

CHAPTER II

HISTORY

Pre-historic Archæology

THERE are two localities, namely, Kibbanahalli and Biligere, both in the Tiptur taluk, in which palaeolithic specimens have been found in this district. At the eastern foot of the Banasandra hill range, about a mile to the south of Biligere, some palaeolithic remains were found in a gravelly layer below a thick accumulation of rainwash by Sampath Iyengar,¹ who considers this as a palaeolithic factory site. The occurrence of 'hammer-stones,' however, and of implements described as 'curved saws,' 'arrow-heads,' 'guillotine chisels,' and 'circular slings,' together with other palaeolithic material, shows that later material is also present on the site².

The more important of these two sites, however, is Kibbanahalli. There is a large collection of artifacts in the museum of the Geology Department of the Central College, Bangalore, collected from this site by Professors Sampath Iyengar and L. Rama Rao. These artifacts were also found in the neighbourhood of the same Banasandra hill range, at a site which is roughly two miles and a half from Banasandra. This region covers an area of about half a square mile. The region was ideally suited for an open camp site, the neighbouring valley ensuring the palaeolithic man abundant water supply. Further, there was the availability of an inexhaustible supply of intensely-jointed quartzite, the raw material for his tools. The stream rising east of Kibbanahalli village actually flows from a haematite-quartzite outcrop which was most probably the source of the raw material used. The implements found here may be classified into the following groups: hand-axes on cores representing the largest group in the collection; cleavers of varied shapes, beaked implements, choppers and other chopping tools, scrapers such as end-scrapers, side-scrapers, hollow-scrapers, etc., fabricators and cores. Writing about the typological comparison of the Kibbanahalli industry with those from other parts of India, M. Seshadri says: "The typological position of the Mysore palaeolithic industries cannot at present be fully assessed. Kibbanahalli has produced

a larger collection of artifacts than any other Mysore* site so far investigated. But it is not the magnitude of the site as compared with other Mysore sites, which affects the problem of correlation, so much as the complicated nature of the industry itself. Together with the usual assemblage of South Indian palaeolithic artifacts, there occur at Kibbanahalli a number of beaked tools and clactonian types, which are apparently alien to the lower palaeolithic industries of neighbouring regions. Further investigation of these regions, which might reveal comparable industries elsewhere, is required before the question of the position of Kibbanahalli, and therefore also of Mysore itself can be finally assessed."

There is only one megalithic site known from this district. The low range of hills, which begins at Kibbanahalli, runs along northwards of Chiknayakanahalli. On the crest of the low ridge about three furlongs west-south-west of Keralakatte, H. K. Slater noticed half-a-dozen of cist circles.³ The cists are eight feet square and composed of granite slabs. They are in disturbed condition and it has been reported that they were rifled a few years ago. A few more stone-circles, a few furlongs south-east of this site, are fortunately intact.

There are only a few places in this district that are, according to legends, associated with the epics, Ramayana and Mahabharata. One of these is Kadaba in the Gubbi taluk. Tradition has it that Rama on his return from Lanka encamped here and at the request of Seeta, he ordered the river, which was too narrow at this spot, to be dammed so as to form the present large tank. According to the *Stahapurana*, Rama was received and honoured here by the sage Kadamba who had his hermitage in this locality. The name of the place is supposed to have been derived from the name of the sage. Another place, connected with the Mahabharata, is Sampige in Turuvekere taluk. This is said to be the site of Champakanagara, the capital of Sudhanva, son of a king named Hamsadhwaya of the Mahabharata times.

In common with the southern districts of the State, but unlike the districts on the other three sides, the known history of the Tumkur district begins with the Gangas. The Ganga family ruled over the southern and eastern districts of the State from early in the Christian era to 1025 A. D. No inscriptions of any of the earlier families like the Banas, Satavahanas or the Kadambas have been found in the district. The earliest record of the Ganga family found in this district belongs to about 400 A. D.⁴ It consists of a set of five copper-plates, of which the second plate is missing. One Madhavavarma was the grantor of the charter. This

*He refers to the pre-States' Reorganisation Mysore State.

Madhavavarma was probably Kiriya Madhava or Madhava II who was the son of Dadiga. This record deals with a land-grant made by Madhava to a Buddhist named Bodhi-Sattva. The next Ganga record also consists of a set of five copper-plates dated about 545. It was found to be in the possession of one Srinivasa Rao of Kadagattur in the Madhugiri taluk. The genealogy and attributes of the various kings in these plates correspond with those known from other published Ganga grants. Next in point of time, are the Hebbur plates of the time of Navakama. These plates had been for a long time in possession of the Lingayat Wodeyars of the Hirematha of the place and two of them are missing, there being no ring or seal.⁵ In general, this inscription also gives information similar to what we have in other Ganga grants with one notable exception. This is in connection with Durvinita who, it says, "was restricted to the path of greatness by the instruction of the divine who was the author of Shabdavatara". The author of this work, as we know, was the celebrated Pujiyapada who, we must thus understand, was the Ganga kings' preceptor.

Sripurusha Ganga

The first great Ganga ruler, of whom we have a number of inscriptions in this district, is Sripurusha (725-788). Many of them are *viragals* or hero-stones; most of them, however, are undated. Some of these *viragals* refer to the wars between the Gangas and Rashtrakutas. The one numbered Mi 99, for instance, and dated about 750, mentions a raid of the Rattas or Rashtrakutas on Gangavadi. It is a hero-stone recording the death of one Jadiyahuttarasa who succumbed in this battle. The conflict referred to here is obviously the one between Sripurusha (725-788) and Krishna I (756-773) in which fell several Ganga heroes. The places where the several wars with the Rashtrakutas were fought were Pinchanur, Kagimogeyur and Bageyur. Of these, Bageyur is perhaps identical with Bagur, situated about five miles to the north-east of Gubbi. On the whole, these *viragals* give us a glimpse of a period of the Ganga history, when, being hard-pressed by enemies, they were putting forth gigantic efforts to hold their own and maintain their independence. The last Ganga inscription found in this district is the one numbered Tp 103 of date 972 when Satyavakya was ruling, having sway over all the Nolambas and hence invested with the title "Nolamba Kulantaka". This epithet identifies him with Marasimha III who reigned from 960 to 974.

Rashtrakutas

No inscription of the Chalukyas of Badami, who were the paramount power in the Deccan roughly from the middle of the 6th century A.D. to the middle of the 8th century A.D. has been found in this district. These early Chalukyas were succeeded by the Rashtrakutas in 753 when the Rashtrakuta prince, Dantidurga, defeated the last Chalukya king Kirtivarma II. The Rashtrakutas, who were probably an ancient people and the native rulers

of the country, continued to be in power for well over two centuries, until, in 973, the last Rashtrakuta king, Karka II, was de-throned again by a scion of the Chalukya family, Taila II. The members of the second family of the Chalukyas are referred to as Chalukyas of Kalyana.

Of the Rashtrakutas also, there are only three inscriptions in the Tumkur district. Of them, the one numbered Gb 61 is an important one. It consists of a set of copper-plates found while digging foundations for a bridge near Kadaba and were published originally by Lewis Rice in 1883⁶; they were edited and published again by Dr. Luders in *Epigraphia Carnatica*, Vol. IV, p. 332. In the historical account giving information regarding the kings, is a reference to a splendid temple built by Akalavarsha, which he called Kanneshwara after his own name. This was obviously Krishna I (756-775), of which Kanna or Kanha is a Prakrit form. The temple in question has rightly been supposed to be the famous Kailasa temple of Ellora which was built by this king. Of Dharavarsha we are informed that when he was engaged in some battle on a river, he met with a misfortune and his elephants and boats were scattered by rough waves. But there are no particulars by which the event can be identified.

We are then, in the same record, introduced to a Chalukya family, in which are mentioned Balavarma, his son Yashovarma and his son Vimaladitya. The latter was in the line of Chakiraja who is described as the Adhiraja of the entire *Ganga-mandala*. He was apparently a viceroy appointed by the Rashtrakutas over the Ganga kingdom, when, about 781, they imprisoned its king Shivamara. Such a viceroy in the time of Dharavarsha, according to another inscription was Kumbarasa, who was apparently Chakiraja's son. Vimaladitya was the governor of Kunigil-desha which, as confirmed by many inscriptions, is the modern Kunigal area in this district. This Kunigal area seems to have been a 500-province.

The other Rashtrakuta inscription is the one numbered Si 27 **Indraraja** dated 982 and found at Hemavati. It is of special interest to **Rashtrakuta** the historians as it confirms the date and mode of the death of Indraraja, the last of the Rashtrakutas, which took place at Shravanabelagola. The record praises his expeditions and battles and says that he had received the titles "Erevabedanga" and "Kirtinarayana". With a mind undisturbed and performing the Jaina vows, the king is said to have passed away on Monday the 20th of March 982.

The third Rashtrakuta record, dated 903, refers to the reign of Krishna II (880-914). It states that at that time, Prachanda-danda-nayaka Damapayya was stationed at Manne (in the Nelamangala taluk of the Bangalore district) as the general of the

south. This statement leads into the conclusion that the Gangas had virtually become the feudatories of the Rashtrakutas since the time of Shivamara. This inscription also refers to one Durvinita-arasa, the grant made by whose general forms its subject matter, who may be the same as the Durvinita mentioned in Mi 27, 39 and 42, along with his younger brother Butuga as fighting against the Nolambas.

Chalukyas of Kalyana

The inscriptions of the Chalukyas of Kalyana in this district are no doubt numerous and range from 1040 to 1200; but they contain no information about the Chalukyas themselves. They merely acknowledge the supremacy of the Chalukyas in the opening sentence. Of them, seven are Chola inscriptions and the rest Hoyalas. The Chalukyas are named mostly by their titles and these appear to have been used so loosely that it is difficult to make the dates fit in with the accepted list. The Chalukya supremacy was obviously little more than nominal during much of the period. Further, it appears that even this was felt only in the western and northern parts of the district. For, most of the Chalukyan inscriptions have been found in the Tipturn, Sira, Chiknayakanahalli and Pavagada taluks, only one being found in the Gubbi taluk.

Nolambas

During the time when the imperial powers in the Deccan were the Rashtrakutas and the Chalukyas of Kalyana, the principal local rulers were the Nolambas. The Nolambas or Nonambas, who were of Pallava descent, have left some records, particularly in the northern taluks of the district. Their kingdom was known as Nolambavadi-32000. They had their capital at Pencheru or Henjeru, which has been identified by Mr. Rice with Hemavati situated on the northern border of Sira taluk. Its name occurs in a number of professedly very ancient inscriptions as well as in certain legends and the existing remains show that it must have been a place of considerable importance. The Nolambas had their stronghold at Nidugal which is a few miles to the east of this place in the Pavagada taluk. The present Nonambas, residing largely in the Chitradurga district, are said to be the descendants of the subjects of the ancient Nolambas. The area covered by the Madhugiri, Pavagada and Sira taluks of this district, where the records of the Nonambas are to be found, appears to have been a part and parcel of this kingdom of Nolambavadi-32000.

Leaving out of account some doubtful early records, the earliest authentic record of the Nolambas is dated A. D. 943 and found in Sira taluk. It is a stone inscription on a pillar and gives the genealogy of the Nolamba kings. They claim to be of the Ishwara Varnsha descended from a king named Trinayana from whom was born the Pallava, the king of Kanchi.

We have three inscriptions of Mahendra, also called Mahendra-Mahendra-dhiraja, in this district, numbered Si 38, 24 and Pg. 45. The first Mahendra-Nolamba

in the first two in the same way. This Mahendra is stated to have uprooted and destroyed Chola and all other rivals and to have seized his (Chola) kingdom by sowing dissension among those dependent on him beyond his frontiers. According to the inscription Si 38, when he was encamped at Baragur, he made an offering of his palace to Mahadeva and set up an image of god Mahendreshwara, making a grant of Nandur in Sire-nad for its support. In another inscription we are told that the minister, who had assisted him in his schemes of aggrandisement, had received from Nolambadhiraja the town of Oreyur in Polali-nad. The name of the minister is unfortunately effaced. This Oreyur seems to be a local place and not the old Chola capital near Trichinopoly (Tiruchirappalli).

Next, we have inscriptions belonging to Mahendra's son, best distinguished as Ayyapadeva or Nanniga. In the inscriptions numbered Mi 52 dated 897 and Mi 27, he appears as Nolambadhiraja Nolipayya. In another inscription numbered Si 39, he is styled as Nannigashtaya and is stated to have made a grant in A. D. 920 to the temple of god Mahendreshwara of Baragur. His wives were Nagiabbe and Heleyabbe. The inscription numbered Mi 71 calls him Nolambadhiraja Nanniga and refers to a battle with the Gangas in which one Bhimayya's son, Pergade Benayya, died.

Then follow the inscriptions of his son Anniga or Bira Nolamba. There are three of these, two of which are not of much importance while the third one, numbered Mi 27, calls him Ankayya and mentions a battle with the Gangas under Butuga at Bidirur. Next come the inscriptions of one Ahavamalla Nolamba, numbered Si 26 and Si 29. The name Ahavamalla implies Chalukyan supremacy over Nolambavadi and the inscriptions have, therefore, been put down as belonging to about 980. This was the period, as we know, of the change-over from the Rashtrakutas to the Chalukyas of Kalyana at the imperial level.

This was also the time when the Nolambas were experiencing a hard time, as is indicated by the sudden decrease in the number of their records. It appears that so long as the Rashtrakutas were supreme and strong, the Nolambas were secure under their protection. The moment this power became weak, they began to feel the effects of the expansionist policies of the other major powers such as the Chalukyas and the Gangas. While the evidence of the Chalukyan supremacy has been seen above, we learn that, in about 974, the Nolambas were over-run by the Ganga king Marasimha, who boasts of having destroyed the Nolamba family

and earned the title Nolamba-kulantaka. Further history of the Nolambas is not clear.

Cholas

The Cholas appear to have been supreme in this region from about 1000 A.D. to about 1070, *i.e.*, till the rise of the Hoysalas. Throughout this period, there was keen rivalry between the Chalukyas and the Cholas and a number of battles were fought between the two during this period, in which the Cholas had often the upper hand. In fact, the Cholas had sometimes conquered territories north of the Tungabhadra; but that river was usually recognised as the boundary line between the two kingdoms. In spite of this supremacy of the Cholas for nearly three-quarters of a century over this region, only two inscriptions belonging to the imperial Cholas have been found in this district. Of these two, both of which are in Tamil, the first is dated 1048, in the 31st year of Rajadhiraja⁷ (1018-1054), and the second dated 1061, in the tenth year of Rajendra⁸ (1052-1064).

Hoysalas

Numerous inscriptions belonging to the Hoysalas have been found in this district, the earliest of them being dated 1078.⁹ No inscription belonging to the first Hoysala ruler, Nripakama, has been found in this region. The inscriptions belonging to Vinayaditya and the earliest few belonging to Bitti-Deva or Vishnuvardhana (1100-1152) are to be met with in the Tiptur taluk. The inscriptions Tp 104 dated 1130 and Gb 34 dated 1134 belonging to Vishnuvardhana show a line of chiefs ruling a district around Idagur. According to the latter, Vishnuvardhana was in possession of both the Gangavadi-96000 and Nolambavadi-32000.

The inscription Tm 9, dated 1151, shows a chief named Guli-Bachi ruling the Marugerenad in Kaidala. He is described as the lord of Manyakhetapura (Malkhed, the Rashtrakuta capital) and a Gangaputra; perhaps his family was connected with the ancient Rashtrakuta rulers. His genealogy is given for several generations. He was a patron of the four creeds, *i.e.*, the Bauddha, Jaina, Shaiva and Vaishnava. He built, at Kaidala, temples of Gangeshvara, Narayana and Chalavarishvara in the name of his grand-father, of Gangeshvara in the name of his father, of Rameshvara in memory of his daughter and, besides, some Jain *basadis* in memory of his wife. He is also stated to have constructed the big Bhimasamudra and Adalasangam tanks. His Senabova is further stated to have constructed the Marasangam tank. The inscriptions of the Hoysala king, Ballala II, are from 1173, the first year of his reign. The inscription Ck 36, dated 1177, represents Ballala Deva as having made victorious expeditions in all directions, conquered Pandya and made Uchchangi his royal city. It describes him as putting down the evil and upholding the good in the lands surrounded by Hima and Sethu, *i.e.*, the Himalayas and the Cape Comorin. The inscription speaks highly of Madhava Dandadhira, the king's general, who, it says, captured the elephants, horses, treasury and

white umbrellas of the hostile kings and gave them to his master, while Tp 43 dated 1205 says that the Bhimarathi was the boundary of the Hoysala kingdom at that time. This river is the same as the present Bhima, a northern tributary of the Krishna, running from the north-west of Poona to the vicinity of Raichur.

We have a few inscriptions referring to the next Hoysala ruler, Narasimha II (1220-1238). Leaving out of account the more or less defaced inscription dated 1224,¹⁰ his earliest record is dated 1226. This record, numbered Gb 11, informs us about Naganna, a special counsellor of the senior queen Padmalamahadevi. Inscription Tp 42 dated 1229 represents Narasimha II as ruling from Kanchipura with the surrounding ocean as his boundary, while Gb 45 dated 1233, in which year the king was again at Dorasamudra, is of interest as mentioning the generals Appaya and Gopayya who, with the permission of the king Marasimha, destroyed the Kadava (*i.e.*, Pallava) king and released and brought the Chola king in his place, for which exploit, king Narasimha granted them a village as a reward. The explanation of this event is contained in a Tamil inscription of Rajaraja's sixteenth year; *i.e.*, 1231, found by Dr. Hultzsch on the western wall of the *prakara* of the Devanayaka Perumal temple of Tiruvendipuram on the east coast. In this, it is said that the Hoysala king, on hearing that the Kadava king Perunjinga (meaning great lion) had captured the Chola emperor (Rajaraja III) at Sendamangalam, set out from Dorasamudra to rescue him, hoping that the trumpet should not blow until he had justified his title as the 'establisher' of the Chola-mandala. This inscription, which describes the expedition in detail, must evidently have been engraved at the instance of the two Hoysala generals and the place at which it occurs was perhaps the spot where the Chola emperor was released and given to their charge. The last inscription of Narasimha II is dated 1238; but it is unimportant and very much effaced. This comes from Gubbi taluk and records a grant made by a merchant described as Mahavadda-Vyvahari and the Pattanaswami of Nittur, of lands under a tank called Hireyakere, which was constructed by himself to the temple of god Mallikarjuna at Sampige.

Narasimha II
Hoysala

Of the next ruler Someshvara (1232-1267), we have only three or four inscriptions which are not of much political importance. Two of them are *viragals* or hero-stones and the other two relate to grants of lands. The inscriptions of the next king Narasimha III (1254-1292), which are more numerous, date from the year 1259. Among the titles of this king are the 'uprooter of Magadha kingdom' (of Magara and Kadava kingdoms in one inscription), 'supporter of the Pandya family' and the 'setter up of the Chola kingdom'. Inscription Ck 2 dated 1261 states that he was the son of Somesha and Bijjala. This inscription gives an elaborate and interesting account of the formation of

Narasimha III
Hoysala

Settiyakere and its hamlets in the Asandi-nad into an *agrahara* named Bharitaprakashapura by Gopala Dannayaka, son of the king Narasimha's minister, Nacharasa. Similarly, in Tp 2 dated 1263, the great minister for peace and war, Sovanna Dannayaka, having received Turuvekere from the king, formed it into an *agrahara* with 96 shares called the Sarvajna Vijaya Narasimhapura.

**Ramanatha
Hoysala**

Next, we come across some inscriptions referring to king Ramanatha Hoysala who, in the partition of the Hoysala kingdom after the death of his father Someshvara, had received the Tamil districts and Kolar. But from the distribution of his records in the Tumkur, Gubbi, Kunigal and Chiknayakanahalli taluks, it appears that a portion of these taluks also formed a part of his territories, or it may be, as stated by Rice,¹¹ that towards the end of his reign, he had pressed westwards upto the base of the Devarayanadurga hills. His earliest inscription in this district is dated 1279, *i.e.*, in the 25th year of his reign. Most of these inscriptions record grants of lands by his ministers.

Ballala III

There are a number of inscriptions referring to the next Hoysala king Ballala III who reigned from 1291 to 1342. These begin right from the beginning of his rule. These were difficult days for the Hoysalas owing to the frequent invasions by the Muhammadans. Ballala III had been driven from his capital by the Muhammadans and Ck 4 of 1318 gives Arunasamudra as his residence. This place, however, is not yet properly identified. The inscription refers to the death of one of his followers in a battle which took place when he was marching from Kannanur, which is another name for Vikramapura near Srirangam in the Chola country, where formerly the Hoysala king Someshvara had taken up his residence. In Tp 24 dated 1325, however, we have the king again is Dorasamudra. This record, which is incomplete, refers to his two ministers Bicheya Dannayaka and Singeya Dannayaka. In Gb 30 dated 1331, by which time Dorasamudra had been finally destroyed by the Muhammadans, we have the king in Virupaksha-Hosadurga (probably modern Hosadurga). In Si 10, which belongs to 1341, we see the king having his residence at Unnamalepattana. The last record referring to him is a *viragal*, Tp 100 dated 1342, which was also the last year of his reign.

Kakatiya record

Reference should here be made to a single Kakatiya record, which belongs to this period and which though not of much political importance, is interesting on account of its contents. It refers either to the Kakatiya king Pratapa-Rudra-Deva I (1158-1195) or Pratapa-Rudra-Deva II (1295-1326). The year of this inscription, which is numbered Tm 14, is not clear. It may also be said here that of this interesting inscription, no original is forthcoming; only a copy made by the people has been procured. Brahma, the record says, having created the Solar and Lunar races,

on supplication by the gods, created for the protection of the earth another famous Kshatriya family called the Kakitiyas in which Vishnu himself was born as one of the kings. Their capital was Orungal, the modern Warangal in Andhra Pradesh. The first king mentioned in the record is Mahadeva who married the princess Mummadyamba. Their son was Pratapa-Rudra, who, having subdued the Maharashtras, Kalingas, Saurashtras, Ghurjaras, Varahatas, Karnatas, Dravidas and Taulas, was their lord. He had an army numbering nine lakhs composed of four arms. In the course of a tour to the holy places, he came to Kakudgiri (Shivaganga) and at the summit of the mountain saw the Ganga which rises when the sun enters Makara. The reference here is to one of the two pillars on the highest peak on this hill from beneath which about a quart of water is said to ooze on the day of the winter solstice or Makara-Sankranti. (The attendant priests formerly received the tiny stream in a vessel and, devoting half to the god, conveyed the remaining half to the palace at Mysore). Having witnessed this miracle, the inscription says, the Kakatiya king made a festival for the god Gangadhareshvara and celebrated the Girijakalyana. Also, at a distance of three *krosas* west of this mountain, he came to a place where Ramachandra had offered sacrifice and where the earth on that account was like ashes. Here he founded an *agrahara* called Anantapura and constructed a tank.

The last Hoysala ruler was Virupaksha Ballala or Ballala IV, son of Ballala III. He ascended the throne in 1343, and this is practically all we know of him, for his kingdom was soon overrun and annexed by the newly risen kingdom of Vijayanagara. Naturally, therefore, no inscription of his is found in this district.

The last Hoysala king was utterly helpless and had no power to maintain his authority. The flower of the Hoysala army was annihilated in the southern campaign and the treasury also had been emptied. Many of the nobles including the commander-in-chief, Ballappa Dandanayaka, left him and joined the king of Vijayanagara. He was unable to offer any effective resistance and was obliged to abandon his kingdom and seek safety in flight within three months after his coronation. This, however, was not followed by the immediate submission of the Hoysala dominions to Vijayanagara. Local chieftains resisted and it was not until 1346 that Bukka could reduce them to subjection. The absorption of the Hoysala dominion in the Vijayanagara kingdom, it is said, was the most notable achievement in the reign of Harihara I (1336-1356) and there was great jubilation in Vijayanagara.¹²

Vijayanagara
Kingdom

Though, thus, this region formed part of the Vijayanagara kingdom as early as 1346 and though Harihara I was on the throne till as late as 1356, we have no records belonging to him in this district. The earliest of the Vijayanagara inscriptions in this

district is Pg 74 and though it is dated 1354, it refers to the reign of Bukkaraya or Bukka I (1344-1377). In addition to this, there are four other inscriptions belonging to the reign of Bukka I, namely, Tp 15 dated 1363, Mi 74 dated 1370 and Si 100 and 102 dated 1376, but these are all fragmentary and unimportant.

Immigration of families

Reference should, however, be made here to a group of inscriptions in Telugu, describing some migrations of some *goudas* and their families, due to various reasons, from the Telugu country and the founding by them of various villages in the kingdom. Out of six such inscriptions, five come from the Pavagada taluk and one from the Madhugiri taluk. As an example of these, the contents of one of them, numbered Pg 82, which, in addition to referring to one of such migrations, is also interesting from the social point of view, are given here. It refers to the reign of Bukka Bhupati and states that a number of Reddies (named with their descent), of the Sujana Kula and Penugolu Gotra, on the Sultan (referring perhaps to the then Bahmani ruler) demanding one of their daughters, migrated the same night with a hundred and one families and seven elephants to the Nadinigudda country. There they sought to make matrimonial alliances in Chittalapuripattana, but were refused. Thereupon, Konda Nayaka and two others went to Penukonda and represented the matter to Ramaraya and Bukkaraya, who had come there with an army. They held an enquiry as to why the Reddies of Godipet and Chandragiri declined inter-marriages and sent for their guru Tatacharya to decide the question. In his presence, the heads of Sujana Kula were invested with honours and they agreed to make certain payments (specified) on the occasions of marriages. Marriages were accordingly performed, the Raya himself spending 150 Ramatenki *varahas* for the purpose. All the six inscriptions refer to the reign of Bukkaraya, but their dates, which are different in different inscriptions, are said to be wrong. The Bukkaraya to whom they refer is Bukka I rather than Bukka II, who ruled independently for only one year, 1405-1406.

Harihara II

Next come the inscriptions of Harihara II who ruled from 1377-1404. In Kg. 43 dated 1380, Channappa Wodeyar, son of Mallappa Wodeyar, who was Harihara's younger brother, claims to have defeated "the Turukas when they were swarming over the Advani hill-fort and the kingdom"; Ck 15, though falling within his reign, refers to Bukkaraya and speaks of the 'Turukas' coming and taking Kottakonda, when the army had gone to the Orungal country (that is the kingdom of the Kakatiyas of Warangal). A chief named Saluva Rama Deva, styled as "shelter of the good in Talkad, the heroic land on the Kaveri, and terrifier of the Turuka army", fell in the fight. Inscription Tm 39 dated 1387 and also referring to 'the Mahamandaleshvara Vira Bukkana Wodeyar' is on the rock above the pond at Anegondi of Devarayadurga. It states that in that year, Poley

Nayaka, Bukkanna Wodeyar's bodyguard, had the pond built to the north of Jaladagondi of the upper fort of Anebiddasari. He had also the Polasamudra (name of a tank) constructed to the west of Bukkarayasamudra. Si 95 dated 1403 is a copper-plate record found with Patel Narasimhiah at Seebi Agrahara. It states that Harihara established a village and a tank in the forest on the border of Sibur in the Chelur-nad to the west of the Anebiddasari hill and named it as Harihararayapura and, having made 80 shares in it, granted it to Brahmins.

What exactly happened at Vijayanagara on the death of Harihara II is not known. The succession to the throne was disputed, the claimants to it being his three sons Virupaksha, Bukka and Devaraya. All of them attempted to take forcible possession of the throne and, though the struggle for succession lasted for two years, little is known about the course of events during the period. Virupaksha appears to have crowned himself immediately after the death of his father, but his rule came to an end after one year. He was probably overthrown by Bukka who proclaimed himself king. After one year's reign, he also, in his turn, yielded place to Devaraya who ascended the throne in 1406 and ruled for 16 years until his death in 1422. He is Devaraya I. There is one inscription (Pg 97), unfortunately without date, belonging most probably to 1405-06, which states that in the year of Parthiva, Gopanna built the fort of Pavagada¹³. It is interesting to note that the Pavagada hill-fort is as old as the early years of the Vijayanagara kingdom.

Succession
struggle

The order of succession of the kings, who immediately followed Devaraya I on the Vijayanagara throne, is not definitely known. The evidence of inscriptions is confusing, as two of his sons Ramachandra and Vijaya, as well as his grandson Devaraya II, are found to have been ruling simultaneously at Vijayanagara in 1422.

According to a mnemonic verse preserved in the 'Vidyananya Kalajnana', Devaraya I was followed by kings bearing names beginning with 'Ra' and 'Vi', i.e., Ramachandra and Vijaya respectively. They were ultimately succeeded by Devaraya II who ruled from 1422 to 1446. A few inscriptions of this king have been found in this district. Of them, Tm 11 dated 1426 is a copper-plate grant found in the possession of Narasimha Bhatta of Jodi Hulenahalli. The inscription states that Vijaya Bhupati was the son of Devaraya and Demambika and that Devaraya II was the son of Vijaya Bhupati and Narayanambika. The inscription records the grant of the village Hulenahalli in the Gulursime, belonging to Anebijjaridurga-Venthe of the Marugalanad of Ghanadri, to one Malli Bhatta. The political situation at Vijayanagara after the death of Devaraya II, again, is not definitely

known. It is now commonly held that he was succeeded first by Vijaya II, his younger brother (1446-47), and then by his son Mallikarjuna (1447-65). No inscription of either of them has been found in this district. Of the next ruler, Virupaksha II (1465-85), who assassinated his cousin and usurped the throne, there is but one inscription in this district. The details of this inscription, numbered Gb 29 and dated 1470, which states that his great minister was ruling a fortunate kingdom, etc., cannot be fully made out. With Virupaksha II ends the Sangama dynasty of Vijayanagara.

Saluva Narasimha

Next to come to the throne was the Saluva dynasty. Saluva Narasimha ruled from 1486 to 1491. He has left only two or three inscriptions in this district. Two of them are not only incomplete but also unimportant. There is one copper-plate grant (Tm 54 dated about 1486), coming from Sitakallur in Tumkur taluk. According to it, one Gange Gowda was, by order of the king, granted the *gaudike* (headmanship) of Hejjaji, which he had built, and of some other villages. As this Saluva Narasimha had only two sons, who were too young to govern the kingdom, he appointed, at the time of his death, his minister Tuluva Narasa Nayaka as the guardian of the princes and as the regent of the kingdom, with instructions to hand over the reins of the kingdom, after the princes had attained majority, to the one whom he considered most worthy to rule.

Tuluva Narasa Nayaka

Ultimately, Tuluva Narasa Nayaka proved to be the second usurper of the Vijayanagara throne and the founder of the Tuluva dynasty. During the period between 1491 to 1503, during which he ruled, inscriptions referring to himself and Saluva Immadi Narasimha have been found in this district. Kg 26 dated 1494 found at Chandrahalli calls the king Mahamandaleshvara Immadiraya Maharaya. It records the grant made by his son, Silluri Devappa Nayaka, of the village Chandadapura for the temple of god Virabhadra of the Channapatna market. Mi 33 dated 1496 is a stone inscription from Nagenahalli. It refers to both Saluva Immadi Narasingaraya and his general Narasana Nayaka. It is a *dharmashasana* recording the grant of Nagenahalli in the royal city (Rajadhani) of Tumukuru of Koranad. Mi 59 dated 1503 and found at Handralu in Madhugiri taluk, refers to the Mahamandaleshvara Saluva Immadi Narasingaraya and records the grant of the village Handarahala to the temple of god Tirumala as a 'pura' by Beleha Timma Nayaka's son Tamma Nayaka.

Of the remaining Vijayanagara inscriptions, the majority belong to Krishnadeva Raya (1509-1529), Achyuta Raya (1529-1542) and Sadashiva Raya (1542-1570). Few of these are of political interest, most of them dealing with either grants of lands to individuals or remissions of taxes to different communities.

During the 15th and 16th centuries, the Vijayanagara kings granted tracts of lands to various vassal chiefs, bearing different titles, in recognition of the services rendered by them and some of the petty States, which already existed, were also allowed to continue. Such feudatory States of purely local interest that had arisen in this district, those of Nidugal, Holavanahalli, Maddagiri (modern Madhugiri), Hagalvadi and Hebbur, are worth mentioning.

Minor Ruling Families

The Nidugal chiefs were descended from Harati Tippa Nayaka whose possessions were in the north-east of the Chitradurga district. The inscription numbered Pg 54 dated in 1487, traces the genealogy of this chief. It describes him as ruling from the Nidugal hill-fort and as becoming the master of many other hill-forts. At the time of his death, he divided his territory among his seven sons, but on the invasion of the country by the Bijapur army, the descendants of these were driven out of their estates and one Timmanna Nayaka, who had lost Dodderi, retired to the hill of Nidugal which he fortified. The family remained there for a long time, paying to the Subedar of Sira a tribute of three thousand pagodas. On the capture of Sira by Haidar Ali in 1761, the Nidugal chief, also called Timmanna Nayaka, submitted to the conqueror, who imposed on him a tribute of 7000 pagodas and a supply of 300 men. Subsequently, while accompanying Tipu Sultan in his 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 Hottenna Nayaka to deliver it up to the Governor of Chitradurga. Possession was taken immediately, and Hottenna Nayaka and his brother were transferred as prisoners to Chitradurga and thence to Srirangapattana. They were ultimately put to death when the British army ascended the ghats.

Nidugal Chiefs

The Holavanahalli family, in the east of the district, was founded by Baire Gowda or Vira Gowda, said to be one of the refugees that settled in the 15th century at Avati (in Devanahalli taluk, Bangalore district), whose history is prominent in connection with Bangalore and Kolar districts. There are a few inscriptions of these Holavanahalli chiefs in this district. The territory of Holavanahalli, however, was soon conquered by the chief of Magadi who gave it to his own brother Ankana Gowda. The dispossessed chief, Baire Gowda, with his eldest son Dodda Baiche Gowda, retired to the Muslim Court at Sira where he was not only well received, but was also invested with an important command. Meanwhile, the younger son, Sanna Baiche Gowda, apparently preferring his own people, sought protection from the chief of Doddaballapur, who, after some time, sent a force and reduced Holavanahalli. Sanna Baiche Gowda was placed in the Government and Ankana Gowda with his family was imprisoned at Hulikal. But within two years, a Sira army attacked Doddaballapur and

Holavanahalli Chiefs

captured it. Baiche Gowda fell in the siege and the eldest son, Dodd Baiche Gowda, was invested with the Government of his Holavanahalli with an increase of territory, in recognition of his services. Subsequent members of the family fortified Koratere, Makalidurga and Channarayana-durga and waged war successfully with the chief of Maddagiri. The successes of the Mysore army soon reduced those possessions, which were ultimately annexed by Haidar Ali. The succession of these chiefs is given in MI 31 of 1656, MI 45 of 1680 and MI 30 of 1726.

The Maddagiri line of chiefs arose in a similar manner and extended its territory over the north of the district fortifying Maddugiri, Channarayana-durga and other points. In 1678, the joint rulers, Ramagowda and Timmegowda, on the capture of their capital by Devaraja, the Dalavayi of Mysore, were taken prisoners and conveyed to Srirangapatana. They were afterwards released and granted Midigeshi as an estate.

Maddagiri
Chiefs

The Hagalvadi chiefs ruled for about 500 years from 1478 to 1776. The founder of the dynasty, Erimada Nayaka, was succeeded by Sali Nayaka (1508-1544) who largely expanded the territory. Inscription Ck 38 dated 1669 relates to them. Sali Nayaka, who captured Kandikere and Settikere and other places, assisted the Penukonda army with a force, on condition of being confirmed in his conquests and when that army was defeated, escaped to his own capital with such plunder as he could secure. Chiknayakanahalli was founded and named after his brother, and Honnavalli, Turvekere and Nonavinakere were added to the possessions. It was on the completion of these enterprises that he is said to have taken the name of Sali Nayaka from the idea that his conquests extended in a 'Sali' or line. His grandson, Mudiyappa Nayaka-I, also considerably extended the territory. Mudiyappa Nayaka-II, who was the ninth in the line, had been hailed as a *Rajawshi* for his benign rule; later, he gave up the throne and engaged himself in spiritual pursuits. His son, Mudduveerappa Nayaka (1740-1753), successfully resisted the onslaughts of Salabat Jung and Dilarwar Khan and was called 'Jung Bahadur'. Channabasappa Nayaka, the twelfth ruler in the line, was imprisoned by Haidar Ali at Srirangapatana. The Nayaka died in prison and the territory was annexed by Haidar Ali. According to M. S. Puttanna ('Hagalavadi Palayagararu' 1931), the Hagalvadi State had once covered more than three-fourths of the present district of Tumkur.

Hagalvadi
Chiefs

Hebbur Zamindari

At Hebbur, a small *zamindari* was formed under Hale Gowda and Timme Gowda. This was seized for a time by Kempe Gowda of Magadi, who owned the southern parts of the district, and then

by the Hagalvadi chief. It was finally united to Mysore at the time of Chikka Devaraja.

The overthrow of the Vijayanagara empire in 1565 in the battle of Rakkasa-Tangadgi opened the way for many invaders. The Bijapur army under Ranadulla Khan overran the north of the district in 1638 and Sira, with Doddaballapur, Bangalore, Hoskote and Kolar forming what was called Karnatak-Bijapur-Balaghat was placed under the Government of Shahji. As memorials of the rule of the Adil Shahi dynasty over the district, there are two or three inscriptions in this region. A Persian inscription (numbered 66-B) dated in 1651, on the tomb of Malik Rihan, Subedar of Sira, says that he came there in 1637 "to increase the beauty of the country". He is described as a "lord of riches and power" and his characteristics "those of a friend of God".

The Mughals succeeded the Adil Shahis of Bijapur. On the capture of Golkonda and Bijapur by Aurangzeb in 1686 and on the conquest of their territories by the Mughal army, Sira was made the capital of a new province, consisting of the seven *paraganas* of Basavapattana, Budihal, Sira, Penukonda, Doddaballapur, Hoskote and Kolar and placed under one Khasim Khan as Subedar or Foujdar. This officer, it is said, applied himself with energy and success to the task of improving the area. He was killed in 1698 at Dodderi and was succeeded by the distinguished general, Zulfikar Khan. Sheik Farid, one of the rulers, built a big mosque at Sira in 1696. Another governor named Rustam Jung is said to have built the fort and *petta* and obtained the title of Bahadur and the name Kaifiat Khan. In 1720, the Subedar was one Nawab Dusa Kuli Khan. In 1742, Nawab Dilawar Saheb was the Subedar and he apparently put down certain disturbances. In 1757, Sira was taken by the Marathas and restored two years after on the conclusion of peace with Mysore. In 1761, it was taken by Haidar Ali, in alliance with Basalat Jung, who had conferred upon him the title of 'Nawab of Sira'. In 1766, it fell again into the hands of the Marathas owing to defection of Haidar's brother-in-law and in 1774 was re-conquered by Tipu. The Marathas once more occupied it for a short time in 1791 in the course of their march to join the army of Lord Cornwallis. Of this transitory rule of the Marathas also there are two inscriptions in the district. Both of them are in Marathi and dated about 1767. They were found at Channarayanadurga which was fortified by them. The following is a professed list of the Subedars of Sira under the Mughal Government, as given in the Mackenzie manuscripts:—

Khasim Khan	.. 1686	Pudad Ulla Khan	.. 1706
Atish Khan	.. 1694	Dawood Khan	.. 1707
Kurad Manur Khan	.. 1697	Sadat Ulla Khan	.. 1709
Dhakta Manur Khan	.. 1704	Amir Khan	.. 1711

Ghalib Khan	.. 1713	Darga Kuli Khan	.. 1720
Darga Kuli Khan	.. 1715	Abdul Rasool Khan	.. 1721
Abid Khan	.. 1715	Tayar Muhammad Khan	1722
Mulahavar Khan	.. 1716	Dilavar Khan	.. 1724—56

Wodeyars of Mysore

The area comprising this district, it may be said, became a part of the princely State of Mysore roughly in four stages. The earliest acquisition in this district was that of Hebbur in the Tumkur taluk by Kanthirava Narasaraja Wodeyar I (1638-1659) in April 1650 from Immadi Kempe Gowda. This he did by inflicting a severe defeat on the latter's son, Chikka Kempe Gowda or Mumjadi Kempe Gowda, in an action in the Yelahanka-nad and exacting his submission. From this date onwards, Mysore began to extend its territories gradually in the northern direction. We are told that by 1673, *i.e.*, the last year of Devaraja Wodeyar's (1659-1673) reign, the kingdom of Mysore, now powerful and practically independent, had been extended "as far as Hassan and Sakrepatna in the west, Salem in the east, Chiknayakanahalli in the north, and Erode and Dharapuram in the south"¹⁴. This means that, by the end of Devaraja Wodeyar's reign, a considerable portion of the Tumkur district had formed part of the Mysore territories. The third stage consists of the conquests of Chikka-Devaraja Wodeyar (1673-1704). There are several inscriptions found in this as well as surrounding districts which give the particulars of Chikka-Devaraja's wars. One of the earliest of these inscriptions dated 1675,¹⁵ describes him as sitting on the throne of the Karnataka country like the great Indra, and enumerating his conquests in all directions, it states that in the north, he defeated Ranadulla Khan (the Bijapur general) and captured Ketasamudra, Kandikere, Handalakere, Gulur, Tumkur and Honnavalli, all in the Tumkur district.

Further, defeating Narasa Nayaka, also called Mushtika (fighter with the fist), in a battle Chikka-Devaraja is said to have captured Jadakanadurga (now called Devarayanadurga in Tumkur district) and changed its name to Chikka-Devarayadurga. Another record belonging to 1679¹⁶ also gives these particulars and adds that he defeated also Timmappa Gowda and Ramappa Gowda and took Maddagiri, Midigeshi, Bijjavara and Channarayanadurga, all in the Tumkur district. As the capture of these places is not mentioned in the inscription dated 1675, but is referred to in the one dated 1679, it follows that these places were taken between 1675 and 1679. The acquisition of this chain of impregnable hill-forts largely widened the sphere of influence of Mysore in the north. In view of these conquests and addition of a considerable territory to the kingdom, the view of Mark Wilks¹⁷ that the conquests of Chikka-Devaraja, "present little interest or demand no particular explanation" is obviously untenable. By the end of his reign, thus, large parts of the Tumkur district formed part of Mysore.

Whatever had remained outside, finally fell to it during the time of Haidar Ali on his conquest of Sira in 1761 and annexation of Hagalvadi in 1776.

Of the inscriptions of the Mysore Wodeyars in this district, the earliest is dated 1662 and refers to the reign of Devaraja Wodeyar. The inscription, numbered Kg. 37, which records the establishment of an *agrahara* at Halagere, traces the origin of the Mysore dynasty to some princes of the Yadu race who came to the Karnataka country to visit their family god at Yadugiri, *i.e.*, Melkote, and, surprised at the beauty of the country, took up their abode in the city called Mahisha (*i.e.*, modern Mysore). Another inscription, numbered Kg. 46, informs us of a grant made by the same king in 1664 as a thanks-offering for his victory against Bidanur. This inscription, exceptionally, commences with an apparent acknowledgment of Vijayanagara supremacy, but Srirangaraya, its king, was now a fugitive at the Bidanur court. Shivappa Nayaka of Bidanur had installed the refugee king at Sakrepatna and Belur and was preparing to attack Srirangapattana claiming that he was restoring the authority of the Vijayanagara king. Perhaps, Devaraja was a little apprehensive as to the course of events and acknowledges Vijayanagara in this solitary instance, as a matter of policy.

Devaraja Wodeyar's inscriptions

There are four or five inscriptions belonging to Chikka Devaraja, beginning with Kg 7 dated 1674; Tm 45, which also belongs to his reign, mentions the previous name of Chikka-Devarayadurga or the present Devarayanadurga, which was Jadakanadurga belonging to Anebidasari. The inscriptions of Krishnaraja Wodeyar-I begin with Tm 46 dated 1719. This record states that Dasarajayya, one of his Dalavayis, set up an image of god Lakshminarasimha in Suragiridurga, *i.e.*, Nijagal, situated to the north of Kakudgiri or Shivaganga. Inscriptions of the time of Haidar Ali begin with Si 96 dated 1777 in which the Chikka-Seebi village was granted to the temple at Seebi in consideration of its having been cleared of the jungle that had overgrown the site and after ascertaining that it was formerly a property of the temple. Mi 18 and 19, both dated 1782, record the erection of certain fortifications on the Maddagiridurga. The remaining grants of the Mysore Rajas are quite modern. Of these, Tm 41 and 42, both dated in 1858, record the repairs of the tower of the Narasimha temple at Devarayanadurga (originally erected by Chikka-Devaraja Wodeyar), carried out by Mummadi Krishnaraja Wodeyar's queen Muddu-Krishnamamba, and also the repairs of the *vimana* and the images of the ten incarnations of Vishnu carried out under orders of Krishnaraja Wodeyar himself. The rest of the history of this district runs parallel to that of the entire erstwhile State of Mysore. Administratively, there were several changes in the set-up of this district and they have been already dealt with in Chapter I.

Political awakening

In 1881, soon after the Rendition of the State, a beginning was made to provide a forum for expression of public opinion by prominent citizens of the State by establishing a Representative Assembly which was the first of its kind in the country. The momentous events that were taking place in what was British India, after the founding of the Indian National Congress in 1885, were exercising considerable influence on the people of the princely State of Mysore also. In 1907, a Legislative Council was also ushered in with a view to associating with the Government non-official gentlemen qualified by practical experience and knowledge of local conditions and requirements in assisting the Government in making laws and regulations. Owing to the pressure from the paramount power, the Dewans were following a very cautious policy and many a time resorted to suppressive measures in order to curb the aspirations of the people. Nevertheless, several public-spirited persons, like Sri M. Venkatakrishnaiah, made pioneering efforts through the press, platform and the Assembly and the Council in educating the people about their rights and for development of democratic institutions in the State. They tried also, as far as possible, to make the Dewans' regimes responsive to the wishes of the people.

In 1918, the Prajamitra Mandali led by Sri H. Channaiah and others, which had been formed to work for the advancement of the backward communities, urged reformation of the Representative Assembly and the Council and local self-government institutions, so as to make them democratic. This body was running its own journals to propagate its views. Later, a new local party called the Praja Paksha led by Sri D. S. Mallappa of Tiptur also came into being. From 1921 onwards, Congress Committees were also being set up in several of the places in the State and one of the earliest such committees was at Tumkur. After the Indian National Congress established the Karnataka Provincial Congress Committee and a session of the National Congress was held at Belgaum in 1924 under the presidentship of Mahatma Gandhi, the people of Mysore came closer to the nationalist movement. The Prajamitra Mandali and the Praja Paksha later merged to form the Praja Samyukta Paksha and this new organisation was also later merged in the State Congress.

As early as 1919 and 1921, demands had been voiced for the establishment of a responsible government in the State, and in the elections held to the Assembly and the Council in 1927, a new generation of leaders emerged, who demanded full-fledged democratisation of these bodies. Raiyat Sanghas were also started for the betterment of the lot of agriculturists. A committee appointed under the chairmanship of Dr. M. Visvesvaraya recommended that a party-system of government based on the British model might be introduced in the State, while retaining

the Dewan as the Chief Minister for some years. However, the reforms suggested by this committee were not accepted and steps were taken to place severe restrictions on civil liberties.

Several aspects of the nationalist constructive programme such as Khadi, revival of rural industries, encouragement of swadeshi articles and Harijan uplift had been adopted in Mysore State. A number of persons from Tumkur and other districts had gone to other parts of Karnataka to participate in political struggles there. Tumkur had also one of the earliest branches of the Hindustani Seva Dal which trained up volunteers for the nationalistic work. In the course of his tour for Harijan uplift work, Gandhiji visited Tumkur on the 4th January 1934 and addressed a public meeting and appealed for full co-operation in implementing the constructive programme. He was presented with a purse of Rs. 1,000 and with an address at Tumkur and with another purse at Kyatsandra. The visit thrilled the people of Tumkur and encouraged them to put forth better efforts in the following years for strengthening the nationalist movement. With a view to suppressing the rising tempo of enthusiasm of the people for the national struggle, the Independence Day celebrations planned at Tumkur in January 1937 were banned by the Maharaja's Government and severe restrictions were enforced under the Mysore Police Regulation. Lawyers and other influential men of the district and students took an active part at Tumkur, Tiptur, Madhugiri and other centres to further the national cause.

After 1937, by which time the neighbouring British-governed provinces had made considerable progress in achieving democratic rights, the movement for constitutional reforms and establishment of responsible government in the State gained fresh momentum. Early in 1938, a separate organisation called the Mysore Congress was formed to work for the attainment of full responsible government under the aegis of the Maharaja. A meeting of the All-Mysore Congress Committee was held at Tumkur on the third November 1938, under the presidentship of Sri T. Siddalingaiah, to review the several events such as the Vidurashwatha tragedy, which had taken place earlier on 25th April 1938, and resolved to intensify the struggle for responsible government in the State. In August 1942, when the national leaders were arrested by the British Government, there was a spontaneous and vehement reaction of the people in the district as in other parts of the State. In June 1943, a special session of the Mysore Congress was held at Tumkur, which urged the removal of repressive orders and reiterated the demand for establishment of representative form of government. This movement gradually gained strength and just after the attainment of Independence, it naturally received further momentum. The demand for establishing responsible

**Struggle for
Responsible
Government**

government in the State was championed in the district by leaders like K. Rangaingar, T. Subramanya, B. C. Nanjundaiya, M. V. Rama Rao, B. Hutche Gowda, K. Henjarappa, R. Channigaramaiya, T. N. Kempahonnaiya, C. R. Basappa and others who belonged to the district.

A vigorous *satyagraha* was launched on the 1st September 1947 and this upsurge continued all over the State for about a month. Thousands braved the repressive measures and courted arrest. There was a lathi-charge and a firing at Tumkur on the 14th September 1947, in which three youths named Gorur Ramachandra, Nanjundappa and Gangappa were killed. The movement ended shortly next month after an agreement was reached between the Maharaja's Government and the Mysore Congress. On the 24th October 1947, Sri K. C. Reddy, who was then the president of the Mysore Congress, formed a popular Government with eight other ministers, three of whom were independents. As the Constitution of India was in the offing, the Mysore Constituent Assembly, which was set up under the agreement, got itself converted into a legislative body. With the promulgation of the Indian Constitution in 1950, Mysore became a Part 'B' State with the Maharaja as the Rajpramukh. With the reorganisation of States in 1956, a new Mysore State was formed with the other Kannada-speaking areas and a Governor was appointed as the constitutional head of the State.

ARCHAEOLOGY*

The pre-historic archaeology has been dealt with at the beginning of this chapter. The archaeological relics of the later periods are described here. These may be studied under four heads, namely, (1) temples, (2) forts, (3) Muslim monuments and (4) other remains.

Temples

Perhaps the earliest temples in the district are to be met with at Nonavinakere. Nonavinakere is an ancient village, its name being derived from its large and highly useful tank originally known as Nonabanakere mentioned in an inscription¹⁸. The inscription is dated A.D. 1162. Perhaps to this early period also belong some of the five *linga* shrines situated in or near the place, namely, Nonabeshvara, Shanteshvara, Garigeshvara, Choleshvara and Kalleshvara. The association of the five *lingas* together in worship and the architectural evidences point to the fact that at least some of these temples date back to the 10 century A.D. The more important temples of the place, for instance, Venugopala or Gopalswami and Beteraya temples, however, belong to the Hoysala and Vijayanagara periods.

*In recent decades, many places of archaeological importance in the district have been dealt with in the Mysore Archaeological Reports of 1927, 1934, 1935, 1938, 1939, 1945 and 1947-1956 and their help has been also availed of in the treatment of this section and in Chapter XIX.

The Nonabeshvara temple is a small structure which must have been originally of granite. Its walls have now been built of bricks, perhaps during the renovations of the 19th century. The original temple consists of a small *garbhagriha* containing a flat head and a medium-sized *linga*, an open vestibule and a *navaranga* with four stout pillars. The ceiling of the vestibule is flat with a large *padma*, while that of the *navaranga*, which is also flat, is divided into nine panels by two pairs of intersecting rafters with pendants. The central panel contains a *padma*. The doorway of the *navaranga* is of granite.

Nonabeshvara
temple

The Garigeshvara temple, situated just to the north of the Nonabeshvara temple, is entered by a similar doorway and has similar pillars. The ceilings also must have been similar originally. It is supposed that the two temples were 'twins', constructed probably on the occasion of some matrimonial or other kind of alliance between the Nolamba and Gariga dynasties. Between these two temples is a small platform near which lie the greenish trap stone images which originally belonged to the *Saptamatrika* group. Among these may be identified Kapali, Vaishnavi, Maheshwari and Brahmi. There are some images of Chamunda, Indrani, Kaumari, Varahi, Nandi and Bhairava lying in the neighbouring field.

Garigeshvara
temple

The Shanteshvara temple, about 50 yards directly behind the Garigeshvara temple, is also similar to the above two temples. The nandi in its *navaranga* appears to be old in that it has an ornamentation rather unusual, particularly its garland of longish bells and a diadem with a *padma* flower.

Now coming to the more important temples of the place, the chief of these is that of Gopalaswami. It is a *trikutachala* (a three-celled) temple of the Hoysala period with a towerless *mahadvara*. The *mukhamantapa* and the long six-pillared outer *navaranga* with its 16-fluted pillars are probably of Vijayanagara period. The south side has an image of Venugopala, the north one of Yoganarasimha and the west one of Janardana, all the three images being of Hoysala workmanship. The most beautiful objects in the temple are the metallic images of Janardana and his consorts. In workmanship they appear to belong to the Vijayanagara period. Their bodies are shaped beautifully and ideally according to the ancient Hindu notions, even the backs being most naturally finished.

Gopalaswami
temple

The Beteraya temple is said to have been constructed by one Koneri Iyengar about 440 years ago. His image with a long coat and a conical cap is carved on one of the pillars of the *navaranga*. The temple consists of a towerless *mahadvara* of cubical pillars with eight side shafts, a *garbhagriha*, a vestibule and a long and

Beteraya temple

large *navaranga*. The outer *navaranga* has 16 pillars on one of which there is the image of Koneri Iyengar, while on the other pillars are the relievo figures of several chiefs pointed out by the local people as those of Krishnaraya and other Vijayanagara kings and queens. In the *garbhagriha* stands the image of Venkatesha carved out of black stone with a *prabhavali*. It is a fine image showing traces of Hoysala influence on Vijayanagara workmanship.

Lakshminarasimha temple

Of the four temples at Vighnasante, about two miles southwest of Nonavinakere, the largest and finest is that of Lakshminarasimha, situated facing north on a height which was formerly the centre of the town. According to a local inscription, it was constructed in 1286 A.D. by three brothers when Narasimha III, the Hoysala king, was ruling. The temple is a typical *trikutachala* of the Hoysala style. Of the three cells, only the west one has a vestibule and a stone tower with several rows of turrets and figures rising one above the other. The *navaranga* has four pillars and has a small porch in front and on the north. The tower is one of exquisite workmanship with remarkable floral carvings. It has four rows of miniature towers with projection over the vestibule on whose front face is a large *kirtimukha* bearing an image of Garuda. In the main cell stands a fine image, about five feet high, of Keshava supported by a consort on each side, having serpentine scroll with fine lace-work and the ten *avataras* on the *torana*. The image has been well made and represents a slim and tall form.

Channakeshava temple

Nagalapura has two temples, one of Channakeshava and the other of Kedareshvara, both belonging to the Hoysala period. The Channakeshava temple is built on a high ground in the centre of the old town which has now been converted into fields. The structure has a *garbhagriha* without a *vimana*, a vestibule and a *navaranga* and appears to have had a porch which has now disappeared. The *garbhagriha*, whose outer walls now stand almost intact, is a highly ornate star-shaped structure. The walls of the outer *navaranga* are intact only to the level of the basement, which contains six beautifully worked friezes of elephants, horses, *makaras* and swans, scroll working and a blank frieze on which the *pauranic* scenes were intended to be carved. All these carvings closely resemble those of Somanathapura. In the *garbhagriha*, there had been the Channakeshava image which has now disappeared; in its place now stands a large image of Venkatesha, about five feet high, with scroll working on the *prabhavali* and a consort on each side. The image is of the Vijayanagara times.

Kedareshvara temple

More finely worked are the sculptures of the Kedareshvara temple, entirely built of soap-stone, standing about 200 yards away to the north-east of the Channakeshava temple. The temple has a *garbhagriha* of the 16-pointed star-shape, a vestibule and a *navaranga* with its door to the south. The old porch has

disappeared. The outer walls of this temple have also six friezes on the basement similar to those of the Channakeshava temple. The *navaranga* is also very similar to that of the Keshava temple, with the pillars exactly similarly worked, as also the two niches against the west wall. The ceilings too are very similar to those of the Keshava temple. Inside the *garbhagriha*, under a flat plain ceiling and on a large *panipeetha*, is placed a small cone-headed *linga* which reminds us of the Kedareshvara *linga* at Halebid.

The most important temple at Kunigal, called Kunigil in the old Kannada and Tamil epigraphs, is that of Narasimha. The original temple with its *garbhagriha*, vestibule and *navaranga* is of the Hoysala period. To this original temple, a *mahadvara* was provided in the east later on. In the late Vijayanagara days, some alterations appear to have been made. A *mukhamantapa* of three *ankanas* or squares, another *mahadvara* and two rows of cells facing each other between the two *mahadvaras* appear to have been added during this period. Though the temple goes by the name of Narasimha, the *garbhagriha* has, at present, a figure of Janardana. The garuda facing the main image is peculiar since it has four arms holding a *kalasha*, *chakra*, *shankha* and *sarpa*. The figure is interesting though rudely carved in granite in the old Vijayanagara style. It has moustaches and the religious mark of the Tenkale sect. Another temple worth mentioning at Kunigal is that of Padmeshvara, an ornate granite structure in the typical Hoysala style. The *garbhagriha* of the temple has a medium-sized *linga* on a fine pedestal. The Someshvara temple contains several buildings constructed at different times, dating from the Hoysala to the Palayagar days. It is a granite structure with the original temple having a peculiar plan. The *linga*, which is an entirely round stone, appears to date from the 12th century or earlier. The *navaranga* has plain ceilings and four cylindrical granite pillars.

Kunigal temples

The Yogamadhava temple at Settikere, has evidently been built in two instalments, the first one being of fine Hoysala workmanship and the second of the Vijayanagara days. The temple has three cells out of which only one on the west has a stone tower and a *sukhanasi*. There are two *navarangas*, both of equal size, and the whole temple stands on a platform, about three feet high. In front of the temple stands a plain *mahadvara* without a *gopura*. According to an inscription, now kept in the south-east corner of the inner *navaranga*, the temple was constructed in the year 1261 A.D. during the reign of the Hoysala king Veera Narasimha III by Gopala Dannayaka who also established an *agrahara* there. The outer *navaranga* taking the place of the *mukhamantapa*, is built of soap-stone pieces mixed with granite blocks. A well-carved doorway of the usual Hoysala type with engraved lintels leads into the original *navaranga* of nine squares. In the south cell is

Yogamadhava temple

enshrined a fine image of Venugopala, about five feet in height. The north cell, which is similar to the south one, houses a Lakshminarayana group. At the entrance of the *sukhanasi* of the west cell are kept an image of Ramanujacharya and another of Nammalvar. This cell contains the main image of Yogamadhava on a garuda pedestal.

The image is about nine feet high above the pedestal and represents Vishnu seated in *yogasana*, i.e., in a yogic posture. It has a fine *kirita*, neck-laces, garlands, arm-lets, bracelets and anklets and rings both on the fingers and the toes. The eyes of the figure, however, are wide open and looking forward and the lips appear to wear a mild smile. The image on the whole is a finely worked piece. Since this image of Yogamadhava is a rare one, it is of very great value. Outside the *mahadvara*, which is a plain structure, mostly of soap-stone is a large grante *garudagamba*, about 35 feet in height.

**Turuvekere
temples**

The two important temples at Turuvekere are those of Channigaraya and Shankaresvara. The Channigaraya temple is, like the one at Settikere, a simple but typical Hoysala structure entirely built of soap-stone; it has the usual *garbhagriha*, a closed *sukhanasi*, a *navaranga* of nine *ankanas* and an entrance porch. The temple stands on a plinth, three feet high, which is ornamented with the usual cornices following the contour of the temple. The image of Channakeshava, which is about five and a half feet high, has the usual attributes and the arch with the *Dashavatara* images. It is, unlike the usual Hoysala images, rather short and broad in the abdomen; the image is considered to be a comparatively poor specimen of the Hoysala sculpture. The Shankaresvara temple is similar in most respects to the Channigaraya temple. The *linga* in this temple is of polished black stone and about four feet high from the ground. The third temple worthy of notice at this place is that of Gangadhareshvara. It is an old structure belonging perhaps to the early 18th century. There are one or two points noteworthy in this temple. The colossal bull of black stone in this temple is a finely worked piece of sculpture and reminds us of the large bull on the Chamundi hill, though, of course, it is much smaller in size. It is made of hard black stone known generally as the Turuvekere-kallu quarried from Kadehalligudda, about seven miles south of Turuvekere. The *linga* in this temple is also peculiar. On its black head rises at the back an arch-like *jata* under which is seated, in *padmasana*, an image of the goddess Ganga.

**Jain temple,
Nittur**

An interesting structure at Nittur is a Jain temple known as the Shantishvara Basti. A fine ornate structure facing the road, it had originally a *garbhagriha*, a *sukhanasi* and a *navaranga* of nine squares. Later on, a small shrine of Padmavati was built,

about 10 feet to the north-east of the temple, and between the two was put up an open *mukhamantapa* with a small porch. All this was done in the Hoysala days. The temple has no platform but only a corniced basement which is not worked in its details. The pillars of the inner *mukhamantapa* have varied designs, *i.e.*, a bell-shaped lotus of 16 petals, a lotus of eight petals with an intervening star point, a lotus of 32 petals, a six-pointed star, a 32-pointed star, etc. The inner *navaranga* has beautifully ornamented and dome-shaped ceilings of varied designs. The original image of Shantinatha is in the main cell.

The Lakshminarasimha temple at Doddadalivatta is a large structure in the Dravidian style with an extensive *prakara* and a lofty *mahadvara* surmounted by a *gopura*. To the right of the *prakara* is a choultry for accommodating and feeding the pilgrims during the annual car festival. Bullock carts can go inside the *mahadvara* and stand in the enclosure. Near the outer gate is a fine pond. The image, said to be an *udhbava-murti*, is a small round stone adorned with a crown.

Doddadalivatta temple

The Venkataramana temple at Chiknayakanahalli is also built in the Dravidian style and is also a large structure. It stands on a raised terrace, like other Hoysala buildings, and is enclosed by a large *prakara* of which only the plinth is now left. The image of the god, about four feet high, is a good figure and behind it is an underground cell with a flight of steps. The pillars in the *navaranga* are sculptured on all sides, some of the sculptures being ingenious combinations of animals such as an elephant and a bull with one head and so on.

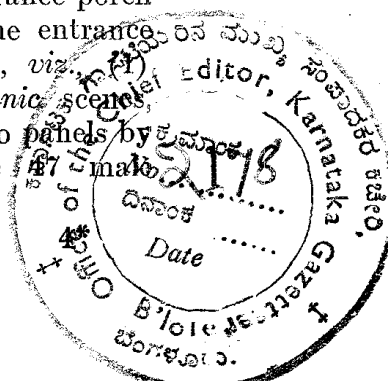
Venkataramana temple

The Mallikarjuna temple at Pankajanahalli is an equally fine structure of Dravidian style, of large proportions, consisting of a *garbhagriha*, a *sukhanasi*, a *pradakshinapatha*, a *navaranga*, a porch, another hall on a lower level, a *nandi-mantapa* with a tower, a *mahadvara* and a *prakara*. The *linga* in this temple is a conglomeration of pebbles said to represent hundred and one *lingas*. The *mahadvara*, about 12 feet high, is a good piece of work, the pillars and doorways being well-executed. There is a fine lamp pillar in front, about two feet square at the bottom and about 40 feet in height, with a pavilion at the top.

Pankajanahalli temple

The Channakeshava temple at Aralaguppe is a building constructed in the Hoysala style, consisting of a *garbhagriha*, a *sukhanasi* and a *navaranga* to which is attached an entrance porch with verandahs on both sides. On both sides of the entrance runs a rail parapet consisting of the usual six friezes, *viz.*, (1) elephants, (2) horsemen, (3) scroll-works, (4) *pauranic* scenes, (5) seated Yakshas in niches and (6) a rail divided into panels by double columns containing various figures. Of the

Aralaguppe temple



figures, 44 represent Vishnu and his various forms. It is interesting to note that about 15 images in this panel bear, on their pedestal, the signature of the artist Honoja, a name that has not been met with anywhere else. About 12 more bear only the initial 'Ho'. The *garbhagriha* is surmounted by a well-carved tower. Judging from the palaeography of the signature giving the artist's name, the temple appears to have been built in the middle of the 13th century.

**Rama temple,
Kadaba**

The Rama temple at Kadaba is a large Dravidian structure with a *gopura* and a fine garuda pillar in front. The pillar is $2\frac{1}{2}$ squares at the bottom and about 25 feet high and has an iron frame at the top for placing lamps. Though called the Rama temple, there is no figure of Rama in it at present. The temple has three cells standing in a line, the middle cell enshrining Janardana, the south cell Venugopala and the north Yoganarasimha.

**Siddhalingesh-
vara temple,
Yedeyur**

Lastly, the Siddhalingeshvara temple at Yedeyur is a pretty large building constructed in the Dravidian style. It contains the *gaddige* or tomb of Tontada Siddhalinga, a great Veerashaiva teacher and author, who flourished at the close of the 15th century. He was a *swami* of the Murugi *Matha* and had a number of disciples. His spiritual greatness forms the subject matter of an inscription in the verandah to the right of the *mahadvara*¹⁹ which also records the construction of the *Matha*, *i.e.*, the temple itself, by one Channaveerappa Wodeyar of Danivasa. To the right of the inscription stands a slab, about six feet high, carved with a figure of a seated image with a *linga* in the left hand, and a standing couple with folded hands, evidently representing Channaveerappa and his wife Parvatamma mentioned in the inscription as the donors of the *Matha*. The ceilings of the *mukhamantapa* and the hall on the lower level have painted on them scenes from the life of Siddhalinga and the 25 *leelas* or sports of Shiva with labels in Kannada in the form of explanatory notes. On the *gaddige* is a lump of *vibhuti* or sacred ashes in the form of a *linga* covered with a silver mask, above which is kept the processional image which is a metallic figure resembling the stone figure at the *mahadvara*. There are some interesting inscriptions on the temple jewels, vessels, bells, etc. The inscriptions on the bells tell us that the bells were presented by a Muhammadan Amildar during Tipu's rule.

Forts

There are a number of ancient forts in this district. The majority of them belong to the Hoysala period, some of them being re-constructed later by the Palayagars or Haidar Ali and Tipu of Mysore. The forts of Madhugiri, Midigeshi, Pavagada, Nidugal, Koratagere, Devarayanadurga, Channarayanadurga, Huliyaadurga, Hutridurga and Sira are briefly described below.

The fort of Madhugiri, built on a hill consisting of one huge mass of rock, is considered to be one of the finest forts in South Mysore. Strongly fortified, Madhugiri must have been a formidable stronghold. There are several gates leading to the top of the hill, such as Antaralada-bagilu, Diddi-bagilu, the Mysore gate and so on. There are a number of *dones* or springs such as Naviladi-done on the north slope, Bhimana-done on the south slope, Chandra-done a little higher up and Navilu-done on the top. Several of these reservoirs are provided with steps built of bricks. It is said that the palace of the Palayagars was situated near the Chandra-done, above which the ascent of the hill is very steep for some distance.

Madhugiri Fort

On the top of the hill is situated the Gopalakrishna temple which is now empty. Near the temple are the granaries of ragi and the treasury. Grains of ragi are available even now for examination in the former. The treasury appears to have had rows of big pots buried upto the neck and close to the walls. Similar masonry structures with circular openings at the top are found at another place and these were meant for storing ghee and oil. These are called *kanajas* in Kannada. The view from the hill top defies description. A number of hills and tanks meet our gaze on all sides, the hills looking like little mounds and the tanks like small pools of water. Buchanan, writing in 1800, says in this connection: "The view of Madhugiri on approaching it from the east, is much finer than that of any hill-fort I have seen." Near the Bhimana-done, the descent to which is rather risky, is a fine figure of Hanuman with an inscription to its left informing us that the figure was consecrated and the *done* constructed by the Maddagiri chief Mummadi Chikkappa Gowda in 1646. At some distance above the foot of the hill is a square basin with a small hole, on blowing into which a sound like that of moving water is heard. This is considered to be a secret arrangement for the water supply in the fortress. A stroke of lightning has split the rock to a considerable distance causing a narrow crack all-through. It has thrown down the brick parapet in some places.

The Midigeshi hill is said to have been fortified by a local chief named Naga Reddy, after whose wife the place is supposed to have been named. The fort walls are pierced by several gates leading to the top of the hill. On the hill are granaries of ragi and paddy, dome-like structures for storing ghee and oil, powder magazines and *dones* or springs. Here also, as in the Madhugiri fort, grains of ragi can be seen even now in the granaries, but the paddy *kanaja* has only a quantity of husk. Two of the *dones* are named Musare-done and Kannerammana-done, the former situated on the top of the hill and the latter on the north slope. On the summit is a fine mosque with two minarets at the sides and ornamental parapet all round the roof. The building has flights of

Midigeshi Fort

steps on both the sides. Close to the mosque, there is a shrine dedicated to Hanuman.

Pavagada Fort

Both the town of Pavagada and the hill near it are beautifully fortified. The hill here, instead of being one mass of rock as in the case of Madhugiri and Midigeshi, is made up of a number of gigantic boulders, some of them being nearly 100 feet high, in its higher portion. There are as many as ten gates leading to the top. At a little distance from the foot is a structure called the Kammara-mantapa; higher up, a figure of Hanuman called Bettada-Anjaneya, a well-carved figure, about seven feet high, with a little monkey seated to the left eating something; further up, a circular spring called Koneri-done and a *mantapa* known as Koneri-mantapa near which stands a dome-like structure for storing ghee. Ascending further, we find a well, now closed, from which water is said to have been drawn to the top of a boulder about 80 feet high. On the top of the hill is the Sultan-Bateri or Sultan's Battery, and to its west another *bateri* called Subbaraya's Bateri.

Besides the Koneri-done already mentioned, the hill has several more *done*s known as Akkana-done, Babaiyana-done, Bhimana-done and so on. The last is a fine reservoir with clear and deep water situated between two huge boulders. We have to descend some 70 steps to reach the water. This *done* is supposed to be connected with another at the foot of the hill known as Kelagana-done. A square slab containing a defaced Persian inscription, which was fitted into the cavity in the boulder to the right, is now kept in the Archaeological office. A spot is shown on the hill from where, it is said, condemned men were once hurled down to the bottom of the hill. Here also there are the usual granaries of ragi and paddy and powder magazines. The summit has an incomplete mosque which is said to have been built with the materials of a Gopalakrishna temple which once stood there. From an inscription discovered on the hill, we learn that the fortress was built in 1405 by Gopanna, a general under the Vijayanagara king Devaraya I.

Nidugal Fort

The hill near Nidugal has two or three distinct elevations. The ascent is very steep and difficult and there are no steps to help the climber. It takes nearly an hour and a half to reach the top. But when once there, one forgets all the fatigue caused by the climbing and enjoys one of the grandest feasts of the surrounding landscape, which consists of a number of hills and lakes as far as the eyes can reach. According to an inscription found on the Nidugal hill (numbered Pavagada 52 belonging to A.D. 1232), the hill was named Nidugal (lofty rock), because "it reached the skies" with its formidable peaks; and according to another inscription (numbered Pavagada 54 belonging to A.D. 1487), it was the most impregnable of all the hill-fortresses in the Karnataka country. In some of the inscriptions it is also called Kalanjana.

There are several lines of fortifications known as Kaleshvara-kote, Bhairavana-kote, Are-kote, Nageshvara-kote, etc., and a number of gates known as Matanurabagilu, Singarada-bagilu, Seemalayyana-diddi and so on. There are the usual structures like the granaries, powder magazines and *dones*; there are also ruins of a palace. On the top is a small temple of Basava, built, according to an inscription numbered Pavagada 42, in 1653 by the chief Hottenna-Nayaka. The temple is now in ruins. By the side of the shrine is an iron lamp with a shaft, about six feet, fixed on the rock, which is lighted once a year or oftener by the people of the surrounding villages in fulfilment of their vows. A little lower down is the Kalahastishvara temple which, according to an inscription numbered 46, had its *linga* set up by Rama and renovated by the Harati chief Timmanna Nayaka in 1670. At some distance from the temple are lying three pieces of old cannon, one of which, about 18 feet long, is called 'Yelu-makkala-tayi' or the mother of seven children. The palace has only a few walls now left. A portion scooped out at the top of a huge boulder with holes for steps is said to have served as a seat for the chiefs during their *darbars*. The ruined Nageshvara temple near a pond known as Hokkarane is a Hoysala building which, according to an inscription numbered Pavagada 53 dated about 1115, was founded during the reign of the Chalukya king Jagadekamalla II. This appears to be the oldest of the existing temples on the hill, though mention is made of a temple founded by Bidicholarasa of the Pallava family in an inscription of the 8th century (Pavagada 45). There is an underground canal supplying water to the Hokkarane mentioned above.

The Koratagere hill was once fortified, the remains of the fort-wall being visible here and there. At about the middle of the hill is situated the Gangadhareshvara temple consisting of three cells standing in a line with a hall in front, enshrining Gangadhareshvara, Parvati and Srinivasa. Near the temple is a large *dona* and a structure newly built for the accommodation of the visitors. The summit has a shrine of Basava to which the ascent is rather steep. A spot near one of the gates is pointed out as the *Tankasale* or mint of one of the former chiefs. It is said that gold coins once used to be picked up here and for this reason the removal of earth from this place is forbidden. Some boulders behind the hill known as Dalavayigundu are said to represent the heads of a Dalavayi or general and his followers who turned traitors to a Palayagar princess named Bayyamma. A pond near the Gokulada Anjaneya temple in the town, known as Bayyamma's pond, is said to have been built by this princess. Near this temple are to be found a number of *mastikals* or memorials of *satis*.

Devarayanadurga is a fortified hill situated in the midst of picturesque scenery. It consists of three elevations and seven

Koratagere Fort

**Devarayana-
durga Fort**

gates leading to the top. On the lowest elevation are situated the village Malapattana and the Lakshminarasimha temple. Near a spring known as Ane-done or the elephant's spring are seen the remains of the tomb of an elephant, said to have been built by a former chief. The place, in fact, was originally known as Anebiddasari or the precipice where the elephant fell, then as Jadakanadurga after a chief named Jadaka and finally as Deva-
 rayanadurga subsequent to its capture by the Mysore king Chikka-
 Devaraja Wodeyar. On the slope of the hill is a pond said to be the source of the stream Mangali. Higher up is another small spring named Jaya-tirtha, representing the source of another stream Jaya. Both the streams unite at Irukasandra at the foot of the hill and form the Jayamangali. On the middle elevation are situated the Government Travellers' Bungalow and another bungalow owned by the missionaries. Here are a well and two springs, the latter known as Rama-tirtha and Dhanus-tirtha. Near at hand is a large cave with figures of Rama, Seeta and Lakshmana. There are also remains of dwelling houses and other buildings which once stood there. On the third elevation stands a temple of Lakshminarasimha ; higher up above the temple is a small shrine of garuda ; near it is a big boulder known as Divige-gundu or the lamp boulder on which an iron lamp with a long shaft is fixed. This lamp, lighted occasionally by the devotees in fulfilment of their vows, is said to be visible at Bangalore and several other distant places. In the rampart on the hill, a hole is pointed out as having been caused by a gun shot from the opposite hill known as Parangi-betta.

**Channarayana-
durga Fort**

Another hill-fort is met with at Channarayanadurga, which is a fine mass of rock beautifully fortified by the Maddagiri chief Channappa Gowda about the middle of the 17th century. The hill has two elevations. On the lower are situated the Channigayara and Ishvara temples and also a fine semi-circular *dona* with clear water. This besides, there are granaries and powder magazines. There are several gates leading to the higher elevation which is also fortified with walls built of bricks above and stones below. The ascent is very steep and there is no flight of steps.

**Huliyurdurga
Fort**

The Huliyurdurga hill, which commands the village of the same name, is a stupendous mass of rock and has the peculiar appearance of an inverted cup. The hill is said to have been fortified by Kempe Gowda of Magadi. The ascent is rather difficult, there being no regular flight of steps but only slight depressions in the almost perpendicular rock to act as steps in some places. Here also, as in other *durgas*, are a number of springs, ruined houses, powder magazines, granaries, remains of a palace, the *darbar* hall, etc. Three of the major springs are named Chikkadevi-done, Akkatangiyara-done and Enjalele-done. At

the second gateway from the foot is a shrine of Ganapati carved on a boulder. To the west of the hill is the Gopalakrishna temple with several ruined houses in its proximity.

Hutridurga derives its name from Hutri, a village situated about two miles from the foot of the hill. The village immediately at the foot of the hill is known as Santepete and that situated on the first elevation as Hutridurga. The hill has eight gateways from the foot to the summit, in addition to several outer gates known as Yeleyuru-bagilu, Balekatte-bagilu, Magadi-bagilu and so on. On the summit known as Sankara-kumbhi is situated a small Shankarashvara temple with a spring called Dodda-done or big spring in front of it. From the summit we get an extensive view of the surrounding landscape dotted by a large number of tanks and hills.

Hutridurga
Fort

Lastly, we come to the Sira fort, which, unlike all the above forts, is a land fort surrounded by a moat on the outside. The first gateway, which is of the Palayagar period, is on the north side. The second gateway, called the Diddi-bagilu, is also a Hindu work, as can be observed from the octagonal and sixteen-fluted shafts of the black stone pillars and the wheel-moulding at the top. The brick and masonry battlements with holes for musketry and openings for cannon appear to have been added in the days of Haidar Ali and Tipu Sultan. The third gateway, with its Dravidian pillars, is also obviously Hindu in construction. An old building formerly used as the Taluk Kacheri is of stone and brick with a lily flower parapet in the Bijapur style. The neighbouring mounds contained the treasury and office rooms to the north-east, a brick-built pond to the south, a Hanuman temple to the south-east and dwelling houses to the west, all of which are now in ruins. Through a postern gate in the south of the fort-wall, we come to the palace site which was originally protected by a wide and deep moat and had a well in the south-west corner. Outside the fort on the north is the site of Chikkapete. The old town had outer mud fortifications, now almost completely ruined, and was surrounded by a moat.

Sira Fort

As may be expected, all the major Muslim monuments in the district are to be found at Sira, which was the headquarters of a province first under the Mughals, then under the Bijapur kings and finally under Haidar Ali and Tipu Sultan. The Jumma Masjid and the Darga of Malik Rihan here are fine structures in the saracenic style. The former is said to have been built by Shaik Farid Saheb whose tomb, together with that of his brother Shaik Kabir Saheb and their sister Shehar Banu, is pointed out in the enclosure of the mosque. The date of construction is indicated in the chronogram *Baitul Makaddas* as 1108 Hijri (*i.e.*, A.D. 1696). The darga is a square building with a big tomb with four

Muslim monu-
ments

black minarets, about eight feet high, at the corners over the roof. Inside is the tomb of Malik Rihaan who was the Subedar of Sira from 1637 to 1651. The building seems to have been erected in 1651. Its walls are of rustic stone-work, stones of all sizes and shapes being fitted together. Behind the building is an old mosque in which Malik Rihaan is said to have prayed, and to the north-east a rectangular structure known as *diddi* with four minarets, the front two being taller than the hind ones, which is said to have been used by him as his study. To the south-east, a tomb under a canopy is shown as that of a seven-year-old daughter of Aurangzeb. There is an inscription on it but it simply reads Allah and Muhammad. The darga has a verandah running all round with pointed arches. The caves are supported by Hindu brackets with drops.

The main tomb of the darga has a broad base; the building, though small, being only 40 feet high, is elegantly designed and combines dignity with grace. It is definitely of the Bijapur style. The Baraki mosque, containing an inscription (numbered Sira 71), is in a dilapidated condition. Near it, is the tomb of Muhammad Khan, a fine stone structure with minarets, battlements and ornamental plinth. At some distance to the north is a darga popularly known as Chinnada-gori or golden tomb owing to the tomb having a golden *kalasha* or finial. It contains the tomb of a fakir named Farid Ulla Shah who is said to have come from Bijapur and performed severe penance here "till ant-hills grew round him". To the south-west of the travellers' bungalow is the Idga, which is a large structure, about 70 feet long, with seven large pointed arches and a parapet wall of the typical Bijapur style. The two large minarets at the terminations have octagonal tapering shafts, about 40 feet high. The graveyard at some distance from the above, surrounded by a compound wall, contains several tombs and masjids of which the most important one is the tomb of Sayyad Abdul Khader.

It is said that Haidar Ali, who received the title of Nawab of Sira in 1761, was much impressed with the Mughal architecture of Sira. The palaces erected by him and his son at Srirangapattana and Bangalore are said to have been copies of the one at Sira built by the Mughal governor, Dilavar Khan. Similarly, Bangalore fort too is said to have been built on the model of the fort at Sira, and the famous Lal Bagh garden in Bangalore was probably suggested by the Khan Bagh at Sira.²⁰

Other remains

The various noted wells of Madhugiri, the hero and *sati* stones to be found in large numbers, the caves and cave-temples to be found mostly in the hills in the district, etc., are the other remains. Madhugiri contains several fine wells called Janayyana-bavi, Arasana-bavi, Pradhanara-bavi, and so on, most of them provided

with steps all round and adorned with sculptures here and there. Of these, the first mentioned, situated to the north of the travellers' bungalow, is perhaps the best. It has a beautiful gateway and well-carved figures of Rama, Seeta, Lakshmana and Hanuman trampling on a demon. The second well, situated to the east of the travellers' bungalow, has figures of Hanuman, Ganapati and Bhairava and also an inscription²¹ which tells us that it was built in 1699 by order of the Mysore king Chikka-Devaraja Wodeyar and named after him as Devaraya-samudra. While near the Gokulada Anjaneya temple at Koratagere there are a number of good *mastikals* or sati-stones, Sravanagudi in the Madhugiri taluk, has a number of old *viragals* or hero-stones standing near one another.

There is a fine and large cave-temple, which is neatly kept, at the foot of the Channarayanadurga hill. It is known as the *Matha* of Murariswami, who is said to have been a great ascetic. The object of worship here is a pair of sandals. The cave has also some *yoga-mantapas* and cells. A *samadhi* or tomb near the cave is said to be that of one Vaikunthappa, a disciple of Murariswami. There are a few caves to the south-east of the Lingayat *Matha* at the foot of Madhugiri-durga and they are named Sadhu-gavi, Meke-gavi, Pattaladammana-gavi and Siddheshvara-gavi. Of the numerous old tanks in the district, the one at Gundalahalli in Pavagada taluk, known as Doddakere or Akale-samudra after a lady named Akaleti who built it, is interesting in that it is one of the oldest tanks in this part of the State. On a rough boulder on the bund of the tank are a few records, which are said to belong to the 8th century A.D.

Notes on Chapter II

1. *Indian Science Congress*, 1954.
 2. *M. Seshadri : Pre-historic and Proto-historic Mysore*, p. 15.
 3. *Mysore Geological Department Records*, VIII, p. 72.
 4. *Epigraphia Carnatica*, Vol. XVI, Tm. 78.
 5. Lewis Rice who, in a way, discovered these plates and read them, tells us an interesting story. The priest of the *Matha*, he says, had made many efforts to get the copper-plates deciphered but without success. When at last Mr. Rice arrived on horse-back at the *Matha* and, taking the plates into his hands, began to read them, the priest was amazed and bewildered. He did not, says Rice, allow the plates to go for a moment out of his sight thinking that, at long last, some clue would be found to the hidden treasure, but actually the plate containing the donation proper was one of the plates that have been lost.
 6. *Indian Antiquary*, Vcl. XII, p. 11.
 7. *Epigraphia Carnatica*, Vol. XII, Kg. 2.
 8. *Epigraphia Carnatica*, Vol. XII, Mi. 76.
 9. *Epigraphia Carnatica*, Vol. XII, Tp. 101.
 10. *Epigraphia Carnatica*, Vol. XVI, Ck. 63.
 11. *Epigraphia Carnatica*, Vcl. XII, Intro, p. 10.
 12. *The History and Culture of the Indian People, Vol. VI, The Delhi Sultanate*, p. 275.
 13. *Mysore Archaeological Report*, 1910, p. 38.
Epigraphia Carnatica, Vol. XVI, p. 17.
 14. *History of Mysore (1399-1799 A.D.)* by C. Hayavadana Rao, p. 233. See also^o
Epigraphia Carnatica, Vol. III (1), Sr. 14 (1686), 11, 40-43, which enables us^s
to determine the precise limits of the kingdom of Mysore in 1673.
 15. *Epigraphia Carnatica*, Vol. IV, Chamarajanagar 92.
 16. *Epigraphia Carnatica*, Vol. III, Seringapatam 151.
 17. *Lt. Col. Mark Wilk's History of Mysore*, Vol. I, p. 106.
 18. *Epigraphia Carnatica*, Vol. XII, Tp. 61.
 19. *Epigraphia Carnatica*, Vol. XII, Kg. 49.
 20. *Epigraphia Carnatica*, Vol. XII, Intro, p. 19.
 21. *Epigraphia Carnatica*, Vol. XII, Mi. 16.
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