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## SECTION II.—HISTORY AND ARCHÆOLOGY.

### A. HISTORY.

Legendary  
History.

A District traversed by the sacred stream of the Cauvery is assuredly not wanting in *puranic* legends, associated with every rapid, bend, island and hill in its course. Next to the Pāndu expedition sent by Yudhisthira, and Sahadēva's attack on Mahishmati, described with such singular details in the *Mahābhārata*, one of the oldest legends of an historical character, and not connected with the Cauvery, relates to a city named Manipura, in Kannada Haralukōte, the site of which is pointed out three miles south-east of Chāmāraj-nagar. It is stated to be the Manipura mentioned in the *Mahābhārata*, the princess of which named, Chitrāngada, was married by Arjuna, one of the Pāndu princess (*Ādi Parva*, 7826-7883). Babhruvāhana, the son of this marriage, in course of time became king of Manipura. A fight afterwards took place between father and son, owing to the horse destined by Yudhishtira for the *asvamēdha*, the defence of which devolved on Arjuna, having in the course of its wanderings to the Dakshina or south country come to Manipura (*Asvamēdhika Parva*, 2303-2431). Babhruvāhana, according to the local account ruled the country wisely and all his people were happy. The rains fell at the right seasons and the crops were abundant. Thus was Manipura equal to Indraprastha. This prosperity invited an attack from two giants named Nivāta and Kavacha, who bore a grudge against Arjuna. But Babhruvāhana applying to his father for assistance, the latter came to the rescue and destroyed

them. He then appointed Ānjanēya or Hanumantha as guardian of the place and set up his image at each of the gates. The city is said to have been six miles square, with a gate on every side, the position of each being still indicated by an image of Ānjanēya. The inscriptions at the place are of the Hoysala kings, 800 years old.

The earliest mention of Mysore or Mahishur is referred to the time of Asoka in 245 B.C., when on the conclusion of the third Buddhist convocation, a *therō* was despatched to Mahishamandla, as to Banavāsi and other countries, for the purpose of establishing the religion of Buddha. Of other events of those early times, so far as they are connected with this District, we have no certain knowledge until the rise of the Gangas. But an old Jain work of the 10th century says that Bhadrabāhu, when he came to the south in the 3rd century B.C., with Chandra Gupta, and died on the journey at Srāvana Belgōla, was on his way to the Punnata country. This must be the Punnād described below and corresponds with the Pounnata mentioned by Ptolemy, whence beryl was obtained in the Roman period.

The Ganga dynasty appears to have been established Gangas. in the 2nd century, and the Ganga kings ruled over the greater part of Mysore till about 1004, their principal territory being known as the Gangavādi Ninety-six Thousand. They claim Kuvalāla or Kolar as their original City in this country, but tradition credits them with a capital called Skandapura, which is supposed to have been at Gajalhatti, on the Moyār, near its junction with the Bhavāni, beyond the south of the Chamarajnar taluk, west of Satyaman-galam. However, in the 3rd century the capital was established at Talkad on the Cauvery, in Tirumakudal Narsipur taluk. At this period, the south of the Mysore District was occupied by a kingdom called the Punnād Ten Thousand whose capital was at Kittipura, identified by Mr. Rice with Kitur on the Kabbani, in Heggaddevankote taluk. This Ten Thousand country may correspond with the Padi-nād

or Ten-nād country of later times, of which the name survives in Hadinād. In the 5th century the Ganga king Avinīta married the daughter of the Punnād Rāja, Skandavarma, and his son Durvinīta seems to have absorbed Punnād into the Ganga dominions. Though Talkad continued to be the Ganga capital, the royal residence was apparently removed to Makunda (Channapatna taluk) in the 7th century, and in the 8th century to Manne (Nelamangala taluk).

Early in the 9th century the *Rāshtrakūtas*, whose capital was Manyakheta (Malkhad in the Nizam's Dominions), seized and imprisoned the Ganga king, and appointed their own viceroy to administer the Ganga territories. An inscription of the Rāshtrakūta prince Kambharasa, or Ranavaloka, probably the first viceroy, occurs in Heggaddevankote taluk.

Eventually the Ganga king was restored to power, and in the 10th century there were matrimonial alliances and the greatest intimacy between the Gangas and the Rāshtrakūtas. This was especially the case in the time of Būtuga, who married the Rāshtrakūta king's sister and whose son married the Rāshtrakūta king's daughter. He had secured the Ganga throne by putting to death the rightful heir, Rāchamalla, his brother, or half-brother. But an inscription in Heggaddevankote taluk shows that the chiefs of Bayal-nād and other parts refused to recognize his claims and fought for Rāchamalla. At this period the Chōlas were at war with the Rāshtrakūtas, and, led by their king Rājāditya, apparently entered the Mysore country in order to attack them, when Būtuga killed the Chōla king at a place called Takkōla (near Arkonam) and brought the war to an end. This was in 950 A.D.

Chōlas.

But in about 1004 a formidable invasion by the Cholas took place under the command of Rājēndra Chōla, son of the reigning king Rājarāja. They succeeded in capturing Talkad and overthrew the Ganga power, which had ruled over Mysore for nearly a thousand years. Giving to Talkad the name of Rājarājāpura, the Chōlas speedily possessed

themselves of all the country in Mysore south of the Cauvery together with that east from Seringapatam, along with the Bangalore and Kolar Districts. In accordance with their usual policy, they imposed their own names on the conquered provinces, and the south of the Mysore District thus became the Mudikonda Chōla-mandala, the part in which Talkad was situated being called the Rājēndra Chōlavalanād. Towards the west, partly in Mysore and partly in Coorg, they subdued the Changālva kings of Nanjarāyapattana and Piriya-pattana, who in consequence received the name Kulōt-tunga-Chōla-Changālva.

Meanwhile the Hoysalas, whose capital was at Dōra-Hoysalas.  
samudra (Halebīd in the Belur taluk), had been gradually increasing in power. Vinayāditya who came to the throne in 1047, subdued the Malapas or hill-chiefs, who may be identical with the Danāyaks of Bettadakōte (on the Gōpāl-cwāmi hill, Gundlupet taluk). From the account given in Vol. II *Historical*, it will be seen that during the confusion that ensued on the break-up of the Ganga power, nine brothers, called the Nava Danāyak, established themselves at Bettadakōte, and after splitting into two hostile parties, the four victorious ones got possession of Nanjangud and overran all the hill region from the south of Coorg to Goa, and from Satyamangala to the Bisale Ghat.

But soon after 1104, the Hoysalas gained a much greater accession of power under Bitti Dēva (afterwards called Vishnuvardhana), who retook Talkad and drove the Chōlas out of Mysore. The capture of Talkad itself was effected by his general Ganga Rāja, who was a representative of the old Ganga kings. Vishnuvardhana recovered all the Ganga dominions and took the title of Vīra Ganga. In 1117, he claims to be ruling over a territory extending from Nangali (Mulbagal taluk) in the east to Barkanūr (in south Kanara) in the west, and from Kongu (Salem and Coimbatore), Chōra (Travancore) and Anamale (the hills of that name) in the south to Sāvimala (in Dharwar) in the north. The career

of the Hoysalas is given in detail in the general chapter on *History*. It will suffice here to say that on the final destruction of Dorasamudra by the Muhammadans in 1326, it was to Tondanūr (Tonnūr in Seringapatam taluk) that the Hoysala king retired.

Vijaya-  
nagar.

In the 14th century, the Hoysala dominion came to an end, and the Vijayanagar sovereigns next became paramount throughout the south. Narasa, the founder of the third dynasty, captured Seringapatam in about 1495. A viceroy known as Sri Ranga Rāya, who ruled from Srirangapattana (Seringapatam) the seat of his government, levied tribute in their name on the neighbouring chiefs and had under his direct jurisdiction the districts of Patna Ashtagrām and Mysore Ashtagrām, with outlying territories to the west. In the 16th century, Jagadēva Rāya of Channapatana (Bangalore District) held sway over the eastern and some of the northern parts of the District. At the same time, a line of kings was ruling Padinād, in the south of the District, with a city at Yelandur. There were also chiefs at Ummatur, Mugur and other places.

Mysore  
Rajas.

Among the feudatory chiefs, the Rājas of Mysore, the account of whose origin is given in the Second Volume of this work, rapidly rose to a position of independence. After evading the payment of tribute on various pretexts, Rāja Wodeyar, in 1610, succeeded in gaining possession of Seringapatam. The mode in which this was accomplished is involved in some obscurity. "The prevailing tale states that the viceroy Tirumal Raj, or Sri Ranga Rāya, as he is sometimes called, being afflicted with the *Rājpora*, or royal boil, the disorder most fatal to opulent and luxurious Indians, retired to the holy temple of Talkad, with the view of being cured by the interposition of the idol, or breathing his last before the sacred shrine; and that previously to his departure he had selected Rāja Wodeyar of Mysore for the confidential trust of administering the government in his absence; and

in the event of his death, of transferring it to his kinsman and heir, the Wodeyar of Ummattur. But on adverting to the animosities and jealousies which had prevailed for many years between these two persons, and the recent attempt of the viceroy, only three years before, to remove Rāja Wodeyar by assassination, we must reject as contrary to all probability the tale of this singular bequest of confidence and friendship. Seventy-six years had now elapsed since the subversion of the empire from which the viceroy had derived his original powers. This sinking and fugitive State, foiled in the attempt to re-establish its government at Penukonda, had now renewed its feeble efforts at Chandragiri. The viceroy himself was worn down with age and disease ; his government long destitute of energy, had fallen into the last stage of disorganization, faction, and imbecility ; it is not improbable that, foreseeing its impending destruction he concluded the best compromise in his power with his destined conqueror ; and the manuscript of Nagar Pootia even details the names of the persons, probably of his own court, who had combined (as it is stated, with the permission of Vēnkatapati Rāya, who then reigned at Chandragiri) to compel him to retire. All that can be determined with certainty is, the quiet retirement of Tirumal Rāja to Talkad, where he soon afterwards died ; and the peaceable occupation by Rāja Wodeyar of the fort of Seringapatam, which thenceforth became the seat of the government of his family. It is certain that until this period the Rājas of Mysore openly professed the religion of the Jangam but many circumstances afford room to conjecture that it was about this time that they adopted the insignia and ceremonies of the sect of Vishnu ; and as the whole of the old court had been of that persuasion, it is highly reasonable to suppose that the real or ostensible conversion of the new Rāja was one of the fundamental conditions of their conspiring to depose the viceroy." (Wilks, *Hist. Sk.* I. 27)

The extensive possessions of Jagadēva Rāya of Channapatna were absorbed in 1630 and the subsequent conquests of the

Mysore Rājas speedily brought within their dominion, a territory which, at the death of Chikka-Dēva-Rāja in 1704, extended from the Palni hills, south of the Coimbatore country to Midagesi in the north of the Tumkur District, and from the borders of Coorg to Vaniambadi and Karnātic Ghur. That sovereign had with judicious policy maintained a friendship with Khāsīm Khān, the Mughal general from whom he had purchased Bangalore, now governor of Sira, and through him with the court of Aurangzeb. On the death of Khāsīm Khān, in 1699, he sent an embassy to the emperor, then at Ahmednagar, with the view of obtaining a recognition of his extended authority, on which occasion it is alleged that the privileges were conferred of sitting on an ivory throne and of using a signet bearing the title of *Jagat Dēva Rāja*.

It is unnecessary in this place to follow the fortunes of the royal family throughout their subsequent career up to 1761, the date of Haidar Ali's usurpation of power; or to describe the conquests whereby this ruler enlarged the Mysore territories, including that of the rich capital of Bednur; the various wars in which he and his son Tipu Sultan engaged; the siege of Seringapatam by the British in 1792; its capture in 1799, the fall of Tipu and the restoration of the Hindu Rāj. These events have found full and able historians and will be found briefly described elsewhere, in Volume II.

After 1799, Mysore became the capital in place of Seringapatam. In 1809, owing to the increasing unhealthiness of the latter, the British troops were removed to Bangalore. A native regiment was quartered at Hirōd, or the French Rōcks, a healthy spot a few miles to the north until 1867, when it was removed to a new cantonment at Mysore. But the site chosen for this, about three miles to the north, proved so feverish that the troops reverted to French Rocks, until the regiment was withdrawn altogether, in 1881.

The District formed at first part of the Patnada Rāyada or Subāyana, and afterwards of the Ashtagrām Faujdāri. The latter, in 1862, merged in the Ashtagram Division, which

included the Districts of Mysore and Hassan. Divisions had been abolished before the Rendition in 1881, and the island of Seringapatam was then made over to Mysore. In 1882 the District was extended by the addition of several taluks from the Hassan District, which was also abolished. There were thus fourteen taluks and three sub-taluks, besides Yelandur *jāgīr*, included in the Mysore District, of which five taluks and one sub-taluk were formed into the French Rocks Sub-Division. In 1886 the Hassan District was restored, but the limits of the Mysore District remained as they now are, embracing, the French Rocks Sub-Division.

#### B. ARCHÆOLOGY.

The inscriptions relating to this District are included in *E. C. Mysore District, Parts I and II*, and in the *Mysore Archaeological Reports* from 1900 to 1926. Among Hoysala temples of note are that at Basaralu, Kikkeri, Govindanhalli, Somanathpur and Hosa Holalu. These are referred to at length in Vol. II Chapters V and VI. The Mahalingēsvara temple at Varuna, in the antique Jaina style, is also described in those chapters. The more famous among temples in the Dravidian style are those of Srīranganātha at Seringapatam the Nanjundēsvara at Nanjangud and the Chāmundēsvari on the Chāmundi Hill at Mysore. The temple of Terakanāmbi also belongs to this style. They will be found referred to at length in Vol. II, Chapters V and VI. The more notable Muhammadan buildings include the Gumbaz of Haidar at Ganjam and the Summer Palace in the Darya-Doulet. These are also described in Vol. II, Chapter VI. The deserted image of Gommatēsvara at Sravanagutta, near Yelwal, in Mysore Taluk, is also deserving of notice. It stands on the top of a small rocky hill and seems nearly 20 feet high. It probably belongs to the 14th century (see Vol. II, Chapter V).