

HISTORICAL TANKS IN TUMKUR DISTRICT : AN EPIGRAPHICAL STUDY**¹Shreenivasa, ²Prof.M.Kotresh**¹Assistant Professor, Department of Studies and Research in History and Archaeology,
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Water is essential for human and other organisms to live on earth. That is why the human beings who came on earth started living on the banks of rivers in the beginning. Over time, as human knowledge expanded, he started growing food grains for his daily consumption and then started raising domestic animals. In the spirit of being able to successfully deal with their drought, humans worshiped the rivers as gods, which had a great influence on life in the ancient times, and found an ancient agricultural system that watered the fields from canals, wells and lakes like rivers and grew the crops they wanted. Due to the practice of constructing lakes and collecting water in one place, the tradition of building lakes started because it was rooted in the minds of the people for a long time.

In the inscriptions dealing with the irrigation system of the historical period, lake-banks are mentioned by names like Ambudi, Tataka, Samudra, Kunte, construction of canals, embankment, digging of wells, pond, tubu, pit. Digging lakes and dykes, constructing temple buildings and renovating them as a work of merit was ingrained in everyone's mind from the time of historical rule. Structures built like this were usually in the name of the king or in the name of the king's father, mother and wife.

Some of these ancient lake embankments can be seen in good condition even today. Therefore, it is known from the basis of the study of some of the inscriptions that many royal families have built kerekatte's from ancient times for the benefit of human life and to engage in religious activities. That is why the role of lakes and dams is very important in the precious things that give credit to the achievements of our forefathers since ancient times based on the information mentioned in the inscriptions. So from the day agriculture was adopted as a means of livelihood, there was a need to retain rain and stream water for a long period of time and construction of lakes was a matter of public interest. Along with this was his own self. Information is mentioned in the inscriptions that lake-banks were being built 'so that the ghost of the dead may suffer from thirst'.

According to Mackenzie's report of 1789 AD, "there were a total of 2113 lakes in the undivided Tumkur district. Accordingly, 99 in HuliurDurga, 84 in Madhugiri, 179 in Nidgalli, 186 in Koratagere, 160 in Chitradurga, 352 in Devarayanadurga, 131 in Tumkur, 154 in Hagilavadi, 169 in Kadaba, 109 in Taruvekere, 432 in Kunigal. There were 58 lakes in Chikkanayakanahalli"¹.

Similarly, in the gazetteer of Hayavadanaraya published in 1930, "the number of irrigation lakes in Tumkur district is 1171. Among these, 165 in Sira taluk, 68 in Koragere taluk, 31 in Turuvekere taluk, 149 in Gubbi taluk, 69 in Pavagada taluk, 136 in Madhugiri

taluk, 115 in Tipaturu taluk, Kunigal taluk, including government and private lakes. There were 95 lakes, 165 lakes in Chikkanayakanahalli taluk and 178 lakes in Tumkur taluk”².

In this regard, in the Tumkur district in the Southern region of Karnataka state, there are inscriptions about the construction of lakes from ancient times. In this article has reviewed the lakes particularly mentioned in the volumes of *Epigraphia carnatica*. Initially, the inscriptional lake found in the Tumkur district is found in the Melekote inscription of 500 AD. As mentioned in this inscription, there is a detail of donating 3 khandugas of seed land at the bottom of Raktarataka (lake) near Shakhyashilagudda and 18 khandugas of land to the south-east of Avani river and 12 khandugas of land east of Sakhyashila to the Buddhist vihara.³

It also records that in 754AD in Gundmahalli of Pavagada Taluk (Gundarlahalli) Nittaramanna, son of Jivanna and Akaletigal's sons Allaga built a lake and donated land to 20 people and a person named 'Akaliti' built the lake⁴.

An inscription dated 787AD of Gangarasa Sripurusha of Halkur in Sira Taluk mentions the construction of a lake by a man named Addepera⁵. Similarly, an inscription of 900 AD found in Badalur village of Madhugiri Taluk mentions that 3 Khanduga land was donated by MoluEreanna as Kere Kodugai Rajamanya⁶.

An inscription dated 920AD from Baragur in Sira taluk mentions that Naranabbe, the mother of Nagiabbe, the second queen of Ayyappadeva, built a lake in the name of her daughter Nagiabbe and Uladibbe and gave land to the two temples built on top of the lake⁷. It also records that Rashtakuta king Krishna repaired the broken ari of Kunigal lake in 963AD⁸

In the inscription of 1073 AD of Doddabangere in Sira Taluk, ‘there is a reference to Pallava Udayaditya, Veera rajendra, Veera Nolamba, Pallava Permanadi, who built a lake in Bangagere⁹. Further, the Doddabangere inscription of the Pallava Peramadi period of 1072AD records the construction of 5 lakes and later initiation into Saints.¹⁰

A copper inscription of Sibi Agrahara belonging to Kallambella Hobli records that Appayya bhatta, the sons of Ganganna, Gaudanayak Manisa and Pochanoja, constructed a lake within the forests of Seeburu region of Cholur Nadi and made it a universal agrahara.¹¹

Also, in the Amarpur inscription of Sira Taluk dated 1100AD, Bhattirechaiya records the construction of a Devarakere at the oil well.¹² If the inscription dated 1102AD of Thandaga of Thuruvekere Taluk informs about Bimmanna donating the land below the Karu Lake.¹³

According to inscription dated 1138AD of Kammanahalli of Kunigal Taluk gives information about the construction of the lake by Mahamanchaleshwar and Tejonidhi Pandits who donated land to the Rameshwar Temple of Karagondanahalli.¹⁴

An inscription dated 1140AD at Dabbeghatta in Tipatur records a grant of land by Narsingaiah.¹⁵ Similarly, in the inscription of 1150 AD from Nidgal Hill in Pavagada Taluk, information is given about the construction of a lake east of Muthukur by the military commander Senior Tantripala.¹⁶

While the inscription of 1151AD from Kaidala in Tumkur Taluk informs about the establishment of lakes named Bhimasamudra and Andalasamudra by Hoysala feudal lord Bachideva.¹⁷

An inscription dated 1169AD of Bechirak Kempanahalli village in Chikkanayakana Halli Taluk records that Bhaicha, a servant of Bittideva, built a Shivalaya and a lake and donated the clean land of the lake to the temple utsavadi.¹⁸

An inscription of Panditarahalli in Tumkur Taluk dated 1160AD records that Dandanayaka built the Ramagavaiah lake, named it Padmavati lake and donated it to Basadi.¹⁹ An inscription dated 1228 AD from Manchikatte in Tipaturu Taluk records the donation of the land below the lake to the Mallikarjuna temple.²⁰ While an inscription dated 1233AD from Arakere in Turuvekere Taluk records the construction of a Motagowda lake and the donation of trees to the temple²¹.

In addition, an inscription dated 1285AD from Madihalli in Tipaturu Taluk records that Habivaru Sevanna of Hiriyahalli built a Shivalaya in the name of his mother Machavve, constructed a lake and donated it to the temple²². In the same inscription dated 1286 AD from Gantamagere in Tipaturu Taluk records the construction of a lake by senior Mahadisha and his brother Sivanna.²³ According to the inscription dated 1287AD from Lingammanahalli in Gubbi Taluk records that Singappa Dharmakatte was built and the Kampananayaka gave land for it²⁴.

Further, in the inscription of 1287AD of Haralur in Gubbi Taluk, it gives information about the construction of a lake called Kachisamudra in the name of his mother Kachigavudi and the donation of one hundred and ten meters of paddy below the lake²⁵. Similarly an inscription of Tumkur Taluk dated 1240AD records the gift of Brahmasamudra to Masanagavunda of Kavanna Koura, son of Mahapasaika Honnanna²⁶.

An inscription of 1541AD of Kadaba village in Gubba Taluk mentions that Madenayakana maga Gantiya built the Madanaya Lake and placed the tomb²⁷. Besides, the inscription of Kalishettihalli in Sira Taluk informs that a person named Kalishetti built a lake and Shivalaya in this village during the reign of Bhavmaiduna Somappa of Bukkanna Odeya.²⁸

An inscription dated 1393AD from Bechirak Kodihalli in Tipaturu Taluk informs that Nagagavunda, son of Chikkagavunda, built a lake in the name of Bhairadeva in memory of Bhairegowda's son Gandabhairava²⁹.

An inscription dated 1415AD from Vallur in Pavagada Taluk calls the lake built by Akkabandiyallanagara Gouda in his name as Betta Tataka³⁰, while an inscription dated 1417AD from Virupasamudra in the same taluk gives information about digging 2 kote temples and wells by many people of the village. An inscription dated 1487AD at Nidgal in this taluk records that when Chikkatippendra was ruling Nidgal, his queen Lakshmi constructed a lake and donated land to Brahmins³¹.

Similarly, an inscription dated 1500AD from Shivara of Tipatur Taluk gives information about the construction of Nagasetti Kolavoma, son of Pattanaswami Modishetty of Shivara.³²

According to an inscription dated 1507AD from Dandinashivara of Gubbi Taluk records that Mahamandaleshwara's son Kesavaya Devarasu constructed the lake with stones³³. Also an inscription dated 1150AD from Bairasandra in Tumkur Taluk records that one Honnamarana Gowda spent 1200 Gadyanas to build the Bhairasandra lake³⁴.

In an inscription dated 1577AD of Vajarahalli in Sira Taluk, it is recorded that a man named Purushottama donated the land below the rake for paddy cultivation to Chittammayanayaka for repairing the broken kere kunte ari.³⁵ While the Kempegowda era of Yalahanka found in Sringara Sagar village of Kunigal Taluk. In an inscription dated 1599AD, there is information about the construction of a lake by Sringaramma of the drama school³⁶.

An inscription found at Hebbur in Tumkur Taluk states that the Devambudhi lake on the western side of Hebbur was built by Doddaiya Arasu, son of Hunsihalu Nanjarajaya and son of Devajamma couple³⁷.

In general, apart from the inscriptions mentioned in this article, many other inscriptions also contain information about the construction of a dam and the donation left for the restoration of the constructed dam. In Tumkur district, which is a land without permanent irrigation, it is known from the inscriptions that lakes were constructed from the time of Ganga and used for agriculture and drinking water. At present, if we observe that there are lakes in every revenue village of Tumkur district, it can be seen that many lakes which are not mentioned in the inscriptions have existed in the district since ancient times. It is significant that agriculture and agriculture-based economic activities were taking place in the district due to the irrigation of these lakes.

End Notes:

1 Mackenzie's report of 1789 AD, Karnataka State Achieves

2 Hayavadanrao, (Ed.), Mysore Gazetteer, Vol-5, Bangalore, Mysore Press, p-415

3 Mysore Archaeological Report (M.A.R.), 1918, p.42

4 Gopalrao.H.S.(Ed.), 2010, Epigraphia Carnatica, Vol.25, Sira, Inscription No.154, 787AD Mysore, Kuvempu Institute of Kannada Studies, University of Mysore.

- 5 Gopalrao.H.S.(Ed.), 2010, Epigraphia Carnatica, Vol.25, Madhugiri, Inscription No.102
- 6 Mysore Archaeological Report (M.A.R.), 1918, p.42
- 7 Gopalrao.H.S.(Ed.), 2010, Epigraphia Carnatica, Vol.25, Sira, Inscription No.76
- 8 Devarakondareddy.(edt),2004, Ithihasa Darshana,Vol.19, Bengaluru, Karnataka Ithihasa Academy, p.50
- 9 Gopalrao.H.S.(Ed.), 2010, Epigraphia Carnatica, Vol.25, Sira, Inscription No.53
- 10 Gopalrao.H.S.(Ed.), 2010, Epigraphia Carnatica, Vol.25, Sira, Inscription No.33
- 11 Gopalrao.H.S.(Ed.), 2010, Epigraphia Carnatica,,Vol.25, Sira, Inscription No.146
- 12 Gopalrao.H.S.(Ed.), 2010, Epigraphia Carnatica, Vol.25, Sira, Inscription No.3
- 13 Gopalrao.H.S.(Ed.), 2010, Epigraphia Carnatica,, Vol.25, Turuvekere, Inscription No.19
- 14 Gopalrao.H.S.(Ed.), 2010, Epigraphia Carnatica, Vol.25, Kunigal, Inscription No.3
- 15 Gopalrao.H.S.(Ed.), 2010, Epigraphia Carnatica, Vol.25, Tiptur, Inscription No.41
- 16 Nagaraja.T.V.,2000,Tumkuru Jilleya Pracheena Neeravari Vyavaste : Ondu Vivechane, Devarakondareddy.(edt),2004, Ithihasa Darshana,Vol.19, Bengaluru, Karnataka Ithihasa Academy, p.334
- 17 Rice.B.L.(edt),1904, Epigraphia Carnatica, Vol.12, Tumkur, Inscription No.9
- 18 Rice.B.L.(edt),1904, Epigraphia Carnatica, Vol.12, Chikkanayakanahalli, Inscription No.98
- 19 Rice.B.L.(edt),1904, Epigraphia Carnatica, Vol.12, Chikkanayakanahalli, Inscription No.87
- 20 Rice.B.L.(edt),1904, Epigraphia Carnatica, Vol.12, Tiptur, Inscription No.54
- 21 Ritti,Srinivasa(edt),2009, Epigraphia Carnatica,, Vol.24, Gubbi, Inscription No.3, Mysore, Kannada Adhyayna Samste, University of Mysore,
- 22 Nagaraja.T.V.,2000,Tumkuru Jilleya Pracheena Neeravari vyavaste: Ondu Vivechane, Devarakondareddy.(edt),2004, Ithihasa Darshana,Vol.19, Bengaluru, Karnataka Ithigasa Academy,p.334
- 23 Rice.B.L.(edt),1904, Epigraphia Carnatica, Vol.12, Tiptur, Inscription No.123
- 24 Rice.B.L.(edt),1904, Epigraphia Carnatica, Vol.12, Gubbi, Inscription No.33
- 25 Ritti,Srinivasa.,(edt),2009, Epigraphia Carnatica,, Vol.24, Tumakuru, Inscription No.39

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- 26 Ritti,Srinivasa.,(edt).,2009, Epigraphia Carnatica, Vol.24, Tumakuru, Inscription No.70
- 27 Ritti,Srinivasa.,(edt).,2009, Epigraphia Carnatica,, Vol.24, Gubbi, Inscription No.6
- 28 Gopalrao.H.S.(Ed.), 2010, Epigraphia Carnatica,, Vol.25, Sira, Inscription No.15
- 29 Gopalrao.H.S.(Ed.), 2010, Epigraphia Carnatica, Vol.25, Tiptur, Inscription No.41
- 30 Gopalrao.H.S.(Ed.), 2010, Epigraphia Carnatica,, Vol.25, Pavagada, Inscription No.118
- 31 Gopalrao.H.S.(Ed.), 2010, Epigraphia Carnatica,, Vol.25, Pavagada, Inscription No.73
- 32 Gopalrao.H.S.(Ed.), 2010, Epigraphia Carnatica, Vol.25, Tiptur, Inscription No.84
- 33 Ritti,Srinivasa.,(edt).,2009, Epigraphia Carnatica, Vol.24, Gubbi, Inscription No.40
- 34 Ritti,Srinivasa.,(edt).,2009, Epigraphia Carnatica, Vol.24, Tumakuru, Inscription No.68
- 35 Gopalrao.H.S.(Ed.), 2010, Epigraphia Carnatica, Vol.25, Sira, Inscription No.115
- 36 Ritti,Srinivasa.,(edt).,2009, Epigraphia Carnatica, Vol.24, Kunigal, Inscription No.40
- 37 Ritti,Srinivasa.,(edt).,2009, Epigraphia Carnatica, Vol.24, Tumakuru, Inscription No.118