

maintains a Complete Middle and a Primary School for boys. Previous to the introduction of the new curriculum, the Mission School was the only school to teach English, but recently the Government has opened a Complete Middle School. In Dommasandra, there is a Mission Primary School for boys. Before the new curricula was introduced, this school passed students for the Lower Secondary Examinations both in English and Kannada.

In the Devanhalli taluk, the Mission Primary School in Vadagenahalli has 90 pupils on the roll and formerly sent a number of girls up for the Kannada Lower Secondary Examination. In Devanhalli, there is a Mission Panchama School of about 40 children.

## SECTION II.—HISTORY AND ARCHÆOLOGY.

### A. HISTORY.

Legendary  
period.

The earliest historical legends connected with the Bangalore District relate to Nandagudi in the Hoskote taluk, and to Mankunda near Channapatna in the taluk of that name, at both of which places there are signs of ancient remains. The first is said to have been the capital of *Uttunga Bhuja*, whose nephews, the Nanda Princes, being imprisoned by him, obtained their release and seized the kingdom through the machinations of a sage named Chānikya. Near where Malur now stands, a king named *Vijayapāla*, of the *Sōma Vamsa* or lunar line, is related to have established a city named *Makunda* or *Muganda* in the *Krita Yuga* or first age.

Although the name Nandagudi has evidently given rise to confusion between the origin of that place and the incidents of Chandragupta's usurpation of Nanda's empire as dramatised in the *Mudrā-rākshasa*, yet the legends exhibit a close connection with the account of the rise of the Āndhra or Telugu kings known as the *Kākatīya* family. "The *Kākatēya* family," says Wilson, (*Mack. Coll. Introd.* 74) "is deduced

from the Pāndavas, and in general, the line proceeds direct from Janamējaya through Satanika to Kshemaka and his two sons, Vijayārka and Sōmēndra. Their sons, named severally Vishnuvardhana and *Uttunga Bhuja*, disagreeing, the latter quitted Upper India and settled to the south of the Gōdāvāri. His son Nanda, who founded the fort of Nandagiri, married the daughter of the Chōla king, by whom he had Vijayapāla.”

Another account by Taylor is as follows :—“ The Lunar line is specified down to Kshemaka. From that line are deduced Vijayāditya and Sōmēndra. The son of the first was Vishnuvardhana ; of the other the son was *Uttunga Bhuja*. These two latter divided the country between them. Vishnuvardhana settled at Dharmapuri (there is a village near Nandagudi named Dharmēsvara, which professes to be of great antiquity) on the western bank of the Gōdāvāri river. Four hundred villages or towns became subject to him. His son was Nanda, who built a town called Nandagiri, in which the four castes of Hindus were located. His minister was named Dandasasi Nāyaka. Nanda formed a marriage alliance with the daughter of a Chōla king at Conjeeveram, and, on returning, equitably governed his kingdom. His son was *Vijayapāla*, who was munificent.”

The history from which the above is an extract assigns to *Vijayapāla* the date of about 400 A.D., and he may with some probability be taken as identical with the founder of Makunda, whatever the truth may be as regards the origin of Nandagudi.

That Makunda was a place of considerable importance as Gangas. early as the seventh century is beyond doubt, from the fact that at that period Bhūvikrama and Sivamāra, two sovereigns of the Ganga line, made it the royal residence. The whole of the district must have been included in the dominions of that Dynasty for some centuries before, for it formed part of the Gangavādi ninety-six thousand. A sub-division called Chikka Gangavādi, or the Lesser Gangavādi, occupied the

valley of the Shimsha, with Honganur (Channapatna taluk) as its chief town. The earliest Ganga grant found in the District is dated in the 29th year of Avinīta, *i.e.*, 430 A. D. The first Ganga kings are represented as the conquerors of the Bāna-mandala. In the eighth century, Sripurusha made Manyapura (Manne in Nelamangala taluk) the royal residence during some part of his reign, and from the Chōla references to the place it must have been important long after. Sripurusha's grandson was Mārasimha, in whose name the Manne plates, which bear date 797 A. D., were issued. In *Bangalore* 79, dated about 870 A. D., Satyavākya II is mentioned. During his reign, the Nagattara chief is said to have fixed sluices to two tanks at Agara (near Bangalore East) and constructed a third. In *Bangalore* 83, dated about 890 A. D., Ereyappa is referred to as ruling over the country. He killed the Nolamba king Mahēndra in battle and obtained the title of *Mahēndrāntaka*. He was the donor of the grant mentioned in the Begur stone inscription.

**Pallavas.**

Pallava and Nolamba inscriptions are met with to the east, in Hoskote and Devanhalli taluks. Among the kings mentioned in them are Mahēndra, Ayyapa Dēva, Bīra Nolamba, and Iriva-Nolamba. The last of these was attacked, according to *Hoskote* 47, by the Chōla king. From *Hoskote* 111 dated in 997 A. D., it is clear that the Chōla king Rājarāja-Dēva had superseded the Pallavas in the northern portion of Bangalore District. This is, perhaps, the earliest Chōla inscription in the State.

**Rāshtrakūta.**

An inscription of the time of the Rāshtrakūta king Akālarsha occurs in Devanhalli taluk, and one or two in Hoskote taluk may belong to this line.

**Chōlas.**

The traces of the Chōla conquest in the eleventh century are numerous in the western taluks. Their inscriptions are found especially in the vicinity of the Ganga city of Makunda, namely, at Malur, Kudalur and Malurpatna, the latter

indeed receiving the name of Nikarilichōlapura. Rājendra-Chōla, son of Rājarāja-Dēva, effected the conquest of the south and east of Mysore, by about 1004 A.D. He captured Talkād, the Ganga capital, and brought the Ganga power to an end. There are inscriptions of his reign and of his successors down to Kulōttunga-Chōla II. (Anekal 74, dated about 1200 A.D.) Magadi is said to have been founded by a Chōla king, and names and inscriptions testify to their influence from there to Nelamangala. In this latter taluk, they make a boast of their conquest of Manni-katakam, said to be the Manne above mentioned. This part of the country seems to have been named by them the Vikramachōlamandala. Chōla-Ganga, described as the great king of Orissa, is said in an inscription of the twelfth century to have been born in the Hejjaji Twelve of the Kadanur Seventy (Dodballapur taluk). To the east we have Chōla inscriptions in Hoskote taluk, which it would appear was included in the Kolar country designated the Nikarilichōla-mandala.

Inscriptions of the Hoysala kings in all parts attest their dominion over the District, and to Vira-Ballāla, probably the one who reigned from 1172 to 1219 A.D., is attributed the adventure which gave Bangalore its name, as related in connection with that place. The story is, however, devoid of foundation, as Bangalore is mentioned in an inscription of much earlier date. Vishnuvardhana's first queen, Sāntala-Dēvi, died at Sivaganga, which seems to have been a possession of her father's. In the thirteenth century, when the Hoysala territories were divided between Narasimha III and his brother, or half-brother, Rāmanātha, the latter had the northern parts of the District included in his possessions, and held his court at Kundana in Devanhalli taluk. *Kan-kanhalli* 80, dated in 1265 A.D., informs us that Honganur (in the Channapatna taluk) was the capital of the Chikka Gangavādi province and the residence of a Hoysala governor. A number of inscriptions occur, especially in the Yelahanka country, of the last days of the Hoysalas, in the time of

Ballāla III, when he had his residence at Unnāmale (Tiruvannāmalai, Trinomalai, South Arcot). In one he is described as living at Virupākshipura, perhaps the one in Channapatna taluk. (See Vol. II). In 1301, Ballāla III remitted the taxes on all religious establishments in his new acquisitions among which figures Ilaippāka-nād, the present Yelahanka and the country surrounding it, to the north of Bangalore.

Yādavas.

To the time of these Yādava kings, who were rivals of the Hoysalas, perhaps belongs the tradition of a city north of the village of Binnamangala in the Nelamangala taluk. The *Sthala-purāna* of Stambhōdadhi (Kammasandra) contains at length an account of how, in the *Dvāpara Yuga* or second age, a prince named Sumati, the son of Hēmachandra, king of Karnāta-dēsa, came by his father's command from the capital city of Yadu-patna, and, after a march of thirteen days, arrived at Dēvarāyadurga (Tumkur District), where he besieged a robber chief named Andhaka *alias* Lingaka for one year, and finally seized and put him to death with all his family and relations; and how he then established a city named *Bhūmandana*, on the site above described, and took up his residence there for the security of that part of his father's dominions. This story may possibly relate to Rāmachandra, here corrupted into Hēmachandra. Inscriptions found in the District, however, throw no light on this line of kings.

Vijayanagar.

Under the *Vijayanagar* sovereigns, who about 1336 A.D. became paramount in the south, arose the local rulers of greatest note in the modern annals of the District. Several inscriptions of this dynasty found in the District testify to its firm hold on it. One of the most notable is *Magadi* 18 which belongs to the reign of Bukka I dated in 1368 A.D. It is a copy of an inscription at *Sravana-Belgola*, recording the reconciliation effected by the king between the Jains and the Vaishnavas in his kingdom. *Devanhalli* 81 dated in 1425 A.D. refers to the grant of a village in the

Sivanasamudra-sime of the Yelahanka-nād. Part of the present Bangalore District was in those times and long after known as Sivanasamudra-sime after Sivasamudram, another name of Hessarghatta. From *Dodballapur* 1 dated in 1510 A.D., the complete conquest of this part of the District may be inferred. *Channapatna* 153 dated in 1523 A.D. records a grant by Krishna-Rāya, the son of Narasa, to Vyāsatiṛtha, the founder of the Vyāsa-Rāya Mutt. *Nelamangala* 31, dated in 1533 A.D. in the reign of Achyuta-Dēva-Rāya, identifies Sivasamudra *agrahāra* with Hessarghatta, in the Yelahanka-nād, and states that a big tank was formed there in the Arkāvati river.

It is related that about the end of the fourteenth century a party of travellers, consisting of seven farmers with their families, halted at the foot of a hill named Rāmasvāmi-betta, to the east of Nandidurga. From their having arrived in carts they were called the *bandi kāpalu* or cart raiyats, which may either indicate that carts were an unusual sight or have been equivalent to "carriage people," denoting the possession of greater wealth than those among whom they came to settle. They were of Telugu origin and subsequently became known as the *Morasu Wokkalu*, a name still borne by a large section of raiyats in this District. They were worshippers of Baira Dēva, and had the strange custom of amputating the ring and little fingers of the right hand of their daughters before marriage. The leader of the band was *Rana Baire Gauda*, who had been forced to fly from the village of Ālūr, near Conjeeveram, in order to preserve his daughter Doddamma from *mesalliance* with a powerful suitor of lower caste. The fugitives, escaping along the banks of the Pālār, were at one point in imminent danger of falling into the hands of their pursuers, when, the girl who was the innocent cause of the flight, invoking the aid of Ganga and casting her ear-ring into the water as an offering, the river miraculously divided, allowing her whole party to cross, and then interposed its swollen current to baffle the pursuers.

Avati-Nād  
Prabhus.

On the night of their encampment on the spot before mentioned, Rana Baire Gauda was directed in a dream to settle in that neighbourhood. They accordingly built some huts and formed the village of Āhuti, now Āvati, north of Devanhalli. But before long they resolved to separate. *Rana Baire Gauda* remained at Āvati and his son was the founder of Devanhalli, Dodballapur and Chikballapur; *Sanna Baire Gauda* betook himself to Holuvanhalli or Korampur, and founded Kortagere (Tumkur District); and *Timme Gauda* went to Sugatur near Jangamkote, and became the ruler of Kolar and Punganur and the founder of Hoskote, while a descendant of his founded Anekal. The destination of three others is not known, but the seventh established himself at Yelahanka. This was *Jaya Gauda*, who acquired the title of Yelahanka Nādu Prabhu or lord of the Yelahanka-nād, as a feudatory of the Vijayanagar sovereigns. He ruled for 15 years (1418-1433) and was succeeded by his son *Gidde Gauda*. Being without children, the latter is related to have made a vow to Kempamma, the consort of Baire Dēva, that if by her favour he should be blessed with male issue, his descendants ever afterwards should bear her name. The goddess was propitious and he had a son, whom in accordance with his vow he named Kempa Nanja Gauda. After a rule of 10 years (1433-1443) *Gidde Gauda* was succeeded by *Kempa Nanja Gauda*. This chief governed his territory with benevolence and justice for the long space of 70 years (1443-1513). *Kempa Gauda*, his son, the most distinguished of the line, succeeded, and acquired the favour of Krishna-Rāya and Achyuta-Rāya, the kings of Vijayanagar. Once, while making a tour through the Yelahanka-nād, he came to a village named Sivanasamudram, 10 miles south of Yelahanka, and three miles south of Bengalūru. This was Hale (or old) Bengalūru as it was afterwards called, the site of which is pointed out near Kodigehalli, north-west of Hebbal tank. The Bangalore District was for a long time called the Sivanasamudram country. The site appearing to him favourable for the erection of a fort, he obtained permission of Achyuta-Rāya to

establish his capital there, and in 1537 built a mud fort and transferred to his new town the name of Bengalūru (Bangalore). As a reward for his zeal and activity, the following places were granted to him by Achyuta-Rāya, namely, Old Bengalūru, Vartur, Yelahanka, Bevur, Halasur, Tengeri, Talagattapur, Jigani, Kumbalgot, Kanalli, Bānavār, and Hessarghatta. The revenue derived from the twelve *hoblis* amounted to 30,000 *pagodas*. This accession of wealth was partly devoted to the erection of temples, of which the principal are those of Gavi Gangādhārēsvara at Gavipūr, a mile to the south of the fort, and those of Basavēsvara and others in the same neighbourhood. A large tank was formed near these edifices and named the Kempāmbudhi after the family goddess.

Not content with feudal honours, the chief now usurped the prerogatives of royalty and established a mint (tankasāle), whence issued the Baire Dēva coins. At this period, Achyuta-Rāya, his patron, died, and was succeeded on the Vijayanagar throne by Sadāsiva-Rāya, under the guardianship of Rāma-Rāja. Rumour of Kempe Gauda's proceedings having reached the court, he was summoned to account and cast into prison, his territory being sequestered and added to that of Jagadēva-Rāya. After remaining in confinement at Ānegondi for five years, he obtained release by the payment of a heavy fine, and his possessions were restored to him. His residence at the metropolis apparently wrought some change in his views, for on his return he is said to have suppressed the custom of amputating the fingers of the marriageable females in his family, considering it incompatible with his dignity as Lord of the country. (The observance of this barbarous custom continued in some branches of the sect until 1874, when it was prohibited by Government). He appears also to have secretly adopted the worship of Siva in place of that of Baire Dēva, the family god. His rule continued till 1569, being 43 years before and 5 years after his imprisonment.

His son *Immadi* (or the second) *Kempe Gauda* succeeded to the Government. By him were erected the Sōmēsvara



pagōda at Halasur, and a number of tanks in various parts. He extended his territory westwards and obtained possession of Sāvandurga and Magadi, where he built a mud fort and the large temple, now in ruins, of Sōmēsvara, two miles to the west. According to inscriptions, these chiefs were known as Āvati-nād Prabhus. They were *Gaudas* or farmers of the Morasu-vokkalu caste, who came from the east in the 15th century and settled in the Āvati village, with the Nandi-mandala and the Devanapura (Devanhalli) kingdom as their territory. Their immediate descendants became founders of the modern States in eastern Mysore which were subordinate to Vijayanagar. The leader of the Āvati-Prabhus was named Baire Gauda, and the inscriptions of the family date from 1428 to 1792. In 1640 the Āvati Prabhu is said to be a protector of the family of Vēnkatapati-Rāya II.

The Yelahanka-nād Prabhu is mentioned even in 1367, but the inscriptions of this Āvati branch run from 1599. They generally had the name Kempe-Gauda, after the most celebrated of the line. He founded Bangalore in 1537, and his son of the same name gained possession of the Magadi country and Sāvandurga. Though at first describing himself as of the fourth *gōtra*, he is afterwards said to be of the Sadāsiva *gōtra*.

Of the Devanhalli and Dod-Ballapur Branches of the Āvati line, there are no inscriptions. But of the Chik-Ballapur chiefs there is one. Of the Holavanhalli or Korampur branch, which founded Koratagere, there are a few, dating from 1627 to 1726. Baire-Gauda was the general name of the chiefs.

More prominent were the Sugatur-nād Prabhus, who usually had the name Tamme-Gauda. Their territory included a great part of the Kolar District, and they founded Hoskote. For his aid in defeating the Mussalman attack on Penukonda, the chief received the title of *Chikka-Rāya*, and his possessions were extended from Ānekal to Punganur. A palm leaf Mss. gives further details about Chikka Rāya. It is said he was the son of Tammappa Bhūpa, and was born with long matted hair. He was, we are told, a devout adherent

of the Jangama faith and by the grace of Siva restored sight to a blind man. His wife was Viramāmba. Their son was Irmadi-Tamma-bhūpāla, also devoted to the Jangamas. He captured Bhīmāridurga, and destroyed certain traitors to the king of Karnāṭaka, thus gaining his friendship and received from him the flags of a golden bull and Virabhadra. His wife was Venkatāmba. They had the son Mummadi Tamma-bhūpa, who was learned in the Karnāṭaka, Āndhra and Sanskrit languages. When quite a child (*sisu*), he wrote the *Rājēndra-Chōla-charita*. When his moustaches began to appear, he wrote the *Kumārārjunīya*, and when mature, the *Saundarēsa-charita*. These were in Telugu. Then he composed an impromptu *yaksha-gāna* work in Kannada. He also wrote in Sanskrit a commentary called *Kaumudivyākhyāna*, and a work called *Rasika-manōranjana*, and had the *Siva-Darpana* compiled by Brāhmans. Then by general request, he wrote his Kannada version of the *Sankara-samhita*.

After the overthrow of the Vijayanagar empire by a Muham-  
 madan confederacy on the field of Talikota in 1564, the  
 dominions of that mighty Hindu sovereignty fell a prey to  
 numerous invaders. The Bijāpur and Ahmednagar princes  
 having agreed on different lines of conquest to avoid mutual  
 interference, the forces of the former made many acquisitions  
 to the south. Emboldened by success, an attempt was made  
 in 1577 on Penukonda, which had for a time been the capital  
 of the ousted kings of Vijayanagar, but whence Timma Rāja  
 had transferred the seat of Government some years before to  
 Chandragiri. The attack on Penukonda was gallantly  
 repelled by *Jagadēva Rāya*, a relation of the Rāja's and his  
 services were rewarded by bestowal of a large district which  
 extended his possessions from Bāramahal to the Western  
 Ghāts. He fixed his capital at Channapatna, which his  
 descendants held till 1630, when it was captured after a long  
 siege by Chāma Rāja of Mysore, together with Kankanhalli.  
 In 1638 Ran-dulha Khān, the general of the Adil Shahi  
 prince of *Bijāpur*, captured Bangalore from Kempe Gauda

Jagadēva  
 Rāya.

and made it his chief residence, the Gauda retiring to his strong-hold on Savandurga. According to *Channapatna* 182, Jagadēva Rāya was succeeded by his son of the same name, who was succeeded by his son Kumāra Immadi Jagadēva Rāya in 1623.

Bijāpur  
Invasion :  
Shāhji.

On Ran-dulha Khān's return to court, *Shāhji*, father of the celebrated Sivaji, being second in command, was appointed to govern the districts subdued by the Bijāpur forces in Karnāṭaka and Drāvida, named *Karnāṭic Bijāpur*. With the view of attaching him to the fortunes of the government, he was afterwards granted as a Jāgir Bangalore, Kolar, Hoskote, Dodballapur and Sira. He fixed his residence at first at Bangalore, but afterwards, when not engaged in military expeditions, lived sometimes at Dod-ballapur and sometimes at Kolar. The story of his eventful life is not without romance and demands more than a passing notice. His father, Mallōji Bhōsla, was an officer serving with a few men mounted on his own horses, in the Nizām Shāhi army, in the time of Malīk Āmber, the celebrated Abyssinian minister of Ahmednagar. He was, it is said, for many years childless when, in 1594, by virtue of the prayers of Shāh Sherif, a Muhammadan saint at Ahmednagar, his wife bore a son, whom in gratitude he named Shāhji after the holy man. When five years old the boy accompanied his father to an entertainment at the house of his commanding officer, Lukji Jādu Rao, a Mahratta chief of high birth, who was at the head of 10,000 men. Jādu Rao, attracted by the appearance of Shāji, seated him beside his daughter Jeejee, a pretty child of three or four years old, and when they began to play together, remarked jestingly that they were a fine pair. But the merriment which this occasioned was checked by Mallōji's rising and calling upon his friends to witness that Jādu Rao had formed with him a marriage contract. The chief seemed astonished and was mute. Affecting to treat what had passed as a mere joke, he next day asked Mallōji, the father, to a dinner. But the latter declined

the invitation unless Jādu Rao would formally recognize Shāhji as his son-in-law, which was indignantly refused.

The crafty father, however, never relinquished the design, and having acquired wealth and a high command, was eventually successful. The marriage of Shāhji to Jeejee Bāi was accordingly celebrated with great pomp in 1604, and honoured by the presence of the Sultān. The offspring of this union were Sāmbhāji and the illustrious Sivaji.

In 1620, Shāhji, who had succeeded to his father's jāgir, distinguished himself in a battle against the Mughals. In 1629, he appears as a supporter of the cause of Khān Jehān Lōdi, who had been driven into rebellion by the jealousy of the Emperor Shāh Jehān. Finding he had adopted a failing cause and fearing the loss of his jāgir, Shāhji made a tender of his services to the Mughal Emperor, promising, on condition of receiving a safe conduct and a letter of pardon, to repair to the imperial presence. The indulgence being granted, he came to court accompanied by his immediate dependants and a body of two thousand horse. Having paid his respects to Shāh Jehān, he was promoted to the command of 5,000 horse, and not only confirmed in his patrimonial jāgir but received a grant for some other districts.

In 1632, dissatisfied with the proceedings of the imperial court, he made overtures to the Bijāpur Government with such inducements as led to their acceptance. In order to detach him from this alliance, his wife and family, who in consequence of his second marriage had separated from him, were seized by the imperialists, but immediately released through the influence of Jeeji Bāi's relations, who were adherents of the Emperor. Shāhji became thenceforward a leading partisan of the Bijāpur State, and subdued the Ahmednagar territories, of which he made himself regent. But in 1636, Muhammad Ādil Shāh was compelled to sue for peace from the Emperor. Pardon to Shāhji, on condition of giving up his forts, was one of the articles of the treaty concluded, and from this time his attention was confined to the Karnātic provinces.

In 1649, being suspected of secretly inciting the rebellion of his son Sivaji, he was treacherously seized at an entertainment. On being brought to court, he denied all connection with his son's proceedings, but nothing could convince Muhammad Ādil Shāh of his innocence. Enraged at his supposed contumacy, the king ordered him to be confined in a stone dungeon, the door of which was built up, except a small opening, which he was told would be for ever closed if within a certain period his son did not submit. Through the influence of the Mughal Emperor Shāh Jehān and others, he was saved from a cruel death and released from the dungeon on giving security, but was kept a prisoner at large in Bijāpur for four years.

In 1653, Shāhji was permitted to return to his Government. Soon after his restoration, his eldest son Sāmbhāji, who during his absence had been at the head of affairs, was killed in an expedition. In 1662, with the approval of his sovereign, Shāhji, accompanied by his other son Venkōji (or Ekōji), paid a visit to Sivaji and was successful in effecting a reconciliation between him and the Bijāpur State. In 1664, the active career of Shāhji was brought to an end, at the age of 70, by a fall from his horse while hunting at Basavapatna on the banks of the Tungabhadra, in the Shimoga District, where he had joined the Bijāpur army to assist in reducing some refractory zamindārs. At his death, he possessed, besides the estates conferred upon him by Bijāpur before mentioned, the fort of Arni, Porto Novo, and the territory of Tanjore, acquisitions made by conquest.

His son Venkōji continued to govern the jāgir with the aid of Raghunāth Nārāyan who had been his father's principal adviser. The latter is described as a person of superior abilities. His relations with the son of his patron were never altogether amicable, though mutual interests prevented an open rupture. But in 1675 Raghunāth Nārāyan left the Karnātic and in course of time entered the service of Sivaji, who received him with distinction. The intention of laying claim to a half share in his father's possessions as a hereditary

right had been formed by Sivaji, and with the aid of this new counsellor he matured his plans for an expedition into the Karnātic and the enforcement of his claim. The expedition which set out in 1677, and the negotiations between Sivaji and Venkōji are matters of history. By 1678, all the disputed districts had been overrun, and Sivaji's horsemen levied *chouth* and *sardēshmukhi* in every direction, but an amicable arrangement having been come to, Venkōji regained possession the same year. Sivaji died in 1680.

Meanwhile the Wodeyars of Mysore, who had gained possession of Seringapatam, were rising to power. In 1654 Kempe Gauda of Magadi had been defeated at Yelahanka by Kanthirava Narasa Rāja with great loss and forced to pay a contribution. In 1687 Bangalore also passed into the hands of the Mysore kings in the following manner :—Sivaji was dead, and Venkōji, established on the throne of Tanjore, found his distant dominion of Bangalore to be an expensive and precarious possession, insulated in a great degree by the contending armies which constantly ranged over the intermediate country. He therefore determined to sell it to the highest bidder, and Chikka Dēva Rāja, who taking advantage of the general anarchy had been gradually extending his possessions, finally agreed to purchase it for three lakhs of rupees (£30,000). He accordingly sent a detachment to occupy the new purchase and to pay the money. But the negotiation having been long protracted had become a matter of notoriety, and attracted the attention of Hari Rāja, the Mahratta commander-in-chief at Senji (Ginjee) and of Aurangzib, who had just raised the siege of Golkonda. These powers, entertaining a high opinion of the importance of Bangalore, sent each a detachment from their distant and opposite stations to anticipate the Rāja of Mysore. Khāsim Khān, the general of Aurangzib, by forced marches along the west of the Ghāts, arrived first and, the place being in a dismantled state preparatory to its sale, fell into his hands almost without opposition. The detachment of Hari Rāja,

Mysore  
Rājas.

finding themselves forestalled, marched back as they came. The imperial colours, however, were hoisted for only four days on the ramparts of Bangalore. For Khāsim Khān who had more important objects in view, resolved to accept the terms still offered by the Mysore Rāja, as he would thereby obtain a large sum of money and escape the necessity of leaving a detachment to occupy the place. At the same time, its use as a point of communication would still be preserved. Thus, in July 1687, this important town became a part of the Mysore Kingdom. *Bangalore* 118, dated 1705, states that the Venkatēsvara temple in the Bangalore Fort was erected by Dēva Rāja, *i.e.*, Chikka-Dēva-Rāja Wodeyar, and endowed by his son Kanthīrava Narasa Rāja.

At Dodballapur is an interesting inscription (No. 31) of the thirty-second year of Aurangzib (1689), recording its capture by Khāsim Khān and its bestowal in 1691 upon Shek Abdulla Farukh, a descendant of one of the courtiers at Delhi.

In 1728 Dēva-Rāja, Dalavāyi of Dodda-Krishna-Rāja, made an attack upon Magadi with a view to replenish the treasury, which had been heavily drained by the contributions levied by the Muhammadans and the Mahrattas. Kempe Gauda imprudently allowed himself to be surrounded in the weak fort of Magadi and was forced to surrender at discretion. He was carried to Seringpatam as a state prisoner, and there ended his days, the last of his line. The impregnable fortress of Savandurga, with the accumulated plunder of nearly two hundred years, thus fell into the hands of the Mysore army.

In 1749, the siege of Devanhalli was undertaken, in which Haidar Ali first distinguished himself as a volunteer horseman; and here his son and successor Tipu was afterwards born. In 1758, the fort and district of Bangalore were conferred on Haidar as a jāgir in recognition of his distinguished services. In 1759, the Mahrattas under Gōpal Hari infested Bangalore and surprised Chennapatna, but both places were relieved by his address. In 1761 he obtained from Basalat Jang the cession of Hoskote and of Dodballapur, the jāgir of Abbās Kuli Khān. From this year dates his usurpation

of the Mysore throne, from which period therefore the District was under the Muhammadan rule of himself and of his son and successor, Tipu Sultān.

In 1791 Bangalore was captured from Tipu by the British under Lord Cornwallis, to whom also Devanhalli and other places submitted. Savandurga, Ramgiri, Sivangiri and other hill forts were taken. On the death of Tipu in 1799, the District was included by the treaty of Seringapatam in the territory of the Mysore Rāja. Under the restored Government which followed, the Bangalore and Kolar Districts constituted the Bangalore Faujdāri, which was afterwards called the Bangalore Division, until the formation of the Nundidroog Division in 1863, when the name Bangalore was confined to the District. The most important events that occurred in the District during this period were the foundation of Closepet in 1800 after Colonel Sir Barry Close, the first Resident of Mysore (*Chennapatna* 5) and the establishment of the British Cantonment at Bangalore in 1809, the latter of which events has added so greatly to the wealth and prosperity of the surrounding country.

On the Rendition in 1881, the site of the Bangalore Cantonment was made over as an Assigned Tract to the British Government who, at the same time, surrendered to Mysore the island of Seringapatam. In 1882 were established the Eurasian and Anglo-Indian colonies of Whitefield and Sausmond, in the east of the Bangalore taluk. The Closepet Sub-Division, comprising the taluks of Chennapatna, Magadi and Kankanhalli, was formed in 1884.

• In 1888, the fort of Bangalore was given up to the Mysore civil authorities, being no longer required for military purposes, the Residency and grounds being added to the Assigned Tract in exchange.

#### B. ARCHÆOLOGY.

The inscriptions found in the District will be found collected in *E.C. X Bangalore District*, and in the *Mysore Archæological Reports*.



There are no great archæological remains to be specially noted. The pillars of a ruined temple at Gangavaram are of an unusual design in the State. These and the Palace of Tipu Sultân in the Bangalore Fort, built in the style of the Darya Daulat at Seringapatam, will be found referred to in Volume II, Chapters V and VI, of this work.

### SECTION III.—ECONOMIC.

#### GENERAL AGRICULTURAL CONDITIONS.

Prevailing  
Soils and  
Crops.

The prevailing soil is red on which are grown *ragi* and the commonly associated crops. Paddy and sugar-cane are grown on lands under tanks. The sandy soil occurring in some portions of the District is not fertile and requires much manure. In the Closepet Sub-taluk, the soil is generally rocky, though on the banks of rivers it is fit for mulberry and cocoa-nut gardens.

(i) Culti-  
vable area  
and area  
cropped.

#### *Chief Agricultural Statistics and Principal Crops.*

The following table shows the area available for cultivation and the area cropped during the five years from 1920-21 to 1924-25 :—

Year	Area of the District	Area available for cultivation	Cultivable waste not in occupancy	Current fallows	Net area cropped
1920-21 ..	16,79,489	8,66,742	55,241	1,38,711	6,85,656
1921-22 ..	16,79,924	8,77,760	47,193	1,22,011	7,08,556
1922-23 ..	16,79,924	8,78,100	42,397	2,21,336	7,14,367
1923-24 ..	16,79,909	8,77,799	36,063	1,45,806	6,95,930
1924-25 ..	16,80,165	8,79,372	33,883	1,26,067	7,19,382