etc. During the same year, an opportunity was given to make the District Board an elective body, and ten seats were won by Congress out of the 11 elective seats in the Board. Although the Presidency of the Jilla Board came to Congress, no responsible Government was established in Kodagu in 1938.

As per the report of the European Officer Vatta, aimed at reducing the administrative expenditure in Kodagu, the Commissioner of Kodagu was named as Chief Commissioner from 1940, in the place of the Resident of Mysore who acted as the Chief Commissioner till then. The Chief Commissioner's office was established at Madikeri. An Assistant Commissioner was appointed to help the Chief Commissioner in administration. When the Congress launched Individual Satyagraha against the II World War in 1940-1941, under the Presidentship of Pandya Belliyappa (he was the President of District Congress Committee too) Satyagraha

Committee was nominated and accordingly the list of proposed Satyagrahis was sent to Gandhiji and a Satyagraha camp was opened at Virajpet on 11-5-1940. Many prominent Congress workers from Kodagu were selected to launch Individual Satyagraha and 33 members actually participated and courted imprisonment. When Bidarur Madegowda of Shanivarasante was arrested he was brutally assaulted. In the year 1940, Puliyaada Subbaiah, Pujari Ramappa and Mallengada Chengappa were among the imprisoned for Individual Satyagraha. But on their release, the trio offered Satyagraha again (1941). These courageous Satyagrahis were imprisoned again.

Quit India Movement.

When the Quit India movement was started (1942) with the slogan "Do or Die", Pandyaada Belliyappa, Kotera Karumbaiah, Chakkeri (C.B) Monnaiah and Kollimada Karumbaiah were arrested on 10th August. C.M. Poonacha who had been to Bombay to attend the A.I.C.C. on his return was arrested on 14th August. Later Biddanda Karyappa, Korana Devaiah, Mandepanda Somaiah were also arrested. All these were taken to Vellore Jail. As prominent leaders were arrested, there was none to guide the movement in Kodagu. But the Congress had worked to awaken the students in Madikeri, Virajpet and Ponnampet. Gundukutti Narasimhamurthy had organised Sevadal in Madikeri and had inspired the youth. Thereby the students were in the forefront of the movement. According to B.D.Ganapathi it is no exaggeration to say that "In Kodagu, the 1942 movement was the heroic struggle of the students". He names the leaders of the students at Madikeri as Ajjikuttira Appanna, Paruvangada Uttanna, B.D.Subbaiah, Maneyapanda Chinnappa, Singura Kuttappa and Aichettira Bopanna.

On 11-8-1942, at Madikeri, the High School and Convent students went on strike, protesting against the arrest of Pandyaada Belliyappa and others and of Mahatma Gandhi. They gathered in front of *Kodagu* newspaper office and set out on a procession. Such processions in Madikeri were a daily feature and on 17-8-1942 B.K.Nanjundeswara was arrested. When boys and girl students hoisted the flag in front of the *Kodagu* office on 18-8-1942, Malachira Muthanna and two others were arrested. All over Kodagu Section 144 was promulgated. On 19-8-1942, at the time of students' procession, 12 to 13 persons were arrested and released in the evening. Holiday was declared by the Convent School at Madikeri. On 16-8-1942, there were processions at Gonikoppal and Suntikoppa by students. The school students at Ammathi and Murnad on August 18th and 19th respectively joined their movement. There was a mammoth procession at Virajpet on 19-8-1942 and picketing was conducted in front of the Munsiff Court, and Balyantanda Muddamma and two others were arrested in this connection.

Nearly 90 High School Students of Virajpet who had participated in the movement were driven out from the students hostel. These students carrying their belongings such as trunks, bedding etc. on their heads went in a procession. They were given shelter by a private individual. In Madikeri too, when the high School students were asked to vacate the hostel, similar procession was to be evidenced and they were given shelter in *Kodagu* newspaper office and in the office of Zamindars' Association. The Sub-Editor of *Kodagu* B.D. Ganapathi was arrested on 3-9-1942 and its office was locked and sealed. When Pandyaada Sita Belliyappa was arrested, her four young female children had to seek shelter with their relations.

Lakshmanadeva Vidyarthi of Mangalore who had come to Kodagu to perform Harikatha and give fillip to the campaign was arrested. The students of Ponnampet, being very active conducted procession every day and campaigned in the surrounding villages. When such processions, meetings and picketings took place, subversive incidents were also common, such as cutting of telegraph wires. In Somvarpet tq. at Nidtha, Shanivarasanthe, Suntikoppa and Kodlipet and other places the movement continued with vigour. Nidtha Krishnamurthy, Bidarur Madaiah, Handli Mallappa, S.N.Thammaiah, G.K.Chnadrashekara, B.K.Shanthaveeraiah and others were arrested. The protest went on till November. Dynamite parcels were sent from outside, and on these parcels there were the addresses of A.S.Machaiyah of Suntikoppa, Mallengada Chengappa of Gonikoppal and Mukkatira Belliyappa of Kunjalageri. All these were arrested. The placing of dynamite in the post office and the Police station at Virajpet, burning of the Munsiff Court building at Virajpet and throwing dynamite in the Police Station at Gonikoppal were some of the incidents aimed at subversion. The movement continued till the beginning of 1943. Pujari Ramappa was arrested for celebratring the 'Independence day' on January 26. Koniyanada Thimaiah, Mallengada Changappa, C.Changappa and others who were involved in wire cutting and other subversive acts were arrested within few weeks. Although the movement lost its severity by March 1943 in Kodagu, by this time 150 people were arrested and 70 to 80 were subjected to imprisonment during the Quit India phase.

Those who were involved in the movement underwent great physical and psychological sufferings. They faced lathi charges and torture at the hands of the police. Many students who had given up their schooling were also driven out from their houses (for example S.R.Narayana Rao). "I had to suffer too much after going to jail and being released. Those who were loyal to the British in my place looked at me with contempt. Many relations of mine did not allow me even in to their houses", says Balyatanda Muddamma. Many teachers gave up their posts. Many resigned their jobs. Those who were in the jail, eating rice full of insects had to lose their health. The people of Kodagu, like the people of other parts of the country, made their own contributions to the freedom struggle.

AFTER INDEPENDENCE

The Legislative Council granted to Kodagu before Independence had no powers other than giving approval and consent to the local matters brought before it. It was only an advisory body. A resolution was passed in the year 1928 itself to the effect that the territory must be merged with Karnataka. (After the formation of Karnataka). This suggestion was rejected by the Simon Commission. The discussions held in the Council many times were mostly on the issues actually under the purview of the Jilla Board. As there were no ministers, that were elected by this body (elected ministers wielded power in Bombay and Madras Provinces), other than making suggestions and giving consent to the resolutions of the Government, it had no other powers. The Commissioner had the power to uphold any suggestion even when it was rejected by the majority in the Council and to implement it. The Council supported the resolution of merging Kodagu with Mysore State. In the year 1946, when there was an opportunity for a representative from Kodagu to get elected to the Central Constitution making body, C.M.Poonacha was elected. The Chief Commissioner's rule continued in Kodagu after Independence. The Indian Constitution recognised Kodagu as 'C' Group State and entitled it to possess responsible government (there were 10 such states in the country). This system came into existence in 1952. Two Ministers who were elected

from among the 24 members were responsible to the Legislative Assembly. The Chief Commissioner was responsible to the President of India. The elections for the 24-member Assembly took place in 1952 in Kodagu as it was held in other states. The Chief Commissioner was continued. Colonel Dayasingh Bedi was the Commissioner. Out of 24 seats in the Legislative Assembly, three seats were reserved for the Scheduled Caste and one for Scheduled Tribe. In the general elections of 1952, while Congress was able to win 15 seats, the anti-merger group (they desired to keep the identity of Kodagu as a separate state) led by Pandiyanda Belliyappa secured nine seats. Nidamane Somanna was elected as a Congress candidate to Loka Sabha. The new Legislative Assembly was inaugurated on March 26th by Kailasanath Katju. The Council of Ministers consisting C.M.Poonacha as Chief Minister and K.Mallappa as Minister assumed office. In the Jilla Board, the Assistant Commissioner was made as President instead of an elected President. The Chief Secretary and Departmental Secretaries were appointed to carry on the State's administration.

Popular Government

The Five Year Plans and Community Development Projects came into force when the new Government assumed the administration. In Kodagu 11 villages with 300 sq mile area came under the purview of these projects. As Kodagu was able to get more finance from the Central Government bridges, roads, schools, hospital buildings, poultry farming, agricultural development, plywood industry, bee-keeping, co-operative movement and other activities received full support. I.M.Muttanna has shown that the income of the Kodagu Government was Rs.14 lakhs in the year 1943 and the expenditure Rs.12 lakhs, and in 1953 income was Rs.104 lakhs and expenditure Rs. 140 lakhs.

During these four-and-half years' administration, bridges were constructed across the Cauvery at Balamuri, Kottamudi and Kondageri and to the Lakshmanatheertha at Mallur and Kanur. Encouragement was given to plantations and agriculture by selling 10 to 50 acres of land to individuals on ownership basis. Thousands of acres of government land at the rate of 300 rupees per acre was thus released. As the movement of vehicles was increased, transport and communication expanded. According to an opinion "this is a golden era in the history of Kodagu. During these four-and-half years Kodagu saw unprecedented progress not evidenced even during the time of any earlier prince of Kodagu" (Dr.D.B.Ramachandrar).

There is also a complaint that Kodagu being small in area with limited population had elected representatives, and these representatives who enjoyed people's support, behaved with high-handedness. One writer says thus: "individual liberty which is the kernel of democracy totally vanished. Many evil features of the period of 200-year rule of the Kodagu Rajas were reflected before the eyes. Spies were seen in plenty in all villages. The anti-mergerists who wanted to escape from this degenerated condition realised the fact that merger with Mysore as the only means of their liberation". (-K.P.Muthanna).

The Congressmen of Kodagu gave their support for the Unification of Karnataka as Kodagu Congress was within the jurisdiction of the K.P.C.C. for long time. The Legislative Council had supported the move that Kodagu either should be merged with Madras Province or Mysore State.

The Karnataka Sanghas and Kannada literary activists were in favour of merger of the state with Karnataka. Although Kannada was not their mother tongue, as the Kodavas were educated in Kannada, they loved Kannada language. As freedom was nearer, Pandyanda Belliyappa and other Congress leaders opposed the merger of Kodagu and contested the elections in 1952 over the issue and won nine seats. The Kodagu Congress Committee passed a resolution against merger in 1953. But in 1955, when merger resolution was brought before the Legislative Assembly, 22 voted for and the two against it. The State Reorganisation Commission (the Three-men or the Fazl Ali Commission) recommended the merger of Kodagu in the proposed new Mysore State (Karnataka) and suggested that Kodagu should be retained as a separate district. With the formation of Mysore State as per State Reorganisation Commission's recommendation, Kodagu became one of the districts out of 19 of new Mysore State on 1st November 1956. Poonacha, who was the Chief Minister got a berth in the New State as Minister in the Council of Ministers headed by Nijalingappa. Till 1962, Kodagu had only two Legislative assembly seats (Virajpet and Madikeri Constituencies) and its number was increased later to three. Kodagu became a part of the Mangalore Lok Sabha Constituency.

GENERAL ELECTIONS

As already noted, the Congress candidates in majority were elected to the Kodagu Legislative Assembly in the general elections conducted during 1952. There was a Parliament member in Lok Sabha from Kodagu. This seat was also won by the Congress. The Constitution provided an opportunity to the 'C' category States of Ajmer, Mewar and Kodagu, to send one representative to the Rajya Sabha, once in three years on rotation basis.

The influence of all-India political parties began to grow in Kodagu after the States Reorganisation. Some members of the anti-merger group joined the Congress and some others joined the Opposition. In the new state, Kodagu had the opportunity to send two representatives to the Legislative Assembly in the beginning. In the newly formed Mysore State Council of Ministers under Nijalingappa, C.M.Poonacha was one of the Ministers (1956).

Elections in 1957

During the Legislative Assembly elections of 1957, out of the two seats from the district, there was a straight contest between Congress and the Praja Socialist Party in Virajpet. The Congress candidate was victorious. In the triangular contests for Legislative Assembly at Madikeri, the Congress won the seat. Here is the list of political parties with names, the votes won and percentage:

I Virajpet		II. Madikeri	
1) Congress	18,223(54.85) elected	1) Congress	20,039(51.59) elected
2) Praja Socialist Party	15,002(45.15)	2) Communist	14,947(38.56)
		3) Independent	3,772(09.75)

The Kodagu District was attached to the Mangalore Lok Sabha Constituency. The Indian National Congress, the Communist Party of India and Independent candidates contested this election. The Congress won the seat.

Elections in 1962

During the 1962 elections, together with the Congress which was active in Kodagu District (Indian National Congress), the Praja Socialist Party (P.S.P.), the Communist Party of India (C.P.I.), the Bharatiya Jana Sangh (B.J.S.) and the Swatantra Party also fielded their candidates. The Congress Party had great influence in the district and the Congress won both the Virajpet and Madikeri seats. The number of votes secured by the candidates in this election in each constituency and their percentage were as follows:

I. Virajpet		II. Madikeri	
1) Congress	15,292(50.54) elected	1) Congress	19,914(49.14) elected
2) Independent	6,973(23.04)	2) Swatantra Party	9,969(24.60)
3) Communist	3,658(12.09)	3) Communist	8,062(19.90)
4) Swatantra Party	3,496(11.59)	4) Jana Sangh	1,886(4.66)
5) Jana Sangh	832(2.74)	5) Praja Socialist Party	686(1.70)

In the 1962 Lok Sabha elections for the Mangalore Lok Sabha Constituency, comprising Kodagu District and some areas of Dakshina Kannada four all-India political parties- the Indian National Congress, Swatantra Party, Jana Sangh and the Communist Party contested. The Congress Party retained the Mangalore Constituency.

Elections in 1967

During 1967 elections to the Legislative Assembly, Kodagu District was assigned three seats instead of two. Virajpet constituency was made a reserved one. In the Congress stronghold of Kodagu, opposition parties posed stiff competition by snatching two seats. The Virajpet constituency was won by B.J.S.(Bharatiya Jan Sangh). The Swatantra Party candidate was elected from Somvarpet. The Congress could retain Madikeri constituency only. Votes polled by the candidates of different political parties in this election and its percentage were as follows:

I Virajpet Reserved

1) B.J.S.	14,444(52.39) elected
2) I.N.C.	13,128(47.61)

II Madikeri

1) I.N.C.	12,977(39.88) elected
2) Independent	6,766(20.79)
3) C.P.I.	6,072(18.66)
4) Independent	4,603(14.14)
5) P.S.P.	1,858(5.71)
6) Independent	267(0.82)

III Somvarpet

1) Swatantra Party	19,379(54.47) elected
2) I.N.C.	16,201(45.53)

General elections to the Lok Sabha were held in 1967. The contestants from the Mangalore Lok Sabha constituency (which included the three Legislative Assembly constituencies of Kodagu) were the Congress, C.P.M. and Independents. The Congress won Mangalore Lok Sabha seat.

Mid-term Lok Sabha Election 1971

The Congress party was split into two groups, one under the leadership of Jagjeevanram (N.C.J.) called as National Congress. Another group known as National Congress Nijalingappa (N.C.N.) continued as the main party under the Presidentship of Nijalingappa. In the Mid-term elections, N.C.J., N.C.N., C.P.M. and P.S.P parties contested for Mangalore Lok Sabha constituency. This seat was won by the N.C.J.

Legislative Assembly Elections 1972

On the completion of the term of the Legislative Assembly, general elections were held in 1972. In that election, the Congress won all the three seats of the district. The details are given here.

I. Virajpet Reserved

1) I.N.C.-Congress-I	20,023 (63.71)
2) B.J.S.	10,866(34.58)
3) Independent	537(1.71)

II. Madikeri

1) I.N.C. (Congress-I)	24,448(60.28) elected
2) N.C. (Samstha Congress) (or National Congress-O)	8,109(20.00)
3) B.J.S.	6,689(16.50)
4) Swatantra Party	680(1.68)
5) Independent	628(1.54)

III. Somvarpet

1) I.N.C. (Congress-I)	23,448(56.20) elected
2) National Congress (N.C.O.)	13,489(32.4)
3) B.J.S.	1,530 (3.7)
4) C.P.M.	3,225(7.7)

Certain National Parties like the Congress-O, Socialist Party, Bharatiya Jan Sangh and the Swatantra Party together formed the Bharatiya Lok Dal or the Janata Paksha, a new party and contested in the Lok Sabha elections in 1977. Although there was straight contest in the Mangalore constituency between the National Congress and the Bharatiya Lok Dal, the seat was retained by the Congress.

Legislative Assembly Election 1978

There was a split in the Rashtriya Congress (National Congress) and one group came to be called as the Bharatiya Rashtriya Congress under the leadership of Brahmananda Reddy (I.N.C.). Another group took the name Bharatiya Rashtriya Congress or Congress-I. This was led by Smt. Indira Gandhi. To the three Legislative Assembly seats of the district, beside these parties (the two Congress factions), the Janata Paksha, C.P.M. and Independents were also in the field. Though there was a keen contest by the Janata Paksha, the Congress-I party won all the three seats. The details of the votes secured and the percentage in three constituencies of voting are as follows:

I. Virajpet (R)

1) I.N.C.(Congress-I)	25,309(48.48) elected
2) J.N.P.(Janata)	23,040(44.13)
3) Independent	2,258(4.33)
4) I.N.C. (Bharatiya Rashtriya Congress)	1,601 (3.06)

II. Madikeri

1) I.N.C. (Congress-I)	25,327(44.23) elected
2) J.N.P.	22,453(39.21)
3) Independent	4,488(7.84)
4) C.P.I. (M).	3,144(5.49)
5) I.N.C.	1,849(3.23)

III. Somvarpet

1) I.N.C. (Congress-I)	31,588 (51.27) elected
2) J.N.P.	27,982(45.42)
3) I.N.C.	1,210(1.96)
4) Independent	831(1.35)

The Sixth Lok Sabha was dissolved two years earlier than its usual term and elections were held in 1980. There were nine contestants from the Mangalore constituency. Devaraj Urs left Congress-I and joined the Brahmananda Reddy's I.N.C. and later became the President of this party. The Rashtriya Congress(I.N.C.U) of Devaraj Urs also contested the 1980 Lok Sabha elections. There was multi-cornered fight in the Mangalore constituency. But the real fight was between the Congress-I and the Janata Party. This seat was wrested by Congress.

Legislative Assembly Election 1983

In the year 1983, the general elections were held to the Legislative Assembly. The main political parties which contested from the reserve constituency of Virajpet and from Madikeri and Somvarpet, were the Congress-I, B.J.P. and the Janata Paksha. In this election, Congress-I won Virajpet and Madikeri seats whereas Somvarpet constituency was won by the Janata Paksha. Votes polled by political parties and Independents in these constituencies and percentage are as follows:

I. Virajpet (Res.)	
1) I.N.C.	22,581(54.38) elected
2) B.J.P	14,009(33.73)
3) Independent	4,938(11.93)
II. Madikeri	
1) I.N.C.	20,762(40.00) elected
2) B.J.P.	15,030(28.95)
3) Janata Party	8,648(16.66)
4) Independent	5,091(9.81)
5) Independent	2,050(3.95)
6) Independent	328(0.63)
III. Somvarpet	
1) Janata Party	31,544 (52.66) elected
2) Congress	26,162 (43.67)
3) Independent	1,983 (3.31)
4) Independent	214 (0.36)

In the 1984 Lok Sabha election, the main contest for the Mangalore Lok Sabha constituency which included three Legislative Assembly constituencies of Kodagu and five Legislative Assembly constituencies of Dakshina Kannada district was between I.N.C. and B.J.P. The Congress party retained the seat.

Legislative Assembly Mid-term Election, 1985

The Legislative Assembly was dissolved three years earlier to its scheduled term and Mid-term poll was conducted in 1985. There was a triangular contest in Virajpet, and in Madikeri and Somvarpet there was multi-cornered contest. The Janata Party won the Somvarpet constituency. The percentage and the votes polled by different political parties are as follows:

I. Virajpet (Res.)	
1) Congress	26,716 (54.90) elected
2) Janata Party	18,496 (38.01)
3) B.J.P.	3,449(7.09)
II. Madikeri	
1) Congress	28,645 (46.93) elected
2) Janata Party	23,523(38.54)
3) B.J.P.	4,581 (7.51)
4) Independent	3,519 (5.77)
5) Four other Independent candidates (totally)	736 (1.25)

III. Somvarpet

1) Janata Party	38,248 (60.03) elected
2) Congress	32,209 (42.17)
3) B.J.P.	2,955(3.87)
4) Independent	1,410(1.84)
5) Nine Independents (totally)	1,552 (2.04)

1989 Lok Sabha Election

In 1989, many political developments took place in the national political scene and it affected the political parties too. There was a rift in the Janata Party which was ruling the State. That party broke into two groups known as Janata Paksha and Janata Dal. The Janata Dal became a national party. It contested the election on behalf of the National Front which was formed by several parties. These two parties contested from the Mangalore constituency which included Kodagu during the Ninth Lok Sabha election held on 24.11.1989. Apart from them, the I.N.C. and B.J.P. were also in the field. In this election, the Congress gained upper hand and won the Mangalore constituency.

Mid-term Election for the Assembly 1989

The Legislative Assembly elections were held on 24.11.1989 along with Lok Sabha elections, by dissolving Legislative Assembly before the expiry of the term. The prominent parties in the three constituencies of the district were the Congress, Bharatiya Janata Party, Janata Dal and the Janata Paksha. In this election the Congress won all the three constituencies and proved that Kodagu was its stronghold. In this election, the votes polled by different political parties and the percentages were as follows:

I. Virajpet (Res.)

1) I.N.C.	32,124(53.62) elected
2) Janata Dal (J.D.)	16,872(28.16)
3) B.J.P.	6,416(10.71)
4) Janata Paksha (J.N.P)	4,203(7.02)
6) Independent	294(0.49)

II. Madikeri

1) I.N.C.	30,804(42.63) elected
2) B.J.P.	23,538(32.57)
3) J.D.	11,955(16.54)
4) J.N.P.	2,597(3.59)
5) Independents (5 members)	3,366(4.67)

III. Somvarpet

1) I.N.C.	38,250(44.34) elected
2) B.J.P	19,104(22.15)

3) J.N.P	. 17,385(20.15)
4) J.D.	7,924(9.18)
5) Independents-10 members	3,601(4.18)

Mid-term Lok Sabha Election 1991

The Bharatiya Janata Party withdrew its support to the Janata Dal Government at the Centre. Lok Sabha election was held in the year 1991 to elect members to the Tenth Lok Sabha. Election took place in the Mangalore Constituency on 12.6.1991. Although there were 9 contestants, the real fight was between B.J.P. and I.N.C. For the first time the B.J.P won this constituency and gave a surprising result.