

According to occupation and means of livelihood, the population of the District may be classified as follows :— Occupation and means of livelihood.

Exploitation of earth	113,714
Extraction of minerals	253
Industrial occupation	16,133
Transport	1,018
Trade	7,587
Public Force	1,114
Public Administration	3,257
Professions and liberal arts	2,067
Persons living on their income	167
Domestic service	1,792
Insufficiently described occupation.. ..	129
Unproductive	7,417

CHRISTIAN MISSIONS.

The Roman Catholic Mission carries on evangelistic and educational work in several places in the District, the important ones among them being Holalkere, Davangere and Harihar. The Roman Catholic Mission.

The Wesleyan Mission maintains a Girls' School at Davangere and evangelists are also stationed at this place. The Wesleyan Mission.

SECTION II—HISTORY AND ARCHÆOLOGY.

A. HISTORY.

The plates existing in Shimoga District, which profess to record grants made at Harihar by the emperor Janamējaya in 3066 and 3022 B.C., have been referred to under that District, and in the general chapter on *History* in Vol. II. Legendary History.

But the oldest authentic inscriptions found in Mysore, and indeed in Southern India, are the Edicts of Asōka, Mauryas.

discovered by Mr. Rice in 1892 in Molakalmuru taluk. This discovery carried back the history of Mysore to the 3rd century B.C., and threw a new light on the condition of the Peninsula at that period. The accounts of Bhadrabāhu and Chandragupta at Sravana-Belgola (Hassan District) had connected Mysore with the Mauryas, but the Edicts of Asōka made it clear that the north of the country, probably the province long afterwards known as Kuntala, was a component part of the Maurya empire.

Sātavā-
hanas.

The next link in the chain of evidence for the early history of the District was the find of Buddhist lead coins on the site of the ancient city of Chandravalli, immediately to the west of Chitaldrug. One at least of the coins bore the name of the Sātavāhana king Pulomāyi, and in conjunction with the inscriptions of Hāritiputra Sātakarni, discovered by Mr. Rice in Shikarpur taluk (Shimoga District), left little doubt that the Sātavāhanas held sway over the north of Mysore in the 2nd century A.D. (See Vol. II, Chap. IV).

Kadambas.

The Kadambas succeeded the Sātavāhanas, and there is probably a trace of them in an old inscription at Anaji, which may be of the 4th century and which mentions a great battle between a Pallava king named Nanakkāsa and a king named Krishnavarma, doubtless a Kadamba. The latter suffered so complete a defeat that the prince Sivanandavarma retired in consequence from the world. Banavāsi was the chief Kadamba capital, but Uchchasingi is also mentioned as an important seat of their government and this corresponds either with Uchchangi-durga near Davangere, or with a hill of the same name, but also called Hire-Āryara-durga, near Molakalmuru, some Kadamba inscriptions being found here. A rock inscription of Chandiyammarasa, to the south-west of Chitaldrug, is also probably Kadamba.

The *Chālukyas* in the 6th century reduced the Kadambas to the condition of feudatories, and soon extended their dominion over this District in their contests against the

Pallavas. But in the 8th century the *Rāshtrakūtas* became supreme, and so remained for two hundred years. Under them part of the District seems to have been attached to the Kadambalige nād.

But the distinctive ruling race in the District at this time was the Nolambas or Nonambas, a branch of the Pallavas, and their territory was the Nolambavādi or Nonambavādi Thirty-two Thousand, called in an inscription, a girdle for her loins (*katinūpura*) to the Lady Earth. They had a capital at Penjeru or Henjeru, now Hemavati, close to the eastern point of Hiriya taluk but they also had a city, Nolambapattana, of which only the name remains, to the east of Chitaldrug, near Aymangala, properly Ayyapamangala, so named after a Nolamba king, as also was Nannivala. Nolambas.

The *Chālukya* power was revived at the end of the 10th century, and their government of Nolambavādi was at one time under the prince Vishnuvardhana Vijayāditya, who had his capital at Kampili (on the Tungabhadra in Bellary District) and then under the prince Jayasingha Nolamba Pallava, who also ruled over Banavāsi. From about the middle of the 11th to the end of the 12th century, the government was hereditary in a family of Pāndyas, of whom Tribhuvana Malla Pāndya Dēva, Vijaya Pāndya Dēva, Vira Pāndya Dēva, and another Vijaya Pāndya Dēva are mentioned; whence the region, or some portion of it, was also called the Pāndya rājya and the Pāndya mandala. Its capital at this time was at Uchchangidurga (near Davangere). In the latter part of the period, though subordinate to the Kālachūrya kings who supplanted the Chālukyas, these Pāndyas appear to have affected some degree of independence. They claim to be of the Yādava race and lords of Kānci-pura. The latter title seems to be assumed because of the defeat their name-sake of Madura had inflicted on the Chōlas. Further information on this branch of the Pāndyas will be found in Mr. Rice's *E. C. XI*, Introduction 16-18. Chālukyas.

Hoysalas.

At the close of the 12th century, the District was absorbed in the kingdom of the Hoysalas, whose capital was at Dōrasamudra (Halebīd, Hassan District). Nolambavādi and Niringunda were both provinces of the Hoysala dominions, and descendants of the Ganga kings appear to have continued to rule over the latter as subordinate governors. The north-east, as far as Nidugal, was subdued by Vishnuvardhana, and Molakalmuru by Vira Ballāla.

For about 15 years from 1270, the *Yādava* kings of Dēvagiri (Daulatabād) gained some advantage over the north-western parts of the District, and the seat of the provincial government was apparently established by them at Betūr near Davangere, which, however, is also described as having long before been the capital of some local chieftain.

In 1287, the Hoysalas had recovered their possessions in this part of Mysore, but the seat of government seems to have been transferred to Bemmatana-kallu, the present Chitaldrug. Before long, both Dēvagiri and Dōrasamudra were taken and sacked by the Muhammadans, and the two royal lines were brought to an end.

Vijayanagar.

From the middle of the 14th century, under the Vijayanagar sovereigns, who next became paramount, Bemmatana-kallu continued the chief town of the District. But subordinate to this sovereignty, in the course of the 15th century, arose the various *pālegārs* who held tracts of country on feudal tenure. The most considerable of these were the chiefs of Chitaldrug and Nidugal.

(i) Chitaldrug.

The Chitaldrug family were of the Bēda or Bōya caste, corresponding with the Kirātas of Sanskrit writers. Hunters and mountaineers, as the names indicate, they belonged to one of the hill tribes who subsisted by hunting and tending cattle. The accounts of their origin are somewhat confused, but it appears that three families emigrated from Jadikal-durga, in the neighbourhood of the shrine of Tirupati, and settled at Nirutadi near Bharamasāgar about 1475. The son and grandson of one of the leaders, named respectively Hire Hanumappa Nāyak and

Timmana Nāyak, afterwards took up their residence at Matti in Hadadi hobli, Davangere taluk. The latter, called Kāmagēti Timmana Nāyak, was appointed in 1508, by the Vijayanagar king, as Nāyak of Holalkere, and afterwards to the same office in Hiriur and eventually in Chitaldrug. The hill at this place he fortified, and so conducted himself that a force was sent against him. According to another account, Timmana Nāyak came with a small body of armed men from a place called Madakeri below the Ghāts, 10 *gau* distant from Tirupati, and entered the service of the *pālegār* of Basvapatna. Some quarrel arose about a mistress that Timmana Nāyak kept at Matti, and he took refuge at Māyakonda, whence, on being pursued, he escaped to the jungle at Guntur. Collecting a band, he commenced plundering on every side, and erected a small fort called Rangapatna near Haleyūr. The neighbouring *pālegārs* of Harpanhalli, Nidugal, and Basvapatna, being much annoyed by his depredations, united against him and with the aid of some troops from Vijayanagar marched upon Rangapatna. Timmana Nāyak was then forced to retire to Chitaldurg, where he was closely besieged, when the incident related below occurred and led to his formal recognition as one of the chiefs dependent on Vijayanagar.

On this occasion, Timmana Nāyak distinguished himself as the hero of a most extraordinary adventure. Stealing into the camp at night with the intention of carrying off the horse of Sāluva Narasinga Rāya, the prince who commanded, he accidentally roused the groom. Hastily hiding among the latter, he lay quiet to escape observation, when the groom, driving in afresh the peg for the heel ropes, as luck would have it, sent it right through the band of the concealed chief. The latter bore the pain without moving, and when all was again still, releasing himself by cutting off the hand which was pinned to the ground, he succeeded in carrying off the horse in triumph. The unexampled proof of fortitude, while it attached to him more closely his immediate followers, showed the besieging army that no intimidation would be effectual with such an opponent. A peace was, therefore, it is said, concluded, and Timmana Nāyak invited to Vijayanagar, the sovereign of which expressed the greatest admiration of his courageous exploit. After successfully aiding the royal troops in an expedition against

Kulburga, he visited the capital and was rewarded with many honours. At a later period, he incurred the royal displeasure and was imprisoned at Vijayanagar, where he died.

His son, Obana Nāyak, was in the next reign appointed Nāyak of Chitaldrug. He took the name of Madakeri Nāyak, and, on the fall of Vijayanagar in 1564, assumed independence. In 1602, he was succeeded by his son Kastūri Rangappa Nāyak, during whose warlike reign the possession of Māyakonda, Sante-Bennur, Holalkere, Anaji, Jagalur and other places was contested in several battles with the Basvapatna *pālegār*, and they remained as parts of the Chitaldrug territory. At the chief's death in 1652, his possessions yielded a revenue of 65,000 Durgi pagodas. Madakeri Nāyak, his son, was next installed, and ruled till 1674. He extended the dominions, principally eastwards, until they yielded 100,000 Durgi pagodas.

An adopted son named Obana Nāyak next succeeded, but after a few months was put to death by the *dalavāyis*, who were dissatisfied with his management. His son Sūrakanta Rangappa then took the government but, on refusing to the troops the customary gratuities on the accession of a new master, they mutineed and killed him. Chikkanna Nāyak, a younger brother of Madakeri Nāyak, was next invited to the throne and installed in 1676. After forcing the Harpanhalli chief to raise the siege of Anaji, he was under the necessity of defending Harihar against the Muhammadans. This he effected by the following stratagem. Causing, on the approach of night, lights to be fixed to the branches of the trees and horns of the cattle at his encampment near the Bati hill, and the musicians to play as usual on their instruments as if the army were still there, he marched with nearly the whole force by a circuitous route and threw himself into the fort from the west, and thus drove off the besiegers. He formed alliances by marriage with the Rāyadurga and Basvapatna chiefs, and died in 1686. His brother Madakeri Nāyak succeeded, but was imprisoned by the *dalavāyis*, who set up Rangappa.

But in 1689, Kumāra Barmappa Nāyak assumed the government and reigned till 1721. He was principally remarkable for the extent of his benefactions and the number of his children. It was during this period that the Mughals overran the Karnātic possessions of Bijapur and established their government at Sira, of which province Basvapatna and Budihal were made

parganas, and to which Chitaldrug and the other neighbouring estates of *pālegārs* became tributary.

His son Madakeri Nāyak, who came next, was engaged in continual hostilities against Harapanhalli, Savanur, Bednūr, and the Mahrattas under Siddōji or Hindu Rao, the father of Morāri Rao. He was generally successful in his engagements and annexed a large tract of country on the north-east, extending beyond Molakalmuru, conquered from Rāyadurga. In 1748, he secured the alliance of Chanda Sāhib, who, released from prison at Sattara through the designs of Mons. Dupleix, was marching south. But in the battle of Māyakonda, the Chitaldrug army encountered with disastrous result that of Bednūr, which was assisted by the confederate forces of Rāyadurga, Harpanhalli and Savanur. Madakeri Nāyak was slain, in single combat on elephants, by Sōmasēkhara Nāyak, the Harapanhalli chief; Chanda Sāhib's son fell at his side, and he himself was taken prisoner by the Bednūr troops. But having made known his hopes and designs regarding the Nawābship of the Karnātic to the Mussalman officers of the latter, they released him and joined his standard.

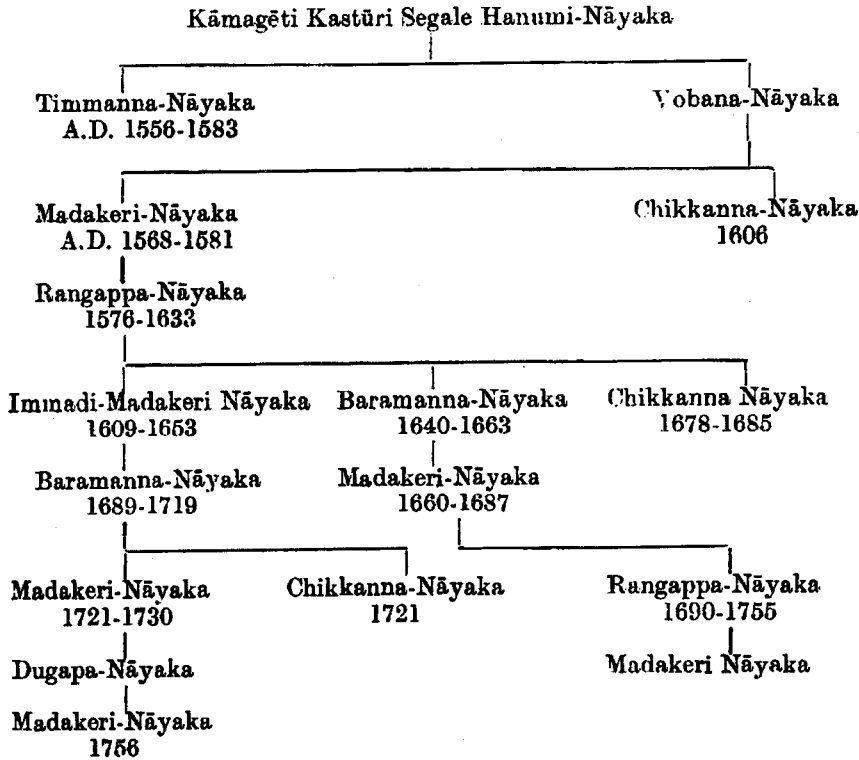
Kastūri Ranagppa Nāyak, son of Madakeri Nāyak, succeeded, and with the aid of Morāri Rao retook Māyakonda. He made various expeditions to the north and south, in the latter of which he gained some possessions in the Budihal country. He at the same time kept up a friendship with the Subadār of Sira, who, it is said, invested him with the titles of Tallāri and Nād-guda of Sira. He died in 1754 without issue, and Madakeri Nāyak, the son of Barmappa Nāyak, was acknowledged as his successor.

Placed between the Mahrattas on one side and Haidar Ali on the other, this chief occupied a perilous position. In 1762, he was summoned by the latter, to whom the *pālegārs* of Rāyadurga and Harpanhalli had submitted. Madakeri Nāyak procrastinated on which Haidar overran the whole country with his cavalry, and the chief was forced to compromise by paying a fine of two lakhs of rupees and an annual tribute. At this time, a pretender to the throne of Bednūr, announcing himself as Channa Basavaiya, who it was supposed had been murdered, had sought protection and assistance from Chitaldrug. Haidar Alī soon saw the use that could be made of him, and

in 1763 the united armies of Mysore and Chitaldrug invaded the Bednūr country with the ostensible object of restoring the rightful king. The result of the expedition has been related in the history of the Shimoga District. Haidar, having accomplished his purpose, sent the pretender, called in joke the Ghaib (or resurrection) Rāja, to Madhugiri (Tumkur District) as a prisoner, along with the Bednūr Rāni.

In 1777, when Haidar Alī was threatened with a formidable invasion by the allied armies of the Mahrattas and of Nizām Alī, the Chitaldrug *pālegār* having received information which led him to consider that Haidar's fortune would shortly be reversed, held back from sending the usual contingent of troops to his assistance. Haidar, posted in a strong position at Gooty, found means to avert the danger, and immediately marched upon Chitaldrug to punish it, rejecting the offers of the chief to pay a large fine. The siege was maintained for some months without success, when an arrangement was entered into and a fine of thirteen lakhs of pagodas levied on the chief. But the advance of the Mahrattas forced Haidar to destroy the seige works and hasten to the north-west before the whole was paid, and the *pālegār*, still doubting to which side fortune might incline, evaded the order to accompany the army with his troops. The Mahratta campaign failed, from the mutual jealousy of the leaders and other causes, and Haidar, after a successful career of conquest over all the country between the Tungabhadra and the Krishna, once more sat down indignant before Chitaldrug. But only by the treachery of the Muhammadan officers in the *pālegār's* service was the place at last taken in 1779. Madakeri Nāyak, on finding himself betrayed, threw himself on Haidar's mercy. He and his family were sent as prisoners to Seringapatam; while to break up the Bēdar population, whose blind devotion to their chief had so prolonged the contest, he removed 20,000 inhabitants to people the island of Seringapatam, and of all the boys of proper age formed regular battalions of captive converts of Chelas, who in following were of great service to him. From the inscriptions found in the District, a few more facts about the Bēdar chiefs of Chitaldrug may be noted. They are described as Bēdas by caste, of the Kāmagēṭṭa *vamsa* and of the Vālmīki *gōtra*. They were styled Mahā-nāyaka-chārya and had the distinctive preface of Kāmagēṭi Kastūri. So many

of them bore the same name Madakeri, that there is considerable difficulty in determining their separate periods. Mr. Rice has worked out the following table of genealogy from the extant inscriptions (*E. C. XI*, Introduction 29).



The Vijayanagar king Tirumala (Rāma Rāja's brother) granted the Holalkere-sīme to Madakeri Nāyaka in 1568 A.D. as *amara-māgani*. He restored the temple of Gōpāla Krishna at Holalkere (*Holalkere* 6 and 7). In 1698, Baramanna Nāyaka restored the Ahōbala Narasimha temple at Niratadi which had been destroyed by Aurangazīb's army (*Davangere* 164). He was the donor of the grant in *Davangere* 147 dated in 1716 to Raghunāthatīrtha Srīpāda, the *Svāmi* of the Sosale Vyāsarāya Mutt.

The founder of the Nidugal family appears to have come (ii) Nidugal. from the neighbourhood of Bijapur, and claimed to be a

Kshatriya. According to tradition, he was born of a girl of that caste, whose family had settled at Dodderi, Harti, and Sarvād in the Bijapur country. At the age of seven she conceived by the Sun, and her father Timma Rāja, to avert disgrace, exposed the infant to which she gave birth on a *tippe* or dung-hill. The child was found by a cowherd named Kamma, who brought him up as his own. After a time the cowherd removed to Kāma-lāpūrā near Vijayanagar, where there was an enclosure for the exhibition of tiger fights. On one occasion when the king Krishna-Rāja was present, a tiger got loose and ran among the cattle on which the boy killed it with his axe. The king made inquiry regarding a youth of such bold spirit, and on hearing his story took him away from the cowherd, alleging that as a foundling he belonged to the State. At the same time, from the fact of his having been found on a *tippe*, he gave him the name of Tippana Nāyak.

Some time after, he defeated a noted champion athlete, who had prevailed against all other opponents at the Court, and put him to death ; for which exploit he was granted a tract of country in the east of the Chitaldrug District, to be cleared of jungle and formed into an estate. Settling at Machisamudra, Gosikere and Challakere, he built Dodderi and Harti, naming them after the towns of his ancestors ; and took possession of the country extending from Chitaldrug to Pavugada, and from Molakalmuru to Sira. At his death, which must have happened in the latter half of the 16th century, he divided his territory among his seven sons.

On the invasion of the country by the Bijapur army, the descendants of these were driven from their respective possessions, and Timmanna Nāyak, who had lost Dodderi, retired to the hill of Nidugal, which he fortified ; and there the family long remained, paying to Sira a tribute of 3,000 pagodas. On the capture of Sira by Haidar Alī in 1761, the Nidugal Chief, also called Timmanna Nāyak, submitted to the conqueror, who imposed on him a tribute of 7,000 pagodas and the supply of 300 men. Subsequently, while accompanying Tīpu Sultān in the expedition against Mangalore, he fell ill ; and when at the point of death, was compelled to sign a letter relinquishing his territory and ordering his son Hottanna Nāyak to deliver it up to the Governor of Chitaldrug. Possession was at once taken and

Hottanna Nāyak, with his brother, were sent as prisoners to Chitaldrug and thence to Seringapatam, where they were put to death when the British army ascended the Ghats.

On the overthrow of the Muhammadan government and the formation of the present kingdom of Mysore, the Chitaldrug country was included in it, and formed the Chitrakal Rāyada, Subayana or Faujdāri. The west and south suffered during the insurrection of 1830. Under the subsequent British management, the Chitaldrug division included the Chitaldrug and Tumkur Districts, with head-quarters at Tumkur. In 1863, that Division was broken up, by joining the Chitaldrug District to the Nagar Division, and the Tumkur District to the Nundidrug Division. In 1879, the Divisions were abolished, and in 1882 Chitaldrug was reduced to a Sub-Division under Tumkur District. In 1886, the Chitaldrug District was re-established, but Pavugada taluk remained a part of Tumkur District.

Mysore Rāja.

B. ARCHÆOLOGY.

The inscriptions found in the District will be found collected in *E. C. XI, Chitaldrug District* and the *Mysore Archæological Reports, 1901-1926*.

There are to be seen in this District some pre-historic monuments of note, which as elsewhere in south India are called *Moriyaramane*, houses of the Moryas or Mauryas. There are groups of stone circles at Hayakal and Chikka-Madhure. These are called *Morya dinne* or mounds of the Mauryas. Mr. Rice remarks of them that they may be sites of Bēda encampments. Nothing has been found in them on excavation.

Among the most noteworthy monuments found in the District are the Edicts of Asōka found in Molakalmuru. These and other antiquities will be found referred to at some length in Vol. II, *Historical*, vide especially Chapters V, VI and XI.

The curious long series of subterranean chambers to the west of Chitaldrug now forming part of the Ankli *matha* are also deserving of notice. They are approached by a good stair-case, which leads down to rooms of various sizes at different levels. In these are shrines, *lingas*, baths and pedestals, the last apparently for *yōgāsana*. The caves may be old, though the structures referred to may date only from about the 15th to 17th centuries. At the Panchalinga cave is an inscription (*Chitaldrug* 32) of 1286. It says that the *tīrtha* of five *lingas* was established by the Pāndavas.

Architecturally, the most important building in the District is the temple of Hariharēsvara at Harihar built in 1224, by Pōlālva, minister and general of Hoysala Narasimha II. Sōma, minister and general of Hoysala Narasimha III, who built the famous Sōmanāthpur temple, erected the *gōpura* of five storeys over the eastern gateway of this temple in 1268 (*Davangere* 36). In 1280, Sāluva Tikkama, the general of the Sēvuna (Yāduva) king Mahādēva, completed a temple of Lakshmi-Nārāyana within its precincts, in the name of the king and in commemoration of his successful expedition into the Hoysala territories (*Davangere* 59). At Anekonda, north-east of Davangere, is a ruined Īsvara temple, the ceilings and pillars of which are finely carved and of special design. The temple at Nandigudi, on the right bank of Nandagudi, to the north-west of Male-Bennur, is a highly ornamental one. Near to it is a *vīrakal* dated in 930 A.D. (this is the one mentioned in *Davangere* 119). A little to the north of this is Vāsana, the Osana-tīrtha mentioned in inscriptions (*Davangere* 113 and 114). To the north-east of Male Bennur, at Nanditavare, is a ruined temple of the Hoysala period (13th century) which is well carved. (See *Davangere* 69).

The Ranganātha temple at Niratadi, which, as mentioned above, was destroyed by the army of Aurangzīb, was rebuilt by the Chitaldrug Chief Barmana Nāyaka. The design is good though the execution is inferior. At Yelakote

on the Tungabhadra, is a fine and well built Vīrasaiva *matha*, with simple but good ornamentation.

The extensive fortifications of the upper fort of Chitaldrug are good specimens of the military buildings of the latter part of the 18th century, erected in the time of Haidar Alī and Tīpu Sultān with the assistance probably of French Engineers. They contain immense granaries and pits for storing oil and ghee. Also, a number of temples of much older date. The *mahal* or palace erected by Tīpu Sultān in the inner fort below is used as a *cutcherry*. The quadruple mill in the arsenal was probably intended for preparing gunpowder.

At the beginning of the flight of steps leading to Jatingarāmēsvara hill, in Chitaldrug District, is a Ganēsa temple, which is noteworthy for its Ganēsa, which has only two hands which is considered to be a speciality. According to text-writers, an image of Ganēsa may have four, six, eight, ten or sixteen arms. In the majority of cases, however, the image has only four arms, one with two arms being a rarity. (*Vide* T. A. Gopinatha Rao, *E.H.I.* I. 35).

SECTION III.—ECONOMIC.

GENERAL AGRICULTURAL CONDITIONS.

A description of the soil of the District has been given Soils. in Section I *Descriptive*. In some taluks, especially in the Challakere taluk, the soil is very inferior and so the lands lose their fertility after they yield crop for a year or two. The raiyats therefore relinquish the lands after a year or two and apply for fresh ones. The number of *Darkhasts* for lands and their relinquishments are consequently very large in this Taluk.