

CHRISTIAN MISSIONS.

The Roman
Catholic
Mission.

The Roman Catholic Mission maintains two Churches, one at Shimoga and the other at Tirthahalli. There are a number of sub-stations at Kumsi, Shikarpur, Sagar, etc. The Mission maintains at Shimoga a Tamil School with 76 pupils and a Kannada School with 32 pupils.

The Wesley-
an Mission.

The Wesleyan Mission maintains 8 Boys' Schools and 2 Girls' Schools. There is a Mission Hospital and Dispensary at Mandagadde.

SECTION II—HISTORY AND ARCHÆOLOGY.

A. HISTORY.

Legendary
Period.

As stated in Volume II of this work, there are four copper-plate inscriptions in the District claiming to be grants made by the Pāndava emperor Janamējaya, son of Parikshit, of the Lunar line. This is the monarch to whom the *Mahā-bhārata* was originally recited. The grant at the Bhimankatte matha, near Tirthahalli, is dated in the year 89 of the *Yudhishtira* era, or B. C. 3012. The king is stated to be ruling at Kishkindha, and to have made the grant in the presence of the God Harihara, on the spot where his great-grandfather Yudhishtira had rested on the bank of the Tungabhadra. The other three grants—Gauj, Kuppagadde and Begur, in Shikarpur taluk—profess to be grants made by Janamējaya to the officiating priests at the *sarpa yāga*, or serpent sacrifice, which, we have been told (under Kadur District), is supposed to have been performed at Hiremagalur. In these inscriptions, the king is said to be ruling in Hastināpura, and to have made the grants in the presence of the God Harihara, at the confluence of the Tungabhadra and the Haridra. Their period, if genuine, would be about 3012 B.C., the commencement of *Kali-yuga*, when Janamējaya is said to have reigned. The date of the Gauj *agrahāra*

plates was calculated by Astronomer Royal Sir G. Airy to be really 1521 A.D., but this seems to have arisen from a mistake in the details as given to him. An inscription discovered by Mr. Rice, dated *Saka* 366 (A.D. 444), expressed in similar terms but attributed to a Chālukya king Vīra-Nonamba, has thrown some light on the question, and in publishing it, Mr. Rice has examined the parallel passages and given reasons for assigning all of them to about 1194 A.D. These and some other grants of a questionable character seem to be connected in some way with Henjeru (see Hemāvati, Tumkur District) and Harihara (Chitaldrug District).

The legend of Jamadagni and Rēnuka (see Vol. II) is also applied to this District, and at Chandragutti the latter is said to have performed the *sahagamana* and become a *sati*, leaving to her son Parasu Rāma the fulfilment of a curse upon Kārtivīryārjuna, the murderer of her husband.

Another place of undoubted antiquity is the village of Kubattur, in Sorab. Its former name was Kuntala-nagara, and tradition declares it to have been the capital of Chandrabāsa, the romantic story of whose life (see Vol. II) occurs as an episode in the *Mahābhārata*, and is related at length in the popular Kannada poem, the *Jaimini-Bhārata*.

The earliest authentic history relating to the District is connected with the Mauryas. An inscription at Bandanikke (Shikarpur taluk) says that they ruled over Kuntala, and in this province some parts of the Shimoga District were certainly some included. The discovery by Mr. Rice of Asōka in Chitaldrug District has placed beyond doubt the fact of Mauryan rule in the north of Mysore in the middle of the 3rd century B.C. We have also the statement in the *Mahawanso* that Asōka sent a *there* to Banavāsi to proclaim the Buddhist faith. Another inscription, at Kupatur, says that "Nāgakandaka (Shikarpur taluk) was protected by the wise Chandra Gupta, an abode of the good usages of eminent Kshatriyas." In the Samudra Gupta inscription at Allahabad, a list is given of kings in Southern India who submitted

Mauryas and
Guptas.

to him ; among these, according to one reading of the passage (Fleet, *Early Gupta Kings*, p. 7 of Inscriptions), was Otturaka, he of Ottūr. Again, in the Mahakūta inscription near Bādāmi, in Bijapur (*Ind. Ant.*, XIX 7), the Chālukya king Kīrtivarma is said to have subdued (besides the Maurayas, Kadambas and Gangas) among others, a king of Vattūr. These are doubtless the same place, and may be identical with the Ottūr to the north of Sorab. The oldest inscriptions now there are Rāshtrakūta, of the 10th century. In the Kadamba inscription at Tālgunda, too, described below, it is implied that the king Kakusthavarma gave his daughter in marriage to a Gupta king.

Sātavāhanas. The next guides we have to the history of those early times are the inscriptions discovered by Mr. Rice at Malavalli (Shikarpur taluk), and one previously known at Banavāsi, which show that Haritīputra Sātakarni, an Āndhrabhṛitya or Sātavāhana king, was ruling in those parts in about the second century A.D.

Kadambas. The Kadambas followed the Sātavāhanas, and are specially identified with Banavāsi, which was their original capital, and is mentioned in connection with Asōka in the third century B.C., and by Ptolemy in the second century A.D. The fine inscription discovered by Mr. Rice at Tālgunda (Shikarpur taluk) has given us what appears to be an authentic account of their origin and rise to power, free from the numerous legends that have become mixed up with the subject. The information derived from this source, and all others available, has been summarized in the chapter on *History* in Vol. II.

Gangas. While the Kadambas were exercising sovereignty in the west of the District, the Gangas were established in the east, and Mandali and Purali, on the river, close to Shimoga, one to the south and the other to the north, seem to have been places of importance under their rule. In the fourth century, the Ganga king Mādhava II married the Kadamba

king's sister ; and in the 10th century the Banavāsi Twelve Thousand (in the Shimoga District) with other provinces was formally transferred to the Gangas by the Rāshtrakūtas.

The Chālukyas, claiming to be of the Lunar line and former rulers of Ayōdhya, first crossed the Narmada or Nerbudda and appeared in the Dekkan in the person of Jayasimha, who, in the 4th century, defeated and destroyed the Rāshtrakūta or Ratta prince. He was subsequently killed in a contest with the Pallava king, but his immediate successors subdued the whole of the Kuntala country, and by the 5th century had established their capital at Vātāpi, now Bādāmi, in the Bijapur District. In the 6th century, they profess to have subdued the Kadambas and Gangas. The former became their feudatories, but the latter remained independent, though they must have retired from much of the Shimoga District. In the 7th century, the Chālukyas separated into two families, the Eastern Chālukyas fixing their capital at Vēngi, in the Godāvāri District, and the Western, Chālukyas continuing to rule from Bādāmi. The Shimoga District was under the latter, forming the Banavāsi Twelve Thousand province, with its seat of government at Belgāmi (Shikarpur taluk). But in the 8th century, the Western Chālukyas were overcome by the Rāshtrakūtas, and did not regain supremacy for two hundred years.

Chālukyas
of Bādāmi.

This line of kings exercised a great influence over the Mysore country, especially in the north-west. Their capital was Manyakhēta (Malkhēd in the Nizam's dominions). They at first seized and imprisoned the Ganga king, and appointed their own viceroys to govern his territories. But eventually they reinstated him and entered into alliance with the Gangas. In the 10th century there were inter-marriages between the families, and in return for Ganga help in defeating the Chōlas, the Banavāsi Twelve Thousand, and other provinces were again added to the Ganga kingdom by the Rāshtrakūtas.

Rāshtra-
kūtas.

Humcha.

At the time of the commotions in the 7th century, we find a Jain principality established at Pomburchcha or Hombucha (Humcha, in Nagar taluk), founded by Jinadatta, of the Solar race, and prince of the northern Mathura (on the Jumna, near Agra). This event is assigned to the year 500 of the fifth *Kali-yuga* of the Jains, or 159 B.C. It seems more probable that the dynasty arose after the power of the Kadambas had been circumscribed by their superiors, the Chālukyas. Under the latter, Humcha kings, bearing successively the title of *Sāntāna* or *Sāntara Dēva*, can be traced by inscriptions in the 10th and 11th centuries. Jinadatta brought under his sway all the country as far as Kalasa (Kadur District); then descending the Ghats to Sisila or Sisukali, finally established his capital at Karkala (South Kanara), appointing lieutenants at Bār-kūr, Bangādi, Mūdu Bidare and Mulki. The territories thus acquired yielded a revenue of 9 lakhs of pagodas above and 9 lakhs below the Ghats. His successors, under the general title of Bhairasu Wodeyar, continued in power down to the 16th century, being subordinate in turn to the Chālukyas, the Hoysalas, and the Vijayanagar kings, until their territories were subdued by the Keladi chiefs. The last of them, it is said, having no son, divided his territories among his seven daughters.

Chālukyas
of Kalyāna.

In 973, Taila retrieved the fortunes of his dynasty by destroying the Rāshtrakūtas, and restored the Chālukya empire, which became more powerful than under the early kings. The capital was now established at Kalyāna (in the Nizām's Dominions). The Kalyāna dynasty was at the zenith of its glory in the 11th century, under Vikramāditya, who established the Chālukya Vikrama era, used in subsequent inscriptions for nearly 200 years. During this period, the Banavāsī Twelve Thousand was one of the most important provinces of their empire. In 1155, the Chālukya king was dethroned by his general, Bijjala-Dēva, of the Kalachurya line, a family which had been originally subdued

at the same time as the Rāshtrakūtas or Rattas. The Chālukya power thus came to an end. The king retired to Banavāsi, and a feeble remnant of the State appears afterwards to have survived, first at Annigere, in Dharwar, and then in the Konkan, for about a century later. The name then disappears from history.

The Kalachuryas possessed themselves of most of the Kalachuryas. Chālukya dominions, including the Banavāsi Twelve Thousand, and ruled at Kalyāna for three generations, down to 1182. During the reign of Bijjala-Dēva, before mentioned, it was that the Lingāyet religion which prevails throughout the Kannada and Telugu countries arose, its founder, Basava, being his prime minister, whose sister, famed for her beauty, the king had married. Bijjala's son-in-law Bammarasa was governor of the Banavasi country in about 1163 A.D. No mention occurs after the 12th century of the Kalachuryas.

This brings us to the time when the Hoysalas of Dōra-Hoysalas. samudra (Halebīd, Hassan District) had subdued the whole of Mysore. Among the provinces ruled by Vishnuvardhana of that line are included Banavāsi. Vīra-Ballāla, advancing north of the Tungabhadra, came into collision with the Yādavas of Dēvagiri (Daulatābād). Between the forces of these two powers several engagements took place. At one time, in the 12th century, the Hoysalas advanced as far as the Krishna. A century later, the Yādavas appear by inscriptions to have secured the allegiance of the Kadambas and gained possession of the northern parts of the District.

The Muhammadans now appear on the scene. Dēvagiri Muhamma-
dan incur-
sions. was reduced in 1294 by Ala-ud-Dīn, and twenty years later the Yādava line was extinguished. Dōrasamudra was sacked in 1310 by Kāfūr, and totally destroyed in 1326, which terminated the Hoysala power.

Vijayanagar.

The Vijayanagar empire next arose, the foundation of that city on the Tungabhadra being assigned to the year 1336. Within its dominions were ultimately comprised all the countries south of the Krishna. Towards the close of its ascendancy were established the houses of the *Keladi*, *Ikkēri* or *Bednūr* chiefs in the west, and the *Basvapatna* or *Tarikere* chiefs in the east.

Keladi.

The origin of the former, who were Lingāyets, is as follows. Bhadrāiṃya, a Mālava Gauda of Keladi, is said to have discovered a hidden treasure, which, after sacrificing two of his slaves, he took possession of, and therewith built a fort. He next visited the court of Vijayanagar and obtained from Sadāsiva-Rāya, then ruling, a grant of the government of Barkur, Mangalur and Chandragutti, with the title of Sadasiva-Nāyak. (The Jain account is that the last of the Humcha kings became a Sivabhakta, taking the name of Gante Wodeyar; that he was the progenitor of the Keladi family, and that owing to his change of faith the provincial governors threw off their allegiance). His successor transferred the capital to Ikkēri. Venkatappa-Nāyak threw off dependence on the fallen Vijayanagar sovereign, and in 1639, during the reign of Vīrabhadra-Nāyak, the capital was again removed and established at Bednur. Sivappa-Nāyak was a most able administrator, and conquered as far as Shimoga eastwards, with all Kanara westwards. He succeeded to the government in 1645, and is the most celebrated of the line, not only for the extent of his conquests but for his politic regulations, elsewhere described. We have seen in the history of the Mysore, Hassan and Kadur Districts how he overran the province of Balam; also how he granted protection to Sri-Ranga-Rāya, the fugitive king of Vijayanagar, establishing him in a government at Belur and Sakkarepatna, and even adventuring to besiege Seringapatam in his behalf. Sivappa-Nāyak died in 1660, and the government continued in the same family till 1763, when Bednūr was captured by Haidar Alī, and the District thus

annexed to Mysore. The Rāni Vīrammāji, with her adopted son, fled to Ballālrāyandurga (Kadur District), a strong fortress at the head of the Kudakal pass; but being surrounded by Haidar's troops, she was taken prisoner and sent to Madhugiri (Tumkur District).

The Keladi, Ikkēri or Bednūr State was the most considerable of those that were absorbed into the present Mysore territories by the victories of Haidar Alī, and its conquest was always acknowledged by him to have established his fortune. Some details of its history are therefore here given, largely based on a manuscript account furnished by Mr. F. M. Mascarenhas of Mangalore, who has also written a *History of Canara* and other works relating to that interesting region. "I have consulted," he says, "two Canarese manuscripts, one of which came to me from Bednūr, and another from Kundapur in South Canara."

The following is the list of the chiefs as given by him. It agrees generally with one taken by Mr. Stokes from a *kadata* or black book at Keladi, and appears to be more correct than the one given by Buchanan:—

1. Chaudappa-Nāyak, son of Hulibailu 1499-1513
Basappa.
2. Sadāsiva-Nāyak, son of 1 1513-1545
3. Sankanna-Nāyak I, son of 2 1545-1558
4. Sankanna-Nāyak II, younger brother 1558-1570
of 3.
5. Rāmarāja-Nāyak, son of 3 1570-1582
6. Venkatappa-Nāyak I, younger brother 1582-1629
of 5.
7. Vīrabhadra-Nāyak, grandson of 6, and 1629-1645
son of Bhadrappa Nāyak.
8. Sivappa-Nāyak, grandson of 4, and son 1645-1660
of Siddappa-Nāyak.
9. Venkatappa-Nāyak II, younger brother 1660-1661
of 8.
10. Bhadrappa-Nāyak, son of 8 1661-1663.

11. Sōmasēkhara-Nāyak I, younger brother 1663-1671 of 10.
12. Channamāji, widow of 11 1671-1697
13. Basappa-Nāyak I, adopted son of 12 1697-1714
14. Sōmasēkhara-Nāyak II, son of 13 .. 1714-1739
15. Basappa-Nāyak II, nephew of 14, and 1739-1754 son of Virabhadrappa-Nāyak.
16. Channa-Basappa-Nāyak, adopted son 1754-1757 of 15.
17. Virammāji, widow of 15 1757-1763
18. Sōmasēkhara-Nāyak II, adopted son .. of 17.

The 18 chiefs ruled 265 lunar years, 1 month and 25 days.

A number of inscriptions in the Shimoga District furnish particulars about these chiefs. From *Shimoga* 2, dated in 1641, we learn that Virabhadra was of help to Vēnkata-pati-Rāya II, to whom he gave asylum when attacked by the Ādilshāh king of Bijapur. There are a number of grants in the name of Channamāji. (*Shikarpur* 213, 82 and 79 and *Shimoga* 17). Channamāji's son Basappa-Nāyak is the donor of the grant mentioned in *Shimoga* 29 dated in 1712. His successor Sōmasēkhara-Nāyak II is the donor of *Shimoga* 128 dated in 1718.

The circumstances under which the family first rose to power are described under Keladi, and the reason of the transfer of their capital to Ikkēri. Sādasiva-Nāyak received that name from Sadāsiva-Rāya of Vijayanagar, in reward for his services against the forces of Ahmednagar, and his success in putting down various rebellious chiefs in Tuluva or South Kanara, which he overran as far as Kasargod, in witness of which a stone pillar was erected by him there. The two Sankanna Nāyaks who followed were sons of different mothers. The elder after a time made over the government to his brother, and set out on a pilgrimage to all the holy places in India, from Rāmēsvara in the extreme south to Kēdārnāth, Nepal and Kashmir in the Himalayas. When

at Delhi, he is said to have defeated in the presence of the court a celebrated prize-fighter, named Ankush Khān, who had affixed a sword to the gate of the city as a challenge to all comers. During his travels, the God Aghōrēsvara appeared to him at Paidana and Virabhadra at Avali, in consequence of which, on his return to his country, he set up the latter at Keladi and the former at Ikkēri. According to Buchanan, he did not resume his power, but lived in retirement for the rest of his days. But it would appear that he did take up the government again, and was successful in various contests against the Muhammadans and in Kanara. It was during the reign of Sankanna II that the Vijayanagar empire was overthrown by a confederacy of Muhammadan powers. The Keladi chief seems to have embraced the opportunity to overrun the territories of Baira Dēvi.

But it was Venkatappa-Nāyak who assumed independence, and had to encounter the invasion of the Bijāpur forces under Randulha-Khān, which he succeeded in driving back. During his reign, the dominions of his House were extended north and east to Masur, Shimoga, Kadur, and Bhuvanagiri (Kavaledurga), while on the west and south they were carried to the sea at Honore by the conquest of the queen of Gersoppa—the pepper queen of the Portuguese—a feudatory of Bijapur, and down as far as to the borders of Malabar, his power being so firmly established that he was able to add 50 per cent to the land assessment throughout a great part of Kanara. He came into collision with the Portuguese by espousing the cause of the queen of Olaya against the Bangar Rāja, who was an ally of theirs, and ousting him from his territory. The Portuguese being at the time engaged in expeditions against Persia and Malacca and desiring to gain the alliance of Venkatappa in order to secure the trade in pepper and keep it out of the hands of the English and the Dutch, the viceroy at Goa sent him an embassy in 1623. An Italian nobleman, Pietro della Valle, who had been wandering for some years through Turkey,

Egypt, Arabia and Persia, accompanied the ambassador to Ikkēri, and has left an account of his journey. He mentions the fine wide level road from Sagar to Ikkēri, and the splendid avenue of trees on either side. These are the magnificent *dhupa* trees, of which many may still be seen. He also came upon a woman performing *sati*, whom he endeavoured, without success, to save from the flames. *Māstikals* of the later Vijayanagar period are numerous in Sorab and neighbouring parts, and the rite must have been very prevalent. He afterwards travelled alone through the country, "marching at his 'pleasure'; and as the roads throughout the dominions of Venkatappa were very secure, he descended the Ghats slowly."

Vīrabhadra-Nāyak, by an embassy to the Bijapur Sultan, stopped a formidable invasion by Randulha Khān, assisted by the Rajās of Sunda and Bilgi, and the chiefs of Tarikere and Banavar. He then removed the capital to Bednūr. Sivappa-Nāyak, his general, subsequently subdued Tulava, and Bairasa Wodeyar of Karkala, invading Malayala and entering Coorg.

Sivappa-Nāyak was one of the most distinguished of the line. He greatly enlarged Bednūr, assisting merchants and artisans from all parts to settle there. His expeditions in Mysore extended over Balam to Vastara, Sakkarepatna and Hassan. He introduced the land assessment called *shist*. Father Leonardo Paes, who travelled in Kanara at the time, says that he had collected enormous treasure after his thorough conquest of Kanara; that his possessions extended from the Tudry river to Kasargod or Nilesvar; and that he had a standing army of from forty to fifty thousand men. There were more than 30,000 Christians among his subjects, originally natives of Goa and Salsette. Srī-Ranga-Rāya, the fugitive king of the Vijayanagar dynasty, fled to him for refuge in 1646, and Sivappa-Nāyak not only gave him the government of Belur and Sakkarepatna, but attacked Seringapatam on his behalf, gaining the *sobriquet* "Pinda of Ikkēri, Minda of Mysore." Father Vincent,

a barefoot Carmelite friar, mentions in his travels the wealthy Mussalman merchant Shah Bandari Isak, who was a favourite of the chief, and traded on the western coast and at Bednūr.

There were frequent contests in subsequent reigns between the Mysoreans and the forces of Bednūr; also several invasions by the Bijapur armies. In the time of Bhadrappa-Nāyak, the latter are said to have taken Bednūr and besieged Bhuvanagiri, whither the chief, with his family, had retired; but a peace was eventually concluded. In 1664, Sivāji made a sudden descent on the coast of Kanara, sacked Barcelore or Kundapur, and sailed back to Gokarna, plundering all the adjacent tracts, and levying heavy contributions from the rich mercantile towns, of which the English factory at Karwar paid £112 sterling.

Sōmasēkhara was murdered by his nobles, as stated by Dr. John Fryer of the English Navy, who was then at Karwar, and there were many intrigues regarding the succession, as he had no son. But, according to information given to Buchanan, he went mad, and during the paroxysms of his disease committed great enormities, ripping up pregnant women with his own hands, and for the gratification of his lust seizing every beautiful girl that he met. At length, he was assassinated by a Brāhman named Sōmaya, who, though he had rid them of a monster, was nevertheless put to death by the Sivabhaktas, as they considered that he had brought to an end the principal dynasty that professed their creed. His widow, Channamāji, carried on the government, by "and with the authority," Dr. John Fryer says, "of one Timmanna-Nāyak, who from a toddy-man has, by his cunning polity more than true prowess and valour, raised himself to be General and Protector." The Rāni adopted a son, and Timmanna-Nāyak, who kept them both under restraint, was killed in battle, on which things began to return to the regular current. The Rāni's forces took Basavapatna and other places to the east. She fortified Harikere and named it Channagiri, after herself.

She also gave shelter to Rāma Rāja, the son of Sivāji, when he was in hiding from the Mughals, until he could escape to his own country.

Basappa-Nāyak, her adopted son, next came to the throne. He seems to have been devoted to works of charity. All ascetics, of whatever faith, who came to his dominions in the winter, were provided, it is said, with an umbrella and a blanket. All wayfarers were fed at the *dasoharas*. At nightfall men were sent into the streets with cooked rice for wanderers, and milk for young children. As an atonement for the murder of Sōmasēkhara, he imposed an extra assessment of $\frac{1}{16}$ of an anna, or $\frac{1}{16}$ of the standard rent, to provide funds for erecting *chatras* and feeding pilgrims.

Sōmasēkhara II is said to have attacked Sīra, and taken Ajjampur, Sante Bennur, and other places from the Mughals. Basappa-Nāyak was called *Buddhi*, or the Wise. Jacobus Canter Vissacher, writing of this period says:—"The Bednore Prince is much more magnificent and powerful than those of Malabar. His kingdom produces many peculiar commodities, such as sandalwood, which is found there in great abundance, as well as rice." He calls Bednore the granary of all southern India. He also writes:—"The city (Bednūr) where the Raja holds his court lies some leagues inland, and is connected with the seaport by a fine road, planted with trees, which the inhabitants are obliged to keep in excellent order. This road is so secure that any stranger might go and sleep there with bags full of money, and nobody would molest or rob him, for if such a thing occurred, the people in the neighbourhood would not only be severely punished, but would be forced to make good the money." It was during this reign, in 1748, that the intrigues of Dupleix released Chanda Sahib from the Marhattas at Sattara, as a candidate for the Nawabship of the Karnatic, in opposition to Muhammad Alī, the English candidate. Bednūr was then at war with Chitaldrug, and both sought the countenance of Chanda Sahib, who was marching leisurely to the south, awaiting information from

his partisans. He was induced to side with Chitaldrug, but in the decisive battle of Mayakonda on the 24th March 1748, the Chitaldrug forces suffered complete defeat, and their chief, Madikeri-Nāyak, was slain. The son of Chanda Sahib had been killed by his side, and he himself fell into the hands of the enemy, who were taking him in triumph to Bednūr. But informing his Mussalman guards of his prospects, they marched off with him to the French instead, and he eventually took Arcot in 1750. On the other hand, in 1752 the French were forced to surrender at Trichinopoly to Major Lawrence. Chanda Sahib escaped to the Tanjore general under a promise of being conveyed to some French settlement, but was basely stabbed by him, and his head sent to his rival, Muhmamad Ali. The latter gave it to Nanja-Rāja, the Mysore commander, who despatched it to Seringapatam, where it was exposed for three days over one of the gates. To return to Bednūr. In 1751 a treaty was concluded between the Rāja and the chief of the English factory at Tellicherry.

An adopted son succeeded Basappa, but on remonstrating with his adoptive mother on her amours, which had become a public scandal, he was put out of the way by a Jetti dislocating his neck in the bath, and Vīrammāji occupied the throne in her own name, adopting a son as her successor. But her notorious character, and an imposition of 50 per cent additional tax in order to buy off the Mahrattas, who threatened the country, had alienated the people, and Haidar's invasion now followed. The chief of Chitaldrug, whom he had just subdued, introduced to him a pretender, Channa Basappa, professing to be the prince who was thought to have been murdered. Haidar saw the use to be made of him, and invaded Bednūr in January 1763, ostensibly to restore him to the throne, though even the troops nicknamed him the Ghaib, or resurrection Rāja. At Kumsi Haidar found the former prime minister of Bednūr in prison and obtained from him such information that, refusing all the offers of money made by the Rāni to buy him off which

were raised in amount the nearer he approached, he pressed on to Bednūr. Diverting the attention of the garrison by a feigned attack at the barriers, he entered with a column by a secret path revealed to him by the prime minister, and captured the city in March 1763. The Rāni, with her paramour and adopted son, fled to Ballārāyandurga, leaving orders to set fire to the palace. The inhabitants *en masse* took shelter in the surrounding woods, and the triumphant Haidar, extinguishing the flames and sealing up the houses, acquired a booty estimated at twelve millions sterling. The Rāni, her lover, and her adopted son were all seized by Haidar and transported to the fortress of Madhugiri (Tumkur District), together with even the pretender whose cause he had ostensibly espoused. They were liberated when the Mahrattas took Madhugiri. Vīrammāji died on the way to Poona, and Sōmasēkhara ended his days there unmarried. (See under *Keladi* for further information).

Basavapatna. The founder of the Basavapatna family appears to have been Dhūma Rāja, who, coming from, it is said, Vijayanagar, formed an alliance with a Bednūr family, and established himself at the Dhūmi hill, near Holalkere. His son, Kongana Nāyak, built the fort of Basavapatna, and subdued a territory extending from Harihar and Kumsi to Tarikere and Bagur. Hanumappa-Nāyak, who succeeded, appears to have been confirmed in these possessions by the Vijayanagar sovereign, and to have founded Sante Bennur. The family were driven from their northern possessions by the Bijapur army under Ran-dulha Khān in 1636, and then established themselves at Tarikere (Kadur District).

At the beginning of the 18th century, the north-east of the District was the scene of much contest between the Chitaldrug and Bednūr troops, culminating in 1748 in the decisive battle of Mayakonda, in which, as already described, Madakeri-Nāyak, the Palegar of Chitaldrug, was slain, and Chanda Sahib, the claimant to the Nawabship of Arcot, who had espoused his cause, was captured by the Bednūr

army. The Nawab of Savanur then held it for a short time, until the whole, with Bednūr, was included in Mysore by the conquests of Haidar Ali. His successes in Sunda and Savanur led to an invasion by the Mahrattas in 1765, repeated on several occasions afterwards. From the devastation of Shimoga and the open country in 1791 by the army under Parasurām Bhao, a famine ensued.

In January 1783, when Tipu Sultān succeeded his father, Mysore being still at war with the English, a force from Bombay, under General Mathews, landed at Kundapur, and carrying by assault the formidable defences of the Hosangadi pass—which bristled with a continuous series of batteries and breast works, headed at the top by the strong fort of Haidarghar, the whole held by about 17,000 men—occupied Bednūr or Haidarghar on the 27th, the governor having fled. But an expedition which began so well was deemed to end in disaster. The English general was deluded into a false security, and instead of making adequate preparations for defence, scattered his force in various detachments over the country. On hearing of this, the Bombay Government superseded him by another officer, but on his way the latter was captured by pirates and killed. Tipu appeared in April with a large army, recovered Kavaledurga and Haidarghar on one side, and Anantapur on the other, and invested Bednūr. The garrison held out till the 30th, when they were forced by starvation to capitulate, which they did on condition of being sent to the coast. But, in violation of the terms, they were marched off in irons, some to Chitaldrug, but the majority to Seringapatam, where numbers were put to death with the most inhuman cruelties.

After the death of Tipu Sultān and the restoration of the Hindu government in 1799, parts of the District were ravaged by Dhundia Wakhā, a prisoner at Seringapatam, who had obtained release at the time of the capture; but he was speedily put down by Colonel Arthur Wellesley, being killed in a cavalry charge led by that illustrious warrior in person. The tranquility thus restored continued until

1830. But during the greater part of this time the principal authority had been left too much in the hands of one family. At the same time the mode of farming the revenue laid the people under burdens from which there was no redress. Matters grew to such a pitch that in 1830 the *gaudas* and ryots assembled in *kūtas* or indignation meetings at Basvapaṇa and Honnali. The discontent was fomented by a pretender to the Bednūr throne, named Būdi Basavappa, who formed insurgent bands; and these again were shortly joined by Rangappa-Nāyak, the head of the Tarikere family, and by numbers of Thugs, professional stranglers. The Rāje's troops failed to put down the new open revolt, and he was obliged to seek the aid of a British force. The suppression of the insurrection in 1831 was followed by an inquiry into the causes which had led to it, and as the result of that investigation, the government was placed under British Commissioners. The District has since that time not only enjoyed the blessing of peace, but has advanced in a course of prosperity which has effectually obliterated all traces of the disorders by which it was previously afflicted.

In 1862 the Shimoga District, Kadur and Chitaldrug, were formed into the Nagar Division. In 1879 the Division was abolished. In 1882 Davangere taluk was transferred to this District, but in 1886 reverted to Chitaldrug.

B. ARCHÆOLOGY.

The inscriptions found in this District are collected in *E.C. VII, Part I, Shimoga District* and *E.C. VIII, Part II, Shimoga District* and in the *Mysore Archæological Report*.

Antiquities
of Belgāmi.

Mr. Rice describes at length in the above mentioned volumes the antiquities of the District. The most striking examples of architecture in the District are at Belgāmi and Bandalike. Belgāmi was the royal city or capital (*Rājadhāni*) of the Banavāsi Twelve Thousand. It was a place of such antiquity even in the 12th century that it was styled the *Anādi Rājadhāni*, or immemorial capital, and *Pattanangala*

Tavarmmane (the home from which a bride goes forth on becoming a wife), the mother of cities. It contained five *Mathas* and three *Puras*, besides seven *Brahmapuris*. The first were connected with temples to Vishnu, Siva, Brahma, Jina and Buddha. The principal temple seems to have been that of Dakshina Kēdārēsvara, to which was attached the Kōdiya-matha. At the head of this were a very learned and distinguished line of high priests, a branch of the Kālāmukhas, forming the Sakti-parishe of the Mūvara-koneyasantati of the Parvvatāvali. The first one named is Kēdārasakti whose disciple was Srikantha, whose disciple was Sōmēsvara (with dates 1094-1113), who had a younger brother Vidyābharana. Sōmēsvara's disciple was Gautama (dates 1129-1149), whose disciple was Vāmasakti (dates 1156-1193), whose disciple was Jannāsakti. There was also a Vāmasakti, disciple of Srikantha, in 1215. And there was besides another line from Kēdārasakti, namely, his disciple Rudrābharana, whose disciple was Vālmiki in 1078. This *matha* was not only celebrated for learning, but was a centre for dispensing medicine to all manner of sick persons, and like the mediæval monasteries in Europe, for distribution of food to the destitute and mendicants of all classes and sects. Another principal temple was the Pancha Linga, said to have been founded by the Pāndavas. This had, attached to it, the Kālāmukha Brahmachāri-sthāna, at the head of which, in 1036, was the celebrated Lakulīsvara, founder of the Pāsupata sect, whose system of philosophy is frequently referred to as the Lakula-siddhānta and the Lakulāmanya.

Belgāmi is now an ordinary small village of 1,100 inhabitants. Several of the temples of which it formerly boasted still exist, but mostly in ruins. The Kēdārēsvara is perhaps the best preserved. It is a triple temple, originally of very ornate design in the Chālukyan style. In front of each of the pinnacles is the Hoysala crest, but this must have been added after the Banavāsi country had come into their possession, as the temple is evidently of much older date,

and there is no Hoysala inscription in support of a claim for them as the founders of it. But the erection of the Kēdārēsvara temple at Halebīd was almost certainly suggested by this one, for Abhinava-Kētala-Dēvi, who was associated with Ballāla II in its erection, was, it would seem, connected with the neighbouring city of Bandalike. (See *Shikarpur* 235). The Kēdārēsvara at Belgāmi is situated behind the embankment of the Tāvarekere or lotus tank which is frequently mentioned in the inscriptions. The Kōdiya-matha, as its name indicates, must have been situated near the *Kōdi*, or waste weir. Another temple still standing is the Panchalinga, towards the north, near the Jaddi tank. The sculpture in it must have been very fine, especially the Umāmahēsvara groups. Two *Dvārapālakas* in the Bangalore Museum were brought, Mr. Rice believes, from here. There is a Nīlakantha shrine, the *linga* in which is of green stone. North of this is the Tripurāntaka, a double temple, with rich carving in the doorways and the perforated screen between the two chapels. In the middle of the village is the Sōmēsvara temple, now a large and plain building. The Jain *basti* is represented by a massive seated Jina in the yard of a private house. There is also a colossal fallen statue of Jina to the east of the village. The Bauddhālaya was to the west of the Jiddi tank, where a large mutilated figure of Tara Bhagavati is still lying. North-west of the village is a small island called Sita-honda, which contained a temple of Jalasayana and a number of Vishnu shrines. The images in those temples are reported to have been removed to Shimoga.

The most striking object standing in the village is perhaps the Bhērundēsvara pillar, now called the Garuda-kambha. It is a lofty and elegant monolith, with a figure of the Ganda-Bhērunda at the top. (Its dimensions are as follows:—the shaft, to the top of the cornice of the capital, 30 feet 6 inches high; the Bhērundēsvara at top, about 4 feet high; the bottom of the pillar is 1 foot 6 inches square to 8 feet from the ground; above that it is circular, of the same

diameter, with decorative bands. The Bhērunda is a double-headed eagle, with human body. It was erected, according to the inscription on its base (*Shikarpur* 151), by Chāmunda-Rāya in 1047, and probably fixed the length of the *Bhērunda* pole used in measuring land. (See *Shikarpur* 120). Near to it is the Sula Brahma stone, representing a man about to leap from the top of the pillar, supported by celestial nymphs, with another tableau showing him fallen upon the points of a row of stakes. This act of suicide was apparently in fulfilment of a vow. (See *Shikarpur* 152).

Bandalike or Bandanike, as it is called in the inscriptions, must have been a splendid city in its time, and appears to have been the *Rājadhāni* (royal city or capital) of the Nāgarakhanda. Seventy. It is now entirely deserted and overgrown with teak trees. Of the ruined temples there, the Sōmēsvara had an elaborately carved screen on each side of the doorway, extending from the ground to the roof, representing on one side the *Rāmāyana* story and on the other the *Bhārata* story. The former has been much damaged by fire. The Trimūrthi temple must have been a handsome building. It has a fine *Simha-lalāta*, with the regents of the cardinal points, in front of a dome which has tumbled down. In the centre of this carving is an empty niche formerly occupied by some image. There is also a ruined Sahasralinga temple. The Jina *basti* must have been a large and important one. On the pillars are inscriptions engraved in *Bandhas* or wheels, with a key to their interpretation. (See *Shikarpur* 222 to 234, and 228 to 231.) Near the Trimūrthi temple is a sculptured stone representing the acts described in *Shikarpur* 249. In the lowest tableau the queen is seen giving away her cloth to her attendants, preparatory to the last farewell. In the middle tableau, on one side are the attendants standing round the cloth, over which is held an umbrella of honour, while on the other side is seated a man in penance, surrounded by others with drawn swords preparing to cut off his head.

Tālgunda
temple.

The Pranamēśvara temple at Tālgunda, of which hardly anything remains, is of special interest on account of its antiquity and associations. It professes to have been founded by Brahma, and the fine pillar inscription in front of it says that Sātakarni and other great kings performed worship there which would take us back to the 2nd century. Close by is the Brahma tīrtha, the five *lingas* at which are said to have been set up by the gods Brahma, Indra, Chandra, Yama and Agni. The tank carved with lotus, the construction of which it is the object of the pillar inscription to record, is also still there. Tālgunda moreover was the birth place of the Kadambas.

Jain Basadis
at Humcha.

The Jain *Basadis* at Humcha must have been fine buildings, especially the Pancha-basadi, described in *Nagar* 35 and other inscriptions as Urvvi-tilakam, a glory to the world. They are now in ruins. Of other buildings, the Champaka-sadasi *matha* at Anantapur must also probably have been a superior building. There still remain some fine stone elephants, and a splendid tank belonging to it, built round with steps of laterite. The plan of these institutions, of which an instance also occurs in the Basavanabyana at Nagar, is a Linga temple in the middle of a large tank or pond, surrounded by water (like the golden temple of the Sikhs at Amritsar), which is approached by a stone causeway. The best preserved of the old buildings of this part of the State is no doubt the Aghōrēśvara temple at Ikkēri, the second capital of the Keladi kings. It is a stone building of large and well proportioned dimensions, erected after the style of the Dravidian temples of Vijayanagar. The Nandi pavilion in front is a particularly handsome structure. On the floor in front of the shrine in the temple are effigies of three of the Keladi kings, doing obeisance, with the name inscribed above each. One of them, Huchcha (mad Sōma-sēkhara) is represented as manacled and fettered. (See *History* above). The distance between the central pillars was adopted as the standard measure for garden land. A rod

of this length, equal to 18 feet 6 inches, was the space called *Daya* allowed for one tree, and the *Shist* or assessment was fixed on 1,000 such *Daya* at various rates.

At Sante-Bennur is an imposing mosque erected by Randalha Khān on the site of the Ranganātha temple, which was destroyed. The mosque was desecrated in revenge by the ousted chief, and has never been used. The *Honda* or reservoir in front, faced round with flights of steps, had ornamental pavilions at the angles and in the centre. These were improved with elegant additions by the Muhammadans, but are in a ruinous condition. A fountain used to play from the middle one.

Mosque at
Sante-
Bennur.

Further information regarding the temples, mosques and other antiquities of this District will be found in Vol. II, Chapters V and VI of this work.

SECTION III—ECONOMIC.

GENERAL AGRICULTURAL CONDITIONS.

The main occupation of the people of the District is agriculture, 68 per cent of the actual workers among the population being dependent on it for their subsistence and only 32 per cent following other vocations, such as industries, trade, public services and the like.

The soil in the District is of a varied nature and widely differs from place to place. The kind of crops raised therein depends mostly on the nature of the soil coupled with other conditions. The following is a brief description of the soil in the several taluks of the District.

Shimoga Taluk.—The soil in the taluk may be classed into three broad divisions, *viz.*,—

(1) Black loamy soil which is fit for the cultivation of paddy, sugar-cane, cotton, wheat, Bengal gram and jolam ;