

SECTION II.—HISTORY AND ARCHÆOLOGY.

A. HISTORY.

Legendary
Period.

On tracing back the history of the District, the usual legends are encountered. These are associated principally with Āvani in the Mulbagal Taluk, which is identified with Avantika-kshētra, one of the ten chief sacred places in India. Here Vālmiki, the author of the *Rāmāyana*, it is said, lived, and here Rāma remained for some time on his way back to Ayōdhya after the conquest of Lanka. Here, too, Sīta retired on being rejected by her husband, and, under the protection of the sage Vālmiki, gave birth to her twin sons Kusa and Lava, to whom he became the preceptor.

The hills to the west of Kolar, called the *Satasringa parvata* or hundred peaked mountains, are also made the scene of the story of Rēnuka and Parasu-Rāma, and there the latter is said to have revenged upon Kārtavīryārjuna the murderer of his father Jāmadagni, committed in order to obtain possession of Surabhi, the cow of plenty. The *kōlāhala* or "shouting" consequent on this feat is represented to have given the town its name, since shortened into Kolar.

At both places the Pāndavas are stated to have lived in the course of their wanderings: Kaivāra is said to be Ēka-chakrapura, and Sādali is said to have been founded by Sahadēva, the youngest of the brothers. At Kūdumale the gods are said to have mustered their forces previous to assaulting the mythical city of Tripura.

Mahāvalis.

From inscriptions it may be gathered that the Mahāvali or Bāna kings were in possession of the country east of the Pālār river early in the Christian era. Traces of them are found throughout the Mulbagal and Chintamani taluks, as well as in the Bowringpet taluk. The Bānas lost their independence at the end of the 9th century A.D., when they were uprooted by the Chōlas.

Gangas.

In about the second century, the Gangas either founded or

became masters of Kolar, from which, as long as their dynasty was in power, or for nearly a thousand years, they took the title *Kuvalāla-puravarēsvara*. The narrative of their migration to this place is given in Vol. II, *Historical*. But as there stated, among the Kalinga Ganga inscriptions, one of 1118, from Vizagapatam, contains a very full and circumstantial account connected with Kolar. According to it, Gāngēya, the progenitor of the line, was succeeded by the following eighteen kings :—

Virōchana.	Saurānga.	Jayasēna (II).
Samvedya.	Chitrāmbara.	Jitavīrya.
Samvedin.	Sāradvaja.	Vrishadvaja.
Dattasēna.	Dharma (Dhammeba)	Pragalbha (Pragarbha)
Sōma.	Parikshit.	Kōlāhala.
Amsudatta	Jayasēna	Virōchana (II)

Kōlāhala, the last but one of these, it says, "built the city named Kōlāhala, in the great Gangavādi-vishaya." After eighty kings (not named), in succession to Virōchana (II), had enjoyed the city of Kōlāhala, there arose Virasimha, who had five sons, Kāmārnavā, Dānārnavā, Gunārnavā, Mārasimha and Vajrahasta. The first of these, giving over his own territory to his paternal uncle (not named), set out with his brothers to Kalinga, where he founded a new Ganga dynasty. As grants have lately been discovered in the names of some of these kings, it may be well to give the list, with the number of years each is said to have ruled. (See *E. I. IV.*, 186).

Kāmārnavā I .. 36	Jitānkusa .. 15	Gundama II .. 3
Dānārnavā .. 40	Kaligatānkusa .. 12	Madhu Kāmārnavā ..
Kāmārnavā II .. 50	Gundama I .. 7	VI .. 19
Kanārnavā .. 5	Kāmārnavā IV .. 3	Vajrahasta V .. 30
		(crowned in 1038).
Vajrahasta II .. 15	Vinayāditya .. 3	Rājarāja .. 8
Kāmārnavā III. 19	Vajrahasta IV .. 35	Chōla Ganga (Crowned in 1073.)
Gunārnavā .. 27	Kāmārnavā V .. †	..

Instead of Jitānkusa and the following name, two grants have Vajrahasta III, (40 or 44), while Gundama is said to have ruled three years, and Kāmārnavā IV, 35 years. Vajrahasta V is also given 33 years.

Whatever truth there may be in this account, it is undoubted that the Gangas of Mysore came into conflict with the Bānas from the first, and occupied nearly all the District down to the eleventh century.

Pallavas.

Their principal rivals in the east, however, were the Pallavas of Kānchi, who in general ruled over the tracts east of a line from about Gōribidnur, through Nandi, to Āvani and Hunkunda. The Gangaru Thousand was an important province in this region.

Vaidumbas.

Of Vaidumbas occasional inscriptions are found in Chintāmani and Bagepalli taluks. The Chōla kings, Pārantaka and Vīra-Rājēndra, subdued the Vaidumba kings in the 10th and 11th centuries.

Chōlas.

There is a traditional account of the foundation of Kolar to the following effect. A herdsman named Kōla discovered a hidden treasure, which the king Uttama Chōla hearing of, sent for him to Kānchi the capital, and being warned in a vision by Rēnuka in the form of Kōlāhalamma, erected a temple in her honour, founded the city of Kōlāhala, and invested Kola with the government. The name is with equal probability derived from *Kōlahala* or Kōla's plough, the implement which turned up the treasure. Be this as it may, the *hōblis* of Yerkalve, Mulbagal, Murgamale, and Betamangala were annexed to the new settlement, in the enjoyment of which Kōla and his descendants continued under the Chōla dynasty. Of that line, Vīra-Chōla, Vikarma-Chōla, and Rāja-Narēndra-Chōla are stated to have erected *shāsanas* at Sītibetta, Āvani, Mulbagal, and other places in the vicinity.

This tradition is evidently based on some confused reminiscence of certain names and historical events. From the records of the period, we know that the Chōlas first under Rājarāja and then under Rājēndra-Chōla, subverted the power of the Gangas by the capture of Talkād in about 1004, and speedily possessed themselves of all the south and east

of Mysore. The important city of Kōlāhala, or Kolar, thus became subject to them, together with the whole of the present Kolar District. In accordance with their usual system, they gave the name of Nikarilichōla-mandala to the District and formed it into sub-divisions, of which Jayamkondachōla-valanād was towards the south. At a later period, we find a family of Chōla-Gangas ruling over the parts around Kolar, of whom, in the thirteenth century, we have the names of Uttama-Chōla-Ganga, Vikrama-Chōla-Ganga and others.

But before this, or in about 1117, the Hoysalas under Vishnuvardhana captured Talkād, and drove out the Chōlas from Mysore. Kolāla is specially mentioned among the conquests of these kings, and the lower Ghāt of Nangali is specified as the eastern boundary of this kingdom. On the death of Sōmēsvara in 1254, a partition of the Hoysala dominions took place between his two sons, and the Kolar District was included in the Tamil provinces, which fell to the share of Rāmanātha. In the next reign, the kingdom was again united under Ballāla III., but the ancestral capital of Dōrasamudra or Halebīd having been destroyed by the Mussalman invaders in 1326, we find him residing, among other places, at Hosavīdu the new capital, identified by Mr. Rice with Hosur in Goribidnur taluk. Hoysalas.

The empire of Vijayanagar was founded in the fourteenth century, and Bukka-Rāya I., made the place, called Hosapatana, his residence for a time, and it may have been then the eastern boundary of the kingdom. Under Dēva-Rāya it appears that Mulbagal was the principal place in the District, and in the fifteenth century we find two brothers, Lakhanna Danāyaka and Mādanna Danāyaka, as the Heggade Dēvas or chiefs who were governing there as representatives of the supreme power. Vijayanagar.

But we may now revert to the annals of the principal modern local rulers.

Timme Gauda.—The history of the Bangalore District has Modern Local Rulers.

already been introduced up to Baire Gauda and the band of refugees of the Morasu Vokkal tribe, who, escaping from Kānchi, settled at Avati in the Devanhalli taluk. On their agreeing to separate, Timme Gauda, one of the seven, took up his abode at Sugatur, near Jangamkote. This was about the year 1418. Another Sugatur near Kolar lays claim to the place, but apparently without foundation.

Soon afterwards Timme Gauda repaired to the Vijayanagar court, and having ingratiated himself with the authorities, returned with the title of *Nād Prabhu*, or Lord of the Sugatur Nād. In course of time, he discovered a hidden treasure, which, as it was in a tract claimed by Yerra Ganga and Challava Ganga, two men of the Yerralu tribe, (a wandering tribe identical with or closely related to the Korachar, but known in Coorg as Servas), he did not disturb, but resorted again to court, where he received the command of a small body of men. While thus employed, he had an opportunity of rendering signal service by rescuing some members of the royal family who had fallen into the hands of the Mughals. (Another account says of the Palegār of Chinglepet). For this gallant act, he was rewarded with the title of *Chikka Rāya*, and soon after returned with royal permission to appropriate the treasure he had discovered and with extended authority. He accordingly repaired the fort of Kolar, built Hoskote (the new fort), and possessed himself of Mulbagal, Punganur and the adjacent parts, turning out the descendants of Lankhana and Mādanna. To Kolar he added the *hōblis* of Vemgal, Bail Sugatur, Kaivara, Buradagunte, and Budikote. At this period, some Lingayet traders, headed by Chikkanna Setti and Kalasanna Setti, leaving the Bijāpur country on account of troubles there, placed themselves under the protection of Chikka Rāya Timme Gauda, who with wise policy appointed the former as Patna Setti of Kolar and the latter of Hoskote, thus attracting merchants and settlers to these two towns. He further favoured the same sect by erecting Jangamkote for their *jangama* or priest.

Immadi (or the second) Chikka Rāya Timme Gauda succeeded. On his death, he divided the territory between his two sons. To Mummadi (or the third) Chikka Bāya Timme Gauda he granted Hoskote, and Kolar to Timme Gauda. The latter ruled for five years under the name of Sugatur Timme Gauda, and was succeeded by his son Timme Gauda, who in turn was followed by his son Chikka Rāya Timme Gauda.

In the middle of the sixteenth century, the District appears to have been in a disturbed state owing to the incursions of some robber chiefs, until it was subdued by the Bijāpur army, and placed under the governorship of Shahji in 1639. The latter bestowed the Punganur district upon Chikka Rāya Timme Gauda in place of Kolar, the charge of which he committed to his own son Sāmbhāji. Of his time, there are several inscriptions in the District, dating from 1653 to 1680. In *Kolar* 219, dated in 1663, he makes a grant for the restoration of the Holur tank. *Chikballapur* 32, dated in 1680, mentions the beating of a Muhammadan raid on Nandi hill and its occupation by the Mahrāttas. On the death of Sāmbhāji, his son Soorut Singh managed Kolar, and subsequently it formed part of the territories of Venkōji or Eccōji.

Bijpaur
incursions
Shāhji and
his successor.

During Soorut Singh's government, the Mughal army under Khāsim Khān conquered this part of the district, which was thenceforward attached to the Province of Sira for 70 years during part of which time Fatte Muhammad, father of Haider Alī, was Faujdār, with Budikote as his *jāgīr*.

Moghul
conquest,
1680.

The District next passed into the hands of the Mahrāttas, of the Nawab of Cuddapah, and then of Basalat Jang, chief of Adōni and brother of the Nizām. Kolar and Hoskote were ceded by the last named in 1761 to Haider Alī, who regarded Kolar with peculiar interest as being the country of his birth place and connected with his family. Mulbagal

Later
History.

and Kolar were taken for a time by the British in 1768. In 1770 the Mahrāttas under Mādhu Rao again seized the district, but it was recovered by Haider. In 1791 it was a second time taken by the British under Lord Cornwallis, but restored at the peace of 1792, since when it has been incorporated with the State of Mysore.

Malla Baire
Gauda.

The history of the north-western part of the District carried us back again to the hand of exiles at Āvati. Their leader Baire Gauda had three sons, the youngest of whom, Malla Baire Gauda, we have seen, in connection with the Bangalore district, providing for his eldest brother Sanna Baire Gauda by founding Dēvanhalli, and for the second brother Havali Baire Gauda by founding Dodballapur. Having accomplished these undertakings, Malla Baire Gauda, about the year 1478, when on a visit to the ancient temple of Vārada-rājasvāmi at Kandavara, went out hunting northwards along the tank bank with his son Māre Gauda. As they approached Kodi Manchanhalli, the site of the present Chik-Ballapur, they were surprised to see a hare turn upon the hounds. As this indicated heroic virtue in the soil, it was resolved to erect there a fort and *petta*, for which the consent of the Vijayanagar sovereign was obtained. Chik-Ballapur was accordingly founded, and long remained in the possession of Māre Gauda and his descendants, who extended the territory by the purchase of Sidlaghatta and strengthened themselves by fortifying Nandidrug, Kalvaradrug, Gudibanda and Itikaldrug. The annals of this House are given elsewhere.

Chik-Ballapur, which was assisted by Morāri Rao, the chief of Gooty, was exposed to the rival contests of the Mahrattas and the Mysoreans until taken in 1762 by Haider Ali, who carried the chief as a captive to Bangalore, and subsequently removed him to Coimbatore. The family were kept prisoners there until released by the British army and reinstated by Lord Cornwallis in 1791, but on peace being made with Tipu Sultān, they were again forced into exile, and the district was included in the territory of Mysore.

B, ARCHÆOLOGY.

The inscriptions found in this District are included in *E. C. X. Kolar District* and in the *Mysore Archæological Reports*, 1901-26.

The most important building in the District, architecturally, is the Nandīsvara temple at Nandi. It contains a *mantapa* of black stone with some very ornamental carving. The original temple was older than the 9th century. (See *Chikballapur* 26). But the numerous inscriptions at and on the building show that it was extended in the Chōla and Hoysala period, in the 11th and 12th centuries. The god is called Bhōga-Nandīsvara in distinction from the *Yōga-Nandīsvara* on the top of the Nandi hill, which is connected with it and to which a Chōla officer gave a gold plate in 1049. (*Chikballapur* 21). A similar gift was made for the Bhōga-Nandīsvara in 1092 by another person. (*Chikballapur* 24). From *Chikballapur* 29, it may be conjectured that they were originally perhaps Jain temples.

The other building of most interest, though of ordinary construction, is the Kōlāramma temple at Kolar. This was a local deity, called in the Tamil inscriptions *Pidāriyār*, and the Chōla kings, on their conquest of Kolar, evidently attached great importance to patronising it. The former brick walls of the temple were rebuilt in stone by their orders in 1033. (*Kolar* 109a). Under the entrance is a pit full of scorpions, which can be heard to hiss when disturbed. A silver scorpion is the orthodox offering to the goddess. The entire walls are covered with inscriptions, nearly all in Tamil. The Sōmēsvara temple is a finer building, but more modern, of the Vijayanagar period.

The group of temples at Āvani are also of interest, and their walls are likewise covered with Tamil inscriptions. They are separately dedicated to Rāma, Lakshmana, Bharata, Satrugna, Vāli, and Sugrīva.

Of Muhammadan buildings, the best is the tomb of a Bijāpur noble at Hire-Bidnur, near Goribidnur, of the 17th

century. There is also the *Imambāra*, the mausoleum of Haidar Ali's father, at Kolar.

SECTION III.—ECONOMIC.

GENERAL AGRICULTURAL CONDITIONS.

The rainfall in the District is liable to considerable fluctuation. It is often meagre and unseasonable, and years of anxiety both to Government and people are not of uncommon occurrence.

In years of good rainfall, when the agricultural prospects are favourable, there is generally a large number of applications for lands for cultivation, and in years when the conditions are otherwise, a large number of relinquishments are made.

The soil in the valleys is a good and loamy mixture, formed of the finer particles of the decomposed rocks, washed down and deposited during the rains. On the first ascent from the valley, the soil is of a middling quality, suited for dry grains, and is a mixture of loam, sand and oxide of iron, with a portion of vegetable and animal matter. Higher up towards the top of the ridge, a silicious sand prevails in the soil, which is on that account adapted only for horse-gram.

CHIEF AGRICULTURAL STATISTICS AND PRINCIPAL CROPS.

The following table gives detailed information for the three years from 1921-22 to 1923-24, regarding the extent of land that was available for cultivation in the District, the extent actually cultivated and other particulars :—

Year	Area of the District	Area available for cultivation	Culti-vable waste not in occupancy	Culti-vable area under occupancy	Current fallows	Net area cropped
1921-22 ..	18,14,417	7,98,406	1,33,645	6,64,761	1,64,736	5,00,025
1922-23 ..	18,14,417	7,95,249	1,21,102	6,74,147	1,69,345	5,04,882
1923-24 ..	18,13,341	7,90,875	1,14,691	6,76,184	1,91,043	4,85,141
.....	18,12,529	8,31,694	1,07,687	7,24,007	1,90,392	5,33,615