

CHAPTER II

HISTORY

THERE are traditions associating parts of the Chitradurga district with stories belonging to the Dwapara age. Before the excavations at Chandravalli, near Chitradurga, were made in 1929, the old inhabitants of Chitradurga and the people of the neighbouring villages were encouraged to narrate the stories about the place. One of the stories told by them connects Chitradurga with the Mahabharata. It is said that long ago in the Dwapara age, there lived on Chitradurga hill a man-eating giant named Hidimbasura, who had proved himself a source of great terror to all the people in the neighbourhood. To this place came the five Pandava princes with their mother Kunti in the course of their exile and there ensued a great duel between the Pandava prince Bhima and the Rakshasa, Hidimba. Hidimba was slain and the tradition has it that two of his teeth, looking very much like elephant molar teeth, have been preserved in the Hidimbeshwara and Siddheshwara temples on the hill. It is also said that it was about this time that six lingas were set up, namely, Hidimbeshwara, Dharmeshwara, Bhimeshwara, Phalguneshwara, Nakuleshwara and Sahadeveshwara. Further, according to Mahabharata, Bhima married Hidimbi, sister of the Rakshasa Hidimba, and had by her a son, Ghatotkacha. Later, the tradition says, the country came under the sway of Chandrahasa, the pious king of Kuntala, whose capital was Kuntalanagara or Kuppattur in the north of the Shimoga district. It is supposed that the town of Chandravalli got its name from this king, Chandrahasa.

Legend and Tradition

Another place in the Chitradurga district that is associated with an *Asura* is Harihar. According to a story, there lived at this place a *Daitya* named Guhasura, who by pleasing the gods, Hari and Hara, with his penance, had obtained a boon from them that he should not be killed by either of them; he was finally killed by them when they appeared in the composite form of Harihara (Hari+Hara). It is said that it is after this episode that the place came to be called Harihara.

Lastly, there is a copper-plate grant¹ at Bhimanakatte matha, now Tirthahalli, in the Shimoga district, supposed to have been made by the king, Janamejaya, who was the great-grandson of Arjuna. In this grant which is dated in the year 89 in the Yudhisthira era and which is in the Sanskrit language and Nagari script but signed in comparatively modern Kannada characters, Janamejaya is represented as ruling in Kishkindha and making a gift, in the presence of the god Harihara, of the place on the Tungabhadra in which his great-grandfather, Yudhisthira, had rested. There are three other copper-plate grants coming from Gauj, Kuppagadde and Begur in this district² dealing with a similar gift made by Janamejaya to the priests who had participated in the Sarpa-yaga or serpent-sacrifice performed by him in retaliation to the death of his father, Parikshita, as a result of a serpent bite³.

There is also a place in this district, which is connected with the story of Ramayana and that is the Jatinga Rameshwara hill, near about Brahmagiri which is noted for its hoary past and great archaeological interest. It was here that Jatayu, the heroic bird, fell fighting with Ravana in its efforts to rescue Sita from him. From a distance on the south, the upper part of this hill presents the appearance of a colossal hawk, fallen on the hill with its wing half severed and its eyes running with tears, all in mortal agony. Perhaps it is this curious appearance of the hill that gave rise to this story.

From the above account, it appears as if this region was pre-eminently a land of Asuras in the age of the epics. Now who are these Asuras, Rakshasas or Daityas with some of whom, places in this district are connected? According to tradition, they are demons; but this meaning has to be rejected in the light of modern interpretations. It appears that such terms originally denoted peoples or tribes, some of them quite civilized but all of them not only outside but also positively opposed to the Brahminic religion. Just because these peoples were opposed to the Brahminic culture, they were depicted as demons in some Brahminic literature just as, for instance, the Chinese used to call Europeans as 'foreign devils',⁴ and the continued use of these terms later led, in turn, to the attribution of evil characteristics to these peoples. In fact, we are told that older accounts did treat the Danavas, Daityas and Rakshasas as men and it is only in the later Brahminical literature that they have been treated as demons⁵. That these names express only the hatred of some Brahminic writers for these tribes is clear from the fact that even the Jains and Buddhists are treated in some texts as Asuras and Daityas.⁶ The tribes denoted by the names Asuras and Rakshasas appear to have been fairly civilized peoples. Various supernatural powers are attributed to them in the Epics and Puranas. Even now a tribe called Asura exists round about Chota-Nagpur.⁷

Asuras have also been identified by some writers with the Assyrians, an ancient civilized people of Western Asia.⁸ As for the Rakshasas, it is said, they had a great kingdom in the South, the capital of which has been described in glowing terms in the Ramayana⁹.

There is evidence to show that man has lived in the area comprising this district since very remote times, at least as remote as the 3rd or the 4th millenium B.C. The pre-historic remains found in this district have been described in detail later in the section on Archaeology. Suffice it to say here that while some of the potsherds found at the pre-historic sites in this district are similar to those found in the Indus valley, Sumer and Crete of the 3rd millenium B.C., the local microlithic culture called the 'Roppa culture' has been found to be similar to the 'Campiguian culture' of France, belonging to the period from 8000 B.C. to 6000 B.C.

**Antiquity of
the district**

There is no direct evidence for the rule in the South of the Nandas who were the supreme power in the North during the 4th century B.C. Though, according to the Puranic accounts they conquered all rival monarchs and became the sole emperors of the whole of India, how far their sway extended in the South is not easy to determine. That it included Kalinga seems to be fairly clear from the famous Hathigumpha inscription of Kharavela, belonging to the second century B.C., which, *inter alia*, mentions a Nanda king in connection with the construction of an aqueduct. Some Kannada inscriptions ranging from the tenth century A.D. to the thirteenth century A.D., however, preserve some faint memories of the rule of the Nandas in the Kuntala country, which included almost the northern two-thirds of the present Mysore State. Thus, while one¹⁰ such inscription states that Kuntala was ruled by the renowned Nandas, another¹¹ derives the descent of the Kadambas from Nandas. Of course, punch-marked Purana coins have been found all over South India and even Ceylon, as well as in North India. But while they can only enable us to infer ancient contacts between the North and the South, they are of no use in fixing the southern limit of the Nanda empire.

**Nandas and
Mauryas**

As for the Mauryas, we have direct evidence for the expansion of the kingdom of Ashoka in the South. But as to how the Mauryas came by their possessions in the South, there are different views. One view, based on the conformity of the limits of the traditional Nanda empire with those of the Mauryan empire under Ashoka, is that the Mauryas got these parts simply as a matter of course by overthrowing the Nandas¹². It has also been held that the Mauryas came into possession of their territories in South India by way of regular conquest¹³, which, following Taranatha, the Tibetan historian¹⁴, is surmised to have taken place during the reign of Bindusara, father of Ashoka¹⁵. But this view is not

accepted by all. R. K. Mookerji, for instance, thinks that the Mauryan empire was mostly the creation of Chandragupta, Bindusara not being known to history as a conqueror.¹⁶ Of Chandragupta, we know, from several Jaina works, that he was a disciple of Bhadrabahu, the last of the Shrutakevalins and, from tradition preserved in several Kannada inscriptions ranging from the seventh century A.D. to the fifteenth century A.D., that he was the only attendant when Bhadrabahu died about 296 B.C. on the Kotavapra hill (modern Chandragiri) at Sravana Belagola¹⁷. But these inscriptions only indicate Chandragupta's association with the Jaina teacher; they do not suggest his rule as such in the South.

Ashoka's Inscriptions

The epoch-making discovery by B. L. Rice in 1892 of three of Ashoka's inscriptions¹⁸ in the Molakalmuru taluk of the Chitradurga district has put it beyond doubt that a major portion of the present Mysore State, including the Chitradurga district, was included in his dominions. All that was known, previous to this discovery, of Ashoka's connection with the Mysore region was the information contained in the Ceylonese chronicle, Mahavamsha, that after the third Buddhist convocation (in about 244 B.C.) missionaries were despatched to foreign parts to establish the religion of the Buddha and amongst them were Mahadeva and Rakkhita sent to Mahishamandala (the region round about Mysore) and Vanavasi (or Banavasi) respectively. These places would therefore seem to have been just beyond the limits of his territories.

These inscriptions of Ashoka¹⁹, which are all copies of his Minor Rock Edict No. 1, were found on rocks on the hills on both the banks of the Janagahalla or Sanna Hagari river, in the neighbourhood of Siddapura in the Molakalmuru taluk²⁰. The message, issued in the name of Devanam Piya (the beloved of the gods) and containing the greetings of the Prince (Ayaputa or Aryaputra) and the officers (Mahamatas or Mahamatras) of Suvarnagiri (which was the seat of a viceroy and which has been identified with Maski in the Raichur district²¹), is addressed to the local officers of Ishila, which was the regional headquarters and the remains of which have been excavated at Brahmagiri near Siddapur²².

What happened after Ashoka in the North need not be dealt with here. For, so far as the Deccan is concerned, the Mauryan rule came to an end almost immediately after Ashoka's death. Even in the North, not long after his death his empire appears to have fallen to pieces. The main reason for this is supposed to be the Brahminical reaction to Buddhism. 'The fall of the Mauryan authority' says Vincent Smith, 'was due in large measure to a reaction promoted by the Brahmins, whose privileged position must have been seriously affected by the extreme favour

which Ashoka showed to the Buddhist monks²³. But this view has not found acceptance from all scholars. Some scholars trace the root-cause of the down-fall of the Mauryan empire to the doctrine of *ahimsa* adopted by Ashoka as a State policy. It is also pointed out that the internal dissensions in the Mauryan court were also responsible for this state of affairs²⁴.

In the greater part of the Deccan, the Mauryas were followed by the Satavahanas who are said to have been Kannadigas and wrongly described in the Puranas as Andhras²⁵. The place of origin of this family has given rise to much controversy. Bellary and Maharashtra ^{25-a} have alternatively been suggested as the possible place of origin of this family. Those who hold the latter view argue that the Bellary region did not even form part of the Satavahana kingdom, even during the later powerful Satavahana king, Gautamiputra Satakarni (c. A. D. 106-130)²⁶. They base their argument on two facts, namely, that the records of the early members of the Satavahana family have been found at Nasik and Nanaghat (a pass connecting the Konkan with Junnar in the Poona district) and that the Hathigumpha inscription of Kharavela places the Satavahana kingdom to the west rather than the south of Kalinga (the coastal country comprising mainly the Puri and Ganjam districts). But these arguments also are not enough to justify the placing of their origin in Maharashtra. It is quite possible that they had their humble origin in the Bellary region which later came to be called 'Satavahani hara' or Satavahana province, and later spread north-wards. Moreover, in the excavations at Chandravalli and Brahmagiri in the Chitradurga district, south of the Bellary region, coins belonging to all the periods (early, middle and late) of the Satavahana rule have been found²⁷.

There is also difference of opinion regarding the Satavahana chronology. But without entering into the controversy, it may be accepted that the Satavahana rule began in about 230 B.C., i.e., immediately following the decay of Ashoka's empire and continued upto 220 A.D. or a few years later. There ruled in all 31 kings in the Satavahana dynasty. While many of these were insignificant, the remaining few were really powerful kings. The kings of this family may be conveniently divided into three groups—early, middle and later. In the first group Simuka, Satakarni I and Satakarni II, in the second Kuntala, Pulomavi I and Hala and in the third Gautamiputra and Yajnasri were the important kings. Yajnasri was perhaps the last powerful ruler to control effectively the whole of the Satavahana empire including the Maharashtra, the Kuntala and the Andhra regions.

The close connection between this family, particularly the later kings, and the Chitradurga district is beyond doubt. It is well proved by the Satavahana coins discovered at Chandravalli

and the Satavahana inscriptions found at places like Malavalli²⁸ and Banavasi²⁹.

Kadambas

After the downfall of the Satavahanas, the empire was split up into a number of small principalities, under the Abhiras and the Traikutas in the north-western, the Rashtrikas, the Chutus and the Nagas in the western, the Kadambas and the Pallavas in the southern and the Ikshvakus and the Vakatakas in the eastern and the north-eastern portions of the Deccan. So far as the Chitradurga district is concerned, it seems to have come under the Kadambas almost immediately after the fall of the Satavahanas. The earlier members of the Kadamba family must have been steadily progressing in the early centuries of the Christian era, during which time we find them occupying the middle-west portions of the Mysore State, where they ultimately succeeded the Satavahanas. The dominions of the Kadambas embraced the entire western portions of the Mysore State, including the districts of North Kanara, South Kanara, Dharwar, Belgaum, Chitradurga and Shimoga, and parts of even the adjoining districts, with the capital at Banavasi (Jayantipura or Vaijayantipura) situated on the river Varada on the western border of the Sorab taluk. Banavasi is an ancient city, mentioned as one of the places to which a Buddhist mission was sent by Ashoka in the 3rd century B.C. It is also mentioned by Ptolemy in the 2nd century B.C. In later times Banavasi was the headquarters of a Twelve Thousand Province, corresponding more or less to the present Shimoga district.

The Talagunda inscription elucidates the circumstances leading to the establishment of the Kadamba power by Mayurasharma, an orthodox and learned Brahmin belonging to the Manavya gotra. The earliest Kadamba inscription in the Chitradurga district is the Prakrit inscription of Mayurasharma himself found in the Chandravalli valley, recording the construction of a tank by him in that place. According to this inscription, Mayurasharma defeated Traikuta, Abhira, Pallava, Pariyatrika, Sakasthana, Sayindaka, Punata and Mokari. The inscription is in large cave characters and is worn out to such an extent that its existence was, in spite of its site being readily visible and ideal for inscribing, unknown even to the people of the neighbourhood. On palaeographical and other grounds, the inscription has been assigned to about 258 A.D.³⁰ If this is accepted, the current view about the date of Mayurasharma, *i.e.*, 340 A.D. to 370 A.D., will have to be revised^{30a}. Another inscription, coming from Anaji³¹ which may be assigned to the 4th century A.D.³², refers to a great battle between a Pallava king named Nanakkasa and a king named Krishnavarman³³, undoubtedly a Kadamba. The Kadambas continued to be powerful kings upto about the beginning of the latter half of the 6th century A.D., the last independent ruler probably being Krishnavarman II (c. 550-565). Ajarvarman, son of Krishnavarman

II became subordinate to the Chalukya king Kirtivarman I (566-7 to 597-8), who was 'the night of doom' to the Kadambas. Perhaps, Bhogivarman, the next ruler, tried to re-establish the independence of the family, but was put down by Pulikeshin II, who besieged Banavasi, an event mentioned in the Aihole inscription. The power of the Kadamba dynasty greatly declined with the death, probably in battle, of Bhogivarman and his son. But the family did not entirely disappear from history. From the 7th century onwards names of Kadamba rulers occur but not prominently, perhaps because they were subordinate rulers under the Chalukyas. From the end of the 10th century, however, they again emerge as sufficiently important rulers in different parts.

Though Banavasi was their principal capital, the Kadambas appear to have had three other secondary capitals, Uchasingi, identified with a hill of the same name near Molakalmuru in the Chitradurga district, which has been the find place of some Kadamba records, being one of them.

As has been mentioned above, the Kadambas were superseded by the Chalukyas of Badami in this region in the middle of the 6th century A.D. Since then, the history of South India for a period of about 300 years is practically the story of mutual conflict among three powers each seeking constantly to extend its territories at the cost of its neighbours. These three powers were the Chalukyas of Badami, the Pallavas of Kanchi and the Pandyas of Madura. All the three rose into prominence more or less at the same time; but the Chalukyas quit the stage about a century earlier than the other two powers, their place on the political map of Southern India being filled by the Rashtrakutas of Malkhed.

**Early Western
Chalukyas
and Pallavas**

Badami, which was the capital of the Chalukyas, is said to have formerly been under the Pallavas.³⁴ From them it appears to have been taken by the Chalukya king, Pulikeshin I, who is stated to have fortified the hill near it and made it his capital in 543-44 A.D. His son Kirtivarman I (566-597) subdued the Mauryas of Konkan, the Kadambas of Banavasi and the Nalas ruling probably in the region of Bastar and Jaipur. Another son Mangalesha (597-610), who was also an equally powerful ruler, continued the policy of expansion and extended the territories over Gujarat, Khandesh and Malwa. The most powerful ruler in the line was Pulikeshin II (610-642), who, in a fight for succession to the throne of his father, killed Mangalesha. The most notable victory of Pulikeshin II, who had a number of conquests on all sides to his credit, was that he had over Harshavardhana of Kanauj, the emperor of the North. But it was also at the time of Pulikeshin II that the Chalukya kingdom received a serious setback at the hands of the Pallavas. At the end of a long-drawn-out conflict between the Chalukyas and the Pallavas, Pulikeshin II was not only defeated but perhaps even killed³⁵ by the Pallava

king Narasimhavarman, who was actually in occupation of the Chalukya capital for some time, as is evident from his title Vatapikonda and from an inscription engraved on a rock behind the temple of Mallikarjuna in Badami during the thirteenth year of his reign. But Pulikeshin's son and successor, Vikramaditya I (655-681) not only repelled the Pallava invasion, but also regained all the lost territories and thus restored the glory of his father's empire. The reigns of the next two rulers Vinayaditya (681-697) and Vijayaditya (697-733) were more or less peaceful and eventless so far as the Chalukya-Pallava relations were concerned. But the chief interest of the reign of the next king Vikramaditya II (733-744) lay in his wars with the Pallavas. He is said to have overrun Kanchi three times. The last ruler in the Badami Chalukya line was Kirtivarman II (744-757), in whose reign, Dantidurga, a Rashtrakuta feudatory, who was steadily undermining the power of the Chalukya ruler, delivered a successful attack on him in about 753. After continuing to rule in an obscure way for three or four years, Kirtivarman was finally overthrown by the Rashtrakuta king Krishna I in 757.

This period, which was full of conflicts between the Chalukyas and the Pallavas, must have proved one of almost perpetual unrest to the territories comprising the Chitradurga district, which lay more or less on the borders of the two kingdoms. This state of affairs is probably reflected in the paucity of inscriptions belonging to this period, very few records pertaining to the Chalukyas of Badami having been found in this district. But from those found in the adjoining districts to the south and east of the Chitradurga district it appears that the area was under the Chalukyas throughout this period.

Of the early Pallavas also, we hear little in this district. The only inscription³⁶ belonging to them has already been referred to under the section on the Kadambas above. It is only from the beginning of the 9th century A.D. that a branch of the Pallavas, under the name Nolambas, gains strength in this district.

Early Dynasties

The rule of the Chalukyas of Badami, as has been seen above, practically came to an end in 753 when Dantidurga defeated the Chalukya prince Kirtivarman II. The Rashtrakutas, who were probably an ancient people and the native rulers of the country, held the field for well over two centuries, until, in 973, the last Rashtrakuta king Karkka II was dethroned again by a scion of the Chalukya family, Taila II. The glory of the Chalukyas, thus restored by Taila II lasted for about an equal period, until about 1200, with a short Kalachuri interregnum for about 27 years from 1156 to 1183. During this period, particularly under the Chalukyas, Chitradurga district, which is more or less identical with the Nolambavadi-32000 region of those days, continued to be a bone of contention and the cause for many a battle between

two powerful kingdoms—Chalukya in the north and Chola in the south. While these were the successive powers at the imperial level, the principal local dynasties that administered the region as their feudatories were the Nolambas³⁷ of Henjeru, modern Hemavati (from about 700 to 1050) and the Pandyas of Uchangi (from about 1073 to 1183). Parts of the Chitradurga district have also been called Kadambalige, after the Kadambas, and Nolambalige, which is supposed to have been the nucleus of the Nolambavadi-32000 kingdom, in the inscriptions belonging to this period.

The earliest Rashtrakuta inscriptions³⁸ in the district belong to the reign of Govinda II (775-780). In these records the king is referred to by the titles Jagattunga, Prabhutavarsha, Pratapa-valoka and Shrivallabha; in one of them he is called the son of Akalavarsha, a title of Krishna I (756-775). According to these inscriptions, Govinda II had as his feudatories the son (Parameshwara Pallavahiraja or Charu Ponnera) and the grandson (Pallava-Chora or Polal-Chora or Pallavamalla) of Simhapota, a Nolamba chief, subordinate to the Ganga kings. The earliest Nolamba³⁹ records in the district go back to the period of this Simhapota, who is introduced in three inscriptions coming from Challakere taluk.⁴⁰ The next Rashtrakuta ruler of whom we have records in this district is Krishna II (880-914), also known as Kannara II and Akalavarsha. One of them,⁴¹ dated 889, records a private grant. Another dated 907,⁴² which is on a *virgal* refers to a fight between the Gangas and the Nolambas, though the name of the person representing the latter is not given. The Nolamba chiefs during the period of Krishna II appear to be Mahendra I about 870-897 and Ayyapadeva about 897 to 920. We have one record⁴³ mentioning Mahendra, dated about 890, and two records mentioning Ayyapadeva; one of them dated 918⁴⁴ gives Nannigashraya as his second name and the other⁴⁵ dated 920 calls him Nolambadhiraja Ayyapadeva. Two inscriptions, dated 937 and 940, coming from Chitradurga taluk,⁴⁶ refer to the Rashtrakuta Amoghavarsha II (935-940); in both of them one Kannayya or Kannarasa is said to have been governing Kadambalige-1000. The Nolamba chief during this period was Anniga or Annayya with the title Bira-Nolamba. He seems to have revolted against the Rashtrakuta power; for, we have an inscription mentioning that he was defeated by the Rashtrakuta Krishna III in 940.⁴⁷

**Rashtrakuta
Rulers**

Of the next Rashtrakuta king, Krishna III (940-966), we have a number of inscriptions in this district dating from 941 to 965; in fact one of them, assigned to 967 or 968,⁴⁸ also refers to him as the supreme sovereign. During his reign Kannayya was still governing Kadambalige until 964 when he was succeeded by Lokayya. When Lokayya was ruling the Kadambalige-nad-1000, Kannayya is said to have been ruling the seven Gaudalu and the

Komara Gadyana— one Thousand.⁴⁹ In 967-968, one Sudrakayya, probably a younger brother of Kannayya, is seen to be governing the Kadambalige-nad.⁵⁰ He has the titles : master of Andhramandala and Bhujanga (*i.e.*, paramount lord) of Ujjeni. The Nolamba subordinate under Krishna III was Dilipa or Iriva Nolamba from about 942 to 966. Only one unimportant inscription belonging to him has been found in the Chitradurga district ; but from some inscriptions found in the Kolar district, he seems to have had the Vaidumbas and the Mahavalis under him. Krishna III was succeeded by Khottiga (966-972), of whom a few inscriptions have been found in this district. The one found at Kyasapura, dated 968, is the earliest in point of time⁵¹. Khottiga has been referred to in it as Nityavarshadeva. One Pandayya has been mentioned to be the governor of Kadambalige-1000. This Pandayya claims Chalukya descent, which is given in detail in another inscription, dated 968⁵². Khottiga was a weakling and his reign shows the signs of the beginning of the end of the Rashtrakuta rule. This state of affairs is well reflected in the inscriptions in this district. Out of the two inscriptions belonging to this period, one dated 976⁵³ mentions Kakkaladeva or Karkka II (972-977), the successor of Khottiga, as 'ruling the earth as far as the ocean' and Pandayya governing Kadambalige, while the other dated 977⁵⁴ does not mention any sovereign king, though the name of the local chief Arabalava is given. In fact Karkka II was dethroned by the Chalukya Taila II in 973 ; but it is possible that he might have continued to rule in an insignificant manner upto about 977.

Chalukyan revival

The successful revolution of Taila II thus brought about the revival of Chalukyan supremacy over the Deccan. The earliest inscription of Taila II (973-997) in the middle Mysore region comes from the Shimoga district.⁵⁵ But unfortunately it is undated, but may be assigned to about 975. There have, however, been found in the Chitradurga district two inscriptions, both dated 971 and belonging to Taila's father Vikramaditya. These may very well be taken to indicate the growing influence of the Chalukyas during the weak rule of Khottiga.

We had left Nolambas above with the end of Dilipa's reign in about 966. Further history of the Nolambas for some time is not clear. According to an inscription from Aimangala,⁵⁶ Dilipa's son and successor was Nanni Nolamba and according to another inscription⁵⁷ coming from Kolar district he had assumed the crown by 969. We have two other names after Nanni Nolamba, namely Polalchora II and Vira Mahendra or Mahendra II, the dates of whom cannot be laid down with any degree of certainty. There is little doubt that during this period the Nolambas were experiencing a hard time and they were losing their influence in the Chitradurga district ; this is indicated clearly by the extreme rarity of their records in the district for about half a century. 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. Thus in about 974 the Nolambas were overrun by the Ganga king Marasimha, who boasts of having destroyed the Nolamba family and had the title Nolambakulantaka. He actually ruled, for a time, over the Nolambavadi country, among other provinces. Next, not long after this Ganga conquest, the Cholas appear to have started spreading their tentacles in the Nolamba regions. We do have inscriptions indicating conflicts between the Cholas and the Nolambas. In at least two records⁵⁸ from the Kolar district, we have a Nolambadhiraja Chorayya as a Nolamba-Pallava ruler under the Chola Rajaraja in 1010. It is only after the revival and re-establishment of the Chalukya power in the north that the Nolamba-Pallavas went over from the Cholas to the Chalukyas and their inscriptions begin to appear again. But with the change in their allegiance there was a change in their capital also; henceforward it was Kampili on the Tungabhadra, to the west of Bellary.

To return to the Chalukyas, Taila or Tailapa, who not only **Tailapa** regained all the territories of his forefathers but even extended them in all directions, must have been an active and ambitious ruler and has been aptly described in the inscriptions as full of desire to fight with the Chola king and as being a destroying fire to the Cholas. It may be remarked at the very outset that if the early Chalukyas had been largely occupied in the South in wars against the Pallavas, the later Chalukyas had to engage themselves in that quarter in struggles with the Cholas. The period of about thirty years from 973 to 1003, when the Eastern Chalukya kingdom of Vengi was without a ruler, seems to have been a time when the Cholas had overrun the country, first acquiring the territories of the Pallavas and then encroaching upon those of the Chalukyas or their feudatories.

We have one inscription in this district, from Vasana in Davangere taluk, dated 992, referring to the reign of Taila II (973-997) under his title Ahavamalla. At that time, Kadambalige was under one Jatarasa, a Sinda chief. Taila was succeeded by his son Satyashraya (Iriya Bedanga—997-1008), of whom we have no inscriptions in this district and very few in the neighbouring districts also. Nor have we any records of his successor Vikramaditya V (1008-1015) in this region. This paucity of Chalukya records in this period may be explained by the fact that it was about this time that the Cholas became supreme in Southern India and Rajaraja claims to have conquered Gangavadi and Nolambavadi. It is held that Western Chalukya power was not established again in Nolambavadi until about 1015, when Jayasimha (II) Jagadekamalla (1015-1042) came to the throne.

Of this king, Jayasimha, we have a number of inscriptions in this district and others around it. The Nolambavadi chief during the reigns of both Satyashraya and Vikramaditya V was one Irivabedanga Nolamba Ghatyankakara who appears to have married Pampa Devi, a daughter of Satyashraya. Jayasimha II was a brother of Vikramaditya V and in an inscription from Shimoga district,⁵⁹ he is stated to have been known as Nolamba-Pallava Permanadi, being the son of a Pallava princess. The Nolamba vassal under Jayasimha was Udayaditya (about 1018-1035) also called as Vira-Nonamba Jagadekamalla Malladeva Chola Maharaja⁶⁰ and Nolamba Pallava Permanadi Deva⁶¹ in his inscriptions found in this district and elsewhere. While from his two records coming from Challakere taluk he is known to be governing the Rodda, Sira and other nads, from many of his other records he is known to be ruling over the Nolambavadi, Kadambalige and other provinces also. According to an inscription⁶² from Mudihadadi in Davangere taluk, one Jagadekamalla Immadi Nolamba Pallava Permanadi, perhaps the successor of Udayaditya, was ruling over Kadambalige in 1037. And according to a much defaced inscription, dated 1041, ⁶³ from Vaderahalli in Davangere taluk, one Chalukya-Ganga-Permanadi was ruling over Nolambavadi and some other Nayaka, the Kadambalige province.

Struggle with Cholas

Jayasimha's son Someshwara I (1042-1068) next came to the Chalukya throne. He was also known as Trailokyamalla Nanni—Nolambadhiraja or simply Trailokyamalla and Ahavamalla. There are inscriptions of this king right from 1042 to 1068 in this and the surrounding districts. The period of his rule was one of continual warfare against the Cholas, who, judging from their own inscriptions, appear to have been trying to recover the Nolambavadi and other provinces. The Chola kings Rajadhiraja (1018-1053), Rajendradeva (1053-1062) and Virarajendra I (1062-1070) claim to have defeated the Chalukya king Someshwara I. At the same time there are inscriptions which show that Someshwara was also taking retaliatory measures. Whatever it may be, the territories of the Chalukya kingdom appear to have remained intact. An inscription from Hadadi in the Davangere taluk,⁶⁴ dated about 1042, which introduces this king in this district, also says that Trailokyamalla Nanni Nolamba Pallava Permanadi was governing Kadambalige. The next local chief seems to be one Narasingadeva, who is referred to in two inscriptions found in this district.⁶⁵ The Chalukya Someshwara married a Pallava princess, by whom he had a son named Jayasimha, who took the title Vira Nonamba Pallava Permanadi and governed various provinces under his father from 1048 to 1054.⁶⁶ One of his half brothers, *i.e.*, one of the sons of Someshwara I, by an Eastern Chalukya princess, namely Vishnuvardhana Vijayaditya, according to some inscriptions found outside this district, was ruling the Nolambavadi province in 1064 and 1066. Another inscription⁶⁷ from Chitradurga taluk, dated 1067 shows him ruling several provinces including

Kadambalige-1000 and having under him a Pallava prince Banchayya Nayaka.

Someshwara I was succeeded by his eldest son, Someshwara II (1068-1076) surnamed Bhuvanaikamalla, of whom we have no inscriptions in this district. This king made his younger half-brother Jayasimha, with the title Vira Nonamba Pallava Permani, referred above, the governor of Nolamba-Sindavadi in 1068. We have two records of this local governor in this district.⁶⁸ Some time after he came to the throne, Someshwara II developed hostile relations with his brother Vikramaditya VI who was the governor of the Banavasi province. When the Chola king Kulottunga marched against Vikramaditya, Someshwara joined the former and helped him against his brother. But Vikramaditya not only defeated both of them but also dethroned Someshwara and ultimately proclaimed himself emperor in 1076. In Someshwara's reign, in 1076, we hear of some Udayaditya ruling over Nolambavadi-32000, of whom it is said that he extended the Penjeru or Henjeru kingdom on all sides. He was apparently under the Cholas, as he has a sub-title Vira-Rajendra, as well as Vira Nolamba Pallava Permani. In all probability the Chola inroads on the Chalukyas about this time led to the transference of the suzerain power to them for some time. Though this Udayaditya seems to have continued his rule till 1109, round about 1080 seems to be the time when the Nolamba-Pallavas practically lost their hold on the Nolambavadi province. After this date we have only two inscriptions in this district belonging to the Pallavas—one dated about 1160 coming from Vasana in the Davangere taluk⁶⁹ and the other dated 1205 found at Ganjigatti in the Chitradurga taluk.⁷⁰ The former refers to an unnamed Pallava king, while in the latter we have a Pallava prince Machideva, ruling over Holalkerenad and the adjacent parts as a feudatory to the Hoysala king Ballala II. The Pandyas,⁷¹ better known as the Pandyas of Uchangi, who were the successors of the Nolambas in the Nolambavadi region from about 1079 to 1183, were friendly to the Chalukyas and deadly hostile to the Chola monarchy.

Of Vikramaditya VI, also known as Vikramarka and Vikramanka and having the titles Permadi and Tribhuvanamalla (1076-1126), we have a number of inscriptions in this district. Though his reign is taken to begin from 1076, we have an inscription at Hulegondi near Chitradurga,⁷² dated 1074, giving the full Chalukya royal titles to Tribhuvanamalla (Vikramaditya). At this time one of his brothers, Jayasimha, was the governor of Nolambavadi and one Mangiy-Echayya of Kereyur was ruling Sulgal⁷⁰ (later Chitradurga). According to an inscription found at Bagali in the Bellary district, one Nigalanka-malla Pandya was ruling over Nolambavadi-32000 in 1079. Tribhuvanamalla Pandya was the next. These Pandya feudatories boast of having frustrated the designs of Rajiga, the Vengi Chalukya-Chola king

**Vikramaditya
VI**

Kulottunga I. The Pandyas were undoubtedly of great help to Vikramaditya in his wars against the Cholas. A number of inscriptions speak of the great confidence the Chalukya monarch had in his feudatories, some of them describing the latter as his right hand. Tribhuvanamalla Pandya Deva was in charge of the Nolambavadi province by 1083, according to an inscription from the Shimoga district.⁷³ The earliest inscription in this district, referring to him, is dated 1093 and comes from Holalkere.⁷⁴ He seems to have been in power upto 1123, which is the date of an inscription coming from Garehatti in the Chitradurga taluk and referring to his rule. He had his headquarters at Beltur, modern Bettur, to the north-west of Davangere. In 1125, according to an inscription coming from Shimoga district,⁷⁵ we find his son Raya Pandya governing Nolambavadi and Santalige.

**Jagadeka-
malla II**

Vikramaditya was succeeded by his son Someshwara III (1126-1138) who had a peaceful reign. There is only one inscription, dated 1143 in this district, referring to his rule.⁷⁶ Of the next king, Jagadekamalla II (1138-1151), however, there are a few records in this district. One⁷⁷ of these, dated 1143, describes him as Kuntalaraya and says that he drove away the Cholas and made the Chola-nela (*i.e.*, the Chola country) an Al-nela (*i.e.*, a subdued country). It further says that he attacked the Hoysala king (who must be Narasimha I, 1141-73) and captured his elephant. During both these reigns, the Pandya chief was Vira Pandya, ruling over Nolambavadi from Uchangi. There are, in this district, three or four inscriptions referring to his reign, one⁷⁸ of which, dated 1143, says that he subdued Male and gave it to the 'ornament of the Chalukyas'. Vira Pandya appears to have ruled till 1148, for, while, on the one hand, he is said to have been ruling over Nolambavadi-32000 in the 11th year of Jagadekamalla's reign,⁷⁹ we have, on the other, an inscription⁸⁰ dated 1148 referring to the reign of Vijaya Pandya Deva, his successor.

Taila III (1151-1163), who succeeded Jagadekamalla II, appears to have no inscription in this district. He was a weak ruler and as a result of this the kingdom was losing strength every day. His complete defeat at the hands of the Kakatiya Prola was a further blow to the prestige of the Chalukyas. Bijjala II of the Kalachuri dynasty, one of the feudatories of the Chalukyas, governing Tardavadi in Bijapur area and later in charge of the entire southern region including Tardavadi, Banavasi and Nolambavadi, took advantage of this state of affairs and dethroned the Chalukya king in 1156. But he seems to have acknowledged the Chalukya supremacy till the death of the king in 1163.

But that the suzerainty of Bijjala (1156-1168) had been accepted in the Chalukya kingdom even before the death of Taila III is clear from some records. One of such records is an inscription⁸¹ coming from Kadlabalu in the Davangere taluk. It

is dated 1163 and refers to the reign of Tribhuvanamalla Bijjana-deva. Bijjala ruled till 1168 in which year he met his death in the religious conflict with Veerashaivas. Bijjala was succeeded by his son Someshwara also known as Somadeva, Sovideva and Raya Murari (1168-1177), who was not as capable as his father. This gave the opportunity to the Chalukya prince Someshwara IV, son of Taila III, and his followers to subvert the usurping Kalachuri line. Though this was not possible immediately, it was accomplished within the next three or four years. After Sovideva, came to the Kalachuri throne in quick succession his two younger brothers Sankama II (1177-1180) and Ahavamalla (1180-1183). It was during the reign of the last-mentioned king that the Chalukya prince succeeded in wresting his ancestors' throne from the Kalachuris in 1181. Ahavamalla, however, continued to rule Belvola and Banavasi till 1183, when he was succeeded by his younger brother Singhana who, within a year after his succession, surrendered the two provinces to the Chalukya king and acknowledged his supremacy. There are a few inscriptions referring to Bijjala and his sons, dating from about 1161 to 1180, in this district.

This state of confusion at the imperial level during the period of about 30 years from 1155 to 1185 is well reflected in the contemporary inscriptions of the local Pandya chief, Vijaya Pandya who ruled over Nolambavadi from Uchangi from about 1148 to about 1187. In the majority of inscriptions his name appears without that of any overlord. This Vijaya Pandya seems to have been an enterprising ruler and has left a number of records in this district. One of these says, *inter alia*, that he subdued in mere sport the seven Konkanas, set up on the Kanaka mountain a pillar of victory with his fish crest, had a treasury filled with pearls from the Tamraparni and a pleasure-house among the sandal trees on the slopes of the Malaya mountain. He even appears to have revolted against Someshwara IV with a view to obtaining permanent freedom from the Chalukya monarchs, for one of Someshwara IV's titles was "the lion to the elephant Pandya."

The restoration of the Chalukya supremacy over the Deccan by Someshwara IV (1181-1189 or 1199) was short-lived. The Chalukya ruler who was 'the destroyer of the Kalachurya race' and 'the lion to the elephant Pandya', could not stand the onslaught of the Yadavas, who, under Bhillama, deprived him of his sovereignty in 1189 or even earlier. But Someshwara appears to have continued to rule for about ten years more, his sovereignty during this latter period being limited more or less to the southern parts of his kingdom. We have two records belonging to his reign in this district, both of them speaking of him as ruling from Banavasi; they are dated 1187 and 1199.⁸²

After 1199 there is hardly any acknowledgment of Chalukya suzerainty in the inscriptions of its old feudatories; 1200, as a

round figure, may safely be taken as the time when the Chalukyas as a paramount power disappear from the Deccan. This, approximately, was also the time that saw the end of the Pandya family of Uchangī, though one or two Pandya inscriptions appear in this district round about 1220, under the Hoysala sovereignty.

Other minor ruling families

Other minor ruling families of this period.—In addition to the above imperial and feudatory dynasties ruling over this district from about 750 to 1200, there are occasional epigraphical references to a few other minor families ruling over parts of this district during the same period. These are the later Kadambas, Gangas, Sindas and Cholas.

Of the Kadambas, we have a few records falling in this period, coming mainly from the Molakalmuru and Davangere taluks. It appears that the northern parts of this district were ruled for some time by a Kadamba family, with its headquarters probably at Lunke, near Molakalmuru. There are 4 records coming from the Molakalmuru taluk, of which three probably and one certainly refer to Kadamba rulers. In the first three, of which two are dated 987⁸³ and one 1032,⁸⁴ we have one Ajavarmavarasa, probably a Kadamba though this is not stated, ruling some territory under a Chalukya king. In the fourth one,⁸⁵ however, dated 1100, we have the Mahamandaleshwara, lord of Banavasipura, Bancharasadeva ruling the kingdom from the fort of Lunke and making a grant to the god Lunkeshvara. There are two inscriptions coming from the Davangere taluk, out of which one,⁸⁶ dated 1160, mentions one Somadeva and traces the origin of the Kadambas to Mayurasharma, and the other,⁸⁷ dated 1171, speaks of a Kadamba king named Nagatiyarasa and calls him lord of the Uchangī hill.

There are 3 or 4 inscriptions assignable to this period, concerning a feudatory Ganga family. One of them,⁸⁸ dated 930, refers to one Chandi (arasa) of the Ganga family ruling Sulgal (modern Chitradurga). Another,⁸⁹ dated 1126, mentions a Gangarasa, with all Ganga titles, ruling the Kukavadi-300 region. The third,⁹⁰ dated about 1220, speaks of one Bammarasa of Emmeganur. The title Kannambi-natha, which this chief and his ancestors had in addition to the usual Ganga titles, suggests their connection with the Asandi family of the Kadur district. From this and the find spots of the inscriptions, the chiefs of this family appear to have had under them parts of the western and the south-western regions of the district.

The Sinda family, introduced in the inscriptions found in this district, appears to be a branch of the main Sinda family which gave the name Sindavadi to its kingdom, which had its territories mainly in Bellary, Raichur and Bijapur districts and which had its chief headquarters at Erambaragi, modern Yelbūrgi, in the

Raichur district. One of these inscriptions, dated 1162,⁹¹ traces the origin of this line of Sindas to the union of the god Siva and Sindhu (the name of the river Indus), out of which was born Saindhava, with a second name Nidudol Sinda. This Nidudol Sinda, who is called Maha-mandaleshvara and Karahata-puravara-dhishvara, is said to have ruled over many territories included in the Karahata-4000. The inscription directly refers to the reign of one Ishvara of this family and says that at that time Vijaya Pandya was ruling over the Nolambavadi region. The names of the territories over which this Ishvara was ruling are unfortunately defaced; but his residence was at Hallavuru on the bank of the Tungabhadra (probably Halluru in the Ranebennur taluk of the Dharwar district).

Another inscription,⁹² dated 968, referring to the reign of the Rashtrakuta king Akalavarsha, with one Sudrakayya administering the Kadambalige-1000, mentions one Kerasiga Nanniya Sinda, who must have been a petty chief, making a grant. Another inscription,⁹³ dated 992, mentions one Mulgunda-Sinda Jatarasa ruling over Kadambalige-1000 as a vassal of the Chalukya king Taila II. According to another inscription⁹⁴ from Asagodu, one Sindhara was ruling the Vadda-Ravula-Sunka of the Nolambavadi-32000 in 1108.

As regards the Cholas, references have already been made above to the occasional occupation of Nolambavadi by the Cholas in the course of the Chola-Chalukya conflicts. Apart from this, there appears to have existed a branch line of the Cholas, often heard in connection with Nidugal and the neighbouring parts; their inscriptions are found in the Tumkur, Chitradurga and Bellary districts. This Chola line has been represented in this district by a few records belonging mainly to the 12th and 13th centuries. In an inscription⁹⁵ from Kasavagondanahalli in the Challakere taluk, there is Maha-mandaleshvara Irungola Chola Maharaja ruling in 1106. But in another inscription⁹⁶ from Mahadevapura in the same taluk, we have his son Mahamandaleshvara Tribhuvanamalla Mallideva Chola Maharaja ruling in 1108. Perhaps the same ruler has been called Vira-Noramba Jagadekamalla Malladeva Chola Maharaja in the Obalapura inscription, ⁹⁷ dated 1147 (as he was then a vassal of the Chalukya king Jagadekamalla II—1138-1151), which speaks of him as ruling the Rodda, Sire, Haruve and Kaniyakal nads. Then, we come across another Irungola-deva, with the title Danava Murari, ruling in Nidu (modern Nidugal) in 1247⁹⁸. He was the son of a Govinda Raya, who is referred to in a small inscription, dated 1207, from Roppa.⁹⁹ According to another inscription,¹⁰⁰ dated 1278, from Siddapura, Irungola ruled with the Heddore (the Krishna) as his boundary; his son was Bhoga and grandson Bamma; Bamma took under his protection Rodda, Kaniyakal and Siru-nad and further attracted to himself

several other parts including Nonambavadi and Ramadi; his minister was Bicha who built an impregnable line of fortifications connecting the fort of Haneya and that of Nidugal. Bamma had four sons; Bijjana, Baira, Irungola and Bavantiga¹⁰¹; but his successor is not known. This period of darkness is coeval with the capture of Nidugal in 1285 by the Hoysala king Narasimha II. The Hoysalas, who were the enemies of the imperial Cholas, did not prove friendly to the Cholas of Nidugal either. Vishnuvardhana, who drove the Cholas out of Mysore territories, did not leave the local chief of Nidugal unattended to for a long time. In an inscription coming from Nagamangala taluk, he is said to have captured the powerful Irungola's fort. Narasimha I is described as the breaker of Irungola's pride. In 1218, Ballala II had encamped at Nidugal. In 1267, Irungola made a raid into the Hoysala territory and in 1276, he joined the Sevuna army in its invasion of Dorasamudra. Finally in 1285, Narasimha II marched against Nidugal and reduced it.

We, however, have two other Chola records belonging to a later period: one dated 1410 referring to Deva Raya and the other dated 1554 referring to Sadashiva Raya of Vijayanagara¹⁰². In the former, we have one Gopa Chamupa ruling the great Nidugal hill-fort and in the latter, a Papaideva Chola Maha-arasu ruling the Rayadurga kingdom.

Hoysalas and Yadavas

Hoysalas of Dorasamudra and Yadavas of Devagiri.—The Hoysala inscriptions begin to appear in this district from the reign of Ballala II (1173-1220), who was the first independent Hoysala king, the earlier rulers being the feudatories of the Chalukyas of Kalyana. But at least a part of the district appears to have been included in the Hoysala kingdom since the days of his grandfather Vishnuvardhana (1106-1141), since Nalambavadi has been mentioned as one of the provinces over which he ruled.¹⁰³ Ballala II was the co-regent of his father Narasimha I (1141-1173) since about 1168. About 1172 Ballala rose in rebellion against his father and attempted to set up his independent rule. He, however, came to the throne on the death of Narasimha I in 1173. The conquest of Uchangi was one of the major events of his life, and finds references in his inscriptions (found outside the Chitradurga district). The accounts, of course, are often exaggerated. The strength of the fortress of Uchangi has been suggested by saying that the Cholas laid siege to it for 12 years without success. But Ballala is stated to have attacked it and brought it under his control by mounting on it but one cubit. This event is said to have brought him the title of Giri-durgamalla.¹⁰⁴ Uchangi is described to have had a moat as deep as Patala, as broad as the eight cardinal points and as high as the sky! The fact simply appears to be that Uchangi was a strong fort and its conquest brought fame to Ballala II. One Kamadeva was the then Pandya

king and on his craving for mercy, Ballala is said to have restored him to his kingdom.¹⁰⁵ According to an inscription¹⁰⁶ dated 1177, Ballala had even made Uchangi his capital and ruled from it.

A number of inscriptions of Ballala II or Vira Ballala, sur- **Vira Ballala**
 named Yadava-Narayana, have been found in this district, the earliest of them being dated 1205.¹⁰⁷ This inscription refers to a Pallava prince named Machideva who was in charge of the Holal-kere-nad and Honkunda-30. According to this and two other inscriptions,¹⁰⁸ both dated 1210, his son Narasinga-deva was associated with him in the government of the kingdom. Another inscription,¹⁰⁹ dated 1214, which describes Ballala II as the tiger-king, Ganda-bherunda and the setter-up of Pandya-Raya, states that his minister Soma-Dannayaka was governing in Bemmattur Pattana (later Chitradurga). There is one inscription,¹¹⁰ dated 1215, referring to Ballala's capture of the Haneya fort and the foundation of a city named Vijayagiri.¹¹¹ This epigraph refers to the practice of 'sidadale', a form of self-sacrifice prevalent in those days; it states that when Honnavve Nayakitti, mother of Halivana Savanta, died, Honni, a Malaya Nayakitti, gave her head to the hook and attained Svarga. In another inscription,¹¹² dated 1218, we are introduced to Vira-Ballala's queen Abhinava Ketala Devi who ordered the village officers and the merchants of Kundavada to hold a Wednesday fair at Kundavada, the abode of god Somanatha, which was reckoned as the Southern Saurashtra.

Of the next king, Narasimha II (1220-1235), we have three or four inscriptions in this district, one of them,¹¹³ dated 1224, being an elaborate and important record in that it gives an account of the construction of the Harihara temple at Harihar. The inscription states that some people say that beside Hari or Vishnu there is no god on earth and some others say that beside Hara or Shiva there is no god on earth; in order to remove these doubts of mankind, they (the gods) assumed in Kudalur the one form of Harihara. The epigraph gives a description of the beauties of the temple and says that Narasimha caused it to be made, adorning it with 115 Kalasas. It states that the king was divinely directed to build it. The inscription also gives an elaborate account of the origin and rise of the Hoysalas.

Of Narasimha II's successor Someshvara (1235-1254), we have only two unimportant records in this district, while we have at least four inscriptions belonging to the next ruler Narasimha III (1254-1291). One of the latter dated 1268,¹¹⁴ which is an elaborate inscription, gives the geneology of Soma, the minister and the general of the Hoysala king. It states that Soma had a tower of five storeys built at the eastern gate of the Harihara temple and adorned it with golden Kalasas. Another inscription, dated 1286,¹¹⁵ introduces another great minister of the king, namely

Perumale Mantri, who is said to have purchased a tank called the Kurubakaleya tank and the lands under it in the Bemattanur Vratti, marked out the boundaries with stones, formed 24 sites in that land and given them to the Brahmins of the Brahmapuri of Perumalepura established by himself at the Huli well of the Bemattanur hill-fort. It also speaks of his other numerous grants to the local temples and of his reconstruction of the Kurubakaleya tank which he renamed after himself as Perumalesamudra. There has been found another inscription¹¹⁶ of the same date, which also describes a number of grants made by the same minister Perumale Deva Dannayaka to the five lingas of the *tirtha* said to have been established by the Pandavas at Bemattanur.

The remaining Hoysala inscriptions in the district belong to the reign of Ballala III (1291-1342) who was the last independent Hoysala king. In one of these inscriptions, dated 1313,¹¹⁷ there is an interesting reference to the present of a 'hodake' (or a shawl), made by the Mahamandaleshvara Vinjhadeva Rane to the king in order to appease him for not having gone to the meeting of Hulyurnad. 'The reference' says Lewis Rice 'may possibly be to the fine camblets or blankets made in this district, some of which, especially woven for royalty, can be rolled up into a hollow bamboo or even passed through a ring.'¹¹⁸

**Muhamma-
dan invasions**

In this reign occurred the Muhammadan invasions from Delhi which eventually brought the Hoysala rule to an end. The first of these was led in 1310 by Malik Kafur, the general of Ala-uddin Khilji, in the course of which the country on the route of the army was laid waste. King Ballala was defeated and taken prisoner. Dorasamudra was sacked and the enemy returned to Delhi 'literally laden with gold'. Ballala, however, was soon liberated and set up a semblance of a rule again at Dorasamudra, which he rebuilt about 1316. But the second Muhammadan invasion by Muhammad-bin-Tughlaq in 1326 completely demolished it. Ballala, thereafter, appears to have retired to the south and settled first at Tondanur (Tonnur near Srirangapattana) and later at Annamale (Tiruvannamalai in the South Arcot district). This state of affairs is depicted in the last two Hoysala inscriptions in this district,¹¹⁹ dated 1328 and 1338. The former of these states that the king, attended by four princes, had gone away to reside at Annamale and the latter says that the king's house-minister, Hiriya Ballappa Dannayaka, was ruling the kingdom.

The Yadavas or Sevunas of Devagiri were the rivals of the Hoysalas in contending for the possession of the Chalukya and Kalachuri kingdoms. They claim descent from Lord Krishna and style themselves as lords of Dvaravati (or Dvaraka). There were several severe battles between the Hoysalas and Yadavas and

their claims and counter claims, often conflicting with each other, are met with in a number of inscriptions found in the middle Mysore districts. Upto about the end of the reign of Ballala II (about 1220), who by a series of victories over the forces of the Yadavas under Bhillama V (1187-1191) and Jaitugi (1191-1210) carried his conquests upto and, even beyond, the Krishna, the Hoysalas were supreme in this country. Later, however, the Yadavas gained the upper hand and the Hoysalas were forced to retire to the south of the Tungabhadra. The earliest of the Yadava inscriptions south of this boundary belong to the time of Singhana (1210-1247), who perhaps took the advantage of Ballala II's death to extend his territories in the South. In this and the succeeding reigns, a part of the Chitradurga district, more or less comprising the present Davangere taluk, wherein almost all the Yadava inscriptions are concentrated, appears to have been under the Yadavas.

The earliest Yadava inscription¹²⁰ in the Chitradurga district is dated 1250 and belongs to the reign of Krishna or Kanhara (1247-1260). It is a very much defaced inscription found at Kadlabalu in the Davangere taluk. His other inscription¹²¹ is dated 1258 and comes from Chikkabidare in the same taluk. It states that one of Krishna's generals set up the god Kanneshvara in Bidare on the east bank of the Tungabhadra in the Bikkiga-70 of the province of Nolambavadi-32000, and made grants for it. One Chandi Setti is represented as ruling locally at Huligere.

Of Mahadeva, younger brother of Krishna, who was the next king (1260-1271), we have a number of inscriptions, most of them recording grants made by local chiefs. According to two or three of these, Anuje modern Anaji, a village 12 miles east of Davangere) was a great Agrahara town, and according to another, Betur was superior to Kanchi and the chief place for the Jangama worship.

There are a few inscriptions belonging to the next king, **Ramachandra** (1271-1309), who was the last Yadava king to have inscriptions in this district. In one of these inscriptions, dated 1271¹²², one Kuchi Raja is said to have received the circle of Betur and other villages from the king. In another¹²³ dated 1275, one Tipparaja or Tipparasa, a minister of Ramachandra, is represented to have been given by the latter the government of the region from Rayanakhande in the south to the Perdore (Krishna) in the north. His most important inscription, however, is the one dated 1280, found at Harihar and recording the construction of a temple at Harihar.¹²⁴ The inscription, which is a high-flown composition, commences with elaborate invocations and gives the geneology of the kings. It refers to an earlier Yadava invasion of the Hoysala territories in which the Yadava general, under Mahadeva, named Saluva Tikkama Deva Rane is said to

Ramachandra
Yadava

have led a victorious expedition against Dorasamudra and taken back with him a tribute of all kinds of wealth, elephants and horses. The king Mahadeva, on first seeing Harihara-pura, ' where Hari and Hara had manifested themselves not separately but in one form, for the destruction of Guha ; looking upon it as combining all the glories of Kuru, Kashi, Varanasi, Himagiri, Gaya, Godavari and Sriranga, he is stated to have made it a *manya* (rent-free) in his name. On a second visit, he is further stated to have made it a Sarvamanya (free from all taxes) agrahara. And Saluva Tikkama himself after obtaining permission, is said to have set up near the god Harihara an image of Lakshmi-Narayana in the name of his master Mahadeva-raya and later constructed a temple and fixed on it a golden Kalasa and made grants for it. All the Brahmins of Harihara and the citizens of Uchangi and Betur and all other chief cities of Nonambavadi, etc., are said to have held a great meeting at Harihar to decide the dues to be granted for the god. The Yadava inscription is dated 1300 and records the regrant of Harihar to the Brahmins by one Khandeya Raya, son of Mummadi Singeya Nayaka.

No inscription belonging to the last Yadava king Shankara, who ruled for only 3 years and in whose reign the kingdom fell a prey to the Muslim invaders, has been found in this region. By 1318, the Deccan kingdom was annexed to the Khilji empire by Mubarak Shah and one Malik Yaklakhi was made the governor of Devagiri. In spite of this annexation, however, considerable areas of the Yadava kingdom, particularly in the south, were still outside the Muslim empire and one such part was the kingdom of Kampili, which soon proclaimed its independence under Singeya Nayaka and his son. Malik Kafur had tried to annex this part also. He led an unsuccessful expedition against Kampili, and before making a second attempt, he was recalled to Delhi. The north-west part of the district perhaps formed a part of this kingdom until its fall in about 1327. Later it again appears to have formed part of the Hoysala territories till the establishment of the Vijayanagara kingdom.

Vijayanagara kingdom

There are no inscriptions in this district belonging to the first ruler of the Vijayanagara kingdom, Harihara I (1336-1356). The earliest Vijayanagara inscription in this district¹²⁵ is dated 1354 ; but it refers to his brother Bukka I normally held to have ruled from 1356 to 1376. It records a grant made by him of a hamlet of Hariharadevapura which is stated to be in the Uchangiventhe belonging to the Kottur-chavadi. Two of his inscriptions¹²⁶ dated 1355 and 1356 show one Mallinatha Wodeyar ruling at Bemmattanakallu (or Chitradurga), where he built an upper storey of stone to the Siddhanatha temple. He is said to have been the son of Aliya Sayi Nayaka, who may have been a son-in-law (Aliya) of the king.

Of the next ruler Harihara II (1376-1404), there are a few inscriptions in this district. One of them¹²⁷ dated 1379 refers to the king's illustrious counsellor Mudda-Dandadhipa. Harihara is stated to have been at ease by committing all the burden of the kingdom to him. The minister established the famous agrahara named Mudda-dandanayakapura, otherwise called Chikka-hadaka, belonging to Uchangi-durga in the Kudlur (Harihara) country. This was a large tract with a fine tank, which was divided into 36 shares, 12 being given to god Harihara and the remaining 24 to the same number of Brahmins. Another record,¹²⁸ dated 1382, refers to a grant made by the king himself, of Shankaripura in the Harihara-sime of the Uchangiventhe under the Kotturachavadi belonging to Vijayanagara, to one Lingarasa for the continual recitation of the Vedas and Shastras in the temple of Harihareshvara. After this, there are no inscriptions for a long period of about 40 years.

The next Vijayanagara inscription¹²⁹ in this district is dated **Devaraya I** 1410 and takes us to the time of Devaraya I or Pratapa Devaraya (1406 to 1422). The record, which deals with an agreement made in 1410 on behalf of the god Harihara and the Brahmins of the Harihara-kshetra, states that the Brahmins at their expense built a dam to the river Haridra and led a channel through the god's land and it was agreed that of the proceeds of all the lands irrigated by that channel as far as it went, two-thirds were to go to the god and one-third to Brahmins. The minister Jagannatha, obtaining the permission of the king, had entrusted the work of the dam to his son Bullapa who had carried it out to the satisfaction of the Brahmins. A further agreement was made that the expenses for the repairs of the wells and tanks made under this channel should be borne in the same proportions as mentioned above and the same should apply to the distribution of water as well. Besides, there is another inscription,¹³⁰ which also pertains to the history of this dam. Some time after its construction the dam was breached and the Brahmins, who depended on it for their means of livelihood, were in great distress. Bullaraja, who had built it, therefore, looked for somebody who could provide for the expenses of restoring it. He fixed upon Chama-nrupa, the commander of the whole of the king's army. He explained to him the calamitous results of the breach of the dam in the loss of the provision both for the worship of the god and the living of the Brahmins and pointed out to him the unlimited merit that would be the reward for the repairs of the dam. The general agreed to the proposal and paid over to Bullarasa and the Brahmins the amount required and the dam was restored in 1424. The inscription is filled with praises of Chama-nrupa and Bullaraja who were responsible for this. There is another inscription,¹³¹ dated 1411, which records a grant of a village named Kanchiganahalli to the

east of Bemmattanakallu for the purpose of providing for the decoration and festivals of the god Hidimbanatha near Bemmattanakallapattana, by the Mahamandaleshvara Mallanna Wodeyar, son of the king Devaraya.

**Praudha
Devaraya**

The next king of whom we have inscriptions in this district is Devaraya or Pratapa Devaraya II or Praudha Devaraya (1422-1446), there being no records of Vijaya or Bukka III who ruled for a few months only in 1422. Three or four inscriptions of Devaraya II have been found, out of which, one¹³² dated 1428, though it is dated in his reign deals with events belonging to the previous reigns. Harihara Raya of Vijayanagara is said to have captured the widow of a chief of Karayapattana which is described to have been situated to the west of the Abhinava (or new) Jambudwipa. The widow, with her son Jakka Deva and three other children, was given protection by Kandikere Bayire Nayaka, and by order of Saurashtra Soma, their family god, Jakka Deva is said to have built a tank in 1417 to the south of the river Meddera Halla to the south of Hiriya, and set up an image of god Someshvara in order that Bayire Nayaka might acquire merit. Two other inscriptions,¹³³ dated 1430 and 1434, refer to the grants made by the king to Jetogi Rama or Jatangi Rama (the god on the hill where one of the Ashokan edicts was found). In the latter it is said that when the king came to Machanahalli for hunting he paid a visit to the temple and directed that a village should be granted for it, yielding an income of 20 *varahas*, the amount formerly paid for the offerings of the god from the Rayadurga Chavadi.

**Krishna/deva
Raya**

The next two reigns, those of Mallikarjuna (1446-1465) and Virupaksha (1465-1485), are very poor so far as their inscriptions in this district are concerned, there being but one inscription belonging to each of them. But we have a few inscriptions belonging to the reign of the next king, Krishnadeva Raya (1509-1529), the most famous of the Vijayanagara kings. The earliest of his inscriptions in this district is dated 1511¹³⁴. This is a copper-plate grant giving the geneology of the third or the Tuluva dynasty of Vijayanagara. The family is traced to one Timma Bhupati, 'renowned among the Tuluva kings' in the line of Turvasa. Krishna Raya is described as having again and again bestowed the great gifts described in the Shastras, together with the grants associated with them, in various sacred places like Kanchi, Srishaila, Sonachala, Kanakasabha, Venkatadri, etc. The present record actually deals with the grant made by him of a village named Bobur, together with its hamlets Hatadorai, Ganadahunise and Namanpalle, situated in the Maleyanur-Sthala of the Hiriya Sime in the Kuntala Desha to one Timma Bhatta, a Brahmin 'worthy of a grant of land'. From another inscription¹³⁵ of his, we learn that Krishnadeva Raya had given the Maleya-Bennur territory, for the office of Nayaka; to the Dravila-Mandaleshvara

Gajapati-Pratapa-Rudra-Maharaya's son Virabhadra-Maharaya who in 1516 (the year of the record), on being directed by Krishna Raya and in order that merit might accrue to both Krishna Raya and Pratapa Rudra Maharaya, remitted the marriage dues payable to his palace in the Lingadahalli country. Ten years later, we have another inscription¹³⁶ referring to a grant made by one Ranganatha Rautta, who is said to be an Arseya Kshatriya, of a village named Nibuguru in the Jagalur-sime which the king had favoured to him for the office of Nayaka. In 1528, we hear of another remission of the *kanike*, *melavana* and dues on sugar-cane by one Adiyappa Nayaka in the village Maleya Bennur which had been granted to him by the king for the office of Nayaka¹³⁷.

Of Achyutaraya (1529-1542), the successor of Krishna Raya, Achyutaraya we have a number of records. The earliest¹³⁸ dated 1530 records the grant made by Narayanadeva, son of Timmarasa of the Chinabhandara or the treasury of gold, of a village named Bullapura, which had been renamed as Achyutarayapura, belonging to the Harihara-sime in the Pandyanad of the Uchangiventhe under the Kottur chavadi, which the Swami (the king) had given to him for the office of Amara Nayaka. The next record¹³⁹ dated 1533 also refers to a similar grant of the village Kedagere in the Nirugunda-sime attached to Yakkati in the Hoysala kingdom. An inscription¹⁴⁰ dated 1538 refers to the setting up of god Vinayaka by one Hadapada Vitalapa Nayaka in Guntanur in the Bematrakal-sime (Chitradurga) granted to him for the office of Nayaka. Then there are two inscriptions¹⁴¹ of considerable interest in that they record the formation by the king in 1539 for the benefit of the Brahmins of a sort of bank or fund called Anandanidhi. It is stated that the scheme soon gained celebrity as a very new thing, 'superior to the nine treasures of Kubera'. Unfortunately no details are given of the nature of this bank which is praised in two verses. Achyutaraya's last inscription¹⁴² dated 1540, records the remission of marriage tax. By the king's order saying, 'I have given up the marriage tax throughout my kingdom', and by the order of his agent, Penugonda Virappannayya, his younger brother Hiriya Mallappannayya remitted the marriage tax throughout the Bagur-sime. There seems to have been much rejoicing at this, as prosperity is wished to every person and officer responsible for it.

The last important Vijayanagara ruler of whom we have inscriptions in this district is Sadashivaraya (1542-1570). But actually Sadashiva had little power, the kingdom being administered by his minister Aliya Ramaraya of the Aravidu family and his brother Tirumala. Whatever it may be, of Sadashiva there are a number of records and of a great variety. At least five of the inscriptions relate to the granting of remissions of taxes to barbers. A typical example of such inscriptions states that '..... Timmoja-Kandoja having made application to Ramarajayya, and

the latter having made application to Sadashivadeva Maharaya, the Raya remitted to the barber Timmoja-Kandoja and his family—throughout the four boundaries of the kingdom he ruled—forced labour, birada, fixed rent, land rent, Mahanavami torches, . . . and ordered a Shasana to be set up granting him rent-free land.¹⁴³ Two inscriptions, ¹⁴⁴ both dated 1551, relate to grants of rent-free lands to the salt-makers for the removal of saline earth. One inscription¹⁴⁵ dated 1554 records the rebuilding in that year of the outer *pethe* of Bagur, which was in ruins, and the naming of it Krishnapura after Ere-Krishnappa Nayaka, the founder of the Belur family. The epigraph states that there were special inducements held out to the settlers in the new *pethe*, such as freedom from taxation for one year, and confirmation to the exclusion of old claims if they had taken possession. From a Telugu inscription¹⁴⁶ dated 1556 coming from Murudi in the Molakalmuru taluk, it appears that the king had given the Raya-durga-sime to the Mahamandaleshvara Ramaraja-Vithalaraja-Tirumalayya-Deva-Maharaja for the office of Nayaka. Of this, the latter is stated to have granted Muruvudi, otherwise called Bukkarayapura as a rent-free agrahara to some Brahmins. Another inscription of 1557 says that the king sent for a copy of the stone shasana of the Vithala temple, 'set up in the righteous administration of Aliya Ramarajayya Maha-arasu' and, finding that the grant originally given by Krishna Raya was not sufficient to provide for the offerings, made a further grant¹⁴⁷. Two others—one¹⁴⁸ dated 1561 coming from Kadajji and the other¹⁴⁹ dated 1562 and coming from Harihara—relate to the granting of the two villages of Kadajji and Ganganarasi by two local Nayakas to god Harihara. Both records stress the oneness of the gods Hari and Hara and according to one of them, he who creates division in this unity will be thrust into hell by Yama. It was during the reign of this king that in 1565 the kingdom of Vijayanagara fell a prey to the united front of the Muslim States of the Deccan. Ramaraya, the *de facto* ruler of Vijayanagara, was defeated and killed in the battle of Rakkasa-Tangadgi. The great city of Vijayanagara was mercilessly sacked by the coalition and the empire broken. Ramaraya's brother Tirumala became the strong man of the kingdom, who ultimately seized the throne in about 1570. These incidents find reference in two inscriptions,¹⁵⁰ both dated 1568, found in this district. According to these, ' the Maha-mandaleshvara Aliya Ramarajayya-Mahadeva-arasu, owing to the action of the kings of the Turukas, having set (*i.e.*, died), and the city, throne and countries of the kingdom being destroyed and in ruins, Tirumala-Rajayya Deva-maha-arasu granted to the Maha-nayakacharya Kamageti-Madakari-Nayaka as an Amaramagani the Holalkere-sime, which he made over to his brother-in-law Gulliyappa Nayaka as an Umbali.' The latter half of the inscriptions deals with the setting up of a temple of Venugopala there and the particulars of the grants made to it.

Lastly, there are one or two inscriptions¹⁵¹ referring to the reign of Venkatapati Raya (1586-1614) of the fourth (the Aravidu) dynasty of Vijayanagara. In one of these, dated 1589, he makes an extensive gift of lands in the Hiriyur-sthala to one Virayya who was in his service and whose previous history had been made known to him by one Kenchappa Nayaka. The other, which is very much defaced, records the grant of the *gaudike* (village-headmanship) to somebody in 1615.

The Aravidu dynasty continued to rule upto about the end of the 17th century. But we have no records of the last few rulers in this district. They were, in a way, replaced by those of the various, large and small, Paleyagars' families which were created by the Vijayanagara kingdom itself.

Paleyagar families.—During the 15th and 16th centuries, the Vijayanagara kings had bestowed on the vassal chiefs, bearing various titles, sundry tracts in their kingdom. Such of these estate-holders or Paleyagars as were in the northern part of the kingdom were controlled directly from the capital, while those in the south were placed under a viceroy whose seat of government was at Srirangapattana. After the fall of the empire, some of these chiefs became independent, though many of them continued to pay allegiance to the representatives of the State at Penugonda. But after the fall of the fourth dynasty of Vijayanagara, most of these broke off and declared their independence. **Paleyagars**

Inscriptions belonging to a number of such Paleyagar families have been found in various parts of the district. More important of these families are those of Chitradurga, Harati, Hatti, Mattinadu, Rayadurga, Beluru and Sante-Bennuru. Of these, the last three had their headquarters outside this district. Their history need not, therefore, be traced in detail here. Suffice it to say that a few inscriptions belonging to the Rayadurga family have been found in the northern part of the district and a few belonging to the other two families, in the western and southern parts. An account of the remaining four families, which properly belong to this district, is given in the following paragraphs.

Chitradurga.—The Chitradurga Paleyagar family¹⁵² was of the Beda or Boya caste and belonged to one of the hill tribes who subsisted by hunting and tending cattle. The accounts of their origin are somewhat confused. According to one tradition, it appears that three Beda families emigrated from Jadikal-durga, in the neighbourhood of Tirupati, and settled at Nirutadi near Bharmasagara about 1475. They are said to have belonged to the Kamageti family and Valmiki gotra. The son and the grandson of one of these, named Hire Hanumappa Nayaka and Timmanna Nayaka respectively, afterwards settled at Matti in Davangere taluk. The latter, called Kamageti Timmanna **Chitradurga family**

Nayaka, was appointed by the Vijayanagara king, first as the Nayaka of Holalkere, then of Hiriur and finally of Chitradurga. He fortified the hill at the last-mentioned place and conducted himself in such a manner that a force was sent by the king against him. According to another account, Timmanna Nayaka came with a small body of armed men from a place called Madakeri below the ghats near Tirupati and entered the service of the Paleyagar of Basavapattana. When later as some quarrel arose about a mistress he had kept at Matti, he left the place and took refuge at Mayakonda. Being pursued there also, he escaped to the jungle near Guntur and from there, collecting a band, started plundering on every side, and erected a small fort called Rangapatna near Haleyr. The neighbouring Paleyagars of Harapanahalli, Nidugal and Basavapattana, being annoyed by his depredations, united against him and, with the aid of some Vijayanagara troops, marched upon Rangapatna. Timmanna Nayaka was then forced to retire to Chitradurga, where he was closely besieged. At that time the following incident occurred, which led to his recognition as one of the chiefs dependent on Vijayanagara. This was in about 1562 :

**Timmanna
Nayaka**

On this occasion, Timmanna Nayaka distinguished himself as the hero of a most daring adventure. Stealing into the camp at night with the intention of carrying off the horse of Saluva Narasinga Raya, the Vijayanagara prince, who commanded the forces against him, he accidentally roused the groom. Hastily hiding among the litter, he lay quiet to escape observation, when the groom, driving in afresh the peg for the heel ropes, sent it right through the hand of the hiding thief! The latter bore the pain silently and without moving, and when all was again still, he released himself by cutting off the hand which was thus pinned to the ground. He ultimately succeeded in carrying off the horse in triumph! This unexampled proof of fortitude showed the besieging army well that no intimidation would be effectual with such an opponent. A peace was, therefore, said to have been concluded. The Vijayanagara king invited the Nayaka to the capital and expressed his great admiration of his courageous exploit. At the request of the king, Timmanna Nayaka is next said to have easily taken Gulbarga, which the Vijayanagara forces had failed to take even after a siege of 6 months. The king, pleased with this is said to have invited him to his court where also the Nayaka distinguished himself and was rewarded with many honours. At a later period, however, he incurred the royal displeasure and was imprisoned at Vijayanagara, where he died.

Timmanna Nayaka was succeeded by his son Obana Nayaka. He took the name Madakeri Nayaka and within a few years of his coming to the throne, declared his independence from the Vijayanagara empire.

In 1602, Obana Nayaka was succeeded by his son Kasturi Rangappa Nayaka. His reign was full of conflicts with the neighbouring chiefs. There took place several battles with the Paleyagar of Basavapattana in connection with the possession of Mayakonda, Santebennur, Holalkere, Anaji, Jagalur and other places, which ultimately remained as parts of Chitradurga territory. At the time of his death in 1652, his possessions yielded a revenue of 65,000 Durgi Pagodas.

Rangappa Nayaka was succeeded by his son Madakeri Nayaka II in 1652. He is also credited with a number of victories, particularly in the east. During his time, the kingdom was divided into four regions and the local officers in charge of these were Hotte Gurukanna, Karanika Bhunappa, Abbigere Mallanna and Karanika Appanna. The Nayaka died in 1674, leaving a dominion yielding 100,000 Durgi Pagodas.

Madakeri Nayaka had no children and therefore an adopted son named Obana Nayaka succeeded him to the throne of Chitradurga. But within a few months he was put to death by the Dalavayis, who were dissatisfied with his management. It is said that the failure on the part of the Nayaka to give to the troops the customary gratuities was also one of the reasons for the mutiny of the officers. Whatever it may be, Chikkanna Nayaka, a younger brother of the late Madakeri Nayaka, who, being frightened by the rising, had run away to Harapanahalli, was next invited to the throne and installed in 1676. At about this time, the Harapanahalli chief laid siege to Anaji and killed the local officer Bhunappa. Chikkanna Nayaka went to Anaji and forced the opponents to raise the siege. Immediately after this, he had to run to Harihar to defend it against the Muhammadans, who, under Shamsheer Khan had attacked that place. The defence was effected by the following stratagem ; On the approach of night, numerous torches were lit and fixed to the branches of trees and the horns of the cattle and the musicians were asked to play on their instruments as usual at his encampment on a hill called Baregudda. The intention was to create an impression in the enemies' camp that the army was there still. Meanwhile, the Nayaka marched with his whole force by a circuitous route and threw himself into the fort from the west and drove off the enemies. The Chitradurga officer at Harihar at this time is said to have been a Muslim named Sher Khan who was continued in his position by the Nayaka. Chikkanna formed marriage alliances with the Rayadurga and Basavapattana chiefs. It is said that the Chitradurga family changed its religious faith twice during the reign of this Nayaka. First, the entire family embraced Veerashaivism and the Nayaka even caused a *Matha* to be built in the fort and a Virakta Jangama named Ugrachannaviradeva to be appointed to act as a guru to them. But later, all are said to have returned to their original faith, except one lady named Hatti Mallavva Nagati, who continued to wear the linga on her

person and live separately from the rest of the family. Chikkanna Nayaka died in 1686.

Chikkanna Nayaka was succeeded by his elder brother Linganna Nayaka, otherwise called Madakeri Nayaka III. But at this time there arose a serious difference of opinion amongst the Dalavayis as to the rightful successor to the throne. One section of them, headed by one Panchamara Muddanna, imprisoned, and later killed, Linganna Nayaka and set up one Donne Rangappa Nayaka on the throne. For some time Muddanna remained the strongest man in Chitradurga; but soon the other section headed by one Dalavayi Bharamappa gained the upper hand. Muddanna and his brothers were soon destroyed and Donne Rangappa imprisoned.

**Bharamappa
Nayaka**

This Dalavayi Bharamappa was a man of forethought and was really interested in the integrity of the State. At this moment, there being no direct heir to the throne, he, in consultation with the other elders of the court, brought a distant heir named Bharamappa Nayaka. The new Nayaka ascended the throne in about 1689. This was really a difficult time for the State; for, it was during this period that the Mughals overran the possessions of Bijapur and established their government at Sira, of which Basavapattana and Budihal were made paraganas and to which Chitradurga and other neighbouring States of Paleyagars became tributaries. There were many battles in the reign of this Nayaka between Chitradurga and Harapanahalli, Rayadurga and Bijapur in all of which the Nayaka had splendid success. His long reign of 33 years (1689-1721) was equally remarkable for the extent of his benefactions. He is said to have built as many as 30 temples, 3 or 4 palaces, 5 strong forts and not less than 20 tanks throughout his territory. A part of the Chitradurga fort, a number of gateways and bastions are also attributed to him. The only thing from which people suffered during this reign was the great plague in 1703, which took a heavy toll and which caused an almost complete evacuation of the capital city for some days.

On his death in 1721, Bharamappa Nayaka was succeeded by his son Madakeri Nayaka, usually called Hiri Madakeri Nayaka. Within two or three years of accession, the young prince had to face the consequences of a fierce famine and the Maratha raid under Piraji. His reign was punctuated with a number of hostilities against Harapanahalli, Savanur, Bidanur and the Marathas. He was generally successful in his engagements and annexed a large tract of country, especially in the north-east extending beyond Molakalmuru. There was a great battle in Mayakonda in 1747-48 between Chitradurga on one side and the confederate forces of Bidanur, Rayadurga, Harapanahalli and Savanur on the other. The Chitradurga army met with disaster and the Nayaka was slain, in the course of a single combat on elephants, by Somashekhara

Nayaka of Harapanahalli. During the reign of this Nayaka, Chitradurga rose in prosperity and at the time of his death the total revenue of the State is said to have reached the figure of 300,000 Durgi Pagodas. The chief is particularly remembered for his religious-mindedness. He is not only credited with the construction of a number of temples, but is also said to have made arrangements for a number of worships and festivals in different temples.

The next Nayaka was his son **Kasturi Rangappa Nayaka II.** Immediately after his accession the first task the new **Kasturi Rangappa Nayaka II** Nayaka addressed himself to was the retaking of Mayakonda. This he achieved with the help of the Maratha Sardar Murari Rao and the Subedar of Advani, who, however, are said to have later been bribed by the enemies and taken to their side in their siege of Santebennur. **Kasturi Rangappa Nayaka** is said to have made various expeditions to the north and south, and in the latter direction gained some possessions in the Budihal region. He is also said to have kept up friendship with the Subedar of Sira. He died in 1754 without issue, and **Madakeri Nayaka**, called **Madakeri Nayaka** the last, son of one **Bharamappa Nayaka** of Janakal-Durga, was acknowledged as his successor.

At the time of his accession to the Chitradurga throne, **Madakeri** **Madakeri Nayaka**, who was destined to be the last **Nayaka** of Chitradurga, was but a boy of 12. This made the enemies of Chitradurga try their hand once more on the State. But so long as there were the Bedas with their proverbially implicit and unswerving faith in their chief, nothing was going to happen to the **Nayaka**, of whatever age he might be. To start with, **Rayadurga** made an effort alone and met with failure. Then there came in 1759-60 a united front formed by **Rayadurga**, **Harapanahalli** and **Savanur**. A battle took place near **Hoskere** in which Chitradurga got clear victory, though with some loss. This was followed by some minor disturbances owing to the activities of the chiefs of **Tarikere** and **Jarimale** in the border areas of the State.

By this time Chitradurga had become a powerful State in the south, so powerful in fact that even the major powers like **Haidar Ali** and the **Peshwas** sought for its help against each other. Thus placed between these two powers, the **Nayaka** was rather in an embarrassing position. First he helped **Haidar Ali** in his campaigns against **Bankapur**, **Nijagal**, **Bidanur** and the **Marathas**, and had a large hand in earning him victory in all these cases. But in spite of all this, the **Nawab** had never been straightforward with the **Nayaka**. With all his outward show of friendliness, he appears to have nursed consistent jealousy towards the **Nayaka**. He had an eye on Chitradurga from the very beginning and he was only waiting for an opportunity to attack. Meanwhile, in 1777, **Haidar** was threatened with a formidable invasion by the allied

armies of the Marathas and the Nizam. The Nayaka of Chitradurga perhaps studying the political powers of the Deccan closely and realizing Haidar's designs against Chitradurga, changed his allegiance and not only held back from sending the usual contingent of troops to Haidar's assistance, but positively promised help to his enemies. This was too much for Haidar, who immediately marched upon Chitradurga, rejecting the offers of the Chief to pay a large fine. The siege was maintained for some months without success, when an arrangement was entered into and a fine of thirteen lakhs of pagodas levied on the Chief. The Maratha campaign over, Haidar once again sat down indignant before Chitradurga. The story of this siege forms a brilliant chapter in the history of Chitradurga, which held out against Haidar for months¹⁵³. At last, only by the treachery of the Muhammadan officers in the Paleyagar's service, the place was taken in 1779. Madakeri Nayaka and his family, it is said, were sent as prisoners to Srirangapattana and 20,000 of the Bedas of Chitradurga were also sent to people the island of Srirangapattana, with the sole view of breaking up their power.

This last Madakeri Nayaka was undoubtedly a remarkable man. A brave soldier, a shrewd administrator and a generous chief, he was easily the most influential and respected Paleyagar of his age. Particularly his generosity to the soldiers and generals has been described as 'beyond limits' and was wondered at by the recipients themselves. With all this, this Nayaka is said to have had a detestable trait also in him, which often made him unpopular even amongst his own men. This was his harsh treatment to the enemies. In one of his campaigns against Haidar, he is said to have caused a huge Virasana or hero-platform made of the severed heads of the enemies and requested the Peshwa Madhavarao, on whose side he had led this campaign, to be seated on it and take a bath (Abhiseka) with enemies' blood! And when the Peshwa refused to do so, the Nayaka is further said to have had the honour done to himself¹⁵⁴. After the death of the Nayaka, the Chitradurga treasury is said to have yielded to Haidar, *inter alia*, the following numbers of various coins: 6,400,000 silver, 100,000 royal, 1,700,000 Ashrafi, 2,500,000 Dabolikadali and 1,000,000 Chavuri.

Thus came to an end the Chitradurga line of Paleyagars, after ruling well over two centuries over a pretty large area comprising the present district of Chitradurga together with some outlying tracts. Here is a modest appreciation of these Nayakas, in general: 'These princes were invariably valorous in battle, merciful and generous to their enemies, wise and discreet in their administration, far-sighted in their policy, thoroughly religious and orthodox in their belief and liberal to a fault. These powerful chieftains had some French engineers in their service and built very strong fortresses and other works of public utility as the

standing monuments of their glory. Had these Palayagars routed Haidar's army and become victorious, what change there would have been in the history of Southern India, it is difficult to tell.¹⁵⁵

The Harati family is also known as the Nidugal family. The founder of this family appears to have come from the neighbourhood of Bijapur. According to tradition, he belonged to a Kshatriya family which had settled at Dodderi, Harati and Sarvad in the Bijapur region. His name was Tippanna Nayaka and he was the son of one Timmaraja. He later appears to have come to Kamalapura near Vijayanagara. A story is told to explain how he got the name Tippanna Nayaka. It says that when his mother was only seven years old, she conceived by the sun. Her father, to avert disgrace, exposed the child to which she gave birth, on a *tippe* or dung hill. The child was picked up by a cowherd named Kamma, who brought him up as his own. After a time, the Kamma removed to Kamalapura, where there was an enclosure for the exhibition of tiger-fights. Once when the king Krishnadeva Raya was present there, a tiger got loose and ran among the cattle. The boy immediately attacked the beast with his axe and killed it. The king made enquiry regarding such a daring youth and on hearing his story, took him away from Kamma and made him a Nayaka. At the same time, from the fact of his having been found on a *tippe*, he gave him the name Tippanna Nayaka. Another story has it that he later defeated a noted athletic champion, who had prevailed against all other opponents at the Vijayanagara court, for which exploit he was granted by Krishnadeva Raya a tract of country in the east of the Chitradurga district, to be cleared of jungle and formed into an estate. Settling at Machisamudra, Gosikeri and Challakere, he is said to have built two towns and named them Dodderi and Harati after the towns of his ancestors in the Bijapur country. His possessions extended from Chitradurga to Pavagada and from Molakalmuru to Sira. At the time of his death, which occurred sometime in the latter half of the 16th century, he divided his territory among his seven sons. There are two¹⁵⁶ inscriptions in this district giving a connected account of this family.

On the invasion of the country by the Bijapur army, the descendants of these were driven from their respective possessions, and Timmanna Nayaka who was one of these and who had lost Dodderi, retired to the hill of Nidugal, which he fortified. The family remained thereafter at that place paying a tribute to Sira. When Sira was captured by Haidar Ali in 1761, the then Nidugal chief, also called Timmanna Nayaka, submitted to him and agreed to pay him tribute. Later, while accompanying Tipu Sultan in the expedition against Mangalore, Timmanna Nayaka fell ill and at the time of his 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 at

once taken and Hottenna Nayaka and his brother were sent as prisoners to Chitradurga and thence to Srirangapattana, where they were ultimately put to death when the British army ascended the ghats.

There are a number of inscriptions of this family in this district, found mainly in the Challakere and Hiriyur taluks.

Hatti family

Hatti was the former name of the village which is now called Nayakanahatti. The traditional history of this place traces the origin of the chiefs of this place to one Kotte Malla Nayaka, who was the owner of numerous flocks and herds of superior cattle, living in the forests of Karamale and Kommamale to the east of the Srishaila mountains and who, compelled by famine, moved southwards and ultimately settled, with 1200 head of cattle, in the neighbourhood of Hatti. He obtained permission from Vijayanagara to clear some of the forests, set up villages and bring the region under cultivation. Finally he is said to have got from the king all the country round Kondarpidurga, with the title of Paleyagar.

One of his descendants, in the third generation, separated from the main line with his cattle and founded Hatti as a residence for himself. At a later time, Budi Malla Nayaka of this family rendered important service to Vijayanagara, and, by victory over a jatti or wrestler, obtained the name Bhima; he built a tank which came to be known as Bhimanakere. Afterwards, Malla Nayaka, at the request of Bomma Nayaka of Rayadurga, gave him 2,000 red and 1,000 white cattle and obtained in exchange the hill of Molakalmuru, which he fortified. But in the time of his son, it was seized by Bharamappa Nayaka of Chitradurga, who confined the Paleyagar to his original estate of Hatti. This too was shortly taken by Hire Madakeri Nayaka and annexed to Chitradurga, of which it remained a part till captured by Haidar Ali.

Hatti chiefs are referred to in two or three inscriptions in this district, dated between 1620 and 1625. In two of these, Hatti Mallappa Nayaka's son Kasturi Mallappa Nayaka is mentioned. This Mallappa Nayaka is supposed to be the Malla Nayaka mentioned above, who obtained Molakalmuru, and Kasturi Mallappa Nayaka's mother Lakshamma Nagati is supposed to have belonged to the Chitradurga family, as her son adopted the prefix Kasturi.¹⁵⁷

Mattinadu family

The Mattinadu, also called Mattedu (modern Mathodu), line of Paleyagars is said to have been founded by one Giriappa Nayaka, a handsome man of great stature and strength, which he exercised for catching the wild beasts of the neighbourhood.¹⁵⁸ He was made the Paleyagar of Lakavanhalli, his native place, and granted some villages yielding a revenue of 9,000 pagodas, by

Venkatapati Raya in about 1604, in appreciation of his having brought under control an infuriated elephant which had broken loose and was playing havoc at the capital, Penugonda. In 1710, Dodala Nayaka, a descendant of his, built the fort at Mathodu. He was the first to adopt the Lingayat faith in the line. His son, Sangappa Nayaka, is said to have distinguished himself at the court of Srirangapattana by his daring feats. Next succeeded Halappa Nayaka and, after him, Siddappa Nayaka. This Siddappa Nayaka had an elder brother, Dodala Nayaka, who was dissatisfied by this arrangement. He repaired to Chitradurga, the Paleyagars of which took up his cause, and, defeating his brother, installed him in his place, subject to the payment of a tribute to Chitradurga. On Siddappa Nayaka being taken prisoner to Chitradurga, the Paleyagar's daughter is said to have fallen in love with him. Eventually he married her and his territory was restored to him. His son Halappa was induced by the growing power of Haidar Ali to assist him against Chitradurga in his first siege of it. On Haidar's withdrawal, the Paleyagars of Chitradurga, in revenge, took Mathodu by assault, plundered the town and carried Halappa as prisoner. On the fall of Chitradurga, Halappa was released; but he never regained his territory.

There are a few inscriptions in this district belonging to this family, all of them coming from the Holalkere region. According to one of them,¹⁵⁹ the founder of the family was one Halappa, who is said to be a contemporary of Harihara (14th century). His son was Doddanna, 'whose son was Sangappa, whose son was Halaraja, whose sons were Siddarama and Doddanna.'

The Sultans of Srirangapattana and the Wodeyars of Mysore.—It has been stated above that after the capitulation of Chitradurga, 20,000 Bedas were taken away to people the island of Srirangapattana. All the boys amongst these were converted and trained up as soldiers, forming what were called Chela battalions. A young Nair, who had been similarly taken from Malabar and forcibly converted to Islam with the name of Sheikh Ayaz, was appointed governor of Chitradurga. He was a handsome youth, and Haidar had formed a very exalted opinion of his merits, frequently upbraiding his own son Tipu for inferiority to Ayaz. When he was appointed governor of Chitradurga, Ayaz is said to have modestly pleaded his incompetency to hold that post, as he could neither read nor write and was consequently incapable of a civil charge. And it is to him and at this time that Haidar is said to have given his famous advice: 'Keep a *Korda* at your right hand and that will do you better service than pen and ink.'¹⁶⁰

**Haidar Ali
and Tipu
Sultan**

Henceforward little is heard of Chitradurga until the time of the attacks of Dhundia Wagh, immediately after the last Mysore war. Dhundia Wagh was a noted soldier of

Maratha descent, who had been imprisoned by Tipu, but who, taking advantage of the chaos at the capital after the fall of the latter, managed to escape, collected a body of horse, about 5,000 strong, and took possession of some forts in the Shimoga region. But the English started operations against him immediately. Two field detachments were directed against him. One of these, under Lt. Col. James Dalrymple, marched against Chitradurga and took it without opposition on the 6th July 1799. On the 15th of the same month, he attacked with the cavalry a body of Dhundia's men who had been attacking the region in the neighbourhood of Chitradurga and destroyed nearly the whole party, which is estimated to have consisted of about 250 horse and 400 foot.

Two inscriptions belonging to this period have been found in this district. Both dated 1784, were found on a tomb, north of Chitradurga. Engraved in Persian script, they record the erection of a tomb by order of Tipu Sultan for a holy man named Shah Ahmed.

Wodeyars

On the overthrow of Tipu Sultan's government and restoration of the ancient royal family of Mysore on the 30th June 1799, the Chitradurga region formed a part of the princely State of Mysore. Soon after the enthronement of Krishnaraja Wodeyar (III), Purnaiya was appointed by the Commissioners to be the Dewan of His Highness and Lt. Col. Close became, under the orders of the Governor-General, Resident at the Court of Mysore. Under the Partition Treaty of Mysore, dated 22nd June 1799, certain areas on the northern frontier of the then Mysore State were reserved for the Peshwa ; but as he did not accede to the treaty, these areas (Holalkere, Mayakonda and Harihara) which now form part of the Chitradurga district, were temporarily placed in charge of the Government of His Highness for purposes of management. Purnaiya managed them for the Company. These territories were later transferred to Mysore, in accordance with the Subsidiary Treaty, dated the 6th April 1801. Lord Clive, the then Governor of Madras, is said to have complimented Purnaiya, in acknowledging the accounts sent by him, on his 'prudent and just management of these districts and every part of Mysore.'¹⁶¹

With these changes there may be said to have been ushered into being an era of peace and prosperity, after a century of disquiet, in the history of this district. The west and south of the district, however, suffered to some extent in the insurrection of 1830. At this time it formed the Chitrakal Rayada Subayana or Faujdari.

There have been found two inscriptions in this district, referring to Krishnaraja Wodeyar. One of them, dated about 1800, gives the measurement of a Krishnaraja *haradari* as 5,280 yards.

The other dated 1820 records a grant made by the ruler to one Channa Basava Shastri. There are a few other records belonging to this period ; but they all pertain to the grants made by private individuals.

The rest of the history of this district runs parallel to that of the entire erstwhile State of Mysore. There was all-round development of the district, particularly in the post-rendition period, *i.e.*, after 1881. The Marikaniye works, started in August 1898 and completed in August 1907, proved a boon to the people of the district. It gave a fillip to wet cultivation among the people who were, so far, unaccustomed to it.

Administratively, the region has undergone changes many a time in the post-Paleyagar period. Under the British management, the Chitradurga Division included the Chitradurga and Tumkur districts, with head-quarters at Tumkur. In 1863, that Division was broken, by joining the Chitradurga district to the Nagar Division and the Tumkur district to the Nandidurga Division. In 1879, the Divisions were abolished, and in 1882 Chitradurga was reduced to a Sub-Division under Tumkur district. In 1886, the Chitradurga district was re-established, but Pavagada taluk remained a part of Tumkur district. After many changes in the structure of sub-taluks and taluks, the district administration settled itself with two revenue sub-divisions, nine taluks and 30 hoblis. When the States of the Indian Union were reorganised on linguistic lines in November 1956, the Chitradurga district formed part of the Bangalore Division under a Commissioner.

Chitradurga district has always been responsive to new influences and upsurges in the several movements launched for political reforms. It was about the beginning of the century that a branch of the Brahmo Samaj was established in Bangalore which had its influence in the rest of the old Mysore State. Books in Kannada, dealing with the life and work of Raja Ram Mohan Roy and other reformers became popular. The birth of the Indian National Congress, in 1885, had profound influence in all parts of India and the princely State of Mysore was no exception. The State was influenced by this national reaction, as strongly as any other part of India and responded to the call. A large number of political institutions emerged and there was a remarkable outburst of literary activity in Kannada. The disintegration which the British had brought about of Karnataka produced its reaction and Kannadigas did not slacken their efforts till they secured unification of the several Kannada areas on a linguistic basis. A host of talented and earnest writers mirrored in their writings the aspirations of Kannadigas for an independent political life, free from foreign domination. Influenced by all these upsurges, the people of Karnataka woke up to move forward. The people in the princely State of Mysore wanted to associate themselves more

**Political
Awakening**

and more with the administration, though Mysore was more advanced than other parts having already a Representative Assembly and a Legislative Council, which became a forum for the demand of political reforms. Sri M. Venkatakrishtnaiya was the foremost among those who wanted the State's political movement to maintain the same aspirations and tone as the movement in British India.

The coming of Mahatma Gandhi and his inculcation of a new nationalist outlook had their effect on the people. Already the sturdy spirit of patriotism aroused by Tilak was alive in Karnataka. The Kannadigas had no separate political entity, which would have been a spur to concerted action. This was realised and keenly felt by leaders from the early years of the century. The All-Karnataka Political Conference which assembled in Dharwar in 1920, under the presidentship of Shri V. P. Madhava Rao, a former Dewan of Mysore, included delegates from the then State of Mysore also. In order to create a sense of political and cultural unity among all the Kannadigas, it was felt that the Congress should recognise Karnataka as an entity and constitute it into a separate Congress province, before it became an administrative unit. At this stage, the princely State of Mysore was steadily treading the road to progress. There was a remarkable rise of political enthusiasm for carrying on Congress work after 1920, as the result of the formation of the new committee in Karnataka. After the annual session of the Indian National Congress in Belgaum in 1924, a number of political conferences were held in all parts of Karnataka, to instil in the minds of the people, the need for liberation from the foreign yoke. Karnataka responded to the call of the Father of the Nation in regard to many programmes of national activity. Many of the leading Congressmen of Mysore took part in the freedom movement launched by Gandhiji, though they were prohibited from carrying on political programmes in their own State. Political affairs in the State of Mysore were in a placid condition. The beneficent administration of a saintly ruler had brought to Mysore the flattering appellation of a model State. The holding of any political gathering by the subjects was looked upon as something strange. The first meeting of the Congress under the presidentship of Shri V. Manickavelu Mudaliar was held in Bangalore in 1928, when discussions were held for more popular relationship with the administration. The events after the visit of the Simon Commission and the Salt Satyagraha saw a new upsurge in different parts of Karnataka. Many events happened in Mysore also. The leaders in the State had identified themselves with the all-India movements. Indeed, among the students of the State, there was a widespread awareness of the cause which the Congress was fighting for. As soon as news of the Salt Satyagraha spread in the State, a batch of volunteers left to participate in it. The people in Mysore were in full sympathy with the freedom movements in other parts of

India and had gone in large numbers to participate in the political fight in other parts of Karnataka. The fight for responsible Government within the State took a serious turn when Mysoreans came to demand a fully democratic constitution with the Ruler as a constitutional head. As the agitation quickened, the attitude of the Government also stiffened. In the minds of some Mysore leaders, there were doubts about the correct attitude of the Indian National Congress towards political struggle in the State. These doubts were cleared by the Working Committee of the Congress at its meeting in Wardha in July 1935. The Congress, at that meeting, recognised that the people in the Indian States had an inherent right to Swaraj, no less than the people of British India. Accordingly, it declared in favour of the establishment of representative responsible Governments in the States and appealed to the Princes to establish such responsible Governments in their States. To agitate for responsible Government, the Mysore Congress took its birth and held its session at Shivapura in Mandya district in 1937. With the emergence of this separate political organisation in the State, the fight for achieving the goal of responsible Government took a new turn. The Mysore Congress held its annual session on the banks of the Tungabhadra in Harihar in 1940, presided over by Shri H. Siddaiya. The session was inaugurated by Dr. Rajendra Prasad.

The people of Chitradurga did not lag behind in their sympathy and support towards political aspirations of the people in British India. On the evening of 29th December, 1931, a mammoth meeting was held in Chitradurga which was addressed by Shri Hardekar Manjappa. At this meeting Shri D. S. Mallappa of Tiptur spoke on the necessity of responsible Government in Mysore. The members of the *Khadi Vastralaya* at Davangere started propaganda work by distributing pamphlets and by means of writing on the walls. The public were requested to encourage only swadeshi articles. On the morning of 21st January 1932, Kasala Srinivasa Setty, Bellada Siddalingaiya and Sivanganaiya of the *Khadi Vastralaya* accompanied by volunteers visited several foreign cloth shops and requested the dealers not to sell foreign cloth. They came to an agreement with the cloth merchants, that the existing cloth should be kept back, and no fresh consignment of foreign cloth should be received. During March 1932, foreign cloth was collected and burnt at Davangere.

**Swadeshi
movement**

The district was in the grip of political activities in 1936-37. On 26th January 1937, the students of Chitradurga High School and Middle Schools went on strike and took the independence pledge. In the same year, Dr. N. S. Hardikar and Mrs. Umabai Coondapur, with some other leaders toured the Chitradurga district, enlisting support for the Congress cause. In the course of his lectures at Davangere and Molakalmuru in the second week of May 1937, Dr. Hardikar explained the aims and objects of

the Indian National Congress and said that the people of Mysore who were said to be free under the Maharaja were not really free and that His Highness was at the mercy of the British and so the State subjects were slaves doubly. He appealed to the people to join the Congress. In order to prevent his further tours in the district, the Government restrained his activities. The First Class Magistrate, Chitradurga, passed an order directing Dr. Hardikar to abstain from making any public speeches within the limits of the taluks of Chitradurga, Hosadurga, Challakere, Molakalmuru and Jagalur for a period of two months.

In August 1937, the Congress flag was hoisted in Chitradurga town by Shri S. Nijalingappa in the compound of Shri Jayadeva Hostel. On that day, a meeting was held in the premises of the *Khadi Vastralaya* under the chairmanship of Shri Nijalingappa, where resolutions were passed protesting against the repressive policy of the Government.

Satyagraha

From September to November 1939, the Mysore Congress launched a fierce struggle to achieve responsible Government. In accordance with the directions of the working committee of the Mysore Congress, a Satyagraha Camp was declared open in Chitradurga on 12th September, 1939. Picketing of toddy shops commenced from the next day. The picketing was very peaceful and orderly. These events were followed by cutting of forest trees at Turuvanur. Shri S. Nijalingappa, Shri Chandur, Shri S. Vasudeva Rao and Smt. Bellary Siddamma and Smt. Nagaratnamma proceeded from Chitradurga to Turuvanur to organise the Satyagraha and lead the volunteers. Shri Rajashekharaiya Hiremath, who was the first dictator, and four other volunteers from Turuvanur offered Satyagraha by cutting forest trees. Fifteen persons including Shri S. Nijalingappa were arrested and a case under I.P.C. 148, 149, 353, 447 and 426 was filed against them.

In the district, it was the lawyers who first undertook the work of opposing bureaucratic rule and tried to expose the hollowness of the claims of democratic administration of the Ruler. The Government arrested them and after a trial they were debarred from legal practice. Shri S. Nijalingappa and Shri M. Govinda Reddy, prominent lawyers in the district, were debarred from practice by virtue of a Mysore High Court Judgment delivered in 1940-41.

In the fight for responsible Government, the district had stood in the vanguard and earned the encomium of Indian leaders.

The mass struggle for the attainment of responsible Government in the State went on with unabated vigour from 1937 to 1947, with varied political activities and upsurges and culmina-

ted in the final struggle in 1947, after India attained independence. The demand of the Mysore State Congress for the immediate establishment of responsible Government found favour with all sections of the population. During the latter months of 1947, the members of the Mysore Representative Assembly submitted a memorandum to His Highness the Maharaja, asking the ruler to establish popular Government. The final struggle was launched in the first week of September 1947 and ended shortly afterwards, with the release of all Congressmen on 6th October 1947. On the 9th October, the Mysore Congress President met the Dewan, when an agreement was reached. Later on, on the 13th October, the Mysore Congress President and his colleagues in the Working Committee met the Maharaja, when a proclamation was issued ushering in popular rule in Mysore. On the 24th October 1947, Shri K. C. Reddy formed a Government with eight other ministers. 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, Mysore became a Part 'B' State with the Maharaja as the Rajpramukh. With the States' reorganisation in 1956, the State became a Governor's State.

ARCHAEOLOGY

Two places, namely Chandravalli and Brahmagiri, deserve to be studied in detail in connection with the pre-historic archaeology in the Chitradurga district.

The valley of Chandravalli is situated immediately to the west of the fortified hill of Chitradurga. What led to the discovery of pre-historic and early historic sites in that valley was the story current among the people of the neighbourhood that an ancient city formerly flourished in the valley and that valuable articles could be picked up on the site by patient searches. Long back during the days of the British Commission Government, a number of lead coins were collected there in the course of digging up a drain to lead out the rain water, and were sent to the British Museum and elsewhere. Some of them were published by Prof. E. J. Rapson in the British Museum catalogue of the coins of the Andhras, etc.¹⁶² Further, about sixty years ago, a mining engineer prospecting for minerals in the area picked up a few coins and wrote about them to the newspapers, calling the attention of the Director-General of Archaeology. This officer asked the Mysore Government for more information on this subject, as a result of which R. Narasimhachar, who was then the head of the Archaeological Department of the Government of Mysore, visited the spot, sank eight small pits in a part of the area and published a few of the antiquities he was able to collect, in the annual report of the Mysore Government Archaeological Department for the year 1909.¹⁶³ He not only confirmed the

Chandravalli

existence of an ancient town on that site, but also urged that a systematic and scientific excavation should be carried out at the place by a person properly trained for the work.

The matter, however, remained at this stage for about twenty years. Then, when the University of Mysore took over charge of the Mysore Government Archaeological Department in 1922, it was anxious to give that department a new orientation. It was decided to introduce the most up-to-date methods of research in the department and accordingly a member of the History Department was deputed to learn up-to-date research methods in archaeology at the University of London and at the excavation camps of Egypt and elsewhere under scholars like Prof. Flinders Petrie, Prof. E. A. Gardner and others. On his return to Mysore in 1929, plans for carrying on excavation in various parts of the State were discussed and the proposal to start work at Chandravalli was approved by the Government of Mysore. Accordingly Dr. M. H. Krishna, the then Director of Archaeological Researches in Mysore, took up the work which was planned to be carried out in four stages—a detailed survey of the site, sinking of a few trial pits and trenches as the area was found to be large, selection and scientific excavation of a promising area in the site and study of the finds and reconstruction of history on the basis of the evidence thus collected. The results produced were quite satisfactory and served as clues for further work. Among the data obtained, a few, having particular bearing on the pre-history and early history of the place, may be mentioned here: Lead coins belonging to the Satavahanas, Roman silver coins and ornaments of gold, silver and copper were picked up near the 'tiger rock' and in the new water course. Walls constructed of huge ancient bricks¹⁶⁴ were faintly visible here and there in cuttings, while painted and polished pottery was quite common. These data and the rock inscription of Mayurasharma Kadamba together reveal the existence, in the locality, of a prosperous town in the Satavahana and early Kadamba periods. The earlier forms of painted pottery and the evidences of iron-smelting in the caves point towards there being a possible pre-historic iron age. The neoliths collected in the water courses and in the caves of Neralagondi and Baralagondi suggest the existence of man in the Chandravalli valley during the neolithic times. 'It was thus seen that the story of Chandravalli as might possibly be recovered in the excavations would pertain not merely to a particular century but a vast vista of time extending over the last three milleniums or even more.' ¹⁶⁵

Further excavations were carried on in the year 1939-40. Some of the old excavations were extended and a few new pits were sunk, with the object of finding corroboration for the theories formed already about the Satavahana town. Lower layers were reached in several places and information was gathered about

the existence of earlier layers with the characteristics of pre-Satavahana pottery. Several new coins, seals, figurines and other antiquities were also unearthed, valuable information being obtained about the political and cultural conditions of the buried town.

Finally, three further trial-pits were dug into the site in 1947 'with a view to adding precision to our knowledge of this culture', and these have added to the evidence already obtained by previous excavations.

So far as the size of this Satavahana town is concerned, an examination of the sides of the two water courses which traverse the valley from south to north indicates that the main body of the ancient town was some 800 yards long in that direction and the configuration of the valley suggests that it may have had an approximately similar width. In point of time, though evidences of occupation extend right from the neolithic period to the middle ages, the main phase appears to have coincided with the Satavahana regime of the first and the second centuries A. D.

Brahmagiri has earned a place on the archaeological map of India since as early as 1892 when B. Lewis Rice made the famous discovery of Ashoka's edicts round about this place. This was such an important discovery that the event was described by one of the highest European authorities as forming an epoch in Indian archaeology. For, though Ashoka's edicts had been found inscribed on rocks in various parts of northern India, the farthest points in the South in which they were known to occur were at Girnar in Saurashtra and Jaugada in the Ganjam district. This discovery therefore revealed that the Maurya empire extended at least upto Chitradurga district.

The Ashoka inscriptions discovered by Rice were three in number situated on hills on the right and left banks of the Janagahalla or Sanna Hagari river where it crosses the Molakalmuru taluk from west to east. The best preserved is the Brahmagiri inscription, engraved on the top of a great boulder of gneiss at the north-west of the hill of that name, at a point called *Ganjigunte Mule*. This boulder was well-known in that area as the *Aksharada Gundu* or 'letter-rock' and was supposed to have medicinal virtues. The inscription, which is cut on the undressed horizontal surface of the rock, consists of thirteen more or less irregular lines covering a space of 15' 6" by 11' 6". A few letters at the beginning of the 6th and 7th lines have been defaced owing to the collection of water in a depression in the stone. But, with the exception of these and a few other letters, the remainder is generally in good preservation. Erections have now been put up over this and other inscriptions of Ashoka by the Government of Mysore. The second

inscription is less than a mile to the west of the above, and close to Siddapura, on a ledge, facing south, some way up a rocky hill called *Yemme Tammana Gundu*. It consists of twenty-two lines covering a space of 13' 6" by 8' and is engraved in lines of varying length on the sloping surface of the rock. Considerable portions of this inscription have been defaced, as the shady ledge on which the inscription is cut formed a favourite shelter for goats and cattle. The third inscription is on the western summit of the Jatinga-Rameshwara hill, about three miles north-west of Brahmagiri. The inscription is cut on a very irregular and slanting horizontal surface of rock, facing north-east, which has been quarried at some period. The floor on which the inscription is cut is immediately in front of the stairs leading upto the Jatinga Rameshwara temple. Therefore, naturally all the pilgrims to the shrine used to walk right over the inscription and this must have gone on for many centuries. Moreover, owing to the convenient shadow of an overhanging boulder, the site of the epigraph was the favourite resort of the bangle-sellers at the annual festival. Hence the rock is called the *Balegara Gundu* or "bangle-sellers' rock". One can still see a number of holes punched in different parts of the rock, which were perhaps meant to hold the poles of the booths or tents erected at the annual fairs. For these reasons, the inscription has been greatly defaced, so much so that it is now difficult to say exactly where it begins and where it ends. So far as it can be made out it consists of about twenty-eight lines, covering a space of 17 feet 6 inches by 6 feet 6 inches.

All the three inscriptions are engraved in Brahmi characters and expressed in Prakrit language. But a remarkable exception in the matter of script is that the last word in each, which expresses the profession of the engraver, has been cut in Kharosti characters, written from right to left, which are found only in the extreme north-west of the Punjab. What this means—whether that the scribe was a northerner transferred to the south for engraving these inscriptions as suggested by Vincent Smith¹⁶⁶ and B. L. Rice¹⁶⁷ or that he was a southerner who has done so only to show off his knowledge of the Kharosti script, which he may have acquired not necessarily in the north but even in the capital city, where there must have been many possessing a knowledge of the script, as suggested by N. P. Chakravarti¹⁶⁸—cannot be made out now definitely.

So far as the text of the inscriptions is concerned it is common to all the three, with only minor variations. The main object of the edicts is to exhort all classes of people to greater effort in pious duties and in doing so the king adduces his own example.

Ishila

The above inscriptions record the transmission of the royal edict from the officers of Suvarnagiri to those of Ishila. Out of those two, the former town is believed to have been the capital

of the Deccan province of the Mauryan empire, whereas the latter was probably the headquarters of a local division. The question naturally arose as to where this Ishila was situated. Since the three inscriptions described above are close to each other, forming almost a triangle with a base of about three miles and a median of about half a mile, it was clear that a search for the town site had to be made in this neighbourhood. Accordingly, though no structures or other monuments were visible on the surface, a careful study of the ground went to show that an extensive town of about the Mauryan times had flourished in the neighbourhood of the Brahmagiri inscription.

The country around Brahmagiri now has the appearance of a neglected corner of human activity, far removed from civilization. But a survey of the hill and the neighbourhood makes it clear that it had its own periods of prosperity, two of which at least are well-evidenced. Seven centuries ago there was the prosperous town of Haneya flourishing in the fields to the west of the hill. The *Akka-thangi temple*, the *Pagadesalu* hill temple, the Jain temple, the fort-walls near the foot of the hills, the steps leading from the fields to the hill and the Trishankeshwara and the Bhagyalakshmi temples, the basements of two palatial buildings and the Hulikunte tank on the hill are all said to have belonged to this town. There is also an inscription of the Hoysala king Vira Ballala II (c A.D. 1190) who proudly claims that he conquered the hill-fort of Haneya and founded the city of 'Vijayanagiri'. The hill appears to have been once again converted into a fortification in the late Vijayanagara days as is seen from the remains of fort-walls on the hill.

But Ishila of the Mauryas was evidently different from the Hoysala town of Haneya. A close survey of the ground shows that a much older town, apparently Ishila, stretched on either side of the Brahmagiri inscription between the group of cromlechs and slopes of the hills. It was bounded on the east by the Chaudeshwari tank and the slopes of the Roppa hillock, on the north by the river Hagari, on the west by *Yemme Tamma Gundu* and the *Akkathangi* tank and on the south by the hill with its caves and rocky platforms bearing clear evidence of having been inhabited by pre-historic man.

The most conspicuous objects appearing on the surface in this area are the cromlechs, which abound near both the eastern and the western extremities. They appear to be of a variety of sizes and shapes. Sometimes, the mouth of a pot is visible or the four slabs of a small stone-box or cist are seen on the ground. Some of these cists are as big as six feet long and five feet broad, their slabs being placed swastika-wise, one end of each slab projecting beyond the square. Some of these cists are covered by large heavy slabs about 8 feet in diameter and 9 inches or more in

Chromlechs

thickness. A majority of the cists have no dolmens. Sometimes around the cist or dolmen, small, roundish natural boulders, about 2 cubic feet in size, are placed forming a ring of stones or a cromlech. Occasionally, the ring is large having a diameter of about 30 feet lined on the inside by a rubble structure, the inner face of which has another ring of stones. Though hundreds of these cromlechs have been disturbed by the agriculturists or rifled by the curious, there were hundreds more yet intact until 1947 when many of them were opened and examined by the Archaeological Survey of India in collaboration with the Archaeological Department of Mysore State.¹⁶⁹ The variety of structures, their number and extent suggest that they must have been constructed during a long period stretching over hundreds of years. It is now definitely known that these structures are burial-chambers, stretching back to pre-historic times. But their close association with the Mauryan town, and the fact that they bear the name '*Mauriyara mane*' or the houses of the Mauryas among the local people have been held by some to indicate that some of them perhaps came into existence in the Mauryan period. According to Wheeler, this megalithic culture of Mysore is intrusive in nature and it arrived in this area from the south or south-west round about 200 B.C.¹⁷⁰

There are a number of vestiges of human habitations on either side of the nose of the hill, where scores of rubble stone structures are visible in the ground. These appear to be the foundations or parts of the walls of small buildings whose mud walls have disappeared. These structures generally have their back to the hill and they are in lines that run roughly parallel to the hill-side, their general orientation being from east to west.

The fields around are strewn about thickly with potsherds, brickbats, stone-rubble, neolithic implements, etc. Bricks were rare, though not altogether absent. It has been surmised that this town used stones for the foundations even of huts.

Though not in such abundance as in Chandravalli, iron slag pieces were occasionally collected on this site also. A few copper objects also occurred here and there. The discovery of a few crucibles further pointed to the existence of metal smithy.

The site of Ishila, it is said, is one of the ideal fields for the collection and study of pottery. Though very few fully preserved pots were found, a preliminary study of the surface yielded an extra-ordinary variety of potsherds. The painting on pottery appears to be a note-worthy feature of the ceramic-ware occurring at Ishila. Connected with the pots, but distinct as a class of earthen-ware, are bricks and tiles. Pieces of two different kinds of tiles were found : the roughly shaped Mangalore tile pattern with two holes and the flat round-edged type.

The following are the strata suggested by a surface-study of Ishila. 171 (1) Chalukya-Hoysala; (2) a Mauryan town with perhaps a pre-Mauryan commencement and early Satavahana ending; (3) a pre-Mauryan town of the iron age; (4) a neolithic settlement and (5) a pigmy flint culture. Though the total length of the period covered by the finds would be several thousand years, the period of the greatest prosperity of the place appears to have been in the period of Ashoka.

In 1931, trial soundings in one or two places revealed the existence of earlier strata below the Mauryan town reaching back to the prehistoric times; but further work was not conducted owing to the general suspension of all excavations. The work was recommenced in 1939, when as many as eight pits and trenches were sunk and their yields recorded with the help of photographs and graphs. Among the important pieces of information collected may be mentioned the following: the methods of the disposal of the dead, funerary pottery and customs, the discovery of an apsidal brick building—probably a Buddhist Chaitya—the discovery of several strata of a long-lived town with upper layers assignable to the Mauryan period and the lower ones stretching back into the pre-historic period, the discovery of varied ceramic-ware including red-ware, red and brown ornamented ware, polished black ware, ornamented chocolate coloured ware, varied black and red ware, with incised ornaments and stone and brick foundations of houses, etc. The discovery of this definitely pre-historic town site was of utmost importance for our knowledge of South Indian history, since the latter was till then supposed to begin with the Mauryan period. Excavations have revealed, at least in one of the pits, as many as nine different floors showing that the town must have flourished for several centuries. It is possible that the period of Mauryan supremacy was only the last or the penultimate period in the history of the town which may have decayed and disappeared somewhere about 200 B.C. when the supremacy over the Deccan passed from the Mauryan to the Satavahana hands. Quite possibly Ishila was a frontier town which decayed in prosperity just when Chandravalli and other places grew in wealth and splendour. But if Ishila decayed in the early Satavahana days having had a more prosperous period during the Mauryan and pre-Mauryan rule as has been made clear by the excavations, its life must have begun at least a few centuries before. Assuming that ordinary houses are rebuilt once in about 50 years, it has been surmised that the lowermost levels of the town site reached near 'Gare Gundu' take us back to more or less the 8th century B.C., if not earlier.

Excavations

During May 1942 a pit was systematically excavated right from the surface to the virgin soil, making a careful stratigraphical study of the finds with the help of photographs and drawings. Over 3,000 antiquities were discovered during the excavation and several strata of a long occupied site were noted. The surface

finds were more or less mixed up with later ones, the latest in date being a copper coin of the Bijapur dynasty. The layer below this, corresponding to about 9" below the surface level, yielded a gold Chalukya coin of the Bhujabala and lion type. Next to the Chalukyan layer, came another layer which yielded varied ceramic ware, as in previous years, and stone foundations of buildings. Possibly the site was in possession of the Satavahanas during the early centuries of the Christian era as evidenced by the find of a stray lead coin of the elephant type. During the course of excavation, however, no Satavahana coins, corresponding to the types found at Chandravalli, were discovered. But at a depth of about 2½ feet below the surface level, a medium-sized coin was found, assignable to about 200 B.C. Below this coin level, were noted several layers giving varied types of pottery and pieces of iron objects upto a depth of about 8 feet below the surface. Further down no metallic object or fragment was found, though polished pottery continued to be discovered. One or two specimens suggested foreign influence and were painted with a red slip and ornamented in dark violet with wave designs, being outwardly somewhat similar to one of the Indus Valley pottery. Below the iron age layer, occurred the neolithic layer; in one or two places on this layer the neolithic finds were mixed with microlithic finds. Further down came the microlithic layer proper, which was found to be very thick at Brahmagiri, sometimes being more than 5 ft. in thickness. Throughout this layer occurred black burnished ware and also mica-laden pottery. Hundreds of microliths were picked up from this layer, among them being paring knives, saws, scrapers, borers, arrowheads, etc., all very hard and sharp. The materials used were chert, chalcedony, flint or quartz. Microliths had no doubt been collected in various parts of India; but a regular microlithic settlement definitely underlying and leading on to a neolithic stratum was really an interesting find. This microlithic culture, which is termed as 'Roppa Culture' after the nearest village, has been found to be similar to the Campiguan Culture of France, which has been assigned by European archaeologists to about 8000 or 6000 B.C.

Foreign Connections

Two particular types of pottery found in the lower levels at Brahmagiri deserve special mention as they suggest some foreign influence. One of these is painted with a red slip and ornamented in dark violet with plant and wave designs and is outwardly remarkably similar to some Indus Valley pottery, though unlike it in having a black cone inside the walls. The other has chequered patterns in black over a buff background as in some of the third millenium B.C. pottery of Sindh, Sumer and Crete. These two types are unlike the usual painted ware found at Chandravalli and other places in the Deccan and suggest foreign influence. As we know that the Indus Valley civilization used gold, jade and other materials which were probably imported from the Deccan,

we are justified in looking out for possible connections between Sindh and Mysore in prehistoric times.

Finally, excavations were carried out at Brahmagiri in May 1947 by the Archaeological Survey of India in collaboration with the Archaeological Department of Mysore State with the object of correlating the local megalithic culture with the culture or successive cultures of an adjacent urban site which had already produced evidence of a definable chronological datum-line. It is not the details of these excavations but the conclusions arrived at as a result of them that are important from our point of view. R.E.M. Wheeler, who does not agree with the provisional chronology of Dr. M. H. Krishna, the then Director of Archaeology in Mysore, as detailed above, suggests the following chronology and culture sequence :

"I. *Brahmagiri Stone Axe Culture*.—Early first millenium B.C. (?) to the beginning of the second century B.C., continuing as a dwindling sub-culture through most of the succeeding megalithic phase.

II. *Megalithic Culture*.—After c. 200 B.C. to the middle of the first century A.D., overlapping the Andhra culture.

III. *Andhra*.—About the middle of the first century A.D. to the third century."¹⁷²

Some of the more important monuments and remains of archaeological interest in the district are as follows :— **Monuments**

The picturesque hill of Chitradurga was well defended and has in its centre a wide space in which formerly existed the old town. Half a dozen peaks, mostly castellated, overlooked the hill town and served as its watch-towers. A hill so well placed from the military point of view naturally attracted the attention of kings and soldiers. Historical inscriptions belonging to all the periods have been found in the neighbourhood.

The earliest monuments now existing on the hill appear to be the inner shrines of a series of Ishwara temples, the lingas of which have been installed in shallow caves or rock-shelters in various parts of the hill. The sanctums of the Hidimbeshwara, Siddheshwara and Phalguneshwara temples and also of the Ekanatheshwara temple are composed of such caves. To the same period belong the Paradeshappa's cave near *Ankli Matha* and the caves on the hill called *Dhavalappana Gudda*. The age of most of these goes back to the 9th century A.D. or earlier. The most famous of these early temples is that of Hidimbeshwara, which is often mentioned in the inscriptions.

Later, stone *Shikharas* of the Chalukyan type, square in plan and with horizontal lines of light and shade, came to be set up on the rocks and boulders overhanging the shrines. *Mantapas* or pillared halls were also added to these temples with small open porches in front. A typical structure of this kind is the Phalguneshwara temple, the *mantapa* of which was constructed in 1260 A.D. A noteworthy feature in the construction of these monuments is that though they belong to the Hoysala period and possess many of the Hoysala features, they are mostly built of granite and have little evidence of the finely chiselled soap and pot-stone work so characteristic of the later Chalukyan and Hoysala styles of architecture. But that these stones were not totally unknown can be seen from the existence of a finely ornamented small Basava shrine to the left of the main entrance of the Siddheshwara temple and some parts of some other later structures.

Later still under the Vijayanagara kings, the pious local governors naturally added to the existing shrines. The stone *gopura* and the swing *thorana* belonging to the Siddheshwara temple (1356 A.D.) and the tower of the Hidimbeshwara temple are undoubtedly their works.

Of course, the hill reached the period of its highest prosperity under the Nayakas of the Kamageti line. To their days should be attributed the majority of the old monuments existing on the hill and in the town below. The Nayakas not only repaired the old temples, embellishing the stone structures with brick and plaster work, but also constructed new stone buildings in the late Vijayanagara style. To this period may be assigned the cloisters and the compound walls of the Siddheshwara temple in the courtyard of which the Nayakas were being crowned, parts of the Gopalakrishna temple, the *mantapa*, the monolithic pillar and the stone *thorana* of the Ekanatheshwara temple, the greater part of the fortifications, the military works like watch-towers, granaries and powder magazines and the temples of Uchangiyamma and other deities in the town. There were also numerous large buildings of sun-dried bricks and earth like the Nayakas' palace, now in ruins. A remarkable series of reservoirs and water works by which all the rain water falling on the hills was collected and the overflow was led from pond to pond appears to have been to a great extent the work of the Nayakas. For instance, the overflow of water was led from the little tanks on Lal-Bateri to the *Gopalaswami Honda* and thence through the *Akka-thangiyara Honda* to the *Sinira Honda*, and from there to the *Sante Honda*. To this period also belong many of the structures on the Dhavalappana Gudda.

Even after its capture by Haidar Ali in 1779, the hill continued to be an important place owing to its military strength and situation. Tipu built a palace and a mosque in the town below,

added arched frontages to some of the doorways of the fort and stationed his troops inside the fort.

Now coming to the fortifications, which are a remarkable series of works that made the place well-nigh impregnable, they form the most striking feature of the ancient monuments of the Chitradurga hill. To the old Hindu walls of the Vijayanagara period, subsequent additions and improvements were made by both the Nayaka kings and the Sultans of Mysore with the help of French engineers. Battlements and bastions were added, moats were dug and hill batteries were set up, provided with magazines and watch-towers. Proceeding up the hill from the east towards the ruined palace, we see five large gateways each leading through a stone wall. The first gate, probably built during the last days of the Vijayanagara kingdom, is ornamented with sculptures of *Ganda-bherunda*, Ganesha and other deities. The fort-wall on either side, about 25 feet in height, is built of large finely dressed blocks of granite. At the south end of the elevated ground to the west of the wall is a cave temple with a headless seated *Shakti* figure and near this temple is the powder factory with a pit containing four large grinding stones 5 feet in diameter and connected by toothed wheels. Passing by a stone trough called *Yenne Kola* or oil-tank, we reach the second and third gateways which have nothing remarkable. The fourth gateway, belonging to the fourth fort-wall which is a strong structure of about 25 feet in height, is perhaps the best of the series of gateways, having ornamented pillars and walls containing a large number of relief figures. A few yards higher up and near a small Ganesha temple, there are two stone buildings, one of them being roofless and the other intact and strongly built. The small entrance, the low floor and the heavy roof of the latter suggest that it was a powder magazine, though locally it is supposed to be a *garadi-mane* or gymnasium. The fifth gateway which is supported on the south by another large magazine leads to the area in which the temples and other buildings are situated.

The picturesque Chandravalli valley is situated to the west of the Chitradurga hill. It is roughly triangular in shape with Chitradurga and Kirabanakallu hills forming the two sides and a broken line formed by the high Chola-gudda as the base. Of the three entrances to the valley, the most beautiful is the Hulegoni gorge on the south lying between the south-western corner of the Chitradurga hill and the hill on which stands the *Ankli Matha*. This valley, on account of its coolness and unique situation, receives both the south-west and the north-east monsoon rains and thus affords an abundant supply of water. The idea of putting up a dam across this valley and storing the rain water must have occurred to many people in the past. As an evidence of this, we see the breached ruins of three or four ancient dams, one of which was, perhaps, that constructed by Mayurasharma, the

**Chandravalli
Valley**

founder of the Kadamba dynasty, in the middle of the 3rd century A.D.173

Just by the side of the inscription of Mayurasharma is the small temple of Bhairaveshvara, dating probably from the Hoysala period. The masonry *Sikhara* is a modern addition; but the rest of the temple is certainly much older. In the *garbhagriha* of the temple stands a naked image of Bhairava, with the characteristic scorpion on the pedestal and the hands holding a sword and a severed head; the blood dripping from the head is being licked by a dog and the Bhringi attendants are dancing to music on either side. The temple consists of a *garbhagriha*, a *navaranga*, a small room to the north of the latter containing an image of Dakshinamurthi, and a small porch supported by four octagonal pillars in the place of the *mukhamantapa*. Behind the temple in a rock-shelter is an inscription of 1074 A.D., evidently much older than the temple.

A pathway running up the hill leads to a platform half way up where a small entrance leads to a large cave formed under a huge triangular boulder. There are about 10 lingas in the cave, some of which are said to have been set up by the Pandavas. There is also, in the cave, a large stone slab containing Perumale-Dannayaka's grant to the five lingas, dated 1286 A.D.

To the right side of this cave is a large pillared court known as the *Ankli Matha* where formerly a Veerashaiva guru used to live with some followers. Among the rocks behind the temple are a number of caves of different sizes, which have been adapted for human dwelling since long. The various apartments like the bed-rooms, kitchens, store-rooms and granaries which can be distinguished among these show the prosperity of the *Ankli Matha* in the last century.

The most interesting of the caves are the subterranean series to which a flight of steps leads down from the *Ankli Matha*. This group, which is known as Paradeshappa's caves, is formed by about seven caves of different sizes hidden in the body of the hill. It is said that about two or three centuries ago, a Veerashaiva hermit named Paradeshappa lived here. These subterranean caves and the series above must have been existing for many thousands of years. There is, however, nothing to tell us about their antiquity.

The hill-slopes neighbouring the various *gondis*, Hulegondi, Basavanagondi and Neralagondi, are generally formed of boulders, most of which appear to have rolled down in large numbers from the rocky tops of the hill. Among these boulders there have been formed numerous winding caves and grottoes, some of which are several hundred feet long running a considerable distance into

the side of the hill. On entering some of these caves, it was found that they were strewn about with bones mostly of cattle, obviously those dragged in and eaten by generations of wild beasts. In some of the larger caves of Baralagondi, potsherds and brick-bats lie about on the ground, probably brought down by rain water from the slopes above. The interesting objects noticed in some of these caves, however, were heaps of ashes with fragments of pottery crucibles, bellow-protectors, iron-ore and iron slag pieces strewn about in large numbers, proving that they were the furnaces, foundries and work-shops of prehistoric or at least ancient vulcans. Above Baralagondi at a height of about 100 feet from the ground is a large earthen terrace with numerous brick foundations. By the side of the pathway to the terrace were seen some rock-cut mortars and on a rock to the north of the terrace and in a cave to the south-west, grooves were noticed so shaped and polished that they could have been formed only by rubbing against them hard objects like stone weapons. These hill slopes and caves were evidently important places both in the prehistoric and historic periods.

In the centre of the Chandravalli valley there is a low rocky hill, which must have played a familiar part when the valley was an inhabited town. When a careful search was made among its rocks, there was found a boulder, half-buried and bush-covered, with a colossal tiger, about 13 feet in length, engraved on it. Its legs are peculiarly bent and striped; its body is filled with a lattice-like chequered pattern; its whiskers stand out prominently in front of the face; it has certainly an ancient look. Its existence was unknown even to the local people and its exact significance is not known.

A characteristic feature of the cultivated land between the Anjaneya temple on this hillock and the *Ankli Matha* was the prolific occurrence of potsherds and iron slag. A considerable number of the potsherds found here showed similarities with the prehistoric pottery of South India.

From the point of view of architecture and sculpture, the most important temple in the district is that of Harihareshwara at Harihar. It is a temple built in the Chalukyan style in 1224 A.D. by Polalva, a general of the Hoysala king Narasimha II. The temple consists of a *garbhagriha*, a *sukanasi*, a *navaranga* and a *mukhamantapa*. The image of Harihara, which is about 4 feet high, stands without any *Prabhavali*, its left half representing Vishnu with the Vaishnava attributes, the discus and the conch in the hands, and the right half Shiva with Shaiva attributes, the trident and rosary. The head wears a crown on the left and matted hair with a crescent on the right. The pillars of the *navaranga* are well-executed. The ceilings though flat, are neatly and delicately carved with rows of lotuses, the central one being

Architecture and Sculpture

beautifully sculptured with fine figures of Ashtadikpalakas. The *mukhamantapa* is a grand piece of architecture with three entrances and a high verandah running all-round. There are beautiful friezes of fine scroll-work and of animals like elephants, horses and camels with riders in different parts of the temple. The *garbhagriha* has a tower built of brick and mortar and three ornamental niches on the outer walls in the three directions with pairs of elephants at the sides. There are two *mahadwaras*, one opposite to the east entrance and the other opposite to the south porch of the *navaranga*. A word about the Sri or Lakshmi represented on the lintel of the doorway of this temple seems specially deserved. She is a microscopically small figure. The lotus flower on which she is barely visible is delicately indicated. The lotus flowers in the hands are hardly more visible. And as for the two elephants, one on either side, they can only be recognised by their partially visible heads and raised trunks. The extra-ordinary skill shown in the portrayal of this goddess here is indicative of the high standard the Hoysala artists had reached about this time.

Of the other temples, the Ishwara temples at Anekonda, Nandigudi and Nanditavare are notable for their exquisite carvings on their pillars and ceilings. In addition to these, at least a mention must be made here of the beautiful lamp-pillars attached to the temples of Harihareshwara of Harihara and Therumalleshwara at Hiriyur. The former, square and not round in form as usual, though entirely free from figure sculpture, is said to produce a strikingly effective appearance when lit because of the arrangement of the pairs of lamps, which alternately project forward and recede backward. The latter, about 45 feet in height and placed on a high pedestal, has a pavilion at the top enshrining an image of a bull and eight lamps in the form of huge iron cups, each capable of holding ten seers of oil.

Of the Lingayat *Mathas*, of which there are many in the district, presenting a combination of the Hindu and Saracenic schools of architecture, the one at Yela-hole on the Tungabhadra in this district, a fine and well-built structure with simple but good ornamentation, is a good example. As an example of Muslim architecture, Tipu's Mahal at Chitradurga appears to have been an imposing, though plain, structure. It is in a ruined state now; the ceiling of the inner hall has tumbled down, but the lofty pillars are still standing indicating the nature of the building. The pillars are plain, unlike the carved ones in Tipu's palace at Bangalore. The upper storey has a few plain looking rooms.

NOTES ON CHAPTER II

1. *Mysore Inscriptions*, p. 251.
2. Lewis Rice : *Mysore*, Vol. II, p. 427
3. In all probability this legend means that Parikshita met his death at the hands of a Naga tribe and that his son, Janamejaya, exterminated the Nagas in revenge.
4. Pargiter : *Ancient Indian Historical Tradition*, p. 291, note 12
5. *Ibid*, p. 13.
6. *Ibid*, p. 29 .
7. *Encyclopaedia of Religion and Ethics*, Vol. II, pp. 157-159
8. D. R. Bhandarkar : *Some Aspects of Ancient Indian Culture*, p. 32
9. Sundara Kanda
10. *Epigraphia Carnatica*, Vol. VII, Shikaripur 225
11. *Ibid*, Shikaripur 236.
12. K. A. Nilakanta Sastri : *A History of South India*, p. 80
13. S. K. Aiyangar : *Beginnings of South Indian History*, p. 81
14. *Journal of the Bihar and Orissa Research Society*, II (1916) p. 80 and note.
15. N. P. Chakravarti : *Ancient India*, No. 4, p. 17
16. *The Age of Imperial Unity*, p. 61.
17. Lewis Rice : *Mysore and Coorg from Inscriptions*, pp. 3-4
18. *Epigraphia Carnatica*, Vol. XI, Molakalmuru Nos. 14, 21 and 34.
19. English translations of these have also been published by Dr. Buhler, in *Epigraphia Indica* III.
20. For details, see the Section on Archaeology
21. C. f. *Raichur District Gazetteer*
22. For details, see the Section on Archaeology
23. Quoted in Mysore Gazetteer (1930), Vol. II, Part II p. 484
24. Vide *The Age of Imperial Unity*, pp. 90-91
25. S. Srikantha Sastri : *Maisuru Rajya*, p. 15.
- 25(a) Andhra-patha is also another place suggested by some scholars. Different theories on this subject have been referred to by H. Ray Choudhuri in his *Political History of Ancient India*, pp. 409-414.
26. *The Age of Imperial Unity*, p. 192
27. *Excavations at Chandravalli*, pp. 22 and 24. One lead coin found at Brahmagiri is said to be a Satavahana coin assignable to about 200 B. C. (*Annual Report of the Mysore Archaeological Department* for the year 1942, p. 104).
28. Of Vinhukada Chutukulananda Satakanni (*Epigraphia Carnatica*, Vol. VII, Shikaripur 263).
29. Of the same king as in 28 above. (*Indian Antiquary*, Vol. XIV, p. 33)
30. For further details, see *Annual Report of the Mysore Archaeological Department* for the year 1929, pp. 50-60.
- 30(a) But some scholars doubt the genuineness of this record vide *The Classical Age*, p. 272.
31. *Epigraphia Carnatica*, Vol. XI—Davangere 161.
32. Lewis Rice : *Mysore*, Vol. II, p. 499. But Krishnavarman, the Kadamba ruler referred to in this record, has been placed about 450-475 A. D. See Nilakanta Sastri : *A History of South India*, p. 106. R. Sathianathier : Chapter on 'Dynasties of South India' in *The Classical Age*, p. 273. In the Pallava genealogy, the names answering this period are Simhavarman I (436-460) and Skandavarman III (460-480). In fact, the name of the Pallava ruler Nanakkasa is not at all known otherwise than through this record.
33. The title of the family had by this time been changed from Sharman, indicating a Brahmin, to Varman, indicating a Kshatriya. It was first

changed by Kangavarman (also read as Skanda-varman), son of Mayurasharman.

34. *Mysore Gazetteer*, 1930, Vol. II, Part II, p. 704
35. K. A. Nilakanta Sastri : *A History of South India*, p. 145
36. Davangere 161.
37. The existing Nonabas are said to represent the subjects of that ancient Nolambavadi kingdom.
38. *Epigraphia Carnatica*, Vol. XI, Challakere 33 and 34.
39. The Nolambas claim to be Pallavas, though their exact relationship is not yet clearly established. Some scholars prefer to call this line of kings as Nolamba-Pallava to distinguish them from the Pallavas. The geneology of the line is given in the Hemavati pillar inscription. (*Epigraphia Carnatica*, Vol. XII, Sira 28). They are described as belonging to Isvara-vamsha and as descended from Trinayana through Pallava, a king of Kanchi. The first named king is Mangala or Nolambadhiraja and his son was Simhapota of the Challakere records. In the beginning, the Nolambas were the feudatories of the Gangas of Southern Mysore ; but when the latter were defeated and their king imprisoned by the Rashtrakutas under Govinda II, the Nolambas seem to have transferred their allegiance to the Rashtrakutas.
40. *Epigraphia Carnatica*, Vol. XI, Challakere 5, 7 and 8.
41. *Ibid.* Davangere 17.
42. *Ibid.* Jagalur 19.
43. *Ibid.* Hiriyur 33.
44. *Ibid.* Chitradurga 62.
45. *Ibid.* Jagalur 29.
46. *Ibid.* Chitradurga 76 and 77.
47. *Epigraphia Indica*, Vol. IV, p. 289, Vol. V, p. 191
48. *Epigraphia Carnatica*, Vol. XI, Holalkere 23.
49. *Ibid.* Holalkere 30.
50. *Ibid.* Holalkere 23.
51. *Ibid.* Chitradurga 50
52. *Ibid.* Chitradurga 74
53. *Ibid.* Davangere 152
54. *Ibid.* Holalkere 85
55. *Ibid.* Vol. VIII, Sorab 445
56. *Ibid.* Vol. XI, Hiriyur 1
57. *Ibid.* Vol. X, Mulbagal 122.
58. *Ibid.* Mulbagal 208 and Chintamani 118
59. *Epigraphia Carnatica*, Vol. VII, Shikaripur 133.
60. *Ibid.* Vol. XI, Challakere 21 and 22
61. *Ibid.* Davangere 71.
62. *Ibid.* Davangere 126.
63. *Ibid.* Davangere 159.
64. *Ibid.* Davangere 124.
65. *Ibid.* Holalkere 65 and Jagalur 10.
66. *Mysore Gazetteer* 1930, Vol. II, Part II, p. 581-82.
67. *Epigraphia Carnatica*, Vol. XI, Chitradurga 47.
68. *Ibid.* Molakalmuru 28 and Chitradurga 82.
69. *Ibid.* Davangere 113.
70. *Ibid.* Chitradurga 23.
71. A number of inscriptions in this district, e.g., Davangere 5, 39, 40, 41 and Holalkere 56, give the full account of these Pandya rulers. Their origin is traced to one Mangaya or Adityadeva of the Yadava branch of the Lunar race. Their general distinctive titles are—Maha-mandalesvara, Lord of Kanchipura (except in Davangere 139 and 149 wherein it is Lord of Kuvalalapura and Lord of Kulumbapura respectively), Champion in cutting on both sides (Paricchedi-ganda)—perhaps a covert allusion to their defeat of the Chedi kings—and Defeater of the designs of Rajiga Chola. The earliest Pandya inscription found in this district is dated 1032 (*Epigraphia Carnatica*, Vol. XI, Molakalmuru 26), in which, however the name of the king is defaced. The next in point of time is Holalkere 25, dated about 1100.
72. *Epigraphia Carnatica*, Vol. XI, Chitradurga 82.
73. *Ibid.* Vol. VII, Channagiri 33.

74. *Ibid.* Vol. XI, Holalkere 3.
75. *Ibid.* Vol. VII, Channagiri 61.
76. *Ibid.* Vol. XI, Davangere 4.
77. *Ibid.* Davangere 85.
78. *Ibid.* Davangere 168.
79. *Mysore Gazetteer*, 1930. Vol. II, Part II, p. 843.
80. *Epigraphia Carnatica*, Vol. XI, Davangere 115.
81. *Ibid.* Davangere 5.
82. *Ibid.* Chitradurga 33 and 36 respectively.
83. *Ibid.* Molakalmuru 40 and 42
84. *Ibid.* Molakalmuru 26.
85. *Ibid.* Molakalmuru 41.
86. *Ibid.* Davangere 35.
87. *Ibid.* Davangere 32.
88. *Ibid.* Davangere 119.
89. *Ibid.* Holalkere 68.
90. *Ibid.* Holalkere 56.
91. *Ibid.* Davangere 43.
92. *Ibid.* Holalkere 23.
93. *Ibid.* Davangere 114.
94. *Ibid.* Jagalur 12.
95. *Ibid.* Challakere 16.
96. *Ibid.* Challakere 43.
97. *Ibid.* Challakere 21
98. *Ibid.* Hiriyyur 37.
99. *Ibid.* Molakalmuru 23.
100. *Ibid.* Molakalmuru 20.
101. *Ibid.* Molakalmuru 24.
102. *Ibid.* Hiriyyur 28 and 22 respectively.
103. *Epigraphia Carnatica*, Vol. VI, Chikmagalur 160 ; Kadur 80, etc.
104. *Ibid.* Belur 137, 175 ; Arsikere 178.
105. *Ibid.* Belur 72.
106. *Ibid.* Vol. XII, Chiknayakanhalli 367.
107. *Ibid.* Vol. XI, Chitradurga 23.
108. *Ibid.* Holalkere 13 and 14.
109. *Ibid.* Holalkere 2.
110. *Ibid.* Molakalmuru 12.
111. See Section on Archaeology
112. *Epigraphia Carnatica*, Vol. XI, Davangere 105.
113. *Ibid.* Davangere 25.
114. *Ibid.* Davangere 36.
115. *Ibid.* Chitradurga 12.
116. *Ibid.* Chitradurga 32.
117. *Ibid.* Hiriyyur 87.
118. *Ibid.* p. 113 of the Translation Note.
119. *Ibid.* Chitradurga 4 and 6.
120. *Ibid.* Davangere 88.
121. *Ibid.* Davangere 103.
122. *Ibid.* Davangere 13.
123. *Ibid.* Davangere 70.
124. *Ibid.* Davangere 59.
125. *Ibid.* Davangere 67.
126. *Ibid.* Chitradurga 2 and 3.
127. *Ibid.* Davangere 34
128. *Ibid.* Davangere 68
129. *Ibid.* Davangere 23
130. *Ibid.* Davangere 29
131. *Ibid.* Chitradurga 14
132. *Ibid.* Hiriyyur 52
133. *Ibid.* Molakalmuru 7 and 32
134. *Ibid.* Holalkere 94
135. *Ibid.* Davangere 107
136. *Ibid.* Jagalur 41
137. *Ibid.* Davangere 106
138. *Ibid.* Davangere 28
139. *Ibid.* Holalkere 132
140. *Ibid.* Chitradurga 45
141. *Ibid.* Davangere 24 and Holalkere 123

142. *Ibid.* Holalkere 111
 143. *Ibid.* Molakalmuru 6
 144. *Ibid.* Molakalmuru 8 and 9
 145. *Ibid.* Holalkere 112
 146. *Ibid.* Molakalmuru 4
 147. *Ibid.* Molakalmuru 1
 148. *Ibid.* Davangere 18
 149. *Ibid.* Davangere 30
 150. *Ibid.* Holalkere 6 and 7
 151. *Ibid.* Harihar 88 and Challakere 25
 152. The main source of information for this section is the monograph in Kannada by M. S. Puttanna, entitled *Chitradurgada Palayagararu*.
 153. Among the details of this war given by M. S. Puttanna in his book, the one relating to the encouragement given by the Nayaka to the soldiers is interesting. In addition to the family pensions to the soldiers that would die in the battle and the grant of horses to those whose horses would die in the clash, the Nayaka is said to have declared a number of rewards, e.g. at the rate of 5 Durgi pagodas per enemy's head produced, rupees 5 per head shot in the field, rupee one per head shot from the fort-terrace and so on. (*Ibid.* p. 80).
 154. *Ibid.* p. 70
 155. *Ibid.* Preface p. 1
 156. *Epigraphia Carnatica*, Vol. XI, Hiriur 6 and Challakere 38.
 157. *Mysore Gazetteer* (1930), Vol. V, p. 1467
 158. *Ibid.* p. 1456.
 159. *Epigraphia Carnatica*, Vol. XI, Holalkere 96
 160. *Mysore Gazetteer* (1930), Vol. II, p. 2513. Haidar's own reliance on the Korda is notorious. It is said that 200 people with whips stood always ready to use them and not a day passed on which numbers were not flogged. (*Ibid.* p. 2538).
 161. *Mysore Gazetteer* (1930), Vol. II, p. 2805
 162. Page LXXXII, 57, 58, plate 8, Numbers 23, 24
 163. Pages 3-4 and 29-30
 164. E.g. 18"x9"x3", 16"x7½"x3", 17"x8½"x3" and 18"x9"x3½"
 (Cf. *Excavations at Chandravalli*, pp. 82, 24 and 32 respectively)
 16"x8"x4½" (*Annual Report of the Archaeological Department for the year 1909*, p. 3)
 165. *Excavations at Chandravalli*, p. 13.
 166. *Asoka* (third edition 1920), p. 153
 167. *Epigraphia Carnatica*, Vol. XI, Introduction p. 3
 168. *Ancient India*, No. 4, p. 23
 169. The report of the excavations appears in *Ancient India*, No. 4, pp. 181-270
 170. *Ancient India*, No. 4, p. 202
 171. *Annual Report of the Mysore Archaeological Department for the year 1940*, p. 71
 172. *Ancient India*, No. 4, p. 202
 173. See Chandravalli inscription of Mayurasharma in the *Annual Report of Mysore Archaeological Department for the year 1929*, p. 50