

of relationship in marriage and succession to property, they have the same rule as their neighbours of the same caste who are not Christians. Attached to the Church, which is a spacious nice building, is a convent. There is a separate school for boys. The priests have also established a dispensary from which they supply medicine gratis to all comers.

The Roman Catholic Mission.

Hassan and Arsikere are Head stations of the Roman Catholic Mission, the number of Churches or Chapels in each of them being 4 and 5 respectively. There are two schools at Hassan with a total strength of 30. There are besides a number of sub-stations in the District.

The Wesleyan Mission has got its centre at Hassan. This mission has established a Girls' Boarding Home and a Zenana Hospital at Hassan, both of which are doing good work. The Redfern Memorial Hospital for women and children, as this Hospital is called, may be said to be one of the best equipped hospitals in the State. The Mission has also established a colony for the converts on the north-eastern out-skirts of Hassan town, and this Colony is called Rakshanāpura. Besides these institutions the Mission maintains 2 Boys' Schools and 3 Girls' Schools.

SECTION II.—HISTORY AND ARCHÆOLOGY.

A. HISTORY.

Early History.

The earliest event supported by any evidence was a migration of Jains from Ujjain, under the leadership of Bhadrabāhu, one of the *srutakēvalis* or hearers of the first masters, in order to escape a dreadful famine of twelve years' duration. He was accompanied by his principal disciple, Chandragupta, who is said to be identical with the great Maurya emperor, contemporary with the Macedonian conqueror Alexander the Great. While the emigrants were on their way to the Punnāta country (South Mysore) and the Chōlamandala, their leader, Bhadrabāhu, died at Sravana Belgola,

attended in his last moments by Chandra Gupta, who also died there twelve years later. These occurrences are recorded in an ancient inscription engraved on the surface of the rock at the summit of Chandra-betta at Sravana Belgola, and may be assigned to the 3rd century B.C. They invested the place with a sanctity which led to the subsequent formation of the well-known Jain settlement there. The colossal statue of Gommatēsvara at the same place, on the summit of Indra-betta, bears at its foot inscriptions stating that it was erected by Chāmunda Rāya. He was the minister and general of the Ganga king Rāchamalla II, and its date is probably 983 A. D. (See *Inscriptions at Sravana Belgola*, New Edition).

During the first five centuries of the Christian era, the west of the District was included with Tuluva (South Kanara) as part of the Kadamba kingdom, whose capital was at Banavāsi. After this, the Kadambas became tributary to the Chālukyas, but we find Kadamba chiefs ruling as far south as Bayalnād (Heggaddēvankote taluk) down to the end of the 11th century. Kadambas.

The Gangas, whose capital was at Talkad on the Cauvery, in the south-east of the Mysore District, were in possession of the whole of Mysore between the Western and Eastern Ghāts from the 5th to the 11th century. The Jain establishment at Sravana Belgola (Channarāyapatna taluk) was in a special manner under their protection. Gangas.

The Kongālvās ruled a kingdom situated principally in the Arkalgud taluk, between the Cauvery and the Hēmāvati rivers. Their inscriptions date from 1020 to 1100. They were apparently a branch of the Ālva or Āluva kings, the main line of which ruled over Āluva-Khēda or South Kanara from an early period. The Kongālvās themselves were, judging from their names, at one time Chōla feudatories in this part of Mysore. Kongālvās.

Hoysalas.

But the District is more particularly identified with the rise of the Hoysala power and formed their ancestral kingdom. The origin of the line has been related in the general chapter on *History*, and Sosevur or Sasakapura, the home of Sala, the founder, has been identified by Mr. Rice with Angadi, which, though by recent changes in taluk boundaries it is now just within the Mudgere taluk of the Kadur District, is properly a village of the long-standing Balam or Manjarābād country. The dynasty arose in the 10th century, and continued in power to the middle of the 14th century. Their capital was Dōrasamudra, the modern Halebīd (Belūr taluk), and the boundaries of the kingdom in the time of Vinayāditya (1047-1100), the son of Sala, were, on the west, Konkana (North Kanara) and Ālvakhēda (South Kanara); on the south, Baylanād (Heggaddēvankote taluk); on the east, Talakād (that is, not the city itself, but the province belonging to it); on the north, Sāvimalē (a hill not yet identified).

The kings had hitherto been adherents of the Jaina faith, but Bitti Dēva, through the influence (it is said) of a Vaishnava wife and the efforts of Rāmānuja, the great Vaishnava teacher, who had taken refuge in Mysore from persecution by the Saiva king of the Chōla country, embraced the religion of Vishnu and thence assumed his better known name of Vishnuvardhana. He re-captured Talkād, which a century before had been taken by the Chōlas, drove the latter out of Mysore, and possessed himself of all the old Ganga dominions. The Hoysalas had professed allegiance to the Chālukyas, but after this assumed independence, Ballāla II (1172-1209) carried the Hoysala dominions up to the river Krishna, making Lakkundi in Dharwar his residence for a time; and Sōmēsvara (1233-54) extended them southwards over the Chōla country, where he took up his abode at Kannanūr, near Trichinopoly. On his death, there was a partition of his territories, the old Kannada provinces, with the capital, going to Narasimha III, and the Tamil provinces, with Kolar District and the north of Bangalore District, going to Rāmanātha. The territories were reunited

under Ballāla III (1291-1342), but the Muhammadans now appeared on the scene and brought the Hoysala power to an end. In 1311, an army under Kāfur, the general of Ala-ud-dīn, sacked Dōrasamudra and returned to Delhi laden with spoils. In 1326 an expedition sent by Muhammad III totally destroyed the city. The Hoysala prince retired at first to Tondanur (Tonnur, Mysore District), but lived at various places, such as Hosavidu (Hosur in Kolar District) and Unnamale (Trinomalee or Tiruvannamalai in South Arcot) maintaining an enfeebled power for about twenty years longer.

In 1336 was founded the city of Vidyānagara, afterwards called Vijayanagara, the sovereigns of which eventually became paramount over all the countries south of the Krishna. They are stated to have taken peculiar interest in the province of Balam, now Manjarābād, and to have made great efforts to colonize it. Every encouragement was given to settlers of all castes by granting them land at little or no rent. The wealthier immigrants were made Patels and received large *inams*. This is the period at which, it is assumed, the inhabitants generally obtained a proprietary right in the land and the Patels hereditary feudal powers. Later, all the west of this District was bestowed, with adjoining tracts above and below the Ghāts, upon Vīna Rāmappa, a court musician. After a reign of some years, he abdicated and the province of Balam, composed as above and yielding a revenue of three lakhs of pagodas, was in 1397 made over by the rulers of Vijayanagar to Singappa Nāyak, one of their generals and son of an old *Pālegār* named Manch Ayappa Nāyaka. The Balam *Pālegārs* had their capital at Aigur and held the country for some generations.

The following is a tentative list of the Nāyaks of Balam with dates taken mostly from inscriptions :—

Hiriya Singappa Nāyak	..	1397
Manchayya Nāyak	..	1405
Chikka Singappa Nāyak	..	

Hadapa Bayappa Nāyak	..	..
Krishnappa Nāyak	..	..	1534-48
Yarama Nāyak	..	..
Paddi Nāyak	..	..
Krishnappa Nāyak	..	..	1625-40
Venkatādri Nāyak	..	..	1646-56
Narasimha Nāyak	..	..	1658-65
Venkatādri Nāyak	..	..	1671
Krishnappa Nāyak	..	..	1686-1730
Venkatādri Nāyak	..	..	1751
Krishnappa Nāyak	..	..	1772-93
Venkatādri Nāyak	..	..	1799

The fortunes of the family are further referred to below. Representatives are still in existence at Aigur. At the end of the 16th century, Jagadēva Rāya, already mentioned in connection with his capital of Channapatna (Bangalore District), was invested with a territory extending over the east of the District.

Mysore
Rājas.

Kikkēri, Sindhugatta, Nagamangala, and other places belonging to the Vijayanagar kings had gradually fallen to the Mysore Rājas, along with Channapatna, when in 1,633 the Mysore army gained Channarāyapatna from the *Pālegār* of Hole-Narsipur after a very long siege.

Shortly after this period, we find Sivappa Nāyak, of the Ikkēri principality, in Nagar, attaining considerable power so much so that Balam was overrun and held for 37 years, and shelter even extended to a descendant of the Vijayanagar house who had resorted for protection and help to this late dependent on its sovereign power. Sivappa Nāyak established him in authority at Sakkarepatna and Behur, and even invaded Seringapatam in 1654 in his behalf. Peace was concluded between Mysore and Ikkēri in 1694, by which the six nāds of Manjarābād were ceded to the old chiefs, and the remainder of the province of Balam was divided between the two contending parties. Except Manjarābād the whole of the Hassan District has from this time formed a part of Mysore territory. On the capture of Bednur by Haidar Ali in 1762, Balam,

which belonged to it, was allowed to remain in the hands of the chiefs on payment of an annual tribute of 5,000 *pagodas*.

The Arsikere taluk appears to have suffered greatly from the raids of the Mahrattas and at one time was handed over to them as security for the payment of tribute ; the villagers are then said to have raised for their defence those earthen towers which are yet to be seen in different parts of the taluk.

Krishnappa Nāyak, who was ruling Balam in the time of Tīpu Sultān, joined the army of Parasu Rām Bhao when advancing to co-operate with Lord Cornwallis against Seringapatam in 1792. On the conclusion of peace, he fled to Coorg, fearing the Sultān's displeasure ; but the latter induced him to return and gave him the government of the Aigur-sīme, forming the south of Balam. The rest of the province was attached to Mysore. Venkatādri Nāyak, son of Krishnappa Nāyak, was in possession of Aigur-sīme at the fall of Seringapatam in 1799, and not only attempted to retain his independence but to extend his authority farther to the north. He was after two years seized at Uggihalli and as an example hanged, contrary to the wishes of Colonel Wellesley.

The Hassan District during the present century first formed part of the Patnada Rāyada, and was then called the Manjarābād Faujdāri. From 1832 it was included in the Ashtagrām Division. This was abolished at the Rendition in 1881, and in 1882 the Hassan District itself was reduced to a Sub-Division under Kadur District, with only four taluks, Arsikere, Belur, Hassan (with Grāma sub-taluk), and Manjarābād. In 1886, the Hassan District, as at present constituted, was re-established and in 1894, Alur was made the sub-taluk under Hassan, instead of Grāma.

B. ARCHÆOLOGY.

The inscriptions found in this District will be found collected in *E.C.V., Hassan District* and in the *Mysore Archæological Reports*, 1901-1926. The finest examples of the Hoysala style of architecture are to be seen in this District in the Belur and Halebīd temples, the former of which were erected

in 1117 A.D. by the Hoysala king Vishnuvardhana. The Halebid temples are the Hoysalēsvara (Circa 1141 A.D.) and the Kēdārēsvara (1219 A.D.), which, in Fergusson's words, are unsurpassed for the delicacy of detail in any part of the world. The temples at Arsikere, Koramangala, and Hire-Kadlur must have been fine temples. The Jain *bastis* at Bastihalli, near Halebid, are deserving of notice. The turned and polished pillars in the Pārsvanāth *basti* yield double reflections. This *basti* was erected in 1133 and the Sāntinātha in 1192. The memorial stones to Jain *gurus* are specially interesting. Further information in regard to temples and *bastis* in this District will be found in Volume II, Chapters V and VI, of this work.

SECTION III—ECONOMIC.

GENERAL AGRICULTURAL CONDITIONS.

The soil of the Malnād is a rich red sedimentary with forest loam in jungles. The products of this part are rich in the valleys, Coffee and Cardamoms in forest slopes.

The soils in the plains surrounding the hills are generally of a rich sedimentary character easily worked, affording fine crops of cereal or garden produce.

CHIEF AGRICULTURAL STATISTICS AND PRINCIPAL CROPS.

The following tables furnish essential statistics in regard to the condition of agriculture in the District :—

1. Table of Essential Statistics.

Year	Area of the District	Area available for cultivation	Cultivable waste not in occupancy	Cultivable land under occupancy	Current fallows	Net area cropped
1920-21..	17,01,492	87,85,565	65,256	8,13,299	1,92,517	6,20,782
1921-22..	17,01,498	8,84,323	70,055	8,14,268	1,93,461	6,20,807
1922-23..	17,01,614	8,96,662	66,088	8,30,574	1,99,011	6,31,563
1923-24..	17,01,633	9,11,530	63,488	8,48,042	2,28,954	6,19,128
1924-25..	17,01,905	9,22,548	72,881	8,49,667	2,13,788	6,35,879