

CHAPTER II

HISTORY

Geographically, most of the area of Mandya district is made up of plain lands and exhibits largely dry climatic conditions. But, economically the waters of the rivers that flow in it enrich the district. Although this district has primarily got plain lands, there are hillocks like Narayanagiri, Adichunchanagiri, Basavanabetta, Babybetta, Bellibetta, and Kuntibetta etc. Mandya the district centre is also known as the land of five rivers due to the presence of the river Cauvery, the Hemavathi, the Shimsha, the Veeravaishnavi and the Lokapavani; and is considered, from ancient times, as suitable for the evolution of human civilization. Endowed by nature with fertile valleys, hilly areas, plain lands, thick forests, rivers, islands, rich fauna, natural caves fit for habitation, several kinds of stones essential for the manufacture of stone implements have considerably influenced the area in contributing to the human evolutionary process. Although pre historic settlements found in the district are very few, the new Stone age settlements that have come to light in Pandavapura taluk are noteworthy. Proto historic sites like Kuntibetta and Srirangapattana, Belakavadi, Muthatti etc., have been discovered in the Pandavapura taluk. Excavations carried out at Kuntibetta have brought out remnants belonging to Old Stone Age, New Stone Age, Iron Age and Early historic period (after BC 500) cultures. Polished stone implements belonging to Neolithic Age are reported from Srirangapattana. It becomes clear from these findings that Mandya district had

been the home for human habitation for several hundreds of years. Large number of renowned centres of Puranic times is also found in Mandya district. It is believed that it was the land where great Rishis like Agastya, Kanva, Gauthama etc., had performed their penance and many leading personalities of Ramayana, Mahabharatha had visited and sanctified several places in the Srirangapattana taluk.

Myths and Legends

According to Myths and legends the area on which the present Mandya town is situated was a thick forest during Krithayuga and a sage Mandya performed penance at the place and built a temple and conecrated the idle of Janardhana or Varadharaja. It is aslo believed that with the help of his power of penance he taught Vedas to the animals in the thick forest, hence the name Vedaranya came into vogue. According to a story in the puranas, during the Dwapara yuga, a certain lad Indravarma, had come to this place desiring to have children and had underatken religious worship; and having begotten a child named his successor as somavarma. Thereafter, it is believed that Somavarma converted that area into an *agrahara*, built a fort, and named that a '*mandevemu*', or *Mandeya*. It is opined that the Mandeya of yore became Mandya. this area was the place of residence of sage Mandavya, and Mandavya himself consecrated the idols of Lakshmi-Janardhana and Sakaleswara now found there, as it is believed. The *Sthalapurana* proclaims that, the place got its name Mandeya from sage Mandavya (it is also learnt that the place had another name Vishnupura). According to another version, this district was renowned as a place where the sages Kadamba and Kanva performed the penance. It is believed that sage Kadamba's place of residence was Maddur, also known as Kadamba - kshetra and Arjunapuri, and God Brahma himself installed the idol of Narasimha, found there, during Kritha Yuga. It is tradition-ally believed that Kadamba worshiped that idol during Tretha Yuga and Srikrishnaarjuna during Dwapara Yuga. This place was called Kanvapuri (present Kannambadi) after the named the sage Kanva. It is also evident that the residence of sage Gauthama was named as Pandavapura. Before all these, the people of the area had a practice of offering a huge quantity of food, popularly known in Kannada as '*Dodda yade*' or '*Hiri yade*' to the demon Bakasura who had established himself on the neighbouring hill. Hence the place name *Hiri yade*, which became Hirode in course of time, as it is believed. Additionally, the villagers living nearby the hill offers in the evenings a small quantity of food, called in Kannada as '*kiriya yade*': hence the village name

Chikka yade gradually shaping up as Chikkade. It is believed that Pandavas, during their exile into the forests, had come to stay in this place, and Bheema is believed to have killed the demon Bakasura at that place. The so-called 'Kuntibetta' the hill has thus got the link of Mahabharatha to its background and foundation. Melkote, the prominent Sri Vaishnavite centre of this district, held a place of honour in all the four yugas, and adored by the famous men of the puranic times, is in fact found recorded in the local legend of the area. Ramanujacharya, the proponent of the Visishtadwaita, had come and settled at this place. He had spent the prime of his in Tondanur near Melkote. Ramanujacharya, born as a son of God fearing couple Asuri Keshava Perumal and Bhumi Pirandi (Kantimati), at Sriperumbadur near Chennai, acquired the philosophical training from the pure Monist Yamunacharya Yadavaprakasha of Kanchipuram, propounded the tenants of Sree Vaishnavism, migrated to Paduvala Pattana, the administrative centre of Nagamangala, as a sequence to the religious disturbances in Tamil Nadu. It is said that he migrated to Tondanur, thereafter. From there to Melkote through Tirupathi, he travelled to Kanchi, it is believed Muthathi, in the vicinity of River Cauvery, is a religious centre of the district. The local legends of the area reveal that. Rama, Lakshmana, Seetha and Anjaneya on their return journey from Lanka, had stayed here for a while. According to puranic stories, while bathing in the River Cauvery, Seetha had lost the pearl (*Muthu* in Kannada) from her nose studs (*Muguthi*) in the waters and was very much worried. Anjaneya, having learnt the cause of her worry dived in to the waters, searched for the pearl and brought it Seetha. Seetha blessed him and desired that the place would thence forward be known as place where Hanuman brought restored the lost pear, or *Muthethi* (*Muthu Ethhi* in kannada). Today there is Anjaneya temple there called Muthetharaya. Hemagiri is a religious place near Hemavathi; atop the hill is the temple of Ranganatha. According to the local *Sthalapurana*, Mahavishnu had come there from Vaikunta to rest a while. As such that it is believed to be a sacred place. This is also refer as sage Bhrugu's land of penance The right curve there on the banks of river Cauvery is popularly known as Agastya's Kshetra and there is an Agastyeswara temple. Lakshminarasimha of Marehalli, it is believed, was consecrated by Lamba- Karna (Muni) in Gajaranya. Nagamangala is known for its association with the epic hero Babhruvahana, Alathi or Halathi hill, near by is a sage Parasurama centre, according to tradition, Kundur hills near Malavalli is believed to have been the residence of sages Kashyapa and Agastya. Near by that is the Gaviraya hill, wherein Srirama is stated to have killed the demon Gavaka. Bhimanakandi hill (Kanakapur taluk) on the border

of Malavalli taluk is believed to have been a place that had a definite contact with Pandavas.

Pre-historic period

Environmentally, the study of pre-history is of great significance since a long time and therefore the study relating to this stage is very curious. They undertake a study of the interactions between Humanity, Geography, and Religion, study the culture and' institutional inter relationship, to undertake a critical evaluation. People living in different geographical environments, it is observed, exhibit their unique characteristics. The soft stones available near the rivers had become essential implements in the hands of primitive men. As a result, pre-historic sites are found largely in the river valleys. It is noteworthy that prominent rivers of Karnataka-Krishna, Bheema, Tungabhadra, Malaprabha and Cauvery had mid and new Stone Age settlements. Not only the river belts, but also in some interior parts of India, numerous Palaeolithic centres have been noticed. According to many Archaeologists, who have conducted research into the shape of implements in stone medium, it is significant to note that the new stone age implements found in Europe, are also found in many parts of Asia, including south India. It is interesting to note that implements with the characteristic features of the Old Stone Age have been found in Kibbanahalli in Tumkur district of Karnataka. These instruments have been found at a site near Banasandra hills. It is unique that, at that site along with stone implements, wooden implements have also been found. Indeed, the stone implements found there are fitted with wooden handles.

Pre-historic period is sequentially divided in to (i) Palaeolithic, (ii) Mesolithic and (iii) Neolithic periods. Again, Old Stone Age is further sequentially divided into, **a.** early old stone age, **b.** mid old stone age and **c.** final old stone age. Each of the stages of the Stone Age is determined on the basis of the technology used and shapes of instruments developed. Archaeologists, Robert Bruce Foot and Dr. M. Seshadri, have made a detailed study in identifying the remains of early old Stone Age in Mysore province of Karnataka Sripada Rao, a scholar, has reported his findings of early stone age implements at Hangarahalli, on the banks of river Cauvery in Mandya district. Karnataka has attracted new Stone Age man with more ramifications. New Stone Age implements found at Tirumakudalu Narasipura in the Mysore district of Karnataka are of ash colour

and finely polished. Similar primitive settlement is found at Maralahalli Bechirak, two kilometres away from Hullamballi village in Malavalli taluk. This has been identified as the first human settlement in the district, based on the type of stone burial grounds (MAR-1947-1956) associated with New Stone Age (C. BC 1800-700) and the Megalithic culture (c. BC 400-AD 100) unearthed at the place. The pottery used and a large number of other remains that belonged to those primitive inhabitants have been found in large quantity but, with the passage of time, those objects have suffered considerable wear and tear. In spite of that, it has been possible to identify the broken pieces of the unique vessels used in burying the dead, in that culture. Yet another unique stone-axe, in black stone, belonging to the Chalcolithic age has been found at this site. Several early Megalithic settlements of this district have already been excavated, and a similar settlement site has been located at Belakavadi. That place is located on the banks of River Cauvery, surrounded by rocks and boulders, and is filled with steep waterfalls and rock caverns. In the last quarter of the 20th century, Robert Bruce Foot had undertaken the survey of that area and discovered the remains of the New Stone Age and Megalithic age. The plain lands at the foot; on the western side of the hill is fertile land converted into green pastures and fields for the cultivation of paddy and sugarcane. Similarly, the extensive fields towards the East and the South of the hill are apparently under cultivation of dry cultivation. A huge tank covers the northern area. Dr. M S Krishnamurthy, the Archaeologist, is stated to have collected some early Stone Age implements in the area towards the eastern part of the hill. A few acres of dry land to the west of the hill exhibits certain features indicative of its being a human habitation at a distant past and is conducive for preliminary excavation. The cultivable land in the vicinity of that settlement is generally at an elevated height compared with the land mass. Although cultivation of dry crops, depending on the monsoon, is being undertaken in this area, local reports reveal that considerable quantity of broken pottery; bangles, dice and other primitive articles are noticed. Scholars are of the opinion that remnants in considerable could become available in the event of undertaking archaeological excavations at that place. The archaeological remains of this area greatly resemble Neolithic ash mounds of North Karnataka. In the site adjacent to the hill on the eastern side eroded soil is accumulated and is being used by the villagers in the manufacture of bricks. The pottery and implements

collected while processing the soil reveal that they belonged to new Stone Age, Megalithic Age and early historical periods. The stone implements found here are mostly stone axes and choppers.

In the practice of burial customs, two customs- simple burials of the dead and burial of the dead after placing the dead in pot shaped coffins made of mud as practiced by the Neolithic and Chalcolithic men. are noticed. The pots made out of mud and the mud vessels used in burying the dead, of that period, are in varied shapes, many of them having handles on their sides. In the surroundings of the Mandya and Mysore districts Stone Age burial sites are noticed. Dr. B K. Gururaja Rao thinks that a systematic study into these is yet to begin. Archaeologist K R Srinivasan, has reported in the Survey of South Indian Megalithics (on page 103-115), about the presence of Megalithic burial sites and circular stone formations from Halagur, in Malavalli taluk, Mandya district. Archaeologist Robert Bruce Foot had excavated the remains of the Neolithic and Megalithic age implements found in the surroundings of Kuntibetta in Pandavapura taluk of the Mandya district.

Kuntibetta a Pre-Historic site

During the period of Tipu Sultan, Pandavapura was known as French Rocks. Records reveal that Kuntibetta, famous in those days, served the French army as a cantonment and therefore, came to be known as French Rocks. Kuntibetta is 2,882 feet above MSL and appears to be stretching from North to South. Divided at the centre by a small gap, this hill appears to consist of two independent peaks. Locally they are known as sister peaks and *Vanake* betta (*vanake* in Kannada is the name of a hand held instrument used in pounding to de-husk paddy). This kuntibetta has a huge natural granite dwelling and geophysical caves conducive for primitive human habitation. The researches conducted by Dr. M S Krishnamurthy, reveal that one of these caves had contained early Stone Age implements and pieces of pottery that belonged to the New Stone age. According to him the stone dwellings of that place give an indication of the presence of colour paintings and due to climatic conditions they have become dim in their appearance to such an extent where their identification is almost impossible. Stone implements belonging to early Old Stone Age and Middle Stone Age have been found at Kuntibetta. They are hand axe, scraper, discoid, and flakes. It is clear that they are made out of

quartz. These implements, it is observed, were filed and given a smooth finishing in the subsequent stages of development. In that vast reservoir of igneous rock a number of scrapers have been discovered, with only a few of its layers being brought out, while the finer parts remain intact. Discoid of four inches thickness, chiseled on all sides, belonging to the same rock category have also been found. Since one of their sides is carved in multi-curved shape, they remind us of the instruments with Abbevillian characters. The other implements of the Early Stone Age have cokes of the igneous rocks and reveal that flakes like layers being cut out. Dykes of the same rock variety are wide spread in the area; it appears that the early humans had used these flakes in the manufacture of the implements. These implements are linear in shape, containing fine dots and are beautiful. The time period of these flakes and cores can be assigned to Middle Stone Age. Apart from these implements, certain ball shaped stones made of igneous and quartz rocks have also been found. Robert Bruce Foot, who had undertaken a survey of this area, had successfully gathered new Stone Age implements. Yet, Dr. M S Krishnamurthy was surprised to have not come across even a single hand axe, belonging to this period, during his research. He felt, that since these implements are highly polished, the outcome of intense hard work, the localites out of curiosity, might have added them to their own priced collection, resulting in their non-availability to his research. That apart, it can be said that, there is a possibility of these implements not coming to the notice, since the area is under cultivation. Yet, some pieces of pottery have been noticed here. Though their number is limited, they confirm the existence of new Stone Age culture at that place. In the environs of this area, and sites of rock dwellings shining gray pottery pieces and pieces of pots bearing shine on the exterior with rough interior have been found.. In addition to these, supple dice made of gray stone are also found.

It is possible to establish the prevalence of an early historic culture in these environs on the basis of the pieces of pottery found scattered extensively. But, it is surprising that, not a single Megalithic grave has been found in this area. It is opined that, due to the natural tendency of locating the graves at a distance from residents, as well as the cultivation prevailing in that area, it is possible these graves might have been naturally lost. Black potteries, red pottery mixed with black and red pottery ware, supposed to be unique to this culture, and are made out of well-processed mud. Since all of them are well

treated with fire, some pottery wares possess sufficient polish. That apart, the pottery ware is made of different types. Bowl with the shape of tops, flat shaped large necked saucers, thick necked saucers, plates, cups, Pots of varying sizes, small pots with sheen, thick base and wide opening, movable sealers to the pots, pillars with feet etc., have been found here. Upon many pieces of pottery are found graphic designs unique to this age. In this environment, considered a fitting human habitat, large quantity of broken pottery findings seem to indicate special features of the human life in the beginning of historical period. Important among them are red pots with a mixed black colour, red pots, black pots, brown pots and pots with a coat of raset depicted in kaolin. Pieces of pottery, large saucers, plates, cups, movable pot sealers, jars for storing implements, jars with legs etc., have been excavated in this environment. Among them, colour painted pots are very noteworthy. On the red pots with a mix of black, cross-marked lines depicted with kaolin are noticed. These pots are found coated with raset, and painted with colours. Very few pots of this age have ornamentation made of line drawings of curves, vertical lines at equal distances, drawings and designs made with the help of fingers are beautifully arranged on the exterior of the pots, are note worthy. Comprehensively viewed, Kuntibetta environment can be said to be an excellent pre-historic settlement" in Mandya district. The remains found here justify that; this settlement starting from the early Stone Age to the present day had always been fit for human habitation. This settlement is comparable with the other Old Stone Age settlements that have already been brought to light in south Karnataka-Ramanathapura (Hassan district), Sivansamudra, Talkad and Ranganathapura (Mysore district), according to the opinion expressed by Dr. M S Krishnamurthy. Recently Dr. B K Gururaja Rao has brought to light mid-early Stone Age instruments found in Mysore city. Similarly, C. Mahadeva has reported the presence of an industry for the manufacture of Micro-lithic implements at Srirangapattana. Based on the example of Kuntibetta and its environs, it is possible to state that certain settlements of Mysore and Mandya districts were fit for human habitation even prior to early Stone Age. This settlement is unique example for having retained a uniform cultural context right from early Stone Age to the present day.

Researchers have found evidences of that culture in the use of undressed huge stone slabs by the men of Megalithic culture who had started a new

system of building Dolmens, for the disposal of their dead following different systems, in the district at Maralahalli, Belakavadi, Muthathi, Halaguru, Kuntibetta, Settihalli, Sanabakoppalu, Thonnuru, Melukote, Hosakote and Siraganahalli. Pottery pieces of varying colours are obtained from Belakavadi and Maralahalli. Burial grounds are found at Halagur and Sanabakoppalu. Moreover, scholars have reported burials surrounded by circles of stones from Halaguru. It is rather curious to learn that bone remains of animals are found in a deserted temple at a pre historic site near Belakavadi. Iron implements have been found in a stone grave at Sanabakoppalu near Thonnur, and a line drawing of a human being is found on a rock near Hoggari temple at Melukote. In all these settlements varying sizes of pottery black, red and black mixed red polished pots are found to be originally made out of mud. Many forms of pots like big .flat bottomed Bowl with their neck bent downwards, plates, cups, pots, thick bottomed wide opening fine polished smaller pots, pots with their movable sealers, etc., have been found, some of them having handles on either side. Of late, a line drawing resembling the *Chakravyuha* is found on a hillock at Tubinakere in Mandya taluk.

There is a possibility of discovering many more Stone Age cultural remains in the district. There is also a possibility of finding of evidences for the presence of Stone Age culture in the natural caverns at Mudibetta in Narayanadurga ranges near Sindaghatta. In this context there is need for exploring hilly ranges at Pandavapura cave environs near Melukote, Mylarapattana, and Padavalapattana. There is a possibility of at least some stones, among the several hundreds of small stones found in Gavimatha in Halasahalli, turning out to be Stone Age implements. Some of the weapons that are being worshipped at the time of Kalabhaireswara car festival at Hulivana, it is opined, resemble the weapons of the Stone Age. The relation between the cave at Alathi (Halathi) hill and Parasurama; the folk story relating to Gavi Gangadharanatha; seem to indicate the possibility of they being as old as New Stone Age and Megalithic Age cultures of that area. The special event called *Kalluseva* (the system used to get rid of devil), conducted on every new moon day in Hanumanthanabetta, at Haddinakallu, seems to be as old as Stone Age itself. No inscriptions or sites with such remains, relating to the Mauryas and Sathavahanas have been reported in Mandya district so far.

The Kadambas of Banavasi

In addition to the activities contemporaneous with Sathavahanas, there were also many other smaller royal families administering Karnataka. At Banavasi, in Uttara Kannada district, Mayurasharma of the Kadamba dynasty established his empire in AD 325. The Talagunda inscription, in Shimoga district, issued by Shantivarma, states \ that Mayurasharma, called himself son of Harithi, of *Manavya gotra*, and belonged to a Brahmin family, always engaged in the performance of *shatkarmas*. An inscription from Gudnapura, near Banavasi, makes it clear that, the grand father of Mayurasharma was Veerasharma; a scholar in the four Vedas and that Mayurasharma was the son of Bandhushena, son of Veerasharma. Veerasharma lead his grand son Mayurasharma for his higher education to Kanchipuram the then capital of the Pallavas, and also the renowned ancient centre of learning (*Ghatikastana*). Having suffered insult there, he rebelled, returned to Banavasi, and earned fame of having established an originally Kannadiga royal family in Banavasi, Mayurasharma proclaimed himself as an independent king, and set that area free from Pallava authority. He extended the boundaries of Kadamba Empire up to river Cauvery. Birur (Chickmagalur district), Copper plate inscription (AK No.6kd 162), refers to Shantivarma as *Samagra Karnata Bhuvarga Bharthara*, and the name **Karnata** is seen to have found its first expression. With Kakutsavarma of the Kadamba family giving his daughters in marriage to Gupta, Vakataka, Bhatari, and Ganga Princes, it became easy to the Kadambas to maintain good neighbourly relations with the neighbouring royal families. Thus when the northern parts of Karnataka had come under the Kadamba rule, the southern part was ruled by the Gangas of Talakad. Because these two royal families had maintained friendly relations, the then existing smaller royal families, which had exercised their rule over local areas, were befriended and during the middle of AD fourth century, began administration of the Empire. During the period of political rule of these two royal families Karnataka got solid foundation in politics and acquired a cultural identity and also built a safe foundation for the history and cultural greatness of Karnataka. Many scholars think that with the accession of Kadambas to the throne in North Karnataka, more new cultural legacies originated in Karnataka.

The Gangas of Talakad

From about the middle of AD Fourth century till the end of Tenth century, the Gangas ruled the southern part of Karnataka. About the

administrative period and the nature of historical succession of the Ganga dynasty there is a perpetual debate among the scholars. If Fleet thought that most of the copper plates of the Gangas were spurious records and as such unhistorical, B L Rice, thought that the copper plates of the Gangas are authentic and therefore, the copper plates are trustworthy for the reconstruction of their history. It is only from AD 10th century onwards; the origin of the Gangas is traceable in the inscriptions. According to them, the early rulers of this dynasty ruled in Ayodhya. Thereafter, they migrated to *Ahichchatra*, and next the two princes named Dadiga and Madhava migrated to Gangaperur in the south and firmly established their empire in Gangavadi-96000, comprising important towns Nandagiri (Nandi hills near Bangalore) and Kuvalalapura (Kolar), According to Kallurgudda inscription AD 1122, Gangas belonged to Suryavamsa and Ikshvaku family. On the basis of this belief King Harishchandra and his wife Rohini devi had a son named Bharatha. Bharatha's wife Vijaya Mahadevi, while she was a pregnant took a bath in the river Ganga. Afterwards a son was born. They named him as Gangadatta (child born with the blessings of Ganga) as it is traditionally believed. Inscriptions confirm that Gangadatta was the first person in that line, and he named his successor as a descendent of Ganga. Due to that reason this royal family came to be known as Gangas. Inscriptions also reveal that they established their kingdom in the province of Gangavadi-96000, which had two important towns called Nandagiri and Kuvalalapura Kolar. They, after some time shifted their capital from Kuvalalapura Kolar to Manne (Manyapura), Mankunda (channapattana taluk) and in Nelamagala taluk thereafter to Talakad.

Among these places Ayodhya and *Ahichchatra* are identified in north India, while Gangaperur is in Cuddapah district of Andhra Pradesh. Nandagiri is Nandhi hills near Bangalore and Kuvalalapura is the Kolar of the present day. Historians do not agree with the argument that Gangas came from Ayodhya and *Ahichchatra*. Therefore, the argument that Gangas are originally from Karnataka gets strengthened, while most of the scholars accept this line of argument. According to their inscriptions Kongunivarma was the first ruler of this dynasty. It is learnt that he belonged to *Kanvayana gothra* and Jahnaveya community. By dint of his own self-efforts he established the dynasty of the Gangas. According to Jain sources, sage Simhanandi is said to have been responsible in the establishment of the Ganga dynasty, and that the Gangas, it

is well known, originally belonged to the Jain community. According to this traditional story, Simhanandi, considered the brothers Dadiga and Madhava as worthy of establishing an empire and it is said that he gave them the sword and the kingdom as blessed by the Yakshi Padmavathi. But, scholars like Dr. S Srikantashastry and Dr. S. Nagaraju are of the opinion that there are no contemporary records or inscriptions to support that claim. Whatever may be the merits and demerits of these traditional stories, a very fine thread of historicity can be identified in them. Dadiga and Madhava, the heroes of Ganga family originally belonged to Karnataka, and in about the middle of AD Fourth century, established a kingdom, probably small in extent. Based on the contemporary records, many scholars have accepted that the two names Kongunivarma and Dadiga refer to the same individual. What is surprising is that, the name of Dadiga does not appear in the early inscriptions of the Gangas. They mention the name of Kongunivarma only. Tamil inscriptions refer to this family as Konguniarasar. It is said that he was the first king in that royal family and that the family came to be known as Ganga dynasty. Afterwards his son Madhava I came to power. He prevented the invasion of the capital of the Gangas- Kivalalapura, under the leadership of Nandivarman Pallavamalla and was responsible for laying strong foundation for the establishment of the Ganga Empire during AD fourth century. Inscriptions clearly state that Madhava ruled having built a strong fort in Nandagiri or Nandihills. Some details about Kongunivarma are known from the Mysore and Nittor copper plates. Mysore (AK Inscription No.1 03) copper plate refer to Kongunivarma Dharmamaharaja, as born in Kanvayana Gothra and Madhava who held the title Maharajadhiraja, was his son. Inscriptions also inform that Kongunivarma had studied several *Shastras* and imbibed a disciplined personality. Madhava I is compared with the touchstone, used in the process of examining gold, that he was a patron of poets and scholars that by his own dint of ability overcame certain odds faced by his military power. He is referred to in the inscription as having written a commentary on *Dattakasutravrihi*. Harivarma succeeding his father Madavavarma came to power. In the copper plate found at Srirangapattana (E C No: 6 inscription No: 66) the genealogical tree of the Ganga dynasty starting from Kongunivarma is furnished. In this inscription Vishnugopa son of Harivarma is named, and Trivikrama's son is called as Dugga. It becomes

certain from the inscriptions that Chikkagangavadi a prominent province of the Gangas was also an important centre in the administrative division of Gangavadi 96000, and a prominent ancient town of that time. Harivarma who came to power after Madhavavarma is evidently addressed several times as Aryavarma and Krishnavarma. Some scholars consider Aryavarma and Krishnavarma as brothers of Harivarma, without any basis. It is learnt from the documents that, Harivarma, probably had his second capital at Talkad.

After Harivarma, his son Madhava II ascended the throne. According to Penugonda copper plates, he came to power with the help of Pallava Skandavarma. Brothers of Madhava II, Vishnugopa and Veeravarma had not only earned a good name but also had developed many of their own skills. After Madhava II, Vishnugopa came to power and ruled for about two decades. After him, Madhava III ascended the throne with the title 'Tadangala Madhava'. From the inscriptions, it is gathered, that he had married the daughter of King Kakustavarma of Kadamba dynasty ruling from Banavasi. After Madhava III his son Avaneetha, got coronated (c. AD 469-529) while he was still young. He ruled for about sixty years. Avaneetha had married Jeshtaadevi daughter of Punnata's king Skandavatma. After Avaneetha, his son Durvineetha by using force had displaced his cousin brother becomes clear from Devagarh copper plates.

Durvineetha (C. 529-579) was the most prominent king in the Ganga dynasty. Not only he was powerful, but also he was extraordinarily proficient in both Kannada and Sanskrit. It is popularly known, that he wrote a commentary on Bharavi's (15 chapters) Sanskrit works *Kiratharjuneeya*. During his reign Punnata and Pannada (Bana?) areas merged in the Empire of the Gangas. From the records it is evident that he translated into, Kannada, the book *Vaddakatha*, written in Prakrit language by Gunadya. Nallala copper plates, belonging to his regnal years, refer to Durvineetha's knowledge in Music, Dance, taming of elephants, and the Science of Ayurveda. It is further learnt that just as he had proficiency in different Sciences, he had also got deep knowledge of the Science of Ethics, which was comparatively equal to the *Arthasastra* of Kautalya or Chanakya. Although; it is believed that he wrote an explanatory work '*Shabdhavathara*' on Sanskrit grammar, the original

composition made by a Jain scholar called Pujiyapada, was in Sanskrit language, and probably Durvineetha might have rendered it to Kannada, is an opinion known for certain. It is believed that Durvineetha had accepted overlordship of the Chalukyas of Badami and that he helped Pulakeshi I in his symbolic performance of *Aswamedha yaga* (Horse sacrifice), which he performed after successfully annexing his neighbouring kingdoms. Durvineetha had three sons including Mushkara and Polaveera. After the death of his father, these sons succeeded him one after the other. Next, Sririvikrama son of Mushkara succeeded to the throne. Sririvikrama was proficient in 14 special unique skills. After Sririvikrama, Bhuvikrama ascended the throne. He maintained cordial relationship with the Chalukyan king. He is stated to have helped Vikramaditya in defeating Pallava Parameswaravarma at Vilande in AD 670. Bhuvikrama's younger brother Shivamara I had adored the Ganga throne in AD 679. Hallegere (Mandya taluk) inscription is the first record of his reign and helps in meticulously fixing the year of his accession. This inscription dated AD 713 is a copper plate. It refers to Shivamara I coming to power a precisely a hundred years after Durvineetha. On this basis it is possible to fix the reign of Durvineetha as C. AD 529-579. In this inscription there is no mention of Avaneetha's son Durvineetha forcibly taking away of the kingdom from his cousin brother. But, this issue has already been discussed with reference to the citation of Devagarh inscription. In Hallegere inscription there is a reference to the construction of a bridge connecting Kolugolu, Belkere etc, and its neighborhood with Keregodu vishaya. An inscription referring to the occasion states that, a village renamed as Pallavathataka was given as a gift to Marasharma's son Madhavasharma and his grandson Bhavasharma.

After Shivamara I his grand son Sreepurusha (AD726) came to power is confirmed in Javali copper plates. Sreepurusha laid siege to Kanchi, defeated Pallava Nandivarma and gained the title Permanadi. It is clear from the records that Vikramaditya II of the Chalukyan family supported him in this battle. Next, Teramara Pandya abducted the princess of the Ganga family and married her, as it is popularly known. At the same time Sreepurusha suffered a defeat in his hands at a place called Vambai (Vanabai). As a consequence, as evidenced by the inscriptions, the capital was shifted from Kuvalalapura (Kolar) to Manyapura (Manne in Nelamangala taluk). He had entertained rosy ideas of building a huge empire and in furtherance of that defeated Chalukyas

of Badami in AD 753. He opposed the Rashtrakutas in many battles, which were of crucial importance.

At about the same time, when Krishna I of the Rashtrakuta dynasty invaded Manne with his army, Ganga Sreepurusha forced him to retreat back to Kampili in Bellary district, as revealed by the documents. Though Sreepurusha had selected for marriage his queens from Chalukya and Nolamba royal families and had cultivated good will with them, towards the end it is noticed that Nolambas conspired against him and allied themselves with Rashtrakutas as confirmed by the inscriptions. Personally Sreepurusha was a fine scholar. He is popularly known to have written a treatise on veterinary science entitled *Gajasastra* in Sanskrit language. Only three of his inscriptions are found in Mandya district. Among them Devarahalli (Nagamangala 149 EC 6) copper plates from Nagamangala taluk are important. In this inscription, which is in Sanskrit language, genealogy of the Ganga family is given down to Sreepurusha and records that he lived in Manyapura (Manne) at that time and was called as Prithvi Konguni Maharaja. This inscription records the names of prince Neergunda (Dundu) and his son Paramagola or Prithvi Nirgunda raja and further states that Sreepurusha had yet another name called Janahithadeva. Inscription describes various gifts made upon the request of his wife Kundachchi and his grand son, including Ponnalli village in NirgundaVishaya to the newly built Lokatilaka Jain temple to the northern side of Sreepurusha. Out of his three sons Duggamara, Shivamara and Vijayaditya, it is evident from the records that Vijayaditya was born to Vijayamahadevi of Chalukyan dynasty. It is also learnt that Vijayamahadevi was the daughter of king Vijayaditya of the Chalukyas of Badami. According to the inscription found in the land under cultivation belonging to Purigali village in Malavalli taluk, issued during the reign of Sreepurusha, a tank called Kongani kere was built and its details are on record. This inscription further records that a certain official by name Kunda setty was administering the division called Vadagere-300, and Mudagandura Singadevarasa administered village Puva. Large numbers of inscriptions found on a number of herostones (*veeragallu*) belonging to the reign of Sreepurusha refers to the battles he waged against the Rashtrakutas, giving greater details. Though Sreepurusha was successful in defeating the Rashtrakutas, his power and prosperity had suffered considerably. He was obliged to defeat the Nolambas at Hemavathi and Henjeru near Madakasira

(now in Andhra Pradesh). Thus Sreepurusha by virtue of his predominant power protected the Empire of the Gangas without much loss. As a result of his greatness, Sreepurusha took a number of titles: Rajakesari, Ranabhajana, Bheemakopa, Konguni Rajadhiraja Parameswara etc., He became famous with the name Prithvikonguni Mutharasa. As long as Sreepurusha was alive, Rashtrakutas were unable to obtain mastery over the Gangas.

After Sreepurusha, Shivamara II ascended the throne of the in AD 788 and became a powerful king of the Ganga dynasty. Javali copper plates confirm the period of his succession to power. Shivamara II also had to put up a struggle against the Rashtrakutas. Rashtrakuta king Dhruva, defeated Shivamara II at the battle of Mudagonduru, got him arrested and took along with himself. In the place of Shivamara II, Dhruva appointed his son Sthamba as the governor of Gangavadi. Sthamba also administered from Manyapura. After the death of Dhruva, as a result of the struggle for succession that followed between his two sons, Govinda III came to power and released Shivamara II from imprisonment under the expectation of the possible future support from him. But, Shivamara II instead of supporting Govinda III supported Sthamba. However, when Sthamba suffered a defeat Shivamara got arrested again. The primary administration of Gangavadi province was then entrusted to Shivamara's son, Prince Marasimha in AD 796. Thereafter, a war ensued between Govinda III and Sthamba, and ended with the defeat of Sthamba. Yet, Govinda, with his large hearted nature, reappointed Sthamba as a Provincial Officer of Gangavadi. It is said that Shivamara died in AD 816, in a battle against Amoghavarsha. Although, Shivamara spent most of his lifetime in Rashtrakuta imprisonment, he had taken keen interest in literary and religious activities. He patronized a large number of religious institutions. It is said that he had authored two books- *Gajashataka* and *Sethubandha*. Shivamara was a follower of Jainism, and the Jain documents make it clear that he had built Chandraprabha Basadi at Sravanabelagola. Ganjam copper plates from srirangapattana.

Shivamara have made a reference to Vishnugopa son of Harivarma, and state that Dugga was the son of Trivikrama. There is a statement in an inscription that Marasimha son of Shivamara II, during the reign of Yereyappa and with his permission, along with Kolinolambadhiraja Koolliyarasa and his

son, granted a village called Tipperuru as Brahmadeya to certain Pennadi, the lord of Arpure village. Marasimha son of Shivamara II did not rule because, he is stated to have died while he was still a prince. According to Alur copper plates of AD 796, by that time under Rashtrakutas, Marasimha is stated to have taken over the Ganga Provincial Administration (*Mandaladhipatya*). In this inscription genealogical details of all the following is furnished: Harivarma, Bhishnugopa, Madhava, Avaneetha, Durveeneetha, Srivikrama, Dugga, Shivamara, Sreepurusha and Shivamaradeva. Since Marasimha's brother Prithivipathi was still young, Shivamara bestowed the Ganga crown upon his own 'brother Vijayaditya. But, refusing to take the Regalian for himself, he appointed his son Rachamalla I asking. Soon after assuming power Rachamalla tried to gain independence from the Rashtrakutas

In order to gain the support of the Nolambas, Rachamalla entered into matrimonial alliance with them. He gave his daughter Jayabbe in marriage to Nolamba king Polalchora. In the meanwhile, Rashtrakuta Amoghavarsha sent his army under the leadership of Bankesha the governor, against Rachamalla. Although, Rachamalla was a winner to begin with, he failed to keep Gangavadi completely under his control. As a consequence a kind of unhealthy relationship developed among them. Rachamalla came to be called as a moral leader (Permanadi). After Rachamalla, in AD 843 his son Yereganga Neetimarga assumed power. As a result of his marriage with Chandrabalabbe, the princess of the Ganga dynasty, Amoghavarsha had maintained friendly relations with the Gangas. Rachamalla, the eldest son of Yereganga ascended the throne and remained in power during AD 870-919. Soon after Rachamalla II came to power, he had to fight against his rebellious enemy Nolamba Mahendra. In AD 895, Yereganga II the son of Butuga defeated Mahendra and regained the political boundaries that the Gangas had lost. Henjeru province that had been lost some time earlier was won from the Nolambas. An inscription on the pillar found at the northern tank bund belonging to the village Taayalur (Tylur), in Maddur taluk, states that the son of the Gavundaswamy of Taayalur, certain Nagammayya had built a temple. This inscription bears the date AD 895-96 and refers to Nolambadhiraja Mahendra and states that Rachamalla II who had a title 'Satyavakya Permanadi' was ruling at that time. Another inscription lying in the paddy fields-near the northern banks of Cauvery opposite of Srirangapattana (Gowthama Kshethra) belongs to

Satyavakya Permanadi's (Rachamalla-II) 34th regnal year (9-1 9th Century), records that a special permission was accorded to purchase Perbaanapalli to a certain official called Kesiga. That was granted to build a dam across the river at a place called Talenere, as is stated in the inscription. This was done at the instance of Mathisagara panditha deva Bhatara, a Jain guru from Kalbappugiri (Sravanabelagola). It is further stated in that inscription that in Kalbappugiri (Sravanabelagola) two ascetics Bhadrabahu and Chandragupta had lived and sanctified it. An inscription of AD ninth century at Honnenahalli in Krishnarajpet taluk has on record a land grant in the area that belonged to Kongaalnaadu made by Ganga Yereyapparasu of Kulavalaapura for a traditional ritual called *Baalgalchu*. Inscription dated AD 906-07, at Malligere village in Pandavapura taluk describes about the administration jointly carried out by Rachamalla II and Yereyapparasu. Referred to as Satyavakya Permanadi in the inscription is said to be nobody other than Rachamalla II. Kovalalapuravareswara Nandigirinatha Kongunivarma is described as Dharma Maharajadhiraja. Kyathanahalli inscription (Pandavapura 16: EC 6) of the same taluk refers to certain gifts made by Satyavakya Permanadi and Yereyapparasu to Kallu (Stone) Basadi built by an official named Chagi Permanadi. Kolagere inscription AD 917, states that the monolithic icon, about twelve feet tall, of Bahubali atop the Doddabetta at Aretippuru, visible to this day, is comparatively earlier than the Gommata Image at Sravanabelagola.

The three sons of Yereyapparasa, Narasimha (AD 919-25), Kakkeya Ganga . Rachamalla III (AD 923-936), and Buthuga II (AD,936-60) came to power successively and directed, from Talkadu, the progress of the Ganga Empire. Buthuga II usurped power from his elder brother, with the support of Rashtrakuta king Amoghavarsha III. Since Buthuga II had married Revakanimmadi, the daughter of Baddagadeva Amoghavarsha III, it is but natural he extended his support to Buthuga II in ascending the throne. In addition to this, Buthuga II had helped Krishna III and Baddegadevarasu in AD 936, in their revolt against Govinda IV. Thereafter, not only Gangas were friendly with the Rashtrakutas but also supported them in their political aspirations. As a result of this Gangas lost their political independence. A very interesting inscription dated AD 950, on a Hero Stone, now in the possession of the Government Museum, Bangalore; but originally found near Challeswara temple north of Atakuru village, in Maddur taluk; has on its top portion a

sculptural representation of a wild boar and a hound, fighting fiercely has on record a reference to Rashtrakuta Krishna III engaged in battle of Takkolam, while Ganga Permadi Butuga II and the wilder of his elephant goad Manalara, played a vital role in that battle descending on Chola Rajaditya and killing him. Impressed by a show of valour by Butuga, Krishna II gifted him with Banavasi-12000, Belvola-300, Puligere-300, Kisukadu-70 and Baginadu-70. For the valour exhibited by Manalara, Emperor Krishna gifted him with his most loved dog Kali as requested, and on the separate occasion Butuga honoured Manalara by granting him, as a gift *umbli*, the province of Atakuru-12. Later on, on a hunting expedition with Manalara, the dog Kali killed a wild boar and died in the process. In remembrance of the event that hero stone was erected for dog Kali, a certain Gorava was appointed for its daily worship along with grants for its maintenance. This inscription bears testimony for the love and affection bestowed upon the pet animal. In this inscription it is clearly stated that Butuga II killed Rachamalla, the son of Yereyappa. Thus it is abundantly clear that they were not brothers as such, but he was a son of some other person.

A sincere devotee of Jainism, Butuga II was a fine scholar as well. After the death of Butuga, his son Maruladeva ruled for a short period (960-63). Afterwards, Marasimha II held the administration of the Empire. Another inscription (Dhanguru-Malavalli-50EC 7) Of Butuga II is very much obliterated. This inscription deals with the grant of Dhanaguru village in Badagere Nadu, made by Mannigada Machaiah, in obedience to the order passed by Satyavakya Ganga, to an official called Achama, in observance of the traditional practice of Kalnadu, as a *Mahasati* memorial. This inscription belongs to the reign of Buthuga II (AD 960). After Buthuga, Chalukyas of Kalyani became powerful and put an end to Rashtrakuta administration. But, Marasimha II had helped Rashtrakuta Indira IV (grand son of Krishna III) in getting coronated at Bankapura. Due to this reason, Marasimha III had to incur the wrath of the first king of the Chalukya dynasty of Kalyana Tailapa II.

Marasimha III ruled prominently from AD 963 to AD 974. His most important achievement was the defeat of the Nolambas and acquisition of the title Nolambanthaka. Marasimha was also famous for his achievements in literature, religion art and architecture. His minister Chavundaraya got the huge monolithic idol of Bahubali installed at Sravanabelagola, and earned an

everlasting name for the Gangas in the history of Indian art and architecture. Marasimha patronized a large number of famous Jain sages. He was a sincere devotee of Jainism, and is known very well to have renounced this world by taking to the *Sallekhana* (gradual starvation to death/liberation). Marasimha had four sons Satyavakya, Rachamalla IV, Rakkasanga and Arumolideva. Among these brothers there ensued a struggle for succession. Chavundaraya stood to support Rachamalla IV as opposed to Govindarasa brother of king Marasimha. Chalukya Tailapa, having collected all the details about the internal strife in the Ganga family, began to fish in the troubled waters, defeated all of them ending with the merger of Gangavadi in the Chalukyan Empire. However, Rachamalla IV continued his lordship in a small town down to AD 999. He was unable to keep it for long. Because, Cholas defeated him, and the remnant parts of the Ganga Empire were annexed by the Cholas. In Mandya district, inscription of Marasimha II is in front of the travelers' bungalow at Nagamangala (Nagamangala 12, EC 7). In this Hero Stone inscription is recorded that a certain Gavunda called Tanadakayya of Idaguru village was the hero. He died in an attempt to save the stolen cattle. This is an incomplete inscription and that was engraved during the first year of the administration of Marasimha III (AD 963-64).

An inscription dated C. AD 975 found at Halebudanuru in Mandya taluk, Ganga Satyavakya, Govinda and Rakkasa Ganga are named (AD 985-1024). Sovarasi Bhatara is stated to have built a tank at Budanuru. for the maintenance and upkeep the Gowdas of Budanuru made a land grant, as it is recorded. Another Hero Stone Inscription near Boredevara temple at Koththi village of Mandya taluk belongs to this period AD 977-78. That states about a war against the pallavas that took place in Peruru. A hero by name Eswaraganda was killed in the process. In remembrance of that incident a temple was built and towards the upkeep of the temple Kothathi village was given as a grant. Rakkasaganga, the last king of the Gangas, in about AD1004, fought a terrible battle at Talkadu, against Prince Rajendra Chola, during the administration of Chola king Rajaraja, and suffered a defeat. With that, the province of Gangavadi reached the hands of the Cholas. An inscription AD 1034, found at the time of the renovation of Arkeswara temple at Guttali, reveals that it was a Jain Basadi during the time of the Gangas. This is the *Nisidhi* inscription that has on record the death of Gangaraja Loka Vidyadhara. This inscription throws

new light on the last kings of the Ganga dynasty. Taking this as the basis, Dr. H. P Nagarajaiah thinks that the history of the Gangas can be brought forward by at least half a century. Ganga dynasty inscriptions of Mandya district play a vital role in understanding the sub-branches of the Ganga family.

There are inscriptional references in Mandya district for the construction of a large number of tanks-bunds and numerous temples during the period of the Ganga dynasty. Scholars, on the basis of an inscription in Shikaripur taluk, think that a Ganga official named Tirumalayya built the Sriranganatha temple AD 894, in Srirangapattana. Due to the non-availability of inscriptional evidence to support the said claim, it has not been possible to finally accept it. The *Trikuta* Basadi, stated to be the most ancient, is believed to have been built in about AD 900, in the famous *Panchakuta* Basadi complex at Kambadahalli in Nagamangala taluk. An official Chagi, as desired by the Ganga king Satyavakya Permanadi and Yereyapparasa, according to an inscription found there, built the *Kallu* Basadi at Kyathanahalli in Pandavapura taluk. Devarahalli copper plates of AD 776-77 refer to a Basadi built at that time. Arani (Nagamangala taluk) inscription dated AD 972 speaks about the land granted by Mabalayya, Minister of the Gangas, for the maintenance of a tank, probably built by him. Ganga Permanadi's inscription dated AD 997 refers to a tank in Belur (Mandya taluk), built by Ganga Pergade Basanaiah and the adding up of a water outlet (kannada- *Tubu*) to that tank. The temple of Vaidyanatha matha in Maddur taluk was the work of the Ganga period. To that temple Shivamara II granted Halaguru village as is casually referred to in three or four inscriptions of Hoysala Vishnuvardhana's time. During that same period it is learnt that a tank was also built in Halagur. Ganga Neetimarga's Yammaduru inscription of Malavalli taluk refers to their prowess in the extension of irrigation policy by the conversion of the rain fed dry land cultivation in to wet land cultivation. Following villages were the prominent Ganga settlements in the district: Aretippuru, Madduru Athakuru, Kambadahalli, Guttalu, Beluru, Keregodu, Budanuru, Halaguru, Arani, Mudagonduru, Kothathi, Yalekoppa, Kalkuni, Alenahalli, Chinakuruli, Hallegere, Kommerahalli, etc.

From the Athakuru inscription AD 950 that refers to the Rashtrakutas it is clear that Gangas were the feudatories of the Rashtrakutas. Kadukothanahalli inscription AD 987 refers to the visit by certain Ballapa (Vallabha) to Gangavadi.

It is believed that he might possibly be Rashtrakuta Vallabha. Kannambadi *agrahara* (now submerged in Krishnaraja Sagara) was established by Krishna I (AD 757-763) and a beautiful Kanneswara temple is also stated to have been built by him. Kadaba copper plates (AD 812) are cited by the scholars in support of that claim. But, in support of that claim additional sources are necessary. The Mudagonduru battle between Rashtrakutas and Gangas was a decisive one. That had far reaching influence upon the political career of the Gangas and scholars argue the Mudagonduru in Mandya taluk is itself that place.

The Cholas

The administration of the Chola dynasty in the area of the Mandya district began during the period of Rajaraja I and lasted down to the period of Kulottunga I- roughly duration of one century. Talakadu in Mysore district was the centre of all Chola activities. Here, it may be recalled that, the Cholas had taken over Talakadu putting an end to the Ganga rule. In memory of Rajaraja I (AD 985-1016) they had renamed Talakadu as Rajarajapura. In this district altogether seven Chola inscriptions are found. Out of them two belong to the period of Rajaraja I. A Hero-Stone inscription (AD 1011), on the way to the travelers bungalow of Chinakurali village in Pandavapura taluk states, that while Rajarajadeva (probably Chola king) was ruling, a hero called Nagayya, son of Bangali Yereyamma, died at a place called Chikkavangala (Chinakuruli), in the process of protecting horses. An inscription in Kannada language found at Balamuri-kshetra in Srirangapattana records that while Rajaraja Chloa was ruling this province, Panchava Maharaya, the Mahadandanayaka held the administrative power on Vengi-Mandala and Ganga-Mandala. Further, the inscription informs that, by his valour he had won Tuluva, Konkona and Belavola divisions, winning as a result, the title Gandhavarine from Mummadi Chola. The same inscription informs that, Panchava Maharaya Mahadandanayaka, on the occasion of Uttarayana Sankranti, left a grant to the God (name not mentioned) of Ballegolada Balamuri (Balambu Teertha) *kshethra*. for perpetually lighting a lamp twice everyday. An inscription on the wall built into Suryanarayana temple in the environs of Vaidyanatheswara temple at Vaidyanathapura in Maddur taluk has the characteristics of 11 th century AD and belongs to the period of Rajendra Chola I. this record refers

to Rajendra Chola as Vijayottungavarma, and honours him with the titles and hyperboles such as Vidyadharatoranam, Votholipanamanj and Tavamunkanamani. An inscription (AD 1102-03) in Tamil, found in agricultural land at Bommuru *agrahara*, in Srirangapattana taluk, states that Chola king Kulottunga was in his 33rd regnal year and an official under him, Mandalika Poman Eraman Vaanavaan renovated the tank bund of Kalasttavadi village in the jurisdiction of Maadevi Chaturvedimangala. In a mutilated inscription found at Channappanadoddi in Mandya taluk, the words Uttama Chola and Rajakoparaiquesari have been identified. This inscription exhibits the characteristics of AD 12 century. In a Chola inscription found at Halebudanuru, in AD 1004 it is said that, Rakkasaganga worked as the Mandalika of Rajendra. At that point of time Mandya was part of Mudigonda Cholamandala in Rajendra Chola Volanadu. It appears probable that Rajendra Chola gave a grant to Deseswara temple at Maddur. It is learnt that the Cholas probably established the Bommuru *agrahara* of Srirangapattana. This was known as Vaanavaan Madevi Chaturvedimangalam, and probably in memory of a Chola Queen. Chola Kulottunga's Kannada inscription AD 1114-15, (45th regnal year) in Kanneswara temple at Kannambadi in Pandavapura taluk, gives the details about the construction of two temples by the officials Madiyanna and Lakkanna, and the grants made to the temples by Kovara Bommagavunda and his son Machagavunda to pandit Kongajeeyar. Although Chola inscriptions found in this district are less in number, their administration in this province was quiet powerfully well established as seen from the later Tamil inscriptions. The administration planned and developed by them in this district was so powerful as to continue Tamil language as the official language in that area through Hoysala to Vijayanagara times as confirmed by the inscriptions found in the area representing the respective periods. A Hero-Stone inscription of about 11 th century AD belonging to Halebudanuru refers to the death in the process of fighting, of Rajendra Chola son of Kannaiah the ruler of Kundur Nadu. Thus it gives a picture of the strong influence of the Cholas on the district.

The Hoysalas

After the Gangas of Talakad lost their administrative control over Gangavadi, Hoysalas began to expand their Empire and annexed some parts of Gangavadi. Changalvas, Kongalvas had accepted the sovereignty of the

Cholas. At the same time Nolambas came to prominence as feudatories. Cholas fought against the Chalukyas relentlessly. In such a political anarchy began the administration of the Hoysala dynasty. It is popularly believed that certain Sala of Sasakapura (Sosevuru) identified as Angadi (a village in Chickmagalur) was the founder of this dynasty. As directed by his Jaina Guru, he killed a tiger and as a result evidently he came to be popularly known as Hoysala or Poysala. According to the Soraba (in Shimoga district) inscription, this Jaina guru is said to be Sudatta and according to the Nagar inscription, it is understood that he was Vardhaman Muneendra. But, the time and exact period of this Sala or that of the Muneendra is not forthcoming.

The Hoysala dynasty, taking the puranic story as the basis, proclaimed Sala in the act of killing the tiger, as their state symbol (*lanohana*). This State or the dynastic symbol is represented prominently on the temples built later on by the Hoysalas. Records make it certain that Hoysalas originally belonged to Sosevur (present Angadi) village in the Mudigere taluk of Kudaremurk hills in the Malnad area. Some time afterwards, they shifted their State Capital to Belur, and thereafter to Dorasamudra (Halebeedu). In the Agrahara Bachalli inscription (AD 1291) belonging to Krishnarajpete taluk, it is clearly stated that soon after a certain sage exclaimed Hoysala, Sala or Poysala pounced on the tiger and killed that, as a result of which the dynasty established by him got the name *Poysala- hoysala* or *hoysala*, and makes it certain that, the first ruler in this dynasty was Vinayaditya. This inscription gives the genealogy of the Hoysalas starting with Vinayaditya down to Narasimha II. It describes Narasimha as born of Queen Bijjaladevi and his father Soyideva. The kings of this dynasty, like Seunas, called themselves as belonging to Yadava Narayana and *Dwaravathipuradeeswara*. However, Govindanahalli inscription dated AD 1240 states that, Sala having undertaken *Vithaayudha vratha*, without any weapons (*Nirayudhanagi*) while worshipping the Goddess, a tiger flared upon him. Having noticed the scene a sage in waiting, instantly shouted 'Hoysala' and offered a metal rod (*salake*, -Kannada) with the help of which Sala, as described in the inscription, killed the tiger. They became prominent from AD 11 th century, as evidenced by the documents. A Hoysala Nayaka (military leader) had engaged Chola Dandanayaka (commander in chief) named Aprameya in a battle at Kaliyuru near Talakadu, and that

nayaka, of late it is identified, belonged to this dynasty and was its progenitor-Nripakama.

By that time, the Gangas ruling from Gangavadi had disappeared. Nripakama ruled for quiet a long time from AD 1006 to 1045. His son and successor Vinayaditya, for the first time comes in to picture in the inscription dated AD 1047. Most of the Gangavadi province had come under his control. Vinayaditya selected Velapura (Belur) as his capital city and worked to strengthen the Empire. He ruled for about five decades from AD 1045 to 1098. Thereafter, before the expiry of about two years, Yereyanga (AD 1098- 1100) also died an early death. He had two queens, Yechaladevi and Mahadevi, and three sons, Ballala I, Vishnuvardhana and Udayaditya. Ballala I, succeeded to the throne after the death of Yereyanga. With the help of his able brothers, Vishnuvardhana and Udayaditya, defeated Jagaddeva of Paramara dynasty and forced him to retreat (AD 1100). Hero stone inscription of Marugonahalli in Krishnarajpete describes as to how Hoysala king Ballala I, established his authority over the administrative division of Gangavadi-96000.

After Ballala, Vishnuvardhana came to the throne in AD 1108 and ruled prominently down to AD 1148. Vishnuvardhana, among the Hoysala kings, is considered as most popular king both politically and administratively. Vishnuvardhana began the establishment of Hoysala dominance, by defeating the Cholas (in AD 1114), who had maintained their sway on the Gangavadi Province till then, liberating Talakadu from them, and taking the title '*Talakadugonda*'. Though Cholas suffered a defeat, their tributary armies of Adiyama and Dandanayaka Narasimhavarma did not immediately move out of Talakad. Flushing them out of Talakad goes to the credit of Gangaraja, the Hoysala Dandanayaka, who defeated the cholas thoroughly, and when they were retreating, chased them to Kanchi, and humbled their prestige. Aretippuru inscription (AD 1117) has got the details about this great achievement of the Hoysalas. Vishnuvardhana had entertained the ambition of establishing his independent Empire by discarding the suzerainty of the Chalukyas. It was believed hither to that Vishnuvardhana was successful in his struggle initially against Chalukya Vikramaditya, but bowed his head to the Chalukyan sovereign towards the end. But there is no certainty among the scholars about Vishnuvardhana's final relations with Chalukyas is a fact that needs to be

noted. One opinion is that, in about AD 1141 he is said to have died at Bankapura; but another opinion contends that he might have ruled down to AD 1152. But, it should be remembered that the inscriptions of Vishnuvardhana are found in different parts of the state down to about AD 1148. But, on the basis of the Marehalli inscription dated AD 1148, it may be said that Vishnuvardhana lived up to AD 1148. It is also mentioned that, at that time he had already become a sovereign (chakravarthy) and upon the basis of this inscription Dr. M G Manjunath thinks that Vishnuvardhana might have died after AD 1148. He ruled for more than four decades and made remarkable achievements in the field of Culture, Religion, Architecture and Sculpture. The eldest son of Vishnuvardhana, Ballala, had expired earlier to about AD 1133. Another son named Narasimha was born in the same year. While he was still a child he became the Yuvaraja (heir apparent).

It should be noted that, while Vishnuvardhana was administering Belagola division, Belagola came to be called as Vishnuvardhana Chatuvedimangalm. An inscription dated AD 1117, found in the Ishwara temple located in the rear part of the tank in Malaguru in Krishnarajapete taluk refers to Vishnuvardhana ruling and Maalige an administrative division, within the extension of Kabbahu-1000 being administered by Patta Mahadevi Shanthale, under the overall supervision of her brother-in-law Balleya Nayaka. It has on record that, Balleya Nayaka and the Gavundas of that place in the presence of 50 families made a land grant to God Karmateswara of Maalige. Inscription dated AD 1118, located to the south of Parswanatha Basadi at Hosaholalu village in Krishnarajpete taluk, refers to Hoysala administration on the administrative division Gangavadi-96000. At a place called Katharigatta, the inscription reveals that, a certain Nolambisetty or Dorasamudra Pattanaswamy Nolambasetty's wife Demikabbe built *Trikuta* Jinalaya. After Vishnuvardhana, Narasimha I came to power in about AD 1149, and at that time Kalachuri Bijjala used force to drive the Hoysalas out of Banavasi. Thus the areas acquired by hard efforts, were going out of control stage by stage, yet the king was not disturbed. His successor Ballala II administered the kingdom for more than three decades from AD 1173-1220. The period of his administration is considered as the most magnificent chapter in the history of the Hoysalas. After suppressing the Chandalvas and Kongalvas, the tributaries; he laid siege to Uchchangi fort, defeated the Pandyas, took it under his control (1177), and

went to Banavasi on the Northern parts of Tungabhadra. But, when he had to oppose the army of Kalachuri Sankama there, he decided to return. After Ballala II, Narasimha II came to power (AD 1220-1235), pushed the Cholas back and strengthened his Empire. But, by that time Banavasi had come to remain as a prominent settlement of the Seunas. After him Someswara (1235-1253) ascended the Hoysala throne confining his interest to the south of River Tungabhadra. Because Someswara was the Hoysala Governor first at Konnur, it appears that he was more concerned with Konnur rather than Dorasamudra. In the later half of his reign, between his two sons Narasimha III and Ramanatha, internal strife and quarrels began resulting in the division of the empire into two parts in order to solve their problem.

About the place name of Dorasamudra there are many opinions. According to the traditional opinion, the word Dora is said to be synonymous with the Sanskrit word Dwara. Another opinion is that Dora is another name of Rashtrakuta Dhruva. In the Neragal inscription of Hanagal taluk (EI - VI. 163) it appears that Dhruva was also called Rashtrakuta Dora. An official named Dora got a tank built, that appears like a sea (Samudra) (MAR-1924. P.80); therefore the name Dorasamudra is generally believed to have come into usage. This tank is in Hassan taluk. The place Doranahalli or Doragrama is at a little distance in the southern direction of the historically identified Dorasamudra.

From a large number of inscriptions it becomes clear that, the Hoysalas called themselves as belonging to Yadava Vamsha Puravaradeeswara (Dwarakapura). Dorasamudra or Dwarasamudra is the present Halebeedu, as accepted by all scholars. As soon as Dwarasamudra was made the capital, Someshwara assigned the northern parts of the Empire to his eldest son Narasimha III. Similarly, the southern parts of his Empire were assigned to the younger son Ramanatha. Such an arrangement exhibited certain apparent administrative weaknesses resulting in the differences of opinion between them becoming glaring. After Narasimha III, his son Ballala III ascended the throne in AD 1291. He ruled for more than five decades from AD 1291 to 1342. Thereafter, the Empire became a target of attack by Malikaufer, the Commander in Chief of Allauddin Khalji. As a result the Hoysala Empire that was so grand declined completely.

The lion's share of the Hoysala inscriptions is from the Mandya district. About 246 inscriptions of this dynasty have been so far reported and hence this district is identified as the heart-land of the Hoysalas. These inscriptions furnish curious information about the Hoysala Empire and are engraved in Kannada, Tamil and Sanskrit mixed languages. Many inscriptions deal with the traditional stories about their history and their rising power (EC vol.6.KP: 39, 69). Inscriptions pertaining to Hoysala administration of the middle of the 11 th century indicate that they were well settled by that time, and Chola administration was opposed in certain parts of Mandya district. At that point of time they were the fief holders (Mandalikaru) under the Chalukyas. Vinayaditya's Toonachi inscription (AD 1048-49) and Yereyanga's Halebudanuru inscription (AD 1052) are worth mentioning among them. It is learnt that Vishnuvardhana's brother Vinayaditya was an official at Srirangapattana by about AD 1120 and thereafter; he was killed probably in a battle against the Cholas. Tonnuru in Mandya district was a prominent administrative centre during the Hoysala period. The current opinion is that, Tonnuru was also their second capital. A mutilated Hero-Stone inscription near Someswara temple at Halebudanur village in Mandya taluk refers to the death of a hero during the cyclic year Nandana, while Hoysala Mandaleswara Yereyanga was ruling in AD 1052. Adhipa is identified as Hoysala Yereyanga the son of Vinayaditya. Evidenced from this inscription is the first happens to be the first reference to Yereyanga. In his book Hoysala Vamsha, William Cohielo, refers to Vinayaditya, along with his son, ruling Gangavadi by about AD 1044. But, the inscription referred to by *Cohielo* belonged to AD 1063, for certain. Bindiganaville inscription of Nagamangala taluk refers to the incidence of robbing cows in Hoysala kingdom in AD 1089, and the name of the hero called Harama. Yalokoppa inscription from the same taluk (Nagamangala-12l) refers to a gift made by Maniyamarasa to Posadevara Basadi. An inscription referring to Hoysala commander Gangaraja informs that in AD 1117, he got Tippur village as a grant from Vishnuvardhana. This is a Jain inscription and refers to Tinthrinighachchada Meghachandra Siddantadeva. To a very great extent the lines from this inscription resemble the inscriptions from Sravanabelagola. Kambadahalli inscription from Nagamangala taluk deals with Piriya Dandanayaka Gangaraja, on behalf of Vishnuvardhana, invaded and annexed Talakadu that was in the possession of the Cholas. The same inscription refers to a land grant to Bindiganaville Thirtha.

A record from Saasalu village in Krishnarajapet taluk mentions a land grant by Hoysala Bittideva to God Bhogeswara in AD 1121. An inscription in Tirumal Sagara Chatra in Pandavapura taluk confirms that the area around Gangavadi-96000 was under the administrative control of Hoysaladeva. It is further recorded that, in the same place Beevisetty, who belonged to bangle sellers caste, and the son of Bokabbe Bommanna, built Swayambhu temple at the place called Engalikanakuppe. And as directed by Samabhatta, son of Dharmarasi panditha and Honnadevi, the officials built an irrigation tank and gave it as a gift to Dharmarasi panditha of Udahalli. In the inscription of Vaidyanathapura of Maddur taluk (Maddur-68) it is recorded that, in AD 1132, Hoysala Vishnuvardhana ruled from his capital Dorasamudra the following administrative divisions: Gangavadi-96000, Nolambavadi-32000, Banavasi-12000, and Hanungala-500 etc. It is explained in the inscription that, before the Hoysalas, Ganga Sivamarasimha renewed the grant of Kadalenadu, which belonged to Halaguru village, given to Swayambhu Vaijanatha temple of Madduru or Narasimha Chaturvedimangala (present Shivapura is referred to as Madduru). This inscription gives the details about the widespread Hoysala administration in Mandya district. The Kalalenadu (environs of Halaguru), Kalkuninadu (Nagamangala area), Yedathorenaadu, Srirangapattanaseeme, Sindhagattaseeme etc, administrative divisions are repeatedly referred to in several inscriptions of Hoysala times. An inscription dated AD 1134 in Bhuvanewara temple of Nagamangala, issued during the reign of Vishnuvardhana, records the renovation of Shankaranarayana temple at Nagamangala in Kalkuninadu, by his Queen (*Pattadarasi*), Bammaladevi (cited as of Pallava dynasty, daughter of Govindaraja and Chundabbarasi). Akkanakatte village was given as a grant to the temple is also referred to. Hubballi inscription of Krishnarajapet taluk dated AD 1140 records, that while Hoysala Vishnuvardhana was ruling from Halladabeedu (Halebeed), Mahasamantha (great feudatory) Machayyanayaka got Makeswara temple and a tank built. In this inscription provides the Genealogy of Machayyanayaka. A mutilated inscription in Malleswara temple, near Nagaragatta tank, in Krishnarajapete taluk, records that the Talakaadu, Viratapura (Hanagal) etc, victorious campaigns undertaken by Hoysala Vishnuvardhana and other details relating to the king. This inscription further records the information pertaining to the construction of the Mahadeva temple in Nagaraghatta and the grants

made by the administrative officers Keralanayaka and Mahadeva the son of Mallajeeya. In the Bhadranakoppalu inscription of the same district it is stated that, Vishnuvardhana, before launching his attack on Nungali village, offered worship to God Karideva of Toolunche, on the occasion of Uttarayana Sankranthi and made several gifts. Another inscription from the same taluk, near Basava temple in Hirikalale village, informs about Tribhuvanamalla Hoysala Vishnuvardhana after establishing his administrative control in Gangavadi-96000, found Piriyaikalile, remained in the administrative division of Kikkeri-12, and an official named Chinnamma was administering the area. An inscription at the place known as Basadi in Krishnarajapete taluk informs about a Basadi built by Vishnuvardhana's Minister Punushamayya and the grant of villages Manikyadoodaluru and Mavinakere to the Basadi. Most of the inscription is mutilated and illegible. In a pillar inscription found in the lands under cultivation belonging to Sambhuhalli in Pandavapura taluk, has got on record the information, about Vishnuvardhana, granting Yadavapura as a gift to God Tuvvaleswara temple, built by his mother Maadalamahadevi, and also records that its name was changed to Shankarahalli. The inscription found built into the wall of *navaranga* in the Amman temple at Tonnuru, in the same taluk, refers to the fact that the *Volagasaale (mandapa)* in the temple was built by Mahapradhana Tantradistayaka Mahasamantha Hegade Surige Nagayya in obedience to the orders made by Vishnuvardhana.

The successor of Vishnuvardhana was Narasimha I. There are eight inscriptions, found so far in the district, pertaining to the period of Narasimha I. Among them, the inscription dated AD 1133, found near Eswara temple at Tenginghatta in Krishnarajapete taluk, refers to the construction of Hoysaleswara temple and an irrigation tank, at the place called Tenginakatte, by Kolliayya and Hadavalada Kavanna son of Chaundavve, in obedience to the, orders passed by Hoysala Narasimha. This inscription in addition to recording the land grant made to the temple refers to a land grant to Bammoja son of a popular sculptor Haloja of Kikkeri. The inscription dated AD 1140, in Krishna temple of Tonnur in Pandavapura taluk, has on its record the construction of Narayana temple in Yadavanarayana Chturvedimangala (Tonnur), while Hoysala Narasimha was ruling from the second capital Kodala. Another inscription, at the same place and of the same king informs about the installation of God Vittirunda Perumal and Goddess Lakshmi by

Narasimha I in Tonnur, and of grants made to that. A mutilated inscription on the Manasthamba in front of a Basadi, at a place called Basthi Hosakote, in Krishnarajpete taluk, tells that while Narasimha was ruling AD 1165, (name of the king is not clear, but imagined on the basis of chronology) imposition of certain taxes was abolished on the produce from the land granted to a Basadi built by Vishnuvardhana. This was given effect to by an official Somayya of Manikyavolu, as stated in the inscription. Kikkeri inscription of the same taluk AD 1171 refers to the construction of Brahmeswara temple by Bammavva, wife of a feudatory Barmayya, and gives details about a number of grants made to it.

After Narasimha I, Ballala II came to power and ruled for more than four decades from AD 1173-1220. This period is considered as the most illustrious period in the history of the Hoysalas. Soon after his coming to power, he suppressed the rebellious feudatories the Chengalvas and Kongalvas, invaded the Uchchangi fort, defeated the Pandyas and took them under his control. He continued his expeditions on the northern banks of River Tungabhadra, and when it came to a confrontation against the army of Kalachuri Sankama, he was forced to retreat inevitably. Under his administrative control, Hoysala Empire emerged as an independent political power. He inherited titles such as *Giridurga Malla*, *Sanivarasiddi* etc. After the decline of the Kalachuris in AD 1183, he had to contend with Seunas for the political sovereignty. A large number of inscriptions of the reign of Ballala II are found in this district. Among them, in the inscription of AD 1174, he is stated to have built a *mukha mantapa* at Lakshmi Narayana temple at Tonnur. Another inscription at the same place refers to the gifts of oil mills by the officers of Ballala II- Senior Hegde Machaiah, Heggade Kesiyanna and Heggade Kommannaru. It is evident that Machayya has been called Dandadishtanayaka. In the same taluk, at Kyathanahalli village an inscription AD 1175, near Kodandarama temple, belongs to Veera Ballala's period, refers to Mahapradhana Sarvadhikari Yereyanna, from Srikanada Kaliyana, he gave a land grant to Yadavanarayana Chaturvedi Mangala Koodehala Jaina Basadi. In the same taluk, in Tonnur near the Krishna temple is an inscription dated AD 1177. In that inscription Ballala II is stated to have made grants of Bhoganahalli and neighbouring villages. In those villages the handlooms were in working condition, and the taxes collected on dwellings, it was ordered to be spent on

services and offerings to God Vittirundaperumal (Krishna) as it is revealed from the inscription. More details are forth coming on the arrangements made for the enforcement of the grant and the following officials were appointed for the purpose: Mahapradhana Sarvadhikari Tantradishtanayaka Mahapaasaayitha Machimayya and along with him Heggade Kesiyan, Heggade Kommanna, Heggade Mahadevanna and Mahapradhana (name is obliterated) etc. Another inscription (AD 1189) at the same place, has on record several gifts, while Veera Ballala was ruling, made by Neelaiah and Chamaiah, Children of Mahapradhana, Sarvadhikari, Senadhipati, Mahapasayita Dandanayaka Achyutimayya. It is said that the MahaPradhana in the inscription AD 1177, referred to above, is the same person as found in the present inscription. While Hoysala Veeraballala was ruling from Dorasamudra, in AD 1191, at the instance of the Village Prabhu Gavundas and Maale Savantha with bald-head, grants were made for the services of God Tolanche Siddhanatha, as recorded an inscription found near Eswara temple at Tonachi in Krishnarajapet taluk. The Hero-Stone inscription found at Hunaseswara temple of Agrahara Bachahalli, in the same taluk, states that in AD 1179, as directed by Hoysala king Veeraballala, the Mahasamantha Babbeya Nayaka took part in a fierce battle fought at Gundadakoppal, against Kalachuri Sankamadeva and embraced death. That inscription further gives details about the genealogy of Babbeyanayaka and states that, on the occasion an official called Gandanarayana setty of Bacheyahalli, was administering the Kabbahu Nadu. Another Hero-Stone inscription found at the same place informs about a person by name Ketha, son of Ballagavunda who descended on one of the Hoysala Nayakas and died in a fight that had ensued. According to the details found in the inscription, that hero is stated to have saved the women, cows and buffalos from being taken away by the enemy. The inscription found on the foundation stone of the sanctum sanctorum (*garbagriha*) of the Ranganatha temple at Srirangapattana informs about Veeraballaladeva's grant of a village to Brahmapuram or Chaturmukha Narayana Chaturvedhimangalam in AD 1210. An inscription found in Kennala village in Pandavapura taluk, mentions about the titles held by Veeraballala: Prithveevallabha, Maharajadhiraja, Malerajaraja, *Malaparoluganda*, *Gandabherunda*, *Kadanaprachanda*, *Ekangaveera*, *Chaladankaraama*, *Sanivaarasidhi*, *Giridurgamalla*, *Asahayasoora* etc. In another Tonnur inscription of Ballala II, there is a description on the grant of a country

oil mill (*gaana*) in AD 1174, to meet the demand for oil in the temple for services of God Lakshminarayana at Yadavanarayana Chatuvedi Mangalam. That inscription mentions the names of Hiriya Heggade Machayya, Heggade Kesiyantha and Heggade Komanna, along with the honours conferred by way of bestowing administrative offices such as "*Dandadadhishtayaka*" and "*Mahaapasaaitha*" etc, on Machaiah. The inscription found on the foundation stone of Kambeswara temple in Halebeedu village in the same taluk describes the details of the grant of Maleyanahalli village in the jurisdiction of Keregodu nadu, made by Veeraballaladeva, to God Kambeswara of Banada Tondanuru.

Two inscriptions of Narasimha II are found in the district. Among them, the inscription at Tonnuru village dated AD 1223 informs about the grant of Bettahalli, Shirimakkanahalli, Maruhalli etc, villages by Mahapradhana Heggade Damanna to God Krishna. The HeroStone inscription at Agrahara Bachihalli, in Krishnarajapete taluk, having the characteristics of 13 th century AD, has on its record the information about the death of a hero named Mahadevanayaka, in a fierce battle that took place at Bacheyahalli province, then under the administrative control of Mahasamantha Babbeyanayaka, while king Hoysala Narasimha II was ruling. Four inscriptions of Hoysala Someswara are available. The Nagari inscription (AD 1236) in Panchalingeswara temple at Govindanahalli village in Krishnarajapete taluk refers to the reign of Hoysala Someswara. It has got the genealogical information about the Hoysala dynasty starting from Sala. This inscription has on record the details about the gift of Tenginakatte village along with 11 other villages, in the jurisdiction of Kabbahunadu, by Someswara, to the King's Ministers, and Bogayya and Murari Mallayya, sons of Ketayya; and informs about the fact that those Dandanayakas had converted that province in to an *Agrahara* called Prasanna Somanathapura. The inscription in AD13th century style, found at the same place, on the basement to the idols, as doorkeepers (*dwarapalakas*), has on record the name of the Master sculptor Mallithamma. In the same temple, on its outer panels, are the sculptural figures of God Vishnu's ten manifestations (*Dasavatharas*) with the names *inscribed* below. A mutilated inscription near Dammeswara temple, at Jakanakere (tank), in the same taluk, informs about the installation of the Dhammeswara Linga, while Hoysala Veera Someswara was ruling in AD 1242. The inscription

while mentioning the genealogy of Kallagowda, who belonged to Belli family, an officer under him, mentions the names of Dammagowda, Hariyagowda, Maradeva, Kallagowda and their wives Bommagavundi, Beechagavundi, Hiriyaagavundi and Machigavundi, as part of the family. An inscription in Agrahara Bachahalli, belonging to the same taluk, has on its record the details pertaining to the death of Pattanaswamy Maleya, who succumbed to the injuries inflicted by the enemies in a fierce battle for the occupation of Bacheyahalli, by an official called Kanneyanayaka. Then Bacheyahalli was under the jurisdiction of Kabbahunadu and was being administered by Koreyanayaka. It is also recorded in the said inscription that, the elder sister of Maleya, had installed the Hero-Stone, as a memorial to him. The Arakere village inscription of Srirangapattana taluk, informs about the grants made to God Chennakeshava. Agrahara Bachihalli inscription, in Krishnarajapete taluk belongs to AD 1256. That inscription has on record a heart rendering information about seven generations of people, belonging to one and the same family, who had sacrificed themselves, praying for peace in the world here-after, to all those Hoysala sovereigns, killed on the battle fields, starting from Yereyanga to Someswara. It is learnt, that the said province, which geographically belonged to Kabbahunadu, was being ruled by Mugilu family, originally merchants, but gradually took to avocations in the army, till they became the feudatories. They had taken up the responsibility of protecting *Agraharas* and Villages, and had developed a system of safety, all of their own. It is important to note that, the said family worked as bodyguards to Hoysalas. These bodyguards, who had maintained unquestionable loyalty towards their masters, at the time of sacrificing themselves, as recorded in the inscription, ensured the death of their wives, relatives and friends. Thus, the inscriptions record the genealogy of all those bodyguards from the Mugila family: Gandanarayana setty and Nayaki Maravve, Hoysala setty and his wife Nayaki Machavve, Koreyanayaka and Maravve, Shivaneyanayaka, Lakkeyanayaka and his wife Gangadevi, and Kanneyanayaka. They are called as lenkaru and war-leaders that perpetuated the family tradition of Kannadigas and the inscription states that they administered the Kabbahunadu. The Garuda sthambas found at this place are all memorials of those who had sacrificed their lives to Hoysala Kings and hence called 'Garuda Sacrifice' (*garudahoguvoudu*) a quit then prevailed among the followers of Vaishnavism.

There are totally ten inscriptions of Narasimha III that have been reported so far, from this district. Some of them are dealt here. Byrapura inscription AD 1267, of Krishnarajapete, describes the construction of Byreswara temple and conversion of Bommanayakanahalli or Byrapura village into an *Agrahara* by Rekavve, the elder sister of Mahapradhana Someya Dandanayaka. The inscription contains many gifts given to the temple and their details. Tonnuru continued to be the second capital of Hoysalas, during his reign also. The inscription on the foundation stone to Kailaseswara temple at Tonnuru village exhibits the characteristic features of AD 12-13 th century, and informs about the grants and gifts given to God Kailaseswara by the king, while their supervision, like protection and execution during the reign of Hoysala Narasimhadeva, was done by Devapillai, the Sthanapathi. In the same village is another inscription, in the privately owned land under dry-cultivation, which has on its record the grants left behind by the Mahajanas of *Agrahara* Yadavanarayana Chaturvedi Mangalam (Tonnuru), to God Tirunarayana Perumal, during the reign of Hoysala Narasimha III (AD 1276). In the same taluk, the inscription engraved on the outer walls of the temple in Kachenahalli village is mutilated, but informs about many gifts made by an official Mallikarjuna Dandanayaka of the same place, while Hoysala Narasimhadeva was ruling in AD 1269. The mutilated inscription on the southern wall of the sanctum sanctorum (*Garbagriha*) of Nishkameswara temple at Hoskote village in Pandavapura taluk, refers to Narasimha III as ruling the province in AD 1273-75 and records a grant for temple services made to two persons connected with Nishkameswara temple-Sthanapathi Nikkeswaram shambhu and Uyyakonda pillai son of Nayakadeva.

Highest number of stone inscriptions, fifteen in number, belonging to the reign of Ballala III have been found in different places of this district. In the Hero-Stone inscription of Bettanahalli In Krishnarajapete taluk it is recorded that, while Ballala III was ruling the kingdom in AD 1303, Someya Dandanayaka of Bemmatturakallu (Chitradurga) waged a war against Kampila and a fierce battle took place at Holalkere. A certain hero named Hadapada Sayanna, who belonged to Chattanahalli village had put up a struggle and died. In the same taluk, the inscription in the Chennakashava temple at Hariharapura village states that, certain villages like Madavanakodi, Chandichole, Kodalguppa etc, were given as gifts to Harihara Bhattopadyaya, son of Sarvajna Vishnubhattayya,

the Rajguru of Hoysala Ballala III in AD 1311. It also refers to the visit under taken by Ballala III for inspecting the dam and the channel built for the purpose of irrigation at Hariharapura. It is further recorded that the king imposed two taxes called Hejjunka and Nada-sunka and their details. The Kaigonahalli Hero-Stone inscription, in the same taluk lacks clarity but belongs to the reign of Hoysala Veerenarasimha. This mentions the names of Kahigonda, Karaka Gowda, Bhuva Gowda, Gowdagodda, Rayagowda who belonged to Sanki family and Murariraya etc, while the remaining portion of the inscription is not clearly visible. In the same taluk, at Varahanatha Kallahalli village, near Varahanatha temple is an inscription has some details referring to Ballala III ruling in AD 1334, while Mahapradhana Adisingeyanayaka got the name of Kallahalli village changed to Agrahara Devalapura, as a token for the remembrance of Hoysala Queen Demalaadevi. The inscription records that this gift was made by the Rajaguru of Hoysalas Gummatadeva in the presence of all Mahajanas of Devalapura *Agrahara*. In the last lines of the inscription names of certain officials like Nadasenabova Kamayyadandanayaka and Senabova Raamana etc, have been cited. An inscription exhibiting the characteristics of AD 13th century, near the main entrance (Mahadwara) to Krishna temple in Tonnuru village of Pandavapura taluk, states that, the upper *gopura* of that temple is called as Veeraballala's Tirugopura. In the same taluk, an inscription of AD 14th century, at Narayanaswamy temple in Melukote, belonging to the reign of Ballala III states that, Mahapradhana Perumala Dannayaka's two sons, Madappa Dannayaka and Ketappa Dannayaka, handed over the administration to an official called Lakshmanadasa. It becomes clear from the inscription that the resident God of that temple had been called Melukote Tirunarayana. An inscription exhibiting the characteristics of AD 14th century, on the wall of the bigger kitchen of Narayanaswamy temple in Melukote, belonging to the same taluk, has on its record that, while Hoysala Veera Ballala was ruling the Empire, Mahapradhana Perumala Dannayaka's sons, Madappa Dannayaka and Ketappa Dannayaka, were annually making a gift of 15 gulagala (probably a unit of measure 11th Cent.) Cardamom, to Lakshmanadasa Priest of Narayana, for the purpose of worship of God Tirunarayana at Melukote. An inscription exhibiting the characteristics of AD 12-13 th centuries, found on the foundation stone to Someswara temple at Antaravalli village, in Malavalli taluk, refers to the construction of

Chandramouleswara temple, within the precincts of Kailasasthana temple, at Tenapagai Anadanapalli (Antharavalli), in the then Kalalenadu, by Mahapradhani Chandramoulianna, who was administering during the reign of Hoysala king Veeraballala. The inscription in Halebeedu village in Pandavapura taluk, of the period of Ballala III, has on record the installation of the primary idol (*Moolavighraha*) in the newly built Bairavadeva temple at Halebeedu, while Mahapradhana Hiriyakottarava Heggade's son Manchayanayaka was ruling Halebeedu. The mutilated inscription on the right hand side to Vahana Mantapa inscription at Tonnuru in Pandavapura taluk, states that the Hoysala Sovereign (name illegible) having successfully won different kingdoms, returned to Dorasamudra. The Kalalenadu (present Halagur and surroundings), Kalkuninadu (Nagamangala and surroundings), Edethorenadu (KR Nagara province) Srirangapattana sime, Sindhaghatta sime etc, administrative divisions are referred to in the inscriptions. Balla III ruled for more than five decades. He effectively tried to boldly struggle against the inevitables and in streamlining the weakened stately principles of his predecessors. Unfortunately, he had already grown old by the time he could understand the changing political trends in the north, in order to plan appropriate preparations on time. The sultans had already established their kingdom at Delhi in the north and Jalaluddin Khalji was ruling, before the coming of Ballala to power. Allauddin Khalji was his nephew. In 1295, Allauddin Khalji invaded the capital of the Seunas, and carried away huge quantities of wealth that he had looted. Seuna Ramachandra refused to recognize the danger of the invasion by the Muslims. Again in 1310, Allauddin sent his Commander-in-Chief Malik Kaufer to besiege the capital of the Hoysalas and others on the Coramandal coast in the south. In the south Ballala, ordered an emergency return of his army to the capital and tried to put up a strong resistance. But the Muslim army showed that they were more superior. Thereafter, in 1314, Malik Kaufer descended on Kampila. A war ensued between the Hoysalas and Kampila in 1320, and as a result the Hoysala army had become very weak. Unable to recover from these onslaughts, Hoysala Empire declined. Ballala was mercilessly killed, as Ibn Batuta, the Persian traveller, reports it. Just as there was considerable social, economic and cultural progress in other parts of the state during the administration of the Hoysalas, this district also exhibited similar vibrancy. Under the royal patronage,

Buddhism, Jainism, Shaivism, Vaishnavism and Sree Vaishnavism gained equal importance, as it is evident from the lines contained in Belur inscription "Yam Shaivaa... Brahmethi Vedaantino". The following places Kambadahalli, Bogaadi, Bellur, Sooranahalli, Tippur, Basti Hosakote, Basaralu, Budanuru, Tenginagatta, Kikkeri, Sindhagatta, Govindanahalli, Hosaholalu: Tonnuru, Belagola, Srirangapattana, Melukote, etc, gained in cultural importance. Among them Melukote gained prominence as a sacred place of pilgrimage to the followers of SriVaishnavism. More than 100 temples found in this district clearly reflect their extraordinary cultural and artistic attainments.

The Vijayanagar Empire

The political vacuum that followed the decline of Hoysala Empire came to an end with the establishment of the Vijayanagara Empire, in 1336 AD and gave fillip to the ensuing political security. The sons of Sangama, namely Harihara, Bukka, Kampana, Marappa and Muddappa had maintained their relationship with the Hoysala dynasty. Harihar of Vijayanagara had given his daughter in marriage to Ballappa Dandanayaka son of Somayya Dandanayaka, an official under the Hoysalas. Somayya had married the sister of Ballala III, and Ballala III's brother's son had been the son-in-law of Harihara. Many scholars have agreed that Somayya Dandanayaka, who had built Somanathapur temple in T-Narasipura taluk was the grand son of the above named Somayya Dandanayaka. Sangama Dynasty and Harihara's relations with Keshava (Vijayanarayana) temple at Belur; Certain sculptural representations found in Virupaksha temple at Hampi and some of the titles like *Bhashege Tappada*, '*Moorurayara ganda*', appear in Sanskrit inscriptions also, goes to strengthen the argument that, the founders of the Vijayanagara Empire were originally Kannadigas, but not from Telugu country. However, Telugu inscriptions found at Warangal present them as belonging originally to Telugu country. Ballala III had called the capital of northern part of his Empire as "*Virupaksha Hosapattana*", it is evidently believed to be Hampi. An opinion among scholars persists that Ballala had entrusted the administration of that Hosapattana to Harihara. There is a tradition that the foundation of Vijayanagara took place in AD 1336, and Sir Francis Buchanan also accepts that date on the basis of the examination of the Manuscripts found at Barkuru in Udupi district, is a note worthy point in this context.

In Mandya district there are more than a 100 inscriptions of the Vijayanagara times. Inscription belonging to the period of Harihara I is found in Mandya district. It is possible therefore, that this is a definite evidence for the ancient relations of Vijayanagara Empire with this district. Inscription of Beechanahalli village, in Mandya district (Mandya-19), is a Hero-Stone inscription, installed as a memorial to the Hero called Bheema, who belonged to a place called Navaluvasi, by Timmavve, the wife of the hero. It refers to the reign of Veera Bukkanna Wodeya of Vijayanagara. The inscription has been identified as belonging to AD 1341, and of the period of Harihara. It has become clear from the subsequent inscriptions that, this province was under the administration of Harihara I and his younger brother Bukka had helped him in the administration. In the Aruvanahalli inscriptions of Maddur taluk, the details in respect of Battara Bachyappa and his Badavara family are noticed. He is found to be extolled in the inscriptions with strange titles and hyperboles like Neetirayabaamula, Parahaaraadu Ibatu, Sunnakodandi, and Soonnakothsathi etc. He was a son of Keerthideva. He is said to have serially built Bukkarayanasamudra, Keerthisamudra, Malavveyakere, and Bachappanakere in the names of the king, his father, his mother and in his own name, respectively. He established a town called Baachapattana and planted avenue trees as stated in the inscriptions. He had completed all these feats during the reign of Bukkaraya , and prior to AD 1358. The inscription provides his genealogy starting from *Badavara kulatilaka Keerthi Arasa* and his wife Malavve, followed by his sons Bychappa the elder, Chikkabychappa (Junior), Bachiyappa, Devappa and his wife Bychakka as also Nagarasa. In another genealogy starting from Bachiyappa and Ramabhadradevi, their children Bukkanna, Keerthideva, Kampanna and Chavanappa are recorded.

The inscription dated AD 1363, found at Boppasandra village of Maddur taluk, refers to the reign of Vijayanagara King Veera Bukkanna wodeya. He is stated to have given as gift a fertile land within the expanse of Boppasamudra to Hiriyananna son of Bommanna of Thirthada Tippuru village. The inscription also refers to *tellara* (oil monger) family of Haadarivagilu village. Aruvanahalli inscription (Maddur-87) of Maddur taluk belongs to the period of Harihara son of Bukkaraya of Vijayanagara, has on record the information about the death of Battara Bachiyappa (Bachraja), son of an official called Badavaara

Keerthideva. Further that refers to the lakes built by him like Bukkarayanasamudra, Keerthisamudra, and Maleavvanakere etc. An inscription dated AD 1388 near Siddeswara temple at Boppasandra belongs to Vijayanagara period. It has got on its record the information pertaining to land grant of Boppasandra village, within the expanse of Hadarivagilu village, to Bukkanna, Kempanna, and Chowdappa sons of Battara Bachiyappa. Another inscription dated AD 1427, in Boppasandra village (Maddur -110) in Maddur taluk, records the grant of Boppasamudra, belonging to Haadarivaagilu Kaluvalli, as *Kempothi* (grant), by Devappa and Sahadevaru of the tellara family, to Bukkanna, Kampanna and Chavadappa sons of Battara Bachiyappa. According to that inscription it is evident that the grant was made for purposes of governance of the village and for providing *Kalasa* and mirror to the village Gods. It is also recorded in the inscription about the exemption of the gifted village as well as the lands from the following taxes: *Kirukula, Bedu, Binugu, Gramagadyana, Dalamili, Nibandhi, Hodake, Hobali* etc. Similarly, inscriptional sources necessary for the reconstruction of the history of many smaller dynasties are available to a considerable extent in this district. An inscription bearing the characteristics of AD 14-15th century found in Hosaholalu village belongs to the period of Bukkanna Wodeya of Vijayanagara, contains references to Holalina Baireyadannayaka and Baliyakere. In the Hagalahalli village inscription of Maddur taluk, (Maddur-102) dated AD 1392, while Harihara II was ruling Vijayanagara, Haruhanahalli Badavara family Bachiyappa's son Bukkanna, left behind a land grant to discharge his debt due, to Devarappa, son of an assistant at Hadarivagilu, along with his two sons- Ramanna and Allappa, as it is recorded. This inscription was engraved on a stone by a sculptor named Mayithamma son of chowdoja, the Senubhova of the place, as per the record. Vaidyanathapura inscription dated AD 1406, of Maddur taluk, refers to many grants given to God Vaidyanatha, by Narasingadeva of *Agrahara* Narasimha Chturvedi Mangala (Maddur) part of the then Kadalenadu. This inscription also has on record a reference to the reign of Bukkaraya II son of Harihara of Vijayanagara. The reign of Bukkaraya II had extended to Malavalli taluk The Marehalli inscription (MV71), dated AD 1406, referring to the administration of Bukkaraya II, has on its record the information regarding the grant left behind to Narasimha temple of *Modaljati grama* also called Cholendra Chaturvedimangalam by Heggappa, the *Mahapradhna* of that place.

Harihara II brought about important changes in the administration of the kingdom by appointing his own sons Virupakshadevaraya and Bukkaraya II as Provincial Governors. Kriyashakti Vidyaranya of Kalamukha sect was his guru and provided him guidance both in political policies and his personal religious life. After his death, internal rivalries began for the possession of political power among the brothers Bukka II, Virupaksha II and Devaraya I. That trend continued for about two years and ended with the accession of Devaraya I (AD 1406-22), to the throne. After Devaraya, his son Virajayaraya came to power and ruled for a period of two years only, that was upto AD 1424. Prauda Devaraya succeeded him. He was also called as Abhinava Veera Devaraya and Pratapa Devaraya. Devaraya II, after coming to power, ruled for more than two decades (AD 1426- 1446). He had a title "*Gajaventegara*", as evidenced from the records. Five inscriptions of Devaraya II have been reported from Mandya district. An illegible inscription dated AD 1420 from Hagalahalli village in Maddur taluk, belongs to the period of Pratapa or Devaraya II and informs about an official called Madigowda only of Hadiravagilu village. Copper plate Inscription dated AD 1430, found in the treasury of Ranganatha Temple at Srirangapattana, is in Sanskrit language and belongs to the reign of Devaraya II. The inscription states that, Devaraya transformed Chandigala (village name) in the precincts of Menapura *Magani* in Torinadu *Vente* into an *agrahara* and named that as Pratapa Devarayapura, at the time of giving *Rathnadhenu* gift. At the same place, near Sriranganatha temple is an inscription dated AD 1431 in the reign of Devaraya II that records certain gifts towards the income of the Sree- Vaishnavas of Srirangapura, in order to celebrate the *Vasanthotsava* of God Sriranganatha. The inscription dated AD 1432 at the Patalaankana in front of the principal temple of Melukote in Pandavapura taluk contains the information pertaining to the grants of Mailanahalli and Hosahalli villages for the services of God Sampathranarayana. There is also a reference to the *Vasanthotsava* celebrations in the temple. Copper plate inscription dated AD 1447 in the treasury of Ranganatha temple in Srirangapattana, is written in Nagari script and Sanskrit language and belongs to the reign of Devaraya II of Vijayanagara. That contains the information about the grant of Hosahalli village in Kannambadi area in Modunadu. An inscription dated AD 1458 in the Jeeyar temple of Melukote, refers to the construction of Ranganath by Rangambike, wife of

Timmanna Dannayaka, during the reign of Prauda Deveraya II. The inscription has on its record the information pertaining to grant of villages Ballenahalli and Yalavada, in Kuruvankanadu *vente* extension, in the Hoysala Empire, to this *Matha*. An important aspect evident from this inscription is, Timmanna Dannayaka's father Singanna belonged to Lohitha family, and a Mahaprabhu of Nagamangala. No more details are forth coming about the Lohith family. Nelamane village inscription (AD 1458) of Srirangapattana taluk records the details about the grant of the same village to Goddess Lakshmi Devi in Yadavanarayana temple. Kelagere village inscription, with the characteristic features of the 15th century, of Nagamangala taluk, informs that, while Prauda Devaraya (not clear), was ruling Vijayanagara, Varadeya Nayaka son of Honneya Nayaka, got Mallikarjuna temple built, with Sanctum-sanctorum (*Garbhagriha*) *Sukhanaasi* and Rangamantapa (*Navaranga*) at Kellangere village. That inscription further informs that the said village was a place for the residence of Sudras (*Sudravada*) and that was converted into an *agrahara*. That apart, he renovated the village tank, built Varadaraja Samudra at Kellangere, according the details found in the inscription. An inscription dated AD 1439, at Kyathanahalli in Malavalli taluk, issued while Devraya II was ruling Vijayanagara, has on its record the grant made by Mahaprdhana Lakkanna Dandanayaka of Kethanahalli village, after setting it free from certain taxes, as a gift to God Keerthinarayana of Talakadu, for the sacred hoisting (*Pavithrarohana*) of the *Nandadeepa*. Huskur village inscription dated AD 1440, from the same taluk, issued during the reign of Devaraya, has on record the information pertaining to the grant of certain irrigated (*tari*) lands by an official called Veeranna Gowda, son of Kalinagappa of second Husuguru (Village name), after his having installed God Basavaraja. Kiraganuru village inscription dated AD 1440, in Malavalli taluk, refers to the grant of approximately six *varahas*, as Umbali, to God Vaidyanatha of Talakadu, after exempting Kiragasooru, under Belakavadi divisional head quarters (*tanya*), from certain taxes such as Loom (*magga*), Mudre, Oil mill (*gana*), *Kavai*, *athadere* etc.

The inscription refers to Talakadu as Gajaranyakshetra. It is evident from the inscription that Pattanada Rayanna Wodeya received these gifts in obedience to the orders the Vijayanagara Official called Talakadina Perumaaladeva.

The four decades following the death of Devaraya are associated with misfortune and mis-understanding. Mallikarjuna (1446-65), son of Devaraya II and Devaraya's younger brother Pratapadeva's son Virupaksha III (1465-85), were weak kings. Seven inscriptions belonging to the period of Mallikarjuna are reported from Mandya district. Kanchiganahalli inscription, dated AD 1447, of Malavalli taluk, is unclear, but refers to the administration of Maharajadhiraja Mallikarjuna in that province, while the remaining portion of the inscription is worn-out. The copper plate inscription (AD 1447), found in the treasury of the Srirangapattana temple, refers to a grant by Devaraya II, of Halagalli village in the jurisdiction of Mudunadu around the area of Kannambadi, to Devarobhatta son of Nagayya Bhatta. Madihalli inscription of AD 1457 in Nagamangala taluk refers to land grant, at Madihalli in Devalapura area, made by an official called Madayanayaka, to Mulunayakanahalli God Tirumala Deva's Angarangabhoga. It becomes evident from the inscription that the order was issued with the concurrence of the Vijayanagara King Veera Pratapa Mallikarjunaraya. Lingamudre inscription of AD 1459, at Dannayakanapura in Mandya taluk, refers to the grant of that place for the Angarangabhoga of God Ramanatha of Bellathuru, as directed by Timmanna Dannayaka, carrying on the administration of Penugonde, and the acceptance of Malaliya Tippayya. The inscription dated AD 1460-61, at the Patalankana in Melukote, belongs to the period of Praudadevaraya or Mallikarjuna, and refers to the conversion of one village into Tirunarayanapura *Agrahara*. Sithapura Copper plates of AD 1467, in Pandavapura taluk, describes about the grant of Hosahalli Village in *Kuruvankanadu Vente*, made by Devaraja the son of Singana Wodeya of Nagamangala to the services of God Sri Ramachandra. It highlights the importance of the construction of a new dam by them across the River Cauvery for purposes of irrigation. Dasanadoddi inscription of AD 1463 in Malavalli taluk is very much damaged. It contains information about village grant while Mallikarjuna Maharaya was ruling Vijayanagara. Although the remaining details are not available, reference occurs to the Gowdas, Panchaalaru, and the Bovara and Basadi (there is a name Hirevuru Malave). Due to the reason that Mallikarjuna was weak, the armies of Bahamanis and Gajapathi attempted to invade Vijayanagara simultaneously, but with great difficulty they were forced to retreat (AD 1450). As a consequence of a palace conspiracy Virupaksha III came to the throne in

1465. Mallikarjuna, till his death in 1480 remained without the kingdom. He did not rule with peace of mind. During the period of his reign, northern parts of the Empire came under the siege of Bahmani armies under the leadership of Mahammad Gawan, and he took many provinces under his control.

Saluvas, Tuluvas and Aravidu dynasties

The two decades from AD 1486, in the history of Vijayanagara, is considered a new stage of great importance politically. Primarily, Nuniz provides the source material for the study pertaining to this period. Farnand Nuniz was a trader in horses who had paid a visit to this Empire, and it is believed that he spent about two years of his time in Vijayanagara itself. King Narasimha of the Saluva dynasty was administering in about AD 1452, under Mallikarjuna. He worked hard to revive and spread the political identity of Vijayanagara. According to Nuniz, Narasimha had revolted for the acquisition of power. The weakened king administering the Empire at that time ran away, leaving Narasimha to assume power and establish political stability. Change of royal families had taken place without any struggle involving violence or bloodshed. His Commander-in-Chief, Tuluva Narasanayaka, led the invading armies to the South, crossed the Cauvery River, then in floods, with the help of a temporarily built bridge in AD 1495, annexed Srirangapattana, as evidenced from the Srirangapattana copper plates of AD 1509, and many other inscriptions. As a result of his patronage to literary writings, the literary works like *Saluvabhyudayam*, *Ramabhyudayam*, *Varahapuranam* and *Parijathapaharanam*, came to be written. They contain the description about many victories of the Saluva dynasty. Due to the reason that two of his sons were still young, Narasimha got his trusted General appointed as the vice-Roy. When Narasimha died, Narasanayaka proclaimed the eldest son Timma as the king. But, after Timma was killed in a plot, he got, the second son Narasimha II, installed on the throne. During the period of his reign differences of opinion developed between Narasimha and Narasanayaka, ending with the imprisonment of Narasimha II at Penugonda jail. Narasanayaka became the first king in the Tuluva dynasty. After the death of Narasanayaka in AD 1503, his son Veeranasimha took the reins of administration. A copper plate dated AD 1462, found in a village called Kaigonahalli in Krishnarajapete taluk of

Mandya district, and has on record the information relating to the grant of Kaigondanahalli or Veera Narasimhapura, then located in the jurisdiction of Sindhagatta *Sime* in the Hoysala country, by Veera Narasimha of Vijayanagara at the time of his making the *Saptha Sagara Dhana*. Veera Narasimha, son of Narasanayaka of the Tuluva Dynasty, ruled from AD 1505 to 1509. It is very well known that, he gave lot of importance to make the Vijayanagara army dominant, towards that end cultivated friendship with the Portuguese, and bought horses from them. Veera Narasimha's stepmother was Nagaladevi. And Nagaladevi's son Krishnadeva Raya, with the help of Timmarasu, the Prime Minister, ascended the throne on the occasion of Sri Krishna Janmashtami in AD 1509. Krishnadeva Raya was talented politically, a responsible administrator, a potential visionary and a most capable strategist. He had developed the Vijayanagara army, putting in all his talents. Indeed, he is considered one among the best kings that ruled India. He has explained beautifully his knowledge in political intricacies and administrative skills in his book entitled *Amukthamalyada*. During the period of his reign the construction of canals, irrigation tanks, dams across rivers and streams, temples and development of cities, all for public utility and religious merit found munificent patronage. He built satellite towns, Nagalapura as a token of remembrance of his mother Nagaladevi; and another town called Tirumala, named after his second wife Tirumaladevi, near the capital. The audience Hall (*Sabhamantapa*), and *Gopuras* at Virupaksha temple were rebuilt at the time of Krishnadevaraya's coronation. After having won over the Udayagiri fort, he had brought the idol of Lord Krishna as a symbol of his victory, and to have it installed, he built Krishnaswami temple in the capital. Hazararama and Vittalaswamy temples were also built during the reign of Krishnadevaraya. The Vijaya Vittala temple is a fine symbol of technical perfection an Architect could pay to Karnataka Classical Music as his monumental tribute. Experts in the field of Architecture are of the opinion that, there is no other temple anywhere in India comparable with this temple in having integrated Music in its Architectural construction. The *Garbhasutra* design of Architecture and the high rise pillars combined with smaller ones, in its *Brahmsutra* elevation are really curious to the on lookers while they overhear the resonance of the seven Indian Musical notes (*Sapthaswaras*) with their mixed tones from the stone pillars. The Musical sounds of different musical instruments that comes out of that granite simply

surprises' and mesmerises the tourists, and really takes them to realm of the *Gandharvas* (demi-Gods experts in music). these stones were quaried from sanganakallu in Bellary district as such musically sofetened notes can be heard from the rocks of this hill here.

About eleven inscriptions of Krishnadevaraya are found in Mandya district. The inscription found in Nagamangala is dated AD 1511, while Krishnadevaraya was ruling, states that, the Rangamantapa in the Veerabhadra temple in Nagamangala or Veera Ballala Chturvedi Bhattaratnakara *Agrahara* was repaired, while the Gandhagudi *Mandapa* was built in its front by Honni setty, the son of Akkanna Chinnisetty of Gummalapura the Manager of the palace provided the needed guidance in performing the said services, as recorded in the inscription. The copper plate inscription, in Nagari script and Sanskrit language dated AD 1512, belonging to the period of Krishnadevaraya's reign, found in the village called Dodda Jataka, in Nagamangala taluk informs about the grant of a village called Hirejattiga, in the Velurseeme of Hoysaladesa to a scholar named Srinivasadhvari who was well versed in Sastras, Kavya and Puranas. At that time, Vajapeyadhvari, Ranganathaadhvari, Nanjinatha and Shivadixita etc, the well-known Prakanda pundits, who belonged to that place, performed the *mahayajna* called *Vajapeya yagna*, as per the record. Devalapura copper plate inscription dated AD 1513, of the same district, issued while Krishnadevaraya was ruling, refer to the renaming of Madanapura and Malligere as Krishnarayapura. This inscription refers to the performance of *Hemaswadhana* at that place which was considered to be the most important among the 16 *Mahadanas*. The inscription dated AD 1515, belonging to the reign of Krishnadevaraya, found in Mothahalli (village name), and of Mandya district is damaged. The copper plate inscription dated AD 1516, found in the treasury of Srirangapattana has on its record, Krishnadevaraya making the grant of three villages (names not legible) in Nagamangala Rajya and the new villages in Chennapattana Rajya, to saint Vyasathirtha who was a student of Brahmanyathirtha. Mandya copper plate inscription dated AD 1516 belongs to the reign of Vijayanagara king Krishnadevaraya. That has got on its record the grant of a village Manteya perhaps mandya also called Krishnarayapura, along with other small villages Chikka-Manteya, Kallahalli, Hosahalli, Thondasehalli and Konenahalli in Srirangapattana Seeme, as the Gruhparvathadhana to Govindaraja, son of Varadacharya the Guru of

Krishnadevaraya.

The inscription dated AD 1528, in Narayana temple at Melukote in Pandavapura taluk, informs that, an official called Krishnaraya Nayaka the son of Dandu Aubaladeva, was administering that province, during the reign of Krishnadevaraya, and records the grant of Kamenayakanahalli and Gollara Chattanahalli to that temple. The Tibbanahalli inscription dated AD 1524, in Nagamangala taluk, records the grant of Tibbanahalli also called Krishnadevaraya Samudra, in Devalapura Sthala, under Nagamangala, to God Veerappa of Chennapattana. The two inscriptions in Kalinganahalli, of Nagamangala taluk, belong to the period of Krishnadevaraya. While the first one records a gift of Kalingaramanahalli to God Selva Pillai (Cheluvaraya) by a feudatory called Cholappayya of Melukote, and refers to an official called Malepanayka son of Timmayya as ruling the division; the second one is mutilated revealing only the names of Krishnadevaraya and the name of Hiriya Tirumaladeva, the recipient of a grant.

Krishnadevaraya was himself a great scholar. His work *Amuktamalyada* in Telugu language is the evidence to his scholarship. Eight eminent Telugu poets, known as '*Ashtadiggajas*' of his court, had made his victory hall called *Bhuvanavijay* glorious. Among those poets Allasani Peddana and Nandi Timmana are note worthy. It is said that, poet Timmana completed Kannada poet Kumaravyasa's incomplete work Mahabharatha, and presented that as "*Karnataka Krishnadevaraya Bharatha Kathamanjari*" to the king. Purandaradasa, Kanakadasa and Vyasathirtha, the evergreen celebrities in the Haridasa literature, belonged to this period. The construction of dams, canals, lakes, temples and other construction activities relating to religious and secular structures for public welfare had reached the zenith. Out of his two sons, Tirumala died of poisoning and the youngest son died while he was barely a child of eighteen months. Krishnadevaraya's two daughters, Tirumalamba and Vengalamba were given in marriage to the brothers Ramaraya and Tirumalaraya respectively of the Aravidu dynasty.

After Krishnadevaraya, his cousin brother Achyutharaya ascended the throne. He was born to the third and last wife of Narasanayaka, namely Obalamba. He ruled the Empire (AD 1529-1542) effectively. He was able to drive Gajapathi out of Vijayanagara, liberated the forts of Raichur and Mudgal

from the strong hold of Ismail. Towards the second half of his reign, he drifted towards living a life of pleasure. In Mandya district 13 inscriptions belonging to the period of Achyutharaya have been found. They provide information on how Achyutharaya wielded his power upon this province. The inscription dated AD 1530, at Marenahalli in Malavalli taluk has on its record the grant made by Tippanna Nayaka, who was ruling that province, to God Amritheswara (*Mulasthan Devaru*), while Achyutharaya was ruling Vijayanagara. The inscription further describes that, that grant was made on the banks of the river Krishna on the occasion of the lunar eclipse (*Parva Kala*).

Kodagehalli inscription AD 1530, in the same taluk refers to Achyutharaya as ruling, and his official called Rayanna Nayaka administered this province and made a grant of a village called Mayanapura, to God Keerthinarayana at Talakadu. Melukote inscription of AD 1534 refers to the gifts made during the reign of Achyutharaya by an official Tirumalaraya, the son of Harigalada Abbaraja, to the 42 students (*Ayyagalu*), of Ramanujacharya and the devotees of God Sampathkaranarayana at Tirunarayanapura (Yadavagiri). Tirunarayanapura (Melukote) is also called as Badarikashrama of the south and *Bhoovaikunta* (abode of god Vishnu on earth). Another inscription at the same place dated AD 1534 informs about the repairs caused to be done by Piriyaaraja son of Harigalada Abbaraja on the two tanks, Hosakere and Krishnadevarayarakere, and that they were given away as grants during the reign of Achyutharaya. Yaranahalli inscription dated AD 1535 of Maddur taluk, has on its record the information pertaining to the grant of Yaranahalli and Nayakanahalli, during the reign of Achyutharaya, as *Dandigeya Umbali* by an official called Timmarasaiah of Bennuru, to Lingappa Gowda son of Nagappa Gowda. Timmarasaiah, named in the inscription is referred to as a representative of Ramabhattayya, the Minister to Achyutharaya. Melukote inscription dated AD 1535, belonging to the reign of Achyutharaya, informs about the gifts granted by Tirumalaraya, son of Harineela Abbaraja, in Nagamangala (referred to in a copper plate inscription), of waterways belonging to Setipura and Malanahalli, and villages Neelamangala, Hosavalli, Karanarahalli etc, to God Selvapillai, in that locality. Srirangapattana inscription records the collection of excess revenue of 300 Gadyanas for the first time, by an official called Ramayyanayaka administering that province, during the

reign of Achyutharaya. Thereafter, the inscription records the details about the exemption from this tax granted to Perunguraya, who represented laravahalli and Ogeyasamudra villages, by the officials Peddiraja and his son Appaji. Hebbakavadi inscription dated AD 1537, of Mandya taluk, while Achyutharaya was reigning, has on record the information regarding the grant of Hebbakavadi village, after renewing one of the gifts from Hebbakavadi, to the renovation of Chennakesava temple at Somanathapura made by an official Varanasi Varadayyanna. This inscription has called Achyutharaya as *Mahamandaleswara*. Boppasandra inscription dated AD 1537 during the reign of Achyutharaya, informs about the giving away of Boppasandra, in the form of a grant, then within the territorial limits of Malavalli, by Nanjaiah Hebbar son of Narasimha Hebbaruva, to Veerapanna of Varanasi, the representative of Achyutharaya. Halasalli village inscription dated AD 1537 of Malavalli taluk, belonging to the reign of Achyutharaya, refers to the giving away of Halasalli in the form of a grant, then within the territorial limits of Dhanaguru in Talakadu *seeme*, to Chikka Sadiyappa son of Sadhiyappa, the Prabhu of Talakadu Nadu. The inscription refers to the fact that, the grant was made by Achyutharaya Veeranna Wodeya, son of Kumara Veerappa Wodeya, the chief of Alagodu Rajya, in obedience to the orders of the king of Vijayanagara.

Koregala village Nagari inscription dated AD 1540 from the same taluk, in the reign of Achyutharaya, has on its record the information pertaining to the grant of Koregala village by Pradhasiddardhappanna *Bhupathi*, the Minister, to Nanjinatha, the son of Narasimha. An inscription dated AD 1542 found in the outer circle of Bommanahalli (now *Bechirak*), in the same taluk, belonging to the same time period, has on its record the information pertaining to the grant of Bommanahalli, in Dhanaguru *Sthala* of Talakadu *Seeme*, to the above said Chikka Saadiyappa son of Saadiyappa.

During the later half of the reign of Achyutharaya, struggles for power had crept in. He established a trust called Anandanidhi, from out of the money collected from the rich people to be used for the performance of Yajnas (offerings to Gods). But, due to his weakness, the General Administration in the kingdom began to decline. Towards the end, in AD 1542 when he died, his maternal uncle and the Vice-Roy Salaka Tirumala, posthaste crowned Venkata, the son of Queen Varadamba. But, doubting the sincerity of her brother in

these dealings, the Rajmatha (mother of the crown prince) sought the intervention of Adil Shah of Bijapur. Spearheading the political faction of Sadashiva, Aliya Ramaraya got him liberated from his imprisonment at Gutti, and he also sought help from the Adil Shah. In the meanwhile, without foresight Tirumal had got Venkata killed. As a consequence of all these, a series of battles followed ending with Tirumal getting killed on the battle field. Thus, the impediments on Sadashivaraya's path having been cleared, he came to power in AD 1543. Because of the fact that he had not attained majority, Aliya Rama Raya assumed all administrative powers. Sadashivaraya, for name sake, reigned from AD 1543 to AD 1572. But, Aliya Rama Raya himself carried on the administration, having kept Sadashivaraya in imprisonment. During this period, by dismissing many sincere officers and by appointing his own relatives in their places, Aliya Rama Raya strengthened his position.

Totally seven inscriptions belonging to the period of Sadashiva Raya have come to notice in Mandya district. They provide good source material for the study of his administration upon that province. A mutilated inscription dated AD 1542 found at Arakanakere in Pandavapura taluk refers to a gift. Narayana Swamy Temple inscription dated AD 1544, of Melukote, in the reign of Sadashivaraya, has on its record the details pertaining to the renewal of grants made previously, while a certain official called Narayanadeva son of Nandyala Narasingadeva was ruling the province. This inscription has got a reference to *Bhashyakara* Ramanujacharya, and describes some royal seals like *Deshantri* seal, *Hanumantha* seal, *Ramanuja* seal etc. Another Inscription dated AD 1544 of Nagamangala, has on its record the information pertaining to certain grants made by Channaraja and Timmappanayaka, the feudatories then ruling the province, under Sadashiva Raya. It has also got a reference made to Village Agrahara Baaguru. Another inscription (1545), issued during the reign of Sadashivaraya of Vijayanagara, in the same place has on its record the information about the grant of *Varahanatha* Kalluhalli in Kannambadi *sime* and the place called Ballalapura in Cauvery canal area belonging to Srirangapattana *Sime*. Honnenahalli copper plate inscription from Nagamangala taluk, dated AD 1545, in Nagari script and Sanskrit language, issued during the reign of Sadashivaraya of Vijayanagara gives a detailed description of the genealogy of Vijayanagara kings. That records the grant of Venkatadrisamudra or Honnayanahalli and other villages. That province (Belluru Seeme), the

inscription confirm, was a province of Penugonde in Hoysala nadu then under the administrative control of Sadashivaraya. Melukote inscription of AD 1550 refers to the appointment of a *Talavara* (name of Office) at Sindhagatta, made by Pilleraja or Sampathkaranarayana. This inscription furnishes information about the doner *Mahamandaleswara Aprathimamalla* Manabrolu Chennadeva Choda *Maha-arasu*. Another inscription dated AD 1551 at the same place, issued in the reign of Sadashivaraya, gives detailed information about gift of Naguvanahalli, to God Varahaswamy, made by Timmayadeva *Maha-arasu*, son of *Mahamandaleswara* Nandyala Narasimhadeva *Maha-arasu*. This inscription contains special description about the grant of a flower garden (*Shringarathota*), for the daily worship in the temple. This inscription in Krishnarajpete taluk records the grant of two unwanted villages to Honnalige Linganna, an official in the Veerabhadra temple at Bachiyahalli, made by Rangappayya, the representative of Mahamandaleswara Ahabaladeva Rajayyadeva Chola *Maha-arasu* and further informs about the issues relating to cultivation of lands and horticultural crops. Melukote inscription of AD 1564 has on its record the information about the grant of Honganuru in Channapattana *Sthala*, and Honnudugi village in Guloor *sthala*, along with their irrigation canals by Kondarajyya Devarasa son of Konetiraju Devarasa, during the reign of Sadashivaraya.

Melapura inscription of Srirangapattana taluk dated AD 1565, while Sadashivaraya was ruling, describes the matter pertaining to a grant made by *Kandachar* Nanjaya Timmappa, to the treasury of God Tirumalai Tiruvengalanatha, of certain villages named: Hebbadi, Dandaganahalli and Bedarahalli belonging to Melapura village and Srirangapattana *seeme*. The inscription dated AD 1570 in Melukote, issued while Sadashiva was ruling, refers to an official named Velugoda Vasantharaya who made a grant of Kaluval Mylahalli near Melukote and Pura villages to Dhannakartha (Executive officer in a religious endowment), to Ananthayya.

As it has already been stated above, though Sadashivaraya was seated on Vijayanagara throne, on the grounds of his minority and upon that pretext, Aliya Ramaraya held all the administrative powers in reality, and administered in the name of the king. After Achyutharaya and Sadashivaraya came to the throne and the consequent confusion that had cropped up in the kingdom, were taken advantage of in AD 1543, by the Portuguese provincial official

named Martin Alphanso D'Souza, to desecrate Hindu temples, to practice extortion and thus tried to loot the temple at Kanchi. But, Ramaraya's alertness, timely presence of mind and his resourcefulness in addressing to the impending need of the hour prevented the efforts of the Portuguese Official. That apart, he successfully suppressed those at Chandragiri province that had endangered the interests of the kingdom and the rebellions that had surfaced in Kerala. The attitude of Ramaraya and the policy he followed towards the Bahmani Sultans and other Muslims had attracted the attention seriously. Many historians think that Ramaraya deliberately got involved in their internal political affairs. Nizam Shah of Ahmadnagar; Adil Shah of Bijapur played a vital role in this struggle. Barid Shah of Bidar and Qutb Shah of Golkonda extended their help. In the initial stages Vijayanagara opposed Bijapur by supporting Ahmadnagar group, and Ramaraya as a result had won Raichur and the Doab. Ahmadnagar got Kolhapur from Bijapur (AD 1543). There after, Bijapur joined hands with Bidar and launched the invasion of Ahmadnagar. Thus the mis-understandings that Ramaraya harboured with Bijapur and other Muslim provinces became the reasons for the downfall of Vijayanagara. Towards the end, the Five Sultanates secretly entered into a military alliance against Ramaraya, mustered a largest army and invaded from Bijapur AD 1564 December 25th. The immediate cause for the war was the refusal of Ramaraya to return Raichur and Mudgal. Shrewd as he was, Ramaraya had foreseen such a contingency and had mustered maximum number soldiers that he could keep under his control, into the army. According to Ferishta, the historian, Vijayanagara forces comprised of 70 000, horses, 90 000, soldiers and 2000, elephants. Hussain Nizam Shah had gathered 600 canons. The strength of the confederate army stood at cavalry 50,000, and infantry 30,000, according to Portuguese sources. It is generally known that the battle was fought in the area around the villages of Rakkasagi and Tangadagi. *Ramarayana Bhakhair*, a recent Hindu source, describes the battle as Rakkasa-Tangadi. Originally it was called the battle of Talikota. This decisive gruesome battle, fought out for a day, ended on January 23rd, 1565. The vast destruction caused by the cavalry and the artillery of allied armies of the Muslims on the Vijayanagara camp had created a lot of confusion. Aliya Ramaraya, who had suffered a defeat in the war, had become a captive. It is said that Hussain Nizam Shah had cut off the head of Ramaraya, put it on a spike and carried

it as a trophy. In the history of battles in India, this Rakkasagi- Tangadagi battle turned out to be the most disastrous and decisive, to the extent of changing the course of history itself. After the battle of Talikota, Ramaraya's brother Tirumala returned to the capital and carried away gold, diamonds, jewellery, the golden throne and all the treasure, on hundreds of elephants and hurried to Chandragiri. In the history of South India, 230 years of Vijayanagara's rule became an epoch making period. Prof. Saletore thinks that, at the time when Muslim kings had ventured to put the culture and wealth of the Hindu Empire into the coffin and were about to strike the last nail, the Vijayanagara Empire raised its head, ruined their desires and aspirations and succeeded in protecting and promoting Hindu Dharma and traditions. This is the clear description about the political necessity out of which Vijayanagara had emerged. The Muslim armies pillaged, plundered, and looted ravaged, ransacked and destroyed Hampi, the capital of the Vijayanagara Empire, successively for about a period of six months. The Aravidu dynasty, the last one to rule Vijayanagara after AD 1565 confined itself to Penugonda province and dragged on with its weakened existence. Inscriptions of the kings, in the last stages of the Empire, are found in Mandya district. They are mostly records relating to either renewal or continuance of the grants already made. Srirangapattana inscription dated AD 1571 found in the Ranganatha temple, belongs to the reign of Tirumalaraya I , son of Aliya Ramaraya, records the grant of Banangatti village to the best administrator of the province (name illegible), for the daily services of God Ranganatha. Four inscriptions belonging to the period of Rangaraya I of Aravidu dynasty are found. All of them deal with the grants made to Ranganatha temple of Srirangapattana. The copper plate inscription dated AD 1662 in the temple treasury of God Ranganatha of Srirangapattana belongs to the reign of Rangaraya III of the Aravidu dynasty and has on its record the genealogy of the family. With the beginning of the decline of Vijayanagara, gradually stage by stage, the administration of the Wodeyars of Mysore came into prominence.

The Prabhus of Nagamangala

During the 15th and 16th centuries, with Nagamangala, the present taluk head quarters, as their capital, the so called Nagamangala Prabhus ruled. The inscriptions refer to this royal family as belonging to Lohithakula. Chaimi

the commander (Danda-Nayaka), had established the fort of Nagamangala in about AD 1270. It appears that this family began to administer the province starting with Singanna Wodeya, a trusted lieutenant of Vijayanagara kings. He had two sons named Timmanna and Devaraja. Melukote inscription dated AD 1458 informs that, Commander Timmanna, was a minister to Vijayanagara king Mallikarjuna (AD 1446-67), and along with his wife Rangambike, took a leading part in the renovation of Melukote (*Yadavagiri Jeernoddaraka*). That apart, he is stated to have built the fort and the moat on the western side of Srirangapattana. Among many inscriptions of Melukote references to Minister Timmanna are found. Nelamane inscription dated AD 1458 referring to the same Dandanayaka reveals that as desired by his wife Rangambike, he made a grant of Ballenahalli and Yalavadahalli to Goddess Lakshmidēvi at Melukote. During that period Nagamangala administration had extended upto Gundlupete. Sitapura (named after Sitambika the mother of Timmanna and Devaraja cited above), inscription dated AD 1467 informs that, Timmanna's brother Devaraja, built a dam across the River Cauvery and took the water through a canal to the village called Haravu, in addition to building Sitapura *Agrahara* in the name of his mother. Besides, it is gathered from other sources that, he worked as Vijayanagara ViceRoy at Mangalore.

Palegars of Hadinaadu

The palegars of Hadinaadu, with their status as provincial rulers or Mandalikas, were ruling over Yalanduru, Nanjanagudu, Kollegala and surroundings as feudatories of Vijayanagara Empire. Important among them were the rulers of Hadinaadu, as it is gathered from inscriptions and other records. The inscriptions issued by the Gangas and Cholas refer to them as *Hadinaaru*. Hoysala and Vijayanagara inscriptions refer to *Hadinaadu*. Kings of Hadinaadu had accepted the Vijayanagara Government and were prominent during the Vijayanagara period. Yalanduru was the capital of Hadinaadu. These kings ruled for a total period of 118 years from AD 1549 to AD 1667. They have made their own unique contributions to Literature, culture and administration of the kingdom. They originally belonged to the Gowda community and ruled as independent kings. Singhadeva Bhoopa or Devappa Gowda was the first ruler in this family, as it is gathered. After him, while the powerful Mahamandaleswara Narapparaja was ruling Hadinaadu in AD

1546, Chamarasa Gowda (son of Devappa Gowda), was a subordinate official. There after, in AD 1563, while Sadashivaraya was ruling Vijayanagara, he had worked as a subordinate officer under the provincial Viceroy Jagadevaraya. At the same time Devappa Gowda, the father of Chamarasa Wodeya, was illegally killed by Sanjar Khan a Muslim. Then, Sadashivaraya gave six villages in the province of Hadinaadu, as *Nettara Kodige* (*Nettara* in Kannada means blood and *kodige* is that which is given) to Chamarasa Wodeya. As referred to in an inscription dated AD 1566, Devappa Gowda's son Chamarasa Wodeya was a subordinate official to the provincial governors Narapparaja and Jagadevaraja under the Vijayanagara kings. There after, during the period of Chamarasa Wodeya they became independent kings. With this information as a background, Chamarasa Wodeya can be identified as the first king of Hadinaadu. He was succeeded by Ramarajanayaka to the throne. Ramarajanayaka was also being called as *Ramanripala*. From the inscriptions dated AD 1556 and AD 1593 it is learnt that he was the son of Devappa Gowda. Tirumalaraja *Mahamandaleswara*, working under Sadashivaraya of Vijayanagara, had granted Hiriyyuru to king Ramarajanayaka of Hadinaadu province as *pallakki umbali*. Thus during the period of Ramarajanayaka, the kings of Hadinaadu had gained the confidence and recognition from the Vijayanagara sovereigns in addition to their getting enough of gifts and grants from them. Tirumalarajanayaka son of Ramarajanayaka, succeeded to the throne. As a consequence of Tirumalarajanayaka marrying Mallajamma, the daughter of Mallaraja, the lord of Kalale, the political growth of Hadinaadu got a boost. It is learnt from the inscription dated AD 1605 that, Tirumalarajanayaka established the Mahattina Matha in Visveswara temple at Sivanasamudra, in Mandya district and made several grants to it. After Tirumalanayaka lost Hadinaadu province, that province was transferred to Nanjaraja son of Channodaya.

There after, Nanjaraja Wodeya ruled from AD 1605 to AD 1627. He was looking after the administration of Hadinaadu during the period when Venkatapathi, son of Yati- Timmarajayya, was the Mahamandaleswara under Vijayanagara administration supervising the administration of Hadinaadu. Nanjaraja not only maintained cordial relationship with Venkatapathi but also had earned the friendship of the Ummatturu king in the neighbourhood. He

had gifted Haradanahalli Matha and Mallapura Village to his family deity, God Sidda Mallikarjuna. In AD 1613 he granted Channappanapura village to Amachavadi (place name) Gods Kumbheswara, Veerabhadra and Basaveswara. Nanjaraja died in a battle against Raja Wodeyar of Mysore. Some time afterwards, Dodda Devaraja Wodeyar married Amrithambe, the daughter of Nanjaraja. That matrimonial alliance resulted in the development of cordial relations between the two families. When Lingarajayya Wodeya, son of Tirumalarajanayaka was ruling Hadinaadu, from AD 1628 to AD 1654, Srirangaraya was heading the government at Vijayanagara. The enmity between Raja Wodeyar and Nanjaraja Wodeya of Hadinaadu having come to an end, Lingarajayya came closer and more closer to the Wodeyars of Mysore, during the reign of Kanteerava Narasaraja. After him, Maddurajayya ruled this province from AD 1654 to AD 1667. In one of the manuscripts found at Bhruhanmatha in Chitradurga there are a number of references to Padinadu. According to the Kollegal inscription it is learnt that, Chamaraja Wodeya was ruling Yalanduru, after the demise of his father. He was the last ruler of Hadinadu. It appears that Hadinaadu was merged with Mysore by Chikka Devaraja Wodeyar. During the period of Krishnaraja Wodeyar III, Yalanduru and its neighbourhood was granted to Diwan Purnaiaha, as a *Jahgir*. The Palegars of Hadinaadu not only gave good administration but also undertook many activities for the benefit of the common people- like providing irrigation facilities, improving conditions necessary for cultivation of lands and such other welfare activities and thus worked for the development of the province. They had given encouragement to education and promotion of art. Many of the constructions in Yalanduru and repairs conducted on temples and religious mathas in other places are the best examples of the achievements of the palegars of Hadinaadu. Three inscriptions of this family are available in Mandya district. Kudaregundi inscription of AD 1576 in Maddur taluk has on record the information pertaining to the grant, by Mahamandaleswara Ramarajayya, of Kudaregundi village, at Arasanakere area, as Pallakki Umbali. Kabbare inscription dated AD 1589 in the same taluk, informs about the grant of Kabbare village in the Maddur *Seeme* for the well being of the place to Shanmukha pandith son of Appaji pandith, by Mahamandaleswara Ramarajayya and Tirumalarajayya, both of them being sons of Tirumalaraya. The mutilated inscription dated AD 1596 in Dudda village of Mandya taluk,

informs that, when Jakanna Nayaka son of Guttinayaka of Nagaruru was ruling this place, Hadinaadu was under its Maha arasu Mahamandaleswara Ramaraya Tirumala rajayya deva. The remaining portion of the inscription is damaged. The same king established a Mahattina Matha in Veereswara temple at Sivanasamudra and gave many gifts to that according to the inscription dated AD 1605 in the custody of the Matha.

Palegars of Ummattur

During the period of the Vijayanagara kings, Mandya district was popularly known as Hoysala Nadu. With the establishment of the Vijayanagara Empire, a number of weak regional political powers in the province came into existence. Palegars of Ummattur was one of the prominent political powers among them to have got itself revived. These palegars had established their control over the southern parts of Mysore district that included a small part of Nanjanagud, Gundlapet, Chamarajanagara, Yalandur, Malavalli and some parts of Coimbatore district in Tamil Nadu. They were a prominent ruling family in the southern parts of Mysore and the chief among the enemies to the Wodeyars of Mysore. Because they happened to be the feudatories to the Vijayanagara kings, politically they were powerful. Today, Ummattur is a small village in Chamarajanagara taluk. The chief fort of the Ummattur Palegars is in the Island of Sivanasamudra, in Malavalli taluk. Located near Shimsa water falls, and nearer to that is the temple of their family deity God Someswara. This family was ruling in the Mysore and Mandya districts, which are surrounded by Rivers Cauvery and its tributary Kapila. No satisfactory answers are available to the questions: 1. the time period of the establishment of their empire, 2. whether these palegars belonged to Ummattur or not, 3. the place of their origin etc. But, built upon the basis of some available inscriptions, their history has been brought to light.

The progenitor of the family of Ummattur *Palegars* was Hanumanthappa Wodeya, based on an inscription dated AD 1482. Munnahalli inscription dated AD 1506, from Malavalli taluk, refers to Chikkarayanna the son of Ummattur Rajadevanna Wodeya. In that inscription Chikkaraya is also called Mallaraya. He had made Terakanambi as his administrative capital, at that point of time. At that time Narasimha, who belonged to the Tuluva dynasty that ruled Vijayanagara, was administering that province. In the inscriptions this place

is referred to as *Monemuttarahalli*, within the extension of Dhanaguru *Sthala* and subsequently renamed as *Chikkarayasagara Agrahara*, as recorded. Depanna is described with the following adjectives: *Jnanankachakreswara*, *Pesalihanuma*, *Arasankasenegara* etc. By way of an explanation, the meaning of the words *Pesali*, *Pesani*, *Parsani* is stated to be Commander of the army (Dandanayaka) implying that he was a commander of the army. It becomes clear that, Pesali Hanumanthappa family ruled Ummattur and the neighbouring provinces as *Mahamandaleswaras*. These Prabhus of Ummattur gained the royal titles and became independent in AD 1491. Thereafter, by about AD 1505 they had the titles Chikkaraya, Penugonde Chakreswara which leads to a doubt whether they could have belonged to Penugonda in Ananthapur district of Andhra Pradesh. After Hanumappa Wodeya, Chikkaraya I and thereafter, Chennarayamaharaja ruled till AD 1418. After Chennarayamaharaja Veerasomanna became the king of Ummattur. According to Gundlapete inscription, Veerasomanna Wodeya's son Mahamandaleswara Chikka Wodeya (Kumara Chikkanna) was ruling Terakanambi, and thereafter, Veerasomanna ruled. The two prominent rulers of the family were: Veerahanumappa Wodeya and Immadiraya Wodeya or Somaraya. Somayya or Someswara's secretary (*Karanika*) Devarasa got the Jain Basadi built at Harave and left behind the required grants for its maintenance. Somayya's elder son Devaraja or Depanna gave Haradanahalli village and the income from certain other villages as gifts to the renowned temple of God Divyalinga Anileswara of that place. His younger son Nanjaraja Wodeya came to power afterwards. It is gathered from the inscriptions that, after Nanjaraja his two sons Chennaraja and Chikkaraya succeeded, one after the other, to administration. Duggahatti inscription refers to Nanjaraja as Gangaraja. He is considered as the last administrative head of Ummattur.

Five inscriptions pertaining to Ummattur Palegars have been reported from Mandya district, and from among them, Honaganahalli inscription of Malavalli taluk exhibits the characteristics of AD 15th and 16th century. This inscription records the grant of Honaganahalli (in present Malavalli taluk) near Banniyur, made by *Mahamandaleswara* Veera Immadiraya Wodeya, to an official called Marappa of Banniyur. Mattihalli inscription (1506) of the same taluk, that belongs to the reign of Narasimha of Tuluva dynasty that ruled Vijayanagara, has on its record the information pertaining to the grant of

Muttarahalli also called Chikkarayasagara, after its conversion into an *Agrahara*, as *Ekasowmya*, given to Nagabhatta, an excellent scholar in grammar, son of Alikonda Tirumal Bhatta (also named Mallaraja). The Kundur village inscription dated AD 1510 of the same taluk, describes the grant made to the God (*Moolasthanadevaru*) of Kundur village, by an official called Sadhiyappa Wodeya, in obedience to the orders of *Mahamandaleswara* Veerachikkayya Wodeya. Kalkuni inscription dated AD 1611 from Malavalli taluk refers to the information pertaining to the grant of Kalkuni village in Kirugaavara *Sthala*, made by Mahamandaleswara Piriya wodeya, son of Veera Nanjaraja Wodeya, to God Nanjundeswara at Sangama Kshethra. Nettakallu village inscription dated AD 1532 from the same taluk, has on its record the information pertaining to the grant of Netakallu village, in Dhanaguru *Sime* and the jurisdiction of Talakadu *Sime*, by Mahamandaleswara Mallaraja Wodeya son of Veera Mangappa Wodeya of Ummattur. From this it is clear that, he was the person who got a fort built, in the island of Sivasamudra where the Cauvery water falls exist, and became independent in the early part of the 16th century. The kingdom of Mysore was under the control of Vijayanagara, during the reign of Krishnadevaraya. Krishnadevaraya defeated the Gangaraja of Ummattur and annexed the Sivasamudra fort and Srirangapattana. According to Nanjanagudu inscription dated AD 1512, Krishnadevaraya had won both Talakadu and Ummatturu, and appointed Saluva Govindaraja as the governor of Ummatturu. Thereafter, all these provinces got merged in Vijayanagara Empire. Raja Wodeyar of Mysore added the Ummattur Paleyam to the kingdom of Mysore.

Wodeyars of Mysore

Administration of the Mysore Wodeyar family began towards the end of the Vijayanagara Empire, when Aravidu dynasty, on a small scale, had started its rule in Penugonda. It is believed that, two Yadava brothers named Vijaya and Krishna, left Dwaraka in Gujarath (North India), came to Hadinadu and got themselves established. According to traditional belief, in AD 1399 the Urs family came into existence. Related as brothers, Vijaya and Krishna of the Yadu family protected the unmarried daughter of the Chieftain (Prabhu) of Hadinadu from her getting compulsorily married, on a critical occasion, to Karugahalli Nayaka. Thereafter, when they came to power, and established their Empire which included Hadinadu and Karugahalli. Traditional reports

inform that, the lady having got the protection from Vijaya and Krishna, naturally leaned on Vijaya and married him. It is said that, Yaduraya and Vijaya had ruled the kingdom from AD 1399 to AD 1423 and at that time Chamaraja was administering the area around Mysore as a small palemgar. It is believed that Yaduraya and Vijaya as a part of their pilgrimage programme were on a visit in the temple of Goddess Chamundi, and the death of Chamaraja, at about the same time, had caused ripples in the local political conditions that had led to the involvement of Yaduraya and Vijaya in provincial politics of Mysore. Taking advantage of the conditions consequent upon the death of Chamaraja, the Commander in Chief of his army Maranayaka, had started creating all sorts of troubles to the widowed queen of Chamaraja. It was then Vijaya, with the help of a jangama killed Maranayaka, and married the daughter of Chamaraja. Thereafter, he became the Wodeyars of the Mysore principality.

Due to this reason the royal family of Mysore is said to have got the name Wodeyar. As it is evident from the traditional accounts, that, Chamaraja I (AD 1423-59), Timmaraja I (AD 1459-1478), Chamaraja II (AD 1478-1513), and (Bettada) Chamaraja III (AD 1513-1533) ruled the kingdom. C. Hayavadana Rao opines "The Wodeyar family had ruled within the confines of Terakanambi in the province of Srirangapattana, then under the Vijayanagara Empire. The sources for the study of the history of this family up to AD 1550 are either not dependable or not available. Such a situation has resulted in their early history remaining doubtful and uncertain". The other feudatories of Vijayanagara like Ummattur, Kalale, Hura (Pura), Muguru, Tagaduru etc, palemgars continued to remain relatively stronger. Chamaraja III had three sons. Among them Chamaraja (AD 1572-76), son of Krishnaraja, was also called as Bola Chamaraja (Bald headed Chamaraja) as he is stated to have gone bald completely, due to the impact of lightning at Chamundi Hill while he was there on a hunting expedition. He is considered to have been a contemporary of the Vijayanagara king Srirangaraya I. After him Chamaraja IV came to power and took several villages under his control. After Bola Chamaraja, the son of his elder brother, Bettada Wodeyar (AD 1576-78) came to power. But, he was considered to have been a weak king although he ruled for some time. Raja Wodeyar (AD 1578-1617) who succeeded him is considered to be a historical figure. According to history of the Wodeyar dynasty, based on the inscriptional evidences, the

brothers who came to Melukote became the originators of this dynasty. When Raja Wodeyar captured Srirangapattana in AD 1610, the king of Vijayanagara, who belonged to the Aravidu dynasty, appointed him as a provincial governor (1578-1617).

It is traditionally believed that, the kings of Mysore had kept Mysore as their capital, but no inscriptional evidences are available in support of this claim. However, Raja Wodeyar, who is historically considered to be the originator of this dynasty, had Srirangapattana as his capital from AD 1610 as referred to in the inscriptions. Thereafter, after the death of Tipu in AD 1799, the capital was shifted from Srirangapattana to Mysore. Next, in AD 1831 when the province of Mysore came under the Commissioners' Rule, the administrative centre had been shifted from Mysore to Bangalore. Yet, the capital of the Wodeyar dynasty of Mysore continued to be in Mysore. Not only did Raja Wodeyar extend his kingdom to include all the areas that belonged to the Previous Mysore district, but also in the north he annexed several areas from the Jagadevarayas of Chennapattana, started the Dasara celebrations, known to this day as '*Nada Habba*' and showed to the Nation that they upheld and represented the inherited cultural values bequeathed by the Vijayanagara Empire. Chamaraja Wodeyar (AD 1617-1637), who succeeded Raja Wodeyar, conquered all the remaining areas that belonged to Jagadevarayas. Just as he was an excellent administrator, he was also an eminent scholar. He had authored '*Chamarajokthi vilasa*' a Kannada version of Valmiki's Ramayana. It is generally said that Dodda Devaraja Wodeyar, the third son of Muppina Devaraja Wodeyar who had ruled the kingdom for a while after Raja Wodeyar I, was a powerful king. The frequency of changes taking place among the rulers of the Mysore ruling family was taken advantage of by Shivappa Nayaka of Ikkeri, by laying siege to Srirangapattana fort, the capital of Kanteerava Narasa Raja. At that time, Devaraja Wodeyar protected the capital and forced Shivappa Nayaka to retreat. Mysore army captured Chikkanayakanahalli fort and other provinces under their control from Ikkeri. Encouraged by that victory, Dodda Devaraja tried to dislodge Srirangaraya from Belur, and took away Srirangaraya's strong holds Hassan and Sakkarepattana. With this the last Vijayanagara king Srirangaraya's rule ended and the decline of Vijayanagara was also complete. That victory became necessarily responsible for the prominence of Dodda Devaraja. The defeat of Hole-Narasipura and the

annexation of that province, is said to be another achievement. Next, he invaded Magadi several times and conquered Kunigal, Huliur Durga etc from Kempe Gowda III. After Raja Wodeyar I, Raja Wodeyar II ascended the throne but, died due to poisoning leaving Kanteerava Narasaraja I (AD 1638-1662), the son of *Bettada* Chamaraja, to avail the throne for himself. They were well known for their physical fitness. As a consequence of exercising their physical strength, innocent Vikramaraya, the *Dalavoy*, was murdered in AD 1638 (at the time of accession to the throne). As a result of this, it is learnt that Ranadulla Khan launched his attacks on these kings. Courageous and skillful as these kings were, it is generally known that, they drove back the Bijapur army of invaders under Ranadulla Khan, and acquired the title *Rana Dheera Kanteerava*.

The Maratha Governor Shahji, having annexed Bangalore, Sira, Chitradurga, Basavapattana etc, was collecting tribute. Shahji took Bangalore *jahagir* for himself. As a result, Kempe Gowda shifted his capital from Yalahanka to Magadi. Channaiah, the feudatory at Nagamangala was encouraging the Adil Shahis of Bijapur to capture Mysore. Upon his invitation, Adil Shah captured Srirangapattana in AD 1639. But, Kanteerava Narasaraja claimed that he had successfully prevented the capture. However, it is widely known that he had secretly paid tribute to the Bijapur Sultan. In the south, Kanteerava invaded Denkanikote and Satyamangala. In addition to that, Kanteerava Narasaraja Wodeyar took under his control the provinces like Turuvekere, Piriyaipattana, Bettadapura, Rudrapattana, Kadaba and Yalahanka. Mustafakhan, the commander of Bijapur army attempted to prevent the victorious conquests of Kanteerava Narasaraja in AD 1640. As if it were in fulfillment of that attempt, Kanteerava Narasaraja by way of paying a small tribute at that moment, finally succeeded two years afterwards, in taking over Chennarayapattana from Bijapur. When the king of Madurai questioned Kanteerava Narasaraja's Power, he liberated in AD 1642 the provinces of Singanallur, Cauverypuram and Chengapudi from the clutches of Tamil Nadu. Under the pretext of collecting the tribute dues, he annexed Hampapura from the administrator of Holenarasipura province in AD 1644. Not only he politically extended his empire, but Kanteerava Narasaraja gave very rare encouragement to the efflorescence of Literature and culture, and won the admiration of his people. He expanded the fort of Srirangapattana and

additionally got Narasimha temple built there. He got new design coins, called Kanteeraya pagodas, minted in his own mint after the models brought out by the Vijayanagara Empire. At a place called Chandravana near his capital, he caused the construction of a bridge across the River Cauvery. His contemporary, called Govinda Vaidya, a scientist, wrote in Kannada a book entitled *Bhaskara Ganitha*. Another scholar Timmarasa wrote *Markandeya Ramayana* in Kannada. Kanteerava Narasaraja Wodeyar undertook reforms in the army and by way of sowing seeds of challenge among them; he was responsible for instilling among them the determined spirit of challenging the rival armies.

Kanteerava Narasaraja had no issues. Therefore, he had developed paternal liking towards his grand and great grand children. Among them, he loved Bola Chamaraja's grand son Dodda Devaraya more than the great grand son Chikka Devaraya, hence selected the earlier one as his successor. But within a short time, Chikka Devaraya with his better capabilities came to power. Before this incident took place, he had been kept under house imprisonment by Dodda Devaraya. Sriranga III, the then king from Aravidu dynasty, sent his army against Hassan, Sakkarepattana etc, provinces that he had kept in his personal custody. At about the same time, Dodda Devaraya died at Chikkanayakanahalli. Chikka Devaraya (AD 1672-1704) under these circumstances escaped from imprisonment took over the administration, and proved himself an excellent administrator. In order to reform the administration, he appointed Visalaksha Panditha as his Prime Minister. Taking advantage of the rivalry and competition among the Mughals, the Marathas and Bijapur for the expansion of their kingdoms in to the south, Chikka Devaraya captured large parts of Chickmagalur and Hassan districts, extending the boundaries of his kingdom in the north. Shahji who had got Bangalore as his Jahagir, and his son Venkoji had agreed to sell Bangalore for a price of Rs. 3,00,000 to the Maharaja of Mysore. Yet, Kasim Khan, the Mughal commander had managed to take Bangalore away from Venkoji. Towards the end of his reign the kingdom of Mysore had expanded to Coimbatore in the south, Salem in the east, Tumkur in the north and Hassan and Kadur in the west. Some time later, Chikka Devaraya had succeeded in regaining Bangalore from the Mughals. According to the documents in the custody of Christian Missionaries, it is learnt that, Bangalore was bought for a price. Yet, as it is proclaimed by the king himself, he defeated Shivaji in a battle, took the title as *Aprathima Veera*,

and got Bangalore. Not only he became popular for his political prowess, but also for the first time became a shining example in reforming the administration of the kingdom with great wisdom and won for himself the title *Navakoti Narayana*. He had appointed Visalaksha Panditha as Prime Minister, and had set up a Ministry comprising Tirumala Iyengar, Shadaksharaiah, Chikkupadyaya and Karanika Lingannayya. With the help of such capable ministers with their administrative experience, Chikka Devaraja Wodeyar introduced several administrative reforms. The most important among them was the establishment of eighteen Departments. They were called as *Chavadis*. This was derived from the administrative system called *Attara Kachcheri*. Among his administrative reforms the planning of the postal system with a fine network was another great achievement. During his reign, *Sri Vaishnava* poets wrote several works. Noteworthy among them are Tirumalarya, Chikkupadyaya, Shadakshari, Timma Kavi, SanchiHonnamma etc.

The *Swetha Varaha* temple in Mysore was built by him. In memory of his father Paravasudeva temple was also built at Gundlapete. He was not only a great devotee of God Cheluvanarayanawamy but, he was also a follower of Sree Vaishnava sect. In the book *Chikka Devaraya Binnapa* written by him in Kannada, God Cheluvayaswami's description of fame and attributes are found. His boyhood friend and a scholar Tirumalarya wrote *Chikka Devaraja Vijaya*, *Chikka Devaraya Vamsavali* and *Aprathima Veera Charitre* etc. Srirangaraya, youngest brother of Tirumalarya, wrote Kannada drama *Mithravinda Govinda*, during the same period. On the basis of the available records it stands proved that, it was during the reign of the Wodeyars of Mysore the favourable environment existed for the writing of Kannada works, and fine scholars capable of laying strong foundation for literaray development got themselves settled in large numbers in Mysore and turned the a land into land of literary and cultural excellance during the time of Chikka Raja Wodeyar.

After the death of Chikka Devaraja Wodeyar in AD 1704, Kanteerava Narasaraja Wodeyar II succeeded him. Because, he was deaf, dumb, and weak administration fell into the hands of the Dalavoys. Thus the fortunes of the kingdom of Mysore began to decline. After him, Krishnaraja Wodeyar I (AD 1713-32), the son of Kanteerava, came to power and after ruling for some time, was succeeded by his son Chamaraja VII (AD 1732-1724). Next, Krishna Raja's

widow, Devajammanni's adopted son, Krishna Raja Wodeyar II (AD 1734-1766) succeeded but, he had to face many obstacles in administration. In addition to opposing many political weaknesses, he had to pay huge amount of tribute to the Mughals, the Marathas and the Nizam. As a result, economic conditions of the kingdom of Mysore began to deteriorate. Invasions by the Marathas on the provinces south of River Tungabhadra doubled the pressure on the treasuries of the kings in those provinces. All these developments resulted in the weakening of Mysore ruling family. Mysore and Keladi royal families became the important victims of economic exploitation by the neighbouring kingdoms. The Dalavoy brothers, Devaraja and Nanjaraja of Mysore also got struck in their mis-adventures in Tamil Nadu. That struggle is called the Second Carnatic war, and they had entertained the ambition of annexing Tiruchinapalli to the kingdom of Mysore. But, the struggle that lasted for a long period (AD 1742-1755) ruined the finances of Mysore, to a very great extent. Economic weaknesses of these two kingdoms *were* responsible for their decline, and the emergence of Hyder Ali as a leader in Karnataka, and its neighbouring provinces bordering on the boundaries of Karnataka.

About 18 inscriptions of the rulers of Mysore are found in Mandya district, and they provide a large number of details about their administrative influence. Honnalagere copper plate inscription dated AD 1623, from Maddur taluk, issued by Ramaraya II of Aravidu dynasty, while he was ruling from Penugonda, informs about grant by Chamaraja Wodeyar son of Narasaraja, of villages such as Honnalagere, Honneya Hagalahalli, and a few other smaller villages, in Maddur *Sthala*. In that inscription Chamaraja informs about the administrative control of Vijayanagara over Mysore kingdom. Honnalagere inscription in the same taluk, dated AD 1623, informs about the grant of Hondalagere, Timmasamudra, Halagalhalli, Bheemanakere etc, villages under Kalalenadu, in Madduru *sthal*, belonging to Srirangapattana to the following officials: Akajapura Ramajiah, Virupakshiah and Govindiah, and it also records the administrative control of Ramaraya II of Penugonda over the province. Arakere village inscription dated AD 1625, from Srirangapattana taluk is mutilated but, furnishes the information about the construction of a *mandapa* at that place by Devaraja Wodeyar son of Chamaraja Wodeyar of Mysore. Another inscription belonging to AD 17th century in God Srinivasa temple of Karigatta, in the same taluk, refers to the name of Raja Wodeyar of

Mysore, and the remaining portion is wornout. Melukote copper plate of AD 1647 has in its record the information pertaining to the conversion of Sukhadore village, situated towards the north of Melukote or Yadugiri, along with seven other villages surrounding that into an *Agrahara* and their grant by the King of Mysore Kanteerava Narasaraja Wodeyar, to Sri Vaishnava Brahmins. A Hazy inscription of AD 1657 found at Antaravalli village, in Pandavapura taluk, contains the information pertaining to the construction of Arkeswara temple at Antaravalli, during the reign of Kanteerava Narasaraja Wodeyar. A 17th century inscription found at Madapura in Krishnarajapete taluk refers to the information regarding the grant of ten villages to the temple of God Narasimha at that place. The inscription found engraved on the basement of an idol representing a king in Narasimha temple at Srirangapattana proclaims that stone idol is a representation of Kanteerava Narasaraja. An inscription dated AD 1663 at Kowdle village in Maddur taluk refers to the conversion of Kowdali village into an *Agrahara* and that it was renamed as Devarajapura by Devaraja, son of Dodda Devaraja Wodeyar. It informs further about the establishment of villages named Naganahalli, Karadikoppalu, Kilara and Ummarahalli. The inscription dated AD 1664 found at Gulur, in the same taluk, has on its record the information about the directions issued for consolidation and conversion of Gulur village, Vaddara Bilikere and Nambinayakanahalli at the place called Krishnadeveraya pattana, into an *Agrahara*, which was named Amruthuru, at the instance of Devaraja Mahipala, son of Devaraja Wodeyar. Copper plates dated AD 1664, in the Treasury of Srirangapattana, has on its record the information pertaining to the grant of Alappanahalli Village, by a devotee called Ranganayaki (Devadasi?) of Srirangapattana, to be used as a garden for the cultivation of flowers required for the purpose of decorations to the Goddess. This grant was made during the reign of Mari Devaraja son of Muppina Devaraja Wodeyar of Mysore. The inscription also refers to the installation of God Hanumantha in the middle of the village by the same king. A damaged inscription dated AD 1669 found at Belakavadi in Malavalli taluk, refers to the gift of house and lands to Komara Jangama Devaraja Wodeya of Talakadu, during the reign of Devaraja Wodeyar of Mysore. Other details in the inscription are wornout. The inscription dated AD 1672, in the Malavalli fort informs about King Devaraja changing the name of a place called Sasiyalapura and calling it as Gangadharapura, and he

made a gift to God Gangadhareswara. The building of the temple is stated to have taken place at the same time, according to that inscription. The copper plates dated AD 1673, found in Hullamballi village in Malavalli taluk, has on its record the grant made by Chikka Devaraja Wodeyar to Rudramuni Devaradhya Swamiji of Revanaradhya Matha at that place. Beeravalli inscription dated AD 1678 in Krishnarajapete taluk, issued during the reign of Chikka Devaraja Wodeyar, refers to the information pertaining to the grant of Natanahalli and Bituballi villages, in Mandagere *Sthala*, within the jurisdiction of Narasipura Hobli, instead of Singana-Maranahalli, to the temple of God Narayana Swamy in Srirangapattana, for His daily services. Malavalli inscription dated AD 1685 in the reign of Chikka Devaraja refers to the construction of a huge tank, in the north-east direction, of that place. Another copy of this inscription is found in Melukote. The copper plates dated AD 1686, with the Srirangapattana treasury, in addition to furnishing the detailed genealogy of Chikka Deveraya Wodeyar, has on its record the gift of Avverahalli near Belagola, to Kodandarama temple located in Ranganatha temple. In this inscription the signature of Chikka Raja Wodeyar, is also found. There are records to reveal that, the God's ornaments of gold, found in Nammalwar temple in Melkote, are the gift made by Chikka Devaraja Wodeyar. Copper plates dated AD 1722 from the same taluk; contain the genealogy of Krishnaraja Wodeyar I, and additional information about Tondanuru *Agrahara* in Kuruvankanadu, within the jurisdiction of Hoysala kingdom, and the conversion of Attikuppe village into an *Agrahara*. Melukote Kanchimatha copper plates dated AD 1724, belonging to the same king, inform about the grant of many villages for the services of God Varadaraja Swamy of Kanchi. Another copper plate found at the same place, informs about the grant of Hullenahalli, within the limits of Nagamangala *Sthala*, in Hogara Nadu of the Hoysala kingdom, and other villages, during the reign of Krishnaraja Wodeyar I (AD 1725).

Hyder Ali and Tipu Sultan

Hyder Ali started his career as an ordinary soldier in AD 1736 in the army of Dalavoy Nanjaraj. In a battle that took place at Devanahalli in AD 1746, by the exhibition of great courage and skill, he succeeded in having his personal prestige enhanced. Next, in AD 1751, at the time of the invasion of Arcot, when a battle took place near Jinji, the king had sent, under the

leadership of Barki Venkataraya, Hyder Ali with a small contingent of army. That contingent army had gone there basically to help Nasirjung, the Nizam of Hyderabad. But, when Nasirjung was killed in the battle, Hyder Ali succeeded in taking to his custody the Nizam's mobile squad that was carrying gold coins on their camels. This incident greatly helped Hyder Ali in becoming a commander of the army at Dindigul at a later date. Salabatjung of Hyderabad attacked the Mysore army at Dindigul in AD 1755 resulting in his imposing a condition that a sum of Rupees Fifty six lakhs is paid as war expenditure. Devaraja's treasury had gone empty. He was able to mobilize only one third of the sum demanded, after pledging all the gold jewellery of his establishment and the ornaments in the temples. Due to that reason Dalvoy Nanjaraja reduced the strength of his army by one third. Because of these demands, and mis-adventures in Tamil Nadu, his treasury had gone empty. Under the directions of Peshwa Baji Rao, led by Sadashiv Bahu, when the Marathas descended on Srirangapattana, it became impossible again for the treasury to meet their demands. The Peshwa demanded a sum of Rupees thirty two lakhs. But, the king of Mysore agreed to give Rupees Six lakhs in cash, and for the remaining amount pledged 13 taluks, including Nagamangala taluk.

At that critical juncture, Dalavoy Nanjaraja invited Hyder Ali to the capital. The political confusion in Srirangapattana became worse confounded. The army that had waited for the payment of their salaries for several months had revolted desparately. Hyder Ali advised Nanjaraja to take back all the provinces pledged to the Marathas. Due to that reason the Marathas invaded Mysore again in AD 1759. The Mysore army refused to fight till their salaries were paid. Hyder Ali, with the help of his assistant Khande Rao, persuaded the dis-satisfied rebel army for a truce spoke to the Marathas diplomatically and finally succeeded in postponing the impending disaster. In the next move Dalavoy Nanjaraj was thrown out. Freed from Nanjaraj, the king appointed Hyder Ali in his position, there by his condition turned out to be something like, escaping from the devil he was into the deep sea. Having understood these developments, Krishnaraja Wodeyar II (AD 1734-1766), won over Khande Rao, took him in to his confidence, and with his help succeeded in getting help from the Maratha leader Visaji Krishna Binivale, who at that time was invading the south. Since both of them together launched their attack, Hyder had to move out of Srirangapattana. Hyder took refuge in Anekal. From there

he succeeded in taking over Bangalore. When the army of the king and the Marathas surrounded him, Hyder became helpless. At about the same time Visaji received the news about the defeat at Panipat. Hyder had orally agreed to the conditions laid down by Visaji. As a result of that it became clear that the King of Mysore recognized Hyder Ali. Due to internal problems and external pressures in AD 1761, there was no way out to save the independence of Mysore and preserve its unity except to go with the administrative leadership of Hyder Ali. Hyder had supported, in Karnataka, the rebel Nizam Salabatjung against the Marathas. Having conquered Sira in AD 1762, Hyder issued a self-declaration that, he was the Nawab of Sira. He appointed his uncle Mir Ibrahim to Malavalli military camp and Laif Ali Baig to Maddur Camp, and sent contingents of army to their assistance. Thereafter, he had conquered Chikka-Ballapura, Dodda-Ballapura, Penugonda and Madakasira in AD 1762.

Hyder took advantage of the internal problems in the neighbouring small kingdoms. The kingdom of Keladi was facing certain internal problems. Therefore, Hyder in AD 1763 easily conquered that. Next he conquered Sonda in AD 1764. When Hyder captured Keladi, the huge wealth that had remained accumulated in its capital Bidanur fell into the hands of Hyder. These developments encouraged Hyder in his future adventures. He extended his conquests towards Gutti, near Anantapur, and there defeated Ghorpade, the Maratha chief, and the Nawab of Savanur. Having crossed River Tungabhadra, he extended his influence up to Dharwad. But, he suffered a defeat in the hands of Peshwa Madhava Rao, the Maratha. Gutti was returned to Ghorpade. Thus Hyder accepted to pay tribute (*Khanadani*) to the Marathas. With his desire to extend the political boundaries into Tamil Nadu, Hyder had to prepare for a fight against the British. In that conflicting situation combined with mis-understandings, the Marathas, the Nizam and the British got together, hatched a conspiracy and formed an alliance against Hyder Ali. As a result of that began the Anglo-Mysore war in AD 1767, and ended in AD 1769 with the British suffering a defeat at Chennai (Madras). Hyder compelled the British to sign a peace treaty. Naturally, Hyder's fame had reached great heights, at that time. After that, the Marathas invaded Mysore in AD 1771 and defeated Hyder Ali. At that crucial time the British did not come to his rescue as per their agreement signed in AD 1769. In addition to that, the Marathas successively many times had put him to shame. Hyder, without losing his self-confidence,

went ahead and captured Coorg in AD 1772. After the lapse of some time, he cultivated friendship with the Marathas, and over a period of time he captured the Chitradurga fiefdom. Dharwad, prominent parts of Karnataka, some parts of Tamil Nadu and parts of Kerala came under his control. These victories, combined with the standing enmity with the British, paved the way for Hyder in cultivating friendship with the French.

When Krishnaraja Wodeyar II, grand son of Kanteerava Narasaraja II, breathed his last in AD 1766, in Mysore, his son, Nanjaraja Wodeyar succeeded to the throne. At that time, Hyder Ali forfeited the *Jahagirs* given to the king, the invaluable articles in the palace, money etc. Till his death in AD 1770, this prince remained virtually as a prisoner in the hands of Hyder. His elder brother (Bettada) Chamaraja II (AD 1770-1776) came to power Hyder in AD 1780, joined a confederacy of Mysore, the Marathas and the Nizam against the British. The powerful army of this confederacy fell upon Tamil Nadu, as if with all the force of floods, and achieved success. But, towards the end with his friends having deserted him, Hyder stood alone. When the Second Anglo-Mysore war took place, Hyder died due to ill-health. At that point of time, his Empire comprised of 80,000 square miles. The great achievement of Hyder was the unification of small and petty principalities like Dodda Ballapura, Chikka Ballapura, Sira, Harapanahalli, Bellary, Rayadurga etc, and the establishment of a powerful kingdom. Although Hyder was gifted with natural ability and supple nature with which he could carry on all his transactions easily, with deep insight in solving many of the problems, he remained completely illiterate, according to M. Shama Rao. He had attained a high status in the history of Karnataka, as a soldier, as an organizer, as an administrator, and as a politician. Though he had dazzling faith in Islam, he took care never to allow his personal religious beliefs to interfere in his political affairs and create hurdles. Bettamgere inscription dated AD 1759, from Krishnarajapete taluk, has on its record the information pertaining to the grant of Bettamgere village as *Umbali*, for feeding the poor, at the time of the annual urs, in Neela Vasood Khadri Pir Dargah at Tonnur. Hyder Ali Bahdur had purchased Bettamgere village from Krishnaraja Wodeyar, according to the inscription.

Tipu Sultan (AD 1782-1799)

Tipu Sultan had won in the Second Anglo-Mysore war, and before that, as an assistant to his father, had taken out the armies and had won many

victories. Like Hyder Ali, Tipu continued wars against the British. To begin with, he defeated the British at Wandiwash in AD 1783. But, he suffered defeats in the west at Bidanur and Mangalore. With a view to achieve improved relations with the British, in AD 1784 he entered into an agreement with them at Mangalore. In this regard, after Mahammad Ali cheated in AD 1752 at Tiruchinapally, French and the Mysore relations were politically welded together beyond separation. The relationship with the French that began during the period of Hyder got strengthened during the administration of Tipu Sultan and played a very prominent role in the military affairs of the Mysore kingdom. According to their military agreement, the French had to send an army of 10,000 soldiers to India and, that army should obey the commands of Tipu. That apart, during that period neither party could independently enter into separate agreement with the British. After the British had surrendered everything, the French and Tipu had to take equal shares. These were the high lights of the treaty agreement. When he received the aid from the French in AD 1792, Tipu had suggested the same conditions. In that military agreement, which had a number of sub-sections, Tipu reciprocated their co-operation by assuring them the maintenance of food supply. The embassy that was sent to France, there were three important ambassadors: Mahammad Darvesh Khan, Akbar Ali Khan and Usman Khan. Although the French were not totally willing to maintain political and military relations as desired by Tipu, they were clamouring for commercial advantages. Their aim was to completely transform the French Company in India into a commercial organization. Tipu also had a lot of keen interest in developing industry and commerce in his kingdom. The French came forward to have a commercial agreement signed with Tipu in AD 1788, for the fulfillment these ideas. French company came forward to buy pepper, sandalwood, cardamom, cotton yarn, woollen yarn from Tipu. In return they agreed to supply fire arms, guns and other war materials. Tipu Sultan had no rest till the ouster of the British from the country. With the invasion of Thiruvananthapuram (Travancore) in AD 1789 by Tipu the Third AngloMysore war began. Under the leadership of Lord Corn Wallis, instead of the traditional route Channapattana-Maddur-Mandya, the British army took a different route Kanakapura-Bannur- Arakere and reached Kannambady laid siege to Srirangapattana in AD 1791, but was not successful due to heavy rains in the area. But, in the following year (AD 1792)

with the help of Nizam Sikandarzo, started their journey from the side of Huliurdurga, stayed in Pandavapura, then divided itself into three groups and Cornwallis marched on Srirangapattana and defeated Tipu. This war that lasted for three years came to an end in AD 1792 with the treaty of Srirangapattana. Tipu was compelled to sign this humiliating Treaty. According to the treaty, as a war indemnity Tipu had to pay Rupees three crore, thirty lakhs in cash and surrender half of his kingdom. Due to paucity of funds, Tipu's two children were taken as hostages by the British. Tipu got them released in AD 1794. But, that treaty was something like branding the wound with red hot iron. With all these pressures on Tipu, when Chamaraja Wodeyar, the king, for the name sake, died in AD 1796, Tipu did not appoint anyone as his successor. Instead, the royal family of Mysore was completely dumped into a corner.

After signing that ignominious treaty, Tipu with his blood boiling from inside waited for an opportunity to suppress the British. The friendship Tipu cultivated with the French, the Afghans and Turkey, assumed a vital role in his anti-British policy. In the meanwhile, the system of Subsidiary alliance indicated by Lord Wellesley was declined by Tipu. As a result the Fourth Anglo-Mysore war began. The British contingent army at Mumbai (Bombay) under General Stuart, and the contingent army at Chennai (Madras) under General Harris as commanders marched against Srirangapattanam, each taking a different route. Thus the Mumbai contingent took the Piriya-pattana route, while the Chennai contingent took the Malavalli route and marched ahead. On March 3rd 1799 and March 27th he won serially Piriya-pattana and Malavalli. Marching ahead, Gen. Harris crossed River Cauvery (March 30th) near Sosale turning topsy turvey the plans of Tipu's army that waited for his arrival at Chandagala, and reached Srirangapattana on April 5th by another route. As if that was not enough, Colonel Arthur Wellesley, with his Bengal contingent joined him. Tipu wrote a letter to Harris on April 9th 1799 and sought to know the reasons for declaring a war against him. In reply to that letter, on April 22nd a draft treaty sent to Tipu indicated that half the Empire of Tipu, Two crores of Rupees as tribute, Four Officials of Tipu and Four sons of Tipu as hostages, was demanded. But, when Tipu did not agree, war became inevitable. Marathas and the Nizam of Hyderabad joined the British and laid siege to the Srirangapattana fort. Though Tipu fought with all his heroism, on May 4th

1799, he suffered a defeat, but continuing his efforts to prevent the enemies from occupying his capital, died on the battle field. Srirangapattana became a target for the enemies' looting and plunder. In that British victory Arthur Wellesley, Harris, Bader, Stuart, Lambden, Sherbrooke, etc, the British Generals had played a vital role. Tipu was the only king who hated the British highhandedness incessantly and presented a strong opposition. The single mindedness in his plans, freedom of thinking and the method of their execution had been really problematic to the government of the Company. The defeat of Tipu Sultan weakened the French and not only sealed their fate in India but also forced them to exit from the political arena of India. From the administrative point of view, Lord Wellesley established a new political system called Subsidiary System and through that strengthened British sovereignty. As a result of that, the kings in India were reduced to the position of pensioner kings and Nawabs and remained as kings for the name sake. A Resident was appointed over them to exercise administrative control. Contingents of British army were provided to each of them. Thus the Fourth Anglo-Mysore war created an important turning point in the political history of Indo-British relations. This incident, in sociometry, definitely established the end of an era and the beginning of a new era. Among the kings of south India, Tipu was the only one outstanding example who created hurdles to the progress of British imperialism. His decline made the British the unquestioned masters of India.

Tipu was a knowledgeable Sultan, who was industrious and self-motivated. He had realized the need for Scientific Advancement. He had incessantly worked for the progress of his kingdom. He was the first king to introduce Sericulture on a large scale. He was deservedly popular for having imported the special technology in Mulberry cultivation from Bengal and introducing it at 21 centres in the Mysore province for its extensive development. In addition to that, he prohibited the export of cotton from Mysore to Foreign Nations and gave special encouragement to local textile industries and the weavers. A group of migrant weavers from Tamil Nadu were invited to come and settle in the Mysore province. He had evinced keen interest in the cultivation of sugarcane on a large scale and production of fine quality sugar and sugar candy. Tipu had not only extended the necessary encouragement to their production but also decided to import the required instruments from China. Special attention was bestowed on the manufacture of glass and iron wire in

Chennapattana. These wires were more useful in their application to the musical instruments. Animal husbandry in general, and the beasts of burden specially required in the farming, like oxen, was given special encouragement.

The special achievement of Tipu was the imposition of restrictions on the marketing of liquors and psychotropic drugs. Production of war materials like fire arms, Rockets gun powder and bullets was enhanced. It is said that, Tipu took more interest in providing scholarly education. Tipu was conversant in several languages, and had collected more than 2000 books, of different languages, in his library. As stated by Kirmani, his palace historian, Tipu had the knowledge of different scientific subjects. Therefore, he provided sufficient scope for research while undertaking every programme of activity. It was only after sufficient thought had gone into the subject; he introduced the new systems as a matter of daily routine. When Tipu took over the administration of this province from his father, there were five provinces (Asophies) only. These Asophies were not uniform in their extent. According to Dr. M.H. Gopal, among the five provinces with a total number of 171 Paraganas (taluks), if Sira Asophy had five Paraganas, Srirangapattana Asophy had 102 Paraganas. His Empire was about 62,000 square miles in extent with a total number of 172 paraganas in AD 1796. In every Asophy (province) there was an officer known as Asof and another assistant officer called sub-Asof, who together looked after the administration. Provinces were divided into "Amil" or taluks and an Amildar was posted to look after the administration. Under the taluks the next division was 'Simpta' or Hobli. An official called 'patel' looked after their administration. To look after the Centralised administration of the kingdom, there was a Central Government with six departments as follows: Military, Revenue, Commerce, Transport, Treasury and Judiciary. To look after the working of these six departments, there were four appointed Ministers. The Ministers were appointed by the king and worked under him. They were: Mir-Viran, the Minister for war technology; Meer-Asof, the revenue Minister; Meer-Yam the Minister for Transport; and Mallik-u- Tuzar, the Ministry for Law and Treasury. An advisory committee, each comprising four members had been appointed to assist each of the Ministries. Those committees played a prominent role in the administrative system.

Tipu Sultan continued the postal system introduced by Chikka Devaraja Wodeyar for the governmental correspondence, and established important postal centres at Srirangapattana, Bangalore, Bidanur, Gutti, Gurrankonda, Chitradurga and Sira. He gave a definite and a fine shape to irrigation plans and implemented them with great promptitude. He distributed the waste lands under the government to the tillers and encouraged the tillers to extend cultivation to those areas as well. For the second year of cultivation on such waste lands only half of the standard rate of land revenue had been imposed. With a view to help the agriculturists buy the necessary implements like ploughs etc, the system of advancing Takkavi loan was already in vogue during Tipu's time. Taxes and the revenue system that had come down as traditional practices and were in vogue at the time were continued. Tipu had not only systematically directed the census operations in the kingdom, but he had made it legal to register births and deaths. Land revenue review and inspection were being done annually. It was the duty of the Amildar to collect the taxes and land revenue legally. While doing so there was also a rule then in force, not to harass the taxpayers. If the taxes were collected in excess, there was also a practice of the government taking disciplinary action against the assessing officer and imposing fines. Towards the end of his life, it is evident that, Tipu had taken a series of serious actions with regard to administrative reforms for their effective and smooth working. The administrative work that was being carried on with the use of Persian language was changed. He introduced the system of maintenance of records in Kannada and Marathi, and that was known as the Double Daftar system. In AD 1792, it should be remembered here, he himself had ordered the maintenance of Governmental records in Persian language only. It had become inevitable for him to appoint half-educated persons into the government departments because, of the non-availability of the learned persons, at times, and the rate of literacy among the Muslims at that time was low. According to Kirmani, it was due to that kind of inefficient officials, the revenue collection in the kingdom declined. Just as Tipu was a fine administrator, he had also brought into force many liberal activities with moral-overtone. He gave not only grants to Hindu temples in general but also gave special encouragement to the establishment at Sringeri. He followed a policy of toleration towards other religions, and it is also note worthy that he was a sincere follower of Islam. The limited government of

Hyder Ali became well organized during the administration of Tipu, as opined by Colnol Munroe. In the history of Mysore, the administration by this Muslim family during the medieval period has remained an epoch of great importance.

Krishnaraja Wodeyar III (AD 1799-1831)

After the death of Tipu Sultan, the East India Company could have annulled the kingdom of Mysore. But, they considered the request of the Mysore royal family and fortunately decided to allow the continuance of their political rule. It was the British political strategy to keep Mysore, in some form or the other, under their sovereign authority. To decide on this issue, the Governor General formed a high power commission, with the following officials: General Harris, Col. Aurthur Wellesley, Krik Patrick and Barrey Close-Members Malcolm and Major Munroe- as Secretaries, Edward Godling - the Assistant Member, According to the recommendations of the Commission, and on the basis of the agreement reached later on, the British Government signed an agreement with Mysore, in June 1799.

British Government in that had accepted the request of Krishnaraja Wodeyar III (son of Chamaraja Wodeyar IX) of Mysore. The British Government, having considered Dewan Purnaiaha, former Minister to Tipu, as a sincere administrator, had desired to secure his services to run the Mysore administration. But Purnaiaha, having served as the Dewan in Tipu's administration, had desired naturally, the enthronement of Tipu's son and had already made a representation to the British, to that effect. British were not agreeable to restore Mysore to the family of Tipu who was a friend of France. Therefore, they did not accept that proposal. The Maharaja ascended the throne on June 30th 1799. The then Resident, Barrey Close, appointed Dewan Purnaiaha as the Dewan. It is evident from this that the British Government had very great faith in the sincerity and efficient administration of Dewan Purnaiaha.

Administration of Dewan Purnaiaha

Dewan Purnaiaha himself administered the kingdom for a period of about 12 years, from 1800 to 1811, since Krishnaraja Wodeyar III was still young in age. On the basis of his previous experience, Purnaiaha began to suppress some pategars, who were creating a number of problems. He divided the kingdom into three subhas, and appointed one Subedar each, to administer them. The Amildars in the taluks performed the administrative duties of the

Judiciary, Police and revenue collection. The next sub divisions under the talukas were the *Hoblis*. Their administration was carried on by the *Parupattedars*. Village administration was carried on by officials known as the *Patel* and *Shanubog*, *Thoti* and *Talavara*. The main sources of governmental income were Land Revenue, Tax on liquors and psychotropic drugs, Tax on weaving and commercial taxes. The most important of the administrative reforms introduced by Dewan Purnaiaha in the state was the introduction, for the first time, of the Khandachar system, comprising powerful Bar Sepoys, as a sub-system in the army. Great emphasis was laid on construction of irrigation facilities and of buildings, as part of the public works.

Economic prosperity of Mysore was so strong as to rehabilitate the entire refugee population of Hyderabad, hit by a severe drought in AD 1804, in the kingdom of Mysore. Colin Mackenzie (1799-1800), a British Pilgrim, had undertaken the survey of Mysore state during the period of Purnaiaha administration and wrote an excellent work entitled the 'Mackenzie Collections'. Mass Vaccination, for the eradication of Small-Pox, said to be first of its kind in India, was undertaken in the province of Mysore in AD 1806. Expression of appreciation regarding the work of Purnaiaha administration has come not only from Mysore, but also from number states outside. Mysore Government granted Yalandur *as Jahgir* in AD 1807 to Purnaiaha. When the king of Mysore had attained the age of sixteen years in AD 1811, he assumed the Mysore administration himself. Later on Dewan Purnaiaha died in AD 1812.

The direct administration of Krishnaraja Wodeyar III began in AD 1811. He had to face some difficulties for a few years in the beginning. Dr. B R. Keshavamurthy thinks that there was a strong need for the help of a sincere administrator in such a situation when the king did not have enough experience to make his own decisions on many of those issues pertaining to the state. The administration of Mysore province was being carried out by the British Government at Chennai (Madras), in addition to their representative, the British Resident conveying many administrative directions to the king. The kings had divided their kingdom into six divisions known as Fauj (district). Fauj was redivided into taluks. As a consequence of some reforms, the administration of the state was well balanced and the state's income of Rupees

sixty lakhs in AD 1811 had increased to Rupees seventy one lakhs in AD 1816. But, within a short period, Economic Backwardness had set in, as a result of corruption, predominance of vested interests and excessive expenditure at the king's palace. At that time, Dewan Rama Rao, performing the administrative duties appointed many of his relatives and friends to influential positions. Apart from that, the unnecessary expenditures incurred without exercising due care, on gifts and complimentaries, payment of pensions and grants etc, resulted in the treasury having gone empty. The British Resident, having observed the carelessness of the Maharaja in administrative matters, began to send secret reports to his government at Chennai (Madras). As a measure of administrative control, the king in AD 1814 dismissed Rama Rao from his Dewanship, and himself held the reins of administration up to AD 1818. But, the expenditure at the palace had continued without any hinderance. Next, Siddaraju (AD 1818-20), Babu Rao (AD 1820), and Aliya Lingaraja (AD 1821) successively worked as Dewans. But, none of them succeeded in improving the financial conditions of the state. After the removal of Lingaraja in AD 1822 from his Dewanship, it became difficult for the king to run his administration himself. Krishnaraja III in AD 1827 appointed Venkataraja as Dewan. He had taken up investigation into several misdeeds that had taken place previously; in the collection of revenue he had brought in two systems- weekly settlements and monthly settlement and personally supervised the system of revenue collection himself. He issued a binding order that, Amildars serving Mysore should not leave the head-quarters. Because these officials-Amildars, had the power vested in them to collect more revenue to the state treasury at the time. The main aim of the new system was to empower the Amildars to solve the problems of the agriculturists by taking necessary decisions instantantly. As a result of this, according to the report of the British Resident to his Government, sent in AD 1828, 'Dewan Venkataraja had succeeded in the organized collection of revenue at Taluk level'. At that time (1817-18), although famine like conditions had occurred in some parts, the introduction of such a fine revenue reform was the achievement of Venkataraja. Yet, the king did not restrict his personal expenses on his pompous living, as it becomes evident. When the Company government tried to inform the Maharaja about these expenditures, the king justified himself by stating that those expenses concerned his personal life.

Under such financially difficult conditions in 1830, when rebellion began at Hosanagara in Shomoga district against the mal-administration of the king, that revealed clearly the impending need for a political transformation. To put down the rebellion and suppress the rebels Maharaja sent his Dewan along with the army to Nagar. With the exception of a few places, in most parts of the Nagar province peaceful conditions were established. But, by that time, the weak administration of the king, along with his wasteful expenditure that had emptied the State Treasury had been noticed by the British Resident at Mysore, who had promptly reported the matter to the British Governor at Chennai (Madras). Again in AD 1831, the Palegars of Balam, Manjarabad, Tarikere, and BudiBasappa, who pretended to be the prince of Hosanagara, joined the rebels and doubled the intensity of the rebellion. In order to bring the situation under control, the army maintained under the subsidiary system had to be requisitioned. By about July 1831, to some extent, law and order was established in this area. At about the same time, on 04.07.1831, Lushington, the Governor of Madras (Chennai), visited Mysore and wrote an extensive and lengthy report to the Governor General of India, informing about the Mysore administration, that the people of Mysore, having suffered under the maladministration and malice of the king, were rising in revolts against the growing economic backwardness. Sir William Bentinck, the Governor General, wrote an official letter on September 7th to the Maharaja, notifying him well in advance about the intention of the East India Company to take over the administration of the kingdom of Mysore. Based on that, a conditional order dated October 21st 1831 was issued appointing the Commissioner to the kingdom of Mysore, thereby the British Government had officially taken over the Mysore administration.

After the British Government had taken over the administration (1831-1881), Krishnaraja Wodeyar III died in 1868, always trying to regain the throne. After the responsibility of the administration of the kingdom was taken away from the King, the kings began to actively take part in religious and cultural activities. As a result, a cultural renaissance seen never before in Mysore began during that period and grew stronger and popular during the years that followed, is note worthy. Not only were the kings themselves scholars, but they also patronized, without reservation, the scholars and writers of creative books. During that period Kannada writers like Devachandra,

Kempunarayana, Aliya Lingaraja etc flourished. Veena Shambaiah and Venkatasubbaiah were popular *Veena* Exponents They succeeded in gaining a unique place for the Music of the Mysore kingdom and the propounders of the Mysore style. The most popular *Gamaka* Artist, Mysore Sadashivaraya had lived during this period. The Jaganmohan palace in Mysore was built in AD 1861 by Krishnaraja Wodeyar III. Raja School for instruction exclusively in English, and Maharaja Sanskrit College were established during his reign. Chamarajeswara temple, as a remembrance of his father in Chamarajanagara, Prasanna Krishnaswami temple in Mysore and Mahadeswara temple at Varuna are the great achievements of Krishnaraja Wodeyar III. The main *Gopura* at the Chamundi temple and the *Prakaras* to the Nanjundeswara temple at Nanjanagud were built during that period.

Inscriptions belonging to the period of Krishnaraja Wodeyar II and III are found more in number in Mandya district. Mudagondur copper plate inscription dated AD 1760 from Mandya taluk has on its record the information pertaining to the grant of Kalidevanahalli and its associated village Honnuru in Nagamangala taluk, Information office (*Chavadi*) and Olithada pattana *Hobli*, during the period of Krishnaraja Wodeyar. Ankanahalli inscription dated AD 1763 of Nagamangala taluk, belongs to the same king, and refers to the information pertaining to the grant of *Raktha kodige* (Raktha in Kannada language means blood and Kodige is that which is granted; and in the instant context it means the grant made for having shed the blood in a war) in remembrance of the hero named Timma son of Tirumalagiri, who was killed in a battle fought at Hosakote. Srirangapattana inscription dated AD 1800 describes the construction of Veda Pushkarani in Sriranganatha temple, during the reign of Krishnaraja Wodeyar III, by an official called Nalla Thambi Mudali. Another inscription dated AD 1801, at the same place, during the reign of Krishnaraja Wodeyar of Mysore, has on its record the information pertaining to the Barbers, who lived in Srirangapattana, and were engaged traditionally in playing the musical instruments, referred to as *Volaga* (Kannada), at the dwellings of the *Akkasaligas* (goldsmiths) and *Komatias* (business community) basically castes who lived in Chennapattana and the Ashtagrama. From out of the income derived from performing the duties of pipers, they had to pay a part of that income to the Naramakatte Hanumantha temple.

Towards north at the same place, near the bridge built across the River Cauvery, there is an inscription dated AD 1804, issued while Krishnaraja Wodeyar was ruling Mysore. The inscription has on its record the information about the orders made by the king and Dewan Purnaiaha, in obedience to the said orders under took the construction of the bridge in August 1802 and completed its inauguration in October 1804. The inscription also refers to the fact that the bridge was dedicated to Richard Marquis Wellesley, the then British Governor General. Another inscription at the same place is in Persian language and refers to the same bridge. Melukote inscription of AD 1817 refers to the construction Bhuvaneswari Mandapa at Kalyani, by Krishnaraja Wodeyar III. Kannambadi inscription of AD 1818 refers to the construction of Mahakali temple there by a certain official named Bore Gowda of the *Gangadikara* family as a relief work, when thousands of people died of due to the spread of cholera, during the reign of Krishnaraja Wodeyar. Yalechakkanahalli inscription dated AD 1825, in Mandya taluk, refers to the repairs of Veebhadra temple at Yalechakkanahalli, undertaken by Chennappa, the traditional servant at the inner doors of the palace, during the reign of Krishnaraja Wodeyar III. Melukote inscription of AD 1829, in the same taluk, furnishes the reference to the establishment of the idol of Pillai-Lokacharya in accordance with the orders passed by Krishnaraja Wodeyar III. Srirangapattana inscription dated AD 1829, mentions about the construction of *Prasanna* Venkataramana temple at that place by a certain official called *Tuppada* Venkatappa, during the reign of Krishnaraja Wodeyar III. Melukote inscription dated 1842, refers to the information pertaining to a gift of a crown made of gold to God Yoga Narasimha at that place by Lingarajammanni, the queen of Krishnaraja Wodeyar. Maddur inscription dated 1851, refers to the gift of silver quoted *Garuda* (eagle) to the Narasimha temple there, by Hosur Venkatalakshamma, the servant at the feet of Krishnaraja Wodeyar. Inscription dated AD 1852 at the same place, describes the fact that, Rangachari, the Treasury officer of Krishnaraja Wodeyar III, gave the idol of God Thandaveswara, now in the Kamma Temple. Maddur inscription of AD 1865, of Mandya taluk, has on its record the information pertaining to the donation of brass cover to the doors of the temple of God Narasimha by Narasayya, the *Sirasthedar* of *Modikhane*. The inscription dated 1865 in Chandravana of Srirangapattana taluk reports about the construction of Iswara temple by Krishnaraja Wodeyar III as a

memorial to his father Chamaraja Wodeyar. Adichunchanagiri inscription dated 1896, in Nagamangala taluk, informs about the providing of brass covering to the main entrance (Mahadwara) of Gagadhareswara temple there, by Kari Gowda son of Dodde Gowda of Swaravanahalli, during the reign of Krishnaraja Wodeyar IV.

Commissioner's Rule

Administration of the kingdom of Mysore was entrusted to the Board of Commissioners, comprising of two officers, referred to as Senior and Junior commissioners, during the month of October 1831. There was also a Dewan to assist in financial and administrative matters. To over see the administration of Mysore, a British Officer called the Resident had already been appointed during the reign of the Maharaja of Mysore, and he was continued in office. During June 1832, with their powers enhanced, the Commissioners, instead of being responsible to the Madras Government, continued in office, with their responsibility now shifted to the Government of India. Lushington, as a Junior Commissioner, and Briggs as a Senior Commissioner, assumed their offices in 1831 and December 1831 respectively. Instead of Lushington, Drury was appointed as a Junior Commissioner. Due to the reason differences of opinion arose between the Governor of Madras and Briggs, in June 1832 Briggs resigned. As a result of that, the Board of Commissioners was abolished, and only one Commissioner was appointed, for uniform administration. Morrison, who was appointed after Briggs' resignation, became the first Commissioner. He reduced the six Faujdaris in the Mysore province to four and appointed a European supervisor over every Faujdari. According to the powers newly granted to them, they were asked to protect the existing local administrative system and continue their administration. After Morrison, Sir Mark Cubbon was appointed as Commissioner for Mysore in 1834.

Sir Mark Cubbon (1834-1861)

During the tenure of office of Sir Mark Cubbon, because the administration of the kingdom of Mysore was carried on satisfactorily, that was liked by one and all; according to C. Hayavadana Rao. Before he became the Commissioner of Mysore, Cubbon had known the Mysore Government. He was one among

the four members appointed to the committee that inquired in to Nagar revolt in 1831. During his period, including new Bangalore Division, there were four Divisions in the kingdom. Mandya province was part of Ashtagrama division. There were a total number of 120 Taluks in all the four divisions put together. In every taluk there was an Amildar and he was vested with the complete responsibility of the taluk administration. As a rule the Amildars worked as subordinates to the European Superintendants heading the four Faujdaris. In the secretariat of the commissioner there were nine departments. Ordinary documents at the lower level were maintained in Kannada language. Another achievement of Cubbon was the modernization and reorganization of the then existing judicial system. After some time, with a view to lessen the responsibilities of the Commissioner, a separate Commissioner for the Judiciary was appointed. Yet another prominent decision made by Cubbon was the transfer of capital from Mysore to Bangalore. As a result of that, new roads came to be built to provide for better communication between the four divisions and the capital. In the beginning, the central Secretariat was established in Tipu's summer palace at Bangalore. Next in 1867, after the completion of the construction of Attara Kutchery (present High Court); the Secretariat was shifted to that building. Another important achievement of Cubbon was the taking up of the construction of new roads covering a distance of 1597 miles and 309 bridges. For purposes of better communication telegraph lines were also laid. At the same time, Bangalore was connected to Jolarpet, through a new railway line in 1859. This was the first railway line built in the Mysore kingdom. About 769, felt to be causing difficulties to the common people were abolished. As a result of all these administrative reforms, the total revenue collection of Rupees 68 lakhs in 1834-35, went up to Rupees 84 lakhs in 1855-56. Annual tribute payable to the Company administration was being paid regularly. In 1854 the currency system was changed from pagodas to silver rupees. After the resignation of Cubbon, as Commissioner, Lewin Bowring was appointed as a Commissioner to the kingdom of Mysore. Before he assumed office, for a short time C B. Saunders worked as Commissioner - in-charge.

Lewin Bowring (1861-1870)

Bowring, during the period of his administration, had initially divided the kingdom of Mysore in to three divisions, and later on into eight districts. He

had appointed a Superintendent for each of the divisions and a Deputy Superintendent to each of the districts. The land survey and revenue settlement system was reorganized. In respect of the acquisition of new lands and assessment of their land revenue, he introduced in 1862 the system that was prevailing in other British provinces in India, into province of the Mysore kingdom. For the first time, he initiated action to separate the judicial administration from the executive. His successors also continued this policy, introduced by Bowring. Bowring introduced the Indian Penal Code, and the Criminal procedure Code, into the kingdom of Mysore. With the permission from the Central Government, he made the Laws relating to Registrations compulsory in 1864, and there by made all transactions in land and wealth to be compulsorily registered. On the basis of the system that was being followed in Chennai (Madras) at that time (1864), he organized the Police Department. At the same time he granted Local-self Government to Bangalore and Mysore, and established the Municipal councils in both the cities. That apart, these benefits were extended to all the districts head-quarters in 1865. Central jail was inaugurated in Bangalore in 1863. To look after the Temples and Charitable Trusts, he started the *Muzarai* Department. During the period of his administration, for the first time, the Census operations were undertaken, and the population of the Mysore kingdom was found to be about 50.05 lakhs. After Bowring resigned his office in 1870, his place was occupied by Richard Mead up to 1875, C B. Saunders up to 1872 and J D Gorden (afterwards Sir James) up to 1878 with their successive appointments. From among the Commissioners who had ruled the kingdom of Mysore, only Mark Cubbon and Lewin Bowring have left indelible imprint of their impact, as a result of their official sincerity and result oriented progressive works. During the period of their rule the Mysore administrative system got modernized. Law and order came to be more effectively enforced. The Revenue system not only brought satisfaction to the farmers but, the system of its collection also came to be legalized. Roads, Railways, Posts and Telegraph systems for the first time emerged as modern systems. The Education system improved considerably enabling the kingdom to march briskly towards modernization. If these measures had not been taken at that time, it is opined that, the process of modernization would have got delayed.

Restoration of power in Mysore and administration of Dewans Krishnaraja Wodeyar III had not only made several representations to the prominent men in India, with the Company administration, requesting them to restore his administrative powers but also had sent a strong request to the British Queen, through his private surgeon Dr. Campbell, while he was on his visit to England. Krishnaraja Wodeyar III had also got a group planted in London to advocate his case afresh for restoration to power. Major Evans Bell of London, published a book entitled "*Mysore Reversion, An exceptional case*" expressing his support to Krishnaraja Wodeyar. Since the Maharaja had no children he made a representation to the British Government in 1864 seeking permission to adopt Chamarajendra Wodeyar X. Accordingly, the British Government granted the permission in 1865 to adopt, as son the two and a half years old child, Chamarajendra. To pressurise for the restoration of powers to the king more than 7000 citizens had gathered in Mysore and with the support of the then Parsi Resident, made a representation to the Queen of England. In July 1899, under the leadership of Major Rawlinson, they met the Secretary of state for India (in London) and compelled for the restoration of power to Krishnaraja Wodeyar III. The Morning Star, Morning Standard, Daily News, the news papers in England carried, as news, the request of the Maharaja in the month of July 1899. A lengthy discussion regarding the restoration of power to the Maharaja, took place in the House of Commons and it was agreed on 22.2.1867, that the adopted son Chamarajendra could be brought to power. Krishnarajendra III died in 1868. His adopted son Chamarajendra Wodeyar X was placed on throne by way of performing his coronation. Thus the British Government returned the administration of Mysore in 1881 (known as Rendition) to its ruling family-the Wodeyars.

After the administration of the kingdom of Mysore was returned, several administrative changes were introduced. The office of the Commissioner, that was running the administrative affairs of the kingdom of Mysore, had been set aside. The office of the British Resident in the kingdom was continued. To extend the administrative assistance to the Maharaja the office of the Dewan, that existed earlier, was continued with certain changes. To help the Dewans in administration, a committee of two advisors had been appointed. C. Rangacharlu, Chief Secretary, Revenue Department, Government of Mysore,

was appointed as the first Dewan. He successfully introduced several administrative changes. He was primarily instrumental in establishing the Mysore Representative Assembly, during 1881, at the time of the Dasara festival. There were 144 members in the Representative Assembly, at the beginning. Although it was not by itself a constitutional institution, yet, that had played a very important part in the formation of the governmental policy regarding the governmental costs and expenditure. When Rangacharlu assumed the office of the Dewan, the economic conditions of Mysore were not satisfactory. Mysore had witnessed a serious draught, during 1876, that had not occurred before. That is known as the draught of the year of *Dhathu Iswarakshama*. Most of the provinces of the kingdom of Mysore were affected by that. Due to the resultant problems of the farmers, the revenue dues to the state treasury fell into arrears. More than ten lakhs of people, through out the kingdom, had perished. An equal number of cattle, subject to starvation and excessive rise in temperature, had also perished. Epidemics, common during the draughts, began to manifest. All the reserves in the treasury of the kingdom had been spent on relief measures. Dewan had brought in economy into administrative expenditure. In order to provide employment to unemployed farmers, public works were undertaken. As a result of that Bangalore-Mysore railway line was completed in 1882. Work on Bangalore- Tiptur railway line had been started. Corruption remained eliminated. Although Rangacharlu originally belonged to Tamil Nadu, he learnt Kannada language and loved it too. Establishment of the Mysore Representative Assembly is regarded as his important achievement. One of the British officials, who had recognized his talents, has described Rangacharlu as a human dynamo. After the death of Rangacharlu, in 1883, Sir K. Seshadri Iyer got appointed as the Dewan.

Sir K. Seshadri Iyer (1883-1901)

Sir K. Seshadri Iyer was a sincere administrator who had seen all facets of administration. From the point of view of the economic progress of the kingdom, he had developed many plans and he went ahead in implementing them. For the first time, he brought pressure on the government of the Company to suspend the payment of Subsidy dues to the British Government till 1896. It was during his period Gold mining explorations began (1886) in Kolar district. As a result of greater emphasis laid on Horticulture, in addition

to agriculture Coffee estates expanded. The railway line from Bangalore to Harihar had been completed in 1889. The then existing railway line upto Hindupur was extended to the Kolar Gold Fields. Similarly, construction works began on Mysore to Nanjangud and Birur-Shimoga railway line. During his administration also the Mysore Representative Assembly made considerable progress. Starting from 1882, the names of the Members of the Representative Assembly came to be published in the Gazette, for the first time. In 1884, he started the Mandals in the taluks. For the first time Mysore Civil Services examinations began to be conducted in 1881. The then existing local postal system was merged with the British postal system. Seshadri Iyer, for the first time, started Exhibition on Agriculture and other occupations, during the Mysore Dasara, and that has come down to our own day with an unbroken record. In 1894, the Department of Mines and Geology and in 1895, the department of Agriculture were established. The interest he had bestowed on irrigation is of very great significance. The Marikanive plan that built the Vanivilas reservoir in the kingdom was a huge irrigation project undertaken by him. The Shivanasamudra Hydro Electric Project in Mandya district became operational during 1899-1900 and supplied electricity to Kolar Gold Fields Unit in 1902 and to Bangalore in 1904. Bangalore became proud of being considered as the first city in India to have got the electricity. Seshadri Iyer got the Hesaragatta reservoir built for the supply of drinking water to Bangalore. He gave more importance to education and acquisition of knowledge. He got the Girls High School in Mysore upgraded to Maharani's College in 1901. Department of Archaeology at Mysore came to be established in 1890 with B.L. Rice, as its chief. The Mysore Oriental Manuscripts Library in Mysore was opened during his administration. Today with more than 70,000 manuscript records, the library takes the credit for having researched the *Arthasastra* of Kautilya by its curator Dr. Shama Sastry and published it for the first time. Another important achievement of Sir K. Seshadri Iyer was his determination to open separate schools to Harijans in the state, who had suffered some social sensitivity problems at the time of admissions, although the caste Hindu schools did provide equal opportunities for all in admissions. When such a school was opened in 1900 for the benefit of the Adikarnataka children at Malavalli, in Mandya district, high caste Hindu teachers were not prepared to teach there. In such a situation, Talakadu R. Range Gowda (born in 1880) a kind hearted

teacher, at his own sweet-will, served in the school. This was a revolutionary achievement in the kingdom of Mysore under the administration of the Dewans. It is also noteworthy that Seshadri Iyer had introduced the Act for the abolition of marriages of minors in 1894. When Chamarajendra Wodeyar X died in 1894, Krishnaraja Wodeyar IV ascended the Mysore throne. Because of the reason he was still a minor, his mother Queen Kempammanni, assumed the administration directly. Seshadri Iyer retired from service in 1901.

P. Krishna Murthy (1901-1906)

P. Krishna Murthy, the grand son of Dewan Purnaiaha, was appointed as Dewan in 1901. The very next year, since Krishnaraja Wodeyar IV had attained majority, he assumed complete responsibility of administration. Lord Curzon had participated in that programme as a special invitee. Krishnaraja Wodeyar IV is considered as the most enlightened prince among the contemporary kings in India. He was popularly called '*Rasa Rishi*'. He had a natural interest in the over all development and welfare of the people at large. He had a special love for Public Instruction in general and higher education in particular. For his success in administration, it is believed that, Dewan Sir M. Visveswaraya, who had the foresight and ability to take decisions sincerely and the selfless service and invaluable guidance of Sir Mirza M Ismail, were responsible. Krishnaraja Wodeyar IV is also called as *Rasarushi*, and his period of administration is considered as the Golden Age in the history of the Mysore ruling family. With a view to bring in modernization in administration, Dewan Krishna Murthy introduced British systems and scientific protection and maintenance of office files and records. Secretariat Manual was prepared, for the first time, during his administration. The Department of Agriculture was expanded, and in 1905 the Co-operative Movement was launched. His vision on Local-self-government and its establishment in the kingdom is his important decision.

V. P Madhav Rao (1906-1909)

V.P. Madhava Rao was appointed as Dewan in 1906, after P. Krishna Murthy. He had given special interest to the protection and promotion of Forestry. Department of Animal Husbandry was established during his period. Legislative Council began functioning in 1907. He established Central Co-Operative Bank in Bangalore. The introduction of Mysore Newspapers Act of

1908, during this period resulted in the slackness of administration. As a mark of protest against the Newspaper Act a Number of news Papers closed down their offices.

T. Ananda Rao (1909- 1913)

After V.P Madhava Rao, T. Ananda Rao was appointed as the Dewan in 1909. Commenting on the administration of Ananda Rao, as Dewan, Dr. D.V. Gundappa has expressed his opinion that, the period of administration of Ananda Rao as Dewan, was merely aimed at carrying on day to day transactions and not aimed at any special achievements. The important events of this period are: the inauguration of The Mysore Economic Conference, the approval of Kannambadi Project, and its execution under the directions of Sir M. Visveswaraya, the Chief Engineer of the state. Construction of the Mysore Palace, which had begun earlier, was completed during this period.

Sir M. Visveswaraya 1913-1919)

After T. Ananda Rao Sir M. Visveswaraya, was appointed as the Dewan in 1913. In the history of modern Mysore, the name of Visveswaraya is remembered with great respect. He entered into the service of the kingdom of Mysore as the Chief Engineer. Visveswaraya had a philosophical personality, a man with vision and an economist. In his book entitled ' *A Vision of Prosperous Mysore*' written in 1902 he had highlighted the needs of the kingdom like development of Education, development of Technical education, good Irrigation projects, Industrialisation and development of Commerce etc. He had made an indepth study of all those progressive aspects and had given clear expression to his frank opinion. Prof K. Sampathgiri Rao thinks that, Visveswaraya's Dewanship was the twilight for the all round development, especially development of industries in Mysore. The Dewan considered that, the aim of the administration should be self-sufficient and building up of generations of people with strong potentials and creative ability. He was a close associate of Gopala Krishna Gokhale and Mahadeva Govinda Ranade. He was a generous politician, had great confidence in organized social institutions. During his period (1913), the membership in the Legislative Council was increased from 18 to 24. Later that Council Three members from peoples' Representative Assembly and Four members from the eight districts had to be elected. Peoples' Representative Assembly got the special right to discuss the

Budget. Approval was given to summon and assemble the Second session in June 1917, of what is known as the Budget Session. During his period of administration 1918, approval was given to chapter VI of the Mysore local self governing institutions and Panchayats regulations. As a result of that, elected members came to be appointed to District and Taluk Mandals. Similarly, Vice-Presidents of Municipal Councils, and Elected President to Village Panchayats came to be appointed according to the new regulations of 1918. Visveswaraya expanded the Mysore Economic Conference, formed three committees; each of them was empowered to supervise the following departments: Industries, Commerce, Education and Agriculture.

During his administration number of new projects in the areas irrigation and industries were started. Among them Krishnaraja Sagara Dam at Kannambadi was a prominent one. Under this project, Mandya district was supplied with water through a special canal enabling agricultural development in the area. This canal is fittingly called as the Visveswaraya Canal. Bhadravathi Iron And Steel Industries, Mysore Sandal Wood Oil Factory, Government Soap Factory at Bangalore, etc took their birth as the products of his mental ability. For the smooth conduct of banking transactions in the state, The State Bank of Mysore was started in 1913. For the first time, in addition to introducing compulsory education, stage by stage, through legislative measures steps also were taken to augment the progress of the education for women. In 1916, The Mysore Chamber of Commerce was started, with a view to ensure the balanced development of Industry and Commerce in the state. He was primarily instrumental in the starting of two important institutions, The University of Mysore in 1916, and Karnataka Sahithya Parishat in 1915. It was due to the initiative taken by him the Government Technical Education College at Bangalore, came to be established. Today, that institute is known as University Visveswaraya College of Engineering (UVCE). Apart from this, many other Engineering and Technical Colleges came to be established during his period of administration. Towards the end of his administration in the state, a total of 372 miles long railway lines had been laid. Mysore-Arasikere and Bowringpet-Kolar railway lines had been completely laid and kept ready for travelers. During the period of Visveswaraya, the need for non-Brahmin institutions was felt and towards that end The Prjamithra Mandali had been established. And through this institution a movement had had started resulting in the reservation

of jobs to the non Brahmins in the state Government offices. At the same time, with a view to rectify these mistakes, The Maharaja had appointed the Miller Committee. But, Visveswaraya who had given more importance to merit and intelligence in giving employment was unhappy to accept the Government's policy of reservations and tendered his resignation 1918, to the post of Dewan.

Sardar Kantharaja Urs (1919-1922)

After Sir M. Visveswaraya, Sardar Kantharaja Urs was appointed as the Dewan in 1919. During his three years period of administration, Bhadravathi Iron And Steel Industry had started production. The Miller Committee that had been appointed earlier submitted to the Government its report on the problems of the Backward Classes. According to its recommendations employment opportunities were reserved for the Backward Classes. For the first time in the state, due to the efforts of Kantharaja Urs, Tax on salaries was introduced. After Urs, Alibion Banerjee was appointed as Dewan in 1922. During his period of administration a conference of Local Self Governments in the state was held in 1923. On the basis of the recommendations made by that conference Mandals at the Taluk level were abolished and in conformity with the Legislation, Grama Panchayats were established. A system was evolved providing for the elected President in the Municipal Councils. Seal Committee was appointed to indicate the reforms in codification. On the basis of the recommendations of that committee, in 1923 the number of elected members in the people's representative councils was enhanced. Right to vote was enlarged. Women also got their voting rights, for the first time. Department of Industries and Commerce began to function. At about the same time, the Apex Bank was established, in the Co-Operative sector.

Sir Mirza M. Ismail (1926-1941)

After Alibion Banerjee retired from service, Sir Mirza Ismail was appointed as the Dewan in 1926. The importance of his administration lies in the reorganization and stabilization of the Governmental administration. On the firm foundations laid by Visveswaraya, Mirza built impressive administrative machinery. During the period of his administration, considering it necessary for the progress of the state, greater progress was achieved in the spheres of Industrialization and employment. In both private and public sectors, he gave

importance to industrial progress. He had to spend most of his time and bestow greater attention in suppressing many disturbances that occurred in the state. To put down the Peoples' movement, organized by the congress party was really like a tight rope walk for Mirza. On the one hand, he tried to maintain good relations with high level National leaders like Gandhiji and Nehru. On the other hand, he was taking all possible disciplinary measures to put down the Congress movement in the state. On account of Sultanpet Ganapathi Disturbances that took place during the period of his administration (1928-29), an Inquiry Commission headed by Sir M. Visveswaraya had been set up. That Commission advised on the setting up of a responsible government in the kingdom. These disturbances made the Dewan unpopular. As a result of this, Congress found a bright future in the kingdom of Mysore.

Mirza further expanded the Iron and Steel industry at Bhadravathi. Along with that, he established Mysore Paper Mills and Mysore Cement factories there. In Bangalore, Hindustan Aircraft and Porcelain and Glass factories were established. Mysore Sugar factory in Mandya, Khadi production Centre at Badanavala etc were established. These are some of the prominent achievements of his administration. Due to his special efforts, Mysore Sandal Wood oil, Silk, Soap, Incense sticks (Agarbathi) and similar ready made goods found good overseas market. As a result, Mysore Government established an office of the Commissioner in London, to look after the trade relations. He loved Horticulture very much. He gave encouragement to the starting of flower gardens, Boulewards in the towns, cities and road Junctions. With the readying of upper irrigation canal in Mandya, nearly 120,000 acres of land came under irrigation. As soon as the Krishnarajasagar Dam became operational, Brindavan Gardens was established during this period.

Achievements of Maharaja Krishnaraja Wodeyar IV

Krishnaraja Wodeyar IV, who worked hard with progressive ideas, to transform his dream of building Mysore as a Model State into reality, died in 1940. The period of his administration is considered as a Golden Age in the history of Mysore. His dream state of Mysore turned out to be a Model State. Those who helped him in that process were the most efficient and sincere Dewans- Sir M. Visveswaraya and Sir Mirza M. Ismail. The all round development of the state became possible because they bestowed their attention

on different aspects of development including Agriculture and Industry. In addition to being the best administrators, they had laid emphasis on many cultural achievements. Famous musicians like Veene Seshanna, Bidaram Krishnappa and T. Chowdaiah their contemporaries glorified the greatness of the kingdom. Because of the personal desire of Krishnaraja Wodeyar, Mysore became a centre for higher studies and education. Eminent scholars like Dr. R. Shama Sastry, Prof. M. Hiriyanna, Prof. M. H. Krishna, Prof. B. M. Srikantaiah, Prof. T.S. Venkannaiah, and renowned Artist K. Venkatappa etc had attained recognition of the state level. The University of Mysore of those days comprised of well established professors of eminence with a fine environment which went a long way in giving special encouragement to higher studies. Apart from that, The Mysore Economic Conference established by Sir M. Visveswaraya, which was continued by Rao Bahadur C. Hayavadana Rao, was greatly instrumental in the promotion of the regional cultural progress of Mysore. Krishnaraja Wodeyar IV is described as 'Rajarishi'. Krishnaraja Wodeyar IV was succeeded by Jayachamaraja Wodeyar (1940-47). He was the last popular king of this royal family.

Sir Mirza M. Ismail resigned his office during May 1941. Nyapathi Madhava Rao succeeded him, by appointment to the office of the Dewan. He had to face the pressures of Second World War and the Satyagrahas forcefully begun by people under Congress leadership. At the same time, the constitutional reforms indicated by the K R Srinivasa Iyengar Committee, were given effect to. The Bhadhra Water Reservoir project and the Sharavathi Mahathma Gandhi Hydro-electric Project were initiated during this period. After the retirement of Nyapathi Madhava Rao in July 1946, Arcot Ramaswamy Mudaliar became the Dewan of Mysore. During his period of administration, after India attained independence in 1947, the then Maharaja of Mysore Jayachamaraja Wodeyar, yielding to popular pressure agreed to the merger of the kingdom of Mysore in the Indian Union. Struggle for Independence. began in the next course of the History of Modern Mysore.

Movement for Independence

The struggle for independence, that took place in the state of Mysore, can be broadly studied under two headings. Towards the end of the World War I,

and after the introduction of the Montague-Chelmsford Reforms of 1919, with a view to make India independent, the request for the grant of Responsible Government became widespread in the country. Making India independent, and the establishment of responsible government, are the two important aspects that had manifested, by that time, as the two powerful programmes of the war of independence in the province of Mysore. During the administration of the Maharaja of Mysore, the people who were mostly passive spectators of the grand celebrations of Dasara, had no direct experience of the impact of foreign administration. But, when the facilities were not locally available, the population of Mysore began to gradually understand that it was due indirectly to the foreign domination. After the construction of the Kannambadi Dam, whenever the problem of sharing the Cauvery River Waters with the Madras Province arose, the population of Mysore began to generally feel that the British had always tried to protect their vested interests in the Madras Province. By that time the Mysore population had come to realise the fact that they were enslaved to the slaves. When Sir M. Visveswaraya was trying hard to bring in Industrialization to the kingdom of Mysore, the Imperialism of the British naturally created a number of hurdles. When the government of the kingdom tried to establish Automobile Industry in Bangalore, the British refused to grant the license. Due to all these reasons, the sense of patriotism got activated more rapidly among the people of Mysore.

The sense of patriotism that began to grow in the kingdom was an echo of the growing Nationalism in other parts of the country. The national Newspapers, like The Hindu, New India and a series of informative articles published by Bala Gangadhara Tilak, in the newspaper '*Kesari*' in Marathi language, influenced the minds the people of Mysore kingdom also. The Kannada newspapers from Mysore, '*Karnataka Prakasika*' (1874), and '*Suryodaya Prakasika*' (Mysore 1888), and the '*Vrithantha Chintamani*' (1884), started by M. Venkatakrisnaiah, were the then popular newspapers. '*Karnataka Prakasika*' not only published in 1896, the activities of the Indian National Congress, but also insisted on providing representation in the British House of Commons to the local kingdoms. Writing on the excesses committed by the police on the activists working against the bubonic plague, at Poona, the '*Suryodaya Prakasika*' being then published from Mysore, condemned the incident severely. For the first time, this paper gave expression to the Nationalistic feelings by highlighting

the short comings in the Government of India Act 1890. Certain basic principles of nationalism, published by Tilak in his paper '*Kesari*' on 6.10.1897, were published in his Kannada paper by M. Venkatakrishnaiah of Mysore. Influenced by the Swadesi Movement, which began in different parts of the country, Swamy Rao Deshpande spoke at a public assembly in Mysore and called in to question the partition of Bengal in 1905. That public speech had a serious impact, and took the form of a struggle, boycotting foreign goods in the national market. At an annual gathering for (*Vanabhोजना*) feasting at Mysore, organized by K. Jeevan Rao, use of sugar manufactured by foreigners completely was condemned. Demanding representation in the administrative council of the Dewan, pressure was brought on the Dewan himself at the meetings of the Peoples' Representative Council held in 1890, 1892 and 1893. At the same time Srinivasa Rao, a member in the Peoples' Representative Council joined hands with another member M. Venkatakrishnaiah and moved a resolution demanding the admission of three more additional members in to the Dewans administrative council.

During the course of the World War I, Tagadur Ramachandra Rao in Mysore began the first movement against the Christian Missionaries unnecessarily condemning the Hindu society. The Home Rule Movement that took place through out India set in motion the demand for responsible Government in Mysore. The news paper called the *Satyavadhi*, in Mysore, published, for the first time, such a demand in its issue dated March 1918. The Prjamithra Mandali established in 1917 was not yet satisfactorily organized to present the demand for responsible government. As a part of this movement Tagadur Ramachandra Rao sold in his circulatory shop a large number of copies of photographs of the 1919 Jalianwalabagh tragedy. After the death of Balagangadhar Tilak in 1920, processions for peace all over the kingdom, and assemblies to mourn through out the province of Mysore, had been organized. M. N. Jois of Mysore, the senior man Tathaiah, Tagadur Ramachandra Rao and Agaram Rangaiah, had launched a movement against the religious conversions, and right from 1920 they had taken part in activities like the promotion of Khadi and Seval activities. Tathaiah who was working as a teacher at Mari Mallappa High School gave them a formal initiation into patriotism. Along with him, Tagadur Ramachandra Rao, Agaram Rangaiah, Palahalli Sitaramaiah came from the same gymnasyum. Mysore Tilak

Association, established in Mysore around 1920, had begun the activities connected with the Swadesi movement, and encouraged the participation of the youth in all types of patriotic activities. The real spirit behind these activities were Swamy Rao, Ramaswamy Iyengar, Virupaksha, Narayana (Journalist) etc.

The Karnataka Pradesh Congress Committee (KPCC) began its activities in old Mysore province in 1921, and stage by stage brought to the fore front the demand for responsible Government, that had taken over the whole of India by that time. Gangadhar Rao Deshpande, popularly known as 'Lion of Karnataka' became the first president of the Pradesh Congress Committee. Gadag in Dharwad district became the centre of the Karnataka Congress Committee. Gradually, Congress Committees came to be established in Tumkur, Bangalore, Mysore, and Kadur during 1921-22 in the provincial kingdom of Mysore ruled by the Wodeyar royal family. Justice Setlur became the first president for the Mysore District Congress (state division). But, the attitude of the Congress in the Kingdom of Mysore was different from its participation, which was not immediately possible, in the Movements that were taking shape in the state. In 1923, Seal Committee came to be appointed. Its report carried a hint that, The Peoples' Representative Council that had already been established in Mysore should have legislative approval. Its membership was increased from 250 to 275. It was decided that only those who were paying Land Revenue of Rupees Fifty or a sum of Rupees Ten as Tax to the Municipality alone were eligible to vote. Women for the first time got the voting rights. To increase the number of Non-official members in the Legislative Assembly, the membership strength was increased to fifty. Prof K N V Sastry is of the opinion that the constitution that took shape in 1923 is a unique step in the direction of constitutional progress in Mysore. Yet; that did not establish responsible government. S C (Somanahalli Chikke Gowda) Mallaiah, of Maddur taluk, at the age of 28 years, got elected to Mysore Peoples' Representative assembly, and remained there as a representative for over twenty years. He was the most prominent among those who argued for the creation of an independent Mandya district. M.C Linge Gowda from the same area was also a Member of Peoples' Representative Assembly and Council. For a short period of time he was the Vice-President of the Council and had fought for independent district for Mandya.

Early Movements

During the course of struggle for Responsible Government, the establishment of the State Congress Unit in the province of Mysore came after the Prajamithra Mandali, the Peoples Party (Prajapaksha), and the Peoples Alliance parties had taken their birth and conducted many struggles. The Praja Mithra Mandali came into existence in 1917 and fought for the reservation in the Government jobs for the non-Brahmins. Thereafter, the Praja Mithra Mandali was merged in 1934 with Peoples Party (Prajapaksha) established in 1930, by K C Reddy and V Venkatappa. Thus, the Peoples Alliance Party (after the Merger), was not enthusiastic to participate in the fight, with the Congress Party, for Responsible Government. But, the Congress Party was already in the administration. Therefore, the freedom struggle of that province assumed a separate identity. It is important to note here that, many earlier movements in this province were not verile enough to have been strongly influential because, the Mysore province was under the British administration indirectly. As a result, before 1937-38 there were no direct programmes of action relating to the freedom struggle in the province of Mysore. The younger generation of the province went to the other parts of Karnataka as Swayamsevakas and rendered service. At this juncture the names of the following shall be remembered: T S Subbanna of Mysore, N O Rangachar, L V Rajagopal, M N Jois etc. Under the leadership of Agaram Rangaiah, a committee was created for the purpose of helping the movement in Karnataka. M N Jois was also on the committee. After 1932 a very great struggle took place in Karnataka also. The responsibility of providing men, money, materials and guidance devolved upon people of Mysore. For that purpose a secret committee was created comprising the following members: S Venkatapathiah, Nittor Srinivasa Rao, S K Venkaranga Iyengar etc. Opposed to that, after Gandhi-Irwin pact, the Maharaja of Mysore wrote a letter inviting Nehru for a one day visit to Mysore. At the same time, Dewan Sir Mirza Ismail invited Nehru to attend the Peoples Representative party. That was indeed the first time that Nehru participated along with the Dewan, in the deliberations of the Committee.

In 1921 at the Nagpur session of the Indian National Congress, when the decision was taken to form the Karnataka Pradesh Congress Committee, The Karnataka Pradesh Congress Committee came into existence. M.

Venkatakrishnaiah was appointed as the first president of the Mysore Pradesh Congress. Alur Venkata Rao, the famous leader of the state, Cuddapah Raghavendra Rao, Mudavidu Krishna Rao and S. Satya Murthy, the representatives from Madras etc, made their publicity campaign speeches in 1920 in Mysore district and at many parts of Mandya. Mudavidu Krishna Rao travelled widely in Mysore state and spoke at many places calling upon the audience to renounce the use of foreign goods. As a result of these speeches through the kingdom of Mysore, the movement for the boycott of foreign goods was organized widely under the leadership of Tagadur Ramachandra Rao. Congress office was begun in the Landsdown building at Mysore. By that time, Tagadur Ramachandra Rao had got the Swarajya Mandir built in the kingdom, at Nanjangud, and had activated the Harijan upliftment activities in 1919. Many congressmen, under the able leadership of Hosakoppa Krishna Rao, had arranged the All Mysore Harijan Conference in 1924 at Hariharapura in Chickmagalur district and forcefully presented the demand for Representative Government. Many Kannada News papers supported these demands. Dr. N S Hardikar established in Mysore a unit of Hindustan Seval, before the meeting of the Belgaum Congress took place. Under the auspices of that unit, M N Jois, Agaram Rangaiah, L V Rajagopal and others arranged for the performance of the weekly Flag Salute at Mysore, by the Swayam Sevaks of the Seval.

The All India Congress Session held at Belgaum in 1924 is considered as a mile stone in the freedom struggle of this Province. As a preparatory step to that event, many workers from Karnataka had participated in the Maharashtra Flag Satyagraha held at Nagpur, on First of May 1913. Among them Dr. N S Hardikar and Srinivasa Rao Loga, were the most important. That apart, many workers from Dharwad, Bangalore etc, had participated in that *Satyagraha*. It had been decided to hold the first Karnataka Congress Conference at Belgaum. Gangadhar Rao Deshpande was the president of the Reception Committee. That was the first session where Gandhiji had presided. "*Udaya Vagali namma cheluva Kannada Nadu*" the Kannada State Anthem written by Huilagola Narayana Rao, and sung at that session, by celebrated musician Gangubai Hangal became the prologue for the future unification movement. Commenting on the Belgaum session of the Congress, held in December 1924, Dr. Pattabhi

Sitaramayya in his work History of the Indian National Congress has stated that, in the history of Non-Co-operation Movement the Belgaum Congress is an important stage. The opposition that had raised its head against the boycott system of Gandhism got silenced there. Having developed into two factions, the Congress was on the verge of a split. Should Congress stand divided and mutually opposing, or should they reach an agreement forgetting their differences and walk hand in hand? In case of the necessity of such an agreement, who should take the initiative? were the questions that had cropped up. Such a kind of agreement could have been brought about only by Gandhiji and none else. Therefore, Gandhiji became the president of the Belgaum Congress. This decision was most appropriate viewed from the angle of the developments of those days. It was decided that the future Congress Sessions should be held with a view to facilitate the local participants by way of holding the conferences in accordance to the wishes of the larger number of participants in the respective regions. The place where the conference was held was named as 'Vijayanagara'. H K Veeranna Gowda, V Venkatappa, A. Arya Murthy from Mandya, and H G Lingappa and B L Ramaiah, from Chennapattana had gone to the Congress Session at Belgaum with great enthusiasm. By that time, Ramayana Sidde Gowda (Seetha Sutha) of Mandya, who had been serving in the Sabaramathi Ashrama, had participated in the Belgaum congress session also. The erstwhile Mysore government, at their own expense, had sent some articles from their collection for exhibition at the Belgaum Session. For the entertainment of the participants and the guests, Asthana Vidwan Veena Seshanna had been sent as a special cultural Ambassador by the Mysore Government.

Due to his ill-health, Gandhiji had come to Nandidurg near Bangalore, and stayed there on 7-4-1927. KT Bashyam, the prominent Congressman from Mysore, M G Lakshminarasu, Mir-Hanza-Hussain, Nageswara Iyer, Subbarama Setty etc, were in the reception committee. During the period of Gandhiji's stay at Nandidurg a large number of youngsters had been inspired by him to plunge in the freedom struggle. The then Dewan of Mysore Sir Mirza Ismail, went to Nandi Hills and enquired about the health of Gandhiji. At the same time, Gandhiji had paid a visit to Mysore in 1927. A reception committee for the purpose of taking care of Gandhiji had been formed consisting of advocate Lakshminarayana, C Narasimhaiah, Agaram Rangaiah etc. During the period of their three days stay, they had paid a visit to Yedathore (KR Nagara) and

Srirangapattana and had returned. At Srirangapattana they were presented with a purse. Their visit to Krishnarajasagar dam is also documented in the Young India dated 11.8.1927. Gandhiji at that time had remarked after having viewed the Krishnarajasagar dam that it was the wonderful result of an extraordinary engineering education of Sir M. Visveswaraya. Gandhiji who had undertaken a tour of the erstwhile Mysore in 1927, received contributions in Tagadur, Badanavala, Nanjanagud, Mandya and Maddur and passing through Kanakanahalli, Kengeri and reached Bangalore. This tour is called the Harijan Tour. At that time when he visited Mandya he was presented with a felicitation. Then Gandhiji came to the Abhaya Kuteer in Channapattana. Having received the reverential thanks of the Harijans, Gandhiji walked in those streets viewing the homes of the Harijans. After inaugurating the Bhajan Mandir near the Harijan colony, he called upon all of them to become the devotees of God.

Addressing a huge public gathering at Chennapattana, Gandhiji requested all the citizens to work for the up-liftment and peaceful living of the Harijans. Hundreds of people from the nearby Mandya had enthusiastically participated in that public gathering. Arya murthy, the Secretary of the Harijan Sevak Samaj, Chennapattana, had donated half an acre of land in his Abhaya Kuteer for the construction of Gandhiji Memorial Hall. In that visit Jamanlal's daughter Smt. Krishna Bai Patanjikar, Smt. Maganti Annapurnamma etc, were also present with Gandhiji. Activities for the promotion of Harijans in the Mysore province had begun much before the visit of Gandhiji. It is the opinion of M N Jois, that the Theosophical Society of Mysore was running Harijan upliftment programmes before the arrival of Gandhiji. Gopaldaswamy Iyer the famous Harijan welfare worker was also present with M N Jois. Tagadur Ramachandra Rao was bringing out several publications relating to the Backward Classes. Just as it was going on in Mysore, in Mandya district also M N Jois and his associates undertook in 1934 the propagation of the Harijan Samithi Programmes. Demanding unrestricted temple entry to the people of the Kaniya caste a revolution was launched under the leadership of Govindacharya swamy a vaishnavite. The Government of Mysore opposed that. With a view to prevent that demand from being realized a number of prohibitive orders were issued. By that time, the influence of the '*Harijana Sevaka*' association started by Gandhiji was felt in Mysore also. The Congress

men and others extended support to that movement. Seshadri an advocate was the president of Harijana Sevaka Sangha. A movement was launched demanding a provision for the entry of Harijans into Srikanteswara temple at Nanjanagud. The general public of Nanjanagud, by way of protest, indulged in violence against the participants in the movement. Yet the movement went ahead briskly. After some time, an agreement took place between the temple officials and the participants in the movement accepting the success of the movement and calling that to a halt. In this movement there were Mysore M N Jois, Tagadur Ramachandra Rao etc, and other prominent people present. In addition to Harijan upliftment movement, the Khadi movement that began in the province was a popular revolution. Khaddar Mutual Help Association was also established in Mysore city. The Tagadur Ashrama became responsible for the development of Khadi Industries. Because of these activities people of the Mysore province gained awareness. National consciousness among the people gained great momentum. Many national leaders like Gandhiji and others from different parts of India visited Mysore and through their public speeches awakened the common people. Taking advantage of all these conditions it was decided to organize an exhibition of representing the swadesi (local) products under the leadership of M N Jois. With M Subramanya Iyer, the retired Inspector General of Police as the president and a committee was formed. M N Jois, G A Acharya (Bengal Lamps), and two others were appointed to work as Secretaries. For the first time that exhibition was organized in the premises of Sahukar Banumaiah High School. The palace establishment extended their co-operation in this venture. All these activities having taken place in the Mysore province had resulted in the growth of national consciousness among the people and at that time in 1930 Gandhiji through the Dandi March further strengthened the war of independence.

Irwin Canal Movement

The Irwin Canal Movement (1931-32), was the first show off of the organised effort of the ryots that took place in Mandya district prior to the freedom struggle: Irwin Canal (Present Visveswaraya Canal) is a branch of River Cauvery and River Shimsa that flow from the Krishnarajasagar (Kannambadi). Consequent upon the development of irrigational facilities in that area, the Government had notified its orders pertaining to the irrigation

system that had to be followed by the ryots, the revenue they had to pay on the lands irrigated by the canal water, and the rate of interest payable on the belated payment of the contributions etc. Such a publication had naturally created a sense of strong disaffection among the ryots. In such a situation, H. Honnaiah of Mandya, K Puttanna of Honaganahalli and H K Veeranna Gowda of Maddur, by way of organizing the ryots, had taken a lead in the Irwin Canal movement. H K Veeranna Gowda, who belonged to the Mandya District, having found that none of the taluks in the Mandya district had a representation in the Mysore Representative Assembly, and expressing his disapproval on the stand taken by the government on the disturbances that had taken place in Bangalore Sultanpete Ganapathi celebrations, gave expression to his protest in his paper the '*Chitraguptha*'. As a result of that he came to be looked upon with suspicion, by the Government. Puttanna who knew all these, using his influence brought pressure on H K Veeranna Gowda and convinced him to take up the leadership of the struggle. He visited every village, of the taluks that had come under the irrigation system of the Irwin Canal impressed upon them about hardships and losses caused by the government according to the notification already issued. They were highly successful in creating the necessary awareness in the minds of the ryots, going by walk to every village. H K Veeranna Gowda, began his first publicity campaign by organizing the ryots at a grove in Muthithaleswara in Malavalli taluk. Thereafter, the members undertook to walk by foot and organized publicity campaigns at Chikka Arasinakere, Gejjalagere, Gowdagere and Hosaholalu villages, Mandya, Madduru, Malavalli, Srirangapattana, Frenchrocks (Pandavapura), taluks and many other bigger villages. In addition to that three days of campaigning at a *Jatha* in Mudukuthore, where the ryots had assembled in large numbers and at Chunchanakatte *Jatha* publicity campaigns had been undertaken. Like that the publicity campaign went on for fourteen months, hundreds of assemblies were organized and strong awareness among the ryots had been created.

In the cultivable area under Irwin Canal water supply the 'Block system of crop cultivation' was introduced. It meant that a specified area of cultivation he canal or its subsidiaries should follow the rotation system in the cultivation of crops, like cultivating sugar cane in one year, followed by paddy cultivation during the next and cultivation of dry crops during the third year, thus forming a block period of three years. This was the rough enunciation that was

made by Sir Mirza Ismail. The Government had directed Heads of all the departments concerned to prepare the details required for the implementation of the suggestions made by the Dewan. The then Director of Agriculture, Dr. Leslie Colmn, justified the suggestions of the Dewan as the situation demanded. Accordingly, after the completion of the survey of lands under the Canal by the officials, Dr. B. Narasimha Iyengar, an expert in the Department of Agriculture submitted a lengthy report recommending the introduction of a nine point system. According to that it was indicated that the interest on agricultural loans should be waived. But, the government had taken a different stand. Therefore, the Nrasimha Iyengar report was kept confidential as decided by Dr. Colmn However, H K Veeranna Gowda managed to get a copy of the report through an official called M L Linganna, working for the Government in the office of the Executive Engineer. Among the important demands of the ryots, the demand for the implementation of the Narasimha Iyengar report became popular. The leaders of the ryots movement insisted on presentation of the details of that report in the legislative Assembly by D S Mallappa, its member. When he began to deal with the report, the Government brushed aside his question stating that there was no such report at all. Therefore, it became inevitable to strengthen the movement against the government. The persons like H K Veeranna Gowda, H. Honnaiah, and Honaganahalli K. Puttanna, who had taken up the leadership of that movement, had decided after understanding all possible pros and cons of the government order on the ryots, to gather some 10,000 ryots from the public meeting that was being held at Gejjalagere, organized them to go in a *jatha* by walking to Bangalore and present their demands to the Dewan. Yielding to the demands of the leaders, the Dewan accepted to meet the ryots at the Attarakatchery in Bangalore on January 4th 1932, at about two 0' clock in the afternoon. To make that *jatha* a success necessary programmes had been drawn up. The procedure and the discipline to be followed by the ryots while on their walk had been fixed. On the early morning of first January 1932, when the *Jatha* of the ryots began in the Gandu grove, near Kodihalli, at Maddur, a gathering of 10,000 ryots had taken part. After a consecutive journey of three days the *Jatha* had arrived at Attarakatcheri in Bangalore on 4.1.1932, at about 12 noon. The participation of disciplined ryots in large numbers in the *Jatha*, the first time in the History of Mysore, and the then Dewan Sir Mirza Ismail also felt highly impressed. The

Dewan had called H K Veeranna Gowda, the leader of the *Jatha*, and informed him to come for a discussion with eight to ten persons. But, he did not agree to that. Rather he insisted on the Dewan to meet all the ryots who had come walking all the way undergoing all tribulations. Sir Mirza Ismail happily agreed, and some time afterwards addressed the ryots and assured that no interest would be levied on the economic assistance extended in the form of loans. The ryots were also informed about the suspension of the government order. In response to that there was a strong clapping of hands the sound of which appeared to be reaching the clouds. The jatha and the protest by the ryots who had come from Maddur was the first struggle of the ryots in the history of Karnataka. H K Veeranna Gowda's book '*The difficulties of the Irwin Canal ryots*' written during the period of that protest was published from the Rytha Sangha, and the government was hastening to seize that. But Veeranna Gowda had taken all precautions to make that impossible.

After having given the assurance at the ryots assembly, The Dewan had assured the ryots that he would personally visit Mandya to examine the prevailing conditions on the spot yet, that did not materialize due to various hindrances. There is an opinion that the Dewan had compromised on the directions and pressures from the higher ups and wrote a confidential letter to the district officers to keep his visit to Mandya confidential and bring about 50-100 persons only who were more inclined to be considerate and remain obliged to the government to the travelers bungalow. Somehow, that information also came to the knowledge of Veeranna Gowda, resulting in his sending information over night to the ryots and organizing a gathering of 10,000 persons on the third day by about ten 0' clock. Dewan though expected to meet them at about 11 '0' clock, he came late and was surprised to see an assemblage of such a large number of ryots and after his stay for a while had returned to Mysore; With a view to create awareness among the people, the Persian inscription of Tipu on the main entrance (available today) to the Krishnarajasagara *mahamantapa* was got translated in to Kannada, printed 10,000 copies and distributed among those who had gathered. That inscription records that the actual cultivators could pay only 12 *anna* as out of a Rupee of revenue that was being paid by the ryots of other irrigated lands elsewhere while the remaining four *annas* is left out as gratis in the name of God. After the departure of the Dewan to Mysore, the government officials who had remained there expressed

their frankness to give effect to the government order and that reached the leaders in no time. That resulted in the violation of the prohibitory orders then in force and on that allegation arrest and imprisonment of H K Veeranna Gowda and fifteen other leaders. Thus the government followed the same policy applied to Sultanpet Ganapathi disturbances at Mandya also, according to H K Veeranna Gowda. It was only in the provinces that were directly under the British rule, the movements like Dandi March or Salt Satyagraha and Civil Disobedience movements started by Gandhiji began briskly but, none of these ever began in the subordinate princely provinces. Before 1937-38 no movements directly connected with the freedom struggle were noticed in the Mandya district. The Shivapura Satyagraha that took place near Maddur in 1938 was the only prominent and first popular movement.

Shivapura Satyagraha

At the Mysore session the Allied People's party changed its basic stand and merged with the Congress on 16th of October 1937. Soon afterwards, eminent person like H C Dasappa, senior leaders like K C Reddy etc, were responsible for the merger with the Congress. Although the Shivapura Satyagraha is a mile stone in the Freedom Struggle of the Mandya district, prior to that on January 26th 1938, in Mysore, when Subbamma Jois, Tagadur Ramachandra Rao, Agaram Rangaiah joined hands and hoisted a tricolour flag, they were arrested and sent to jail. Subbamma is considered to be the first woman, among those who were arrested in such movements. As a result of that, Congress leaders rose in rebellion and called the Mysore District Congress Session out side Mysore, which was in Shivapura near Maddur. Sahukar Chennaiah, a senior social worker, was elected as the President of the reception committee, for that session. Keeping in mind the anti-British movement that was likely to materialize at the session, the Government had published prohibitory orders against the flag hoisting at Shivapura. Palanahalli Ramaiah, a senior Kannada Journalist, through his '*Thainadu*' paper at Bangalore, had supported that movement. The Shivapura session was named as '*Rashtrakuta*'. Shivapura is located on the banks of River Shimsha, near Maddur on Mysore-Bangalore highway. In the selection of that place for holding the session and in the preparations of all kinds, H K Veeranna Gowda, the then political leader from Mandya taluk, had played a vital role. At a meeting of the district

Representatives, held on the first floor of the residential building that belonged to certain Gopala setty, at Mandya, on March 11, 1938, the entire responsibility for making all preparations for the session at Shivapura Rashtrakuta was entrusted to H K Veeranna Gowda. M G Bandi Gowda was appointed to assist him in the organization of the session. Both of them were appointed as secretaries. H C Dasappa, Tirumale Gowda of Shivapura and S Rangaiah, as Vice-Presidents, Jogi Gowda of Koppa as Treasurer, M N Jois as the General Officer Commanding or *Dalapathi* were also appointed. Office of the Reception Committee was established at the first floor in the residence of Tirumale Gowda. The Government tried very hard to prevent the Rashtrakuta session being held at Maddur. The *Amildar* of Maddur taluk promised to extend all the required assistance to the Rashtrakuta session if that was held at Nanjanagud instead of Maddur. Reacting to that, H K Veeranna Gowda, a senior leader declared, 'If Rashtrakuta was to be held at the instance of an *Amildar*, I for one do not need that Rashtrakuta'. Thus the efforts of the Governmental opposition did not succeed. After the Reception committee decided to hold the Rashtrakuta session for a period three days, on 9th, 10th and 11 th of April 1938, H K Veeranna Gowda had informed that all preparations were completed, in about 20-25 days time. To carry the on work at the office of the Reception Committee, V S Narayana Rao had been appointed. That Conference in April 1938 was the first session conducted by the Mysore Congress. The prohibitory order of the British Government against the hoisting of the Flag was still in force. Women representatives who had taken part in the session compelled for the violation of the prohibitory order.

The president of the session T. Siddalingaiah had already discussed that matter. It was exceptional that prominent representatives of women like Smt. Yashodamma Dasappa, Sunanda Iyengar, Palahalli Venkamma and Subbamma Jois had participated in that session. Apart from these, there were 25 members from the self-help group. The daughter of Sahukar Chennaiah, the daughter of Palahalli Sitaramaiah, and the sons of H C Dasappa, T Siddalingaiah, as *Swayam Sevakas* had carried out all the work entrusted to them with discipline and devotion. The *Swayam Sevakas* were divided into several groups and each group was named after a national leader, for example Tilak Dastha, Bhagath Singh Dastha, Patel Dastha etc. In the preparations for the Congress Session, aimed at hoisting the Flag at the Shivapura Satyagraha,

local people had done a great job. The service rendered by the following persons is worth of remembering: K. Ramesh son of *Koppada* Jogi Gowda, Besagarahalli Thammaiah, Sothelingegowda of Hanumanthapura, *Gurudevnanahalli* Kempaiah, Narasimhe Gowda, Palagraharada P N Narasimhaiah, Kothanahalli Patel Mallaiah and Brothers, Araker A. Kenchappa, Chikka Bili Gowda of Bellappana Koppa, Dodda Bili Gowda, Kudarugundi Mariyappa, *Nagarakere* N P Linge Gowda, *Malavalli* Subbaiah etc. P. Tirumale Gowda of Shivapura had donated his eight acres of land to organize the Rashtrakuta. With a wide open air accommodation for seating 40,000 persons a spacious forum was built, elevated six feet in height, and beautified with electric lamps of varied colours and the state flag. At the place of the Session the Khadi Exhibition, Medical shop, another row of shops etc, were kept open. Under the leadership of H K Veeranna Gowda, members of the Mysore Congress Executive Committee and the Reception Committee- Bellary Siddamma, M N Jois, Subbamma Jois, T Sunandamma etc ladies; Veerakesari Sitarama Sastry, KT Bhashyam Iyengar, T.Siddalingaiah etc, leaders had participated in the publicity campaign.

On April 8th 1938, T. Siddalingaiah, who had been elected as the president of the Rashtrakuta, was taken out in procession with all pomp and pageantry. That procession started from the Maddur Traveller's Bungalow with an estimated number of 10,000 participants passing through the Maddur town and the main streets of Shivapura reached the travellers bungalow of Shivapura. Along the procession route the participants in the struggle shouted slogans" *Yene Barali Voggattirali*" meaning come what may let there be unity. Hail Mahathma Gandhi, Victory to Congress, and such other national leaders by their names reverberated the incessantly. The procession began at six PM and when it had reached Shivapura the clock had crossed eleven in the night. On the same night, G M Mekhri, the district Majistrate at Mysore, had issued prohibitory orders forbidding for a period of one month, effective from 10th April; any processions, assemblies, and hoisting of Flag within a radius of eight kilo-meters around Maddur That Prohibitory order was made especially applicable to the following 20 leaders: H C Dasappa, S. Chennaiah, K T Bhashyam, M N Jois, T. Siddalingaiah, H K Veeranna Gowda, K M Krishne Gowda, A G Bandi Gowda, Palahalli Sitaramaiah, S. Rangaramaiah, T. Mariyappa, T S Rajagopala Iyengar, N C Thimma Reddy, Veerakesari

Sitarama Sastry, Tagadur Ramachandra Rao, M. Shankaraiah, Chungal Raya Reddy, V Venkatappa, Y Parthanarayana Pandit and P Tirumal Shetty. Majistrate's order was publicized in the main streets of Shivapura and such other places with greater density of population by way of beating tom tom. Frightened Freedom fighters while they were unable to have their normal sleep on 10th night, a Reserve Police contingent of about 600 police men armed with guns entered Shivapura and undertook a flag march adding terror to the already frightened people. Arrest warrants were served by the police on the above named prominent men. Reacting to that incident the leaders said that they had taken up *Satyagraha* or not on the Government land but on the private property. They claimed that flag hoisting was their right. They opposed the Government order that had scuttled their rights and shouted it down. They went ahead with the *Satyagraha*, hoisted the flag, and did not stop their programme. They said categorically that they would follow their dharma, while the police should mind their duty. That news had spread fast through out Maddur; people gathered in groups began whispering their arguments and discussions. Unable to comprehend the future course of action the leaders called for an emergency meeting of the executive committee at one '0' clock in the night. They discussed the pros and cons of the prohibitory orders. The aim of the Congress was to establish responsible government under the leadership of the Maharaja. Therefore, the hoisting of the State flag would not belittle the official flag of the Maharaja. The committee also decided that the state flag was an indivisible part of the Congress. Thereafter, the committee prepared a notice in that context. Whatever might have been then decided programme of the Rashtrakuta, some satyagrahis pointed out, that instead of flag hoisting it might be appropriate to go ahead just with the conduct of the proceedings of the session. But, M N Jois, the commandant of the *Satyagraha* roared "we are here to break the orders of the Government. No purpose would be served in conducting the session if we are afraid of the government. We should violate the government orders, and we will hoist the flag". As if to complete this stand T Sunandamma, Yashodharamma Dasappa etc women Satyagrahis joined the chorus. The place fixed for the flag hoisting was not the government land but it was the private property. Prohibitory orders were serious and that brushes aside the rights of the people. Therefore, the arguement that it would be most appropriate to hoist the flag as decided earlier, gained majority. D H

Chandrasekharaiah from Davanagere did not agree with the decision. Yet the committee did not change the stand they had already taken. Sunandamma appealed to the president that she would hoist the flag and the rest may be taken care of by the others. All the people gathered there appreciated that bold stand and patriotism of the lady. T Siddalingaiah said in his speech recollecting the incident that had occurred at Bangalore city Dharmambudi tank (1931) where after the flag was hoisted by Nehru and after his return the police had desecrated the flag by destroying the flag staff. If a similar incident were to happen here, he cautioned that the leaders may have to hold their head in shame on account their inability to hold the state level session properly and not protecting the state flag from disrespect. Next there was a possibility of Mahathma Gandhi mistaking for having allowed the women to take the front line and leaders taking the second line. He was of the opinion that the leaders should take the lead and the success of that *Satyagraha* would be a matter of pride not only in the princely States but also at the all India level. It was resolved that Siddalingaiah should hoist the flag.

In the history of Karnataka, and especially in the history of freedom struggle in the Princely State of Mysore, April 11 th 1938 is a memorable day. On that occasion before the day break the *Satyagrahis* had assembled at the place where the well prepared forum was kept ready for the purpose of the flag hoisting. It had already been decided that the flag hoisting should take place at about 8.00 '0' clock in the morning. The police having gathered that information earlier to the scheduled time were present at that place well prepared under the leadership of Muthoji Rao Scindhya, the Superintendent of Police, French Rocks (Pandavapura), along with other officials. The Swayam Sevakas and other prominent men, for the purpose of hoisting the flag, brought Siddalingaiah the President, to the flag post. Next, M N Jois formally invited the President to hoist the flag. Prominent personalities like Sahukar Chennaiah, K T Bhashyam, K C Reddy, H K Veeranna Gowda, Kengal Hanumanthaiah, Malavalli Veerappa, H Siddaih etc, Women *Satyagrahis* like Yashodamma Dasappa, Parvathamma Siddalingaiah, Venkamma Sitharamaiah, Subbamma Jois, Indira Krishna Murthy, T Sunandamma etc, Swayam Sevakas and Swayam Sevakis were all standing with great discipline. In front of the forum more than 40,000 people had gathered under the Pandal erected for the purpose. When T. Siddalingaiah came near the flag post, the police Superintendent went to his

side, reminded him about the prohibitory orders that were in force and informed him not to hoist the flag. But, the president made his decision to hoist the flag clear. When the melee began on the forum, perceiving the inevitable move of the police to prevent the flag hoisting, and the sequential possibility of the impatient behaviour on the part of the masses, Siddalingaiah appealed to them requesting for the maintenance of peaceful atmosphere. Obliging to the request so made, the *Satyagrahis* went a little away from the forum. T. Sunandamma sung 'Vandematharam' the National song in a most appealing manner. Next, when Siddalingaiah tried to hoist the flag, the police officials again prevented him. Then he said, "We are sure to violate the orders. You do your duty, peacefully". He requested the police officials not to give room for violence by the show of their strength. The moment Siddalingaiah tried to hoist the flag; the police surrounded the forum with great care. When the situation grew highly tensed, Siddalingaiah himself declared that he would hoist the flag and completed the sacred duty. The police arrested him. After completion of his sacred duty he was so happy and willingly accepted the arrest. When the flag was unfurled by M N Jois and the *Satyagrahis* who were with him, charged with emotion Sunandamma gave a rendering of the flag song. The patriotic atmosphere prevailing there inspired the *Satyagrahis*, as if it were an instant electric charge. All the prominent leaders who had participated in the Shivapura *Satyagraha* agreed to be arrested. Apart from that, the *Satyagrahis* by rotation kept a watch on the flag post successively for three days, protected the flag from police interference and its possible desecration and thus displayed their impeccable nationalism. After that incident, such *Satyagrahas* were organized through out the the Princely Mysore. After the completion of the Shivapura session in a period of three consecutive days and the leaders courting arrest every day, accepting their turn; speeches were addressed to the masses gathered there by the prominent members. Sessions of the Mysore Congress were being held in that wide spread pendal built for the purpose. At that session it had been decided to name the organization as the Mysore Congress and to fight peacefully for the establishment of Responsible Government under the leadership of the Maharaja. Shivapura's Rashtrakuta came to an end on the evening of 11 th April 1938. Despite the prohibitory orders preventing peoples assemblies were in force, the *Satyagrahis* violated the orders on second December 1939, in the environs of Rangacharlu Town Hall

in Mysore, and courted arrest. Prominent among those who courted arrest were A. Ramanna, M. Shankaraiah, Chamundaiah, VN Dasappa and many others.

The '*Rashtrakuta*' or the Flag Satyagraha at Shivapura near Maddur is a prominent *Satyagraha* fit to be recorded in golden letters in the history of Freedom Struggle in Princely Mysore. At the place where such great struggle took place, it was decided under the leadership of Kengal Hanumanthaiah to build a memorial Hall. The outline plan for such a building emerged for the first time under his leadership. When *Kengal* Hanumanthaiah entrusted the planning of that Memorial to Laxman and Pawar, Engineers in the Indo-Swiss Corporation, they succeeded in giving a definite shape to the plan. Correspondence with the Government was initiated regarding the construction of the building. The then Minister for Public Works, H M Chennabasappa, took a lot of interest in the project and issued orders, that its construction should be undertaken by the Government itself. *Kengal* Hanumanthaiah took keen interest in supervising at every stage of its construction. That building is named as '*Satyagraha Soudha*'. That artistic *Soudha* was inaugurated under the Presidentship of Kengal Hanumanthaiah, on October 26th 1979. That memorial hall stands to this day as a live witness to the flag *Satyagraha* at Shivapura, and has made the *Satyagraha* remain ever green in our memories.

Chain of movements

In the province of Mysore, that too in Mandya district, not only it was possible to organize the people as never before at the Shivapura Flag *Satyagraha*, but that also provided the first example of inspired and powerful anti-British public opinion. That *Satyagraha* was an extraordinary political organization in the princely state of Mysore. Shivapura *Satyagraha* brought before the Government, for the first time, a compelling and widely accepted request for Responsible Government. After the Shivapura *Satyagraha*, in February 1939 naming of the public buildings after the British officials was opposed. A similar building in Mysore, when that was named after a police officer 'Hamilton' *Satyagrahis* tried to destroy the name board and they were arrested by the police. In that movement *Tagadur* Ramachandra Rao, Javarappa Gowda, Subba Rao Upadya, A N Suryanarayana Rao, M N Jois etc, had participated.

Under the Presidentship of HC Dasappa, the Second session of the Mysore Congress was held at Viduraswatha in 1939. That session once again brought up for discussion the request for Responsible Government. To bring pressure on the same issue, The Forest *Satyagraha* was begun in 1939. Hundreds of *Satyagrahis* participated in that movement on their own initiative and courted arrest. The intensity of that movement was felt in Chitradurga, Tumkur, Hassan and Shimoga districts. Forcefully requesting for the grant of Responsible Government a *Satyagraha* was organized in 1939 at Mysore. In the same year, during the month of September, in Turuvanur (Shimoga district) Siddavanahalli Nijalingappa and others were arrested on the charges of cutting off of the palm trees (*Eechala mara*). That *Satyagraha* was carried on with more vigour in the Princely State of Mysore and more than 1200 satyagrahis courted arrest. In the mining area of Kolar a *Satyagraha* programme was planned. At that place prohibitory orders were in force forbidding entry in to the mining area. Those orders were violated and hundreds people courted arrest. That movement came to an end in February 1940. At the next elections to the taluk board the Congress contested a total number of 133 seats and won 119. Bangalore, Bhadravathi, Kolar Gold Fields and in other constituencies the workers got organized under the congress flag. Such a situation gave good encouragement to the freedom struggle in the princely Mysore. In 1941 Congress contested 142 seats to the Peoples Representative Assembly and won 106 seats.

Quit India Movement

In the struggle for India's freedom, Quit India or Chalejav movement had brought in peoples awareness through out Karnataka, never seen before. That movement had found its best expression in Belgaum and Dharwad districts and Bangalore and Mysore cities. All India Congress Committee at its Bombay session on 8th August 1942 under Mahathma Gandhiji's leadership had agreed the programme of action of the Chalejav movement. Soon after its publication, as a precautionary measure Government arrested the prominent leaders of the Nation. Gandhiji through his Harijan paper gave a call to intensify the Quit India movement widely through out the nation. Karnataka Pradesh Congress Committee, for the implementation of that movement, formed an action committee and appointed C J Ambali (President), R R Diwakar (Secretary), U Srinivasa Malya, D P Karmakar and R S Hukkerikar as members. That

Committee's central office was in Mumbai. In the old Mysore state the Quit India movement began widely spread. Workers observed *hertals* condemning the arrest of Gandhi, at Mysore, Bangalore, Bhadravathi, Kolar and other places. Hundreds of students boycotted schools and colleges and took part in the movement. At the weekly sandies in the village areas, the movement began with the refusal to pay tax. At the French Rocks (Pandavapura) sandy when picketing took place on 8th August, the people of Kyathanahalli, Lakshmisagara and Inam Hiremarali had actively participated. About ten people were arrested.

Police reports confirm that the picketing had support from a large section of the people. Chaluve Gowda of Lakshmisagara informs that on 15th of October the liquor brought to Pandavapura was spilled, wine shops were burnt, and wide publicity was given not to pay tax at the sandy and a public meeting was conducted in front of the Municipal office under the Chairmanship of YC Mariyappa. By way of arresting the people the struggle was suppressed. Thus 25 Persons at Pandavapura on October 15th, and seven persons in *Tandekere* on October 11th were arrested. Because of the reason that senior leaders were arrested in the beginning of the struggle, underground activities were directed in princely Mysore by *Sardar* K. Venkataramaiah, A G Ramachandra Rao, N D Shankar, M V Krishnappa, Madanlal Shah, Kadidal Manjappa, H S Doreswamy and others. In Mysore on August at an assembly of students held in Subbarayanakere field, it was really special that 10,000 persons had participated. Due to the participation of Industrial workers of Bangalore Binny Mills, Government Printing Press, Government Porcelain factory, AMCO Batteries and Mysore Mills (in Bangalore) etc, the struggle got intensified. Leaders of Princely Mysore K T Bhashyam, S. Nijalingappa, N C Thimma Reddy, *Talakere* Subramanya, Malavalli Veerappa etc were arrested soon after they alighted at Yashwanthpur Railway Station, having come from Mumbai. The struggle had taken a serious shape in Bangalore and other places. From all district centres hand bills, printed under ground, were being distributed. At least 7000 persons suffered imprisonment in Karnataka during 1942-43. Barracks had to be built to imprison people as the jails were full to their capacity.

Prominent persons from Mandya district who had participated in that movement were *Malavalli* H K Ramachandraiah, *Palagrhara* P N Javarappa Gowda, P O Obegowda, P T Krishnappa, *Arakere* M Putte Gowda, A.

Kenchappa, A G Lingappa, P. Chennappa, P. Krishnappa and B K Putte Gowda; *Melukote* Srinivasa Iyengar, M.N. Shivaram, Kuttu, P T Krishna Iyengar, *Malavalli* Bandi Gowda, Subbiah etc. Senior leaders *Sahukar* Chennaiah, H.C. Dasappa, *Palahalli* Sitaramaiah, Rangaramaiah, M N Jois, H K Veeranna Gowda, H siddaiah, K T Bhashyam, T Subramanyam, *Kengal* Hanumanthaiah, V Venkatappa etc, toured through out Mandya district and conducted publicity campaigns successfully during the *Chalejav* movement. This movement came to an end consequent upon the wide spread arrests of the *Satyagrahis* in different parts of Karnataka and the arrest of Dr. Ranganath Diwakar and the remaining under ground workers in 1944.

Mysore Chalo Movement

After India gained independence on 15th of August 1947, the Mysore Congress Party had to organize the Mysore Chalo movement to bring pressure on the Maharaja of Mysore to make way for the merger of Princely Mysore in the Union of India. It had been decided that Swayam Sevakas from all parts of Princely Mysore should come to Mysore, assemble in front of the palace and undertake *Satyagraha*. The Mysore State Congress had appointed K.C. Reddy as an all powerful officer (*Sarvadhikari*) in this matter. They had desired the Swayam Sevakas to undertake *Satyagraha* commencing on 11 th September 1947. By way of bringing in prohibitory orders and Prohibiting the publication of News Papers the Government had initiated its high handed measures. As a precautionary measure in the struggle prominent leaders were arrested on 4th September. On the same day the *Satyagrahis* from different parts of the kingdom had arrived in Mysore. Under the leadership of KC Reddy, from Bangalore also hundreds of *Satyagrahis* reached Mysore by walking the distance. Because of the fact the Mysore Chalo *Satyagrahis* had marched through Mandya district route under the leadership of K C Reddy, and by that time they had also realized the need for Responsible Government, several hundreds of people from Mandya district took part in that movement. Due to the reason that Mandya district was an independent district (1939), the awareness among them about the war of independence was also high. Shouting slogans such as "*Tambuchetty Chatta Katti, and Arcot Boycott* Mysore kingdom belongs to the people, Honour People's Representative Government" etc, the masses surged forward to impress the Maharaja. Yielding to the pressures of the masses, with out exhibiting excessive opposition, the Maharaja of Mysore agreed on 24th

September 1947 to join the Indian Union. On 24th September 1947, under the leadership of K.C. Reddy, the Responsible Government was established in Mysore. With H C Dasappa, from Mysore and H K Veeranna Gowda from Mandya in his Cabinet, the Government was set up.

Unification Movement

Though the Princely State of Mysore merged with the Union of India, which had become independent of British administration, the borders of the united Karnataka comprising all the expected places where the Kannadigas lived had remained undefined. And that turned out to be a serious problem. Towards that end, leaders in the state had to organize a unification movement to unite comprehensively all Kannada speaking provinces. The idea of unification emerged as a movement due to the work of the intellectuals. Alur Venkata Rao, in his book '*Karnatakada Gathavaibhava*' had envisioned the identity of Karnataka within the Union of India which had remained the dream of all Kannadigas. Poets, Talented writers and journalists nurtured the concept of Unification and worked for its development. Mysore was prominent among all the Kannada speaking provinces. But, many people who had been living under the prosperous administration of the Maharaja did not like the union with the backward provinces. H K Veeranna Gowda, K V Shankare Gowda, K Lakkappa etc, from the district, started a movement against the unification. Certain groups in Kodagu also opposed the unification. But, Goruru Ramaswamy Iyengar undertook a tour through out the state and spoke on the public platforms in support of the unification. K V Puttappa, in addition to his efforts of upholding the pre-eminence of Kannada, through his most influential poetical writings helped the Kannada speaking people imbibe the concept "*Bharatha Jananiya Thanujathe*" in the song of the Kannada region 'the *Naadageethe* 'State Anthem C M Poonacha, the Chief Minister of Kodagu, worked with great enthusiasm for the merger of Kodagu in Karnataka. Kengal Hanumanthaiah, Nijalingappa, Sahukar Chennaiah, Advocate R. Anantharamu, etc, supported the unification movement. After the death of Potti Sriramulu in Andhra Pradesh fasting till his death in January 1953, the Government of India, had accepted Andhra Pradesh as a separate state and had issued the notification. Influenced by that incident the Kannada speaking people also developed a craving for the United Karnataka. In December 1953, under the Chairmanship

of Fazal Ali, the State Reorganization Commission was set up by the Central Government. The State Reorganisation Commission began to collect the opinion with a view to reorganize the states on the basis of Languages. That Commission, having accepted the Unification of Karnataka submitted its report to the Central Government. As a result of that the long standing dream of the Kannada speaking people became a reality in 1956. The Maharaja of Mysore was appointed as the Rajpramukh (Governor). The New Mysore state came to be called as Greater Mysore State. Seventeen years after the unification, on First of November 1973, the Government, with the then Chief Minister D. Devaraja Urs, renamed Mysore State as 'Karnataka' and had issued necessary government orders.

ELECTIONS

Before the starting of election procedure (1892) in British India, in the then Princely Mysore, 'People's Representative Assembly' began in 1881. This was a mile-stone in the election system of the country, and the first step in Mysore State towards the establishment of Responsible Government. The People's Representative Assembly established during the period of Dewan Rangacharlu, at its beginning comprised of prominent Landlords, Agriculturists, Wealthy Merchants and selected members from Local Boards, all nominated for a period of one year. But, that Assembly had no legal powers, although it met annually during the month of December. It is learnt that 144 persons had participated in the first session of the People's Representative Assembly held in Mysore on Seventh October 1881. Thereafter, in 1891 a system of selection through an election procedure began. That was based on certain qualifications like payment of a fixed total amount of land revenue, and revenue on houses/shops, to become a member of the Mysore Representative Assembly. Permissions for selection to the Representative Assembly was granted only to those persons who had paid the pre-fixed amount of land revenue and revenue on houses (Mohatharfa). Accordingly, the minimum land revenue fixed was as follows: Srirangapattana and Krishnarajapete Taluks Rupees. 200/- Nagamangala Taluk Rs.50/- Mandya and Malavalli Taluks Rs.100/- While the minimum fixed tax on houses was as follows: Krishnarajapete Taluk Rs.17/- and for Other Taluks Rs.13/- Minimum age was 18 years, and voting right was limited to the village and city dwellers. Graduates also got voting rights.

Thus there was scope for selecting 15 members from the district with taluk-wise break up as follows: Srirangapattana (in Mandya district of the present day)-04, Attikuppe (Krishnarajpete)-03, Nagamangala-03, Mandya-03, Malavalli-02.

In 1892, the nominated members of the Melukote Sree Yadugiri Sadbodhivardhini Sabha were members in the Mysore Representative Assembly, as it is understood.

The following modifications were adopted to the voting rights and given effect in 1894: The minimum Land revenue was fixed at Rs. 100/- in Srirangapattana and Krishnarajapete taluks, Rs. 85/- in Nagamangala taluk, Rs. 50/- in Mandya and Malavalli taluks.

The minimum House tax of Rupees 13/- .The voting rights were only for those who had paid the taxes specified above. In addition to that, Srirangapattana and Malavalli Municipal Boards were provided with an opportunity to send one member each to the Mysore Representative Assembly. The duration of office of the members was fixed as three years. The total members in the Representative Assembly was fixed as 276 in 1897. The system of publishing in the State Gazettee well in advance, a list of all eligible candidates for the contest as members, and the Electoral rolls for that purpose, was brought into force from 1907.

Diwan V P Madhava Rao introduced the bi-cameral Legislative system in 1907, with the starting of Legislative Council (On the model of modern Vidhana Parishat) comprising 18 members by the upgradation of the Executive Council introduced in 1881, with three councilors and an Ex-officio Diwan as president. The Membership of the Legislative Council was increased to 24 in 1913 by Diwan Sir M. Visveswaraya. He gave that body the power to participate in the discussions of the annual budget of the state. That state of affairs continued till 1915.

During the year 1915, revision was brought into the electoral qualifications laid down earlier. So far as the voters were concerned the minimum land revenue and tax payable on houses as the eligibility criteria was continued as it existed earlier. The criteria in respect of the contestants to the Assembly had been revised as follows:

Srirangapattana taluk	Rs.200/- Land Revenue; House Tax Rs.17/-
French Rocks (Pandavapura)	Rs.200/- Land Revenue; House Tax Rs.17/-
Krishnarajpete taluk	Rs.200/- Land Revenue; House Tax Rs.13/-
Nagamangala taluk	Rs.150/- Land Revenue; House Tax Rs.13/-
Mandya & Malavalli Taluk	Rs.100/- Land Revenue; House Tax Rs.13/-

The system of half yearly meetings (June & December) of the Mysore Representative Assembly began in 1917. By that time Prajamithra Mandali had been established. The Prajamithra Mandali regarded the Congress party as Brahmin dominated party, opposed the Congress and expressed its opposition in the struggle for the establishment of responsible government. During 1918, the eligibility criteria for the contestants and the voters were revised and refixed as follows: The amount was fixed at Rs. 50/- as land revenue or Rs. 10/- as house tax for both contestants and voters. The differentiation between the taluks was wiped off. The number of members in the Legislative Council was increased to 30 in 1919. According to the decision made at the Nagpur Congress session in 1921, the Karnataka Provincial Congress Committee had come into existence in British Karnataka, while in the princely state, Mysore State Congress Committee took its birth but remained inactive till 1928. During that interval voting rights to women was given in 1922. By an enactment made in 1923, the size of the Mysore Representative Assembly that comprised the valued seats of the legislators and the provisions relating to their selection had been altered. The resultant alterations are as follows: Srirangapattana-03, Mandya-03, Malavalli-02, Nagamangala-02, and Krishnarajapete-02. A total number of 12 members from the taluks through elections, one member each from Srirangapattana and Malavalli Municipal Boards by nomination, were to enter the Representative Assembly. The eligibility criteria of the tax amount paid was revised, for both the contestants and voters in the elections. The revised rates were Rs. 25/- as land Revenue or Rs.05/- as house tax. This step helped in larger number of people to take part in the election process. The minimum age of the voter was raised from 18 years to 21 years. Reservation of seats for Muslims in the elections was introduced in the year 1923. Women were given the right to contest elections in 1927.

For the welfare of the agriculturists in the Mysore kingdom 'Raitha Sangha' had been established in the year 1927. Later, stalwarts like K C Reddy,

V. Venkatappa etc, established afresh the 'People's Party' in 1930 and began to pressurize for the grant of Responsible Government. During the same year, when Maddur became a separate taluk, it was also given separate representation in the Mysore Representative Assembly. The system of taking the oath of office by the elected representatives to the Mysore Representative Assembly' was introduced after 1930. The Prajamithra Mandali and People's Party sorted out the differences between them at a later date and their merger that took place in 1934, gave birth to the People's Alliance Party, and the Alliance Party merged with the local Congress Party in 1937, leading to the emergence of the Mysore Congress Party. Yielding to the pressures brought by the political parties for Responsible Government in the Kingdom, the Government of Mysore, set up in March 1938 the K R Srinivasa Iyengar Committee and requested to examine the scope for the introduction of Responsible Government. S C. Mallaiah from Maddur was one among 20 of its members. During the same year (1938) the first session of the Mysore Congress was held during April at Shivapura. It Came to be well known in the history of the country as 'Flag Satyagraha'. The report submitted by the Iyengar Committee was partly accepted by the Mysore Government in 1940. Such an acceptance resulted in the increase of membership in the Council from 50 to 98 and membership of the Mysore Representative Assembly was enhanced to 325. The period of the office of the members of the Assembly was enhanced from three years to four years. The system of reservation of membership to women and the Christian representatives was introduced. The ex-officio president, the Diwan and his Executive Council became the Executive of the Government. In the elections held in 1941 the Mysore Congress won 106 seats out of 142 seats they contested and successfully established the Responsible Government. But, due to the Quit India Movement against the British that was raging through out the Nation, the leaders in the kingdom of Mysore also suffered imprisonment.

Even after the Nation getting its independence, the king's Government in Mysore had discounted the request for the introduction of Responsible Government made by the political parties. Insisting on the demand, Mysore Congress organized the "Mysore Chalo Movement " on 11th October 1947. Bowing its head to this movement, the Mysore Government, permitted the Congress to form the Responsible Government. Accordingly on 24th October

under the leadership of K C Reddy an adhoc Responsible Government was formed. Elections were held for the Mysore Constitutional Assembly in March 1948, and during April when its session was being held, although K C Reddy was the sitting President, T Subramanya and Ganji Veerappa became the President and Vice-President respectively for the next term. With the acceptance of the Constitution of India on 15-12-1949, by the royal family of Mysore, the Mysore Representative Assembly and the Legislative Councils were abolished, and the Mysore Constituent Assembly transformed temporarily to be the Legislature with K.C. Reddy as the first Chief Minister.

When the Constitution of India came in to effect in 1950 and the first General elections were held through out the nation in 1952, Mandya district had one Loksabha and eight Vidhana Sabha seats. Thereafter the Loksabha, Vidhana Sabha election and bye-election results are furnished. In doing so respective constituencies, elected candidates' name, party, votes polled and its comparative percentage are provided, along with that the parties in the second and third places, votes polled and relative percentage are also provided. More details are available from the Office of the Election Commission in Bangalore.

General Elections 1952

In the first General Elections held through out the Nation during January 1952, for the seats in Mandya district Indian National Congress (INC), Kishan Mazdoor People's Party (KMPP), Scheduled Castes Federation (SCF), Socialist Party and the Independents had also contested. The election results are as follows:

Lok Sabha: M K Shivananjappa (INC) 1,25,566 (59.23%) elected; KMPP 86,449.

Vidhana Sabha : 1. *Krishnarajapete:* S M Lingappa (INC) 11,258 (43.27%) elected; Independent 7552 (28.96%); KMPP 5433 (20.84%); 2. *Pandavapura:* B Y Neele Gowda (INC) 7116 (34.87%) elected; KMPP 5407 (26.49%); Independent 4264 (20.89%), 3. *Srirangapattana:* K Puttaswamy (INC) 12581 (61.87%) elected; Independent 7886 (38.53%), 4. *Mandya:* K V Shankare Gowda (INC) 12980 (50.68%) elected; KMPP 6727 (26.27%), Independent 5903 (23.05%) 5. *Malavalli: (General)* B P Nagaraja Murthy (KMPP) 18314 (25.04%) elected; INC 18144 (28.81%), 6. *Malavalli (Reserved) :* N Chikkalingaiah (SCF) 13339 (18.24%) elected; Independent 11252 (15.39%), INC 7787 (10.65%); 7. *Maddur:*

H K Veeranna Gowda (INC) 16724 (66.61 %) elected; KMPP 8389 (33.39%)
8. *Nagamangala*: M Shankaralinge Gowda (Independent) 14908 (63.04%)
elected; INC 11913 (36.96%).

Vidhana Sabha By-election: *Nagamangala*: As a consequence of the death of M Shankaralinge Gowda, the seat fell vacant. By-election was held, K Singari Gowda (INC) got 14458 (59.43%) votes- elected; Independent Candidate got 9983 (40.57%) votes. ***Mandya*:** In that constituency by-election was held in 1954, G S Bomme Gowda, Independent candidate got elected.

General Elections 1957: The Indian National Congress (INC), Peoples Socialist Party (PSP) and Scheduled Castes Federation (SCF) were the three parties in the election fray. All Vidhana Sabha seats (08) of the district were contested by the Indian National Congress. It got 05 seats (including *Malavalli*, the double seat constituency) by winning elections in addition to winning the Lok Sabha seat. Peoples Socialist Party out of 05 seats contested, it won the *Pandavapura* seat only, and Scheduled Castes Federation had contested the *Malavalli Reserve* Constituency without success. Out of the six independents who had contested only two, one each from *Srirangapattana* and *Mandya* constituencies got elected. The detail of the result is as follows:

Lok Sabha: M K Shivananjappa (INC) 142066 (61.36%) elected; PSP 89365 (38.64%)

Vidhana Sabha: 1. *Krishnarajapete*: M K Bomme Gowda (INC) 17419 (59.57%) elected; Independent 7333 (25.05%); PSP 4497 (15.38%), 2. *Pandavapura*: B. Channaiah (PSP) 12677 (43.92%) elected; INC 8837 (30.65%); Independent 7339, (25.43%) 3. *Srirangapattana*: M G Chunche Gowda (Independent) 18280 (61.81%) elected; INC 11290 (38.19%), 4. *Mandya*: G S Bomme Gowda (Independent) 17910 (46.81%) elected; INC 16035 (41.90%), Independent 4309 (11.29%), 5. *Malavalli (General)* H V Veere Gowda (INC) 28454 (34.39%) elected; PSP 12449 (15.04%), 6. *Malavalli (Reserve)* M Mallikarjuna swamy (INC) 27102 (32.76%) elected; SCF 9723 (11.75%) 7. *Maddur*: H K Veeranna Gowda (INC) 19187 (59.80%) elected; PSP 12900 (40.20%), 8. *Nagamangala*: T Mariyappa (INC) 15985 (52.25%) elected; PSP 14607 (47.75%).

General Election 1962 :

According to Section 3 and 7 of the 1961 enactment relating to elections, Malavalli Constituency earlier a double member constituency, was divided into Malavalli and Kirugavalu constituencies, and Kirigavulu was declared as a reserve constituency. All the eight Vidhana Sabha constituencies of the district were in the Mandya Lok Sabha constituency. Indian National Congress, Peoples Socialist Party and Socialist parties were the prominent parties which had contested the elections. If the lone Lok Sabha and four Vidhana Sabha constituencies went in favour of the Congress, the remaining four went with the Independents while the other parties took the beating. The results are as follows:

Lok Sabha: M K Shivananjappa (INC) 148523 (51%) elected; Independent 74200 (25.52%), Independent 33674 (11.58%).

Vidhana Sabha : 1. *Krishnarajapete:* S Nanje Gowda (Independent) 18236 (53.20%) elected; INC 16040 (46.80%) 2. *Pandavapura:* B Y Neele Gowda (INC) 14089 (45.32%) elected; Independent 11084 (35.65%), PSP 5914 (19.03%); 3. *Srirangapattana:* A G Bandi Gowda (INC) 23809 (70.81%) elected; Independent 9389 (27.92%), 4. *Mandya:* J Devaiah (Independent) 23299 (47.32%) elected; INC 23639 (45.97%), Independent 3304 (6.71 %), 5. *Malavalli:* G Made Gowda (INC) 21169 (64.10%), elected, PSP 11149 (33.76%), 6. *Kirugavalu (Reserved):* M Mallikarjuna Swamy (INC) 15039 (60.30%) elected, PSP 9901 (39.70%), 7. *Maddur:* S M Krishna (Independent) 24269 (50.07%) elected, H K Veeranna Gowda (INC) 22313 (46.04%), Socialist Party 1884 (3.89%), 8. *Nagamangala:* TN Madappa Gowda (Independent) 19275 (59.15%) elected, K. Singare Gowda (INC) 15050 (43.85%).

General Elections 1967: According to the modified election rules of 1965, minor internal changes were made in the Vidhana Sabha constituencies of the district. Instead of Kirugavulu, Malavalli was declared as a reserved constituency. In that election Congress, Peoples Socialist Party and Republican Party (RPI) contested. If Congress got elected in Lok Sabha and five Vidhana Sabha constituencies, the remaining three were taken by the Independents. Details of the result are as follows:

Lok Sabha: M K Shivananjappa (INC) 192 706 (56.80%) elected; Independent 146222 (43.14%).

Vidhana Sabha: 1. *Krishnarajapete:* M K Bomme Gowda (Independent) 28512 (70.69%) elected; INC 11048 (27.39%), 2. *Pandavapura:* N A Chenne Gowda (Independent) 19460 (52.18%) elected; INC 15599 (41.83%), Independent 2234 (5.99%), 3. *Srirangapattana:* B Dodda Bore Gowda (Independent) 13883 (33.92%) elected; INC 13794 (33.11%) Independent 9651 (23.17%), 4. *Mandya:* Nagappa (INC) 25462 (53.54%) elected; Independent 22099 (46.46%), 5. *Malavalli (Reserve)* M Mallikarjuna Swamy (INC) 21077 (65.32%), PSP 7316 (22.78%) RPI 1237 (3.96%), 6. *Kirugavalu:* G Made Gowda (INC) 17377 (69.46%) elected; Independent 12039 (30.54%), 7. *Maddur:* M. Manchegowda (INC) 27148 (52.16%) elected; PSP 22714 (43.64%), Independent 1771 (4.17%), 8. *Nagamangala:* K Singari Gowda (INC) 24428 (57.59%) elected; Independent 16219 (38.24%).

Lok Sabha by-election 1968: Due to the death of Lok Sabha member M K Shivananjappa, his seat fell vacant. To fill it, by-elections were held on 24th January 1968. Praja Samajavadi Party candidate SM Krishna got elected. Result is as follows: SM Krishna (PSP) 184054 (59.85%) elected; BRK 120101 (39.05%) Independent 3394 (1.10%).

Mid-Term Lok Sabha Election 1971

Before the completion of the term, the IV Lok Sabha had been dissolved. During that period, the Indian National Congress that was in Power got divided in 1969, into Indian National Congress- R, under the leadership of Jagjeevanram, and Indian National Congress- 0 (Organisation Congress) or NCO, under the leadership of Nijalingappa. Both of them contested the Lok Sabha elections held during March 1971. Bharathiya Janasangha had also contested the elections. The results are as follows: S M Krishna, Congress-R, 272174, (71.21%) elected; NCO 110012, (28.79%).

Mandya Lok Sabha By-Election 1972: Consequent upon the resignation tendered by SM Krishna, the Mandya Lok Sabha fell vacant necessitating the by-election which was held on 22nd October 1972, and the results are as follows: K. Chikkalingaiah, Congress-R, 123405 (49.90%) elected; NCO 103293 (41.73%), Independent 14832 (5.99%).

Vidhana Sabha Election 1972

1. *Krishnarajapete*: SM Lingappa, (Congress-R) 29424, (65.63%) elected; Independent 15410 (34.37%); 2. *Pandavapura*: D Halage Gowda, (Congress-R) 36900 (70.89%) elected; NCO 15156 (29.11%); 3. *Sriranapattana*: Smt. Damayanthi Boregowda (Congress-R) 25965 (49.71%) elected; NCO 18826 (33.86%), Independent 10801 (19.43%); 4. *Mandya*: MH Boraiah (Congress-R) 28552 (49.30), NCO 28405, (49.05%), BJS 953 (1.65%); 5. *Malavalli (Reserve)*: M Mallikarjuna Swamy (Congress-R) 26231 (64.06%) elected, NCO 14717 (35.94%); 6. *Kirugavalu*: J Made Gowda (NCO) 25829 (51.06%) elected, (Congress-R) 23819 (47.08%), Independent 493 ((0.97%); 7. *Maddur*: AD Bili Gowda (Congress-R) 27550 (48.54%) elected, Independent 23458 (41.33%) NCO 4940 (8.70); 8. *Nagamangala*: TN Madappa Gowda (Congress-R) 24729, NCO 15365 (35.88%), Independent 2733 (6.38%).

Vidhana Sabha By-Election 1972: Due to the untimely death of TN Madappa Gowda the Nagamangala Legislature seat fell vacant, and by elections was held during October 1972. Results are as follows: HT Krishna (NCO) 28896 (56.38%) elected; Congress-R 22384 (43.62%).

Lok Sabha Election 1977

The duration of the 5th Lok Sabha ended during 1976. Smt. Indira Gandhi, the then Prime Minister, by a declaration of Emergency, had extended the Lok Sabha term till 1977, and the general elections were held during 1977. Congress (0), Bharatiya Jana Sangh (BJS) and political parties, Socialist Party, Swatantra Party etc, united to form Bharatiya Lokdal or Janatha Party. Under Indira Gandhi's leadership the Indian National Congress (I) or Cong-I, contested the 1977 elections. With the 1977 elections the Reserved Malavalli Vidhana Sabha constituency came under Kanakapura Lok Sabha Constituency. Details of the election results's given below. K Chikkalingaiah (Cong-I) 200360 (48.39%) elected; Janatha 195039 (47.11 %), Independent 16009 (3.86%).

Vidhana Sabha Election 1978: According to the Delimitation Act 1976, Keragodu became the 9th Vidhana Sabha Constituency of the District. The term of the 5th Vidhana Sabha ended in 1977. During February 1978 elections to the 6th Vidhana Sabha was held. In the meanwhile the Indian National Congress had again undergone a split. As a result, if one group came

under the leadership of Brahmananda Reddy, another group went under the leadership of Indira Gandhi. Under her leadership the Cong-I contested the elections against Janatha Party. Accordingly, the detailed constituency wise list of elected candidates is furnished below.

1. **Krishnarajapete:** SM Lingappa (Janatha) 26352, (43.36%) elected; Cong-I 20040, (32.97%); Cong-O 12373, (20.36%); Independent 2016 (3.31%);
 2. **Pandavapura:** KR Rajagopala (Janatha) 27341 (45.16%) elected; Cong-I 17885 (26.54%), Cong-O 11323 (18.70%), Independent 2647 (4.37%);
 3. **Srirangapattana** M Srinivasa (Janatha) 20127 (33.67%) elected; Cong-I 18647 (31.19%), Cong-O 17576 (29.40%).
 4. **Mandya:** MS Athmananda (Janatha) 31041 (48.69%) elected; Cong-I 28294 (44.38%), Cong-O 2808 (4.40%),
 5. **Malavalli (Reserve):** KL Mariswamy (Janatha) 27774 (45.92%) elected, Cong-I 27712 (45.82%), Cong-O 4998 (8.26%)
 6. **Kirugavalu:** G Made Gowda (Janatha) 40711 (64%) elected, Cong-I 19470 (30.62%), Cong-O 3420 (5.38%);
 7. **Maddur:** M Manchegowda (Janatha) 37261 (57.16%) elected, Cong-I 14700 (22.55%), Cong-R 11765 (18.05%)
 8. **Nagamangala:** HT Krishnappa (Independent) 23721 (39.73%) elected; Janatha 18479 (30.93%), Cong-I 14586 (24.42%)
 9. **Keragodu:** HD Chowdaiah (Janatha) 34515 (61.62%) elected; Cong-I 14556 (25.99%), Cong-O 6266 (11.19%).

Mid-Term Lok Sabha Election 1980

Lok Sabha was dissolved due to a split in the Janatha party in power, while the Lok Sabha had two more years to complete its term. By the time of the elections, at the state level the Congress Party got divided in to two factions, one under the leadership of Brahmananda Reddy, with D. Devaraj Urs entering that and became its leader in due course resulting in the emergence of Urs-Cong under his leadership. Indian National Congress (I) (Cong-I), and Janatha Party contested the elections. The result is given below: SM Krishna (Cong-I) 223675 (52.02%) elected, Janatha party 108333 (25.20%), Congress-(Urs) 86245 (20.06%).

Vidhana Sabha Election 1983: After the completion of the term of the 6th Vidhana Sabha, elections were held for the 7th Vidhana Sabha during January 1983. By that time with a split in the Janatha Party, Bharathiya Janatha Party and Lok Dal under the leadership of Charan Singh raised their head. The results of the election are given below:

1. **Krishnarajapete:** M. puttaswamy Gowda (Cong-I) 31499 (51.81 %) elected; Janatha 25766 (42.38%), LKD 2200 (3.62%) 2. **Pandavapura:** K Kempe Gowda (Janatha) 29030 (45.55%) elected; Cong-I 22371 (35.10%), 3. **Srirangapattana:** AS Bandi Sidde Gowda (Janatha) 36634 (57.78%) elected; Cong-I 25843 (40.76%) 4. **Mandya:** B Dodda Bore Gowda (Janatha) 378984 (57.66%) elected; Cong-I 26335 (39.97%) 5. **Malavalli (Reserve):** Somasekhar (Janatha) 31966 (51.51%) elected; Cong-I 25345 (40.84%), Independent 1167 (1.88%); 6. **Kirugavalu:** G. Madegowda (Cong-I) 36310 (55.92%) elected; Janatha 25454 (39.20%), Independent 1062 (1.64%); 7. **Maddur:** M. Manchegowda (Cong-I) 33600 (50.99%) elected; Independent 19758 (29.98%) Janatha 10371 (15.73%), 8. **Nagamangala:** Chigari Gowda (Independent) 36966 (59.04%) elected Cong-I 15332 (24.48%), Janatha (16.02%), 9. **Keragodu:** HD Chowdaiah (CongI) 32483 (54.64%) elected; Janatha 29966 (45.36%).

Mid-Term Lok Sabha Election 1984: Before the 7th Lok Sabha completed its full term, it was dissolved in 1984 and elections were held during December 1984. There were eight Independents in addition to Cong-I and Janatha Parties in the contest. Results are as follows: KV Shankare Gowda (Janatha party) 319176 (58.55%) elected; Cong-I 198730 (36.46%).

Mid- Term Vidhana Sabha Elections 1985: Three years before the completion of its full term the VIIth Vidhana Sabha, due to unexpected developments in the state politics, was dissolved, and in the mid-term elections held during March 1985 Cong- I, Janatha, BJP, Janatha Dal and Lok Dal (LKD) along with the Independents had contested the elections. Election results are given below: 1. **Krishnarajapete:** Krishna (Janatha) 43817 (61.45%) elected; Cong-I 27482 (38.54%); 2. **Pandavapura:** K. Kempegowda (Independent) 27780 (36.75%) elected; Cong-I 27300 (36.11 %), Janatha 19339 (25.58%); 3. **Srirangapattana:** AS Bandi Sidde Gowda (Janatha) 39 163 (52%) elected; Cong-I 33416 (44.37%), LKD 1807 (2.39%); 4. **Mandya:** SD Jayaram (Janatha) 37672 (51.89%) elected; Cong-I 33668 (46.38%); 5. **Malavalli (Reserve):** B Somasekhar (Janatha) 43497 (58.27%) elected; Cong-I 28951 (38.79%); 6. **Kirugavalu:** G Madegowda (Cong-I) 36519 (49.17%) elected; Janatha 35747 (48.13%), Independent 1242 (1.67%); 7. **Maddur:** B Appaji Gowda 37381 (50.93%) elected; Cong-I 34047 (46.39%); 8. **Nagamangala:** H T Krishnappa (Janatha) 36856 (57.88%) elected; Cong-I 14645 (23%) Independent 5160

(8.15%), BJP 3663 (5.75%); 9. **Keragodu:** HD Chowdaiah (Cong-I) 35837 (52.08%) elected; Janatha 32101 (46.65%), Independent 864 (1.23%).

Lok Sabha Election 1989: The ninth Lok Sabha elections were held during November 1989. In that election, Cong I, Janatha, Janatha Dal and Independents had contested. Results are as follows: G. Made Gowda (Cong-I), 337024, (47.7%) elected; Janatha 262135 (37.1 %), Janatha Dal 74548 (10.6%).

Mid-Term Vidhana Sabha Elections 1989: The eighth Vidhana Sabha was dissolved one year before the completion of its full term. In the meantime, at the National level a number of changes had taken place politically. The Janatha Dal that was administering the state got divided into two groups. One group, at the National level united with Janatha Dal, another group decided to continue as the original Janatha Party. At the National level, V P Singh and Chandrasekhar respectively became the leaders of those parties. In the mid-term elections held during the month of November 1989 for the ninth Vidhana Sabha, the Indian National Congress, Janatha (JP), Janatha Dal, Bharathiya Janatha Party, Karnataka Rajya Raitha Sangha, and Lok Dal (B) along with Independents, in considerable number, had contested the elections. The election results are furnished here:

1. **Krishnarajapete:** M. Puttaswamy Gowda (INC) 35963 (40.51 %) elected; Janatha (JP) 30391 (34.69%), Janatha Dal 22015 (24.80%), 2. **Pandavapura:** D Halage Gowda (INC) 30520 (32.92%) elected; KRRS 27121 (29.26%), Janatha (JP) 18176 (19.61%), Janatha Dal 16164 (17.44%), 3. **Srirangapattana:** Smt. Damayanthi Bore Gowda (INC) 29159 (34%) elected; Janatha (JP) 25876 (30.17%), KRRS 18851 (21.96%), Janatha Dal 7457 (8.69%), 4. **Mandya:** MS Athmananda (INC) 50332 (55.81 %) elected; Janatha (JP) 22503 (24.95%), Janatha Dal 9945 (11.03%), KRRS 6173 (6.86%); 5. **Malavalli (Reserve):** Smt. Mallajamma (INC) 35723 (41.24%) elected; Janatha (JP) 17936 (20.70%), Janatha Dal 17768 (20.51%), Independent 7153 (8.26), KRRS 4792 (5.54%); 6. **Kirugavalu:** KM Puttu (INC) 42391 (48.36%) elected; Janatha (JP) 35102 (40.04%), KRRS 7103 (8.10%); 7. **Maddur:** SM Krishna (INC) 37935 (42.68%) elected; KRRS 27474 (27.89%), Janatha (JP) 17520 919.71 % , Independent 5607 (6.31 %); 8. **Nagamangala:** LR Shivaramgowda (Independent) 48654 (56.80%) elected; INC 17185 (20.07%), Janatha Dal 13576 (15.85%), Janatha (JP) 4214 (4.92%); 9. **Keregodu:** N Thammanna (INC) 30575 (40.31 %)

elected; Janatha (JP) 22634 (29.84%), KRRS 15493 (20.63%) Janatha Dal 6392 (8.43%).

Mid-Term Lok Sabha Election 1991: The ninth Lok Sabha that entered office due to unexpected political measures was dissolved within a short period. In the mid-term elections to the tenth Lok Sabha held in June 1991 the Indian National Congress, Janatha Dal, Bharathiya Janatha Party, Bharatiya Krishi Udyoga Sangha, Karnataka Rajya Raitha Sangha and Independents contested. Results are as follows: G.Madegowda (INC) 259500 (42.48%) elected; BJP 164153 (26.87%), Raitha Sangha 117136 (19.17%).

Vidhana Sabha Elections 1994: When the General Elections to the tenth Vidhana Sabha were held during December 1994, Indian National Congress, Janatha Dal, Bharatiya Janatha Party, Karnataka Rajya Raitha Sangha, Karnataka Congress, Kannada Chalavali (Vatal) Party, Bahujan Samaj Party along with socialist party., Independents also in considerable number contested. Janatha Dal gained seven seats and the remaining two were bagged by Raitha Sangha and Independents. Details of the result is as follows:

1. **Krishnarajapete:** Krishna (Janathadala) 59841 (55.06%) elected; BJP 22779 (20.97%), INC 19773 (18.19%), Bahujan 3798 (3.49%), Karnataka Congress 1625 (1.50%),
2. **Pandavapura:** KS Puttannaiah (KRRS) 43323 (40.71 %) elected; Independent 30739 (28.88%), INC 19720 (18.53%), Karnataka Congress 4567 (4.29%);
3. **Srirangapattana:** Smt Vijayalakshmi Bandi Sidde Gowda (Janathadal) 43062 (41.88%) elected; KRRS 19635 (19.10%), Independent 16193 (15.75%), INC 11728 (11.42%),
4. **Mandya:** SD Jayaram (Janathadal) 57216 (57.95%) elected; INC 27183 (27.43%), BJP 4727 (4.79%), Bahujan 3589 (3.63%);
5. **Mala va lli (Reserve):** B Somasekhar (Janathadal) 63808 (64.09%) elected; INC 27435 (27.64%), Karnataka Congress 2909 (2.93%), BJP 2396 (2.2%);
6. **Kirugavali:** KN Nagegowda (Janathadal) 36348 (37.19%) elected; INC 28866 (29.53%), Independent 21453 (21.95%), KRRS 4035 (4.13%);
7. **Maddur:** Dr. M Mahesh chand (Janathadal) 40695 (40.80%) elected; INC 37231 (37.33%), KRRS 19016 (19.07%);
8. **Nagamangala:** LR Shivaramgowda (Independent) 44719 (45.41 %) elected; BJP 27768 (28.21 %), Janathadal 17157 (17.37%), Bahujan 4006 (4.07%);
9. **Keragodu:** JP Shivakumar (Janatha Dal) 48124 (56.98%) elected; INC 14838 (17.57%), KRRS 10106 (11.97%), Bahujan 4602 (5.45%) Karnataka Congress 2456 (2.92%).

Lok Sabha Election 1996: After the completion of the full term of the tenth Lok Sabha, elections to the eleventh Lok Sabha were held in the month of April 1996 and the following Parties had contested: Cong-I, Janatha Dal, Janatha Party, Bharatiya Jantha Party, and Independents. Janatha Dal was successful. Results are as follows: Krishna Janatha Dal, 335852 (45.97%) elected; INC 302466 (41.40%) BJP 70829 (9.69%).

By Election to Krishnarajapet Assembly (1996): Due to the resignation of its member viz. Krishna, the by election was conducted in October 1996 and the result is as follows. B.Prakash (Ind). 29,524, Elected ; J.D.26,969, INC 18,868, BJP 11,684 Raitha Sangha 6,551 and Independents 6,60%.

Mid Term Elections to Loksabha - 1998 : Due to the changes occurred in the political arena at national level, the 11th Loksabha was dissolved and elections to the 12th Loksabha was conducted in February 1998. Here is the result. Ambarish (JD) 4,31,439 (54.97%), Elected ; INC 2,50,916 (31.95%), BJP 1,02,456 (13.06%).

By Election to Mandya Vidhanasabha Constituency (1998) : Due to the untimely demise of its MLA, S.D.Jayaram, by-election was organised in August 1998 and the result is as follows Smt.K.R.Prabhavathi (JD) 35,654, Elected ; INC 26,880, Lokashakti, 19,586 Independents 223.

Vidhanasabha General Election 1999 : In the elections conducted during September 1999, to the 11th Vidhanasabha INC, JD(S), JD(U), BJP, BSP, KRRS (Karnataka Rajya Raitha Sangha) and independents were in the Election fray. The result is as follows.

1) Krishnarajapet : K.B.Chandrashekar (INC) 45,683 (43%), Elected : (JD(S)) 28,802 (27%), Independents 18,502 (17%), **2) Pandavapura :** K.Kempegowda (INC) 41,661(38%) Elected, (KRRS) 33,803 (31%) JD(S) 21,192(24%) **3) Srirangapattana :** Smt. Parvathamma Srikantaiah (INC) 47,866 (47%) Elected : KRRS 25,273 (25%), JD(S) 14,428 **4) Mandya :** M.S.Athmananda (INC) 52,703 (55%) Elected ; JD(U), 34,647(35%), BSP 2,721 **5) Malavalli (Res) :** B.Somashekar, JD(U), 27,335(29%), Elected : INC 22,054 (23%) JD(S) 20,826 (22%) Ind.16,804 (18%) **6) Kiragavali :** D.C Thammanna (INC) 44,523(44%) Elected, JD(S), 43,799 (43%) JD(S) 5801 **7) Maddur :** Smt.Krishna (INC) 56,907 (59%) Elected, JD(U) 27,448 (28%) KRRS 11,775 **8) Nagamangala :**

N.Chaluvaryaswamy alias Swamigowda JD(S) (54%) Elected : INC 40,484(39%) Ind. 2109. **9) Keragodu** : H.D.Choudaiah (Ind) 35,579 (42%) Elected : INC 34,543(41%) BJP 12,780. In this election, congress obtained majority and S.M.Krishna assumed the office of chief minister on 11-10-1999.

Loksabha Mid-term Election-1999 : Due to the political changes occurred during 1999 at National Level, the 12th Loksabha was dissolved immediately and mid term elections were held to the 13th Loksabha during September 1999. The INC JD(S) BJP, BSP and independents contested the election and the result is as follows : Ambarish (INC) 4,18,110 (52%) Elected : JD(S) 2,65,930 (33%) BJP 82,522 (10%).

For 2004 Loksabha and Vidhanasabha Elections, and 2008 Vidhanasabha Elections see Addenda.

CHAPTER II
HISTORY