

CHAPTER II

HISTORY

A few places in this district are said to be associated with certain episodes narrated in the Epics and the Puranas *. The hills to the west of Kolar, called the *Shata-Shringa Parvata* or hundred-peaked mountain, are associated with the story of Parashurama, son of the sage Jamadagni. The scenes of the story of the fight between King Kartaviryarjuna and Parashurama on account of Surabhi, the divine cow of plenty possessed by Jamadagni, the killing of Kartaviryarjuna by Parashurama, the subsequent revengeful murder of Jamadagni by the sons of Kartaviryarjuna and Renuka's becoming a *sati* by burning herself at her husband's funeral pyre and Parashurama's taking of a vow to destroy the whole Kshatriya race are laid on these hills and the surrounding parts. It is said that the 'Kolahala' or shouting consequent on the death of Kartaviryarjuna gave its name to the town which later became Kolar. A tradition also has it that the temple of Kolaramma or Kolahalamma at Kolar was built in honour of Renuka and in memory of Parashurama's triumph over Kartaviryarjuna. (See also Chapter I on origin of name).

Legend and tradition

Avani in the Mulbagal taluk is identified with Avantika Kshetra of legendary fame, considered as one of the most sacred places in India. It is said that Valmiki, the author of the Ramayana, lived here and also that Rama stayed here for some time on his way back to Ayodhya after the conquest of Lanka. After being rejected by Rama, Sita is said to have retired to this place, where, under the care and protection of the sage Valmiki, she gave birth to her twin sons, Lava and Kusha.

*The antiquity of the Kolar district goes back at least to the neolithic period. The pre-history of the region has been dealt with in detail separately in the section on Archaeology.

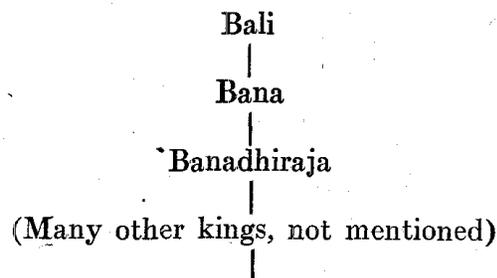
Bakasura, a demon whom Bhima, one of the Pandava brothers, killed, is said to have had his residence near the present Rahmangarh. Kaivara in the Chintamani taluk is identified with Ekachakrapura, where the Pandavas had lived for some time during their exile. According to a tradition, Sadali, a village in the Sidlaghatta taluk, was founded by Sahadeva, the youngest of the Pandava brothers, and was originally called Sahadevapura. Lastly Kurudumale, a hill in the Mulbagal taluk, is traditionally the place where the Devas mustered their forces before assaulting the mythical city of Tripura built by the Asuras.

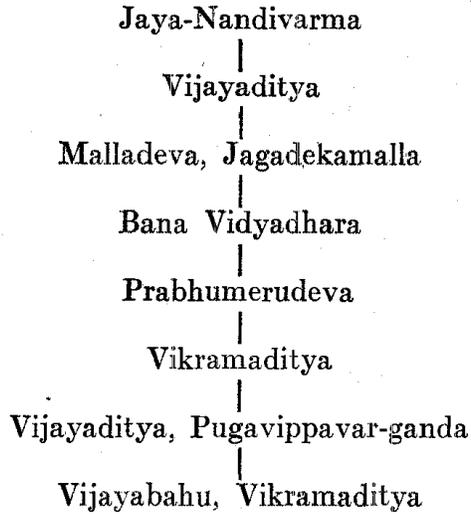
**Mahavalis or
Brihad-
Banas**

Coming to historical times, the Mahavalis or Brihad-Banas were the earliest dynasty which was in possession of parts of the Kolar area and of which we know. According to one inscription, their territory lay to the west of the Andhra country¹; according to another, it was a 'Seven-and-a-half lakh country', containing 12,000 villages in the Andhra-mandala². They had a black flag and a bull crest³. They are said to have been connected also with Mahabalipuram, famous for the seven pagodas, on the coast of Madras. Inscriptions of these kings have been found in the Mulbagal, Srinivaspur, Bagepalli and Kolar taluks of this district, most of them in the Mulbagal taluk.

The Mahavali kings claim their descent from Mahavali or Maha-Bali (meaning the great Bali) and his son Bana, whence they were also called Banas. According to mythology, Bali was a great Asura emperor, who, by his devotion and penance, defeated Indra, humbled the gods and dominated the three worlds. The gods appealed to Vishnu for help, who, thereupon, assumed a human form as Vamana (incarnation as a dwarf) and, appearing before Bali, begged for only three paces of ground. As soon as this was granted, Vishnu assumed his god-like world-filling form, covered with two strides the heaven and the earth and, having no place for the third, placed his foot on Bali's head, thus forcing him down to *Patala* or the lower regions. Another legend connects Bali's son Bana with Lord Krishna.

The genealogy of the early kings of this line, as given in the Udayendiram copper plates, published by T. Foulkes⁴, in 1884 and again by Kielhorn⁵ in 1894, is as follows :—





This record is not dated. But as it states that the last mentioned king Vijayabahu was a friend of Krishna Raja, who has been identified with the Rashtrakuta king Krishna II (880—915), he is taken to belong to this period, and then, going back by eight generations, Jaya-Nandivarma has been placed in the 7th century A.D.⁶. But the Banas do not appear to be of so recent an origin. There are allusions to them in other inscriptions of a much earlier period. To mention one or two earliest instances, in the Mallohalli plates⁷ published by Rice in 1876, Konganivarma, the first Ganga king, who has been assigned to the 2nd century A.D., is said to have been a wild fire in consuming the stubble of forest Bana, and elsewhere⁸ he is stated to have been consecrated to conquer the Bana-mandala; there is also a reference to the Banas in the famous Talgunda inscription⁹ of Mayurasharma (variously assigned from 250 A.D. to 300 A.D.), the founder of the Kadamba dynasty, whose period is also not far from the great Bana and other kings.

The earliest Mahavali inscription bearing a date, however, is one professing to be of 339 A.D. found by Rice at Mudiyanur in the Mulbagal taluk¹⁰. This inscription is all in Sanskrit and begins with the praise of Shiva whose throne is said to be on the lofty peak of the mountain called Nandi, obviously the present Nandidurga, a hill considered to be the personification of Nandi, the bull of Shiva. The inscription records the grant of the village Mudiyanur (also called Chudagrama, a Sanskritised form of Mudiyanur) to 25 Brahmins by Vadhuvalabha—Malladeva—Nandivarma, son of Vijayaditya Deva and grandson of Nandivarma, a promoter of Maha-Bali's dynasty. The king, who was in the town of Avanya (Avani), is said to have made the Bana dynasty prosperous and has been compared with Bodhisatva.

**Mudiyanur
inscription**

The reliability of the date of this record has been a matter of controversy. Kielhorn¹¹ says that it is irregular and Fleet¹² finds that the week day does not agree. Rice¹³, after examining its contents in detail, opines that there is some ground for the conjecture that the succession mentioned therein may be older than the one given in the Udayendiram plates referred to above, and places the three kings of the Mudiyanur record prior to Jayanandivarman of the Udayendiram plates. Whatever this may be, since the date of this record, little or nothing is heard of the fortunes of this dynasty until as late as the 8th century A.D., from when we again have some references to them.

**Bana
Vidyadhara**

Even in this later period, the chronology of the Bana kings is very obscure and confusing. For, many of the Bana inscriptions are un-dated; some of them do not even mention the personal names of the rulers, only referring to them by their family names, as Banarasas or Mahavali Banarasas. But there are allusions contained in them which afford clues to the period of some and from these, it may be said that all of them belong to the 8th, 9th and 10th centuries. There have been found a few interesting records relating to Bana-Vidyadhara, who was contemporary with, and a friend and also perhaps a relative of, the Rashtrakuta king Govinda III (792—814). He is mentioned, along with his son Dodda-Naradhipa by his queen Ratnavali, in the Chikballapur plates of the Ganga king Jayateja, of about 810 A.D. He appears to have had another wife named Kundavve, who was the daughter of Prithvipati¹⁴. According to the Udayendiram plates, Bana-Vidyadhara's son was Prabhumeru. In the absence of the explicit statement that Prabhumeru was Kundavve's son, he has been identified with the Banarasa Dodda-Naradhipa of the Chikballapur plates. In the Nandi plates of the Rashtrakuta king Govinda III, Dodda's mother, Ratnavali, has been called Manikabbe (Manika or Manikya meaning a jewel).

According to the Chikballapur plates, the Shiva temple at Nandi was built by her. Her father has been named as Indrapparasa, perhaps identical with Indra, the brother of the Rashtrakuta king Govinda III and the founder of the Gujarat branch of the dynasty. These details would place Bana-Vidyadhara round about 800. But this date has not been accepted by all scholars. According to the pedigree, which seems reasonable to the compilers of the 'Historical Inscriptions of Southern India'¹⁵ the date of the accession of this king is 872. If this date is accepted, Krishna Raja, the Rashtrakuta king of whom the last-mentioned Bana ruler in the above genealogy is said to be a friend, would have to be identified with Krishna III (939—966) rather than with Krishna II, as has, in fact, been done in that work. The date of accession of Bana-Vidyadhara has been derived on the basis of an inscription which mentions the

year 'Vijaya' (873—874) as corresponding to the second year of his reign¹³.

The Banas seem to have been a strong power almost upto the end of the 9th century. In the battle of Soremati about 874, they, together with the Vaidumbas, are said to have defeated the Gangas and the Nolambas¹⁷. Further, their inscriptions of 898, 905 and 909 A.D. mention no overlord. But all the same, the Banas had adversaries on all sides, and their power was continually being undermined since the close of the 9th century. They ultimately appear to have lost their independence by the first half of the 10th century at the latest. If the Nolamba king Mahendra (c. 870—897) is described as the destroyer of the Mahabali family¹⁸, the Chola king Viranarayana or Parantaka claims in 921 to have uprooted by force two Bana kings and conferred the title of Banadhiraja on the Ganga prince Prithvipathi II, who helped him in this task.

**Decline of
Banas**

In 961, which is the date of the latest Bana inscription¹⁹ in this district, we find one Sambayya ruling a small district under the Pallava king Iriya Nolamba or Dilipa. But the Banas did not disappear altogether from the political history, as is evident from the references to them in some later literary works and inscriptions. Stray Bana records have been found outside this district, particularly in the south, upto as late as the first quarter of the 16th century A.D. The history of the Banas, who, during a period of more than a thousand years, moved from district to district, from the Andhra-desh in the north to the Pandya country in the far south where they were governors of Madurai under the Vijayanagara kings, is particularly interesting in that it illustrates the long survival of a dynasty by migrations.

The Gangas were an ancient royal family which ruled southern and eastern parts of Mysore. They are known in history as the Western Gangas, as distinguished from the later Gangas of Kalinganagara, who are called Eastern Gangas; the latter also, in fact, trace their descent from the Western Gangas themselves. The origins of the former Ganga family, which was in power from an early period of the Christian era to at least the beginning of the 11th century A.D., are lost in obscurity. It has generally been accepted that they came from the north from the fact that the Ganga founders claim descent from the Ikshvaku Vamsha. It is supposed that they originally belonged to the Ikshvaku dynasty²⁰, which, as one of the successors of the Satavahanas, ruled over the eastern parts of the Deccan roughly from 225 A.D. to 345 A.D. The country ruled over by the Ganga kings was known as Gangavadi and it was a ninety-six thousand province. The present Gangadikaras, who form an important sub-division of the Vokkaligas, are said to represent its

Gangas

former subjects, their name being obviously a short form of Gangavadi-kara. Inscriptions of the Gangas have been found over an extensive area right from the extreme south of the State to as far as the Belgaum district in the north. How this family came to have the name Ganga still remains an unsolved problem.

Leaving out of account all the legendary portion about the origin of the Ganga line, the beginning of the dynasty can now be traced to two brothers named Didiga (or Dadiga) and Madhava. It has been conjectured that these were two ambitious Ikshvaku princes, who marched south and acted like Mayurasharma, the founder of the Kadamba dynasty, in taking advantage of the political confusion arising out of the southern expedition of Samudragupta²¹. On their way south, they halted for a while at Perur, which is still called Ganga-Perur, in the present Cuddapah district, for finalising their plans for the carving out of their future kingdom. Tradition has it that they were helped in their work by a great Jaina Acharya named Simhanandi, who gave them proper instructions and obtained for them a boon and the promise of a kingdom from the goddess Padmavati. This Acharya Simhanandi exerted considerable influence on the Jain population of Gangavadi. His counsel to the princes is worth noting :—

“If you fail in what you promise, if you descend from the Jaina Sasana, if you take the wives of others, if you are addicted to spirits or flesh, if you associate with the base, if you give not to the needy, if you flee in a battle—your race will go to ruin.”²²

The kingdom thus founded was the kingdom of Gangavadi—96,000. Its boundaries according to tradition were : Marandale, which has not yet been identified, though there are one or two places sounding something like it in the north of the Kolar district, in the north; Tondanad, part of the former Madras Province, in the east; Kongu, the Salem, Dharmapuri and Coimbatore districts, in the south, and the ocean²³ in the west. For about a century or more, Kovalala (Kolar) was the capital of the Ganga princes and Nandagiri or Nandidurga their fortress.

Madhava I

Of the two brothers, Madhava I is generally taken to be the founder of the dynasty²⁴. He was also called Konganivarma (Konkanivarma, Kongunivarma, Kongulivarma, Kongonivarma or Konginivarma), which name was used as a title by all the subsequent kings of the line. There is no unanimity regarding his exact date. As he and his brother proceeded south of Perur with the intention of conquering territories, they naturally encountered the opposition of the Mahavali or Bana kings who

held sway over the east of Mysore. Accordingly, we find Konganivarma carrying an expedition into the Bana country and becoming victorious. There are inscriptions describing him as "a wild fire in consuming the stubble of the forest Bana." He is stated to have led later another expedition to the Konkan coast. Though, thus, Madhava was the founder of the family, the succession continued through Didiga.

Madhava I was succeeded by Didiga's son, Kiriya Madhava **Madhava II** or Madhava II who was born in Kolala or Kolar. Madhava II was a scholar-king well-versed in the Shastras and the Upanishads. Author of a *vritti* or commentary on the Sutra of Dattaka, this ruler set before himself a high ideal of kingship. The Nandi plates describe him as having accepted kingship only for advancing the welfare of the people and for putting down the enemies of the country. Madhava II was followed by his son Harivarma, who is also mentioned in some grants as Arivarma, Aryavarma, Ayyavarma and Vijaya Krishnavarma. He was probably a feudatory of the Pallavas, as he is described to have been crowned king by the Pallava king Simha-Varman II with the object of crushing the Banas. He conferred a gift of the Orekodu village and the title of Vadibha-Simha on a victorious Brahmin disputant for defeating a Buddhist in disputation. He made similar grants of villages to Brahmin ascetics and scholars and to a temple dedicated to Mulasthanada Ishvara²⁵. It was during the reign of this king in the third century that the capital of the kingdom was shifted from Kolar to Talkad, situated on the Cauvery in the south-east of Mysore district, perhaps for strategic reasons.

From this time till as late as about 840 when a collateral branch of the Ganga family, which ruled over Kolar and other northern parts of the kingdom, was established, Kolar receded to the background and remained a provincial town or, at the most, the seat of a viceroyalty.

Among the Ganga kings who ruled from Talkad during this **Durvinita** period, Durvinita was perhaps the most remarkable personality. His long reign, from about 540 to 600, has been rightly described as one that marked a transition from an inert period to one that teemed with the exuberance of life. He conquered Pun-nad and Kongudesha and defeated the Kaduvetti of Kanchi (Kaduvetti is a name sometimes used for the Pallavas or some branch of them). He maintained friendly relations and developed matrimonial alliance with the Chalukyas of Badami, with whose help he carried on armed campaigns against the Pallavas and captured a number of places from them. In addition to being a great soldier and conqueror, Durvinita was an eminent scholar and a liberal patron of learning. Though he personally favoured

Vaishnavism, he extended his patronage to all without distinction of caste or creed. He was a reputed author in Sanskrit, Prakrit and Kannada. He is said to be the author of "Shabdavatara" and of a commentary on the 15th Sarga of Kiratarjuneeya of Bharavi who is stated to have enjoyed his patronage. He is also credited with having translated into Sanskrit the Brihatkatha which was originally in the Paishachi dialect. He is also mentioned in Nrupatunga's 'Kavirajamarga' as one of the distinguished writers in Kannada. In short, Durvinita has been hailed as "one of the great South Indian monarchs, who deserves an honoured place in Indian History."²⁶

Sri Purusha

The next great ruler of the period was Sri Purusha, who also had a long and successful reign to his credit, from 725 to 776 or 788. The Ganga family may be said to have reached the zenith of its power during his reign, when the country came to be called 'Sri Rajya' or fortunate kingdom.

This was particularly a difficult time in the Deccan politics, when the great powers like the Chalukyas, Rashtrakutas and Pallavas were working on their own policies of expansion and the situation called for great diplomacy on the part of the relatively less powerful kings as the Gangas. But Sri Purusha handled the situation tactfully and had a successful career. Before coming to the throne, he seems to have ruled, as a viceroy, under the personal name of Muttayya or Muttarasa, over Kerekunda—500, Elenagarnad—70, Avanyanad—300 and Ponkunda—12, which were different parts in the Kolar region which was contiguous to the kingdom of the Banas who were hostile to the Gangas.

During his viceroyalty, Sri Purusha had carried on wars against the Banas and overcome the Bana ruler Jagadekamalla or Malladeva. Sri Purusha's greatest victory was the one he had over Nandivarman Pallavamalla. During the latter half of his reign, he had to encounter the Rashtrakutas. A great war was fought between him and Krishna I (756—773), in which fell several Ganga heroes, including, probably, Siyagella, who was Sri Purusha's son and general and who had distinguished himself in the several wars of his father. A number of inscriptions of the time of Sri Purusha have been found in this district. This king was apparently reckoned as an authority on elephant warfare. He is credited with the authorship of a work on elephants called Gaja-Shastra.

Kuvalalanad- 300

During the reign of Sri Purusha, his another son Duggamara was ruling over the Kuvalalanad—300 (Kolar area), Ganga—6000²⁷ and some other provinces²⁸ and his queen Kanchiabbe was governing Agali.²⁹ The next reign, that of Shivamara II

(788—812), eldest son of Sri Purusha, was an eventful one. Immediately after coming to the throne, he had to face the opposition of his brother Duggamara who disputed his succession by open declaration of independence. The Nolamba feudatory of Shivamara II marched against Duggamara and quelled the rebellion. The Gangas during this period had to face many reverses of fortune.

The Rashtrakuta king Dhruva seized and imprisoned the Ganga king. Dhruva's son Kambharasa is mentioned in the inscription—93 of Heggadadevanakote as governing the 'ninety-six thousand' country (a common designation of the Ganga territory) under his father. After Dhruva, when Govinda Prabhutavarsha was the Rashtrakuta sovereign, the Ganga-Mandala continued to be under him. But Govinda released Shivamara II who seems to have later attacked a Rashtrakuta army encamped at Mudugandur in the present Mandya district and won some success. But the Ganga king was again defeated and taken prisoner. Govinda, however, liberated him again and reinstated him in his ancestral kingdom. Shivamara II was also a learned man; he is stated to have been a master of several subjects like logic, philosophy, drama and grammar. He wrote a book called Gajashataka in Kannada.

The vicissitudes of the fortunes of the Gangas during the time of the Rashtrakuta kings Dhruva and Govinda ultimately led to the partition of the Ganga kingdom between the son and the brother of Shivamara II—Marasimha and Vijayaditya respectively. This seems to have been, to a certain extent, brought about by the Rashtrakuta kings in order to maintain their stability in the Ganga region. Thus was founded the collateral Ganga line of Marasimha I. This line, which is represented by Marasimha I, who ruled upto 853, his brother Didiga, better known as Prithvipati I or Pilduvipati (853 to 880), the latter's son Marasimha II (880 to 900) and grandson (900 to 940), ruled over Kolar and north-eastern portions of Gangavadi. Prithvipati I was a brave ruler. In order to vindicate the honour of the two princes Nagadanta and Joriga, who had fled to his court unable to resist the aggression of the Rashtrakuta Amoghavarsha, he carried on wars against the formidable Rashtrakutas.

In the Pallava-Pandya conflicts, he joined the Pallavas. According to the Udayendiram plates, he defeated the Pandya king Varaguna in the great battle of Sripurambiyam, and having made his friend (Pallava king) Aparajita's title (which means, 'never defeated') immortal, entered heaven by sacrificing his own life³⁰. Prithvipati gave his daughter Kundavve in marriage to the Bana king Vidyadhara Vikramaditya Jayameru. He came to the throne in about 900 and gained the support of the Chola king

Parantaka who ascended the throne in 907. Reference has already been made to Parantaka's campaign against the Banas and the help rendered to him by Prithvipati II. The latter bestowed the Bana territories on Prithvipati II together with the titles of Banadhiraja, Hastimalla and Sembiyan Manvalivanarayan. Prithvipati II's son lost his life in the battle-field while fighting in the army of Vira Nolamba against a Santara king. After his death in 940, Butuga II, who had killed his brother Rajamalla III, came to the throne.

**Ganga-Rash-
trakuta
alliance**

By this time, Rashtrakuta overlordship was complete and unchallenged over Gangavadi and cordial relations existed between the Gangas and the Rashtrakutas. A sort of alliance was entered into between these two powers, which was strengthened by the marriage of Rashtrakuta Amoghavarsha's daughter Revaka with Butuga who was also invested with authority over the province of Banavasi. Butuga had an active hand in the politics of the southern Deccan and also played a successful role in the annals of Gangavadi. Butuga was succeeded by Marasimha-III (960-974) who also continued the Ganga-Rashtrakuta alliance.

**Chamunda
Raya**

The reign of Rajamalla IV (974-985), who succeeded Marasimha III, is better known on account of his great minister Chamunda Raya who was a devout Jaina, a famous general, a master of Kannada, Sanskrit and Prakrit and the author of the well-known work Chamunda Raya Purana. It is also he who created in about 982 the Chamunda Raya Basti and got executed in about 983 the colossal, world-famous monolithic statue of Gommateshwara in Sravanabelgola. Rajamalla IV was succeeded by his brother Rakkasa Ganga (985-1024), who, before ascending the throne, was a general in the army of his brother and the governor of a province on the bank of the Peddore. The first few years of his reign were peaceful, when he devoted his time for constructive works. Chamunda Raya continued to be the minister and so long as he was the minister, encroachments by other kings were successfully prevented and the integrity of the Ganga dominion was preserved. After about 990, however, the Ganga sovereign had to face the Cholas and the Chalukyas who had launched upon a career of territorial expansion. There followed a gradual encroachment upon the Ganga territories especially by the Cholas, which ultimately resulted in 1004, in Rajendra Chola, son of the reigning king Rajaraja Chola, capturing Talkad and extinguishing the Ganga sovereignty. From 1004 to 1024 Rakkasa Ganga ruled as a feudatory of the Cholas.

But this did not obliterate the name of the Ganga family altogether from the political history of South India. The Gangas did continue to rule over small areas, particularly in the Kolar

district, for a century or two more, as local representatives, first of the Chola and Chalukya rulers and then of the Hoysalas. A number of Ganga inscriptions belonging to this later period have been found in this district, particularly in the Kolar and Mulbagal taluks.

The Chalukyas, who figure prominently in the history of the **Chalukyas** majority of the districts in the State, are, however, insignificant in the annals of this district. There are very few inscriptions in this district belonging to this dynasty and they are of the earlier period of its rule. What are known as the Vokkaleri plates³¹ are dated the 2nd September 757, in the eleventh year of the reign of Kirtivarma II, the last ruler of the Badami Chalukyas. They are an important record of more than ordinary historical value, giving an account of the exploits of the Chalukyas and throwing great light on events in the south. Another one, dated about 640, refers to Pulikeshi-II, who, in that year, is stated to have made a grant of a village in the Konikal Vishaya to 31 Brahmins, on an application by his beloved daughter, Ambera.

The Pallavas, the contemporaries of the Chalukyas, have **Pallavas** also left very few inscriptions in this district. The earliest Pallava king mentioned is Nandipotavarma, who is stated in the Vokkaleri plates, to have been heavily defeated by Chalukya Vikramaditya-II (733-744). But there are references to the Kaduvettis (the Pallavas or a branch of them as already stated) in numerous other inscriptions. The first mention of 'Kaduvetti' so far as this district is concerned is in an inscription dated about 750³². References to this name are found almost upto the end of the 13th century.

The Nolambas claim to be Pallavas, though their exact **Nolambas** relationship is not yet clearly established. Of this line of kings, there are a number of records found in this district. Their kingdom came to be called Nolambavadi or Nonambavadi-32000 province which comprised the present Chitradurga district and adjoining parts—north and east of it including at times even parts of the present Kolar and Bangalore districts. The present Nonabas seem to represent its former subjects. The earliest of the Nolamba kings we hear of in these inscriptions is, perhaps, Polalchora, about 840 to 870. One inscription³³ informs us that in the reign of Nolambadhiraja, in about 860, a tower was built to the temple at Nandi. In another³⁴, we have reference to Mahendradhiraja or Mahendra-I (about 870 to 895) ruling over the Ganga-6000 country. Mahendra was a great conqueror and he is stated to have destroyed the Banas and earned the title Mahavali-kula-Vidhvamsaka³⁵. An inscription from Avani in Mulbagal taluk which refers to Mahendra's death, speaks of the many meritorious acts done by his mother, Divalabbarasi, such as

the building of tanks and temples, setting up of an *agrahara*, etc., in and round about Avani. The largest number of inscriptions are those of Dilipayya or Diliparasa-Iriva-Nolamba (about 942 to 966). Under him, one Vikramaditya-Tiruvayya, who, according to an inscription from Bethamangala in the Bangarpet taluk, was a Vaidumba prince, was ruling over the Ganga-6000.

In about 950, Tiruvayya repaired a breach in the Vijaya-dityamangala (present Bethamangala) tank and in order to ensure it against any further damage, he granted some land to the Brahmins of Kaivara in Chintamani taluk, 'whose interest in it thus became to see that no injury befell that tank'. About 950, Dilipayya remitted for the Avani temple the twelve petty taxes. The head of the religious establishment at Avani at that time was one Tribhuvana-Kartara³⁶. In 961, we have one Bana king Sambayya, ruling under Iriva Nolamba. In 969, according to an inscription from Mulbagal taluk, Dilipa's son Nanni Nolamba had come to the throne. It was apparently during the reign of this Nolamba ruler that the Ganga king Marasimha-III is stated to have over-run the Nolamba kingdom and assumed the title 'Nolamba-Kulantaka'. This conquest was, however, more nominal than real. For, the Nolambas continued to rule even during the reign of the last Ganga king Rakkasa Ganga (985-1024), as is evident from an inscription from Srinivasapur taluk³⁷. But, soon after the Ganga conquest of the Nolambas, the Cholas gained the upper hand and overthrew both the Gangas and the Nolambas. After this period, the Nolambas are met with in a few inscriptions of this district as generals under the Cholas³⁸.

Vaidumbas

Not much is known about the Vaidumba kings. A few inscriptions, belonging mostly to the 10th and 11th centuries, have been found in the Bangarpet, Bagepalli, Mulbagal and Chintamani taluks of the Kolar district. Fragmentary *viragals* (hero-stones) referring to some valorous warriors of this dynasty are met with in the Bagepalli taluk. These kings appear to be connected with Tumba in the North Arcot district. Reference has already been made to the Vaidumba prince Vikramaditya Tiruvayya. About the middle of the 10th century, he appears to have been conquered by the Nolamba king Dilipa. Tiruvayya's son was Chandrasekhara, who is referred to in an inscription from Mulbagal taluk. The Vaidumba line was ultimately wiped out by the Cholas in the first quarter of the 11th century. After this, we have a succession of Vaidumba Gamundas, as illustrated in an inscription from Srinivasapur taluk³⁹.

Cholas

It was in the early years of the 10th century that the Cholas first came into contact with Mysore. As early as 915 the Chola

king Parantaka-I (907-953) 'uprooted' the Banas and also defeated the Vaidumbas, who were the allies of the Banas at that time. An inscription⁴⁰ dated in the 29th year of his reign has been found at Bairakur in the Kolar district. It thus appears that the Chola kingdom included at least a part of this district during the reign of Parantaka. Then, when the Cholas overthrew the Gangas in or about 1004, they dominated the whole of the south and east of the Mysore State. Their rule lasted till 1116, when they were routed by the Hoysalas. During this period, the middle and the northern parts of the State were under the Chalukyas of Kalyana. Numerous Chola inscriptions have been found in the Kolar district. Some of them, especially the earlier ones, are in Kannada; but the majority are in Tamil.

The inscriptions of the Imperial Cholas begin with the reign of Parantaka I. There is only one isolated inscription belonging to him and it is the one referred to above. Then follow the inscriptions of Rajaraja-I (985-1016), in whose reign the conquest of the south of Mysore by the Cholas took place. His first record⁴¹ in the district, which is dated in his seventh regnal year, says that Kovalala-nad was in Nigarilichola-mandalam, the name given to the Kolar district by the Cholas. His other records in the district range from 12th to the 27th year of his reign. One of these⁴² refers to a grant made by him to the temple of the goddess Pidariyar or Kolaramma of Kolar. Rajaraja, whose reign marks the beginning of a period of expansion and prosperity of the Cholas, has been described as 'the greatest among the Chola kings'⁴³.

Of the next Chola king, Rajendra-I (1012-1044), who has aptly been described as 'the greater son of a great father,'⁴⁴ we have a number of inscriptions in the district. Before coming to the throne, Rajendra was the general of his father's army. It was under his command that the Chola army took Talkad and overthrew the Ganga power. This conquest of the part of Mysore which was then known as Gangavadi and Nolambavadi was evidently a part of the Chola campaign against the Chalukyas, the details of which we need not go into here. One of his inscriptions⁴⁵ in this district, dated in his eighth regnal year, speaks of his conquest of the neighbouring regions like Idaiturainad or the Raichur doab, Vanavasi, or the Banavasi country, Kollipakai or Kulpak near Hyderabad, Mannaikadakkam or Manyakheta or Malkhed and also of Iam or Ceylon, Kerala and the many islands in the Arabian sea. Another⁴⁶, dated in his 11th year, says that in addition to the east country (consisting of the present Orissa, Bengal and Bihar regions) and Gangai, he took Kadaram, somewhere in Burma or Farther India. The former of these extends the name Nigarilichola-mandalam to Nolambapadi.

Another record⁴⁷, dated in his 12th year, continues the recital of his exploits and includes in his conquest the Irattapadi-seven-and-a-half lakh country or the territory of the Rashtrakutas, Chakrakottam in Central India, Madurai-mandalam or the Pandya territory and Uttara Ladam or Lata in Gujarat. Still another⁴⁸ mentions some other places he captured, a few of which have been identified with places in Burma and the Nicobar Islands. Several of his inscriptions refer to his grants to the temple of the goddess Pidariyar or Kuvalala and at the time of making one of these grants, he is said to have been at Vikramacholapura in Kaivara-nad, in the present Chintamani taluk.

**Rajadhiraja
Chola I**

Rajendra-I was succeeded by his son Rajadhiraja-I (1018-1054), who ruled conjointly with his father from 1018 to 1044. While during this period Rajadhiraja assisted his father in his campaigns, during the period of his independent reign he fought a war with the Chalukya king Someshvara and defeated him. Six or seven inscriptions of his have been found in the Kolar district, one of which records the present of a gold band to the temple of the god on the Nandi hill by one of his officers. Then follow a few inscriptions referring to his brother Rajendra II (1052-1064) and his successor Virarajendra-I (1063-1069). One of these refers to the grant of two lamps to the temple of Pidariyar (Kolaramma).

**Kulottunga
Chola I**

Virarajendra was succeeded by his son Adhirajendra, who ruled from 1068 to 1070 with his father and only for a few months independently. His sudden and unnatural death, the confusion that followed it and the succession of Kulottunga-I, an Eastern-Chalukya Chola prince, who was the son-in-law of Rajendra-II, are not explained satisfactorily. The previous career of Kulottunga, who ruled from the Chola throne from 1070 to 1118, is also obscure. A number of inscriptions of his have been found in this district, ranging right from the 2nd to the 48th year of his reign. His earliest record in the district⁴⁹ says that he swayed his sceptre over every land in Jambudvipa, *i.e.*, India; it gives the details of an enquiry held by one of his officers in the temple of Pidariyar (Kolaramma) into the distribution of grains from the endowment lands of the temple. Another, dated in his 23rd year⁵⁰, records the grant of a gold plate made by one Senapati Gangeya Rajan to the temple of god Tirunandishvaram in Kalavaranadu in Nigarilichola-mandalam. This plate is said to have been made of gold which was superior in fineness to the gold coin called Madurantaka. A third, dated in his 29th year⁵¹, which describes in detail his exploits both as Yuvaraja and Maharaja, records the grant made by some person to the temple of god Rameshvara of Avani.

While thus many of his inscriptions describe his victories, none appears to reflect the reverses he sustained at the hands of the Hoysalas towards the close of his reign. In about 1116, *i.e.*, about the 46th year of his reign, Talkad, the old Ganga capital, was captured by the Hoysala king Vishnuvardhana; this feat was actually accomplished by Ganga Raja, a general of the Hoysala king. According to an inscription from Hassan district⁵², the battle which brought about the fall of the Cholas at Talkad was a most sanguinary one. It states that Vishnuvardhana threw all the corpses of his enemies in the river Cauvery, so much so that the Chola king, 'disgusted at the water of the Cauvery suddenly becoming polluted', was driven to the use of water from wells in the vicinity.

**Expulsion of
Cholas**

After this expulsion of the Cholas from Talkad, the Chola dominion in Mysore was restricted to the north-east of the Kolar district, where we come across a few inscriptions of Vikrama Chola (1118-1135) down to his 12th year. One of these⁵³, dated 1120, coming from Sugatoor records the erection and consecration of a temple of Someshvara at Sugatoor, 'where damsels learn dancing', in Kaivaranad, by a chief of Nallur. But certainly at this time, the authority of the Cholas was declining even in this part of the district; and it completely vanished perhaps in the next reign. For, we have an inscription⁵⁴ dated in the 12th year of the reign of Kulottunga III (1178 to 1216) which says that the Hoysala king Vira Ballala Deva (c. 1173 to 1200) was ruling the earth.

Lastly, there have been found a large number of Tamil inscriptions in this district, belonging to the 13th century and connected with Jayangonda Chola and his descendants, to whom or to whose time the popular tradition attributes a general restoration of temples in the Kolar region. But from their inscriptions, their donations appear to be confined to Avani, Tekal and Kurudi-malai, in each of which there are groups of temples.

According to one inscription, the originator of the family was Maralvar, whose identity is not established. But the most prominent of these chiefs was Jayangonda-Chola Ilavanjirayar, who is termed a Mudaliyar, signifying thereby that he was a man of some importance at the Chola court.

The Hoysala conquest of Gangavadi has been referred to above. In this connection, an epigraph⁵⁵ narrates that Ganga Raja, the Hoysala general, appeared before Talkad and summoned the prince Adiyama (also called Idiyama or Adiga, probably a contraction of Adigaiman), who was the Chola representative in

Hoysalas

command of the army there, and asked him to surrender. Adiyama refused to give up the country which his master had put in his charge and said haughtily 'Fight and take it'. Thereupon, the two armies met in a battle, and Ganga Raja gained a decisive victory. The battle was a fierce one and slaughter appears to have been heavy. Such, indeed, is said to have been the terror created by the Hoysala king that even Yama, the god of death, was afraid to straighten his moustaches⁵⁶. This was in 1116—1117. The Hoysala general did not stop there. He followed up his victory and put to flight Narasingavarma and all other feudatories of the Cholas above the ghats, thus bringing all the territories held by them under the dominion of a single umbrella. The Hoysalas, it can be inferred from some inscriptions, advanced as far as the eastern borders of Kolar, thus expelling the Cholas from the whole of the old Ganga kingdom. According to an inscription of this time, Vishnuvardhana was ruling the Ganga-vadi-96000 including Kongu, residing at Talkad and Kolalapur⁵⁷. Actually, a subordinate headquarters was soon set up at Kolar, where his brother Udayaditya was stationed. An inscription records the death of Udayaditya's daughter Echala-devi about this time at Vijayaditya-mangala, the modern Bethamangala in the Kolar district.

Vishnu- vardhana

The Hoysala inscriptions in this district, with a few exceptions, are in Tamil, which had been previously the official language here during the Chola occupation of this region. The earliest Hoysala inscription⁵⁸ is dated about 1135 and belongs to the time of Vira-Ganga Bitti-arasa or Vishnuvardhana. It describes him as the capturer of Talkad and the conqueror of Kongu. It records the confirmation of certain endowments for the temple at Nandi. Vishnuvardhana ruled from 1109 to 1142 and was succeeded by his son Narasimha I (1142—1173), of whom we have a few records in this district. Narasimha received his father's titles and also the credit of his conquests. One of his inscriptions records the grant made by him to the temple at *Velliyur* or modern Bellur in the Kolar taluk. This was an *agrahara* named Vishnuvardhana-Chaturvedi-mangalam. Another, dated 1155 and coming from Bethamangala, refers to Chokkimayya, a senior general of Narasimha, who describes himself as Vishnuvardhana's '*Garuda*', i.e., a general faithful unto death. He obtained victories over the chiefs named Shankha and Panarjotta at Nangli in the Kolar district; being a senior officer, he appears to have had some share in the administration of the kingdom. He restored the great tank at Vijayaditya-mangalam (Bethamangala) which had been breached for a long time and had a big shrine built. He also erected a temple of Durgaiyar which he endowed with lands and established a maha-grama. In another record dated 1167, also from Bethamangala, there is a reference to the commander-in-chief Amareshvara Dandanayaka who is

stated to have built a permanent encampment at the place and lived there.

Of the next king, Ballala II (1173—1220), we have a few **Ballala II** inscriptions in this district starting from about 1180. There is one interesting inscription found at Kachamachenahalli, belonging to this period. It states that when the great minister Srikarana Heggade Yerayanna and the Dandanayaka Bila Goyindarasa marched to the Ummadi war, one Pochiya Kariya Nayaka gave his head (in order to ensure success to them) and received as 'Netrapatta' the Nagachari tank to be enjoyed by his progeny.

The reign of the next ruler Narasimha II (1220—1236) saw the weakening of the Hoysala control in parts of the Kolar district. Reference has already been made to the occurrence of many inscriptions of Jayangonda Chola and his descendants in this district. Almost all of these inscriptions, which are in Tamil, have been found in the Mulbagal and Bangarpet taluks. Early in the reign of Narasimha II, there arose disturbances in this region, under the leadership of Jayangonda Chola, who carved out a small independent province round about Avani, to the east of Kolar. Eventually, he and his descendants are said to have ruled over an area of about 400 square miles including Kurudimalai, Bethamangala and Madivala⁵⁹.

After the death of Someshvara (1236—1254), of whom no **Ramanatha** inscription has been so far found in this district, a division of the kingdom was effected between his two sons, Narasimha III (1254—1291) and Ramanatha (1254—1295). Narasimha got the greater part of the ancestral kingdom with Dorasamudra as its capital, while his half-brother Ramanatha obtained the remaining part consisting of the present Kolar district and the Tamil territories conquered by the Hoysalas in the south, with Kannanur as his capital. The fact that despite this division of the kingdom, inscriptions of both the brothers are known to have spread over as far south as Tanjore and the frequent collisions between them reveal that they were not probably satisfied with the way the partition was effected. Further, from the fact that in most of these conflicts Ramanatha was the aggressor, it is clear that it is he who was particularly dissatisfied with the partition. His inscriptions dated from his 2nd to his 41st years are scattered throughout his kingdom, many of which have been found in the Kolar district. Though Ramanatha had his capital at Kannanur, he appears to have had a residence at Kundani, identified by some with Kundana near Devanahalli in Bangalore district and by others with Kundana near Hosur in the Dharmapuri district.

Ramanatha's chief minister or Mahapradhana was one Virayya Dandanayaka, and one of his ministers was Pakkadikara Somaya

Dandanayaka. In the Kolar area, Ilavanjirayar is stated to be one of his ministers,⁶⁰ along with Manjiyarmavuttar,⁶¹ who is called the king's son. Towards the close of his reign, Ramanatha appears to have made his last attempt to extend his territory over the portion of the kingdom that was not his; but he must have failed, for beyond the succession and the short rule of his son Vishvanatha, practically no more is heard of this branch of the Hoysalas. This Vishvanatha, of whom only one inscription has been found in the district, was soon ousted by Ballala III or Vira Ballala (1291—1342), who thus became the sole ruler of the entire Hoysala kingdom in or about 1298.

Ballala III

Ballala III was crowned in January 1292 when Ramanatha was still alive, and he continued to reign down to the very foundation of the Vijayanagara kingdom. During the latter part of his rule, the Hoysala power rapidly declined and practically came to an end. He maintained his kingdom successfully till about 1310 when Malik Kafur invaded it during the reign of Ala-ud-din Khilji. In another Muhammadan invasion in 1326, the Hoysala capital suffered destruction and his son was sent as a prisoner to Delhi. Ballala had to reconstruct the capital. In one of the inscriptions found in the Kolar district, Ballala III is represented as securely seated on his throne at Hosavidu,⁶² (the new camp or capital as distinguished from Halebidu, the old capital) which is said to be either Hosur in the Gauribidanur taluk or Hosadurga in the Chitradurga district.⁶³ We have many of his inscriptions wherein, perhaps with the object of securing the goodwill and support of the priesthood, he issued notifications remitting taxes on temple endowments and making fresh grants to the temples, throughout the *nads* or tracts which had formed parts of the kingdom of Ramanatha and his son. This was apparently called the Kundani kingdom (from Kundani, the royal residence of Ramanatha) and is called Hesar-Kundani kingdom in one of these inscriptions.⁶⁴

There have been found several inscriptions assigned to the period from 1328 to 1339, referring to one Ballappa Dannayaka, who is described as the younger brother of Dati-Singa Dannayaka, the son of Vira Ballala Deva. Two inscriptions mention Vanan, son of Ballappa. We have a Ballappa Dannayaka again in the last Hoysala inscription in this district, which is dated 1343.

Vijayanagara rule

While the last Hoysala king, Ballala IV or Virupaksha Ballala, also called Hampeya Vodeya, was crowned in 1343, the Vijayanagara kingdom had been already established six years before by two brothers Harihara and Bukka at Vijayanagara, now represented by the village of Hampi in the Bellary district. The Hoysala kingdom was practically absorbed by Vijayanagara in about 1346. Numerous inscriptions of the Vijayanagara kings

have been found in this district. Of these, some are in Tamil, but the majority in Kannada. Kolar is one of the districts in which some of the earliest inscriptions of this dynasty have been found. In fact, one of these inscriptions⁶⁵ professes to be of the date 1336, the very year in which the kingdom was founded. But unfortunately it survives in a copy and the original is not forthcoming. It gives a story to account for the foundation of the kingdom. It also states that Harihara I ruled in Kunjarakona (modern Ane-gondi) and that he founded the city of Vidyanagara in accordance with the instructions of Vidyaranya.

The next Vijayanagara inscription, which is a copper-plate record in Sanskrit, is dated 1344 and refers to the reign of Bukka. It records the gift made by him to Soma of the Narana family, who was a great poet in 'eight languages' and a scholar versed in all the *Agamas* and *Puranas* and belonged to a village previously called Panchakaladinne, now re-named as Bukkarayapura, in the Guttidurga kingdom (Guti in the present Anantapur district). The same gift forms the subject matter of another record dated about 1370. When Harihara-I was on the throne at Vijayanagara from 1336 to 1356, Bukka, his younger brother and also his Yuvaraja and co-regent, had been placed in charge of this Guttidurga kingdom. Another inscription referring to the reign of Bukka, as Mahamandaleshwara, speaks of a grant made by the minister Mallarasa, by order of Bukka's son Pratapa Harihara Raya, to one Irigi Setti, a chief (Prabhu) of Kolalanad in the Nigarilichola-mandalam, Bukka-I ruled from 1356 to 1377 and there are a number of his inscriptions recording grants of lands made by himself and his sons who were ruling as viceroys in different parts of the kingdom.

It appears from various inscriptions that Mulbagal, under the name Mulavayi or Muluvayi, was the viceregal seat of Government during the Vijayanagara period. The Mulavayi-rajya included parts of the present Kolar, Salem, Dharmapuri, North Arcot and South Arcot districts and was usually placed in charge of the eldest son of the reigning king. Harihara's son Kampana was ruling there in 1351 and Bukka's son also called Kampana (Kampana II), from 1356 to 1366. The latter is the hero of the work entitled *Vira Kampanaraya-Charitam* or *Madhura-Vijayam*, the author of which was his queen Ganga-devi. The subject matter of the work is Kampana's conquest, at the command of his father Bukka, of Kanchi and Madurai, particularly the latter where a Sultan was ruling. Kampana was assisted in this task by his minister Goppanaraya. According to an inscription dated 1346 and coming from Malur taluk, Harihara I and his brother Muttanna Udaiyar, (i.e., Muddappa) issued jointly an order in that year to the inhabitants of Tekal-nadu which also formed a part of the Mulavayi-rajya. We come across another province called the Sadali

**Mulavayi
Rajya**

kingdom, which seems to have included Chikballapur and the adjoining area ; this was in Naganna Odeyar's charge under Bukka I in 1371 A.D. This Naganna Odeyar and his son Depanna Odeyar figure prominently in connection with the Sadali kingdom between 1370 and 1385. Their exact relation with the ruling family of Vijayanagara is not definitely known.

Bukka I died about the beginning of 1377 and was immediately succeeded by his son Harihara II (1377—1404). The reign of Harihara II was not a peaceful one. There were insurrections in different parts that he is described as having 'again established the kingdom acquired by his father'. A number of inscriptions belonging to his reign have been found in this district. His death in 1404 led to a dispute about the succession to the throne. His three sons Virupaksha I, Bukka II and Devaraya I laid claim to it. Though the struggle for succession lasted for two years, little is known about the course of events during this period.

Bukka II

Bukka II, who appears to have been the eldest son of Harihara II, had probably ruled as co-regent with his father for some time. He also appears to have been in charge of the Nigarilichola-mandalam, which had Mulbagal as its capital, for some time and then in charge of Penugonda province. An inscription belonging to the latter period refers to hydraulic engineering work, executed by one Singayya Bhatta, who has been described as a master of ten sciences. The king ordered him to bring the Henn river to Penugonda, whereupon the engineer constructed a channel from the river to the Siruvera tank, and named it as Pratapa-Bukkarayamandala channel. Another inscription referring to Bukka II speaks of another channel ordered to be constructed by his grand-daughter Jommadevi and includes interesting particulars about the contract. The contractors were to return the advance and no payment would be made to them if water did not flow properly through the channel between certain fixed points and they were to forfeit the gifts of land, horses and bracelets. Fortunately for them the water did flow as required and they received all their dues and more.

Deva-Raya I

The war of succession referred to above ended in the victorious emergence of Deva Raya I who ascended the throne in November 1406. Upto his coronation, he appears to have been in charge of the Sira province, which probably included a part of the Kolar district. That his eventual occupation of the throne was not undisputed is clear from the attempt made on his life after his coronation. He was also known as Pratapa-Deva-Raya and Praudha-Deva-Raya. During his rule, according to an inscription dated 1408, his son Vira Vijaya Raya was the viceroy at Mulbagal, and according to another dated 1416, the Mulbagal kingdom was under the charge of the great minister Naganna

Dannayaka. The former record refers to an agreement entered into by the priests of the temple of the goddess Muluvayi Nachidevi with certain Brahmins for the restoration of the Arali dam on the Palar river, which had been breached and ruined. On the Brahmins restoring the dam and the reservoir at their own cost and building there an *agrahara* named after the goddess, they were to receive, rent free, three-fourths of the rice-lands under it, the remaining one-fourth being reserved for the temple of the goddess. In case the tank was damaged, they were also to repair it. In 1417, Vijaya Raya's son (perhaps Deva Raya II) was ruling the Muluvayi kingdom. After he had come to the throne, Lakkanna Odeyar appears making a grant in 1428 in an inscription from Kolar taluk. Another record dated 1430 shows this Lakkanna Odeyar in possession of the Mulubagil-Tekal-nad. He and his brother Madanna Dannayaka, called the Heggade-devas, are frequently mentioned in the inscriptions ranging from 1430 to 1433.

The order of succession of the kings immediately following Deva Raya-I is not definitely known. The evidence from the inscriptions is perplexing, as two of his sons, Ramachandra and Vijaya I, as well as his grandson Deva Raya-II, are found ruling simultaneously at Vijayanagara in 1422, the year of his death. It is generally held that both Ramachandra, who had been associated with his father in the government of Udayagiri and Vijaya, also called Bukka III, who was for some time in charge of the Muluvayi province, succeeded Deva Raya-I and ruled for some time. Though an analysis of the Vijayanagara inscriptions of this time shows that Vijaya's reign lasted from 1422 to 1430⁶⁶, he was a weak monarch and, taking no interest in the Government of the kingdom, he soon left the administration in the abler hands of his son and co-regent, Deva Raya-II.

The exact date of the coronation of Deva Raya-II is not known; but he is generally held to have ruled from 1422 to 1446. As already stated, for some time during this period the Mulbagal province was administered by Lakkanna and Madanna; but their identity is not clear. According to one account they were the descendants of the last Hoysala ruler. In 1432, they handed over charge of the Tekal province to Saluva Goparasa or Gopa Raja under the orders of Deva Raya II. This Gopa Raja, who was a Mahamandaleshvara of the Saluva family, was the son of Tippa Raja Odeyar who was the husband of Harima, elder sister of Deva Raya-II. A few inscriptions referring to Gopa Raja's administration have been found in Malur taluk. One of them states that Gopa Raja directed his minister, Singa Raja, to rebuild the inner and outer forts of Tekal which were originally constructed by Ballappa Dannayaka and Singi Dannayaka, ministers of Ballala Raya (whose identity is not clear), and

Deva-Raya II

which had been in ruins. According to another record, the minister of Gopa Raja built a tank called Gopa Samudra in 1435 and palaces for Gopa Raja and for himself, from which they could see the spire of the Varadaraja temple. In 1444, one Annappa Odeyar or Arunappa Odeyar was in charge of the Mulbagal province.

Mallikarjuna

Deva Raya-II died in 1446. The political situation immediately after his death is, again, not definitely known. Though it is generally held that he was succeeded by his son Mallikarjuna, there is reason to believe that Vijaya II, younger brother of Deva Raya-II, ascended the throne and ruled for a short period. It is held, on literary and epigraphic evidence, that both Mallikarjuna (1446-1465) and Vijaya II (1446-1447) ruled simultaneously for some time⁶⁷. Again, how exactly Vijaya came to be dethroned is not known. Mallikarjuna, who is also known as Mummadi Deva Raya or Deva Raya-III, was a weak ruler and his succession marks the beginning of the decline in the fortunes of the Sangama dynasty. Only two inscriptions of his have been found in this district. In both these records, dated 1462 and 1465, we see Saluva Narasinga Raya Vodeya, the future 'usurper' of the Vijayanagara throne, as the governor of the Mulbagal province. Mallikarjuna died in the middle of 1465. His end was not peaceful. Tradition has it that he was assassinated by his own cousin Virupaksha II. Though Virupaksha II (1465-1485) succeeded in establishing himself on the throne, he was not able to enforce his authority over the empire.

Saluva Narasinga Raja

The entire eastern part of the kingdom was under the sway of the Saluva chief Kathari Saluva Narasinga Raja, whose influence was fast growing. There is, however, only one inscription in this district directly referring to him. Found at the foot of the hill at Sitibetta, this inscription, dated 1467, records the restoration, to the Bhairava temple of Sihatti (*i.e.*, Sitibetta) by him, of the villages granted formerly as endowments by Rajendra Chola and the Hoysala king Vira Ballala, but which had fallen into the hands of some persons, causing the worship to cease. This temple is held specially sacred even now by large sections of the people of the area. The successive stages by which Saluva Narasinga Raja rose from the position of a provincial governor to that of the emperor can be traced in the titles used by him in his records. The actual year of his 'usurpation' may be said to be 1485; for, in the records of 1486, we see him not only qualified with full regal titles, but also described as 'seated on the diamond throne in Vijayanagara, ruling the earth'. A few records referring to the reign of Virupaksha-II have been found in the Mulbagal and Bangarpet taluks of this district. Saluva Narasinga Raja's chief agents in effecting this revolution were his chief minister Annamarasayya, his general Ishvara Nayaka, who

appears to have been in charge of a part of Kolar district and who figures prominently in two or three local records of this period, and his two sons Narasana Nayaka and Vira Narasimha. Saluva Narasimha ruled from 1485 to 1490⁶⁸, rendering yeomen services to the kingdom at a critical time.

There is some confusion regarding the successor of Saluva Narasimha I. In fact, he was succeeded by his son called Immadi Narasimha or Narasimha-II; but there is difference of opinion regarding whether he actually ruled independently or not at all. Some⁶⁹ recognise his rule for a few years, while others omit his name as a ruler altogether⁷⁰. But, judging from the inscriptional records dating from 1492 to 1497, it may be more correct to say that Immadi Narasimha ruled in his own name at least for a few years. According to Hayavadana Rao, who puts the year of Saluva Narasimha-I's death as 1497, Immadi Narasimha was a co-regent of his father from 1492 to 1497 and it is only when Immadi Narasimha began his independent rule after his father's death that he was overshadowed by Tuluva Narasa Nayaka or Narasana Nayaka, the general appointed by Saluva Narasimha as the guardian of the young prince.

**Saluva
Immadi
Narasimha**

Narasa Nayaka finally usurped the throne; but he did not live long after this and died in 1503. Saluva Immadi Narasimha, no doubt, lived for years after Narasa Nayaka's death; but he apparently did not make any attempt to regain the throne, nor, later, his two sons, with the result that the way was clear for Vira Narasimha, son of Tuluva Narasa Nayaka, to occupy the throne in 1505 or 1506. With him, then, starts the third or Tuluva dynasty of Vijayanagara. One of the few records of Tuluva Vira Narasimha found in this district⁷¹ gives the genealogy of the Tuluva dynasty. It states that Narasa Nayaka was the son of Ishvara and describes his conquests and gifts in detail. Particulars are also given of the gifts made by his son Vira Narasimha.

**Tuluva
Narasa
Nayaka**

Tuluva Vira Narasimha died in 1509 and was succeeded by his brother Krishna Deva Raya. Just before his death, Vira Narasimha, at the instance of his wife, is stated to have tried to blind Krishna Deva Raya so as to secure succession to his own eight-year old son. But the attempt was unsuccessful and Krishna Deva Raya ascended the throne. His actual coronation took place next year. It is possible that he was ruling simultaneously with his brother, Vira Narasimha, even prior to his actual coronation. In fact, some of the Telugu literary sources suggest that Krishna Deva Raya directly succeeded his father, Tuluva Narasa Nayaka, and do not recognise the reign of Vira Narasimha. But from inscriptional evidence this does not appear to be the case. Whatever it may be, Krishna Deva Raya was a

**Krishna Deva
Raya**

prince of considerable fame and influence by the time he ascended the throne. He had an eventful and prosperous rule of about twenty years and he has been rightly described as one of the greatest rulers in India. A number of inscriptions belonging to the reigns of Achyuta Raya (1529-1542), Sadashiva Raya (1542-1570), Tirumala Raya (1570-1578), Sriranga Raya-I (1578-1586), Venkatapati Raya-I (1586-1614), Sriranga Raya-II (1614-1615), Ramachandra Raya (1614-1630), Venkatapati Raya-II (1630-1642) and Sriranga Raya-III (1642-1670) have been found in different parts of the district, however, few of them being of any political interest.

Conquests by Bijapur army During the reign of Ali Adil Shah-II (1656-1672), the Bijapur army started a series of invasions into the Mysore country, under Ranadulla Khan, with whom was sent Shahji, father of Shivaji, as second in command, with the promise of a *jagir* in the territories to be conquered. By about 1644, it had conquered a considerable territory in the northern parts of the Mysore region. In 1638, it had attacked Kempe Gauda and taken possession of Bangalore and Magadi. In 1639, the possession of Chikka Raya, including the whole of the present Kolar district, was seized. In 1644, Doddaballapur, Sira and all the territory to the south of Chitradurga fell to Bijapur. When the conquests were complete, a province under the designation of Karnatic Bijapur Balaghat was formed out of the areas of Bangalore, Hoskote, Kolar, Doddaballapur and Sira and bestowed as a *jagir* on Shahji. At first Shahji resided at Bangalore and then for some time at Kolar and Doddaballapur. The policy of the Bijapur kings in respect of the conquered territories was, while taking possession of the capital town and administering the revenue of each principality, to grant the ousted chief an estate in some less productive part of the country. This resulted in bringing under cultivation and attracting population to the neglected parts of the area. According to this policy, in the territory of Chikka Raya, Hoskote was taken and Anekal granted as an estate and Kolar was taken and Punganur granted as an estate.

Shahji's Jagir Kolar thus formed part of Shahji's *jagir* in about 1644 and continued to be so upto 1687, when Bijapur fell to the Mughals. Shahji was one of the most prominent characters of his days in India. He led an eventful life, being first in the service of the Mughals and then, in 1632, entering Bijapur service. Since then, he was a leading partisan of the Bijapur kingdom. In 1649, being suspected of secretly inciting the rebellion of his son Shivaji, he was seized treacherously at an entertainment and imprisoned for four years. In 1653, he was released and permitted to return to his government. Soon after his return, his eldest son, Sambhaji, who, during his absence, had been at the head of

affairs, was killed in an expedition. Shahji died in 1664 at the age of about 70. After his death, his possessions in Mysore and Tanjore were governed by his son Venkoji or Ekoji. Sambhaji and Shivaji were sons of Shahji by his first wife, Jijabai, and Venkoji was his son by his second wife, Tukabai. Ekoji conquered Tanjore in 1675 and made that place his headquarters. In the same year, he threw off his allegiance to Bijapur and became independent.

Long after Shahji's death, Shivaji resolved to lay claim to a half-share in his father's *jagir* districts. Accordingly, he induced Venkoji to meet him at Tiruvadi for the purpose of discussing the matter, but could not persuade him to give him the share. Shivaji thought of making his brother prisoner and compelling him; but refraining, he invaded his territory, took some forts and overran all the *jagir* districts, levying contributions or plundering. Affairs at Golconda now obliged Shivaji to hasten to that place. Venkoji took this opportunity and attacked the troops left by Shivaji in Karnataka. The latter, on hearing of this, wrote a letter to Venkoji, full of good sense and stressing the importance of unity and peace, which won him over. On the condition that Venkoji should pay a large sum of money, divide his father's jewels and share the revenue with him, Shivaji allowed Venkoji to retain Tanjore and restored to him the *jagir* districts in 1678. Shivaji died in 1680.

**Shivajis
contest with
Venkoji**

Mughal incursions into this region took place in 1687. Soon after the capitulation of Bijapur towards the end of 1686, flying columns were sent out to secure the independent districts south of the Tungabhadra. These were taken easily and a new province, with Sira as its capital, was formed in 1687, consisting of the seven paraganas of Basavapatna, Budihal, Sira, Penugonda, Doddaballapur, Hoskote and Kolar. One Khasim Khan, with the designation of Faujdar Diwan, was appointed its first governor and the province continued a Mughal possession till 1757.

**Mughal
incursions**

In the realisation of their ambition, the Marathas, during the period 1680-86, found themselves drawn into a conflict with Mysore. After varying successes, they were eventually obliged to come to terms with Mysore and retire from the south in 1686. This withdrawal was closely followed by the fall of Bijapur, the influx of the Mughals into South India and the recovery of Mysore from the effects of the wars with the Marathas. On account of these circumstances, Ekoji gradually found it difficult and expensive to maintain Bangalore, which he ultimately sold to Chikka-devaraja Wodeyar for three lakhs of rupees in 1687.

Marathas

A number of inscriptions belonging to this period have been found in this district. The Maratha inscriptions run from 1653 to 1693. One of the most interesting inscriptions of this period is the one dated 1680 found on the Nandi hill. It begins with a description of the hill. In the east of the Karnataka country, says the record, is the mountain named Nandi, very lofty and impenetrable with only one path and filled with a variety of trees which are named. The inscription further says: 'with a temple at the very top of the huge cliff, this great mountain was made a hill-fort for the Ballapura kingdom and it was considered secure from the fear of the enemies. On one occasion a 'Mleccha' (meaning thereby a Muhammadan) came with a great force to seize it, but was driven off greatly distressed. On the date of the inscription, Shiva Chatrapati's son, Sambhaji, was ruling there, and Balaji Krishna, the governor of hill-forts, took over command of this fine hill-fort, in accordance with the orders of Raghunatha Pandita, who was the minister since Shivaji's times'.

**Kolar under
Shivaji**

There are some grants made by Jayitabai, wife of Sambhaji Raja, and there is one grant made by his son Malukoji. This Malukoji had received some territory as a *miras* from Chatrapati Shivaji Maharaja. Kolala is said to be one of the seven *nads* under the Government of Shivaji. Majority of these inscriptions are records in Kannada granting rent-free lands to different persons, both Marathi and Kannada. They amply bear out that the Maratha rule over this area was something more than its mere temporary occupation by an alien power and indicate that it was to some extent bound up with the well-being of the local populace with whom they had to come into intimate contact in every day life.

There are a few inscriptions referring to the Muslim governors of the district. One of these coming from the Mulbagal taluk and dated 1703 is interesting. It relates to a dispute between two *Shivachara gurus*, one the head of the original or western Tiruvalangadu and the other that of the new or eastern Tiruvalangadu, both claiming the Bhava-Bheri merchants of Belur as their disciples; one Gulam Ali Khan Saheb, the designation of whom is not mentioned, took depositions from both the parties and from the witnesses summoned from the Nagar country, and after inquiring into the old and new institutions of the sect, decided that the western branch was the older one and the old disciples belonged to it, but that the disciples of Nagar belonged to the new or eastern branch. Apparently, the same officer later made a grant, according to an inscription from Kolar taluk and dated 1712, to a man who had been killed while doing a public service.

During the 15th and 16th centuries, the Vijayanagara kings had granted to various vassal chiefs bearing various titles, in recognition of the services rendered by them, sundry tracts in their kingdom. Some of these estate-holders, particularly those in the northern part of the empire, were controlled directly from the capital, while others were placed under a viceroy whose seat of government was at Srirangapatna. After the fall of the empire in the battle of Rakkasa-Tangadgi, some of these chiefs became independent, though many of them continued to pay allegiance to the representatives of the State at Penugonda. Most of the inscriptions of this period found in this district mention the contemporary Vijayanagara kings. After the fall of the last, i.e., the Aravidu dynasty of Vijayanagara, some of these chiefs declared their independence. Inscriptions of two such families have been found in this district and they are at Avati and Sugatur.

Minor Ruling families

The origin of these two lines of chiefs is related as follows : **Avati family**
 About the end of the 14th century, a party of seven enterprising farmer-travellers halted with their families at the foot of a hill named Ramaswami-betta to the east of Nandidurga in the present Kolar district. They were of Telugu origin and were called Bandi Kapalu or cart raiyats, indicating, perhaps, that they possessed carts. Later on, they came to be called Morasu Vokkalu, a name now borne by a large section of cultivators, particularly in Kolar and Bangalore districts. They were worshippers of Baire Deva, and had a peculiar custom of amputating the ring and little fingers of the right hand of their daughters before marriage. The leader of the party was one Rana Baire Gauda, who had been forced to leave the village Alur, near Kanchi, in order to prevent the mis-alliance of his daughter Doddamma with a powerful suitor of another caste. On the night of their encampment near Ramaswami-betta, Rana Baire Gauda was directed in a dream to settle in that neighbourhood. Some huts were accordingly built, which formed the origin of the present Avati, said to have been originally called Ahuti, meaning sacrifice or offering. This place is to the north of Devanahalli in Bangalore district.

After living there jointly for some time, they resolved to separate. Rana Baire Gauda remained at Avati and his son became the founder of Devanahalli, Doddaballapur and Chikballapur; Sanna Baire Gauda went to Holuvanahalli and founded Koratagere in Tumkur district; Timme Gauda established himself at Sugatur near Jangamkote and became the ruler of Kolar and Punganur and the founder of Hoskote; and Jaya Gauda settled at Yelahanka and acquired the title of Yelahanka Nada Prabhu. The destination of the remaining three is not known. According to inscriptions, the Kempe Gaudas of

Magadi were also called Avati Nada Prabhus. Inscriptions of the Avati line, about a dozen in number, have been found in the Chikballapur, Gauribidanur, Bagepalli and Sidlaghatta taluks, and range from 1428 to as late as 1792.

**Chikballapur
Chiefs**

The Chikballapur branch of the Avati line of chiefs came to be founded in the following manner: About the year 1478, one Malla Baire Gauda of this family went out hunting northwards with his son Mari Gauda. As they approached Kodí-Manchana-halli, the site of the present Chikballapur town, they witnessed the sight of a hare turning upon the hounds. Taking this as an indication of the heroic nature of the soil, they erected there a fort and established a *pete* with the consent of the Vijayanagara sovereign. Chikballapur remained long in the possession of Mari Gauda and his descendants. They extended their territory by purchasing Sidlaghatta and strengthened their position by fortifying Nandidurga, Kalavaradurga, Gudibanda and Itikal-durga. After the completion of the fort at Chikballapur, Mari Gauda became the chief of the area and ruled for 24 years. He was succeeded by his son Dodda Baire Gauda and grandson Rangappa Gauda, who ruled for three and 42 years, respectively. Rangappa Gauda, who died without issue, was followed by his brother Jogi Baire Gauda, who ruled for 30 years. He was succeeded by his son Dodda Baire Gauda, who ruled for 46 years and died without issue. His wife Venkatamma carried on the administration for 15 years and at the time of her death, she appointed one Mari Gauda, who was a grandson of Jogi Baire Gauda and whom she had brought up from his infancy. According to another account, he was a son of the Devanahalli chief, adopted by her.

**Maratha
intervention**

Mari Gauda, the adopted son of Venkatamma, who ascended the throne in about 1640, ruled for 45 years at the end of which he was deposed for some reason. He was succeeded by his eldest brother Anni Gauda, who, during his 18 years of reign, purchased Sidlaghatta and amassed a fortune of 20 lakhs of pagodas. The brother, who had been deposed, appears to have been put in possession of Sadali and Itikaldurga as a *jagir*. Anni Gauda was succeeded by his son Havali Baire Gauda, who, however, was deposed after a mere four months' reign on account of his tyranny and oppression. He was followed by his nephew Baiche Gauda, who ruled for 16 years. During his time, the Mysore army made an attempt to reduce the fort. But it was forced to raise the siege by the Marathas to whom Baiche Gauda had applied for help. Baiche Gauda soon after purchased and annexed Burudagunte.

Baiche Gauda was succeeded by Dodda Baire Gauda, who, during his two years of reign, reconquered all those parts which

had submitted to the Mysore army during its siege of the capital. The next two rulers were his brother Venkata Narayana Gauda who ruled for 35 years and the latter's son Baiche Gauda who was deposed after a short reign of 9 months. After him came his uncle Chikkappa Nayaka. During the latter's reign, Haidar Ali appeared in 1762 before the town, and after a siege of three months, during which several attempts were made to carry the fort by storm and mining, a treaty was concluded by which the Mysore army was to withdraw on condition of the chief's paying 5,00,000 pagodas. Part of the sum was paid on the spot and an officer was left to receive the balance. But immediately on Haidar's departure, Chikkappa Gauda communicated with Murari Rao of Gutti, who at once sent a reinforcement. Placing the fort in charge of these troops, the chief, with his family, took refuge at Nandidurga. On hearing of this, Haidar immediately returned, retook the fort and severely punished the defenders. Shortly afterwards, he sent a force to reduce Nandidurga, Kalavaradurga, Gudibanda, Itikal-durga and Kotikonda. The Paleyagar and his family were kept close prisoners in Bangalore, where Chikkappa Gauda died, without issue. The other prisoners were then removed to Coimbatore.

Here may be narrated an interesting incident that is said to have taken place at Coimbatore. When Haidar visited that place after some time, he desired all the prisoners to be brought before him. All appeared except Baiche Gauda, the ex-chief who had been deposed, as he was too proud to salute the conqueror. Unwilling to hurt the old man's feelings, Haidar ordered that he should be admitted through a low door, intending to accept the bending down with his head forward while passing through it as a salute. But the Gauda, proud and ingenious that he was, in order to prevent Haidar from having even that gratification, presented one of his feet first. Enraged at this, Haidar put him into irons and close confinement.

**Baiche
Gauda's pride**

A younger member of the family, named Narayana Gauda, was afterwards reinstated by Lord Cornwallis and put in possession of Chikballapur. When Tipu came to know of this, he made a sudden attack upon the fort and took it after some resistance. On the capture of Nandidurga by the British in 1791, the chief was again in possession of the area for a short time; but on the conclusion of peace between the British and Tipu Sultan, the Paleyagar again lost his power.

The Sugatur family, the members of which were called Sugatura Nada Prabhus and whose usual title was Timme Gauda, was a more prominent one. Their territory included a part of Kolar district, and they founded Hoskote. In the Kolar

**Sugatur
family**

district, their inscriptions are mainly found in the Kolar, Mulbagal and Sidlaghatta taluks and between the years 1451 and 1669. It has been related already that Timme Gauda, son of Rana Baire Gauda, came to Sugatur and settled there. This was in about 1418. An adventurous man that he was, he was soon afterwards went to the Vijayanagara court, and having gained the favour of the authorities there, he returned with the title of Sugatura Nada Prabhu or Lord of the Sugatur region. In course of time, he is said to have discovered a hidden treasure; but as it was in the land claimed by others, he is said to have kept quiet for the time being. He resorted again to the Vijayanagara court, where he received the command of a small body of men. While thus employed, he had once an opportunity of rendering signal service by rescuing some members of the royal family who had fallen into the hands of the Mughals (according to one account and of the Paleyagar of Chingleput according to another). For this gallant act, he was rewarded with the title of Chikka Raya.

He soon returned to his place not only with extended authority, but also with the royal permission to appropriate the treasure he had discovered. Then, he repaired the fort of Kolar, built Hoskote (meaning new fort), and gained possession of Mulbagal, Punganur and the adjacent parts, turning out the descendants of Lakkanna and Madanna. To Kolar, he added the hoblies of Vemagal, Bail Sugatur, Kaivara, Burudagunte and Budikote. During this period, some Lingayat traders, headed by Chikkanna Setti and Kalasanna Setti, leaving the Bijapur country on account of the troubles there, came to Sugatur and placed themselves under the protection of Chikka Raya Timme Gauda. The latter appointed Chikkanna Setti as the Pattana Setti of Kolar and the other as that of Hoskote, thus attracting a large number of merchants and settlers to these two towns.

**Territory
divided**

He further patronised the Veerashaiva creed by founding Jangamkote for the Jangamas or priests. His son and successor was Immadi (or the second) Chikka Raya Timme Gauda, who divided the territory between his two sons, Mummadi (or the third) Chikka Raya Timme Gauda and Timme Gauda. The former received the Hoskote region and the latter Kolar. A palm leaf manuscript gives some further details about this family. According to it, the first Chikka Raya was the son of one Thammappa Bhupa and was born with long matted hair. He and his son, called Immadi Tamma Bhupala, are mentioned as devout adherents of the Veerashaiva faith. The latter is said to have captured Bhimaridurga and destroyed certain traitors of the king of Karnataka, thus gaining his good-will and received from him the flags of a golden bull and Veerabhadra. His son and successor called Mummadi Tamma Bhupa is credited with vast learning and authorship in Kannada, Telugu and Sanskrit.

Another minor ruling family was that of Gummanayakanapalya, which was founded very early, round about 1350, or still earlier⁷³. It appears to have been originally dependent on Patpalya, the residence of a Beda chief named Papa Nayaka. A settlement was subsequently made there by Gummanayaka and Lakka Nayaka, two brothers from Devarajahalli. They are said to have discovered a hidden treasure and induced some neighbours to join them. Later, they gave asylum to a band of free-booters from Cuddapah, on condition of receiving half the plunder they would obtain. Lakka Nayaka built a line of defence in about 1364 and named it after his brother. He died in 1372 and was succeeded by his son Masala Nayaka, who, taking advantage of Papa Nayaka's death, subdued Patpalya and other places. He was succeeded in 1412 by his son Kadrappa Nayaka, who is stated to have introduced many wise regulations and appointed village accountants to superintend and encourage cultivation. On his death in 1472, he was succeeded by Narasimha Nayaka, the eldest of his six sons.

**Gummanaya-
kanapalya
Chiefs**

Narasimha Nayaka ruled for three years and was followed in succession, by his two brothers, Kadrappa Nayaka who ruled for seven years and Masala Nayaka who ruled upto 1500. This Masala Nayaka expanded his territory by gaining possession of some of the neighbouring *palyas* by force or stratagem. He died in 1500 and was succeeded by his younger brother, Vira Nayaka, who also pursued the same policy and died in 1532. After him, the throne went to his son Vasanta Nayaka and then to Lakka Nayaka, his son. Lakka Nayaka was summoned to pay tribute to the Penugonda sovereign, to which he readily consented. At the same time, he strengthened the fortifications of Gummanayakanapalya, constructed a large tank to the west and improved the town. Of the succeeding rulers, there is little of interest until about the middle of the 18th century.

We hear of this family again at about 1760, during the reign of Narasimha Nayaka. He was also a weak prince and, therefore, a *dalavayi*, named Sani Narasimayya, was appointed. This latter was an ambitious man and, by his successful conquests, soon rose to such an ascendancy that Ramakka, the wife of Narasimha Nayaka, regarded his activities with apprehension. When, therefore, the Maratha army of Murari Rao of Gutti appeared before the chief town, she opened negotiations with the view of getting rid of the *dalavayi*. But the latter, who came to know of this in time, faced them successfully and broke up their camp. Ramakka's situation now becoming critical, she approached the neighbouring chiefs and secretly offered to all of them from whom conquests had been made, an unconditional surrender of their territories, provided they would combine and help her against her enemy.

**Strife with
Dalavayi**

This plan too was about to fail, as Sani Narasimayya opposed the confederate forces with his usual bravery; but gaining intelligence that his resources were nearly at an end, they cut the bank of the local tank which forced him to capitulate. He requested permission to retire with his family and private property. This was first refused by the allies, but finally agreed to, through the advice of Ramakka herself, and Sani Narasimayya retired to Chikballapur, where he died of a broken heart. Soon after, the Palya was reduced by the army of Haidar Ali and the Nayaka and his wife were taken prisoners, first to Guramkonda and then to Srirangapatna. The chief died on his way, having ruled for 64 years.

**Haidar Ali's
ancestry**

Haidar Ali was the great grandson of Muhammad Bhelol, an emigrant from the Punjab, who had settled in a religious capacity at Aland in Gulbarga district. Muhammad Bhelol's sons Muhammad Ali and Muhammad Wali married at Gulbarga. They later came to Sira, the headquarters of the southern Muhammadan province, where they obtained employment as customs peons. Finally they removed to Kolar. The elder of the two died here, whereupon the other seized all the domestic property and turned his brother's wife and son out of doors. A Nayak of peons at Kolar gave them shelter and when the boy, whose name was Fatte Muhammad, was old enough, he made him a peon. During the siege of Ganjikote, this young man distinguished himself by exhibiting exceptional courage and valour which were appreciated by the Subedar of Sira, who immediately made him a Nayak. From that day, Fatte Muhammad continued to rise. His prospects were changed when there was a change of Subedars at Sira and he went from Kolar to Chittoor. But soon, however, he returned and was made the Faujdar of Kolar, with Budikote as his *jagir*. It is here that Haidar Ali was born in 1722.

Haidar Ali was Fatte Muhammad's son by a third wife. Fatte Muhammad had lost his first wife at Kolar after having three sons by her. She belonged to Kolar and after her death, a mausoleum was built there for her. His second wife was the daughter of a Navayat, who, while travelling from the Konkan region to Arcot, had been robbed and murdered at Tarikere. The wife, with a son and two daughters, begged her way as far as Kolar, where Fatte Nayak married the elder of the two girls. She died without issue and he then took to himself her younger sister, who became the mother of Haidar Ali. In 1729, Fatte Muhammad and his eldest son by the first wife were killed in a battle between his patron, the Subedar of Sira, and Taher Khan, the Faujdar of Chittoor. The bodies of the father and son were conveyed to Kolar where they were buried in the mausoleum. Meanwhile, the family of Fatte Muhammad had been confined

to Doddaballapur as hostages for his fidelity. Haidar Ali thus left the Kolar district for the time being. But he did not forget the district ; for it is said that even later, when, as a ruler, he had an extensive territory under him, he regarded Kolar with peculiar interest as being the country of his birth and connected with his family⁷⁴.

In 1757, Sira was taken by the Marathas in the course of their southern expedition. But it was restored two years later on the conclusion of peace with Mysore. In 1761, it was taken by Haidar Ali in alliance with Basalat Jung, chief of Adoni and brother of the Subedar of the Deccan. Basalat Jung invested Haidar Ali with the title of Nawab of Sira. In the same year, Haidar Ali attacked Chikballapur. Murari Rao, the Maratha chief of Gutti, came to its relief ; but he was defeated. The place fell after a very stiff defence, the Paleyagar taking refuge on Nandidurga. Haidar Ali next thought of appeasing the Marathas for the seizure of Sira and the Nizam for having accepted the title of Nawab from his brother. Embasies with gifts were accordingly sent to both the courts. At Hyderabad, the object was attained ; but the Marathas could not be reconciled.

**Sira and
Chikballapur
taken**

Haidar Ali, anticipating an invasion, himself started one and advanced almost to the banks of the Krishna. Gopal Rao, the Maratha chief of Miraj, was ordered to check his further progress ; but he was defeated. Then Madhava Rao, the Peshva, himself crossed the river Krishna to stem the tide of Haidar's advance. In the battle that took place near Rattihalli, Haidar Ali was defeated with severe loss. The Marathas retook all the recent conquests of Haidar in the north. At length, negotiations were opened and the Marathas retired in February 1765, on the restoration of all places taken from Murari Rao of Gutti and Abdul Hakim Khan of Savanur and payment of thirty-two lakhs of rupees by Haidar Ali. Sira, however, was left in Haidar Ali's hands. During these troublesome days in the west, all his recent acquisitions in the east were in a state of rebellion. Haidar Ali sent his brother-in-law, Mir Ali Reza, in that direction and his authority was soon restored. The Paleyagar of Chikballapur, being starved out on Nandidurga, was forced to surrender. He was sent as a prisoner, along with his family, first to Bangalore and then to Coimbatore.

**Rattihalli
battle**

The Marathas appeared again before the Mysore borders in about 1767. The attempts made by Haidar Ali to stop their progress by cutting the embankments, poisoning the waters in the wells, burning the forage and driving off all the villagers on the route, proved futile. The Marathas took Sira and marched forward over-running all the east. Haidar Ali made strenuous efforts to arrive at a settlement with the Marathas which, at

**Maratha
advance**

length, became possible with the assistance of Appaji Ram⁷⁵, a witty and skilful negotiator. They agreed to retire on payment of 35 lakhs of rupees, half on the spot and half later, the fort and district of Kolar being retained in pledge for the same. When this sum was paid in accordance with the treaty in the middle of that year, the Marathas evacuated Kolar.

**Conflict with
the British**

During the First Mysore War in 1768, the district was the scene of operations by Col. Smith's and Col. Wood's divisions. In the middle of that year, the detachment under Col. Smith, among other places, took Kolar and Mulbagal. The latter was retaken by Haidar Ali in October 1768 in an action which was a very severely contested one and which ended in the English being left in possession of the field, though narrowly escaping defeat. Shortly after, Col. Smith was recalled to Madras and Col. Wood succeeded him in command of the army. In November 1768, Col. Wood marched to relieve Hosur then besieged by Haidar Ali. He left his baggage and two 18-pounders at Bagalur and continued his march towards Hosur. But he was out-manoevred by Haidar Ali, who, on receiving the news of his approach, fell upon Bagalur by an unexpected route and succeeded in carrying off the guns, together with a great quantity of stores and also a number of draught cattle which had been left outside the fort.

Haidar Ali further surprised Wood near Arleri when he was marching towards Kolar. He opened fire from 12 heavy guns, which Wood passively sustained and this resulted in a loss of one captain, 6 subalterns, 20 Europeans and 200 sepoys. He renewed the attack during the night and again on the next day till noon, when, on the approach of Major Fitzgerald from Venkatagiri, he drew off. Fitzgerald proposed that the Colonel should proceed to Kolar and refresh for a few days, while he proceeded to the relief of Bagalur, which was then threatened by Haidar Ali. The Colonel refused to do so, as he did not think that their whole army was by any means of sufficient strength to cope with Haidar's. When Fitzgerald communicated this to Col. Smith, who was the commander-in-chief, the Madras Government immediately directed Col. Wood to make over the command of the army to the next senior officer and to proceed to Madras. He was tried by the Court-Martial at the end of 1769 for his misconduct in the field at Arleri and elsewhere and was found guilty. But the court refrained from passing any sentence in consideration of his former services. The Madras Government later ordered that he should be dismissed from service.

**Maratha con-
quest again**

The district had to face the Maratha depredations again in 1771. The Marathas conquered the whole of the north and east of the Mysore territory. When their conquest was in progress,

Madhava Rao, the Peshva, was taken ill and returned to Poona, leaving Tryambak Mama in command. Emboldened by this change, Haidar Ali took the field, but met with no success. In June 1772, a treaty was concluded, again through that wise negotiator Appaji Ram. It stipulated that Haidar Ali should pay the Marathas thirty lakhs of rupees, besides five lakhs for what was called the 'durbar expenses', half on the spot and for the balance, Kolar, Hoskote, Doddaballapur, Sira, Maddagiri (Madhugiri), Channarayadurga and Guramkonda were to be left in their hands.

During the Third Mysore War, Kolar was taken by Lord Cornwallis in February 1791, in the course of a rapid march from the Mugli pass near Chittoor to Bangalore. It was later restored when the Treaty of 'Seringapatam' was signed in March 1792. Since then it has been a part of the State of Mysore and its history runs parallel with that of Mysore. Nandidurga was one of the two major military stations in the State for a long time, the other one being Bangalore.

British take-over and restoration

The district, which had long suffered from raids and invasions, especially for the previous fifty years, it may be said, heaved a sigh of relief on this last change of hands. Though the district enjoyed continuous peace since then, nothing worth mentioning happened during the first half of the 19th century, the progress, if any, being very slow. The pace of progress was faster in the second half of the 19th century and afterwards. The reasons for this were several. Improvement of irrigation by tanks, in which this district abounds, is one of them. Improvement of communications, particularly railway, is another. This district appears to be particularly fortunate in this respect. The earliest railway to be constructed in the Mysore territory, which was opened for public traffic in August 1864, was the broad-gauge section of the Madras-Bangalore line and it passed through this district. The Kolar Gold Fields line was constructed in 1894. Bowringpet (now Bangarpet) was connected with Kolar town by a narrow railway line, 2'-6" in gauge, in 1913. The Chikballapur-Yelahanka light railway of the same gauge was opened in 1915, which was later continued upto Bangalore in 1918. The question of linking up these two sections by a line running from Kolar to Chikballapur was also taken up simultaneously and the line was completed by the end of 1916. In addition to these lines, the Bangalore-Guntakal railway passes through the Gauribidanur taluk. Another very important factor in the development of this district is the gold-mining industry which has progressively flourished since 1881. A huge industrial complex, employing several thousands of labourers, has been built up in the Kolar Gold Fields. The population of that place, which in 1891, was only 7,085 rose to 38,204 in 1901. It was 87,682 in

1921, 1,59,084 in 1951 and 1,46,811 in 1961. The industry has drawn people from several parts of India, particularly from the Madras State.

**Political
Awakening**

After 50 years of direct British rule, which began in 1831, the reins of Government were handed back to the royal family in 1881. In this very year, the Mysore Representative Assembly which was the first of its kind in the country was constituted. Its members, though not elected by the general public, were expected to submit observations and suggestions in the public interest and to bring to the notice of the Government the wants and grievances of the people. Later, the establishment of the Indian National Congress in 1885 in British India and its championing of the causes of the Indian people began to influence public opinion in this princely State also. In 1907, a Legislative Council was inaugurated in Mysore with a view to associating with the Government non-official gentlemen in making laws and regulations. Several journals, social, literary and cultural associations began to create a new awareness among the people. The people of the State desired to associate themselves more and more with the administration.

The stirring speeches and writings of top political leaders like Lokamanya Bal Gangadhar Tilak and Mahatma Gandhi awakened the people to bend their energies to the national cause. The All Karnataka Political Conference held at Dharwar in 1920 gave a fillip to the political aspirations of Kannadigas. The deliberations of this conference helped to form a separate congress province for Karnataka and the Provincial Congress Committee constituted later was invested with jurisdiction over the princely State of Mysore also. The momentous Belgaum session of the Indian National Congress held in 1924 under the presidentship of Mahatma Gandhi gave a new orientation to the struggle for freedom. The people of the State amply responded to the national call and readily co-operated in the activities of the national movement. Many of the congressmen of old Mysore took part in the nationalist movements in other Kannada areas when they were precluded from such activities in their own State. The demand for establishing a responsible form of Government under the aegis of His Highness the Maharaja of Mysore, was championed in the district by leaders like Shri K. C. Reddy, Shri T. Ramachar, Shri K. Sampangiramaiah, Shri N. C. Thimma Reddi, Shri N. C. Nagaiah Reddy and others, who belonged to the Kolar district. While co-operating with the freedom movement in British India, the State leaders continued to work for political reforms in the State. Shri K. C. Reddy, who was elected from the district to the Mysore Legislative Council, pressed time and again the need for full-fledged democratisation of the Assembly and the Council. As early as in 1918, the

Prajamitra Mandali, which had been formed in the State to work for the advancement of the backward communities and was led by Sriyuths H. Channaiah, Basavayya, M. Subbaiya and others, had urged reformation of the Representative Assembly and the Council and the local self-government institutions. It was running its own journals to propagate its views. Later, a new local party called the Praja Paksha and led by Shri D. S. Mallappa and others also came into being. Both these parties were later merged to form the Praja-Samyukta Paksha under the presidentship of Shri H. B. Gundappa Gowda. This new body was also shortly afterwards merged in the State Congress.

Lawyers and other influential men of the district and students took an active part in various centres to further the national cause. During January 1932, the towns of Chikballapur and Bangarpet observed a total *hartal* as a protest against the arrest of Mahatma Gandhi. In these and other towns, Swadeshi towels, on which the pictures of Gandhiji and Bhagat Singh were printed, were distributed in all parts. The merchants of these places were prevailed upon to sell these towels in place of foreign-made ones. On the 4th January 1932, when the news of the arrest of Mahatma Gandhi was received, protest meetings were held in Kolar, Robertsonpet, Chikballapur and Chintamani. On 26th January 1932, students of various schools abstained from their classes to observe the independence day. On this occasion intense propaganda was done for eschewing the use of foreign-made cloths and other articles and encourage only swadeshi goods. During March 1932, leaflets printed by the Swadeshi League, Bangalore, were distributed in Bangarpet, urging merchants to sell only jaggery instead of foreign sugar. Earlier, in February, the students of the Bangarpet Municipal High School and Anglo-Vernacular High School, took out a procession with slogans against the British imperialistic repression. In September 1932, a *hartal* was observed in Chikballapur to protest against the policies of the alien Government.

**Swadeshi
movement**

In 1934, Mahatma Gandhi toured the Kolar district in furtherance of his cause to uplift the Harijans. Shri K. C. Reddy, who was then the President of the Kolar District Board, accompanied Gandhiji to various towns in the district. The tour ended with a stirring appeal in Robertsonpet to the people to help energetically the amelioration of the Harijans.

**Gandhiji's
tour**

As the tempo of the struggle for responsible Government in the princely States increased, the Wardha meeting of the Congress Working Committee held in July 1935 took stock of the situation and appealed to the Rulers to introduce quick political reforms. Though the leaders in Mysore were voicing their demand for responsible Government on the floor of the Mysore Legislature,

there was no separate political organisation to fight for the cause. Hence the Mysore Congress was formed in 1937 and many workers and leaders from Kolar district contributed their best to further the objective. On 2nd May 1937, a convention was held at Bangalore by the members of the Congress to form immediately a Central Congress Board to fight for the achievement of responsible Government in the State. Leaders from Kolar also attended the meeting.

**Vidurash-
watha tragedy**

The Mysore Congress, which was firmly established in the State, started a flag *satyagraha* at Shivapura in Mandya district on the 18th April 1938, when the then Government unleashed a series of repressive measures. Hoisting of the Congress flag was banned throughout the State. There were attempts in Kolar district to defy the prohibitory orders and hoist the Congress flag. The Amildar-Magistrate of Gauribidanur taluk of Kolar district issued an order under Section 144, Cr.P.C., prohibiting the hoisting of the flag at Vidurashwatha, during the *jatra* season in April 1938. On the 22nd April 1938, eight Congressmen were arrested by the police for defying the order. On the 23rd also, there was a gathering at the sacred place to defy the order. Two persons were taken into custody. All these incidents irritated the multitude and more people gathered at Vidurashwatha. There was tension at the place. Shri T. Ramachar, the President of the Kolar District Congress Committee, arrived at the place on the 24th April.

On the 25th April 1938, about 7,000 people gathered near the shrine and the peepul tree at Vidurashwatha to witness the flag-hoisting ceremony. The police objected to this on the ground that there was a prohibitory order at the place. But the large number of people, who had gathered at the place, became restive. Thinking that the police were being over-powered, fire was opened near about the shrine, with the result that ten people were killed. The repercussions of this tragedy spread like wild fire throughout the State and protest meetings were held condemning the police action. Three Kannada daily papers published at Bangalore were suppressed on the ground that they published exaggerated versions of the tragedy. On the 26th and 27th April 1938, the working committee of the Mysore Congress met at Shivapura and condemned the repressive acts. It passed a resolution demanding immediate holding of a judicial enquiry. Mahatma Gandhi issued a statement appealing to the State Government to read the symptoms of popular awakening and divest itself of its autocracy. Thereupon the Government constituted a committee of enquiry headed by Sir Vepa Ramesam, a retired judge of the Madras High Court, and two other members, *viz.*, Dr. D'Souza and Shri A. R. Nageshwara Iyer. In order to bring about concord and amity between the Government and the

Congress, Sardar Patel and Acharya Kripalani came to Bangalore. They held prolonged discussions with the Dewan and leaders of the Congress. A compromise was arrived at, as a result of which the Congress flag had to be hoisted along with the Mysore flag.

On the 26th October 1938, 'Vidurashwatha Day' was observed throughout the State to pay homage to the martyrs of the tragedy. During 1939, the political activities of the Mysore Congress were intensified. The members of the working committee of the Mysore Congress were prosecuted by the Special First Class Magistrate, Kolar Gold Fields, for an offence punishable under Section 73 of the Mysore Police Act (Defying the prohibitory order). Sriyuts T. Ramachar, K. Sampangiramaiah, K. T. Bhashyam, H. C. Dasappa, S. Rangaramaiah, M. Govinda Reddy, K. Henjerappa, M. Mahabala Rao and T. Subramanya were sentenced to rigorous imprisonment for three months. As a sequel to this sentence, the District Magistrate, Kolar, instituted proceedings as per the Legal Practitioners' Act in the High Court and Sriyuts T. Ramachar and K. Sampangiramaiah, both Congress leaders of Kolar, were divested of their *sannads* to practise as lawyers.

During the year 1939, in the agitation launched for achieving responsible Government, Sriyuts T. S. Sampath Kumaran of Chikballapur, K. C. Reddy of Kyasamballi, M. V. Krishnappa of Mulbagal, Sarvajna Murthy of Kolar and K. Pattabhiraman of Kolar, among others, courted arrest and imprisonment. A Congress convention was held at Viduranagar at Vidurashwatha between the 12th and 18th April 1939. But the District Magistrate issued a prohibitory order restraining Srimathi Kamaladevi Chattopadhyaya from addressing the convention held for intensifying the movement.

During the period of the Second World War, the Mysore Congress suspended its agitation for responsible Government, by virtue of a resolution adopted at the All-Mysore Congress Committee's convention held at Hole-Narasipur. But the agitation to win freedom for India continued unabated. The 'Quit India' movement launched in 1942 gained much momentum in the State. There were strikes and demonstrations by students and workers and a wave of mass enthusiasm for the national cause. The Mysore Mines at the Kolar Gold Fields area were the scene of intense political activity. Thousands of workers of the Gold Mines downed their tools. There was also some dislocation of communications as elsewhere. Rails were removed between Thondebhavi and Gauribidanur railway stations, on the Bangalore—Guntakal metre gauge line. During the period between

'Quit India'
upsurge

the 8th August 1942 and the 15th September 1942, the night-running of passenger trains on this section had to be cancelled.

**Popular
Government
formed**

The final struggle for obtaining responsible Government in the State was launched in September 1947, and this upsurge ended shortly afterwards, with an agreement between the Maharaja and the Mysore Congress. On 6th October 1947, all imprisoned Congressmen were released. On the 24th October 1947, Shri K. C. Reddy, who was then the President of the Mysore Congress, was elected as Chief Minister and he formed a popular Government with eight other Ministers, comprising in all six Congressmen and three Independents. As the Constitution of India was being drafted, the Mysore Constituent Assembly which had been set up earlier, converted itself into a Legislative Body. With the adoption of the Indian Constitution in 1950, Mysore became a Part 'B' State with the Maharaja as the Rajpramukh. With the re-organisation of States in 1956, the new Mysore State was formed with the other Kannada-speaking areas and a Governor was appointed as the constitutional head of the State.

ARCHAEOLOGY*

**Pre-historic
remains**

The area comprising the district of Kolar is not fully explored from the point of view of pre-historic Archaeology. But whatever little work has been done already, seems to take the antiquity of the district at least to the neolithic period.

This region appears to have had trade relations with the people of the great ancient civilisation of the Indus Valley, which is generally believed to have flourished from about 2,800 B.C. to 1,500 B.C. Much gold has been found in the pre-historic remains at Mohenjo-Daro and Harappa and it is said to have reached that region from the south. Further, from the percentage of silver-content in the specimens of gold found there, Sir John Marshall had, as early as 1928, held the view that Mohenjo-Daro imported gold from the Kolar Gold Fields area. This view has since been confirmed by the few traces of ancient gold-mining discovered in this region. A few ancient gold-extracting implements are reported to have been discovered in the Kolar Gold Fields area. In 1944, Mr. Benn White, Superintendent, Oorgaum Gold Mining Company, sent to the Mysore Archaeological Department one 'anvil' stone and four 'mullers', which were used by the ancient gold-extractors⁷⁶.

* In recent decades, a number of places of archaeological importance in the district have been dealt with in the Mysore Archaeological Reports of 1927, 1935, 1941, 1944 and 1945 and their help has been also availed of in the treatment of this section.

Though the Chitradurga sites do not seem to have yielded such specimens, finds similar to those found in Kolar district have been reported from parts of Bellary and Raichur districts also in this State. The 'anvil' stone referred to above has depressions on all the four sides, which are, no doubt, due to grinding. The 'mullers' are of two sizes. The larger mullers were probably used in conjunction with such anvils, while the smaller ones were used independently for reducing the quartz to pieces before they were subjected to being ground on the 'anvils'. For the purpose of grinding, the ancients might have used pestles also, "specimens of which may yet be found if searched for carefully in the area in which the specimens sent for examination were discovered"⁷⁷.

Hunkundapatna, a road-side village on the Kolar—**Hunkunda-**
Bethamangala road, situated at a distance of about 11 miles **patna**
south-east of Kolar, is another place of considerable interest from the point of view of antiquity. While the potsherds and other remains discovered in the wide strip of land about a mile to the south of this village indicate its occupation during the Satavahana period, there are, in the surrounding area, vestiges of occupation even during a remoter period. To the west of the tor, locally called the Sita-Gudda, there are several cave-shelters which seem to have been the dwelling places of prehistoric man. About ten yards in front of the Sita-Gudda cave was picked up a somewhat broken but highly polished neolith. Near this spot is also a boulder with about half a dozen cup-like depressions on its upper surface, each depression being about five inches deep and more than a foot in diameter.

The village of Hungunda, situated about two miles to the **Hungunda**
south-west of Hunkundapatna, is also a place of great antiquity. This place has yielded relics of ancient gold-mining. About half a mile to the north of the village, there is a wide strip of land, mostly under cultivation now, which is full of pre-historic cromlechs similar to those discovered near the Kolar Gold Fields. In several parts of this ancient site, large quantities of what are called gold husks are said to be found even now. The very name of the village is suggestive of its association with gold production since long. In the Tamil inscriptions found near the local Someshvara temple, the name 'Porkundam' is mentioned. 'Porkundam' means golden hill and is the Tamil equivalent of the Kannada name Hungunda, also meaning gold-hill. According to one view, the occurrence of these cromlechs, coupled with the fact that in the neighbourhood are to be found traces of ancient gold-mining, suggests that the authors of the cromlechs were perhaps the prehistoric miners.⁷⁸

Murugamale

The Murugamale hill, about seven miles to the north of Chintamani, is another prehistoric site in the district. On the sloping ground near the Mukteshvara temple here, potsherds can be found strewn about even now. Neoliths can also be collected up the slopes.

Megalithic sites

There are numerous megalithic sites in this district. These sites are generally located at the foots of granite hills overlooking irrigated fields. South of Garudanahalli, two miles north of Narasapur in the Malur taluk, lies a range of gneiss and granite hills extending to the Kolar hills. Near this village are about 100 cist-circles covering a total area of about half a square mile. The portholes at this site are not more than a few inches in diameter and are covered by a round slab. Some menhirs are also found near the stone-circles. Numerous cists occur in the valley between Avati hill and Koligudda. One interesting fact about these cists is that the slabs covering them are very large, measuring 9 to 10 feet square with a thickness of $1\frac{1}{2}$ to 2 feet. Some of these roofs have been blasted to pieces to remove the grave goods. A few cists exist on the eminence to the east of the village of Garudanapalya.

About two miles from the travellers' bungalow of Robertsonpet is situated a village called Parandapalli in the midst of rocky hills. To the east of this village, at a distance of about two miles, there are more than a hundred stone-circles appearing just above ground, both on the top of the rocky ridge and on its sides. Their diameters vary from 7 to 40 feet. The existence of megalithic tombs near Hungunda has already been referred to above. The diameter of the stone-circles here varies from 15 feet to 20 feet. Many of the boulders, however, are missing, having been removed by the villagers. Other megalithic sites are situated on the slopes of Murugamale hill, seven miles from Chintamani, at Haralakote, five miles to the east of Srinivaspur, Perisandra and Mashalli near Chikballapur and in the areas round about Gudibanda.

Architecture and Sculpture

The district abounds in ancient temples, some of which are at least as old as the 10th century A.D. Besides structural temples we come across in this region a few caves and cave-temples. These latter are found at Hunkundapatna, Avani, Mulbagal, Gudibanda and Siti.

Caves and cave temples

Reference has already been made to the prehistoric site of Hunkundapatna. Here are found a number of cave-shelters which have yielded several potsherds of the Satavahana period. These caves are supposed to have been the dwelling places of prehistoric man. On the hill at Avani, there is a cave called Valmiki cave, with a bas-relief of a sage seated in the *padmasana*

posture. He wears a *jata* on his head and holds a rosary in his hand. There is an inner cave pointed out by the villagers as the birth-chamber of Lava and Kusha. A little north to this cave is a large (15'×12' and 6' high) overhanging rock converted into a chamber, with a pair of green-stone *lingas*, 9 inches in height, called the 'Lava-Kusha Lingas'. The temple so formed is called 'Lava-Kusha Gudi'. The roof rock has about 20 cavities, about 1½ feet deep, which are pointed to as 'Lava-Kusha Totlu', *i.e.*, the cradles of Lava and Kusha. A rock is pointed to as the cooking pot of Sita, overturned by Hanuman to prevent people from treading on it. The rock, though of granite, gives a metallic sound. On the floor are a number of inscribed names of women votaries like Devamma, Kamamma, etc. A little below the cave is a rock on which one can see numerous heaps of three or more stones; these are erected by childless mothers, as apologies for temple towers, with prayers that they may be blessed with children; if their wishes were fulfilled, they return there later with their children to offer worship. The children are named Rama, Lava, Kusha and Sita.

At Mulbagal, the Nachcharamma temple at the foot of the hill is in reality a cave-temple, with a *navaranga* built in front of it. A flight of steps leads into the cave shrine of the goddess. The image of the deity, about 3½ feet high, is rudely carved and the deity is called Parvati by the local people. But in an inscription dated 1416, the name of the goddess is given as Nachidevi and she is mentioned as the chief goddess of the place. The structure is of the 15th century A.D. At Gudibanda, the temple, from which the name of the place is said to have been derived and which is dedicated to Obala (or Ahobala) Narasimha, worshipped not as an image but in the form of a natural stone, is also a cave-temple, with stone walls built on all sides in front of the cave. Above the boulder which contains the cave is constructed a brick and mortar tower. The cave is divided into two chambers, of which the inner one forms the *garbhagriha* and the outer one the *mantapa*. The latter has a doorway guarded by two *Dwarapala* figures. On the north outer wall of the *mantapa* appear rude relief figures of Vamana, Rama, Varaha and Ugra-Narasimha and also crude carvings of a fish and a serpent. There is also a cave-temple in the Siti-betta, about 12 miles north-west of Kolar. It contains a natural *linga* called Sripatishvara. The structure appears to have been there in the days of Kulottunga Chola whose inscription, attributable to about 1071 or 1072, is found on the nearby rock.

Nachcharamma temple

There are a few caves and cave-temples on the Nandi hill. The Gopinatha temple here is a large cave sheltered by a gigantic boulder measuring about 100'×60'×70'. On the boulder is built a brick-and-mortar tower, intended to serve as a

**Structural
temples**

vimana for the temple below. It is difficult to imagine how the workers went up the steep cliff and built the tower.

As already mentioned above, there are a number of ancient temples in this district. But the difficulty regarding their systematic study is that they cannot be classified fully on any well-defined basis. Few of them belong to any single style of architecture, majority of them presenting a composite picture on the whole. Again, few of them belong to any single period of temple-building, many of them originally being old structures with additions made in subsequent centuries. The main dynasties that have contributed to the architectural wealth of the district are the Chola, Hoysala and the Vijayanagara. And the most important places to be studied from this point of view are Nandi, Avani, Mulbagal, Kaivara, Bellur, Bethamangala, Devaragudipalli, Madivala, Markandeshvara-betta, Kurudumale and Kolar.

**Bhoga Nandi-
shvara
temple**

At Nandi, there is a Bhoga-Nandishvara temple which is architecturally one of the most important buildings in the district. It has been described as perhaps the finest and the most ornate of the Dravidian temples in the State. The original temple was older than the 9th century⁷⁹. But the numerous inscriptions on the building and nearby show that it was extended in the Chola and Hoysala periods, in the 11th and 12th centuries. The god is called Bhoga-Nandishvara in contrast with that called Yoga-Nandishvara on the top of the hill.

The Bhoga-Nandishvara temple measures about 370 feet by 250 feet. It somewhat resembles the Hoysaleshvara temple at Halebid in being a double temple consisting of two separate shrines standing in a line, with two Nandi-mantapas in front and in having a small intervening shrine. The north shrine is dedicated to Bhoga-Nandishvara and the south shrine to Arunachaleshvara. Each consists of a *garbhagriha*, a *sukanasi* and a *navaranga* and has two pierced windows opposite to each other in both the *sukanasi* and the *navaranga*. In front of the *navaranga*-entrance is the Nandi-mantapa with doorways on the east, north and south. To the right in the *navaranga* is a curious image of Heramba, a form of Ganapati, about 3 feet high.

In front of the shrine stands a magnificent four-pillared *mantapa*, called *kalyana-mantapa*, built of black stone. Birds, beasts, foliage and human figures are excellently chiselled, and the delicacy of work and the elaboration of details are marvellous. In front of this *mantapa* is an open *mukhamantapa*, supported by 12 black stone pillars. The *prakara* or enclosure has a verandah all round supported by sculptured pillars. In the *prakara* are two shrines dedicated to goddesses, a *vasanta-mantapa*, which is

a fine structure with 16 pillars, a four-pillared lofty *Tulabharamantapa* and a large square pond called *Shringi-teertha*. The *mahadwara* is about 16 feet high and to its right is a fine *mantapa* with sculptured pillars. The temple, as a whole, is rich in sculpture and epigraphs. The workmanship in some parts of this temple is said to be superior even to that in the finest Hoysala temples in the State.

The temple on the hill, dedicated to Yoga-Nandishvara, is a large structure consisting of a *garbhagriha*, a *sukanasi*, a *navaranga* and a *kalyanamantapa*. The *sukanasi* has an ornamental brass doorway with very fine workmanship. At the sides of the *sukanasi* entrance are fine metallic figures, about 5 feet high, of *Dwarapalakas*. To the right in the *navaranga* are kept a number of stone images, and its floor has many prostrating figures with labels, some of them representing the Avati chiefs. In the enclosure there are a pond and a reservoir.

**Yoga Nandi-
shwara
temple**

At Avani, there is a large group of ancient temples known collectively by the name of Rameshvara. They stand at the south-west corner of the hill and consist of about a dozen different buildings in all, all within a single courtyard, having two gates, one in the south and the other in the east. Ten of these form a sub-group dedicated to different deities like Shiva, Parvati and Subramanya. In the centre of this group stands the temple of Parvati and to its west in a line from south to north stand the shrines of Lakshmaneshvara, Rameshvara and Bharateshvara; to the east in a line stand the Satrughneshvara, Anjaneshvara, Sugriveshvara and Angadeshvara. The last two are smaller shrines and near them is a large *manastambha*.

Avani temples

Local mythology attributes the consecration of these images to the days of Sri Rama and his brothers. But there are inscriptions indicating that these temples go back to the late Ganga times. While the majority of these shrines belong to this period, reconstructed or, at least, renovated in the Chola period, there is evidence to show that at least one temple, that of Kamakshi, was built during the Vijayanagara days. Of the *mahadwaras*, the south one is of the Chola days, while the one on the east belongs to the 13th or 14th century. The Lakshmaneshvara temple is the most ornate in the compound. The *navaranga* has four pillars, bearing reliefs of groups of finely shaped figures. The ceiling has a well-executed surface, with Uma and Maheshvara sitting surrounded by the eight *Dikpalakas*. The *linga* is a large one and is the largest in the place. The brick tower is a late Vijayanagara construction.

**Anjaneya
temple,
Mulbagal**

The most important temple at Mulbagal is that of Anjaneya, which appears to have been constructed during the early Vijayanagara days. The image of Anjaneya is a relievo, about 10 feet high, in the *veera* or striking pose facing west, with a *chakra* to the right and a *shankha* to the left carved on the same slab. It was evidently set up originally to protect the eastern gate (Mulbagal is a contraction of Mudala-bagilu) of the plateau of Mysore and might have also been connected with the old eastern fort-gate of the place.⁸⁰ The original structure seems to have consisted of the *garbhagriha*, the *sukanasi* and the *navaranga* of plain pillars. The *mukha-mantapa* is said to have been added by Raja Todar Mal during his pilgrimage to the south. Votive images of himself (with a Mughal turban) and his wife are found against the northern wall. There are other shrines in the same enclosure, dedicated to Kodandarama, Keshava, Gopala, Krishna and Narasimha and a hall converted into *kalyana-mantapa*. The walls of the *kalyana-mantapa* are painted in oil colours recently in the Indian style by Mandikal Ranga Raju, a painter of Mulbagal.

**Someshvara
temple,
Mulbagal**

At Mulbagal, the temple that is architecturally more important is that of Someshvara, the most attractive part of which, the *navaranga*, was built in the middle Vijayanagara period. The pillars of the *navaranga* are made up of sixteen-sided and deeply cut fluted shafts, with fine carvings on each face. The porch in front has also ornate pillars and a fully ornamented Nandi in it. The most interesting object in the temple is a beautiful metallic image of dancing Shiva, as Andhakasura-Samhari, which is about 3 feet 7 inches in height including the base. The image, which is perfectly well-proportioned and athletically well-built, is at least as old as the 13th century A.D. and has been described as 'one of the most valuable pieces of metallic sculptures yet discovered in the State'.⁸¹ Another interesting object is the large stone-image of Kumaraswami, riding on a peacock, at the back of the temple and against the compound-wall. The image is about 6 feet high and is very fine; it has six faces and 12 hands.

**Kaivara
temples**

The many inscriptions, majority of which are in mixed Tamil and in Grantha characters, at Kaivara indicate that the images of gods Amaranarayana, Bhimeshvara and Sahadeshvara were already there by about 1283. The Amaranarayana temple directly faces a hill, one of whose rocks is pointed out as the dwelling place of Bakasura of the Mahabharata. The entrance to the temple is through a *mahadvara* of the late Vijayanagara times. The temple consists of a *garbhagriha*, with a brick tower, a narrow open *sukanasi* and a *navaranga* with four pillars together with a small cell in the north and a stone screen window in the south. The entrance porch, which is the most beautiful part of the temple, is described as one of the finest in the State.

It is supported on four pillars, the two front ones of which are highly ornamented. The inner pillars have ornamented pilasters borne on the heads of seated lions. The *navaranga* doorway is a fine piece of workmanship in dark hard stone. The Bhimeshvara temple is a structure somewhat larger than, but architecturally not so important as, the Amaranarayana temple. To the north and north-west of the Bhimeshvara temple are the two smaller temples, whose *lingas* are called Nakuleshvara and Saha-deveshvara. Both are similar in character; but the walls of the latter contain a number of Tamil inscriptions.

Bellur, on the Kolar-Hospet road, seems to have been an **Bellur** *agrahara* town during the Hoysala period. It contains two **temples** dedicated to the gods Ramanatha and Kanveshvara belonging to that period. The original deity in the Ramanatha temple is mentioned in an inscription dated 1153. It is missing now and the present image is said to have been brought from Dalasanur in Srinivaspur taluk. It appears to belong to the 14th century. The temple, which was probably constructed in the 12th century, consists of a square *garbhagriha*, a vestibule and a *navaranga*. There are two doorways, one to the east and the other to the south. Attached to the eastern doorway is the *mahadvara* of the temple, which is a work belonging to the Vijayanagara period and in front of the southern doorway, which has now been walled up, there is a porch. Above the *garbhagriha* there is a brick-and-mortar tower, built some time in the 17th century.

The Kanveshvara temple is built in the Dravidian style and consists of two *garbhagrihas*, of which the main one only has a brick-and-mortar tower on it. The two cells open into a single *navaranga* of square shape. In front of the temple there is a porch with two pillars. The temple abounds in inscriptions of the 12th and 13th centuries. It appears that the *garbhagriha* and the vestibule were both constructed in the 12th century, while the *navaranga* and the northern cell were put up during the next century. The latter additions have been made in imitation of the earlier structure.

Bethamangala, in the Bangarpet taluk, is a place of great **Vijayendra** antiquity and the Vijayendra temple there is not only one of the **temple** most ancient temples in the district, but also one of the most typical examples of continuous constructional activity. In the inscriptions the place is called Vijayadityamangala, of which the present name appears to be a contraction. The earliest inscription at the place belongs to about 950 A.D. and is found on the octagonal west basement cornice of the *garbhagriha* of the Vijayendra temple. It does not refer to the construction of the temple, which is held to have already been in existence at that

time. In the inscriptions of the 13th century, the god is called Verrirunda Perumal and in another inscription of 1167, he is given the name Manavalalvar. Yet another inscription calls the temple as that of Vijayanagaswami, probably due to the fact that there are two shrines in the temple which are respectively dedicated to Vijayendra and Ranganatha.

There are inscriptions indicating that the temple received extensions from various dynasties during different periods—the Banas, the Nolambas, the Pallavas, the Cholas, the Hoysalas, the Vijayanagara Rulers and the Paleyagars. As it is, it consists of a *garbhagriha*, a closed vestibule, a *navaranga* with a Govindaraja shrine to the left, an *ardha-mantapa* enshrining the images of the Alvars, a *mukha-mantapa* and a *patalankana*. The original structure seems to have consisted of the *garbhagriha* only with an open porch in front—round about 900 A.D. The *navaranga* is said to have been constructed some time between 1167 and 1275. The two *Dvarapala* figures guarding the *navaranga* doorway, however, belong to the Vijayanagara period. The Govindaraja shrine to the north of the hall appears to be a work of the 14th century. The workmanship of the image of Govindaraja, sleeping on Adishesha, is rather poor.

The next stage of construction belonging to the 15th century, consists of the *mukhamantapa*. The *patalankana*, with its front porch, is assignable to the 16th century. The two sets of the *Dvarapala* figures kept in the *mukhamantapa* and the *ardha-mantapa* as also the images of the Alvars in the latter seem to belong to the Vijayanagara period. Lastly, the present image of the main deity of the temple, the workmanship of which is extraordinarily good, is said to have been a work of the 16th or even the 17th century. The god is seated on a lion pedestal, with his left leg placed on the ground and the right knee folded up on the seat. The *torana* behind the image of the god rises gracefully a little above the tiara of the god. The drapery and the ornaments of the image have been worked in detail and the folds on the abdomen carved in a very impressive manner.

**Venkata-
ramana
temple**

What is now known as the Venkataramanaswamy temple at Devaragudipalli, about two miles south-east of Bagepalli, has been called in the inscriptions of the temple of Prasanna Srinivasa and Trivengadanatha. The temple is a large structure built in the Dravidian style; but the *prakara* is a recent addition. The temple consists of a *garbhagriha*, two vestibules of which the outer is open, and a *navaranga*. It was built, according to the inscriptions, in 1391 by Tirumala Nayaka, grandson of Teppada Naganna Vodeyar, during the time of the Vijayanagara king Harihara Raya. There are three images in the *garbhagriha*; the central one of the main deity and the remaining two of his

consorts. "The entire group of images speaks well of the art of the period following, as it does, the tradition of the Hoysalas on the one hand and those of the Dravidian sculptures on the other. Thus the image of the goddess to the right of the god is more Hoysala in character and that of the one to the left reminds us of the sculptures of the *Chola* period. In the image of the main god, both the traditions have a happy blend".⁸²

The Svayambhuvashvara temple at Madivala, in the **Svayambhu-
vashvara
temple** Bangarpet taluk, is one of the more ornate temples in the district, built in many respects on the lines of the Someshvara temple of Kurudumale. There are many inscriptions—on the walls, basement cornices and pillars of the temple; the earliest of them is dated about 1200. The temple, built round about that year, enjoyed grants during the Chola, Hoysala and the Vijayanagara periods. It consists of a *garbhagriha*, a double vestibule and a *navaranga* having in its central *ankana* four pillars in the Dravidian style. All round the temple runs a pillared verandah which, however, has in many places collapsed. In front of the temple, there is a *mahadvara* having a porch on its inner and outer sides. The tower, a brick-and-mortar structure, which is a later addition, may be roughly assigned to the 15th century. The object of worship in the temple is a *linga*, about two feet high. But there are a number of images kept in the outer vestibule and the *navaranga*.

Another large temple in the district is that of Markandeya **Markandeya
temple** built on the summit of the hill known as the Markandeshvarabetta, about two miles south-east of Vokkaleri, in the Kolar taluk. The temple is typically Dravidian in style, having all the appurtenant compartments of a South Indian temple, except a huge *gopura* on the *mahadvara*. The construction of the entire temple-complex appears to have been, as in the case of the Vijayendra temple of Bethamangala, in stages spread over three or four centuries. Strangely enough, there is no lithic record or other evidence to indicate the date of its construction. The history of the temple is, therefore, to be primarily based on architectural evidence. Structurally, the *garbhagriha* and the vestibule, which form a distinct group, seem to have been constructed during the 14th century; the *navaranga*, alone forming the next stage, in the earlier part of the 15th century; the *mukhamantapa* and the wide porch of the temple, forming the next group, in the latter part of the 15th century; the *mahadvara* and the lamp pillar in the earlier part of the 16th century and the *prakara* with its pillared verandah on the inside, and the pillared verandah round the *garbhagriha*, vestibule and the *navaranga* in the latter part of the 16th century; and the brick-and-mortar tower above the *garbhagriha* in the 17th century. Within the *prakara* are also a number of shrines dedicated to different gods

and goddesses, and built during the 16th and 17th centuries. In addition to these, there are two pillared *mantapas* called the *Kalyana-mantapa* and the *Vasanta-mantapa* also inside the *prakara*. The *mahadvvara* which is on the east side, is about 20 feet in height. The gateway, which is about 15 feet high, is furnished with two doorways, one on the outer side and one on the inner. The temple has many good pieces of sculpture.

**Maha-Ganapati temple,
Kurudumale**

Kurudumale, about six miles north-west of Mulbagal, which was a local capital in the Hoysala period, has many interesting antiquities. Of these, the most important are the Maha-Ganapati temple and the Someshvara temple. The Maha-Ganapati temple was perhaps built in two stages; but most of it belongs to the Vijayanagara period. The *prakara* and the *mahadvvara*, which appear to be older structures, are in a ruined condition. The temple consists of a *garbhagriha*, a *sukanasi*, a *navaranga* and a *mukha-mantapa*. There is a large green-stone rat, about 2 feet high and 3 feet long, with trappings, etc., in the *mantapa*. It appears that it was originally in the open and the *mantapa* was constructed later to cover it. In the spacious *navaranga* (25'×25'), there is a large figure of Kumara on a peacock, about 5 feet high in all. It is a beautiful work in greenish stone and is said to have been rescued from a ruined temple situated to the south. The *garbhagriha* is also a large room, with two pillars in the front. The Maha-Ganapati image is seated on an oval seat, about 1½ feet high, which is raised on an oblong pedestal, about 2 feet high. The image is a beautiful, well-proportioned one, about 8½ feet in height excluding the seat. It holds the usual tusk-piece, *ankusa*, *pasha* and *apupa*. He wears a snake-girdle, a sacred-thread and necklaces of *rudraksha*. The girth of his belly is about 12 to 13 feet. Near him, on the west face of the north-east pillar, is the relievo image of the builder of the temple.

**Someshvara temple,
Kurudumale**

The finest temple in the village, however, is that of Someshvara. It has a *garbhagriha* and a *sukanasi* with an ornamental doorway flanked by two octagonal pilasters well-carved with beaded work. The *navaranga* is supported by four pillars with sixteen-sided shafts and cubical mouldings. Each face is beautifully carved with finely finished Shaiva and Vaishnava images and dancing figures. Against the north wall of the *navaranga* are now kept a number of sculptures. The *vimana* is a brick structure of the composite Dravidian type, midway between the Pallava and the Vijayanagara periods.

Kolaramma temple

Finally, coming to Kolar, the most important temples at the place are those of Kolaramma and Someshvara. The temple of Kolaramma, which is a popular place of worship, has no *gopura*. The *mahadvvara* is finely ornamented with Gajalakshmi in green

stone on the lintel. The square pillars inside the *mahadvara* have sculptured figures on each face, most of them being in vigorous attitude. A little ahead, there is an inner *mahadvara* connected with a *prakara* wall. In the *prakara*, in addition to the temples, there is a large *mantapa* with 14 pillars. The walls of the temples are covered with inscriptions, mostly in Tamil language and in Grantha characters, with only a few in Kannada. In the *garbhagriha*, there are stone images, about two feet high, of the Saptamatrikas, with an image of Dakshinamurti to the right and one of Vinayaka to the left. Of these, the image of Chamunda has received a special treatment, being also somewhat bigger than the rest. It is this that is popularly known as Kolaramma. The image has a simple floral *torana*, and a seat under which lies a demon. In the middle *ankana* stands the image of Kapala Bhairavi, about four feet high, with her face to the wall. This image is naked, with dagger in the right hand and a *kapala* or a bowl in the left. In the southern cell are stucco colossi of the Saptamatrikas and the *utsava-murti* of Kolaramma. It is not known whether these stucco figures have come down from the Pallava period when stucco images were quite popular. In the northern *navaranga* are a large image of Chandikeshvara and a small one said to be that of a Chola. To the left of the original temple is an extension of the Chola times. The original temple may belong to a period earlier than that of the Cholas.

In the outer compound of this temple are kept three stone slabs of which one has a Kannada inscription of ten lines and the other two are memorial stones of two persons who offered themselves to the goddess with their own hands. To the south of the inner *mahadvara*, there is a large stone slab containing a battle scene. It is in all probability a *viragal*, depicting the hero fighting for his queen who has been attacked by her enemy while travelling with her kit.

The Someshvara temple is a typical ornate temple of the Dravidian style. It is a large structure with a high *mahadvara* and a tall brick-and-mortar tower built over it. The main part of the temple has a *garbhagriha*, a somewhat large *sukanasi* and an equally large *navaranga* with four pillars. In front of this stands an extensive and pillared *mukha-mantapa* in the south-west.

**Someshvara
temple,
Kolar**

Unfortunately, there is no inscription connected with the construction of this temple. On architectural grounds, different parts of this temple may be assigned to two different periods. The main temple, with its elaborately sculptured walls, the inner portion of the *kalyana-mantapa* and the stone *mahadvara* are assigned to the ornate Dravidian period which might be the days

of Krishnadevaraya and Achyutaraya or of Harihara II, or more probably the second half of the 13th century, and the rest of the temple, with its squarish pillars and similarity to the *mukha-mantapa* at Nandi, to the later Vijayanagara period.⁸³ The granite *mahadvara* is finely carved and the ceiling is adorned with a beautiful pendant lotus. The *mukha-mantapa* is a large structure with about 64 pillars, some of which have projecting lion brackets and others have minor pillars of the 16-sided fluted type. The *kalyana-mantapa* is also an attractive pillared pavilion, the innermost four pillars being elaborately carved. Borne on these four pillars is a dome, placed on an octagonal base and having a large *padma* with ornamental parrots. Around this square is constructed the rest of the pavilion, the pillars of which also, particularly those in the corners, are well carved. To the north of the *mahadvara*, there is a large tank, about 100'×100', called 'gaja gundla', with fine stone steps on all sides.

**Monuments
other than
temples**

Besides the temples described above, the district has some other objects of archaeological and historical interest as well. In the neighbourhood of Kolar town, one of the most popular spots is the source of Antargange, a stream taking its rise on the Kolar hill. The stream which originates among the rocks is led by a drain into a small tank, about 3 feet deep, from which another drain leads through the mouth of a bull to a larger tank, about 50'×35', below. From there the water flows down towards Kilukote. Above the bull's head is a *brindavana* and on its top a *vimana* of brick and mortar, belonging to the Paleyagar days. In the centre of the lower tank stands a small *mantapa* with an image of Ganapati in it. Before the water issues out of the bull's mouth, it is made to wash the feet of a standing image of Vishnu in the form of Venkatesha. At the foot of the Kolar hill, there are the ruins of an old town. In it is a very old granite temple of Nilakanteshvara.

Naga-kunte is a large pond, about 200' by 100', with a partly submerged *mantapa* in the middle and the temples of Venkataramana and Nanjundeshvara to its north.

**Makbara at
Kolar**

The chief Muslim building in Kolar is the Makbara, which contains graves of numerous relatives of Haidar Ali. The persons buried in the Makbara are twelve in all, namely Haidar's first wife, his father, first step-mother, grand-mother, grand-father, second step-mother, his own mother, one own brother and four step-brothers. The Makbara celebrates three 'uruses', for Haidar's father, mother and his first step-mother. In the compound are two buildings, a Dargah facing north and a mosque. To the north is a large tank, about 150'×120'. Outside and inside the compound are numerous Muslim graves and Hindu pillars bearing bulls.

Some monuments on the Avani hill have been already referred to. On the way to that hill at its foot stands a large rock on which there were said to have been once a number of inscriptions which were unfortunately lost by quarrying. There is another huge rock known as 'metlu bande' on which about 200 steps have been cut. About a hundred yards higher up, there is a cleft in the rocks, 100 feet long and 6 feet broad, called 'Dhanuskoti'; Lakshmana is said to have created it with his bow for Sita's bath. On the northern rock, there are numerous inscriptions of names, 'divine' feet, standing figures, bulls and *lingas*.

North of Kurudumale village is the site of an old town, where coins belonging to the old Mysore and late Vijayanagara types were picked up over a large area. Near the hill and spread over several square miles are ruined walls showing the great extent of the old town. Worked stones are turned up in every excavation and among those are reported to have been found a figure of the Buddha and various other images. In the local *pujari's* house are several copper images of Ganapati, the most notable one of which is a small figure of a ten-handed Lakshmi-Ganapati with the trunk to the right (Balamuri) seated on a mouse and with a goddess on his lap.

Of the old tanks, in which the district abounds, the most famous is that of Bethamanagala, which is easily more than a thousand years old. We do not know as to when exactly it was constructed; but there is evidence to show that the first repairs to it were carried out during the time of the Nolamba king Iriva, about 950 A.D. It again breached and was restored in 1095 by Chokkimaya, a general of the Hoysala prince Vishnuvardhana. The water of this tank has been reserved to supply water to the Kolar Gold Fields area.

Of the forts in the district, the important ones are those of Rahmangarh, Nandidurga and Gudibanda. Rahmangarh, so named by Tipu Sultan, is a hill-fort, about seven miles to the south-west of Chintamani. It is close to the ancient place of Kaivara from which it is accessible by a ruined pathway. This pathway, following a water-course, leads up to a formidable fort-wall with a ruined gate protected by two square bastions. The wall is provided with a brick parapet, round bastions, cannon mouths, etc., and a water tank just behind it. Higher up there is a fort-wall, built without mortar, entered by a gateway between two round bastions. There are ruins of defensive walls and guard-houses on the top which, roughly triangular in shape, is not very wide. Near the entrance, which is from the north-west angle, is a deep natural pool of water converted into a well.

A little to the east of this is a powder-magazine, with three chambers. Further, in the same direction, are the remains of a big building, perhaps a palace or a chief's house. On the east and south are two large precipitous rocks which look like two gigantic bastions. It is said that Lord Cornwallis wanted to convert this hill into an important place of defence. If this is true, the idea must have been abandoned because of the limited area available on the top, which is hardly 100'×100'.

Nandi hill-fort

The Nandi hill was probably first fortified by the chiefs of Chikballapur, but the extensive fortifications whose ruins now surround the summit, were erected by Haidar Ali and Tipu Sultan. This formidable stronghold was captured by the British army under Cornwallis in 1791. Of the strength of this fort, an idea can be had from these words of Col. Wilks: "Every fortified place the English had hitherto seen in Mysore exhibited evidence of the extraordinary attention paid by Tipu Sultan to the repair and improvement of this important branch of national defence, but the work of Nandidurga, a granite rock of tremendous height, seemed to have engrossed in a peculiar degree his design of rendering it impregnable....." Except on the west, where it is united to a certain height with the adjoining range, Nandidurga presents an almost perpendicular rocky face. The main old ascent was by regularly formed steps connecting the temple on the top of the hill and that in the village below. Formerly, the steps were partly on the north side and partly on the west; but now they are entirely on the north side. A rude flight of steps on the south side, known as the 'cooli' path, forms a short-cut for pedestrians. There is also a very steep footpath from the north-east angle. Now there is a fine motorable road to the Nandi hills which attract a good number of tourists. This road was aligned on what was once a bridle path.

The hill at Gudibanda is also fortified with multiple but irregular lines of fort walls, strengthened at places with bastions, built probably during the days of the Paleyagars. Within the fort walls, there are various objects of archaeological interest, such as the many gateways, a few of which are natural gateways formed by boulders, rock-cut flights of steps of which there are many, natural pools of water which are also numerous and of varying sizes, two or three small temples, a granary now used as a place for entertainments, a row of powder-magazines, a *mantapa* also used as a powder-magazine and a grinding mill of stones, probably used for making gunpowder.

NOTES ON CHAPTER II

1. *Indian Antiquary*, XIII, 6.
2. *Epigraphia Carnatica*, X, Mb. 157.
3. *Epigraphia Carnatica*, X, Mb. 126.
4. *Indian Antiquary*, XIII, 6.
5. *Epigraphia Indica*, III, 74.
6. *Epigraphia Carnatica*, X, Intro. iii-iv.
7. *Indian Antiquary*, V, 136.
8. *Plates of Hastimalla (Salem Manual, Vol. II, App. 369)*.
9. *Epigraphia Carnatica*, VII, Sk. 176.
10. *Epigraphia Carnatica*, X, Mb. 157.
11. *Epigraphia Indica*, VII, App. 112.
12. *Indian Antiquary*, XVII, 239.
13. *Epigraphia Carnatica*, X, Intro. vi.
14. *South Indian Inscriptions*, III, 98.
15. *Epigraphia Carnatica*, X, Mb. 328.
16. *Ibid*.
17. *The History and Culture of the Indian People*, Vol. IV :
The Age of Imperial Kanauj, p. 162.
18. *Epigraphia Indica*, X, 65.
19. *Epigraphia Carnatica*, X, Mb. 126.
20. M. V. Krishna Rao, *The Gangas of Talkad*, p. 3.
21. *Ibid*, pp. 4 and 5.
22. *South Indian Inscriptions*, II, 3, 87 : *Epigraphia Carnatica*,
VII, Sk. 421.
23. This limit is taken to be more as imaginary than factual,
because the Ganga kingdom is never known to have
extended below the Western Ghats (Cf. *Mysore
Gazetteer*, 1930, Vol. II, Part II, p. 591).
24. But M. V. Krishna Rao takes Didiga to be the founder
Op. Cit. p. 25.
25. *Mysore Archaeological Report*, 1921, paras 38 and 39.
26. M. V. Krishna Rao, *Op. Cit.* p. 45.
27. *Epigraphia Carnatica*, Vol. X, Mb. 80, Mb. 255.
28. *Ibid*, Sp. 57.
29. *Ibid*, Mb. 80.
30. *South Indian Inscriptions*, II, 381.
31. *Epigraphia Carnatica*, Vol. X, Kl. 63.
32. *Ibid*, Sp. 6.
33. *Ibid*, Cb. 26.

34. *Ibid*, Mb. 38.
35. *Epigraphia Indica*, X, 65.
36. The religious establishment at Avani was of importance from a very early date. The head of this establishment is generally described as ruling the kingdom of penance. Tribhuvana-Kartara Deva, who, according to an inscription (Mb. 65) had the title of Kaliyuga-Rudra, ruled the Avani Sthana for 40 years, during which time he erected 50 temples and constructed two big tanks. We have at least half a dozen inscriptions belonging to this religious institution. Tribhuvana-Kartara appears to have been the standing designation of the high priests of this place.
37. *Epigraphia Carnatica*, Vol. X, Sp. 59.
38. *E. g. Ibid*, Mb. 209.
39. *Ibid*, Ct. 9.
40. *Ibid*, Mb. 203.
41. *Ibid*, Kl. 75.
42. *Ibid*, Kl. 106 b.
43. *Mysore Gazetteer*, 1930, Vol. II, Part II, p. 943.
44. *The Struggle for Empire*, p. 238.
45. *Epigraphia Carnatica*, Vol. X, Kl. 106a.
46. *Ibid*, Ct. 47.
47. *Ibid*, Kl. 44.
48. *Ibid*, Kl. 109a.
49. *Ibid*, Kl. 108.
50. *Ibid*, Cb. 24.
51. *Ibid*, Mb. 42b.
52. *Epigraphia Carnatica*, Vol. V, Belur 58.
53. *Epigraphia Carnatica*, Vol. X, Sd. 9.
54. *Ibid*, Md. 44b.
55. *Epigraphia Carnatica*, Vol. III, Malavalli 31.
56. *Epigraphia Carnatica*, Vol. V, Belur 58.
57. Cf. J. D. M. Derrett : *The Hoysalas*, p. 55.
58. *Epigraphia Carnatica*, Vol. X, Cb. 17.
59. J. D. M. Derrett : *The Hoysalas*, p. 113.
60. *Epigraphia Carnatica*, Vol. X, Kl. 239.
61. *Ibid*, Bp. 23 and 25a.
62. *Ibid*, Gd. 49.
63. *Ibid*, Intro. XXXII.
64. *Ibid*, Mr. 100.

65. *Ibid*, Bg. 70.
66. *The Delhi Sultanate*, p. 289.
67. *Ibid*, p. 295.
68. *Ibid*, p. 302. There is a difference of opinion on this point. The last year of his rule is given variously as 1492-93 (*Historical Inscriptions of Southern India*, p. 401) and 1497 (*The Mysore Gazetteer*, 1930, Vol. II, Part III, p. 1705).
69. E. g. Hayavadana Rao : *Op. Cit.* p. 1719.
70. E. g. Sewell : *A Forgotten Empire*, Chapter V ; N. Venkataramanayya : *The Delhi Sultanate*, p. 303-304).
71. *Epigraphia Carnatica*, Vol. X, Gd. 77.
72. In addition to these lithic records and by way of memorials of the Maratha sway in Mysore extending over the 17th and 18th centuries, a series of documents in Marathi and Persian from Doddaballapur, belonging to this period, in possession of one of these families—the family of Sardeshpande Madhava Rao, have been described in a note in the 'Proceedings of the Indian Historical Records Commission', Vol. XVIII (1942), pp. 269-279. The documents throw a flood of interesting light on the provincial administration of the Karnatak-Balaghat during that period.
73. M. S. Puttanna : *Gummanayakana Palayada Palayagararu* (in Kannada), 1926, and *The Mysore Gazetteer*, 1930, Vol. V, pp. 320-322.
74. *The Mysore Gazetteer*, 1930, Vol. V, p. 265.
75. Appaji Ram was in the service of Haidar Ali. Col. Wilks gives a graphic description of his appearance in the Maratha durbar and his dignified behaviour there and speaks highly of his way of expression and his skill in arguments (*History of Mysore*, Vol. I, pp. 554-557).
76. *Annual Report of the Mysore Archaeological Department* for the year 1944, p. 23.
77. *Ibid*.
78. *Epigraphia Carnatica*, Vol. X, Mb. 7.
79. *Epigraphia Carnatica*, Vol. X, Cb. 26.
80. *Annual Report of the Mysore Archaeological Department* for the year 1945, p. 35.
81. *Ibid*, p. 34.
82. *Annual Report of the Mysore Archaeological Department* for the year 1941, p. 41.
83. *Annual Report of the Mysore Archaeological Department* for the year 1935, p. 42.