

CHRISTIAN MISSIONS.

There are two Roman Catholic churches, one at Chikmagalur and the other at Mudigere. There are also a few sub-stations in the District. The Roman Catholic Mission.

There is a Wesleyan Mission church at Chikmagalur. The Mission conducts at Chikmagalur two Day Schools for girls. There is also a Girls' School at Tarikere. The Wesleyan Mission.

SECTION II.—HISTORY AND ARCHÆOLOGY.

A. HISTORY.

Few spots in the wild and romantic regions of this District, which contains the sources of the Pampa or Tungabhadra, the scene of memorable transactions recorded in the *Rāmāyana*, are without a story connecting them with one or other of the heroes of the great Indian epics. *Sringēri*, as might be expected of the chief seat of Saiva Brāhmanism, takes precedence of all other places in its claims to antiquity and historic fame. Its name is properly Rishya-Sringa-giri. Here was the hermitage of Vibhāndaka, and here the birth-place of his son Rishyasringa, a sage adorned with horns, who plays an important part in the opening scenes of the *Rāmāyana*. He was begotten without a natural mother, and grew up in the wilderness never having seen or heard of a woman. At that time the kingdom of Anga was suffering from a great dearth, and the king Lōmapāda was informed by his spiritual advisers that the only remedy lay in bringing hither the immaculate Rishyasringa. This, therefore, was resolved upon, and the princess Sānta to become his bride. But how to bring him was the question, for all feared lest they should alarm the unsophisticated youth and incur the wrath of the stern Vibhāndaka, whose single glance could reduce them to ashes in a minute. At last the plan was agreed upon that a band of fair damsels should be sent in the disguise of hermits, who, by the attractions of their all-powerful Legendary Period.

wiles, should entice the young recluse away from his forest home. They arrive at Narve near Srīngēri and concealing themselves in the woods, watch for an opportunity when the father should be absent. Then issuing forth, by their sports and gambols they draw the attention of the young hermit, who, lost in wonder, directs them to his cell, duly performs the rites of hospitality and is soon bewitched with his charming guests. Next day he hastens to pay a visit to their pretended hermitage and being led on board a raft made to resemble an island is floated away in the society of his fair companions. How his approach to Anga brought rain, how he was married to the princess, how he then became the priest of king Dasaratha of Ayōdhya and performed the *asvamēdha* or horse sacrifice, the celebration of which procured offspring to the childless monarch and resulted in the birth of Rāma, all this is fully related in the *Bāla Kānda* of the *Rāmāyana*.

Sakunagiri, a lofty hill on the bank of the Ayyankere near Sakkarepatna, is said to be so called from the omens (*Sakuna*) that Hanumān, the monkey leader in Rāma's army, thence obtained, which guided him to the spot where the medicinal plant Sanjīvini grew, that was used to revive Lakshmana from the swoon into which he fell on being wounded by Rāvana.

Hiremagalur is said to be situated in Siddhakshētra and to have been called Bhārgavapuri. It is made the scene of the celebrated *sarpa yāga*, or serpent sacrifice, celebrated by Janamējaya Rāya in revenge for the death of his father Parikshit by the bite of a serpent. Under *Shimoga District* we may see that copper-plate inscriptions are there in existence professing to record grants made by Janamējaya to the Brāhmins who took part in this *sarpa yāga*. At Hiremagalur a singular stone pillar, with a spear or flame-shaped head, is shown as the *yūpa stambha* or sacrificial post that was used on the occasion. Inscriptions at the place prove that Hiremagalur was an *agrahāra* in the time of the Gangas, in the 9th century.

Leaving the mythological period and the mention of places visited by Paśu Rāma, by Rāma and by Arjuna, three places in the District have traditions undoubtedly historical, though the exact period to which they relate is not clear. They, however, certainly belong to a period anterior to the rise of the Hoysala power. One of these, the ruined village of Halasur, near Lakkavalli, is said to mark the site of Ratnapuri, a city founded by Vajra Makuta Rāya, the story of whose two sons, Chitrasēkhara and Sōmasēkhara, and of the romantic adventure by which the younger obtained the hand of Rūpavati or Ratnāvati, the fair princess of Nilāvati-patna (Nirgunda) and with it the succession to that kingdom, is related under *Chitaldrug District*.

Another ancient capital is Sakkarepatna. Its most celebrated king appears to have been Rukmāngada, mentioned in the *Mahābhārata*, and *Hire-magal-ūru* (elder daughter's town), and *Chikka-magal-ūru* (younger daughter's town), the estates bestowed in dowry on the princesses of his house.

More definite than these is the historical account of Srīngēri, whose celebrated *Matha* on the Tunga is well known to have been established by Sankaracharya, the great Saiva reformer of the 8th century.

The west of the District appears to have been subject from very early times to the Kadambas, while part of the frontier may have been included in Āluva-khēda, the territory of the Āluva, Ālupa, or Ālu kings, who seem to have ruled in South Kanara. The subsequent history of that part is connected with the Sāntara kings of Pomburchcha (Hombucha or Humcha, Shimoga District). In the account given of that line, we see that they extended their dominions over the hill country southwards as far as Kalasa, and thence established their capital first at Sisila or Sisukali, at the foot of the Ghats in Mudigere, and finally at Kārkala in South Kanara. They became at one time feudatories of the Chālukya sovereigns. But the numerous inscriptions of the Karkala rulers with the general cognomen of Bairasu Wodeyar, surrounding the

temple at Kalasa, date from the beginning of the 12th to the middle of the 16th century, those from the 14th downwards being made with permission of the Vijayanagar sovereigns.

Gangas.

All other parts of the District were in possession of the Gangas, as testified by inscriptions which occur in various parts. As far back as the 9th century, we find mention in them of Piriyauguli and Kiriyauguli, which are the correct names of what are now called Hirimagalur and Chikmagalur. There seems, therefore, no foundation for the legend which derives the names from the elder and the younger daughter (*magalu*) of Rukmāngada Rāya. The *maguli* is a useful tree, known botanically as *acacia suma*.

Hoysalas.

This District can claim the distinction of having given birth to the powerful Hoysala kings, who succeeded the Gangas, and who ruled Mysore from the 11th to the 14th century. For though their capital was in the Hassan District, their place of origin, Sosevūr or Sasakapura, has been identified with Angadi in the south of the Mudigere taluk, where the existing temple of Vāsantamma, no doubt that of the goddess Vāsantika, represents the scene of the incident with the tiger which transformed Sala into Hoysala. Throughout the District, the memorials of the Hoysala kings are abundant, especially east and south of the Bāba Budan mountains, in the neighbourhood of their capital Dōrasamudra (Halebīd, Hassan District). To the west their inscriptions are found at Khandya, and the fortified height of Ballāla-Rāyan-durga bears witness to their rule. Āluva-khēda was the early boundary of their kingdom under Vinayāditya.

Vijayanagar.

The foundation of the next paramount power, that of Vidyānagara, afterwards called Vijayanagara, is in some accounts ascribed to, and was certainly greatly promoted by,

the sage and scholar Mādhava, entitled Vidyāranya or forest of learning. Wilson says :—

“ Besides experience and talent Mādhava may have brought pecuniary aid to the undertaking. His title Vidyāranya and the scope of his writings show that he was a disciple of Sankarāchārya, and in all probability he was connected with the Srīngāgiri (Srīngēri) establishment, the members of which, alarmed by the increasing numbers of the Jangamas and Jains and the approach of the Muhammadans, may have contributed their wealth and influence to the aggrandisement of the sons of Sangama.”

They were Bukka and Hakka or Harihara, the progenitors of the Vijayanagar line. Vidyāranya was their father's minister. Under the Vijayanagar empire, the west of the District, save the independent estate of Srīngēri, was mostly under the rule of the Kārkala chiefs; south formed part of the territory of Balam (Manjarābād, Hassan District) belonging to the Aigur chiefs; the north-east was included in the possessions of the Basvapatna or Tarikere Pālegārs. The greater part of the District was subsequently, in the middle of the 17th century, overrun by Sivappa Nāyak, the most distinguished of the Ikkēri or Bednūr chiefs. Srī Ranga Rāya, the representative of the Vijayanagar kings, resorted to his protection, and was by him established in the government of Sakkarepatna, Belur, and the neighbourhood. Meanwhile the Basvapatna territories had fallen a prey, first to the forces of Bijāpur and then to those of the Mughals, and were in 1687 absorbed in the province of Sīra.

The Rājas of Mysore, having in 1610 gained possession of Seringapatam and in 1687 of Bangalore, now carried their conquests to the west, and between 1690 and 1694 subdued all the south of the District. In the latter year, a treaty was concluded between Mysore and Ikkēri, by which, with the exception of Aigur and Vastara, the remaining conquests were retained as a part of the Mysore kingdom.

Mysore
Rājas.

Haidar Ali, in 1761, took possession of Sīra, and after receiving or forcing the submission of its various dependencies,

planned his expedition against Bednūr. This capital was taken in 1763, and the terrified Rāni escaped to Ballal-Rayāndurga. Thither a detachment was sent in pursuit, by which she was taken prisoner and conveyed to Madhugiri (Tumkur District), appointed as the place of her confinement. By this conquest, the Mysore dominion was extended over the whole of the Kadur country.

After the downfall of Tipu Sultān and the restoration of the ancient Royal line, the District formed part of the Nāgara Rāyada or Subāyana. It was in the wild country north of the Bābā Budans that some of the abuses were practised which led to the *pālegār* insurrection of 1830. In December of that year, Rangappa Nāyak, the head of the Tarikere family, secretly left Mysore, joined the insurgents and seized upon Kaldūrga and Kāmandurga. These forts were, however, recovered by the Mysore troops in February and March 1831, and the *pālegār* was put to flight. On the assumption of the government by the British in 1831, and the restoration of order, this part of the country was included in the Nagar Division. In 1863, it was formed into a separate District named after Kadur, where for a time the head-quarters were established. Before long, however, Chikmagalur was selected for the chief station as being more central, and a considerable town has there now sprung up. In 1882, the Kadur District was extended by having Hassan attached to it as a Sub-Division, with 4 taluks (Arsikere, Belur, Hassan and Manjarābād). But in 1886, the Hassan District was restored, and the Kadur District formed with its present limits. In 1897, the Yedehalli sub-taluk was abolished and the new taluk of Bāle Honnur was then established.

B. ARCHÆOLOGY.

The inscriptions found in the District will be found collected in *E. C. VI, Kadur District*, and in the *Mysore Archæological Reports*. Mention may be made of a few of the principal buildings of architectural interest in this District. The most ornamental was probably the Amritēsvara temple at Amritapura, near Tarikere, now almost completely in ruins.

It was erected, as *Tarikere* 45 informs us, in 1196, by Amita, a minister and general under Ballāla II. The style is Hoysala, but the elaborate ornamentation of the outer walls and some features of the elevation were of peculiar design. At Vastara is an old temple of Padmāvati, which contains fine colossal figures of the Sapta Mātrika, and also of a king and his minister seated opposite each other. Who they were is not known. The ruined temples at Sosevūr or Angadi must also have been fine buildings. There is a well executed image of Kēsava still standing in one of the Hindu temples, and there are large figures of the Sapta Mātrika at the Vāsantamma temple. But the finest and oldest sculpture is in the Jain *bastis*, probably of the 11th century. In addition to the massive seated images of Jina, in one of the *bastis* is a striking female figure representing a *Yakshini*. Above her head is a beautiful leafy canopy, and studded over the whole are minutely sculptured arboreal animals, such as birds, squirrels, tree-frogs, lizards, etc. The temple of Vidyāsankara at Sringēri is a well designed and effective structure in the Dravidian style. It resembles the temple at Vijayanagar. It belongs to the 14th century. These and other temples to be seen in this District are noticed at some length in Vol. II, Chapters V and VI.

SECTION III.—ECONOMIC.

GENERAL AGRICULTURAL CONDITIONS.

Along the south of the Bābā Budans is a rich tract of black soil. cotton soil which is well watered. It was for this reason that the plain country near Chikmagalur and Hiremagalur and onwards to Belur side was called “Honjavanige Sīme” or the “land flowing with gold.” Black cotton soil is also met with near Birur in the Kadur Taluk and Sivane and Ajjampur in the Tarikere Taluk. The western parts of Tarikere are sandy and gravelly. The soil in some of the valleys in the Kadur Taluk is well adapted for cocoanut growth.