

BANGALORE THROUGH THE CENTURIES — M. FAZLUL HASAN



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M. FAZLUL HASAN



HISTORICAL PUBLICATIONS  
BANGALORE-41, INDIA

**Bangalore Through The Centuries**, written by Mr. M. Fazlul Hasan, gives an interesting narrative of . . . historical events in twenty luminous chapters. The book has an admirable collection of representative data. It also deals with other aspects of local history. The variety and richness of Bangalore's cultural heritage has been brought out in good detail. The author, who has consulted many historical works available on the subject in preparing his manuscript, has evinced keen interest in bringing to light many rare paintings and photographs of old Bangalore. Indeed, it is difficult to find a better book on Bangalore than the present one.

DHARMA VIRA  
*Governor of Mysore*

(From the Foreword)

*Front cover*

**Storming of the Halsoor Gate, and death of  
Colonel Moorhouse**

*(See page 104)*

*From a painting by CAPT. ALLEN (1792)*

*(Photograph: Courtesy, The Commandant, M.E.G.  
and Centre, Bangalore)*

Bangalore, the 'Garden City', is the vibrant heart of Mysore State. Sprawling and always in a state of perpetual growth, it presents a vista of countless multicoloured buildings, glittering parks, narrow streets, well laid roads and superb public edifices lying unobtrusively around. Here, people drawn by countless forces are buffeted about in the whirlpool of its life.

Behind this façade of Bangalore's modern appearance lies a glorious past which, if it somewhat appears to be far removed from the present time, nevertheless almost insensibly blends into it. The massive walls of Bangalore's once superb fort have crumbled with the vicissitudes of time and the requirements of a growing city, except for a small portion which still remains and reminds one of the glory that was. Great historical events and political upheavals which have taken place here, in the years gone by, have left an indelible impress and to a large extent have a direct bearing on its growth and development as the metropolis of the State.



**Northern Entrance to Bangalore Fort**

*(See page 83)*

*From a painting by JAMES HUNTER (1804)*

*(Photograph: Courtesy,  
The Govt. Museum, Bangalore)*





BANGALORE  
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# Bangalore Through the Centuries

BY

M. FAZLUL HASAN, B.A., B.L.



HISTORICAL PUBLICATIONS'

BANGALORE 41 - INDIA

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DEDICATED  
TO  
THE CITIZENS OF BANGALORE  
TO  
PERPETUATE THEIR INTEREST  
IN THE GLORIOUS ANNALS OF  
THEIR CITY



## FOREWORD

Local history has received little attention in our country. Many cities of India have a fascinating historical background. But only a few books have been written about them. The Gazetteers, though re-written in recent years, give only brief accounts of places of local importance. The emphasis, in these accounts, is more on the historical aspect than on the cultural and social life of the times they deal with.

Bangalore has a singular charm of arousing the interest of both Indians and foreigners in its chequered history. Its strategic position has played a great part in influencing the history of peninsular India. Its salubrious climate, which has attracted people from all over the country and abroad, is largely instrumental in leading it to its present prosperity. It is interesting to know that Bangalore had been a pawn on the chess-board of Indian intrigues. Kempe Gowda built it. Bijapur Sultanate conquered it. The Moghuls sold it. Chikkadevaraja Wodeyar purchased it. It was the personal jahagir of Shahji Bhonsley and Haider Ali, two great historical personalities, in different periods of its history. It was a 'Spot of England in India' during the British days. This historic city has its strange incidents, too. How many exciting episodes and fierce battles have been written into its history!

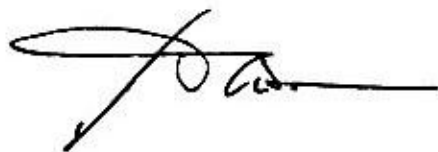
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Yet, Bangalore's narrative has dark periods of its history. The hundred years of the rule of Yelahanka Nadu Prabhus is

still a period of its history of which little is known. This lacuna in Bangalore's history is a challenge to scholars who may like to do research work on the subject. Mr M. Fazlul Hasan, who is well acquainted with the material on Bangalore's history, I hope, will succeed in unravelling this mystery by the time he brings out the next edition of his book.

This book is a valuable contribution to local history of this country. I hope it will be read with interest not only by the citizens of Bangalore but also by many people in India and abroad, for Bangalore is a city which has aroused international interest.

Raj Bhavan,  
Bangalore,  
Dated: 20-5-1970



(DHARMA VIRA)  
Governor of Mysore

## PREFACE

Bangalore, 'the Garden City', is the vibrant heart of Mysore State. Sprawling and always in a state of perpetual growth, it presents a vista of countless multicoloured buildings, glittering parks, narrow streets, well laid roads and superb public edifices lying unobtrusively around. Here, people drawn by countless forces are buffeted about in the whirlpool of its life.

Behind this façade of Bangalore's modern appearance lies a glorious past, which if it somewhat appears to be far removed from the present time, nevertheless almost insensibly blends into it. The massive walls of Bangalore's once superb fort have crumbled with the vicissitudes of time and the requirements of a growing city except for a small portion which still remains and reminds one of the glory that was. Great historical events and political upheavals which have taken place here, in the years gone by, have left an indelible impress and to a large extent have a direct bearing on its growth and development as the metropolis of the State.

Bangalore has enormously changed since it was first built by Kempe Gowda over four centuries ago. But, its glorious past remains unchanged. If anything, it is consigned to oblivion by the remorseless course of time. In these pages I have endeavoured to recapture that glorious past. Strangely enough, till now no approach has been made for a systematic study of Bangalore's history. Excepting the guide books there are few books on Bangalore. It is, therefore, with considerable diffidence that I publish these pages. The subject with which they deal is so vast and the circumstances under which I had to pursue the study so disadvantageous that I could hope for no greater measure of success. I shall be highly grateful to the critics who may suggest corrections to be made in the book.

It is my foremost duty to record my deep sense of gratitude to Mr C. S. Seshadri, who while he was Commissioner of the Bangalore Corporation encouraged me to write this book. His kindly interest in my book, at every stage of its execution, was a source of inspiration to me. I am also under a deep debt of gratitude to the kindness of Mr R. M. Patil, Ex-Minister for Municipal Administration and of Mr G. Narayana, Ex-Mayor of Bangalore. Their keen interest in my book has enabled me to publish it

earlier than expected. To Mr K. Balasubramanyam, and to Mr M. S. Shankara Rao, past and present Administrators, respectively, of Bangalore Corporation, and to Mr C. J. Padmanabha, the present Commissioner, I am indebted for the valuable assistance and encouragement I received from them.

I am under a special debt of gratitude to His Excellency Mr Dharma Vira, Governor of Mysore, for his scholarly foreword to the book.

I have especially to thank the authorities of the Bharata Itihasa Samshodhaka Mandala, Poona; the Municipal Corporation, Poona; the Salar Jung Museum, Hyderabad; the Saraswathi Mahal Library, Tanjavur; the Connemara Public Library, Madras; the Mythic Society, the Kannada Sahitya Parishat, and the Public Library, Bangalore; the Binny Mills and the Bowring Institute, Bangalore, for their kindness in permitting me to make use of their libraries and in providing me with valuable photographs of old Bangalore and of the historic personalities connected with its annals. My thanks are due to the Commandant, Madras Engineers Group and Centre, Bangalore; and to Dr Francois Bernard Mache, Paris, for their kindness in making available two valuable photographs of old paintings which relate to Bangalore's history; to the Director General of Museums, Government of India Archaeological Survey, New Delhi; and to the Director of Archaeology in Mysore, Mysore, for permission granted to me to take photographs of some paintings and illustrations at Tippu Museum, Daria Daulat Bagh, Seringapatam and Government Museum, Bangalore, respectively.

My thanks are also due to Dr A. N. Krishna Rao, the eminent Kannada littérateur, for his valuable suggestions, to Mr S. Ramesh for his impressive drawing of Bangalore fort as it looked when Kempe Gowda built it and for preparing the maps, to Mr S. R. Ramaswamy for preparing the Index, to Miss Ameena Shaheen for reading the proofs, to M/s Mysore News Photos and M/s G. G. Welling, photographers, Bangalore, for the photographs printed in the book and to Mr K. A. Korula, Superintendent of the Wesley Press, Mysore, for printing this book so well.

Bangalore,

M. FAZLUL HASAN

Dated: 26-5-1970

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A Circle Garden, Bangalore	„

## CHAPTER I

### THE HEROIC LAND

Reminiscent of the traditional account of Romulus founding the city of Rome at the Palatine is the incident that led to the erection of the historic fort of Bangalore. In the vicinity of this place, narrates a legend, the celebrated Kempe Gowda I, founder of Bangalore and ancestor of the Yelahanka Nadu Prabhus, when he was out on a hunt, saw the strange sight of a hare chasing his dog. Convinced that the place of this incident indicated 'Gandu Bhumi' or 'Heroic Land', he raised a mud fort there and founded a township within it, in 1537 A.D., with the permission of the emperor of Vijayanagar, suzerain of the Yelahanka Nadu Prabhus.

Kempe Gowda called the new fort, Bangaluru, a name which conjured a nostalgic fascination to the people who inhabited this part of the country, in earlier times. The name Bangalore appears to be more antiquarian than is generally realised, for, it is found in an inscription\* of the 9th century A.D., discovered at Begur village, which is situated about nine miles south-east of Bangalore. Nevertheless, the place which probably lent Bangalore its name when it entered history, was a small hamlet called 'Hale Bangaluru' or 'old Bangalore'. This hamlet once existed at the spot where now stands the village of Kodagihalli, about five miles from Hebbal, a place which is well known for its Agricultural College and Civil Aerodrome. Apart from these historical facts, however, Bangalore's name is associated with a charming story, which vies in interest with the tale of Alfred the Great and the burned cake. This story narrates how Bangalore first came to be known as 'bengal-uru'† or 'the Village of Boiled Beans' in commemoration of the hospitality which Veera Ballala Raya, the great Hoysala king received, at this place, from an old woman, while he was on his way home, alone and hungry, after a most disappointing hunt. The old woman, who was a lonely inhabitant, when approached by the royal visitor for food, served him with a few boiled bean—

\* Mysore Archaeological Report, 1914-15, p. 16.

† 'ಬೆಂಗಳೂರು' the Kannada compound word became ಬೆಂಗಳೂರು.

her sole culinary possession—and the grateful Veera Ballala, so goes the story, humoured himself by calling this single human habitation 'Bengal Uru'. But this story, though it continues to attract popular belief from a long time, however, fades into insignificance in the light of tangible historical evidence.

The fort which Kempe Gowda built at this place was of no mean magnitude. It consisted of eight gates, the most prominent of which were the Yelahanka Gate in the north, the Halsoor Gate in the east, the Anekal Gate in the south and the Kengeri Gate in the west. In appearance, it resembled the forts of Channapatna or Nagamangala as they were about a quarter of a century ago. Kempe Gowda's fort stood at the place where now exists the old town of Bangalore with its numerous 'petes' or commercial localities, such as Nagarth Pete, Ballapurada Pete, Taragu Pete (old), Bale Pete, Chikka Pete, etc., and was surrounded by a deep ditch and a hedge. Not a vestige of it now remains as the entire fortifications were demolished during the days of the British Commission, about a hundred years ago, to accommodate the expanding old town.

Never was a time more replete with momentous historical events than the fifty years immediately preceding the coming into existence of Kempe Gowda's fort at Bangalore. By the end of the 15th century, India witnessed the arrival of the Portuguese by sea, in the south, followed by other European nations such as England, Holland, Denmark and France. And, just a few years after Vasco da Gama arrived in Malabar, Babar and his Mughal armies appeared in the northern plains of India. Nearer home the Bahamani kingdom, laying between Tapati and Krishna rivers, was divided, in 1526, into five independent principalities. The great Vijayanagar empire, which sprawled from the Krishna river to Kanya Kumari, was in the plenitude of its power under the magnificent rule of Krishna Deva Raya the Great. Beyond the shores of India, at this time, the world felt the effects of Renaissance and Reformation, the great movements which shook Europe. Europe itself, at this period of its history, was under the rule of such potentates as Henry VIII, Charles V, Francis I, and Suleiman the Magnificent.

It may be that the founding of Bangalore rested on fortuitous circumstances or its founder brought into existence his dream



South India in 1537

town. Whatever be the reason for its origin, the historical fact remains that with the emergence of Bangalore there began a chronology of memorable events not wholly detached from the main currents of Indian history. A peep into the general aspects of Bangalore's history before entering into its broader details will convince the reader of its hoary past, its historical greatness and the notable part it played in the chequered annals of this country.

On the subversion of the Vijayanagar empire, in 1564, at the battle of Talikota (Rakkasa Tangadi), the Sultans of Bijapur sent expedition after expedition to the south. Exactly a hundred years after the founding of Bangalore, when Kempe Gowda II was its ruler, a formidable Bijapur army led by Ranadulla Khan, with Shahji Bhonsley, father of Shivaji, the illustrious Maratha leader, as second in command, invested the fort and captured it after a struggle lasting three days. In recognition of the meritorious services rendered by Shahji during the Bijapur expeditions in the south, Bangalore, with a good portion of the country round about it, was bestowed on him as a jahgir by Mohammad Adil Shah, Sultan of Bijapur.

Shahji Bhonsley died in 1664. The jahgir of Bangalore fell to the share of Venkaji, Shahji's favourite son, by his second wife Tuka Bai. The Poona jahgir, a hangover from Shahji's past services with the extinguished Nizam Shahi Sultanate of Ahmednagar was taken by Shivaji, Shahji's son by his first wife Jija Bai. Less enterprising than his great half-brother, Venkaji remained loyal to the Bijapur Sultan and was content with his Bangalore jahgir. But, in 1675, however, a disputed succession at Tanjore provided him with an opportunity to usurp that principality. Secured in this newly acquired kingdom, he felt unable to continue his hold over far flung Bangalore in the face of persistent attacks of the Mughals and the Mysoreans. He, therefore, decided to sell it to Chikka Deva Raja Wodeyar of Mysore, and with this intent entered into negotiations with him.

While affairs were on a slow move in the south momentous events had taken place in the north. The great Shivaji was dead. He was succeeded by his son Sambaji to the Maratha throne. Aurangzeb, who previously held the office of Mughal Subedar in the Deccan and while in that office dreamed to build a vast empire extending from the Himalayas to the southern shores,

was now on the Delhi throne. He knew well that the wealth of the Deccan would afford him an opportunity to realise his ambition. After the eclipse of the Nizam Shahi Sultanate of Ahmednagar the Mughal spotlight was switched on to Bijapur and Golkonda, the last two of the Shahi Sultanates. And, when he ascended the Delhi throne, Aurangzeb lost no time in crushing Bijapur. He then laid siege to Golkonda and over-ran the Maratha kingdom. Everywhere, in the south, success attended the Mughal arms.

It was at this time that the impetuous Sambaji sent out a strong Maratha expeditionary force to Karnatak under his famous generals Keshav Pingle and Santaji Ghorpade. Aurangzeb who was carefully watching the movements of Sambaji's armies in the Deccan was, therefore, not without concern at this unexpected advance of the Maratha expeditionary force to the south, and rightly guessing that Sambaji's design, by this move, was to capture his ancestral jahgir of Bangalore, which was then in the possession of his hostile uncle Venkaji, and also to reinforce the garrison at Ginjee, the Maratha strong-hold in the Karnatak, he detached a large body of Mughal horse from the Golkonda siege and put it under the command of his general Khasim Khan, with orders to take Bangalore immediately at any cost. The Mughal commander, after forced marches through Kurnool and Penakonda reached Bangalore in time and occupied it, in August 1687, driving away the troops of Venkaji, whose prolonged negotiation for the sale of Bangalore with Chikka Deva Raja Wodeyar was not yet complete. A few days after the capture of Bangalore by the Mughals, arrived at its gates the Maratha expeditionary force sent by Sambaji only to be disappointed at the course of events that had happened. Baulked of its prey it retired to Ginjee.

For nearly three years Bangalore was in the occupation of the Mughal forces and remained part of the province of Sira, the newly formed Suba of the Mughal empire in the south. The Mughal Subedar of Sira, however, being pre-occupied with other work thereafter sold Bangalore for a sum of 3 lakhs of rupees to his new ally Chikka Deva Raja Wodeyar, who since the days of Venkaji was desirous of adding this strategically situated frontier fort to his dominion.

With the acquisition of Bangalore by Chikka Deva Raja Wodeyar began a new and glorious epoch in its history. The Mysore ruler, immediately after its acquisition fortified Bangalore with yet another fort, oval in shape, which he built to the south of the old Kempe Gowda fort. Chikka Deva Raja improved the fortifications of the two forts and garrisoned them with regular troops for the protection of Mysore's frontiers in this region. The main object of building the second fort was to ensure the security of the principal town situated within the first fort, which lay often exposed to the Mulkgeri raids of roving bands of Marathas. Within the new fort Chikka Deva Raja also built a temple dedicated to Venkatesha. This temple remains to this day in the fort area of Bangalore and is an object of great veneration to the people.

Chikka Deva Raja Wodeyar was succeeded by a line of weak and ephemeral Rajas. Consequently royal authority was usurped first by the Dalavoyes of the Mysore army and finally by the celebrated Haider Ali Khan. In 1759 Bangalore and the surrounding country was conferred on Haider Ali as a personal jahgir by Krishna Raja Wodeyar II in recognition of his services rendered to the kingdom at a time when its fortunes were at the lowest ebb. In gaining a victory over the Maratha army sent by Peshwa Balaji Rao under his generals Gopal Rao Patwardhan and Ananda Rao Raste to reduce the Mysore kingdom, Haider Ali not only beat back a concentrated Maratha attack on Seringapatam but also relieved Bangalore from a vigorous siege which the invading Maratha forces laid for three months in an attempt to stifle the resistance of the Mysore army.

In the days that followed, many circumstances favoured Bangalore to become a great recruiting and military centre in the south. While he was Governor of Dindigal, Haider Ali had carefully assessed the strategic importance of Bangalore as a spring-board for action against the British whose rising power at Madras he had watched with great concern. Accordingly, in 1761, the first year of his reign, Haider Ali had the southern fort, which was built in mud by Chikka Deva Raja, entirely cast in stones and considerably enlarged. What now remains is only a portion of this fort. When it was rebuilt in stones, it presented an imposing appearance. Although the construction of the new fortifications were attributed to Ibrahim

Khan, the Killedar of Bangalore at that time, the imposing appearance of the renovated fort, however, exhibited an invigorating touch of Haider's genius. Bangalore's geographical position was such that Haider could ill afford to ignore the Carnatic (Karnatak's eastern regions with the adjoining portions of the present Tamil Nad) a vast area in the upper part of the peninsula, which occupied a pivotal position in the defence of the Mysore kingdom, because the advent of East India Company in 'enchanted Hindoostan' and the coming into prominence of Madras in the south under the East India Company's rule, the pattern of defence of this region practically came to be centered in English hands as no single native power in the peninsula was in effective control of the Carnatic. The Nawab of Arcot, Mohammad Ali, who claimed sovereignty over this region so aligned himself with the East India Company administration in the south that he was no more than a puppet of the English. But Haider Ali, the Mysore ruler, was made of different mettle. He was secretly planning to annex the Carnatic region as its possession was vital to the security of the Mysore kingdom. This fact greatly alarmed the English. In addition to this the enmity which the Nawab of Arcot bore against the Mysore ruler further fanned feelings of bitterness between Mysore and Madras. As such, Haider Ali's clash with the English was inevitable. And, when the two powers were engaged in a mortal conflict—the four Mysore Wars—Bangalore, being situated in a strategically important position, got the spotlight in an increasing measure, with the result that it always remained a target of British attack. Bangalore's subsequent importance, to a large extent, therefore, was due to its crucial role in the wars with the British. As in the past, in the years that followed, Bangalore had to pass through tumultuous times. Indeed, history had earmarked Bangalore for a stormy destiny.

Into this ever-shifting kaleidoscope also came Lord Cornwallis, the English Governor General in India, with a large and well equipped army—the biggest that ever invested Bangalore. In March 1791 he captured it after terrific bombardment and a prolonged fight. The struggle was so sanguinary and obstinate that all the principal centres of Bangalore were hotly contested by the gallant defenders. After its fall, for a period of nearly a year, Bangalore was under the occupation of the British forces. But when the treaty of Seringapatam was concluded, it was handed

back to Tippu Sultan. After the fall of Tippu Sultan in the Fourth Mysore War, in 1799, Bangalore was restored to the old Hindu royal dynasty and became part of the newly carved out Mysore State.

The rule of Krishna Raja Wodeyar III, the new ruler, was short, though he lived for long. For, in 1831, the British resumed the administration of the new State. And, during this period when Krishna Raja Wodeyar III was in power, surprisingly enough, Bangalore remained tranquil in spite of the political convulsions to which Mysore State was subjected to by reasons beyond the control of the Maharaja. However, the rumblings of a nascent insurrection in the kingdom were not without their effect on Bangalore.

Made to acquire the status of administrative centre of the State, for the first time, in the days of the British Commission in Mysore (1831-1881), Bangalore has since then continued to remain as such to this day. After the wars with the English were over many factors conspired to make Bangalore a prominent city in India. Its salubrious climate, in particular, tipped the scale in favour of its becoming a big Cantonment in South India, for, in 1809, on account of its healthy climate, the English shifted their troops from Seringapatam to Halsoor, about 4 miles north-east of the old town of Bangalore, where they built spacious barracks to house them. Thereafter, Bangalore Cantonment, which was considerably enlarged as people thronged to it on account of the employment opportunities available, developed almost into a City State. In 1949 the City and Cantonment areas of Bangalore were amalgamated to form the Corporation of the City of Bangalore comprising an area of 26.7 square miles. Subsequently large areas, at the expense of neighbouring villages, were added to it. In 1956, by virtue of the re-organisation of States, the political status of Bangalore was enhanced further and it became the metropolis of the enlarged Mysore State.

Bangalore of today, therefore, belies its romantic past. There are no massive gates, no ditch, no esplanade and no crenellated fortress to guard it as in the past. Instead one can see here broad noisy roads, prosaic bazaars, elegant shops, beautiful parks and boulevards. Here, a succession of multi-coloured buildings struggle away into sprawling suburbs. The city's cosmopolitan



population, drawn into the vortex of its economic and industrial activity, by dynamic forces, is buffeted about in the whirl-pool of its life. The place has so enormously changed and so much improved that if Kempe Gowda, its founder, were to return here, he would not know where he was.

Yet, this account of Bangalore is incomplete. For, there is another Bangalore—a vanished Bangalore!—of the halcyon days, when the sun never set on the British empire. The Bangalore of those days which stood at the cross roads of a new socio-economic order, if it was less gilded, nevertheless seethed with exotic customs and colourful people. The hoop-skirted belles of the Victorian era—the imperious 'Mem-Sabs'—who once promonaded the fashionable centres of Bangalore with top hatted escorts, often stole the show by their social graces. Though imperious they were elegant, beautiful and charming. And, the 'Burrah Sab', cigar puffing and no less imperious was, however, considerate and impressive. A lover of horses, dogs and flower gardens he was of course business-like. At the nod of his head things moved with precision. Here too was a Bangalore of days gone-by, when men wore mutton-chop whiskers and big gold-laced turbans, when people dressed with tight-buttoned coats along with the traditional dhoties and when young native women, 'coy and pretty' were married even before their teenage. This period also witnessed the coming into prominence of a new class of people, the immaculately dressed '*seogs*'—Westernised Oriental Gentlemen—who got the lime-light by their attractive dress.

Bangalore of those days none the less prospered in spite of the shadow cast on it, as on the rest of India, by foreign domination. A strong well established Government ensured peace and plenty. The effects of peace were lasting. Dispensation of justice, transaction of official business and imparting of education came to be adopted from British precepts. Spacious public buildings, big public parks and reservoirs to ensure protected water supply to the twin cities of Bangalore were built. The new social order brought into prominence newspapers, municipal institutions and social organisations dedicated to the welfare of the citizens. New means of recreations such as theatres, taverns, night clubs, etc., which sprang up in good numbers encouraged bohemianism in the people. As English language spread, a great awakening was

witnessed. The spread of English education also helped to bring about a renaissance in Kannada literature. Political consciousness was spurred by momentous political events which occurred after the dawn of the present century. The awakened masses demanded political rights. This led to the establishment of democratic institutions in the city in which elected representatives of Bangalore took active part along with similar other representatives of the State. Thus, as the past blends into the present, one finds Bangalore, today, a fast-growing and flourishing city.

From beginning to end, the fascinating epic of Bangalore sustains interest, because the heroic and noble deeds of the historic personnel who held the stage here, in the past, bring daring and charm to it. Also, the many historical events which shape this narrative are no isolated affairs. Nor the characters that appear in it are persons of local importance. Many of them were men of destiny who in their own way played a notable part in the making of the history of India of the last four and a quarter century. It is for this and many other reasons that Bangalore, though a fledgling when compared with the other great ancient cities of India, occupies an important position in the annals of this country. At present it is a big industrial and commercial centre in the south. And, Bangalore's present prosperity and trends of development threaten to make it a city destined more for India of the future than for India of the past.

This then, is the prologue to the stupendous saga of Bangalore. Needless to say the whole course of events which took place here justifies its founder's conviction that the place where it stands indicated 'Gandu-Bhumi' or 'Heroic Land'. But it is unfair to think that the present prosperity of Bangalore has obscured its glorious past, because what is in a people, their life, soul and sap, has filtered, drop by drop, down the centuries and has collected into a heritage. However, before the reader enters into the broader aspects of Bangalore's history, it is worthwhile to remember that this is a city where the past blends harmoniously into the present. And although this city is rapidly growing and getting a tremendous face-lift through its new edifices, wide roads and sprawling extensions, still there remain a few old temples, old mosques, old tanks and the remnant of an once superb fort—symbols of the energy and lavish benevolence of those who erected

them—amidst its modern environment. In these old temples, one almost hears the echo of tolling of the old bells. In these old mosques, one almost listens to the erstwhile sound of the Muezzin's call. And, one almost smells the gun-powder in the turrets of its old fort, a part of which is still preserved as a curio to rouse the interest of not only the visitors from the other parts of this country and abroad, but also of the inhabitants of this city. Indeed, these relics of the past remind us of a fascinating history, a glorious past and those acts of heroism and valour, which the citizens of Bangalore may well claim to be a part of their patrimony.

## CHAPTER II

### THE FOUNDER

Much of Kempe Gowda's allure is derived from the glamour of his name which has come to be associated with Bangalore; some of it he owes to the many religious institutions he founded and the temples he built and the tanks he constructed around the city.

Kempe Gowda was a master-builder. Whether his undertaking was a temple, tank, fort or a town, in its execution, he always exhibited the zeal of a pioneer. And, in a period of nearly 50 years of his rule, he filled his principality of Yelahanka Nadu with many monuments and new habitations.

Yet, in spite of his many magnificent monuments, his noble works of utility, and a city of glorious future that he built, the lack of authentic records of his times has left generations of Bangaloreans bereft of a true account of his deeds, his acts of piety and many other works of his pioneering zeal, with the result that he still continues to be an enigma not only to the historian but also to those who would like to know more about him.

Four inscriptions, one monolithic, two on copper plates, and one beneath a statue, but none executed in his life time, give an oblique reference to him. Only 'Vira Bhadra Vijaya', a Sanskrit work of much later date and traditional narratives which have come down from the centuries give a fair account of his thrilling exploits. From the latter, especially, come tall tales of early Bangalore. Uncorroborated as these tales are, their account provide only scanty authentic historical information. Yet, they provide a romantic background to the real history. The real history, of course, had its brightness, its crisis and its excitement, quite unlike the present available information which provides only an exaggerated view of the social, political and cultural order of Kempe Gowda's time. However, it affords sufficient means to reconstruct Bangalore's earliest history though such reconstruction is like putting a jigsaw with many pieces missing.

The man who founded Bangalore had adventure in his very blood. Forth in succession from Rana Bhairava Gowda, founder of the dynasty of Avanti Nadu Prabhus, and great-grandson of Jaya Gowda, who established a separate dynasty, the famous Yelahanka Nadu Prabhus, Kempe Gowda I ruled for 46 years commencing his reign from 1513. In him manifested a vehement conquering energy. His conquests contributed to a vast extension of the Yelahanka principality. It was Kempe Gowda I who enhanced the prestige of the house of Yelahanka Nadu Prabhus and made his position felt even at Vijayanagar. Lavish were the praise and honours that the successive Vijayanagar emperors bestowed on him. But great was the envy of the neighbouring Pollegars who watched his rocketing rise to power with concern and malignity. However, Kempe Gowda's claim to greatness lay in his marvellous activity, in his concern for the welfare of his subjects, for whose benefit he opened the gates of his treasury and spent money lavishly in the construction of tanks, agraharas, temples and forts. To him nothing was more dearer than his own kingdom. And he directed his resources and energy for its adornment in every possible way.

To Kempe Gowda his capital Yelahanka always lent inspiration. Even before his time it was a place of a considerable importance with an enchanting historical background. What is today, just a midget town lying north of Bangalore ten miles away, in the 12th century was an important political and commercial centre. Early inscriptions call it Illaipakka, a name by which the surrounding country was known during the Chola rule. Illaipakka Nadu was a division of Rajendra Sola Vala Nadu of Chola fame. And, Illaipakka was the Tamil contortion of Yelahakka, which in later years filtered into Yelahanka. From what is known it is apparent that, as in the times of the Cholas, it continued its prominence in the palmy days of the Hoysala and Vijayanagar empires also. By about the 14th century, it was part of the Sivanasamudra Seema—a name derived from the celebrated falls of Sivanasamudram—over which extended the overlordship of Ummattur Chiefs, who were the descendants of the famous Gangas. The Ummattur Chiefs were later overthrown by Krishna Deva Raya of Vijayanagar. But at the beginning of the 15th century Yelahanka had become the seat of Yelahanka Nadu Prabhus, Jaya Gowda, founder of the dynasty of Yelahanka Nadu

Prabhus, having captured it by a stratagem. After coming into prominence Jaya Gowda accepted the suzerainty of the Vijayanagar emperor. This pattern of political allegiance of the Yelahanka Nadu Prabhus continued until the last days of the Vijayanagar empire.

The Yelahanka Nadu Prabhus were Gowdas or tillers of the land. They belonged to the Morasuvokkalu sect, the ancestors of which were migrants from Canjeevaram. They were not akin to the Gangadicara Gowdas of other parts of Karnatak—the denizens of the soil. The appellation Gangadicara, which is a contortion of the word Gangawadi-kara, meaning the inhabitant of Gangawadi, is a relic of Ganga rule and has since survived in this part of the Karnatak. However, with the lapse of time the descendants of Morasuvokkalu sect got assimilated with the other Gowdas of Karnatak who are now generally called Vokkaligas. Today, the Vokkaliga community embraces within its fold the Reddies and the Kunchitigas. A very industrious and patriotic people, the Vokkaligas have, from time immemorial, rendered yeoman service to the country in the fields of agriculture, animal husbandry and soldiery.

Kempe Gowda began his adventurous career with raids on the neighbouring principality of Sivaganga, which 30 years later he annexed to his principality. Next he turned his attention to Domlur, a place of some importance since the days of the Cholas, and annexed it, too, to his kingdom. The region lying between these two places was covered with thick forest. Kempe Gowda took possession of this vast area and allowed the forest to grow thicker since it provided a natural barrier and thus gave protection to his principality. Somewhere within this vast forest lay the spot on which Kempe Gowda was to erect a fort, in later years and build a township there. That township was, of course, Bangalore. And 'Hale Bangaluru' or 'old Bangalore', a hamlet, which once flourished at the spot where now stands the village of Kodagihalli, near the Hebbal tank, was to lend its name to it.

Kempe Gowda thereafter turned his attention to Halsoor and Hesarghatta, which he soon captured. He then directed his energies in consolidating his conquests by strengthening the fortification of important forts and in increasing his army. He also endeavoured to enhance the economic potentialities of these

conquered regions by bringing vast areas under cultivation and by constructing tanks, digging wells and cutting canals across arable lands. Small wonder that his exertions and his domineering character enhanced his reputation and made him a chieftain of considerable importance.

However, the founding of Bangalore in 1537, was Kempe Gowda's epic achievement. Thick jungle with a mass of wild weeds once grew luxuriantly at the place where now Bangalore stands. For centuries, every wind whistled through that night-marish jungle. Kempe Gowda had the jungle cut down, for, he had conceived an idea to build his dream town there with a strong fortress and well laid streets studded with shops, choultries, temples, etc. And, choosing an auspicious occasion, in consultation with his astrologers, he commenced his town building work in a typical Gowda way. Right at the spot where now stands the Dodpet Square, in the heart of the city, one fine morning in 1537, four pairs of milk white bullocks stood harnessed to four decorated ploughs, and at the royal command off they went, driven by young men, furrowing the ground in the four directions up to the limits marked. The routes traversed by those four ploughs became the nucleus of the new town's four main streets. Thus were laid Bangalore's oldest streets—Chickpet and Dodpet—which ran east to west from the Halsoor Gate to Sondekoppa Gate and north to south from Yelahanka Gate to Anekal Gate respectively. Those narrow streets continue to exist to this day and are the busiest commercial centres of Bangalore. A strong mud fort, reckoned impregnable in those days, erected around the new township guarded the country round about. Within the fort were localities earmarked for people of different avocations. The numerous 'Petes' of the town, which soon came into being not only indicated professions carried on in particular localities, but also indicated particular goods sold in those areas.

Immediately after the completion of the fort, Kempe Gowda shifted his capital from Yelahanka to Bangalore. He invited skilled artisans to the town and patronised them. This policy tended to increase the commercial prosperity of the place.

Kempe Gowda's achievements brought him fame. Emperor Achuta Raya was pleased. He, therefore, granted to him the neighbouring villages of Begur, Jigani, Varthur, Kengeri,

Banavara and Kumbalgode, besides many other hamlets yielding a revenue of 30,000 Varahas. Later, Kempe Gowda's conquest of Sivaganga principality together with other places considerably expanded his kingdom. These territorial additions increased the importance of Bangalore, his capital. Coupled with this, the pivotal position which this newly fortified place occupied in Dakshinapatha, by its close proximity to ancient routes leading to Rameswaram and Lanka assured its prominence. And, with its prominence Kempe Gowda's fame as a prominent Pollegar in the south spread far and wide.

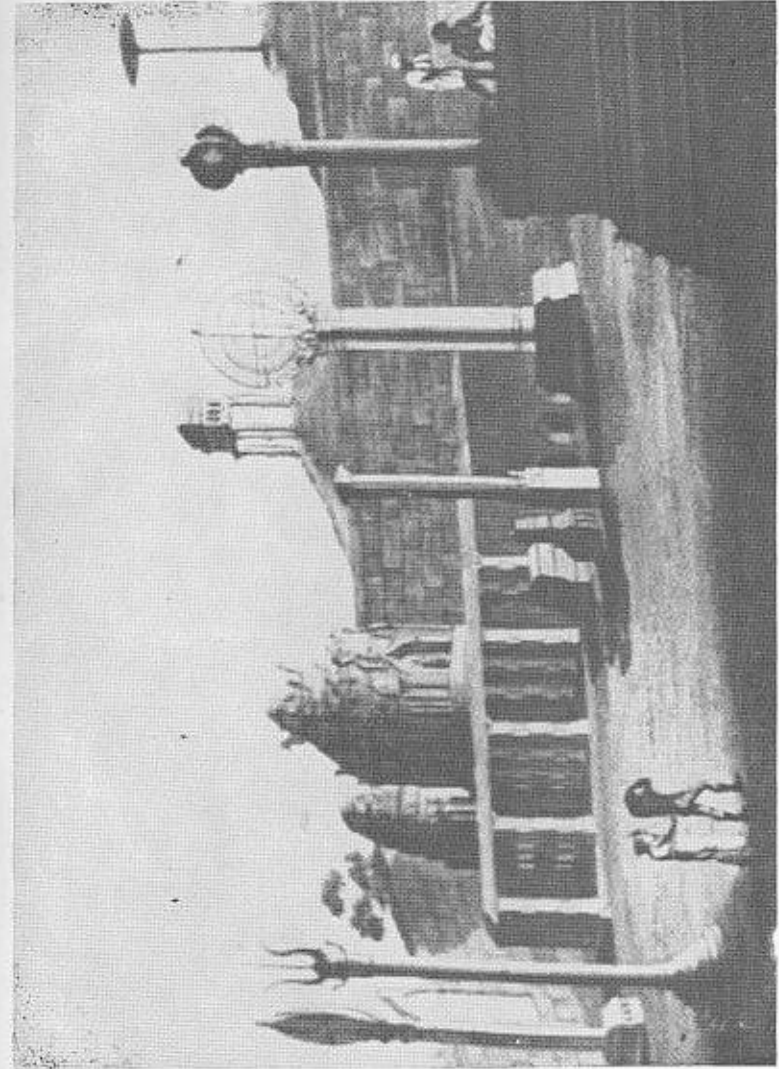
A less turbulent Chief, all his life, Kempe Gowda might ever have been but for the bellicose attitude of jealous Jagadeva Raya, the Pollegar of the neighbouring principality of Channapatna, which forged him into a crusader for his kingdom's cause. The hostility of the Channapatna Pollegar kept Kempe Gowda in a state of constant military preparedness. But this alertness was not without its pernicious effects. A consciousness of his armed strength made him soar high and to do things which undermined his allegiance to his suzerain. For, he made a fatal mistake in establishing an independent mint of his own, in his territories, and put into circulation his own currency—the Vira Bhadra Varahas. This affront to Vijayanagar authority enraged the emperor. Jagadeva Raya, who had easy access to the imperial court at Vijayanagar, by reason of his friendship with Rama Raya, the emperor's Chief Minister, lost no time in instigating the emperor against the Yelahanka Nadu Prabhu. One day, on the advice of the all-powerful Rama Raya, emperor Sadasiva Raya summoned Kempe Gowda to the imperial court. And, on his arrival at Vijayanagar Rama Raya had him seized and threw him into a prison at Aneundi. Thereafter, Yelahanka Nadu, along with the newly built fort of Bangalore, became part of Channapatna principality by an imperial decree.

For five years Kempe Gowda was held captive. To a person of his age and standing such a long prison life was a great humiliation. Still, Kempe Gowda faced the ordeal with calmness. Any attempt to get out of the prison was impossible as its walls were too strong and the fortress of Aneundi was well guarded. However, through the iron bars of his prison, he watched many new things. He saw, during his captivity, magnificent temples,

forts, palaces, fine buildings, lakes and beautiful tanks. The imposing appearance of many edifices which adorned the capital of one of the great empires of the time, built in the famous Vijayanagar style of architecture provided him inspiration to raise similar structures at Bangalore, which he had left behind and to which he always longed to return when set at liberty.

He also learnt a great deal about the Hindu religion. Now, Shivasam attracted him greatly and climed a lion's share of his religious belief. A leaning towards Shivasam broadened his social outlook. In no less measure it also revived his hope of release from captivity. Therefore, not without reason he vowed to build a worthy shrine to Gangadhareshwara, in Bangalore, if Providence released him from the ignominy to which he was subjected. And, as if in answer to his prayers, God provided him a chance to get out of the prison. Dark clouds of impending political storm had begun to gather over Vijayanagar when Nizam Shah of Ahmednagar exhorted the rulers of Bijapur and Golkonda, 'In the oneness of the great Creator who acts as our advocate on the Day of Judgment, it now behoves us that we should set aside our jealousies and disputes in petty world affairs and having purged our hearts, be united with each other,' and later succeeded in forming an alliance of their three kingdoms to deliver an effective blow on Vijayanagar. Rama Raya, in his anxiety of meeting the challenge of the new menace was willing to accept Kempe Gowda's offer of a huge sum in exchange of his freedom, with the result that the latter was released and his principality was restored. And, when Kempe Gowda arrived at Bangalore, after journeying through the same road which five years earlier had taken him to Vijayanagar, he was received with such cheers and joy that it is hard to describe. The incredible exultation of a crowd of both sexes, of every age and of every quality which marked his return was so real and vociferous that it provided a fitting welcome to the founder of Bangalore.

Kempe Gowda's long reign was rendered noble by works of benevolence and by erection of edifices truly magnificent. The marvellous cave temple of Gavi Gangadhareshwara at Gavipur, carved in a cave is a symbol of his faith in a deity whose protecting hand not only saved him in his hour of trial, but guided him in the path of righteousness and piety. The Basava temple at



From a painting by Lt. James Hunter, 1804

Gavigangadhareshwara Temple, Gavipur, Bangalore  
 Photograph, Courtesy, The Binny Mills, Bangalore  
 (See page 16)

of Bangalore. It was executed nearly 50 years after his death by his successor. Its sculptural details fairly correspond with other similar works of Vijayanagar period, a specimen of which exists at the famous Tirupati temple, in the much publicised statues of Krishnadeva Raya and his consorts Chinna Devi and Nagala Devi.

Very recently the citizens of Bangalore paid homage to the memory of Kempe Gowda I, the founder of their city, when on 1st November 1964, the Corporation of the City of Bangalore had his statue erected in front of its main offices in the Narasimharaja Square. This statue was unveiled by His Highness Sri Jayachamaraja Wodeyar, Maharaja of Mysore and the then Governor of Madras, and although is an object of much criticism as regards its likeness to the person of Kempe Gowda I, it nevertheless has provided an opportunity to the fulfilment of a long desire of the citizens of Bangalore to have amidst them a statue of the founder of their city.

A hundred years rule of Kempe Gowda I and his successors had made Bangalore a prosperous place. Peace and plenty prevailed here to such an extent that there were progressive trends in the social and religious activities of the inhabitants. That Bangalore struck a note of animation and spontaneity even as early as the year 1628—in the time of Kempe Gowda II—is apparent from a monolithic inscription executed in that year. This inscription now exists in the Ranganatha temple, at Ballapuradapet, in the heart of the city. Inscribed in Telugu characters it so well describes an act of reverence perpetuated by the inhabitants of Bangalore of those early times, that one cannot resist temptation of quoting it copiously. The English translation of it as rendered by Lewis Rice is as follows:

'Be it well (on the date specified: 1628) when the Rajadhiraja raja-parameswara Vira Pratapa Vira-Rama-Deva Maharaya seated on the jewel throne, was ruling the empire of the world: when, of the Asannavakula, the Yelahanka Nadu Prabhu Kempanacharya—Gauni's grandson, Kempe Gowda's son, Immadi Kempeganayya was ruling a peaceful kingdom in righteousness; all the people of Bengaluru pete entred into the following agreement:

'Be it well, obtainers of all favours from their own Mahanikalika, Worshippers of the lotus feet of (the Gods) Ganeswara

Gaurisvara and Vira-Narayana, Chief men in Ayyavale, all the salumale of both Nana Desis of this country, and other countries, and all the salumale of both (sects) the Nana Desis of Pekkonda, Penugonda, Bengaluru, Guluru, Chickkanayinipalli . . . Ballapuram Katpatri, Ava . . . Chandragiri, Kolala (Kolar) Kottakota (Hosakote) Kaveripatna, Raya Kote, Narasimpuram, Beluru, Hebburu, Nagamangalam, Ikkeri Basatipalli and other places—for the offerings, festivals and other ceremonies of the god Ranganatha Mutyalapete in Bengaluru—made application to Kempe-Gauni, and granted certain dues (Specified).

'Usual imprecatory verses. Signatures of Pedda Chikkanna Setty & Co.'\*

Inscriptions are generally described as 'dry bones' of history. But even the scanty information that historical research derives from them often provides a vista into some interesting social and cultural aspects of the people to which it refers. It is, indeed, an undisputed fact that history is just not a narrative of the rise and fall of the empires or kingdoms only. Nor is it a chronicle of wars or a saga of the exploits of great kings and national heroes. Of no less historical significance are the historical incidents, however inadequate in their information, which give a glimpse of the activities of ordinary people of those early times to which they refer. Their social and religious activities and their commercial enterprises, recorded whether in a manuscript or a palm leaf or an inscription is as important as any other historical fact. It is from this point of view that the Ranganatha temple inscription deserves our attention. It throws much light on early Bangalore. It not only speaks about the cosmopolitan character of its inhabitants, even as far back as three and a half centuries ago, but also indicates its commercial importance. From this inscription, it is obvious that the revitalised Hindu culture which blossomed into perfection by the magnificent efforts of Vidyaranya, the religious and political preceptor of the founders of the Vijayanagar empire, proliferated with the lapse of time and had enriched the natural predilections of the inhabitants of the Bangalore of those early days.

After the death of Kempe Gowda I, Bangalore's air of importance seemed lost in petty warfare in which his successors indulged.

\* For the original Telugu version of the inscription, see Appendix I.

The eclipse of the greatness of the Vijayanagar empire encouraged its vassals to raise their heads and indulge in hostility among themselves for gratification of their vanities. Though Bangalore came into the vortex of such hostilities, it however, retained its individuality. A succession of great historical events which took place, here, after the dawn of the 17th century, focused the spotlight on it once again. Small wonder then, that Bangalore's history even after the eclipse of the rule of Yelahanka Nadu Prabhus continues to sustain interest.

### CHAPTER III

## THE BIJAPUR CONQUEST

The singular misfortune that befell the great Vijayanagar empire, in 1564, in the battle of Talikota, had disastrous consequences on its constituent parts. Relaxed authority of a fugitive imperial government, which was constantly changing its seat from Penakonda to Chandragiri, from Chandragiri to Vellore, on account of the rapacious onslaughts of Golkonda and Bijapur armies had encouraged parochial tendencies among its vassals. The revolt of Veerappa Naik of Madura and the assertion of independence by Raja Wodeyar of Mysore further contributed to the dismemberment of a decrepit empire. The Naiks of Ikkeri, Ginjee, Tanjore and few other chiefs were not slow in asserting their independence also, with the result that the newly created Viceroyalties of Seringapatam and Chandragiri, having sway over the territories situated above the Ghats and below the Ghats respectively, fell into disrepute. Their authority, if anything, became ephemeral. If the nominal authority of Venkatapati II and Sri Ranga III, the last two rulers of Aravidu dynasty, who struggled to maintain sovereign authority of the empire over its vassals, continued unimpaired for more than five decades after Talikota, it was due to the steadfast loyalty and patriotism of a few Chiefs like Kempe Gowda II of Bangalore.

The contemporary manuscript 'Kemparayana Jayastuti',\* a short Kannada poetical work, describes Kempe Gowda II, successor of Kempe Gowda I, as 'Swami Drohara Ganda', meaning 'Terror to the Triators'. The fact that he remained loyal to the empire is amply borne out by the narrative of the manuscript. Due to the weakness of Venkatadeva Raya of Vijayanagar, relates the 'Kemparayana Jayastuti', Timma III of Chikkaballapur and Doddaballapur, Bhairava of Devanahalli, Rangappa of Sira and Jagadeva Raya of Channapatna had severed their ties with the

\* This manuscript which is preserved in The Oriental Research Institute, Mysore and is numbered K. B. 281 was edited and published by late Karlamangala Srikantiah, in 1961, under the title 'Kempegowdana Jaya Prashasti.'

emperor and had practically become independent. At this time, continues the narrative, an incident happened which helped the empire to reassert its authority over some of its recalcitrant Pollegars. And, in this affair the Chief of Bangalore, who played a notable part by rendering devoted service in the cause of the empire, won high esteem of the emperor. Kempe Gowda II, it is said, plundered Hosakote, seat of Chikka Raya, the neighbouring Pollegar, as a reprisal for his perfidy. This incident roused the anger of one Venkatapati of Penakonda and at his instance the Pollegars mentioned above besieged Bangalore. But Kempe Gowda II, cleverly effecting a break-through in the ranks of his enemies routed their confederate forces in a hard fought battle, marched on Hosakote and razed its fort to the ground. The Bangalore chief was not content with this success only. He compelled the vanquished Pollegars to pay allegiance to the emperor. He is said to have gone with them to the imperial capital to attend the coronation of Venkatadeva Raya, who acknowledged him as the guardian of the empire.

That the successor of Bangalore's founder was no ordinary chieftain is evident from Kempe Gowda II's conquest of Magadi and the strong hill fortress of Savanadurga, which he wrested from usurper Gangappa Naik. After his capture of the hill fort of Savanadurga, he heavily garrisoned it. He is also said to have captured Balagondanahalli and Bettarayanagudi. Said to have ruled his territories with great zeal, Kempe Gowda II was equally known for his piety and acts of benevolence. To him is ascribed the renovation of the Someswara temple situated at Halsoor, Bangalore, which he rebuilt in stones and embellished with a lofty spire. He also built the small but gracious Ranganatha temple in the heart of the city. The construction of the Sampangi tank, the Kempapura agrahara tank and the big Karanjee tank, which once covered the whole space between the present Vokkaligara Sangha and the National College buildings, was undertaken to replenish water-supply to the township of Bangalore. And, it was Kempe Gowda II who actually built the well known four 'Kempe Gowda Towers' of Bangalore at cardinal points around the city, which are wrongly ascribed to Kempe Gowda I, the founder of Bangalore. This is evident from an inscription\*

\* See Appendix II for the Kannada version of the inscription.

recently discovered. Kempe Gowda II's reign was noted for the establishment of many agraharms—endowed hamlets—and bestowal of munificent grants to temple priests. A patron of learning, he also encouraged men of letters. But it was during his reign that Bangalore felt the impact of the military push from the north and, for the first time, changed masters.

That push from the north was inexorable. Everywhere, at this time, in the Deccan, military expeditions sent by Bijapur and Golkonda, two of the five successor states of the Bahamani kingdom, were pressing upon the remnants of the Vijayanagar empire, carrying arms and disquietude to places where they had not penetrated before. To understand the cause of this new danger which gripped the peninsular portion of India at this time, one has to look beyond the frontiers of the Vijayanagar empire of those days, to the regions above the Krishna, the Vindhya and the Aravalies.

In the far north the Mughal empire was in the plenitude of its power. Shah Jahan, whose rule is noted for grandeur of architectural undertakings was the emperor. His son Aurangzeb was the Mughal Viceroy in the Deccan. But, while Shah Jahan was building magnificent edifices in the north, Aurangzeb, in the south, was busy demolishing the political structure of the southern kingdoms. Aurangzeb's zeal for fresh conquests in the south was unbounded. If the saying 'love of more country is imperialism' is true, then no one loved more country than Aurangzeb. In the reign of Akbar, the might of the Mughal empire had fallen on the Nizam Shahi Sultanate of Ahmednagar. Neither the heroic efforts of Chand Bibi nor the brave affront of Malik Amber could save that unfortunate kingdom from its doom. Akbar and his successors had hardly allowed this kingdom to hold its head high, for, it was soon absorbed within the Mughal empire. Aurangzeb, who was more a zealous military strategist than a far-sighted statesman, realised that if the Mughal dominions were to expand in the south, the two Shahi kingdoms of the Deccan, viz., Bijapur and Golkonda, should be crushed. And taking advantage of their disunion for the profit of his ambition Aurangzeb would have succeeded, much earlier, in annexing them to the Mughal empire during his first Viceroyalty of the Deccan had not Shah Jahan intervened in 1636 and prevented him



from inflicting an effective blow on the two kingdoms. As a result of Shah Jahan's intervention, two separate treaties were concluded in 1636 between the Mughals and those two Deccan kingdoms at a tremendous cost to the latter. Thus Bijapur and Golkonda were saved from the fate which overtook Ahmednagar.

The nightmare of Mughal advance to the Deccan once removed, Bijapur and Golkonda felt secured in their northern borders and made use of the respite, which the treaties afforded, in turning their attention to make fresh conquests in the south in order to make up the losses sustained by them in their dealings with the Mughals. Also, there were bright hopes of territorial conquests in the regions below the Tungabhadra to a power which wielded the sword dexterously and for useful purpose. Here again, was a repetition of the early history of this country. It was also a repetition of a scourge, which dogged the rulers of India, through the centuries, and engulfed them in bondage, servility and dependence. Many disgruntled Pollegars of the Vijayanagar empire, at this time, made a bee-line to Bijapur and Golkonda for help. They were holding alluring prospects to the Shahi rulers if the latter's armies aided the former in their internal dissensions. In particular to Bijapur court had come Kenga Hanumappa Naik of Basavapatna to seek assistance to vanquish his enemy Veerabhadra Naik of Ikkeri. To seek the aid of Mohammad Adil Shah too had come Channaiah, dispossessed Pollegar of Nagamangala, to avenge his defeat which he had sustained at the hands of Chama Raja Wodeyar of Mysore. To the ruler of Bijapur had also come the Chief of Sumakee Begur to seek aid from the Sultan with his grouse against Kempe Gowda II of Bangalore in order to retrieve his lost fortune. Inevitably all these men had become infected with a false optimism of gaining advantage over their adversaries through outside help and permitted their principalities' prestige to ride on the backs of the war-horses of the Bijapur army. It is, therefore, not for nothing that the 'Mohammad Nama', the official chronicle of the kings of Bijapur says: 'As the Karnatak and Malnad had not been conquered by any Muslim king of Deccan, Mohammad Adil Shah thought of bringing them under his sway'.

However, events of history must be viewed in their true perspective and as they actually occurred. The unsavoury fact of Hindu Chiefs of Deccan inviting the Muslims to aid them against

their co-religionists may appear queer. Yet, it was the order of the day. 'So far as South India was concerned, there was no wall of separation between Hindus and Mohammadans. Many a time the Mohammadan states of the Deccan did not act conjointly in their struggle with Vijayanagar. Some of them called in the latter against their co-religionists. The great Vijayanagar Minister, Rama Raja helped the Mohammadans in their internal struggles. According to the conception of the day, it did not offend against political morals for the Mohammadans to seek Hindu help and vice versa'.\* Obviously, the definite characteristics of this epoch, to wit, the blending of the strongest contrasts never ceased to continue. Religious antagonism which at times provoked mundane passions at other times appeared almost extinct. Manners of the people appeared rude yet the same people were often filled with lofty and tender aspirations. Ignorance was rampant yet in the midst of mental darkness were shown bright spots of intellectual greatness. Such were the times when Bangalore was rocked by the impact of the Bijapur forces.

The liberation of Bijapur and Golkonda from Mughal danger was not without its impact on the a larger areas of the peninsular India proper. Yet, in spite of their common urge for taking out military expeditions to the south both Bijapur and Golkonda had to evolve a plan, rather a strategy, for military operations in the territories of Vijayanagar so as to gratify their vanity and to avoid conflict between their respective armies. It was agreed between them that Bijapur was to operate in the regions above the Eastern Ghats, that is, in the uplands or Bala Ghat or the plateau regions of the Deccan, and Golkonda was to deploy its forces in the territories below the Ghats, that is, in the plains or Payin Ghat. Thus, to Bijapur's share fell the greater part of the Mysore plateau and the South Arcot district of the present Tamilnad, while the region covering the eastern half of Andhra, north-west of Tamilnad and the sea-coast from Guntur to Madras came to the share of Golkonda.

Down to the South, Bijapur sent three expeditions between the years 1637 to 1640. The first expedition was directed against Veera Bhadra Naik of Ikkeri. This expedition was led by Rana-dulla Khan. Shahji Bhonsley, father of Shivaji, the great Maratha

\* Page 128 'History of Nayakas of Madura', by R. Sathyanatha Iyer.

leader, was second in command. The second expedition was against Sira and Bangalore. It was a two-pronged drive. One division of the expedition marched against Sira, the Pollegar of which was Kasturi Ranga, led by Afzal Khan, the same who later was killed in the historic clash with Shivaji. The other division of the expedition attacked Kempe Gowda II of Bangalore. It was led by Ranadulla Khan with Shahji Bhonsley as second in command. After the capture of Bangalore, it marched to Seringapatam, where according to the Mohammad Nama, Kanteerava Narasaraja, after a month's resistance saved his kingdom by paying a tribute of 5 lakhs of huns. In this campaign, marching further south, Ranadulla Khan and Shahji also received the submission of the Naiks of Kaveripattana and Madura. The third expedition was necessitated by the revolt of Kenga Hanumappa Naik of Basavapatna. It was again led by Ranadulla Khan and Shahji. During this campaign not only was Basavapatna reduced, but raids were also directed against Belur, Tumkur, Chikkanayakanahalli, Ballapur and Kolihal (Kunigal) which yielded rich booty to the invaders.

It is with the southern collateral branch of the second expedition that the narrative of this work is directly connected. In the case of Bangalore, as with some other places attacked by Bijapur, its southern push was not just a necessary military operation. It was in fact an explicable onslaught which brought retribution. In addition to the presence, in the Bijapur camp, of the Chief of Sumakee Begur who was an inveterate enemy of Kempe Gowda II of Bangalore, there was also another incentive for the invaders to turn their attention to Bangalore. The wily Pollegar of Tadpatri who was accompanying the expeditionary force, in order to ward off danger to his own principality, cleverly diverted it on the road to Bangalore.

A contemporary Kannada work, the 'Kantheerava Narasa Raja Vijaya' written by Govinda Bhatta, a court poet of Kantheerava Narasa Raja Wodeyar of Mysore, gives a graphic description of the advance of the Bijapur army in the Mysore plateau. The relevant passages of this work not only throw a flood of light on social and economic conditions of the inhabitants of this part of the country, in the early 17th century, but also gives a clear picture of the military strategies employed by the invaders in their wars against the Pollegars and the various kinds of arms, including

cannon, used by them. The equipage of the Bijapur army, the movements of its cavalry and the sluggish march of their elephants, carrying among other things the harems of officers of the army is also given in greater detail. The description is so vivid that the reader can easily assess the extent to which this region remained defenceless and the awkward plight to which the unfortunate inhabitants were subjected to due to lack of military preparedness to meet the new challenge. The Bijapur army's assault on Sivaganga and its capture of Ramagiri and other hill forts, before Bangalore was besieged, shows that the invaders had taken the familiar routes during their advance. The existence of abundant food grains and forage in their camps indicates that they were able to get good supplies for them from the local bazaars.\*

The Bijapur army having reached Bangalore invested it. The investment lasted three days; and during the operations the gallant defenders put up a heroic fight. But the attack of the assailants was relentless. Moreover, Kempe Gowda's struggle was against heavy odds. The Bijapur army was well equipped, well general and far superior in number. Ultimately the fort-gates gave way and Kempe Gowda had to surrender. But he secured his principality and his own freedom by paying a heavy ransom and by handing over the fort of Bangalore and the regions adjoining it to the invaders. Thereafter, he retired to Magadi which now became his capital. A Bijapur garrison occupied Bangalore fort. The change of hands of this place, however, introduced a new pattern of political set up in the south—the victor giving away unreclaimed land to the vanquished and keeping for himself some of the best portion of the principality conquered—so as to maintain good relationship with the Pollegars. Thus Bangalore was taken, but Magadi was given to Kempe Gowda II. Similarly Hosakote was captured but Anekal was restored, Kolar was retained but Punganur was granted. Indeed, pursuit of such an enlightened policy ensured peoples' lasting adherence to the new fiscal arrangements which the Maratha Sardars of Bijapur introduced immediately thereafter in the south.

The Shiva Bharat, a Sanskrit poetical chronicle which narrates Shivaji's achievements, written in 1670, by Paramanand gives an

\* See Appendix III for the Kannada version of 'Kantheerava Narasa Raja Vijaya.'

interesting account of Bangalore, as it was in 1637, when the Bijapur army captured it. The account can fairly be treated as trustworthy as it was written 33 years after the event.

"This town of "Bingrul" says the author of Shiva Bharat, with its massive fort gates and strong fort walls is an impressive place. Deep ditches, full of water drawn from the big tanks, which are existing in its close proximity surround the fort walls. Within the town are fine buildings the most prominent among which is the palace. Atop the palace waft flags of different colours. On the walls of some of the houses are found paintings which are very good to look at. There are many commercial streets in this town with an array of shops displaying costly goods. At some of the squares of the town fountains have been built from which water springs giving a pleasing appearance. There are plenty of peacocks and pigeons here. The temples of this place are lofty and finely built. On the pillars of these temples are carved fine images. After "Bingrul" was taken from "Kimpa Gounda" it was given as a gift to brave Shahji Raje by Randulla Khan. The Raje, thereafter, resided at this place with his family, retinue and troops.\*"

That Shahji Bhonsley was associated in all the three expeditions of Bijapur in the Karnatak is a tribute to his military prowess. This remarkable man, in spite of his mercurial moods in his allegiance to his masters, however, had a nose for success in all his undertakings. Bangalore was to see a good deal of his military activity. At a crucial moment of its history, he eliminated chaos, soothed the subsurface resentment of the local people and endeavoured to alter the atmosphere of uncertainty in the areas in which Bijapur sought to dominate. His assigned job, however, was to bully the refractory Pollegars of the south. At a time when recalcitrance of the vassals of Vijayanagar empire was cutting across their ancient affiliations, Shahji, by a constant showdown, induced in them, albeit temporarily, a belief that in keeping anchored to Bijapur only they could hope to make their principalities bastions of peace and prosperity. Yet in the doing of his job, he almost unwittingly tied Bangalore to the apron strings of Maharashtra.

\* Page 80, Shiva Bharat by Paramanand, Edited by Sadasiv Mahadev Diwekar. 1927 Edition. For text See Appendix IV.

Regarded by the later Maratha rulers as their political pioneer in the south and a prototype who fortified their faith in the essential soundness of Maratha military and administrative strength, Shahji Bhonsley, willy nilly, laid the foundation of Maratha rule in the Karnatak. Before he finally hitched his wagon to the star of Bijapur he had a chequered career. Born on 15th March 1594, he came of a simple stock, the sort which generally provided material to the mercenary armies of the Deccan rulers. In 1605, he married Jija Bai, daughter of Lukhaji Jadhav Rao. In 1625, he took a second wife, Tuka Bai Mohite. Shivaji was his son by his first wife and Venkaji by his second. A military adventurer, he first served the Nizam Shahi kingdom of Ahmednagar in the capacity of a Sardar when Malik Amber was in the height of his power. But the Abbysinian's bad temper soon drove him into the open arms of Bijapur, where he served for a brief period of two years. Malik Amber's death brought him back again to Ahmednagar. When that kingdom was absorbed in the Mughal dominions he opted for Mughal service. Before long, intrigue, jealousy and greed of some of the Mughal captains made him a rebel. The Mughals supported by units of the Bijapur army pursued him from fort to fort until he surrendered to them at Mahuli, in 1629. Here, he met Rusthum-i-Zama better known as Ranadulla Khan, a dashing Bijapur general who had ably assisted the Mughals in the pursuit. Shahji was greatly attracted by the military skill of Ranadulla, and there sprang up a friendship which ended only at the death of the latter. On the advice of his new friend, Shahji joined the Bijapur service again which was to lead him to thrilling adventures in the Karnatak. Poona and Supa jahgirs, relics of his past service with the Nizam Shahi kingdom, he retained, throughout his long association with Bijapur.

'Maharaj Farzand Shahji Bhonsle', favoured general of Mohamad Adil Shah (1626-1656) and Ali Adil Shah (1656-1664) who served his masters for 28 years with a singular devotion to duty was associated in many other campaigns which Bijapur undertook in Karnatak Bala Ghat after Bangalore was taken. Under the Bijapur general Khan-i-Khanam Muzafer-ud-Din Mohammad Shahi, Shahji, in 1643, not only suppressed the revolt of Sivappa Naik, successor of Veera Bhadra Naik of Bidanur, but also effected the conquests of Nandayal and eight other important forts of

Kurnool Suba. The march of the Bijapur army to Kurnool opened a major campaign against Sri Ranga Rayal of Vijayanagar, under the overall command of Nawab Khan Baba Mustafa Khan, in 1646, in which also Shahji was very actively associated. Strange as it may seem, the Naiks of Ginjee, Madura and Tanjore joined the invaders against Sri Ranga Rayal in this campaign. The conduct of Shahji in persuading the Bijapur Commander-in-chief to open negotiations with the Rayal created misgivings in the Bijapur camp when before the talks opened the Rayal attacked the invaders suddenly. This incident was to lead Shahji to greater troubles in the next campaign which was undertaken against the Naiks of Ginjee and Tanjore at the urge of Tirumala Naik of Madura. Mustafa Khan conducted the military operations on this occasion also and the veteran Maratha Sardar was associated with him as usual. But in the course of this campaign Shahji was all of a sudden arrested by Mustafa Khan and was sent to Bijapur as a state prisoner.

Had not this arrest of Shahji a direct bearing on the future of Bangalore, these details are of little importance. By now Shahji had developed a love for Bangalore. The Bijapur garrison which occupied Bangalore after its capture mostly consisted of the Maratha units of the Bijapur cavalry. Apart from Bangalore, they were in control of other neighbouring forts such as Hosakote, Ballapur, Kolar and Chintamani. But the centre of Maratha activity was Bangalore. Shahji's two wives and his two sons also were here. At this time Dadaji Konda Dev, preceptor of Shivaji, was active against Bijapur and operated his militia from Poona. Shivaji's military career under the able guidance of Dadaji Konda Dev was yet to begin.

The 'Basatin-us-Salatin',\* gives many details leading to the arrest of Shahji. But it is the 'Mohammad Nama' which gives a graphic account of the incident. 'When the siege of Ginjee was protracted and fighting continued long', says the 'Mohammad Nama', 'the cunning Shahji, who changed sides like the dice of a gambler, sent an agent to Nawab Mustafa Khan begging leave to go to his own country and give repose to his troops. The Nawab replied that to retire then would be tantamount to desertion. Then Shahji remonstrated that grain was too dear in the

\* *Basatin-us-Salatin*—by Mirza Ibrahim Zubairi.

camp, and his soldiers could no longer bear the privation and strain of the siege. He added that he was retiring to his country without waiting for further orders. The Nawab being convinced that Shahji meant mischief and might show fight, had him arrested (on 25th July 1648) with such extreme cleverness and circumspection that no part of his property was plundered, but the whole was confiscated to Government.'

But Shahji's services were indispensable to Bijapur. He could not be kept in the prison longer because he was badly needed in the Karnatak. Trouble was brewing in Madura and Tanjore. Urgent calls for help from the Bala Ghat had softened the heart of the Sultan towards Shahji. The prestige of Bijapur demanded that a well fitted expedition should be sent once again to the south. Above all, that tormentor of the Shahi kingdoms of the Deccan, Aurangzeb, was back in the Deccan, as Viceroy (1652-57) for the second time. If the defection of Mir Jumla to the Mughals had deprived Golkonda of an able statesman, it, however, strengthened Aurangzeb's hands. Soon, Aurangzeb attacked Bijapur. But again he was worsted in his design of crushing that kingdom, by the intervention of Shah Jahan. Yet Aurangzeb had succeeded in inflicting a serious blow on it. Bijapur was obliged to surrender to the Mughals, Bidar, Kalyani and Parendra in addition to paying a crore of rupees. Under the pressure of these events, Adil Shah was obliged to release Shahji but on one condition that he should surrender the forts of Kondana, Bangalore and Kandarp. This Shahji did, by directing his sons Shivaji and Venkaji to deliver them to the officers of the Sultan.

When he was arrested Shahji little could have thought that he would be back in Bangalore within two months. He little could have dreamt that Bangalore would be bestowed on him as a personal jahgir soon after his release. How Bangalore was given to him as a jahgir has been recorded in 'Jedhe Sakhavali', a Marathi Chronicle: 'Shahji was released in return of Kondana. At that time Kanhoji Jedhe, and Dadaji Krishna Lohkare were also released. They met the Maharaj who said to them: "You have been put to the hardship of captivity on account of me. As' to our future: The Padashah ordered me to lead an expedition to Karnatak to which I replied how can I do it with my income from only twelve villages? Thereupon the Padashah promised to

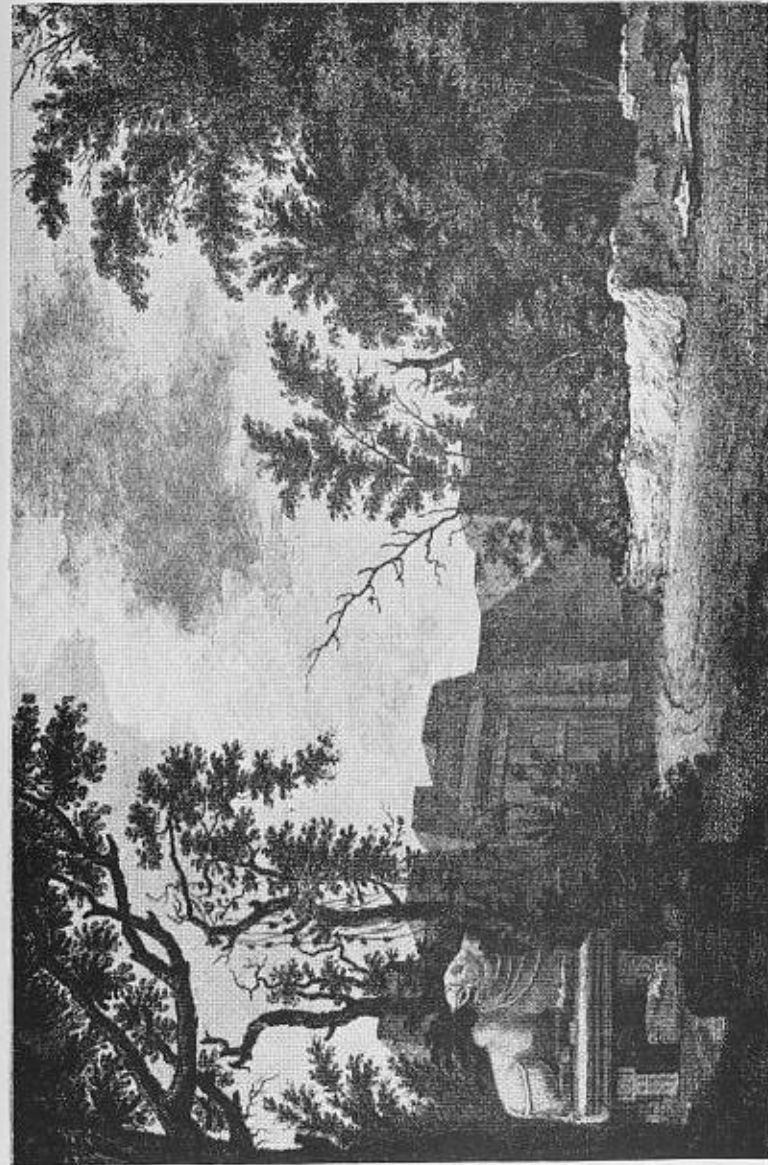
confer on me the province of Bangalore yielding five lakhs of huns. I have undertaken this enterprise on these terms.”

Thus, Bangalore became a Maratha jahgir. And, thus Maharashtra played the role of mother-duck fondly clucking approval on its coming under its protective wing. Bangalore's entry into the Maratha sphere of activity was climaxed by its elevation to the status of a Suba of Bijapur in the Bala Ghat Karnatak comprising Sira, Chikkanayakanahalli and Basavapatna which was later on expanded by the inclusion of such far-flung places as Ginjee, Tevanapatam and Porto Novo. Now, Shahji's personal estate consisted of Bangalore, Hosakote, Ballapur, Sidlaghatta and Kolar.

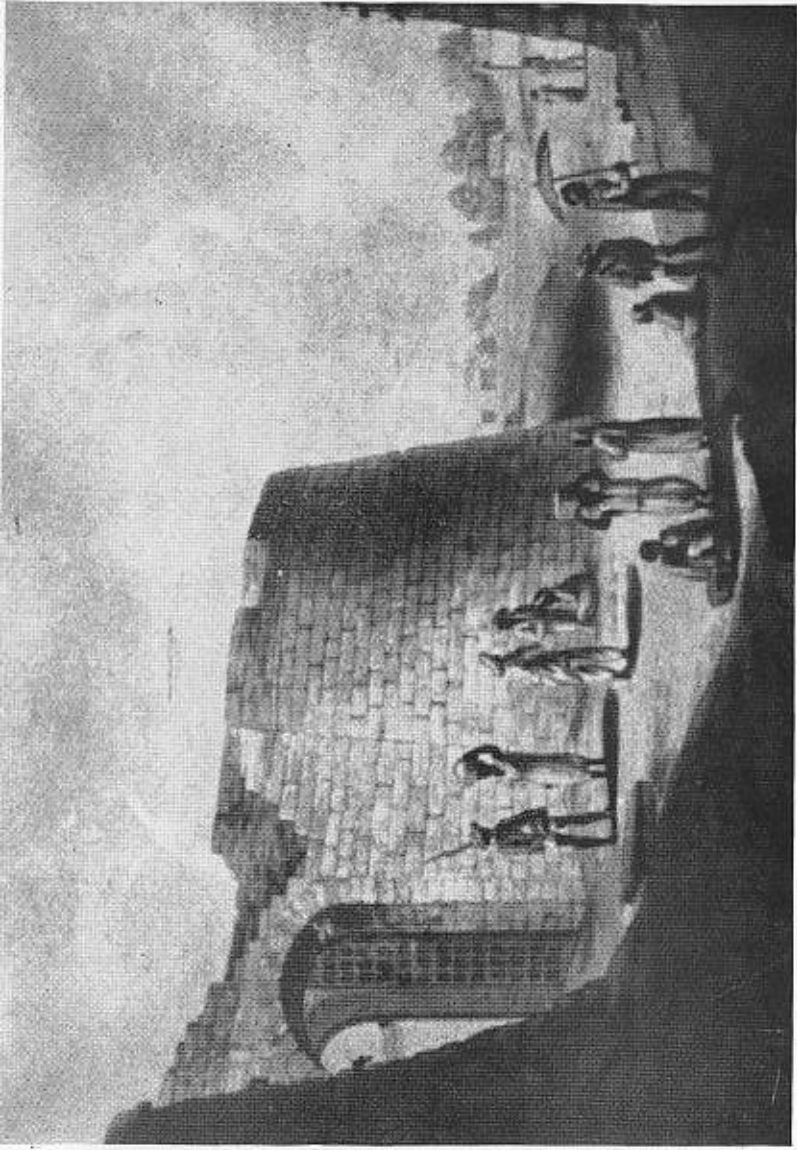
Shahji's appointment, later, as the Governor of the Suba of Bangalore signalled the advent of a new order, which had a far reaching effect in this part of Deccan. It was at this time that a new system of revenue collection, bearing close relationship with the fiscal principles first enunciated by Mohammad Gavan, the celebrated Bahamani Minister, were introduced in the new Suba. This led to the entry of a good number of Maratha Brahmins—whose descendants have rendered such yeoman service in the spheres of administration, religion, art and literature in these parts—into the Karnatak to seek positions in the new offices that were created for the better administration of the new Suba. The innovations which owe their origin to the Maratha rule, here, comprised the offices of Kulkarni, Deshmukh, Deshapande etc., together with some other offices bearing Persian nomenclature, such as Kunango, Sheristedar, Daroga, etc. There were also 'a number of other novelties'.

A great warrior of his time, Shahji was no less a patron of arts and learning. If he diverted his energy mostly in suppressing the universal anarchy that prevailed in the Karnatak during this period, he, however, also found time to patronise men of letters. Himself no mean philosopher, he is also said to have dabbled in poetry. In his time Bangalore became a seat of learning. Here, he maintained a splendid court to which learned men and artists were welcome. The 'Radha Madhava Vilasa',\* a Champu in Sanskrit, depicting the loves of Radha and Krishna, composed by one

\* Source: Book of Mahratta History by H. G. Rawlinson.

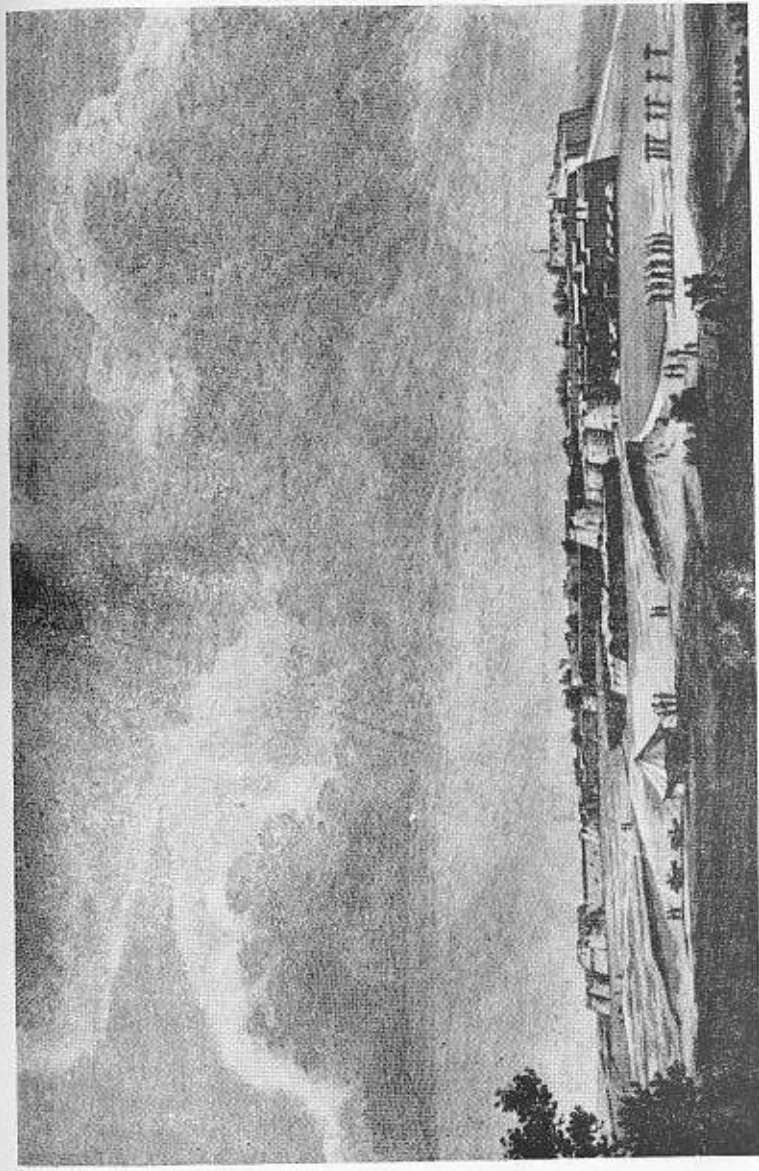


*From a drawing in Home's Select Views in Mysore, 1808*  
A View of the Halsoor Gate, Bangalore (See page 2)



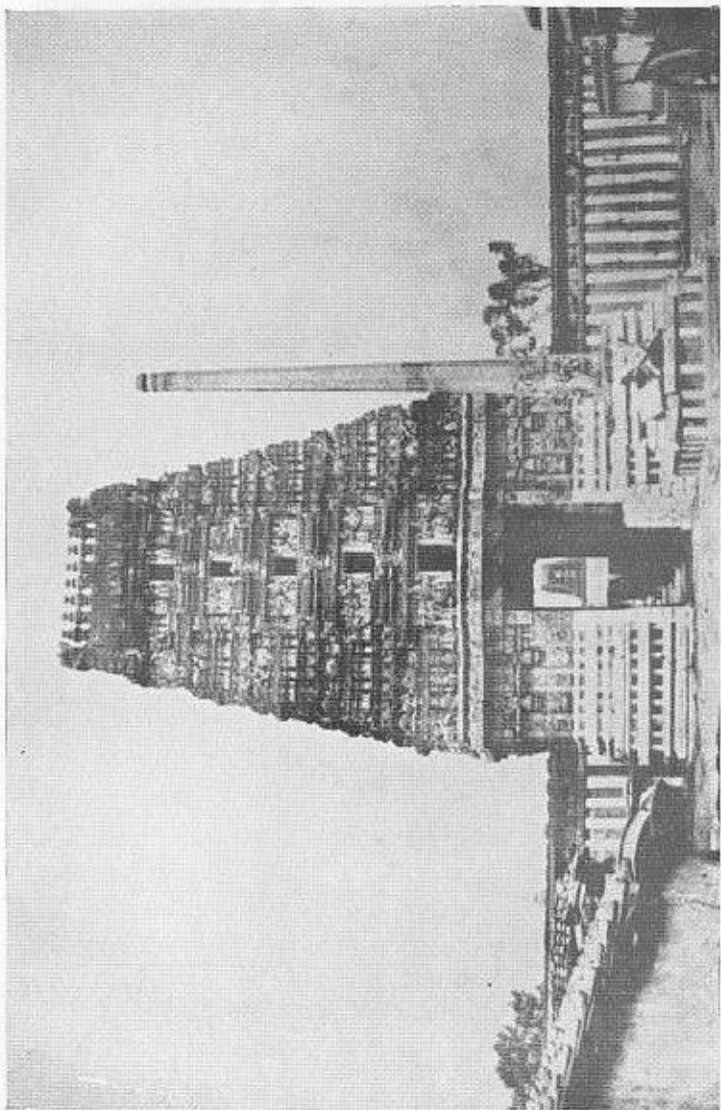
*Photograph; Courtesy, Govt. Museum, Bangalore*  
*(From a painting by Lt. James Hunter 1804)*

**The Southern entrance into the fort of Bangalore (See page 7)**



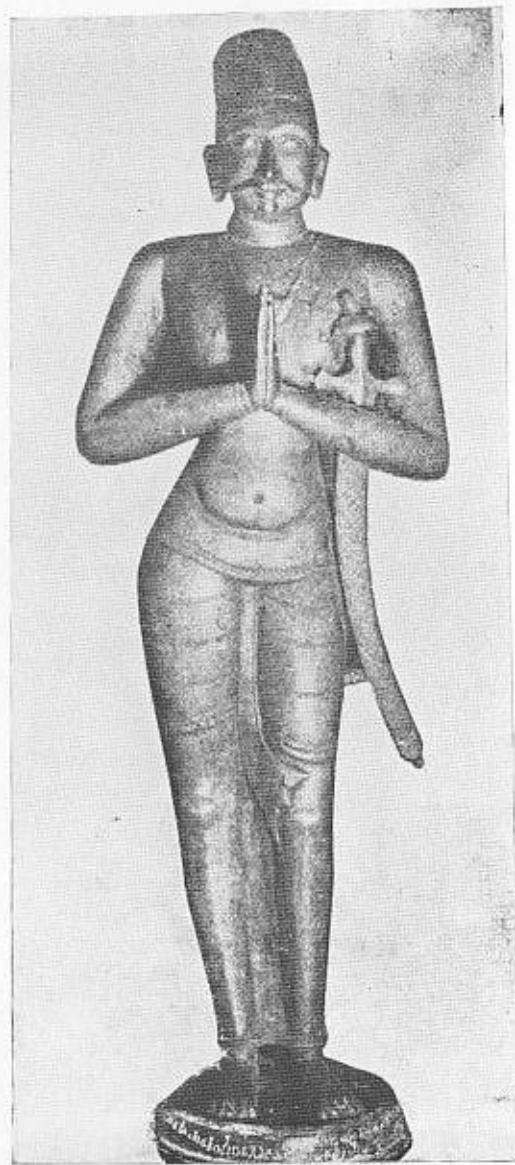
*From a drawing in Home's Select Views in Mysore, 1808*

**A View of the Southern Oval fort from the Pettah (See page 7)**

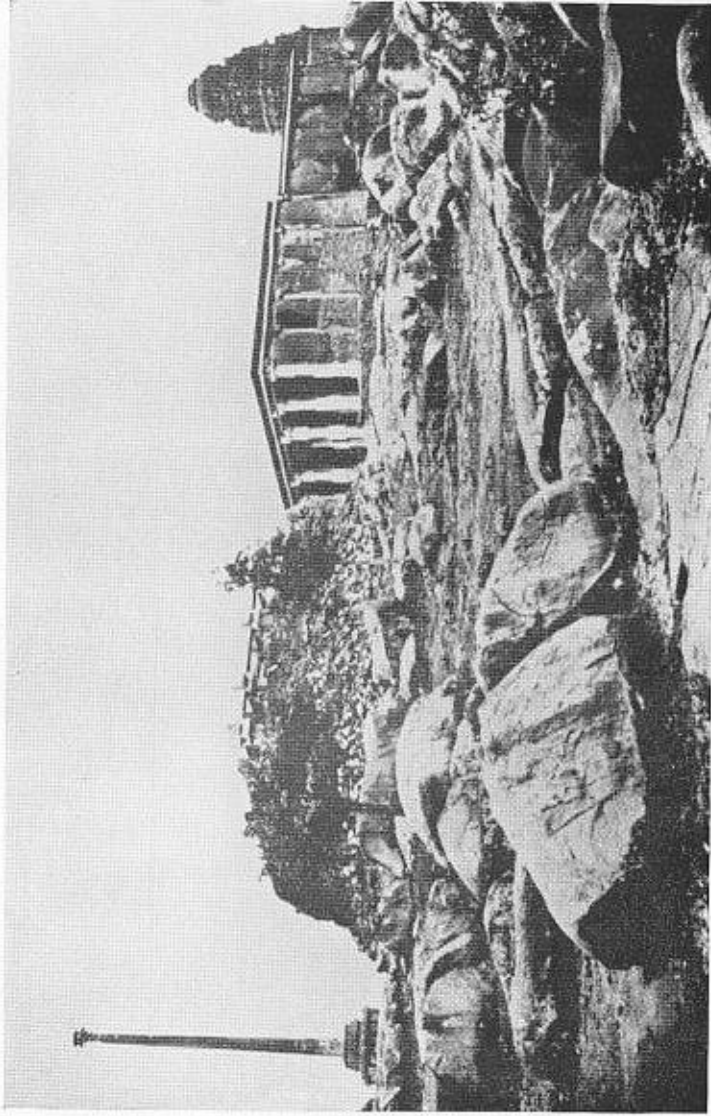


*From a photograph of 1870*

**The Someswara Temple, Halebidu (See page 17)**



**Statue of Kempe Gowda I in reverential pose  
at Shivaganga Temple, Shivaganga (See page 17)**



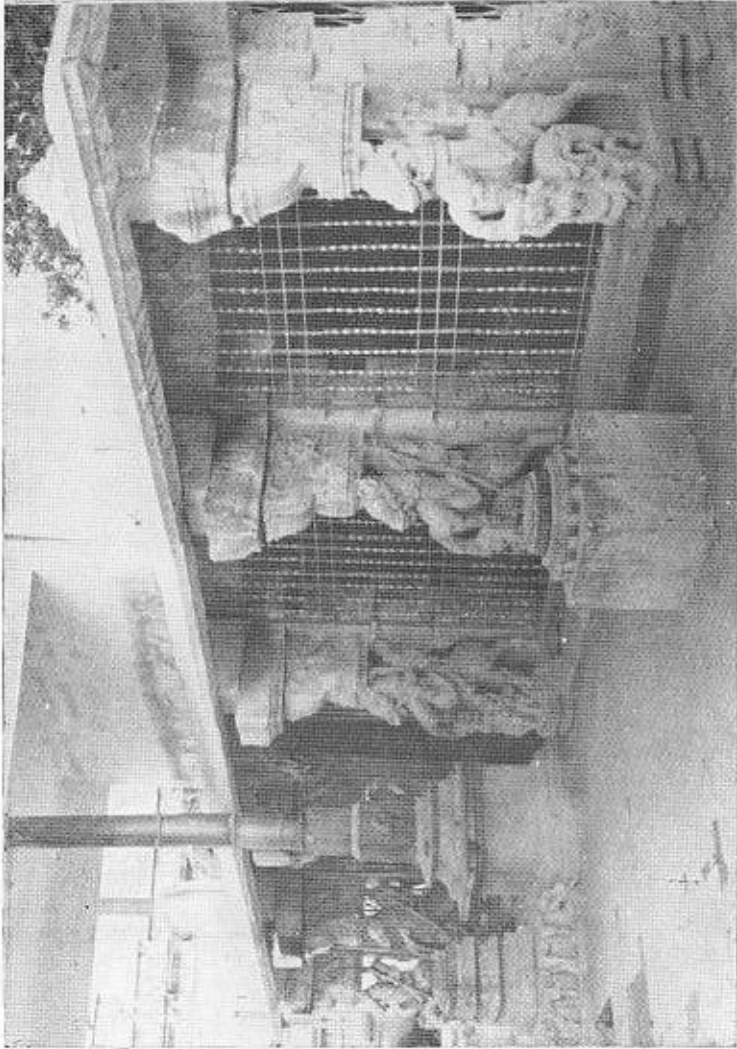
*From a photograph of 1870*

**The Basava Temple, Basavangudi** (See page 17)



**The Statue of Kempe Gowda I**  
in front of the Corporation Main Offices (See page 18)

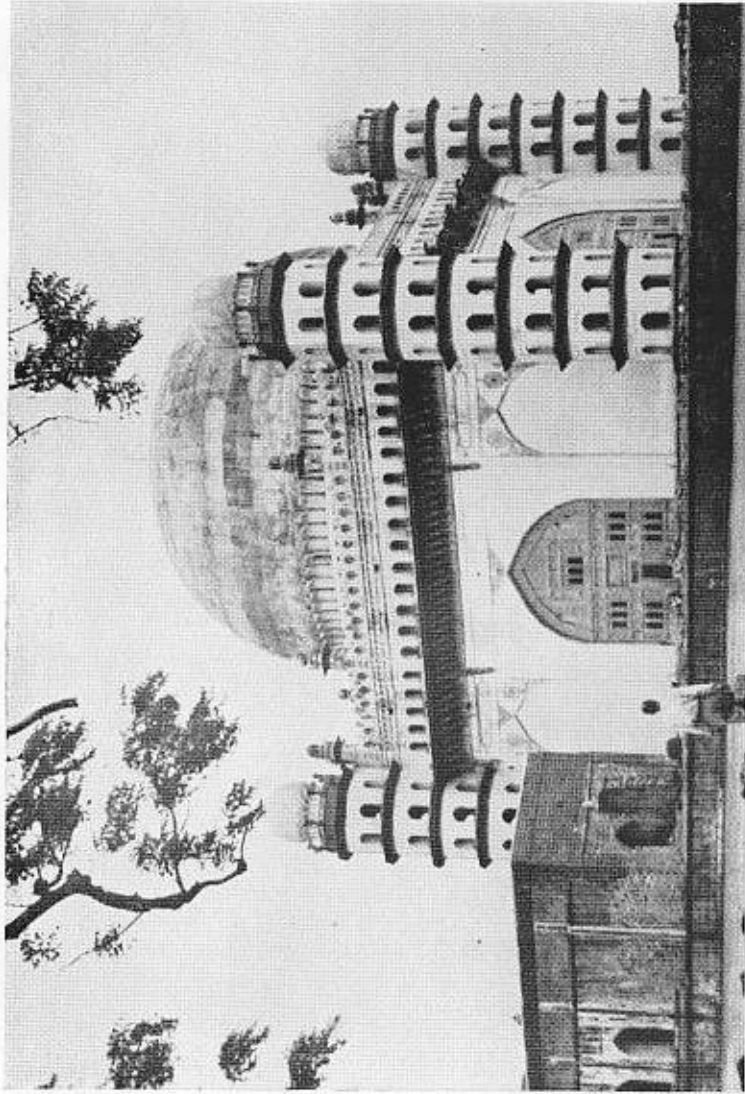




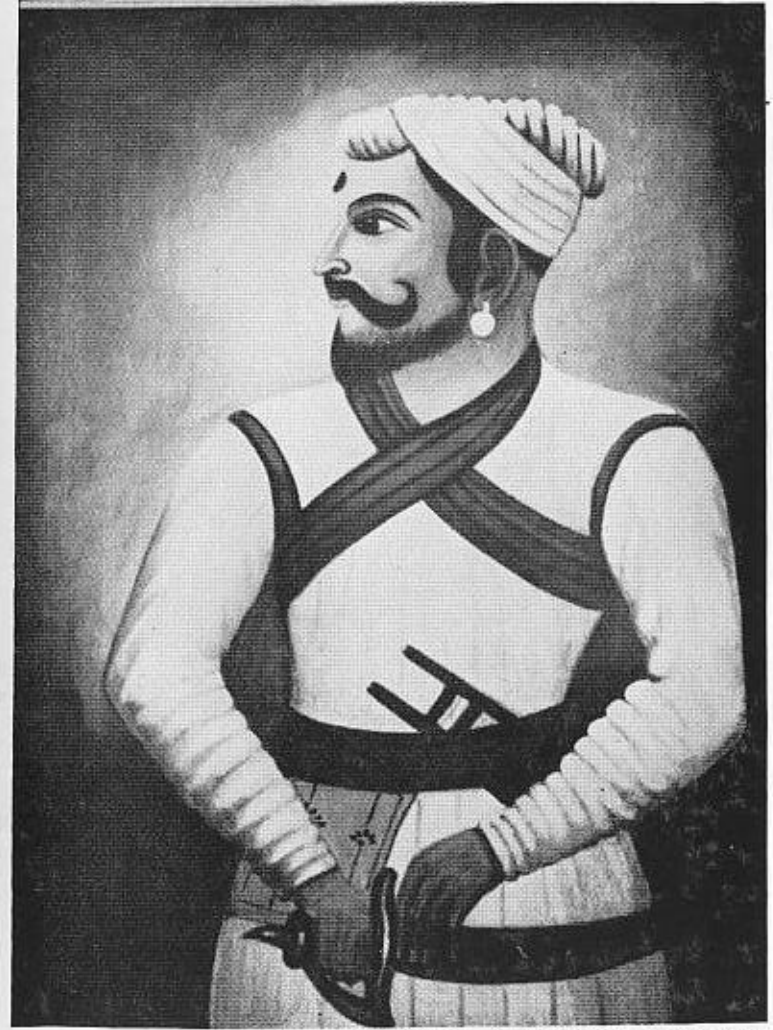
Ranganatha Temple, Ballapuradapet, Bangalore (See page 18)



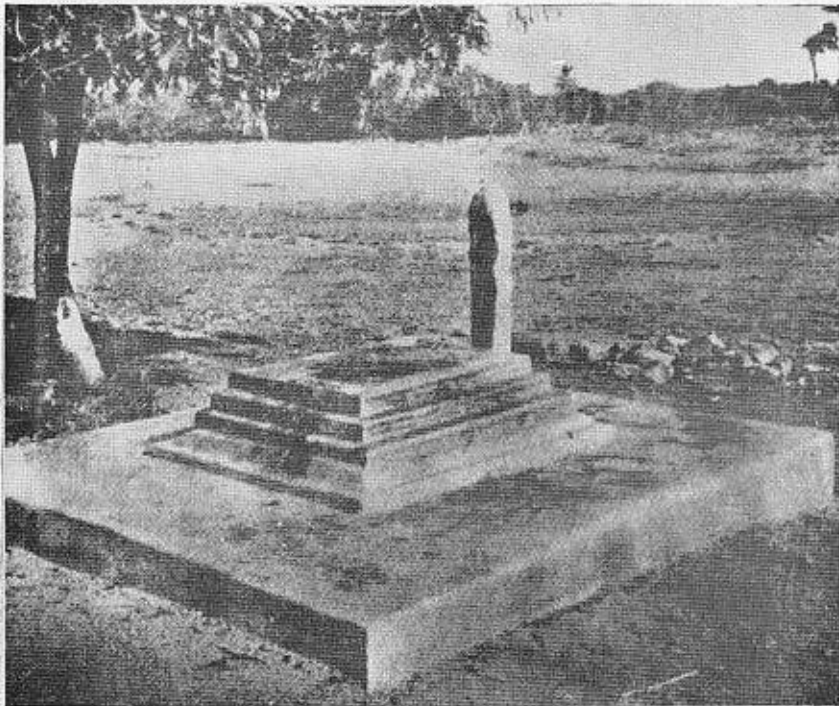
Photograph; Courtesy, Salar Jung Museum, Hyderabad  
Mohammad Adil Shah, Sultan of Bijapur (See page 24)



The Gol-Gumbaz, Bijapur  
Mausoleum of Mohammad Adil Shah (See page 25)



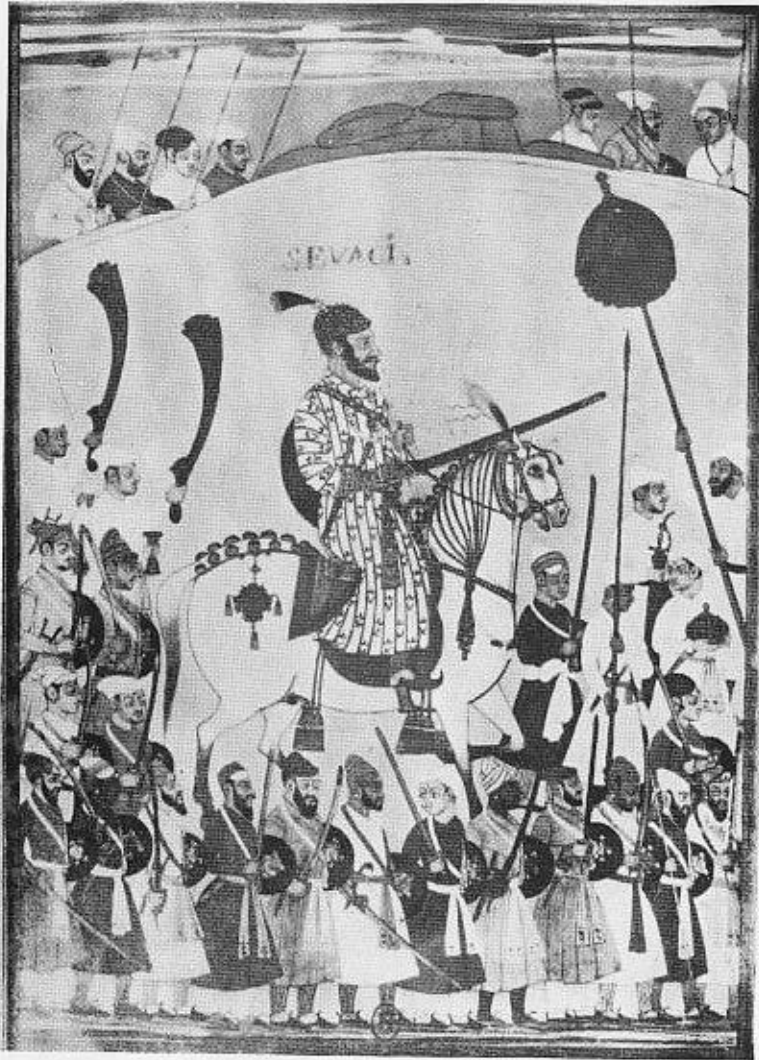
Photograph; Courtesy, Poona Municipal Corporation  
Shahji Bhonsley (See page 29)



*From Archaeological Survey of Mysore Annual Report 1940*  
**Tomb of Shahji Bhonsley at Hoodigere (See page 33)**



*Photograph; Courtesy, The Tanjore Maharaja Saraswati Mahal Library, Tanjavur*  
**Venkaji (See page 37)**



Photograph; Courtesy, Bharata Itihasa Samshodhaka Mandala, Poona

Shivaji (See page 39)

Jayarama Pandye, which was brought to light in 1922, by the indefatigable energy of late V. K. Rajawade, the distinguished scholar of Maharashtra, gives a vivid picture of Shahji's court at Bangalore. On hearing the fame of Shahji and his patronage of men of letters, writes Jayarama Pandye, he travelled all the way from Nasik, his home town, to Bangalore, where he was ushered into Shahji's court by one Shivaraya Gosvamin. Immediately after his introduction to Shahji, continues Jayarama Pandye, he placed twelve coconuts in front of Shahji who asked him to explain what it meant. The poet told him that the twelve coconuts were an indication that he could compose poems in twelve languages. To this amazing answer, Shahji obviously getting interested told him, 'Show me a specimen of your work'. Upon this Jayarama Pandye recited a Champu. Thus was born the 'Radha Madhava Vilasa'.

Charming as this account is, the 'Radha Madhava Vilasa', if somewhat written in a lighter vein, nevertheless, is of immense historical value as it is a contemporary record and gives some more information about Shahji's court at Bangalore.

The poet recounts that a mere recital of the Champu did not convince Shahji. He desired to test the erudition of the poet further. Shahji, therefore, addressing his court said: 'The real test of a poet lies in completing a Samasya (riddle). So let us give him a Samasya to fill'. The Maharaj set the ball rolling by himself setting a Samasya in Sanskrit. He was followed by Malhari Bhatta, Niropant Hanumante, Janardhana Pant Hanumante, Raghunat Pant Hanumanthe and Prabhakara Bhatta, Shahji's purohit. When his turn came Niropant is said to have looked up, yawned and shook his body, while setting the Samasya. This was not all. Nine more persons followed them. The poet acquitted himself creditably. Still there were riddles galore. Altogether as many as thirty members of the court set the Samasyas in different languages to all of which the poet gave satisfactory answers. This bout of wits is said to have taken place 'in the Gowri Vilasa hall, at Bangalore'. Jayarama Pandye also states that on an other occasion, both Shahji and his son Venkaji heard him recite his Champu, in this hall. The Gowri Vilasa hall, which the poet speaks of was perhaps the hall of audience of the old palace built by Kempe Gowda. No clue is now available as

to where this palace once stood because the remorseless times had consumed it long long ago.\*

Though Bangalore of Shahji's days was entitled to no greater importance than any other town of the hinterland of those times, still the historic role it played within a period of a century and quarter of its existence had assigned to it an individuality of its own. The quintessence of that individuality lay in its irresistible attraction and in its ability to absorb the shocks of history. Here was a melting pot in which different racial elements got mixed easily. Nevertheless, it would be incongruous to think that the new political set up, ushered in by the advent of the Marathas, cast a golden hue over Bangalore, for, there was a tinge of sadness at the sudden departure of the old royal house of Yelahanka Nadu Prabhus. The congenial spirit of the days of the Gowda rule still brooded over the town. In addition to this, the influence that the Marathi language carried with it in the new social and political order, the innovations and the new military order that now prevailed at Bangalore must have produced apathy, aloofness and frustration among the denizens of the soil.

But, the change was for good. The Maratha preponderance beside providing a sense of security also facilitated useful contacts. Here, Shahji, symbolically represents a bridge between Maharashtra and Karnatak. In the olden days when the Vijayanagar rulers were constantly at war with the Sultans of Bahamani kingdom and its successors the Shahi Sultanates, the belligerency which generally prevailed between them prevented for a long time closer contacts between the people of Maharashtra and the Karnatak. Now, the barriers were broken. However, Shahji's greatness emanates only from his military skill, valour and organisational ability. To a certain extent, it was also due to his being the father of Shivaji. But he lacked the messianic fervour and the knack of winning true allegiance of people, qualities which his illustrious son Shivaji possessed in abundance in addition to his military ingenuity, alacrity and political acumen.

Fittingly, Shahji's last moments took place in the Malnad, the scene of his first expedition in the Karnatak. Here death awaited

\* Nevertheless, it is not difficult to locate the space on which this palace stood. In all probability it existed in the area now covered by the Ahmed Buildings opposite the 'Anand Bhavan' hotel in Chickpet.

this remarkable man, in 1664. Thrown off his horse while he was in his last campaign against the refractory Chiefs, he died at the age of 70 years. Great was the grief of his sons at his sad demise. In later years they made provision for the maintenance of his grave. His tomb was discovered only recently by the late Dr M. H. Krishna, Director of Mysore Archaeological Department, near Hodigere, about six miles from Chennagiri, in the Shimoga District.

The Bijapur kingdom survived him only a bare twenty-one years, for, it was annexed to the Mughal empire in 1685. However, Bangalore at his death, was a place of some importance. It was the seat of provincial Government. It was also situated in a pivotal position as it lay close to the highways leading to the far south. There was an other factor also. The Marathas were developing a sentimental attachment to it. It is necessary to bear this particular aspect in mind for a better understanding of Bangalore's later history. For, although 23 years after the death of Shahji, Bangalore suffered the same fate as Bijapur by Mughal aggression and was later added to the Mysore kingdom by a memorable diplomatic act of Chikkadeva Raja Wodeyar, the many Maratha invasions in the Mysore plateau, undertaken in later years, had but one object in view—to retake Bangalore. The Marathas regarded Bangalore to be their patrimony, not only by virtue of its being an old Maratha jahgir, but also because of their right as successors to the Bijapur dominions in the south.

## CHAPTER IV

## THE GREAT SOUTHERN CAMPAIGN

On that dark night of July 1677, except for the rumbling flow of Coleroon (Cauvery), rapidly winding past Tirumalwadi, all was quiet. The fires of a vast military camp, pitched close to the bank of the river, hardly revealed the identity of the country round about. Nevertheless, from the course of the river, it was apparent that the region was north-eastern part of the present Tamilnad.

Suddenly, there was a splash of water! A person threw himself into a catamaran, which was nearby, with men ready with their oars. And, stealthily, under cover of darkness, the catamaran darted across the river and landed him on the other bank.

That person involved in the spectacular escape was Venkaji. And, that military camp on the other side of Coleroon was that of Shivaji, the great Maratha leader.

Of all the great achievements of Shivaji, there is none which, for feats of daring and triumphant conquests, can be compared to his expedition conducted in South India, in 1677. Neither his numerous marches in the Konkan nor his dramatic raid on Poona which he undertook to surprise Sheiste Khan, nor yet his sack of Surat, caused so much general commotion as this brilliant expedition, which in its conception and execution was as thorough as the epoch making results it produced.

With the entry of Shivaji, in the south, the political atmosphere of the lower regions of Deccan get electrified. Deccan, 'This real land of gold', as an early Maratha historian calls it, provided a tremendous attraction to Shivaji. Not only it possessed great riches but also it was a land of strategic military importance. A foot-hold in the karnatak would give Shivaji security in the north, where his newly established kingdom lay. Further, by opening a second front in the south, he could harass his enemy. However, the ostensible reason for Shivaji's invasion of the peninsular regions was to capture Bangalore, his father's jahgir.

The whole course of the campaign is so thrilling that an anonymous author of a Marathi chronicle (Bakhar) calls it 'Shivadigvijaya' or Conquests of Shivaji.

Shivaji had ample reasons to divert his attention to Bangalore. Many things had happened here since Shahji's death. Immediately after Shahji's tragic death in the Malnad, Venkaji, his favourite son by his second wife, had succeeded to the Bangalore jahgir. Adil Shah had not only acknowledged this succession, but had also confirmed him as Governor of the Suba of Bangalore. But, although he acquired power Venkaji realised that he could not act as he liked, because prior to his death, Shahji had appointed one Raghunarayan Hanumanthe to be Venkaji's guardian. The ward behaved well as long as old Shahji lived. But after his death, he liked none to stand in his way of exercising absolute authority, with the result that the guardian soon found it to be a hard job to control licentious Venkaji. Venkaji's extravagance, licentiousness and hauteur drove Raghunarayan Hanumanthe out of Bangalore. Travelling all the way to Panhala he sought refuge at Shivaji's court. He was not slow in appraising Shivaji of the state of affairs that prevailed in his father's jahgir in the south. He also brought to Shivaji the alarming news that Venkaji was contemplating to sell off Bangalore to Chikkadeva Raja Wodeyar of Mysore.

This alarming news, in particular, created a climate of resentment in Shivaji's court. It also estranged the two brothers further still because any idea of Bangalore's sale was repugnant to Shivaji.

To understand this new situation clearly a survey of the circumstances leading to it is necessary.

Venkaji, in spite of his lesser traits of character, was a no mean warrior. Military adventure was in his blood too. No doubt he had acknowledged the overlordship of Bijapur. But in doing so, he continued the policy adopted by his father. Moreover, to be a Bijapur general, it was profitable. For, the Bijapur court, which was a hot bed of political intrigue, possessed an attraction to aggrieved Pollegars. They always found the Bijapur ruler willing to help them. It happened that a little time before Shahji's death there came to Adil Shah a pretender to the throne of Tanjore, to seek Bijapur help to put down his rival. And, Adil Shah entrusted the Tanjore expedition to Shahji. But the latter's

sudden death had delayed the march on Tanjore. After Venkaji's succession to his father's jaghir, the task of leading the campaign to Tanjore fell on his shoulders. Venkaji, who was also an able military leader, led the campaign and took Tanjore after a heavy fight. But instead of bestowing it on the pretender, he however, appropriated it for himself. He now made Tanjore his capital and shifted his residence from Bangalore to his new capital. And, he soon discovered that to hold his far-flung ancestral jaghir from Tanjore was a difficult task. It, therefore, occurred to him that the best thing, in the circumstances in which he was placed, was to sell away Bangalore to a fair bidder instead of losing it to an enemy who might attack it taking advantage of his absence. And, happily for Venkaji, there was a bidder in the person of Chikka Deva Raja Wodeyar of Mysore. Hence his negotiations for sale of Bangalore with the Mysore ruler.

Shivaji was no stranger to Bangalore. The best days of his boyhood were spent here. Until he was 12 years, he was at Bangalore with his parents. We have the undisputed testimony to this fact in 'Siva Chatrapati', a contemporary Maratha chronicle. The author of 'Siva Chatrapati', Krishnaji Anant Sabhashad, Shivaji's Boswell, while speaking of the great Maratha warrior's childhood writes:

'As soon as a son, Rajsri Shivaji Raje was born of Jija Au, Sri Shambhu Mahadev stirred himself and said in a dream "I myself have descended (to earth). I will in future perform many feats of valour. You should keep (the child) with you for 12 years. Do not keep him afterwards. Let him go wherever he will. Do not restrain him." Such was the prophecy. Shivaji Raje used thereafter to reside at Bengrul (Bangalore) in the Karnatak'.

As a boy Shivaji often used to visit Poona from Bangalore. But at the age of 12, the call came when Dadaji Kondadev paid a visit to Bangalore. 'The Paragana of Puna was within Shahji Raje's Jagirs', continues Sabhashad. 'The intelligent and shrewd Dadaji Kondadev had been appointed there. He went to Bengrul to see the Maharaj, Rajsri Shivaji Raje and Jija Au went with him. The Raje was then 12 years of age. Dadaji Pant and Raje were despatched to Puna, with him were sent a man named Sam Rav Nilakant as Peswa.'

This authentic contemporary information about Shivaji's earlier days, completely puts to naught the earlier belief which indicated Shahji of deserting his wife Jija Bai and her son Shivaji. Obviously Shahji was a loving husband and an affectionate father.

What happened after Shivaji reached Poona is history. By his indefatigable energy and his restless activity, this brave man with the lapse of time carved out an independent Maratha kingdom.

Sentimental attachment to Bangalore, which Shivaji had developed as a boy, did not permit him to stand by as a spectator and watch unconcerned the unpleasant happenings at his ancestral jaghir. Shivaji's good sense, hitherto, had allowed Venkaji to enjoy his ancestral possessions unhindered. But his good sense also endeavoured to block the way of Venkaji when the latter attempted to dispose off the ancestral jaghir in such a manner, whatever be the compelling reasons for its proposed sale.

On hearing from Raghunarayan Hanumanthe the disturbing state of affairs at Bangalore Shivaji decided to act at once. A blueprint of his next line of action took shape in his versatile mind. The best way to deal with his half brother, he felt, was to make a dramatic entry in the peninsular regions with his famous cavalry and foot, confront Venkaji in person and demand his share from his father's jaghir. Happily, however, other historical events also facilitated Shivaji's march to the south, at this time.

The old quest of extending their dominions in the Deccan, by effecting conquests taking advantage of the political anarchy that prevailed there, continued to operate with the Shahi kingdoms. Golkonda, taking advantage of the chaos that prevailed in Bijapur after the death of Mohammad Adil Shah decided to send its forces to the far south. Madana Pant, the Golkonda Minister, who dreamed to build an empire for his master, now saw in Shivaji an useful instrument to effect a conquest of all Karnatak by assigning him the same job which Mohammad Adil Shah had assigned to Shahji, in 1637. Then, with Ranadulla Khan Shivaji's father had brought vast regions of Karnatak Bala Ghat under the sway of Bijapur. The wily Madana Pant, therefore, persuaded Qutub Shah to make an offer to Shivaji to lead an expedition to the south. This God sent offer Shivaji grabbed with both hands.

But then, Shivaji had to reckon with Bahaddur Khan, the

Mughal Subedar in the Deccan, who was active against Bijapur and was also biding his time to strike at Shivaji's kingdom when an opportunity came his way. To Shivaji, the security of his own kingdom from Mughal raids, while he was away in the south, was of supreme importance. A slightest disturbance there would upset his plan. But, here again, dame luck, quite unexpectedly, provided him a marvellous chance to ease his anxiety.

'Bahaddur Khan was defeated in two severe encounters near the City of Vizaiopore (Bijapur) and in revenge listened to the proposals from Shivaji, who offered, it is said 4,00,000 Pagodas with his homage of fealty to the Mogal, on condition that permission was obtained for his passage through the territory of Golconda to attack that part of the Carnatic which was subject to Vizaiopore; and a truce of all hostilities between the Mogal and Shivaji was to continue during his absence on this expedition'.\*

Thus, in this cat and mouse game between Golkonda, the Mughals and the Marathas duplicity became the rule. Each one was expressing friendship and even aiding another while biding time to strike at the other at a favourable time.

The road to the south was now clear for Shivaji for taking out an expedition. Having bribed Bahaddur Khan through his clever emissary Niroji Rao, he left Rajagad in the beginning of 1677 to Bhaganagar (Hyderabad) with an army consisting of 50,000 foot and cavalry. At Bhaganagar this army was further augmented by Qutub Shah's 5000 artillery men under Sar-i-Lashkar Mirza Mohammad Amin. Leaving Golkonda in March this expedition reached Madura in May experiencing great hardship during the march on account of a famine prevailing in the regions it passed through. Ginjee, a strong fort in Bijapur Karnatak was reduced. Shivaji then invested Vellore which held out for a long time. But realising that it will be sheer waste of time to hang on to Vellore till it fell, he left his trusted captain Narahari Rudra Sabnis with 2000 horse and 5000 Mavali infantry to reduce it and himself marched against Sher Khan Lodi, Governor of the southernmost Bijapur province of Vali-Kondapuram. Sher Khan Lodi, the stormy petrel, who had incurred the wrath of Kutub Shah, was the main cause for the latter to seek Shivaji's aid to reduce the Bijapur Karnatak. In a fierce battle fought at Tiruvadi, Sher

\* Historical Fragments of the Mogal Empire, Robert Orme.

Khan Lodi was defeated. Occupying many strongholds belonging to Bijapur in this region, Shivaji diverted his energies to further conquests. Soon, Arni and Porto Novo were in Maratha hands. It was after the capture of these forts, that Shivaji, encamped at Tirumalwadi, on the bank of Coleroon (Cauvery) concentrated his energies against his half brother Venkaji.

Even before he was engaged in the sieges of Arni and Vellore Shivaji had tried to persuade his brother, through letters to come to a settlement with him. But, Venkaji had deliberately delayed his replies to his brother's letters hoping that Shivaji would find enough trouble from the Naik of Madura and the ruler of Mysore, who were getting uneasy at the course of events that took place after the fall of Ginjee. But, in this expectation Venkaji was frustrated as the Madura and Mysore rulers never stirred. However, Shivaji thought negotiation was the best media to deal with his brother. He, therefore, sent an invitation to him to meet him in his camp at Tirumalwadi on the banks of the Coleroon. The immediate reaction of Venkaji to this invitation was unfavourable. But on the advise of his counsellors, he accepted it and travelled all the way from Tanjore to 'Tirumpature' to meet his brother. From there he sent word of his arrival to Shivaji, who lost no time in sending an escort to accompany his brother to the Maratha camp. Shivaji and Venkaji embraced one another when they met, their first reunion after their father's death. A graphic account of this meeting between the brothers, their parleys and the abrupt end of their talks has been recorded by Father Martin, a Jesuit missionary, who was at Madura at that time, with such richness of details that his writings make interesting reading.

'Ecugy (Venkaji) had in his possession one-third of the land of Ginjee which their common parent Sagimagro (Shahji Maharaj) held on his part. There were also his personal property and valuable effects. Shivaji demanded his share of goods. He had written several times to Ecugy to come and meet him, and that they would settle the matter between them; the latter recoiled at last, after having taken, according to his idea, all possible securities from his brother, by some oaths customary among them, but were not available to those who cared more for the interest than their religion. Ecugy crossed the river Coleron and came to see Shivaji. The first conversations gave evidence of amity and tenderness



only; then it came to negotiation. When Ecugy discovered that his brother would not let him go unless he had satisfied him about his claims, he also used his cunning, and while he offered friendly words he sought some means of withdrawing himself from such a bad strait. He succeeded therein one night. He had a cuttamaran kept ready for him on the banks of the Coleron under pretext of necessity, for he was watched. He approached the banks of the river, threw himself into the cuttamaran and crossed to the other side which was his country and where he had some troops. On receipt of the information given to Shivaji, he caused Ecugy's men who were in his camp to be arrested; among them was one Jagannapendit, a Brahmin who commanded troops of his brother, a man of courage and ability. The brothers did not meet again since; however, Shivaji took possession of a part of the lands of Ginjee which belonged to Ecugy, but it would have caused him more if he had remained in his camp'.

A show down between the forces of the two brothers was the result of Venkaji's dramatic escape. Hitherto the confrontation was staged through the backdoor negotiations. But now it took the shape of open hostilities for, Shivaji was not to be undone by his brother's dissimulation. There was, however, much difference in the warring elements. While Shivaji was strong enough to deal with his recalcitrant brother, Venkaji, however, found himself beset with external threat and internal subversion by elements hitherto lying low. Nevertheless, he regrouped his forces soon after his escape on that dark night. And, when Shivaji sent a strong force under Shantaji, a natural son of Shahji Bhonsley, Venkaji crossed the Coleroon to repel the invaders. But, Shantaji like a hawk sweeping down from a cliff struck at Venkaji's forces. A great battle was fought. No account can better describe this conflict than the words of Andre Freere, another Jesuit missionary who was at that time in Madura.

Andre Freere wrote: 'Ekoji profiting by this diversion to re-establish his affairs gathers his soldiers, crosses the river, and enters the territory of Ginjee. Santoji comes to give him battle at the head of an army superior in number and commanded by clever and intripid captains. . . . But Ekoji's men with great fury fell on the enemy like lions, broke their ranks, and spread carnage

\* 'Foreign Biographers', Sen, pp. 231-32.

everywhere and turned the victory to their side. But all of a sudden, art and stratagem snatched away the victory from blind courage. . . . After a bloody conflict of several hours, they are broken and they leave the battle field and the honour of victory to Santoji, whose losses are, nevertheless, much more considerable than those of the conquered'.

That this battle was most severe and more sanguinary is confirmed in Father Martin's narration. 'A great battle was fought on the 26th of this month (November 1677) between the armies of Shivaji and Ecugy. It was the latter who commenced it. The melee was severe for the people of these parts. Many were killed and wounded: among those were some men of importance. The two parties were retreated and the loss was almost equal'.

However, Shivaji appears to have grown wiser after this experience for, immediately after this bloody conflict, he wrote to Venkaji as follows:

'For 13 years you have enjoyed the undivided patrimony. I waited in patience. Then . . . in many ways I demanded my share. But you would not even entertain the thought of yielding it. Then it became necessary to take harsh measure. It was not befitting my position and reputation to seize your person. . . . It is not good to promote internal discard, by so doing, of old, the Pandavas and Kauravas came to grief. I again told you, through Samaji Naik, Konheri Pant and Shivaji Sankar: Let us make a division and take our respective shares and live with goodwill towards each other. But you, like Duryodhana, intended evil and determined not to come to any agreement, but to fight. Now some places I have already taken: Others which are still in your hands, viz., Arni, Bangalore, Kolar, Hoskote and other minor places and Tanjore should be handed over to our men; and of the cash, jewellery, elephants and horses half should be given to me as my share. You will be wise to make such accommodation with me. If you do so with a clear mind I shall give you a jagir of 3 lakhs of Hons in the district of Panhala, this side of the Tunga Bhadra, to be held under me. Or if you do not like to hold a jagir under me, I shall procure for you a jagir of 3 lakhs from Qutub Shah. Both alternatives I have suggested

\* La Mission du Madure, p. 271.

† 'Foreign Biographers', Sen, p. 307.

to you. One of them you should consider and accept. Do not leave it to be decided by obstinacy. There is no reasons why we should quarrel between ourselves and come to grief'\*.

This letter, far from softening the heart of Venkaji towards his brother, stimulated his chauvinistic propensities. Hostilities continued for some more time between the forces of the two brothers. In the meanwhile news from the north was not so favourable for Shivaji to continue his southern campaign. Aurangzeb had begun to divert his full might to the Deccan in search of la glorie and was bent upon achieving the conquest of the entire peninsula, his cherished ambition which had seized him since he was first appointed as Viceroy of the Mughal empire in the Deccan. Shivaji, therefore, was obliged to leave the Karnatak and divert his attention to Maharashtra. In Tamilnad, Vellore was still holding out. However, while on his way back home, he effected some more conquests. His army units which were deployed in multi-pronged assaults on important forts in Bijapur Bala Ghat took Bangalore, Kolar, Ballapur, Sira, Sidlaghatta and Koppal. The forts of Bankapur, Gadag, and Lakshmeshwar, in the western Karnatak were also captured. Leaving behind a part of his army to consolidate his conquests Shivaji was back in Panhala by April 1678, having been in the Karnatak for nearly 18 months.

The loss of Bangalore, Kolar and Ballapur cowed down the chauvinistic spirit of Venkaji. What now remained in his possession was Tanjore principality only. The humiliation of defeat drove him to such straits that he thought of becoming a sanyasi (mendicant) and leave Tanjore to his son Shahji II. In all probability he would have become a sanyasi had not Shivaji made to him an offer of closer amity and returned to him the forts taken by Shivaji's generals. The new political set up which Shivaji brought into existence in the Maratha sphere of action, in the south, completely undermined the original political affiliations of Venkaji, who, however, obliged by the course of events that took place so swiftly had no other choice but to agree to the advancement of peace made by his brother. Krishnaji Anant Sabhashad writes that Shivaji after his return to Panhala said to his generals: 'Venkaji Raja is my younger brother. He has acted like a child.

\* Source: Book of Mahratta History by H. G. Rawlinson.

But still he is my brother: Protect him. Do not ruin his Kingdom'.\* As a result of this agreement between the two brothers, Bangalore, Kolar, Hosakote, Ballapur and Sidlaghatta were restored to Venkaji, rather to be held by him indirectly, and the rich principality of Tanjore was allowed to be retained by him, not as a vassal of Bijapur but under the overall control of the Maratha Viceroy of Ginjee, whom Shivaji had appointed in the south before he left for Maharashtra.

Subsequently a 19 clauses treaty was concluded between Shivaji and Venkaji through the good offices of Raghunarayan Hanumanthe. A very interesting feature of this treaty was that while Tanjore, the conquest of which was solely effected by Venkaji, was recognised as his own, Bangalore together with the adjoining areas was bestowed on Deepa Bai, wife of Venkaji, to be held by her under the supervision of her husband.

The terms of the treaty, so far as they relate to Bangalore, as stated by Krishnaji Anant Sabhashad are, therefore, not without interest. The clauses of the treaty which relate to Bangalore read as follows:

'Clause 15: The Paragana of Bengrul (Bangalore) yields today with the neighbouring stations of Baskot (Hosakote) and Silkot (Sidlaghatta) a revenue of two lakhs of Barai. If they are brought under our administration, they might yield five lakhs. These I have conferred on Chiranjeevi Soubhagyavati Deepa Bai, for *Choli-Bangdi* (Pocket money). These should be continued in the female line. The Mahals (villages) should be managed by you, but their revenue should be enjoyed by her on whom it might be conferred by Chiranjeevi Soubhagyavati Deepa Bai'.

'Clause 19: You should continue the monthly allowance granted for the Maharaj's (Shahji's) Samadhi including the band, horses, elephants and Karkoons, that should be maintained there. Do not allow any slackness in this respect'.†

Venkaji, in spite of his licentiousness was not devoid of good traits of character. He was a great fighter. His failure in his campaigns against Shivaji was more due to lack of military resources than military leadership. Indeed, he had, inherited, in abundant measure, many of the superior qualities of his

\* 'Siva Chatrapati', Sen.

† 'Siva Chatrapati', Sen.

father. His many acts of benevolence, such as repairing of canals, building tanks with which he filled the regions around Tanjore speaks to his desire to win over the love of the inhabitants over whom he ruled. Bangalore, too, was benefited by his generosity. An inscription of 1669, which relates one of his generous acts reads: 'On application of the Maha-Nadu of Bangalore Ekoji Raja (Venkaji) granted Madara Ningannahalli as Manya for the God Mallikarjuna of Mallapura'.\* The temple to which this grant refers to is no other than the famous 'Kadu Malleswara' temple situated in the northern part of Bangalore, which has lent its name to the big extension, Malleswaram. This inscription is on a rock to the south of the temple and the village which is referred to in the grant was situated at a distance of about a mile to the east of Malleswaram has since been absorbed in greater Bangalore. Incidentally, this inscription also reveals the fact that 'Malleswaram had the almost identical name of Mallapura about 250 years before the extension was formed . . . and that the temple was in existence before 1669 A.D.†'

It would be wrong to think that Venkaji willingly acquiesced to the terms of the treaty. The terms of the treaty were more dictated than negotiated. In accepting these terms Venkaji bowed to the inevitable. He was always pre-occupied by a desire to regain his independence and was, therefore, secretly carrying on negotiations with the rulers of Mysore, Madura and the other Pollegars of the south to over-throw the hegemony of his brother. However, there was no need for him to carry on further subversive activities because he was soon relieved of all fears of his half-brother. By 1680, the great Shivaji was dead.

## CHAPTER V

### ESCAPADE IN BANGALORE

Of all the eulogies expressed at the time of Shivaji's death, none was more eloquent than the magnificent tribute paid by Aurangzeb, his implacable enemy. On hearing the news of the great warrior's death, Aurangzeb is said to have observed: 'He was great captain and the only one who has had the magnanimity to raise a Kingdom whilst I have been endeavouring to destroy the ancient Sovereignities of India; my armies have been employed against him for 14 years, and, nevertheless, his state has been always increasing'\*

Shivaji was powerful by sheer force of a character indefatigably active and a mind marvellously lively, inventive, ready and unerring. He planted the foundation on which the Marathas were destined to build a great empire in later years, in this country. In the south, his dream of resuscitating the Vijayanagar empire though partly realised, he always cherished a desire of doing over a work similar to that of Chandragupta Maurya. When he died, he left a kingdom more compact, an army well trained and a kingship more stronger and respected.

Yet, within a decade after his death, his kingdom received such a rude shock that it looked pretty certain that his life's work would crumble like a pack of cards. Bad time for the Maratha kingdom commenced in 1683, when Aurangzeb succeeded to his father's throne. But its worst time began in 1689, when Sambaji, Shivaji's son and successor was captured and put to death. This period, which covers a decade from Shivaji's death in 1680, therefore, is full of momentous events. A narrative of this period is not only packed with notable conquests but also is replete with thrilling adventures and breathtaking historical episodes.

It was an era of mounting anguish and vanishing worth. It was also an era which witnessed disaster fast overtaking well established kingdoms. A brutal thirst for grabbing the land of others guided the various states, in the Deccan, at this time, in their

\* 'Mysore Archaeological Report', June 1911.

† *Ibid.*, now 300 years.

\* Historical Fragments of the Mogal Empire, Robert Orme.

relationship with one another. Above all, there was the Mughal colossus, striding across the Aravalies, across the vast expanse of the Deccan and the coastal regions of South India with an unsatiable lust for conquest. Soon after he became emperor, Aurangzeb's first concern was to destroy the power of Bijapur in the Deccan by completely extinguishing that kingdom and absorbing its territories in the Mughal dominions. In 1685, he was successful in completely destroying Bijapur. That Adil Shahi kingdom which had played such a conspicuous part in the Deccan after the battle of Talikota, was no more! When it fell, a fate similar to that which engulfed Vijayanagar territories after Rama Raya's fall, overtook its vast possessions in the Karnatak. Aurangzeb, who was not deficient in strength of will and determination of purpose, systematically commenced his programme of destroying the other kingdoms of the south. In his itinerary of conquests, the new Maratha state, founded by Shivaji, occupied a prominent place. His policy of completely subjugating Maharashtra and the peninsular India, without doubt, began to manifest after the fall of Bijapur.

In 1687, he besieged Golkonda. This siege of Golkonda produced a tremendous effect on the southern kingdoms. And, to know its repercussions on the Maratha possessions in the Deccan, it is necessary to recount the state of affairs that prevailed there after Shivaji's return to Maharashtra.

Shivaji's southern campaign had brought into the Maratha sphere a vast region. A good portion of the Bijapur territories lying between Porto Novo, in the south-east, to Gadag in the north-west and between the southern borders of Golkonda to the Cauvery, in the south, Shivaji had covered in one single campaign. He had conquered many isolated areas in this region. He had also consolidated his vast conquests by establishing a new Maratha Viceroyalty in the south. The capital of this Viceroyalty was Ginjee. He appointed Shantaji, natural son of Shahji, as its Viceroy and Hambir Rao, was made the Commander-in-chief of the southern Maratha army. Raghunarayan Hanumanthe was given the job of Viceroy's diplomatic adviser and auditor (Majumdar). For the better administration of the vast areas conquered in the Karnatak Balaghat, he directed the Majumdar to exercise jurisdictional right over them subject to the authority of the

Viceroy. And, on his return to Maharashtra, Shivaji had induced the Sultan of Bijapur to recognise his recent conquests in the Karnatak as a price for his alliance with him.

But Shantaji's term of Viceroyalty was brief. He was succeeded by Raghunarayan Hanumanthe. This man governed the Viceroyalty with ability and vigour. But his death, in 1687, cut short his career. Sambaji's choice for this post fell on Harji Mahadik, who was Governor of the fort of Ginjee. Harji Mahadik was a close relative of Sambaji. He had married Ambika Bai, Shivaji's daughter by his first wife Sai Bai and full sister of Sambaji, during the great king's life time. This appointment served double purpose. It gave the southern Viceroyalty a capable man and also one from whom Sambaji could expect greater allegiance on account of his close relationship with him.

In Tanjore, Venkaji, who had accepted the suzerainty of the Maratha king reluctantly was not slow in disowning it after Shivaji's death, in favour of the overlordship of Bijapur ruler. As Sikandar Adil Shah's Sardar he assisted him with troops when Bijapur was attacked by Aurangzeb in 1685. Besides holding on to his own territories, Venkaji along with his son Shahji II had added to Tanjore principality many areas which Shivaji had conquered during his southern campaign, taking advantage of the dissensions that prevailed at Ginjee immediately after Harji Mahadik's appointment as Viceroy of the Maratha possessions in the south. Having regained full control of Bangalore jahgir, he had again resumed negotiations, for its sale, with Chikkadeva Raja Wodeyar, because he still felt that to hold Bangalore from Tanjore, at this time, under the prevailing political conditions, was precarious.

When Aurangzeb laid siege to Golkonda, in 1687, Sambaji was roused from his stupor, for he with Khalsa, the Maratha evil genius, was indulging in licentiousness and in whiling away his time in the company of 'pretty lascivious women' from the time he assumed absolute authority. He now realised that the fall of Golkonda will spur Aurangzeb to concentrate his energies not only on Maratha kingdom in Maharashtra proper, but also on Maratha possessions in the Karnatak. Furthermore, alarming news from Ginjee was causing him greater anxiety. He heard, through Khalsa who was an adept in sowing discord between his

own rivals and the king, that Harji Mahadik was contemplating to assert independence, that no amity prevailed between the Maratha generals at Ginjee and that Venkaji, his uncle, was sowing seeds of discord in the Maratha camp, in the south, in order to derive benefit for his own selfish designs. Sambaji, decided to set matters right before unpleasant affairs confronted him. Immediately he grouped a strong force of 12,000 Maratha horse, under the command of Keshav Pingle and Santaji Ghorpade, and sent it to the Deccan, ostensibly to reinforce Ginjee the Maratha stronghold, in the south, but in reality to arrest Harji Mahadik and to take possession of Ginjee in his name. However, Harji Mahadik who got scent of the secret orders given by Sambaji to the commanders of the expeditionary force through his agents at Rajagad, therefore, was on guard. He lost no time in strengthening the fortifications of Ginjee and although he learnt officially the approach of reinforcements from Maharashtra, instead of welcoming them to Ginjee, he marched out of Ginjee with a strong force and meeting Kesav Pingle and Santaji Ghorpade well beyond the gates of the southern Maratha citadel cleverly diverted their attention towards Bangalore, which now all of a sudden came under the spotlight of the peculiar politics of the Deccan. Sambaji's generals although thus outwitted in their original plan, however, marched on to Bangalore, themselves reinforced with the detachments of Harji Mahadik.

The advance of Sambaji's 12,000 horse towards Karnatak Balaghat was not without its effect on Aurangzeb. Guessing that the Maratha objective was to capture Bangalore, the jahgir of Shahji Bhonsley, he detached a considerable Mughal force from the siege of Golkonda and sent it under the command of one of his able generals Khasim Khan with orders to capture Bangalore at any cost. Khasim Khan reached Bangalore after a forced march through Kurnool and Penakonda and found the place still held by Maratha troops of Venkaji, who was at Tanjore and had not yet concluded negotiations of its sale with Chikkadeva Raja Wodeyar. The Mughals occupied the fort of Bangalore after driving out Venkaji's garrison and further reinforced the fort long before the combined Maratha armies of Keshav Pingle, Santaji Ghorpade and Harji Mahadik arrived. The Maratha generals on learning the status to which Bangalore was reduced and realising that it was not worthwhile to risk an attack at a time

when the fort was heavily garrisoned by Mughal forces, retired to the vicinity of Ginjee.

Soon, the forts of Sagar, Raichur, Adoni, Sira, Wandiwash and Conjeevaram fell to the Mughals. In the west Bankapur and Belgaum were also reduced. The Mughal arms were now at the pinnacle of glory. Aurangzeb was immensely successful in all his undertakings every where. After a long siege Golkonda fell. And, as if to fill the cup of his ambition Sambaji was captured. Sambaji's capital was reduced and his entire family was seized. Swarms of Mughal forces under Aurangzeb's most able general Zulfiqar Khan Nusrat were soon harassing many Maratha forts and their lines of communication all over Maharashtra.

It was the darkest period of Maratha history. Never a more effervescent crisis confronted a people. And, never the innate martial qualities of the Marathas were ever so much roused to defend their hearth and home. Their steadfast courage, their power of endurance and their devotion to the house of Shivaji began to manifest itself in such a way that neither Aurangzeb's omnipotence nor the ubiquity of the Mughal forces had any adverse effect on their spirits and their plan of action which they wished to pursue to ward of danger to their kingdom. Soon after the cruel death of Sambaji, Raja Ram, second son of Shivaji was proclaimed Regent to the Maratha throne, for Sahu, infant son of Sambaji, was in captivity of the Mughals. As it was considered dangerous to risk the Regent's life by allowing him to stay in Maharashtra, it was decided to send him away to South India leaving Ramachandra Bavadkar, the Amatya, to organise resistance in the home land.

In pursuance of this plan Raja Ram and his party left Raigarh, on 5th April 1689, in small groups, on foot, disguised as Lingayat pilgrims towards south to Ginjee escorted by Prahalad Niroji and such brave generals as Danaji Jadav and Santaji Ghorpade and accompanied by a band of faithful officers. Runners went ahead of them to inform the Regents' movements to Harji Mahadik, in order that the latter may be able to send to the Regent an escort of cavalry on his arrival in the neighbourhood of Ginjee, the Maratha stronghold in the south.

Then began one of the most thrilling episodes of the Indian history!

The fugitives choosing a long deviating route to Ginjee in order to avoid the attention of the Mughals went from one place to another, often very closely pursued by bands of the emperor's forces drawn from garrisons of strategic forts which were captured by the imperial army when it overran the Deccan during its campaigns against the Marathas and the Shahi kingdoms.

Amazingly enough, in this most perilous journey of the Maratha Regent, Bangalore was destined to play a memorable part!

Raja Ram's epic flight from Raighar to Ginjee was a marvel of daring and heroism tinged with exciting adventure and hair breadth escapes. Reminiscent of Humayun's ordeal after he lost his throne to Sher Shah Suri the flight of the Maratha Regent was not without elements of dramatic suspense. From Raighar he went to Pratapghar, Satara, Parli and Panhala. But, soon the emperor came to know the flight of Raja Ram. All Mughal outposts in the south were immediately alerted. And, in the frantic search made by the Mughals some small groups were surprised and many innocent persons were killed. Nevertheless, the secret movements of the elusive Maratha fugitives continued undisrupted. Says the 'Masir-i-Alamgiri', Aurangzeb's court chronicle: 'Raja Ram went through many adventures after leaving Panhala; he was overtaken by the Mughals on an island in the Tungabhadra near the frontier of Bidnur, escaped from the ring of his enemies and was concealed by the Rani of Bidnur'.

The imperial spotlight was then focused on Bidnur. Before long, Jan Nisar Khan, the Mughal general invaded Bidnur to compel the Rani to surrender the fugitives. But Providence was on the side of the runaway Marathas. The Mughal general was frustrated in his design by the ever alert Santaji Ghorpade. And, eventually the Rani allowed Raja Ram to continue his journey. It was still a long way off to Ginjee. Passing through Bijapur and Bellary districts, the party was at large in the Karnatak Bala Ghat often detected but unsuccessfully pursued by loyal Mughal officers.

Then, suddenly, one fine morning, early in 1690, Raja Ram and his party arrived at Bangalore! The Mughals having already captured this place had not only reinforced it, but were on their guard and were keeping a close watch for the Maratha fugitives.

It was like walking into a lion's den without realising the danger which lay in store. 'The royal party halted at the rest house. There Raja Ram's servants began to wash their master's feet. One servant poured water over them, another brought a towel and got ready to dry them. The deference paid by these servants to Raja Ram so inconsistent with the equality of pilgrims, aroused the suspicion of some of the travellers. These were Canarese (Kannada speaking people) and began in their own tongue to discuss the incident and the possibility that the party were political fugitives. In the end they resolved to go to the fort and tell the Musalman commandant their suspicions. Happily one of Raja Ram's commander understood Canarese and when the travellers left the rest house, he informed the Regent and his companions of their peril. The devoted loyalty of Khando Ballal Chitnis found a way of escape. The Regent, he said, Santaji Ghorpade, Danaji Jadav and Khande Rao Dabade should go by one route, Prahalad Niroji and one or two others should go by another route. He, one Parasnis, and the Regent's servants would stay behind and stoutly maintain their character as pilgrims. When they had baffled the enquiries of the imperial officers, they would all meet at a given spot. The generous offer of Khando Ballal was accepted and the Regent and Prahalad Niroji left by different ways. An hour or two later the commandant of the fort with a band of armed men came to the rest house, and seizing Khando Ballal and the servants began sharply to question them. Khando Ballal with an assurance as admirable as his devotion pleaded that he and the three or four men with him were poor pilgrims to Rameswar. The others who had left were chance acquaintances made on the road. As their destination was different, they had now taken a different path. The commandant still doubted and had Khando Ballal and his companions flogged and then made them stand in the sun with stones on their heads. Finally he had bags full of hot ashes tied over their faces. Neither pain nor fear exhorted anything from the pilgrims. The commandant began to think that their tale might be true. He threw them into prison. There they refused food on the plea that as pilgrims they could not eat in confinement. Convinced at last of the truth of their plea, he let them go. In a few days they caught up the Regent and the rest of the fugitives. From Bangalore onwards no mishap befell them. Near Ginjee they met a

Maratha force led by Harji Mahadik and Nilo Pingle. The Viceroy greeted the Regent with every mark of respect and escorted him with great pomp and ceremony to Ginjee, which now became capital of the Mahrattas'.\*

The restless odyssey of Raja Ram did not end even after he reached Ginjee because the Mughals on learning his whereabouts pressed into service their best generals and units of the army for a vigorous siege of that strong citadel. The immediate result of the Mughal military operations in this part of the country was that the political situation in peninsular India became as fluid as it was when Shivaji led his great southern expedition. It was obvious that by their expansionist ambitions the Mughals were beginning to alter the complex of not only the eastern and western regions of India, but also of the far flung regions of the south. However, the octopus role of the Mughal armed forces in the south was only temporary. But the administrative and political changes it brought about in its wake were of far reaching character. In so far as Bangalore is concerned, the episode of Raja Ram's dramatic escape here sheds a revealing light on the impact of Mughal rule on the local inhabitants. If this episode indicates the local people's resilience to changing political and social situations, it is, however, of great importance in reconstructing that part of Bangalore's history which hitherto lay covered with shreds of obscurity. For one thing, it gives a clue as to how long the Mughals stayed in Bangalore after its capture by Khasim Khan.

Almost all historical works which deal with the great Mughal offensive in the south, of this period, unmistakably maintain that after the Mughals captured Bangalore, they remained at this place only for three days. According to them, it was sold to Chikka Deva Raja Wodeyar of Mysore, for a sum of three lakhs of rupees three days after its capture. Obviously, these works rely on the narrative of Colonel. Wilks, the celebrated historian of Mysore, who while referring to the Mughal capture of Bangalore writes as follows:

'Bangalore was captured in the year Prabhuva on the 11th Aushodum (1st August 1687) by Khasim Khan from the house

\* Pages 73-74, 'A History of the Maratha People', Volume II, by C. A. Kincaid and D. B. Parasnis.

of Ecogee and on the 15th of the same month, it was occupied by the people of the Raja'\*.

Raja Ram reached Ginjee in April 1690, i.e., a year after he left Raighar. In the same year, Khasim Khan was appointed Faujdar Diwan (Governor) of the newly carved Mughal province in the Karnatak, the capital of which was Sira. This new province comprised the seven paraganas of Basavapatna, Budihal, Sira, Penakonda, Dodballapur, Hosakote and Kolar and the tributary states of Harpanhalli, Kondarpi, Anegundi, Bidnur, Chitradurga and Mysore. After the formation of this new province, the provincial seat of the Mughal Governor was shifted from Bangalore to Sira. At the time of leaving Bangalore, Khasim Khan sold it to Chikka Deva Raja, his new ally in the south, with the concurrence of Aurangazeb, who on the advice of the Faujdar Diwan fanned the ambition of the Mysore ruler by encouraging the latter to roll the juggernaut in the regions which were most suitable for his conquests so that the 'Apratima Vira', the unrivalled Hero—a title of Chikka Deva Raja—may be a bul-work against the Maratha inroads in the south. Thus it becomes clear that the Mughals remained in Bangalore for three years from 1687 to 1690, i.e., from the time of its capture by Khasim Khan till Raja Ram's dramatic escape. The Dodballapur inscription†, executed by Sheikh Abdulla Farukh, the new Khilledar of 'Ballapur', in 1691, confirms this fact beyond any shadow of doubt. In the light of reliable historical evidence, the theory that Bangalore was under the occupation of the Mughals only for three days after its capture by them, therefore, recedes to the realm of improbability.

Aurangazeb, at this time, made consistent efforts to project the image of Mughal suzerainty in the south. Imperial authority was carried to the nooks and corners by flying columns of imperial horse sent to secure the Mughal conquests. These Mughal inroads not only helped to get peoples allegiance to the Alamgir‡ but also cowed down the spirits of many recalcitrant local rulers, except, however, the Marathas, who with an indomitable will

\* Pages 211-212 'Historical sketches of the South India in an attempt to trace the History of Mysore' by Lt Col. Mark Wilks.

† DB 31, Bangalore District, 'Epigraphia Carnatica', Vol. IX, for the contents of the inscription, see Appendix V.

‡ Alamgir, a title of Aurangazeb.

continued their struggle with the Mughals to a bitter end. Now the pattern of provincial administration received a new outlook with the introduction of imperial methods of land revenue assessment. The Faujdari became a prominent political entity as it exercised imperial authority not only over the provincial army but also over a vast number of Khilledars who were directly subordinate to it. The planting of Mughal provincial administration, at Bangalore, for three years, prior to its final shift to Sira, in 1690, aligned it to the sphere of Mughal influence. During those critical three years, Bangalore was the hub of great Mughal activity.

It was during this period that, for the first time, Bangalore witnessed a variety of northern Indian languages being spoken within its walls. The Mughal officers and soldiers conversed among themselves in Pushtu, Punjabi, Gujarati, Rajasthani, Mughalai and Persian languages. But the language which was most useful as a medium of expression between the new comers and the local inhabitants was Rekhta. Strangely enough, in the development of Rekhta, as a means of communication, the land of Karnatak, played no mean part for, Karnatak is not only the place of Rekhta's birth, but also nursed it till it became the common language in northern India. What is now called Urdu, had its origin in Rekhta, in the days of Bahmani rule (1347-1490) which had its roots first in Gulbarga and later in Bidar. Rekhta first came into vogue when Kannada and Marathi words were used with Persian and Arabic expression. Rekhta greatly developed as a vehicle of expression when it was patronised by the army and became the 'Lashkari Zaban', or the language of the camp. With its use in the Persian or Kharosti script, it came to be known as Deccani, in the south. But when it crossed the Vindhya it was termed Urdu. Perfected in the days of Akbar and Shah Jahan it grew to be a medium of expression between the armed forces and local inhabitants, wherever the Mughal flag was carried. What result the impact of Rekhta produced on the people of Bangalore when it was first spoken it is hard to conceive. But it is not difficult to visualise the facility it afforded to the local inhabitants to converse with the new comers in view of the close association of the Kannada language with Rekhta in the initial stage of the latter's development.

The only relic of three years of Mughal rule in Bangalore

exists in the shape of an edifice. The Sangin Jamia Masjid, now called Jumma Masjid, which is located in Taramandalpet, a central locality in the Pettah area, is the oldest mosque in the City. Its construction is attributed to the Mughal Khilledar of Bangalore who was subordinate to Khasim Khan. A fine structure, it possesses an aura of antiquity. Its outer walls are built with well-cut massive stones. The ornamented tall granite pillars of the mosque which adorn an elevated prayer hall, though not so exquisitely executed have, however, an imposing appearance. The mosque's demunitive minarets do not appear to be the part of original construction.

During the Third Mysore War, the roof of this mosque was damaged by cannon fire of the English army which after its capture occupied Bangalore for nearly an year. A tablet inscribed in Persian letters which is fixed on the outer wall of the prayer hall states that the mosque was renovated in the year 1251 A.H. (1836 A.D.) by Mohiyuddin Ali Khan Mehkri who was Bakshi of the native court at Bangalore.

With the departure of the Mughals from Bangalore in 1690, the curtain drops on 17th century Bangalore. When it rises again the graceful silhouette of Chikka Deva Raja Wodeyar emerges to the view signalling the advent of a new and glorious epoch in the history of Bangalore. In fact it was the approach of this epoch which heralded the exodus of the swashbuckling Mughal soldiers and their slow moving military camps even as the Mughal occupation of Bangalore, in 1687, had accelerated the departure of the hard riding Maratha sawars and their dashing Mavali officers. The cumulative effect of these fast moving events was not without its bearing on the history of Bangalore. The splendour of a once brilliant Maratha court, which endeared Bangalore to the Maratha bards and Sardars, was no more. Except for a sentimental attachment to the old jahgir of Shahji Bhonsley the Marathas found no vestige of their past glory in Bangalore after it was handed over to the Mysore ruler, by the Mughals, in pursuance of the terms of its sale negotiations. Nonetheless, Raja Ram's dramatic escape at Bangalore was not without significance. It, more or less, negated the effect of Mughal victories in the south and disturbed their enjoyment of the gains which accrued from their victories in the regions of Bala Ghat and Payin Ghat.



The Regent's escape also accelerated the Mughal decision to sell Bangalore to Chikka Deva Raja Wodeyar for, when Ginjee became the temporary capital of the Marathas the latter's political and military activities were shifted to the south. And, the Mughals, being obliged to divert their best armies and generals to Ginjee in order to eliminate Maratha activity in the south, found it expedient to cultivate the friendship of Chikka Deva Raja, in whom they saw a rival to the Marathas. The sale of Bangalore to Chikka Deva Raja by the Mughals, was, therefore, no horse trading but a calculated move to prevent the rehabilitation of Maratha rule in the Karnatak.

However, the ordeal which the Maratha Regent went through was significant for other reasons also. The lasting respect of the Marathas to the house of Shivaji was admirably sustained at a time when it was the only element of strength left after all Maratha resources were exhausted in the common cause. Still it was not merely the lusture of that name and memory of Shivaji which inspired and prolonged this respect. There were other aspects also. Amongst those aspects the most important one which the great Maratha king bequeathed to his people was a sense of nationalism. This national consciousness inspired a spirit of patriotism in the Maratha minds and bridged the gulf existing between the two parts—Raighar and Ginjee—of the Maratha kingdom. The feeling of oneness brought Maharashtra proper closer to far off Ginjee, in the south, now made temporary capital of the Maratha kingdom, and stimulated a national movement, which in subsequent years blossomed into a mighty force under the Peshwas. The impact of this new force Bangalore was destined to feel, again and again, throughout the 18th century.

## CHAPTER VI

### CHIKKA DEVA RAJA WODEYAR

Of the several extraordinary things about Chikka Deva Raja Wodeyar, perhaps, the most extraordinary was his uncanny skill. This remarkable ruler in order to accomplish his undertakings often put into operation new fangled ideas. If, to please the Mughals he purchased Bangalore, which he could have easily captured by annihilating a not too strong Maratha garrison stationed in the fort by Venkaji after the latter repaired to Tanjore, then to humble the Naik of Madura, his inveterate enemy, he would not hesitate even to stop the Cauvery river from flowing into Madura territories!

This may sound incredible. But there is tangible historical evidence to prove that the Cauvery did stop from flowing in its usual course by the act of man. And, though this extraordinary fact has nothing to do with any of the events pertaining to this period of Bangalore history, nevertheless, a narrative of the causes of this extraordinary event appears to be necessary not only because it makes interesting reading but also because it gives an insight into the workings of the mind of a genius. Besides, it gives a birds-eye-view of the political situation of South India of this time.

In looking back across the intervening two and half centuries in order to understand the circumstances attending the sudden stoppage in the flow of Cauvery's waters, for a while, in the territories of Mysore's neighbouring kingdoms, situated in the south-east, one has to bear in mind the relationship that existed between them at the beginning of the 18th century.

At this time the principality of Madura was the biggest among the southern states, holding suzerainty over parts of Travancore and Ramanad. It was then ruled by Chokkanatha, a valient Naik, whose ancestor, the celebrated Tirumala Naik, earlier had asserted independence by overthrowing the over-lordship of the weakened Vijayanagar empire. To the north-east of Madura lay Tanjore, having for its ruler Shahji II, son of Venkaji who

previously was in possession of Bangalore until it was wrested from him by Khasim Khan, the Mughal general. To the north-west of Madura was Mysore with Chikka Deva Raja Wodeyar as its Monarch.

During this period of Mysore's history the fort of Trichinopoly was a bone of contention between Mysore and Madura. Chikka Deva Raja's Dalvoy Kumaraiah for a long time laid siege to that historic fort, but was forced to lift it by the sudden appearance of hostile Maratha forces of Harji Mahadik, the Maratha Viceroy of Ginjee, in the vicinity of Trichinopoly. However, the Mysore ruler though frustrated in his design was unwilling to give up his project of annexing this key fort to his kingdom. He was, therefore, not slow in finding other ways and means to achieve his object. While he was planning for another campaign against Madura it occurred to him that the Madura Naik could easily be humbled if his territories were deprived of the waters of the Cauvery. Also by diverting the river's waters into other areas of Mysore kingdom, he would increase the prosperity of his own subjects. What actually happened when Chikka Deva Raja embarked on this remarkable adventure may be narrated from an extract of a letter of Father Martin, a Christian Missionary, who was at Madura, written to Father De Villette, Aoor, in 1701. This informative missionary writes:

'But it is to no purpose the winds blew, the river continuing still dry, so that the inhabitants dreaded a general famine.

'Nevertheless, the rains had fallen in the usual season; and the waters which rush from the mountains would have entered the Coloran sooner than ordinary, had not the king of Maissoor stopped their course by a prodigious mole he raised and which extended the whole breadth of the canal. His design was to turn off the waters by the bank in order that these flowing into the canals dug by him might refresh his dominions. But while he thus resolved to make his own lands fruitful, he was ruining the two neighbouring kingdoms of Madura and Tanjore.

'The Princes, zealous for the welfare of their respective kingdoms, were exasperated at his attempts, upon which they united against the common enemy in order to oblige him, by force of arms, to destroy a mole which did them so much prejudice. They were making great preparations for this purpose when the river

Coloran revenged the affront which had been put upon its waters, by captivating them in the manner the prince in question had done. During the time the rains descended, but moderately on the mountains, the mole stood, and the waters flowed gently into the canals dug for that purpose; but the instant they fell abundantly, the river swelled to such a degree that it broke the mole and dragged it impetuously along. In this manner the Prince of Maissoor, after putting himself to a great expence, was frustrated, in an instant, of the immense riches which he had hoped to gain\*.

The magnificent effort of Chikka Deva Raja Wodeyar was the construction of the Madad Katte and a big canal, which still goes by the name of Chikka Deva Raja Sagara. As an irrigation project, it takes some of the gilt off the Krishnaraja Sagara and Mettur dams. From the Madad Katte, which is a low straggling structure of rough stones the Chikka Deva Raja Sagara is led into the Cauvery again after proceeding a considerable distance. In the Mysore district, it is one of the finest canals. It runs all along the left bank of the Cauvery and is 72 miles in length. Its construction though a political failure, Chikka Deva Raja's effort, however, was an anticipation of many irrigation projects in Mysore. He planted the foundation on which one of his descendants, in later years, was destined to build the great Krishnaraja Sagara dam.

Prominent amongst the most distinguished Rajas of Mysore, Chikka Deva Raja Wodeyar, a man of multiple genius, occupies a pride of place in the annals of Mysore as one of its most colourful figures. Fourteenth in succession from Yaduraya, the founder of the royal dynasty of Mysore, he ruled from 1673 to 1704. In South India's chaotic years of the second half of the 17th century his was the rising star. Yet, it may sound strange that this remarkable man spent his early youth in obscurity, humility and poverty in his native town, Yelandur. His resourcefulness, his ambition and above all his skill in selecting clever men for the august offices of the State, from whose wise counsels he was greatly benefited, enabled him to rule his growing State with characteristic firmness and ability.

Tossed into prison, in his youth, at Hangala, to pave way to Dodda Deva Raja, his rival to the Mysore throne, Chikka Deva

\* 'Travels of the Jesuits', Vol. II by John Lockman.

Raja Wodeyar suffered thirteen years of imprisonment before he was released from it on the death of the former. When his shackles were removed, Mysore received him as the most acceptable person to the vacant throne, for, an astrological prediction had convinced everyone that Chikka Deva Raja was the man ordained for Mysore's kingship. Vishalaksha Pandit, an astute and erudite Jain, the author of the popular prediction, was not slow in obtaining a promise from the heir-apparent when the latter was in prison, to elevate him (Vishalaksha Pandit) to the position of Prime Minister, if the prediction materialised. So, when Chikka Deva Raja ascended the throne Vishalaksha Pandit was ushered into the office of Amatya. But, the resolute arm of the Yalandur Pandit soon made him unpopular. A few years after, one night, when he was returning from the court, his enemies assassinated him. The Raja was shocked on hearing the sad news and rushed to the house of his Minister only to find him on his death bed. But before he breathed his last the dying man consoled himself by recommending to the Raja a close friend of his to succeed him as Prime Minister. This close friend was no other than Tirumalaiyengar, 'a most able and honourable man' in the king's court. Never was a king's choice of Ministers rested on so fortuitous circumstances. Yet Chikka Deva Raja's selection of his Ministers was most worthy and wise. And, this accounts for his highly successful reign.

In the thrilling drama of South India's politics of his time Chikka Deva Raja Wodeyar played no mean part. He was the first ruler of Mysore who redeemed the honour of the Kannada spoken regions of South India because after the fall of the Hoysala kingdom this part of the country got assimilated in the empire founded by Harihara and Bukka and practically lost its identity. Two of Chikka Deva Raja's able predecessors, Raja Wodeyar and Kantheerava Narasa Raja Wodeyar added lustre and fame to the rising power of Mysore by annexation of many neighbouring principalities. But it was Chikka Deva Raja Wodeyar who raised the status of Mysore, for the first time, as one of the outstanding kingdoms in India by his conquests, wise statesmanship, initiative and drive. Skilfully extending his kingdom by conquests of such places as Hosakote, Banavar, Tumkur, Chickmagalur, Vastara, Magadi and Midagesi, at the expense of his adversaries, he made the Mysore frontier conterminous

with Bijapur Karnatak. Also extending his conquests towards south-east he took Selam, Omaluru, Dharmapuram and many places from Madura.

But, by far the most significant achievement of Chikka Deva Raja Wodeyar was his acquisition of Bangalore. After his usurpation of the Tanjore principality, Venkaji was carrying on negotiations with him to sell this place for a sum of 3 lakhs of rupees. But, before Venkaji could complete the transaction, the Mughals captured it in 1687. Three years later, in 1690, when Khasim Khan was appointed Mughal Governor of the newly formed province of Sira, Chikka Deva Raja Wodeyar having allied himself with the Mughals renewed his offer of purchase. The result was that he purchased Bangalore from the Mughals at the same price first offered to Venkaji.

The Annals of the Mysore Royal Family (Vol. II) a Kannada work states that after the acquisition of Bangalore, Chikka Deva Raja 'improved the place, built there an extensive fort and a shop-street, and appointed capable officers for the administration of the fort'. An inscription\* of Kantheerava Narasaraja II, his son and successor, records that Chikka Deva Raja also built a temple within the fort and dedicated it to Venkatesha. This temple exists to this day within the fort area of Bangalore and is situated very close to Tippu Sultan's Palace. The fort erected by Chikka Deva Raja was not a renovation of the old Kempe Gowda fort, but entirely a new one, of mud, and probably oval in shape. It was situated to the south of the old Kempe Gowda fort, which, thereafter came to be called as 'Pete' fort. Between the two forts an esplanade was constructed adjoining the Siddikatte, a low staggering water-work. It may be of interest to note that this spot is now covered over by Sri Krishnarajendra Market, popularly called the City Market, the adjoining buildings and the oval in front of it. The main object of Chikka Deva Raja Wodeyar in erecting the new fort was to strengthen the defences of Bangalore by making it a strong citadel to check the predatory raids of the Marathas from this direction into the Mysore territories.

The battle of Talikota was probably the greatest calamity that ever struck the political, social and religious life of South India.

\* Please see Appendix VI.

Neither the triumphant march of Harsha Vardhana to the south early in 630-34 A.D. nor the bold invasion of Malik Kafur in the peninsular regions of India, in 1310-11 were of such disastrous consequences as the blow which the confederate Shahi Sultans of the Deccan struck on the Vijayanagar empire, in that fatal battle of Talikota. The brave affront of Pulakeshi II, the great Chalukya king of Badami, had not only thwarted Harsha Vardhana's political designs, but also checked the spread of Buddhist hegemony to the south. Malik Kafur's fleeting invasion, on the other hand, created but presentiments of general commotion because its effects were only transitory. But not so were the results of Talikota. The disintegration of the big dominion which the sustained efforts of Vidyaranya and a galaxy of able rulers of Vijayanagar had built obviously caused a political vacuum because the vast regions of a once flourishing empire were at once thrown into disorder and came to be netted with complex political strings which subjected its component parts to various pulls. The damage was even greater in realms other than politics. Literature, philosophy, art and religion received a rude shock, for from the time the Vijayanagar empire was founded to its last days its kings had nursed Hindu culture and Hindu religion to such an extent that the Vijayanagar empire was looked upon as a symbol of Hindu spiritual authority in the same way as the Turkish empire stood for Islamic spiritualism after the mantle of Khilafat fell on the shoulders of Turkish Sultans. It was not for nothing that the Vijayanagar kings assumed such titles as 'Hindu-Raya Suratrana', 'Vaidika Marga Pravarttha', 'Upanishad Marga Prathisthapanacharya', etc.

When, therefore, the disappearance of the Vijayanagar empire created a vacuum in Hindu spiritual leadership, some Hindu rulers of the south, in later years, often inspired by teachings of contemporary seers, aspired to gain that kind of spiritual influence which the Rayas of Vijayanagar exercised over their subjects in addition to their temporal authority. The most prominent among such later day South Indian rulers was Shivaji. He was fired with an ambition to fill the vacant throne of Vijayanagar. And, he possessed, in greater measure, the gift of harnessing many diverse talents for his own use, even as he had the ability to build a great kingdom out of nothing. Small wonder that the blessings of such saints of his time as Tukaram and

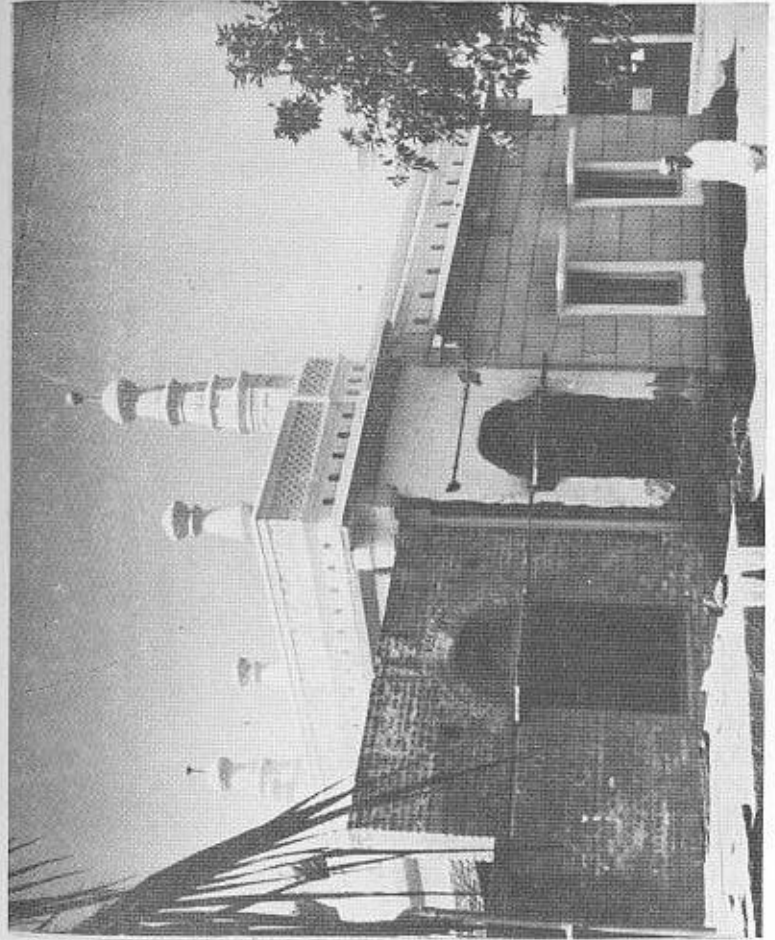


*From a contemporary drawing in "Aurangzeb" by Stanley Lane Pool, Rulers of India Series*

**Aurangzeb** (See page 48)



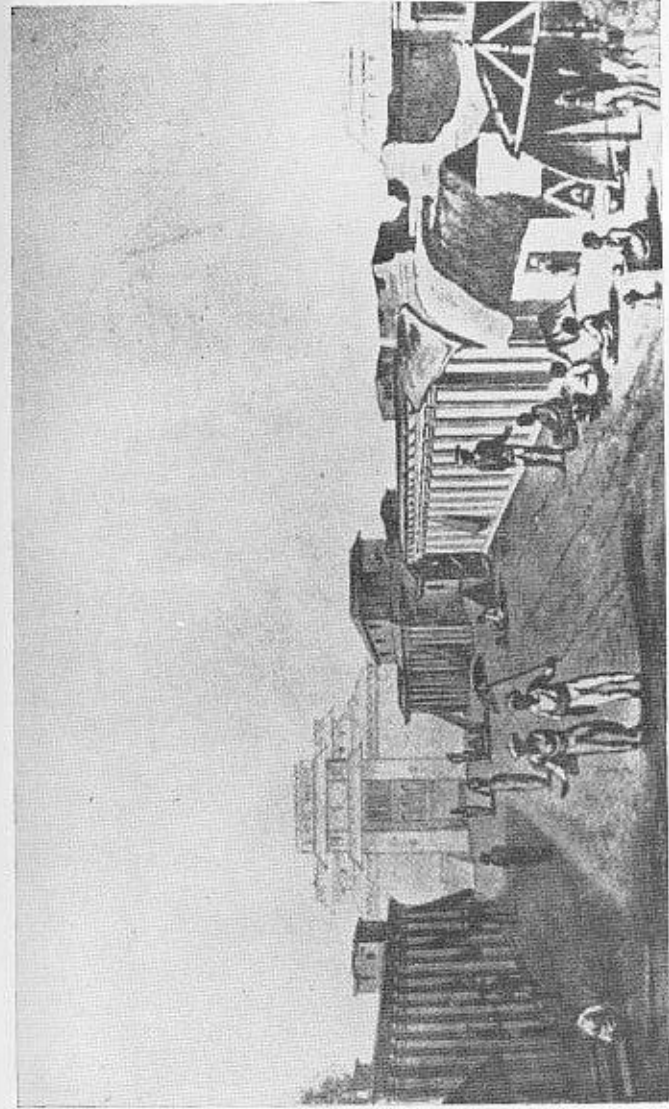
*Photograph; Courtesy, Bharata Itihasa Samshodhaka Mandala, Poona*  
**Raja Ram** (See page 51)



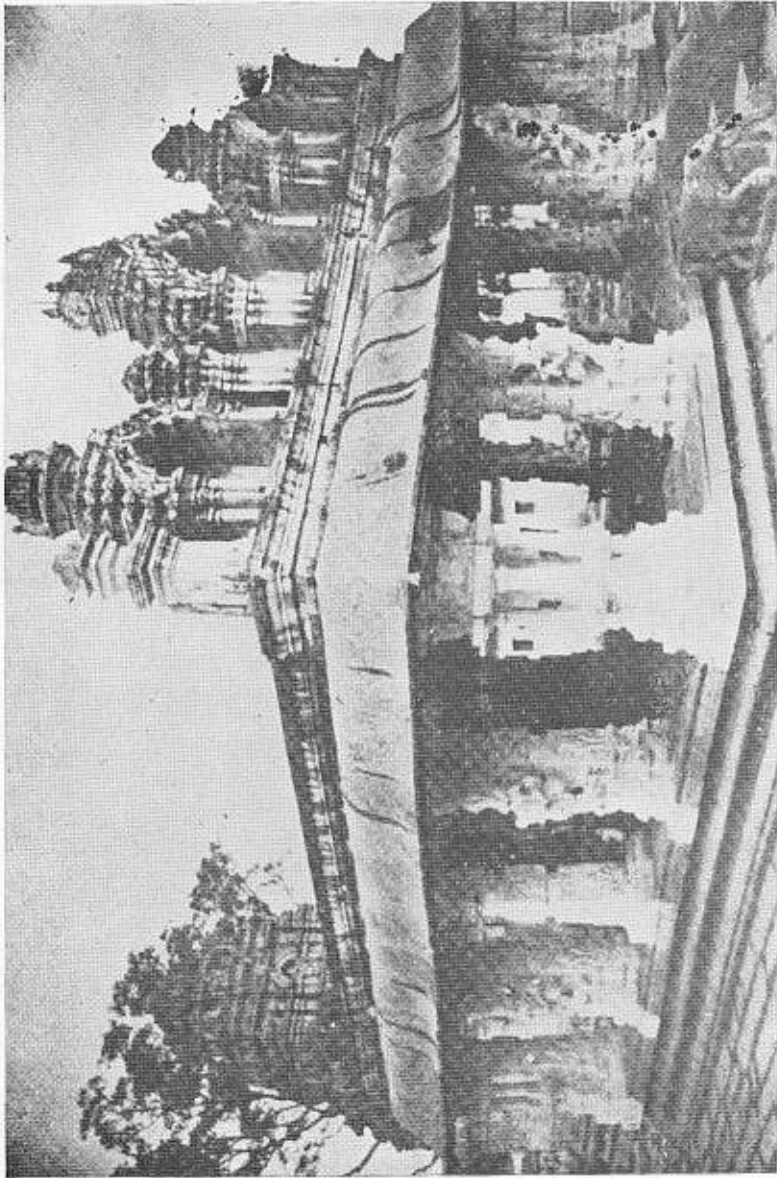
**The Sangin Jamia Masjid, Taramandalpet, Bangalore** (See page 57)  
*Built by a Mughal Khilledar of Bangalore*



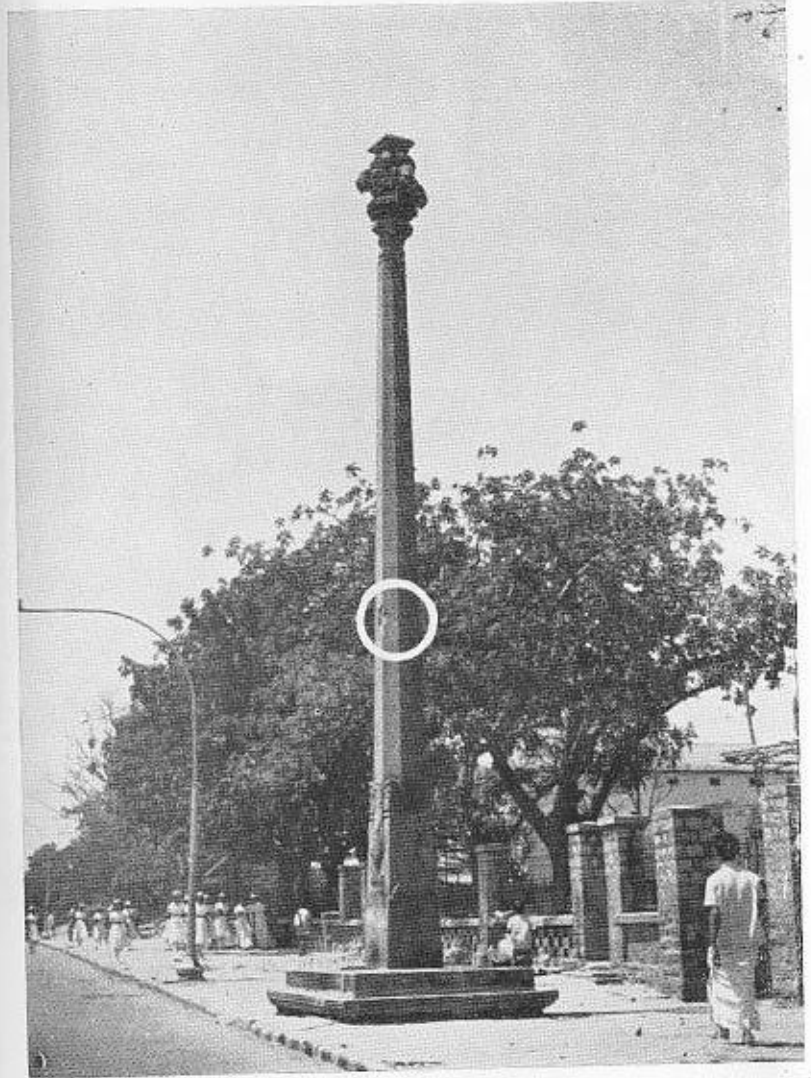
*Photograph; Courtesy, Kannada Sahitya Parishat, Bangalore*  
**Chikka Deva Raja Wodeyar** (See page 59)



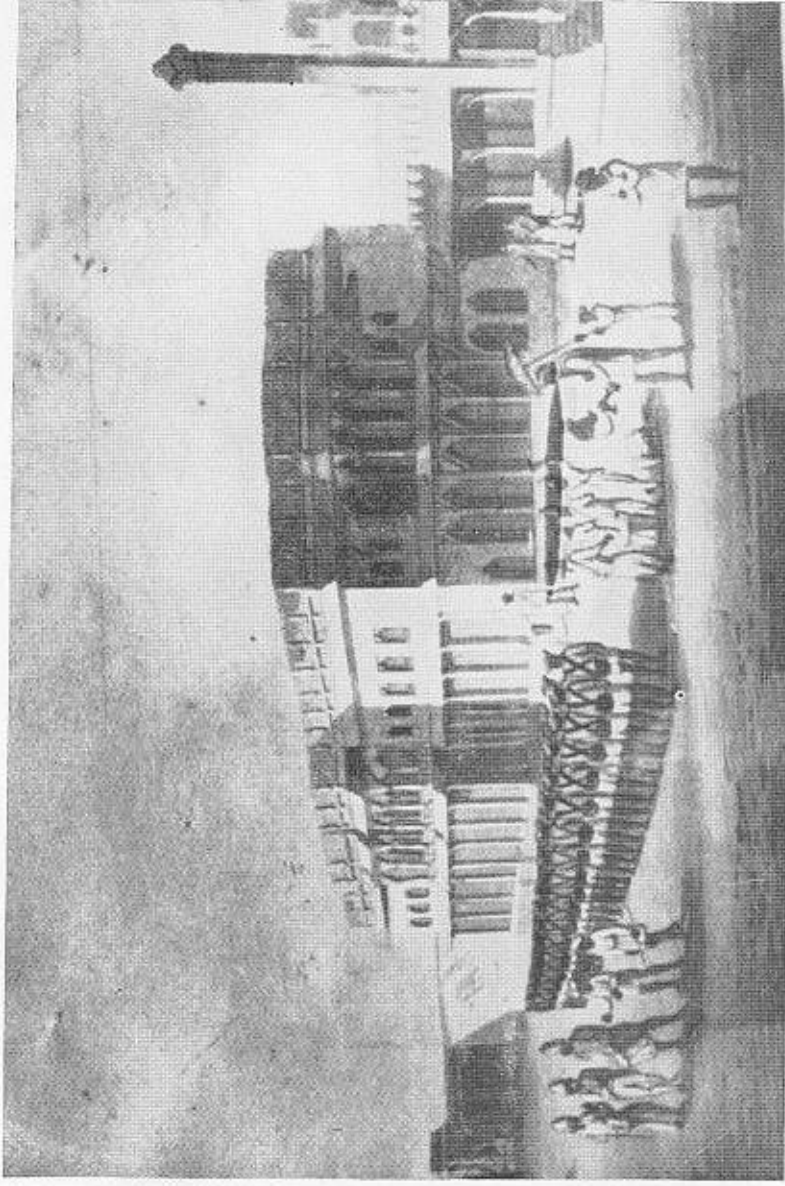
*Photograph; Courtesy, Govt. Museum, Bangalore*  
**A Street in the Southern Fort, Bangalore** (See page 60)  
*From a painting by Lt. James Hunter, 1804*



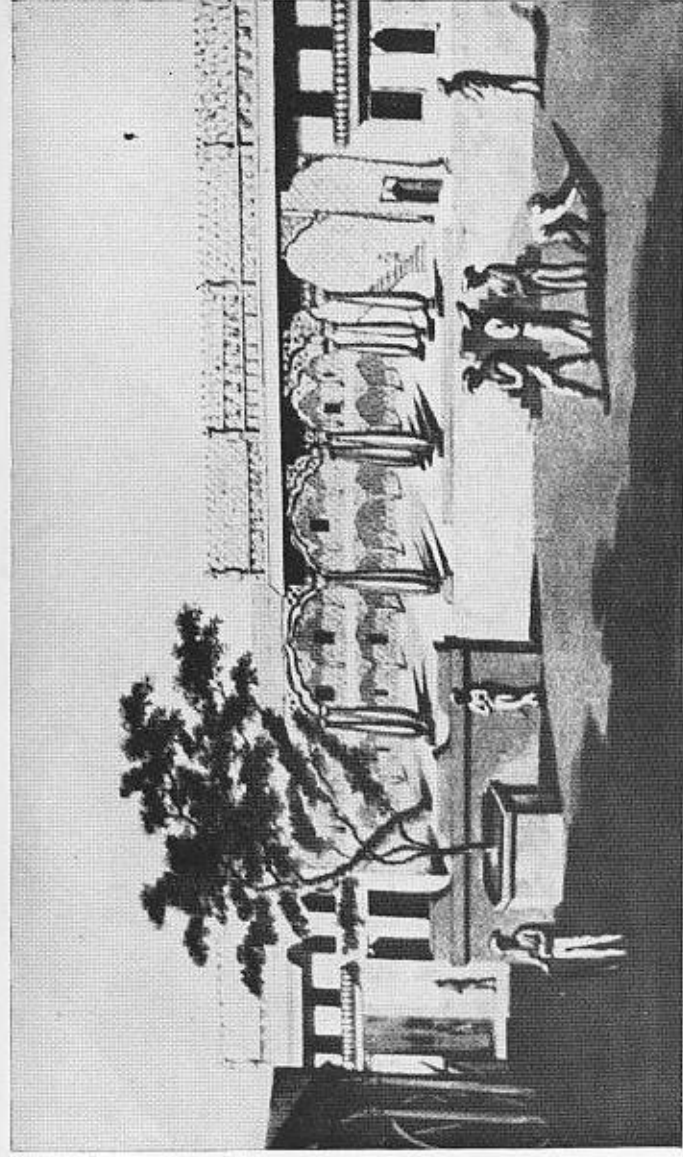
The Venkataramana Swamy Temple, Fort, Bangalore (See page 69)



The Garuda Pillar: Venkataramana Swamy Temple, Bangalore (See page 71)  
The white circle indicates the spot where the Cannon hit the Pillar



**Tippu Sultan's Palace from the northern entrance** (See page 72)  
*Photograph; Courtesy, Govt. Museum, Bangalore*  
*From a painting by Lt. James Hunter, 1804*



**Another view of Tippu's Palace, Bangalore** (See page 73)  
*Photograph; Courtesy, Govt. Museum, Bangalore*  
*From a drawing by Lt. James Hunter, 1804*

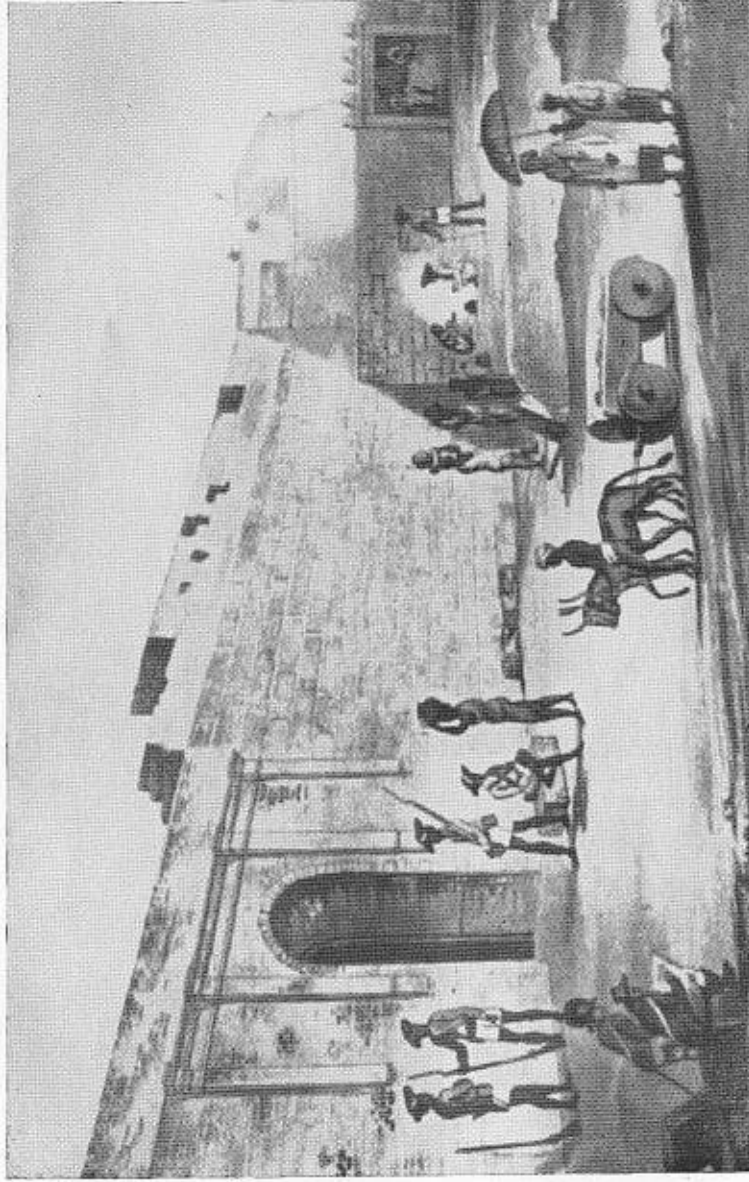




*Photograph; Courtesy, Dr. Francois Bernard Mache, Paris*  
**Haider Ali Khan** (See page 80)



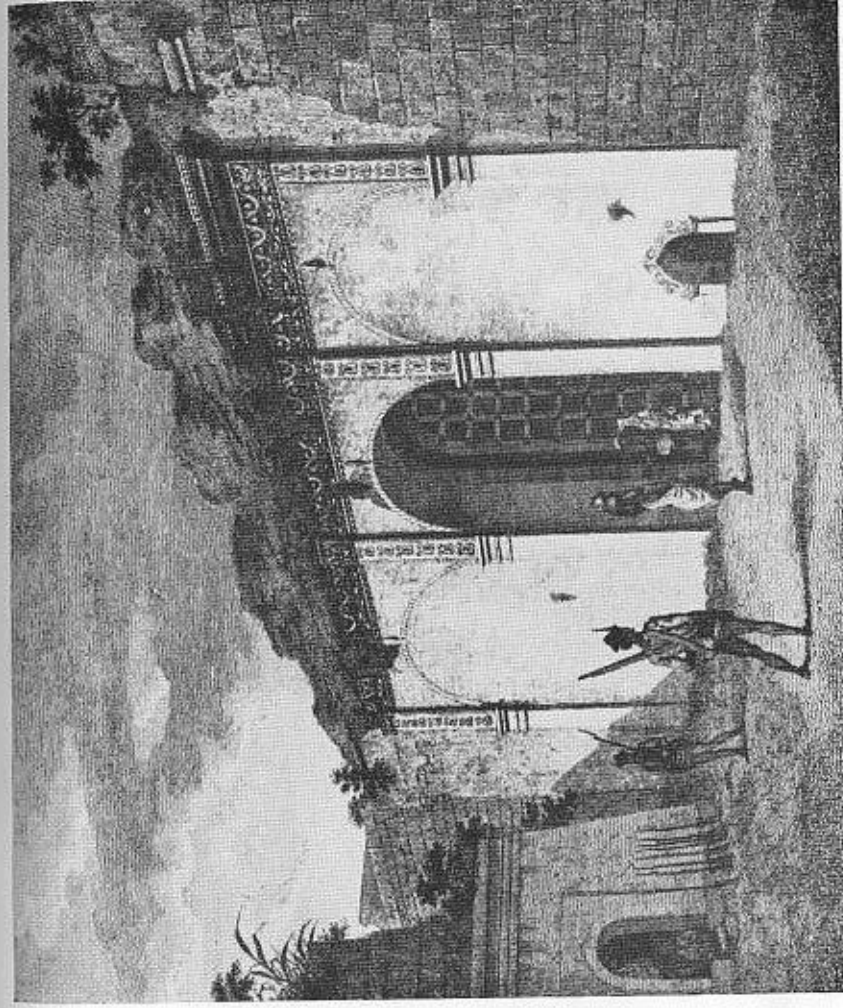
*Photograph; Courtesy, Tippu Museum, Seringapatam*  
**A north-east view of Bangalore** (See page 82)  
*From a painting by Captain Allen, 1802*



*Photograph; Courtesy, Govt. Museum, Bangalore*

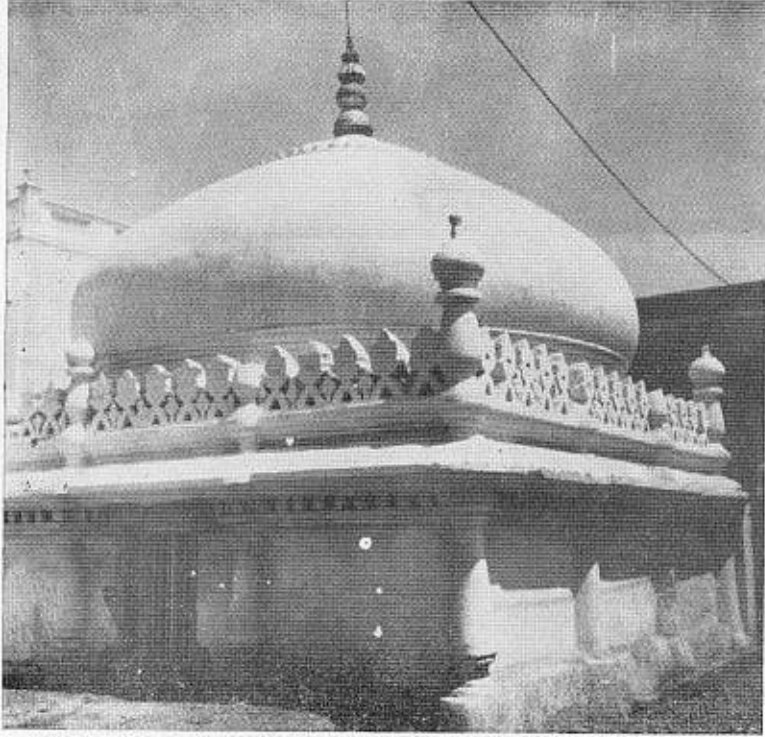
**The Mysore Gate, Bangalore** (See page 83)

*From a painting by Lt. James Hunter, 1804*

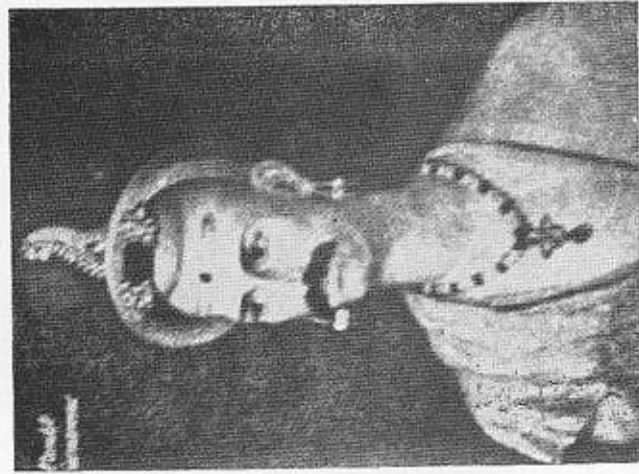


*From a drawing in Home's Select Views in Mysore, 1808*

**View of the inner gate with guard room near Delhi Gate, Bangalore** (See page 83)



**The Mausoleum of Ibrahim Khan**  
Khilledar of Bangalore, Kumbarpet, Bangalore (See page 84)



**Nanaphadnavis** (See page 87)



*Photograph; Courtesy, Salar Jung Museum, Hyderabad*  
**Nizam Ali** (See page 87)

Ramdas fanned his ambition to be styled not only as Chatrapati, but also as a champion of Hindu culture and Indian nationalism. It was this ambition that actually goaded Shivaji to lead his historic expedition to the south. He sought to resuscitate the Vijayanagar empire by leading his army to the regions where that extinct power directly held its sway in earlier years.

But, in Mysore's Chikka Deva Raja Wodeyar who was his contemporary, he had a keen competitor to the vacant throne of Vijayanagar! That Chikka Deva Raja was also fired with an ambition to aspire for the Vijayanagar crown is evident from an inscription of later date. The Seringapatam inscription of 1722\* states that Chikka Deva Raja conquered the Lord of Madura (i.e., the Naik king Chokkanatha) and withstood Shivaji at a time when the rulers of the countries around Agra, Delhi and Bhaganagar (Hyderabad) were falling down before him and presenting tribute. Chikka Deva Raja's aspiration to the Vijayanagar throne perhaps originated from the victory he gained over the combined armies of Madura, Tanjore and the Sardars of Bijapur Sultan who espoused the cause of Sri Ranga Raya III, the nominal Vijayanagar emperor, in a battle fought at Erode. The emperor's defeat in this battle made him seek the support of Ikkeri Naik, whom also the Mysore ruler defeated at Hassan, thereby leaving the unfortunate Vijayanagar emperor bereft of any tangible support. Chikka Deva Raja's great anxiety to cultivate friendship of the Mughals so sedulously also springs from his desire to keep the Marathas, his rivals to the Vijayanagar throne, at bay and to prevent the recrudescence of their rule in Karnatak Bala Ghat. That the 'Apratima Vira' crossed swords with the Marathas also is apparent from an other Seringapatam inscription† of 1686, which states that Chikka Deva Raja defeated the Marathas from Panchavati (Nasik) and killed in battle Dadaji, their leader and cut off the limbs and noses of Jaitaji and Jasavanta, besides reducing to object terror Sambhu (i.e., Sambaji, son of Shivaji) and Ekoji (i.e., Venkaji step brother of Shivaji). It was after these signal victories that Chikka Deva Raja assumed the more aspiring title of 'Sringera Karnataka Chakri'—i.e., Emperor of the beautiful Karnataka country. In such circumstances it is small wonder



From a painting by Mauzaisse  
 Tipu Sultan (See page 97)

\* 14 Seringapatam, Mysore District, 'Epigraphia Carnatica.'

† 14 Seringapatam, Mysore District, 'Epigraphia Carnatica.'

that after acquiring Bangalore Chikka Deva Raja found it expedient to fortify it with an other fortress so as to prevent its being surprised by the Marathas who bore an attachment to it, because at one time it was the jaghir of Shahji Bhonsley, and made no secret of their intention to re-annex it to the Maratha dominion. Chikka Deva Raja's ardent desire to step into the shoes of Vijayanagar rulers also accounts for his extraordinary parsimony in public expenditure. What happened in the Deccan after Shivaji's great southern campaign greatly agitated the minds of the Chiefs of southern principalities. Chikka Deva Raja who was no less concerned at the fall of Ginjee, was also aware of its repercussion on Madura, Tanjore and Mysore. The importunities of Venkaji, the Tanjore Chief, seeking Mysore's aid in his struggle against Shivaji, his half brother, in the height of latter's campaign in the south, was not without significance to Chikka Deva Raja, for, though he refrained from getting into the fray on behalf of Venkaji, he however, realised the consequences that would ensue should the Marathas, under the inspiring leadership of Shivaji, succeeded in getting full control of the regions below the Tunga Bhadra. It was due to this awareness, that in addition to seeking Mughal friendship, he sought to enrich his treasury by regular revenue collections and prudent economic undertakings, so that he may utilise the money so collected in an emergency with assured confidence in his own strength and resources. It was the habit of the 'Navakoti Narayana'—the Lord of Nine crores—another sobriquet of Chikka Deva Raja, 'not to break his fast, everyday, until he has deposited two bags (thousands) of pagodas in the treasury of reserve funds from cash received from the districts'. Thus he sought to strengthen his position by all means open to him—no mean achievement considering the circumstances under which he rose to power.

However, one fact was significant from the fast moving events which followed the death of Khasim Khan, the Faujdar Dewan of the newly formed Mughal Province of Sira, with whom the Mysore ruler was in such intimate friendship. After the death of Khasim Khan it became evident that the Mughal desire to back Chikka Deva Raja was based on grounds of personal friendship only that existed between the late Viceroy and the Mysore ruler, because Dawood Khan, the new Faujdar Dewan, during whose Viceroyalty the seat of provincial administration was shifted

from Sira to Arcot, instead of promoting closer contact with Mysore was, through confidential dispatches, advising Aurangzeb to extend his sway over the other principalities of the south, including Mysore, by conquest. And, there was every indication that the Alamgir (Aurangzeb) was as anxious as the new Viceroy to spread Delhi's tentacles to the far south so as to bring the other regions of the peninsula under the Mughal sway.

If diplomacy is the art of timing, no time was better suited to humour Aurangzeb than in the critical year 1699, when the dark shadows of the Mughal colossus began to creep on Mysore. Without losing any time Chikka Deva Raja Wodeyar decided to act quickly by sending an embassy to Ahmednagar, where the imperial court was then situated, so as to establish a fresh interest there. The embassy which was led by Chikka Deva Raja's talented officer Lingiah, was most favourably received by Aurangzeb who bestowed on the 'Mysore Raja', the title of 'Jug Deo Raj' and granted him permission to sit on the ivory throne—'Ratna Simhasana'—in addition to several insignias of honour. These insignias of honour in later days became the proud possessions of the Raja's successors who proudly displayed them during State ceremonies. Another benefit that Mysore derived as a direct result of this embassy was that the various administrative departments of the kingdom were re-organised into 'eighteen in number, in imitation of what the ambassadors had observed as the system pursued at the Mughal court', which had the effect of injecting buoyancy in the administrative climate of the State. Indeed, it is due to the energetic and capable rule of Chikka Deva Raja that Mysore owe the existence of the Attara Cutcherrys, (Public Offices) which today considerably enlarged by the addition of new departments exist at Bangalore, the metropolis of the enlarged State of Mysore.

It is a tribute to the incandescent genius of Chikka Deva Raja Wodeyar that in spite of his other important pre-occupations he found time to engage himself in literary pursuits. Not only he patronised learning but was himself an author of meritorious Sanskrit and Kannada works. Among those who embellished his court were such literary personages as Tirumalarya, his Minister, Singarya, Venugopala, Varaprasada, Mallarasa and Srungaramma who by their erudition added lustre and charm

to Kannada learning. The output of Kannada literature in his reign was tremendous. Of the well known literary works of his time 'Apratima Vira Charita', 'Munivamsa-Bhyudaya', 'Chikka Deva Raja Vijaya', and 'Chikka Deva Raja Vamsavali' are of great historical value, while treatises like 'Gita Gopala', 'Hadibadeya Dharma' and 'Chikka Deva Raja Binnapa,' constitute finest literary works in Kannada literature. During his reign also flourished Lakshmisha, one of the great Kannada poets, whose 'Jaimini-Bharata' is so widely read, throughout Karnataka, even in the present times.

At a time when the country was passing through great turmoil and political unrest Chikka Deva Raja Wodeyar by his military prowess and skilful diplomacy maintained his ground, imparted stability to administration of his kingdom by wise reforms and greatly contributed to the cultural heritage of Karnataka by his patronage to Kannada learning arts and philosophy.

He was the first Mysore ruler who correctly assessed the strategic military importance of Bangalore and undertook measures to fortify it so as to make best use of it in the defence of his territories. If the Mysore kingdom, in later years, withstood creditably the many onslaughts of the Marathas and the British on Bangalore in the course of their wars with it, it was only due to the foresight of Chikka Deva Raja, who spared no effort to make it a strong citadel. To him belongs the idea of making Bangalore the first line of defence of the Mysore kingdom along with Savana Durga and Devarayana Durga, the two strategic hill forts which are situated within a radius of about 30 miles from Bangalore. To him also belongs the idea of using Bangalore as a decoy to contain the forces of the northern invaders in order to keep them away from the fertile regions of Seringapatam and Mysore, until the main armies of the realm found time to organise and stage a spirited defence.

## CHAPTER VII

### A HISTORIC TEMPLE

Tucked away in the heart of the City, there stands amidst a fast vanishing old environment the small but beautiful temple of Venkataramanaswamy. The tall octagonal Garuda pillar which faces it from a distance of about 80 feet, appears as though has jumped over the temple's Mahadwara, on to the footpath, to becom the passers by to the sacred shrine.

Built about 275 years ago, the Venkataramanaswamy temple is the oldest edifice in the fort area of Bangalore and has the distinction of being the only temple in the City, which possesses epigraphic evidence, recording with precision the names of those who built and endowed it. This temple which has asthetic grace in addition to its architectural grandeur is also of great historical significance because it has stood by as a silent witness to some of the most colourful events of the history of Mysore, challenging time, change and passion.

When Chikka Deva Raja purchased Bangalore, the country round about it had still retained much of its mediaeval character. The green foliage of the surrounding thick jungle provided natural defence to the old Kempe Gowda fort and the hills of Sivaganga, Nijgal and the Devarayana Durga, which shimmered far away in the north-west, constituted a picturesque backdrop. The placid waters of nearby Kempambudi, Dharmambudi, Sampangi and Karanji tanks gave Bangalore a striking resemblance to such prominent townships of that time as Penakonda, Vellore and Chandragiri. Political upheavals of earlier times had little effect on the people of this part of the country although the memory of the once great Ganga and Hoysala rule, continued to linger in their minds. To them, four and half centuries of tutelage under the Vijayanagar and Bijapuri Maratha rule was an inevitable experience till Chikka Deva Raja Wodeyar appeared on the political scene. With the advent of Chikka Deva Raja, the genius of the local inhabitants began to manifest itself. Now, they held their heads high and were prepared to meet any challenge to their political freedom. Political stability gave impetus to their

cultural and religious propensities. The result was that many religious edifices began to appear in this part of Karnatak, now, as in the days of the Gangas and the Hoysalas. Small wonder, therefore, that when Chikka Deva Raja, fortified Bangalore with one more fort, his asthetic sense prompted him to build many religious edifices, here, of which the Venkataramanaswamy temple is the most prominent. Incidentally, this temple is the only one in the City which provides an indisputable testimony to its founder. An inscription\* in Kannada characters found at Kottanur, Kengeri Hobli, about eight miles from Bangalore, states that it was built by Chikka Deva Raja Wodeyar and was endowed by his son Kantheerava Narasa Raja II, who is known in history as 'MOOKARASU', the Dumb king.

Those who have read the thirty 'petitions' of Chikka Deva Raja addressed to his family deity—the God Narasimhaswamy of Melkote—in the Kannada classic 'Chikka Devaraja Binnapa', will never fail to notice how deep was his love for Vaishnavite religious tenets. To a man who bore such devotion to Vaishnavite tenets, it was but natural to have conceived an idea of building a temple dedicated to God Venkataramanaswamy in Bangalore, which at the time of its acquisition contained mostly Shaivite temples in and around its walls. The Mysore royal family which traces its origin to Yadu Raja, the Yadava prince who came from Dwaraka, was equally devoted to Shaivite religious tenets in the days of Chikka Deva Raja, as it is today. But tangible historical evidence pinpoints to the fact that when Raja Wodeyar, the first noted Raja of the Mysore royal family, captured Seringapatam, in 1610, and made it the seat of his kingdom, he adopted Vaishnavism as the religion of his court. His descendant Chikka Deva Raja, who was a great devotee of Vishnu, perhaps, erected the temple of Venkataramanaswamy, in Bangalore, to commemorate its acquisition.

The temple, which faces Sri Krishna Rajendra Road in the east, though small, is a fine structure built in the Dravidian style of architecture. It possesses a Mukha Mantapa which is embellished with ornamental pillars erected on a raised stylobate. The pillars have exquisitely carved lion brackets. On the bracket

\* B.N. 118 (Bangalore District) 'Epigraphia Carnatica'. For the original Kannada version of the inscription, see Appendix VI.

lions, which tread on elephants, are seated the heroes holding reins of chains. This Mukha Mantapa appears more like a Navaranga Mantapa as there are nine Ankanas. There are two Sukhanasis and a Garbhagriha—the sanctum sanctorum—in which is located the image of Venkataramanaswamy with Kirita Mukuta and Torana made up of the same stone. Around the temple's monolithic walls are carved the images of Vishnu, Brahma and Siva riding on their vehicles. The story of Girija Kalyana and the figures of Saptarishies and Saptamatrikas have been finely brought out in bass relief. But the layers of garish lime so thoughtlessly applied, in recent years, on the ornamental pillars and their finely carved figures have spoiled the natural beauty of the temple.

In front of the temple and beyond the Mahadwara stands a tall granite pillar, the Garuda Kambha, with a square base and a tapering octagonal shaft. It springs from a large stone platform. On the square base of the pillar are images of Garuda and Hanuman with folded hands, to the south and north respectively, the Tripundara to the west and Sankha to the east. Much of the platform of the pillar lies buried in the ground covered up by the bed of Sri Krishna Rajendra Road which even before it acquired its present name was in existence from the time the temple was built.

History has left a mark on this Garuda pillar. During the Third Mysore War (1790-92) Lord Cornwallis, the then British Governor General in India, invested the fort of Bangalore with a large army and a park of artillery. After a heavy bombardment, he carried the fort by assault and escalade on the night of 21st March 1791. In the final stages of the siege, the small guns of the assailants, which were brought on the ramparts, on the eastern side of the fort, shelled the gallant defenders. One cannon shot struck the Garuda pillar and chipped off part of its granite in the middle and at the capital of the pillar. The impact of the cannon shot has left an indelible mark and a crack round the pillar, about 12 feet from its square base which is clearly visible, to this day, to any passer by (see cut in the picture aside).

When Chikka Deva Raja built the temple little did he think that in later years a Musalman prince would choose a site in its vicinity to build his palace. Little did he also think that in years

to come the temple would stand by and look on while the history of Mysore is being made.

Curiously enough, this temple has come to be a symbol of religious toleration. If it is popular with the Hindus it is no less popular with the local Muslims also for historical reasons. For one thing, it is associated, in a peculiar way, with the two Muslim rulers, Haider Ali and Tippu Sultan, who ruled Mysore in the later half of the 18th century.

Shorn of its splendour now stands the old palace of Tippu Sultan, within 40 feet of this temple to its south-eastern side. This palace which is a relic of 40 years of Musalman rule in Mysore, is but a portion of the magnificent edifice which once stood there. Those memorable years constitute a period of romance of history—a period most eventful in the annals of Mysore. Fascinating for its stupendous conquests, spectacular adventures and thrilling episodes, this period of 40 years, besides being an exciting one in Mysore history, also constitutes an important phase of the history of India, because Haider Ali and Tippu Sultan were the 'earliest harbingers of freedom' in this country. But some historians, mostly British, have portrayed them, in particular Tippu Sultan, in darkest colours, depicting him not only as 'a monster pure and simple', but also as a great religious fanatic, inhuman and intolerant person, because of his avowed hostility to the English. Nothing can be farther from truth. The temple of Venkataramanaswamy at Bangalore, and that of Ranganatha at Seringapatam, with their close proximity to the palaces of Haider and Tippu give a lie to those violent vituperations and bear eloquent testimony to their religious toleration and even to their acts of benevolence. Apart from these temples, historical research made in recent years, has also thrown light on their humane acts. When bands of Maratha horsemen, under Parasuram Bhau, the Maratha general, pillaged the famous Sringeri Mutt, killing the priests of the Mutt and pulling away the image of Goddess Sharada, Tippu Sultan while consoling the Sringeri Jagadguru wrote: 'People who have sinned against such a holy person like you are sure to suffer the consequences of their misdeeds at no distant date. They will do evil deeds smilingly, but will suffer the consequences weeping. Treachery to Gurus will undoubtedly result in the destruction of

the line of descent', and immediately sent a substantial amount to sanctify the place and to feed the Brahmins. Yet, it would be incongruous to suggest that both Haider Ali and Tippu Sultan were without human foibles. Actually, many of their idiosyncrasies have often besmirched their fair names. But, it is a pity that the good they have done often goes unrecognised. And, as one reads in some historical works, the baseless and mischievous accounts about Tippu's alleged persecution of people professing religions other than his own, written with a malignity as consummate as it is pernicious, one feels inclined to agree with Mark Antony in affirming that 'the evil that men do lives after them, the good is oft buried with their bones'.

It is true that Mohammad of Ghazni sacrilegged the Somanath temple, in Gujarat, twice, and carried away its gold. It is also true that the iconoclastic fury of some Muslim invaders destroyed some magnificent temples in this country. But in order to understand the real cause for their senseless vandalism one has to know their racial characteristics before ascribing the influence of their religion for their doings.

Of all the ethnic entities which came into the fold of Islam after it began to spread beyond Arabia, none were so furious as the Mongols and the turbulent tribes of Central Asia. Carried away by the pernicious urge of Shimmianism—their primitive religion which recognised God but offered no prayers to him, as worship, according to it, was exclusively meant to those evil spirits whose powers of harm had to be appeased by sacrifice—these tribes indulged in senseless killing and destruction when they first came in contact with other civilised races professing such religions as Buddhism, Christianity and Islam. But, none suffered more from their destructive power than the Muslims for, they entertained so great a hatred of the Muslims that they not only persecuted them but left no stone unturned to check the spread of the Muslim religion in Central Asia. Describing the persecution of Muslims by the Mongols, before the latter were converted to Islam, T. W. Arnold, an eminent authority on the history of propagation of Muslim faith writes:

'There is no event in the history of Islam that for terror and desolation can be compared to the Mongol conquest. Like an avalanche, the hosts of Chingiz Khan swept over the centres of Muslim culture and civilisation, leaving behind them bare



deserts and shapeless ruins where before had stood the palaces of stately cities, girt about with gardens and fruitful corn-land. When the Mongol army had marched out of the City of Herat, a miserable remnant of forty persons crept out of their hiding places and gazed horror-stricken on the ruins of their beautiful City—all that were left of a population of over 1,00,000. In Bukhara, so famed for its men of piety and learning, the Mongols stabled their horses in the sacred precincts of the mosques and tore up the Qurans to serve as litter; those of the inhabitants who were not butchered were carried away into captivity and their City reduced to ashes. Such too was the fate of Samarcand, Balkh and many another city of Central Asia, which had been the glories of Islamic civilisation and the dwelling places of holy men and the seats of sound learning—such too was the fate of Baghdad that for centuries had been the capital of 'Abbasid dynasty'.

'Well might the Muhammadan historian shudder to relate such horrors; when Iban al-Athir comes to describe the inroads of the Mongols into the countries of Islam, 'for many years', he tells us, 'I shrank from giving a recital of these events on account of their magnitude and my abhorrence. Even now I come reluctant to the task, for who would deem it a light thing to sing the death-song of Islam and of the Muslims, or find it easy to tell this tale? Oh that my mother had not given me birth! Oh, would that I had died ere this, and been a thing forgotten forgotten quite!'. Many friends have urged me and still I stood irresolute; but I saw that it was no profit to forego the task and so I thus resume. I shall have to describe events so terrible and calamities so stupendous that neither day nor night have ever brought forth the like; they fell on all nations, but on the Muslims more than all; and were one to say that since god created Adam the world has not seen the like, he would but tell the truth, for history has nothing to relate that at all approaches it. Among the greatest calamities in history is the slaughter that Nebuchadnezzar wrought among the children of Israel and his destruction of the Temple; but what is Jerusalem, and what were the children of Israel in comparison to those they slew, since the inhabitants of one of the cities they destroyed were greater in numbers than all the children of Israel? Let us hope that the world may never see the like again'\*

\* Pages 218-219 'Preachings of Islam', by T. W. Arnold.

It should not be forgotten that those Muslim invaders who poured into India through the north-west regions and caused destruction of Hindu religious edifices were mostly the descendants of those Mongols and the tribes of Central Asia who had carried destruction to Muslim shrines in the regions west of Hindukush. In spite of the sobering influence of Islam on them their racial ferocity persisted and was mainly instrumental for the ghastly vandalism in which they indulged in this country. It would be wrong to link their barbarity to the influence of the religion which they later professed. It is true Prophet Mohammad preached the oneness of God and discarded idol worship. But he always remained tolerant towards idol worshippers of Arabia. If anything, his attitude towards them was exemplary. On one trying occasion when the idol-worshippers of Arabia confronted him, addressing them in a very cordial manner the Prophet said: 'Lakum Deenakum Valliyuddin'—'Unto you your religion, unto me my religion'.

Nonetheless, the damage caused by the un-provocative actions of early Muslim invaders perpetuated a feeling of abhorrence in this country. Shrewd foreign historians who knew how this feeling of abhorrence is lurking in the sub-conscious Indian mind exploited it by expatiating the misdeeds of some Muslim rulers whenever opportunities came their way. The pity is that often their unfavourable accounts have caused incalculable harm to the fair names of some really good Muslim sovereigns. Such is the case of Tippu Sultan. For long, people believed that he was a tyrant and a religious bigot. Fortunately, however, recent historical research has enabled us to obtain a correct assessment of his character. Accordingly, it is, now necessary for enlightened Indian opinion to get a true image of him. Tippu Sultan was not a religious fanatic. He did not persecute people of other religions. Nor he indulged in vandalism of any kind. The close proximity of Venkataramanaswamy temple to his palace, at Bangalore, bears an eloquent testimony to his religious toleration. Tangible evidence which records the many benevolent acts done by both Haider Ali and Tippu Sultan to the temples at Melkote, Nanjungud and Seringapatam is not wanting. In the face of these facts, it is incongruous to think that Haider Ali and Tippu Sultan were other than humane and benevolent rulers.

In the vicinity of Venkataramanaswamy temple were enacted

some of the most important scenes of the history of Mysore. Here boomed the guns of the Mysore army, in 1699, to announce the safe return of the Mysore embassy from Ahmednagar. Here pealed the temple bells to invoke success to the arms of the most intrepid of the Mysore rulers, the celebrated Nawab Haider Ali Khan Bahaddur, who after a solemn ceremony conducted in the temples and mosques of Bangalore, swept down upon the plains of Carnatic, like an avalanche, with an army of 83,000 men in the Second Mysore War (1780-83). And here, in front of the temple, on the vast parade ground were trained the armies of Mysore, in the European mode of warfare under the commands of Francois de Reymond, Hugel, Joze Correa Peixoto, and Monsieur de Lally (Jr.)—armies whose exploits covered the vast expanses of the Deccan from the coast of Coramandal, in the east, to the coast of Arabian Sea in the west, from the banks of the Krishna, in the north, to the borders of Travancore, in the south, and whose achievements dictated peace at the gates of Madras and Mangalore. Here again, after the restoration of the Hindu royal dynasty, Maharaja Krishna Raja Wodeyar III drove in state in front of it after offering pooja just before the momentous special Durbar which he held in Tippu Sultan's palace on 15th October 1811. Those memorable events of the past have now been either forgotten or obscured by the mist of times. But the old temple stands in its place, resplendent in its glory, and bearing witness to those historic deeds of the days gone by.

It is not so easy to draw a picture of the life of people in the chaotic days of Chikka Deva Raja Wodeyar or to recapture the spirit of the times of Haider Ali and Tippu Sultan. Nor is it easier to conceive an image of Bangalore when it slipped into the orbit of English rule, because the varied extent of the tempo of living which prevailed, here, during the days of Chikka Deva Raja Wodeyar, Haider Ali, Tippu Sultan and the British Commission (1831-1881) has faded away into an unrecoverable past. But one cannot remain oblivious to the unique contribution that the temple of Venkataramanaswamy has made to history—a contribution not only impressive but unparalleled in the cultural heritage of this country.

Much water has flowed under the bridges since a consuming passion drove Chikka Deva Raja Wodeyar to transform stone and

mortar into a fine edifice which he so much adored. And this temple stands, here, to this day, intact under the big blue sky of Bangalore, mellowed with age and commanding the respect not only of the Hindus who worship in it, but also of the Muslims who reckon it as a symbol of unity of the people of two great religions, Hinduism and Islam, which flourish to this day in the historic City of Bangalore.

## CHAPTER VIII

## HAIDER ALI

It was one of the grandest of Durbars which attracted great interest! On that memorable day, in 1759, high military and civil officers of the State and the nobility of Seringapatam was present in the Raja's court. For, the Raja of Mysore had rolled the red carpet to honour the hero, who was returning triumphantly from the field of battle. And, as a tall well built warrior, dressed in bright flowing robes and wearing a big flat scarlet turban strode through the hall of audience, Sarvadhikari Karachuri Nanjarajaiah, who was seated near the Raja, almost instinctively rose from his seat, walked a few steps ahead and meeting him in the middle of the court hall embraced him. Proudly conducting him to the royal presence, the Sarvadhikari introduced him to the Raja and the audience. And, as the illustrious soldier bowed his head to acknowledge the honour done him, thunderous cheers arose and reverberated through the hall of audience as never before.

The hero, who was honoured in this spectacular manner was no other than Haider Ali Khan, the newly discovered military genius of Mysore! Shot into prominence by his heroic deeds, this great man who soon got the spotlight all to himself, was thereafter destined to play a memorable part in the annals of Hindustan. Small wonder that in this Durbar the Raja of Mysore graciously acknowledging the services rendered by Haider Ali Khan, conferred on him the title of 'Fatah Haider Bahaddur', and granted him the fort of Bangalore and its adjoining areas as personal jahgir.

A new power had come into existence. In the chaotic days of South India, of this period, a new force began to appear on the horizon. And, when this force blossomed into perfection, its effect was felt not only in Poona, Hyderabad, Madras, Bombay and Calcutta, the principal political centres of the country, but also in far off London and Paris. In particular the whole of the Deccan and peninsular India felt the tremendous impact of its energy in the years covered by the second half of the 18th century.

The singular honour that Raja Chikka Krishna Raja Wodeyar bestowed on Haider Ali Khan, till then an obscure soldier of fortune, was due to his meritorious service rendered to the Mysore kingdom in beating back the invasion of the Maratha army commanded by Gopal Rao Patwardhan and Ananda Rao Raste, whom Peswa Balaji Rao had sent to subjugate the kingdom of Mysore.

Never was Mysore subjected to such exacting incursions and humiliating invasions from the various neighbouring powers as during the five decades which followed the death of the great Chikka Deva Raja Wodeyar. Twice in the reign of Dodda Krishna Raja Wodeyar I (1713-31) Mysore was overrun by hostile forces. At first Sadatulla Khan, the Nawab of Arcot, ravaged the Mysore country along with his allies, the Nawabs of Kurnool and Cuddapah and the Maratha Chief of Gutti. He was bought off by a payment of one crore of rupees. Two years later appeared the Marathas who also levied heavy contribution. They were followed by Nasir Jung, son of Nizam-ul-Mulk, Subedar of Deccan, in 1746, and Salabat Jung, in 1755—the latter accompanied by a contingent under the famous French general Bussy. Salabat Jung was appeased by a payment of 56 lakhs of rupees and this exaction necessitated the acquisition of all the silver plates and jewels of the temples of Seringapatam including the precious metals and personal ornaments of the Raja and his family. Thereafter arrived Peshwa Balaji Rao before the gates of Seringapatam and demanded arrears of tribute. This time Mysore was obliged to give the Marathas 32 lakhs of rupees. But as the cash in the treasury at that time was only 5 lakhs of rupees. Therefore, a big stretch of Mysore territory consisting of Nagamangala, Bellur, Banavar, Kadur, Tumkur, Chikkanayakanahalli, Huliurdurg and nine other taluks were pledged to the Peshwa for the payment of the residue. But when the Marathas came again in 1759, under Gopal Rao Patwardhan and Ananda Rao Raste, they received a rude shock at Channapatna at the hands of Haider Ali Khan who successfully harassed them, for three months, by night attacks until they retired altogether from the Mysore kingdom. When the news of Maratha reverse reached Poona, Peshwa Balaji Rao was furious. 'Haider', wrote he, reprimending his generals, 'has destroyed your prestige'. Hereafter the neighbouring powers had to think seriously before they undertook any exacting incursions into the territories of Mysore.

Haider Ali Khan\* belonged to an heroic age, which looks far removed from ours than the mere passage of two centuries really indicate. He was a military genius. And, making best use of his remarkable talents, he acquitted himself creditably well in his numerous campaigns against the English, the Marathas, the

\* Haider Ali Khan's portraits, which are now available in India, do not give a true picture of him. In these portraits he is generally depicted with beard and moustaches, which he never wore, at any time, while he was alive. Neither the scarlet uniform with cross stripes on the chest portion nor the feather plume remaining perched on the turban, which are found on his person, in these portraits, reflect the actual military dress he wore.

An attractive painting of Haider Ali, drawn by a French artist, which was discovered in Paris, in the last century and replicas of which (see illustration on the opposite page) were prominently featured on the front cover of some of his biographies, published in Europe, in French and English languages, after the Fourth Mysore War (1799), strikingly correspond with the description of him given by an ex-Commander-in-chief of his artillery and his European troops in the book, 'History of Hyder Shah alias Hyder Ali Khan Bahaddur, or New Memories concerning the East Indies with historical notes.' The author of this book, a Frenchman, who styles himself as M.M.D.L.T. wrote it after his return to Europe, probably in the year 1777, about five years before the death of Haider Ali Khan. Haider Ali Khan died in 1782 at the age of sixty years. The book which was written in French was published in 1784, in London. It was translated into English by N. B. Edmonstone who was official translator to the Government of India. The English version of the book was reprinted in Calcutta in 1848. The foregoing passages appearing at pages 22-25 of the Calcutta edition of the book, which gives a fine pen picture of Haider Ali Khan, his tastes and habits, makes interesting reading:

'Hyder Shah, alias Hyder Ali Khan, whose precise age is not known' says the author of this book, 'ought to be about 54 or 56 years of age, if we may depend on those who have known him from his infancy. He is about five feet eight inches high, and very lusty, though active, and capable of bearing fatigue as well on foot as on horse back. His complexion is brown, as that of all Indians who expose themselves to the air and the sun. His features are coarse, his nose is small and turned up, his lower lip rather thick and he wears neither beard nor whiskers, contrary to the custom of the orientals, especially the Mohamedans. His habits, like those of all natives of India, are of white muslin, with a turban of the same. His robe is fashioned nearly the same as those of the European ladies, which are called a l'Angloise. The body and sleeves fit neatly, and are drawn close by strings; the rest of the robe being ample, and in folds; so that when the Indian greatmen walk, a page supports their train, from their first stepping of the carpet to their entering into their carriages.

'In the army, Hyder Ali wears a military habit invented by himself for his generals. It is an uniform composed of a vest of white satin, with gold flowers,

Nizam and the Pollegars. Though illiterate, he was a far sighted statesman. A great patriot, he was one of the first rulers of India, who spared no effort to overthrow foreign domination of the country. The secret of Haider Ali's strength lay in the fighting machine he brought into existence. He superceded the untrained hoards of the State, which used to be called armies in those days, with compact and highly disciplined armies. The reorganisation of the army brought with it a new wind of change. And, by infusing a new spirit in his soldiers, who adored his dynamic

faced with yellow, and attached by cords or strings of the same colour; the drawers are of the same materials; and the boots of yellow velvet. He wears a scarf of white silk about his waist; and, with the military habit, his turban is of a red or aurora colour. When he is on Foot, he commonly uses a gold headed cane; and sometimes on horseback he wears a sabre, hanging by a belt of velvet embroidered with gold, and fastened over his shoulder by a clasp of gold, enriched with some precious stones.

'He never wears much jewellery either on his turban or his clothes; and never uses either necklace or bracelets. His turban is long, and flat at top. In this particular he follows the ancient mode; as well as in his slippers which are very large, and have a long point turned back, resembling the roof of the buildings, in some countries up the Levant; or those slippers anciently worn in France and called *souliers a la populaine*. The *petits maitres* of his and other Indian courts affect to wear little bonnets which scarcely cover the tops of their heads and slippers so small as scarce to admit the points of their feet; but though in these and other respects their taste is so different from that of Hyder and his son, yet to imitate him as much as possible in the article of beard and whiskers, without infringing the precepts of the Alcoran, they reduce their beard and moustaches to a moustache scarcely discernible.

'The countenance of Hyder, though not handsome, is open, and calculated to inspire confidence. He has not acquired the habit of disguising his aspect, which is either gay or overspread, with charge in, according to the occasions that present themselves. He possess a facility of conversing on any subject; and has none of that stateliness and taciturnity, which almost all the other princes of the East affect to preserve. When he receives a stranger, he is reserved, and appears to speak with gravity; but soon recovers his usual ease, and converses with all the world, repeating himself the news and common conversation of the day, with the greatest affability. It is most astonishing, that this sovereign asks questions, gives answers, hears a letter read, and dictates an answer to another, beholds a theatrical exhibition, and even seems to attend to the performance; at the same time, instant, that he decides concerning things of the utmost importance.

'He has such a prediliction for white that he causes wainscotting that is painted gilt and varnished, to be covered with white muslin and even chairs and sofas of embroidered velvet or gold stuff.'

leadership, Haider Ali, broke down the image of Mysore as a weakling among southern kingdoms. He convinced the aggressive powers of his time that it was no easy job to exact forcible contributions from Mysore.

Indeed, the early career of this remarkable man to whose possession Bangalore came as a personal jaghir in 1759, is full of interest.

Born at Bodikote in Kolar district, in 1722, Haider Ali was the great grandson of Muhammad Bhelol, an emigrant from Punjab, who settled down at Aland, in Gulbarga District. The sons of Muhammad Bhelol, who moved south later found employment in the service of Nawab of Sira. Fatta Muhammad, Haider's father, son of one of those brothers who migrated to Sira, was later transferred to Kolar. After serving the Nawab of Sira faithfully for a long time, Fatta Muhammad, however, was obliged to seek service under the Faujdar of Chittoor. However, returning to the service of the Faujdar of Sira, back again, he finally settled down in Kolar and later was killed in a battle. In 1729, his widow, with her two sons, Shahbaz and Haider Ali, the latter then 7 years old, came to Bangalore and found shelter in the house of Ibrahim Sahib, her brother, who commanded some peons under the Khilledar of Bangalore. When the Mysore army invested Devanahalli, in 1749, Shahbaz, Haider's elder brother, was in Mysore service holding a subordinate command. In this siege, Haider Ali, who had joined his brother as a volunteer horseman, by his display of great gallantry and calm demeanour in the thick of battle attracted the attention of Karachuri Nanjarajiah, the Dalavoy of the Mysore army. Haider's creditable performance in the siege of Devanahalli earned for him a command over 50 horse and 200 foot and he was given the charge of one of the gates of Devanahalli. In this job he won admiration due to his remarkable qualities of leadership.

Thereafter Haider Ali's rise was meteoric. In 1751, he was in the forefront when the Mysore army was sent to assist Nasir Jung, Subedar of Deccan, in an expedition against Arcot. At this time, Mohammad Ali, the rival candidate to the throne of Arcot, sought Mysore help with a promise to cede the fort of Trichinopoly as a price for Mysore's assistance. In response to this request, a Mysore army consisting of 10,000 infantry and 500 horse under the command of Karachuri Nanjarajiah, the

Dalavoy, was sent to his help. But the only body of regular troops, in this force, which was properly armed with muskets belonged to Haider Ali. Though the Mysore army returned disappointed from this campaign, on account of Mohammad Ali's treachery, Haider Ali, however, gained valuable experience as, at this time, he paid a visit to Pondicherry and was much impressed by the discipline of the French soldiers and their European methods of warfare. When he was in Pondicherry, he was not slow in persuading some French mercenary soldiers to seek jobs in his corps so that their services may be utilised in imparting European methods of warfare to the troops which were under his direct command. The French mercenary soldiers who were always welcome in Haider Ali's camp, rendered valuable service in improving the efficiency of his Sepoys. In 1756, Haider Ali was appointed Faujdar of Dindigal. Here, he greatly augmented his army and store of ammunition. While he was at Dindigal, the Marathas under Peshwa Balaji Rao appeared before Seringapatam and exacted tribute. But when they returned to Mysore again, in 1759, Haider Ali was immediately summoned from Dindigal to meet the danger. Thus, called upon to serve the kingdom, at a most critical period of its history, Haider Ali by his magnificent efforts not only gained a resounding victory but also redeemed the kingdom's honour. After this success the reins of the Mysore kingdom gradually came into his hands and before long nothing stopped him from acquiring supreme power in the State of Mysore.

In the very first year of his reign, in 1761, Haider Ali, through Ibrahim Khan, Khilledar of Bangalore, got the southern oval fort entirely rebuilt in stone and enlarged it considerably. Two gates which the Khilledar built one in the north, the Delhi Gate, the other in the south, the Mysore Gate, gave entrance to the new fortifications. Both these gates were covered with outer works and the ramparts of the fort were extremely well built. Colonel Wilks, the celebrated historian of Mysore writes that when he first saw the fort, in 1791, he found it a formidable structure, oval in shape, with round towers at proper intervals and having five powerful cavaliers, a faussebraye, a dry ditch and a covered way.

The renovated southern fort, which gave new dimensions to Bangalore's sky line, if accentuated Haider's sense of security it nevertheless symbolised the spirit of service of its designer,

Ibrahim Khan, the Khilledar of Bangalore. Ibrahim Khan, who was maternal uncle of Haider Ali, was in the service of the Mysore Raja, at Bangalore, holding a minor command over some peons, under the Khilledar, when Haider Ali, orphaned at the age of seven years, was brought to Bangalore and placed under his protective custody. He played a notable part in moulding Haider Ali's character before the latter burst into prominence in Mysore's military and political affairs. Ibrahim Khan had not only given shelter to Haider Ali but had nurtured his natural gifts of leadership, courage and uncanny ability of emerging successful from adverse situations. But, the turning point in Ibrahim's life came when Haider Ali, after his rise to prominence, enlisted the former's services against the Marathas at Malavalli. Ibrahim's efforts in beating off the Maratha attacks earned for him encomiums from Haider. Thereafter, he was in the fore front of Haider's campaigns. He worked on the project of rebuilding Bangalore's southern fort for three years after he was appointed its Khilledar. When he died at the age of sixty eight years, the grateful Haider Ali Khan built a mausoleum over his mortal remains. Ibrahim's mausoleum is in existence even now. It is situated close to the mosque in Kumbarpet, a central locality of Bangalore. But curiously enough posterity has made him a saint. People hardly seem to know the actual services he rendered to Bangalore.

Within the fort, Haider Ali, immediately after its renovation, established a foundry which manufactured brass cannon and other military equipment. Magazines and godowns also he built for storing grain and gunpowder. In later years, he commenced the construction of a palace, near Venkataramanaswamy temple, which was subsequently completed by his son Tippu Sultan.

For almost four decades from Haider's acquisition of Bangalore as personal jahgir, in 1759, to the si ge of Seringapatam in 1799, which ended the rule of the Musalman dynasty in Mysore, both Haider Ali and Tippu Sultan kept a steady parade of soldiers, adventurers and political prisoners headed into the fort of Bangalore; and the intriguing melodramatic movements of these persons lent a legendary iridescence to its political atmosphere. It may not be a surprise, therefore, that Bangalore, at this time, became a centre of great military activity. During most of his major

military campaigns Haider's attention always remained focused on Bangalore, which was also his personal jahgir. Furthermore, on all occasions when he was confronted with political misfortune he invariably retraced his steps to Bangalore, where he was sure to get support, both moral and material. Shift of attention from Seringapatam to Bangalore became evident when the relationship between Mysore and the English worsened into a mortal clash culminating in the earlier two Mysore Wars which took place during his life time. Though Bangalore's wealth greatly helped to protract wars—contemporary writers speak much of its commercial and industrial wealth—it is, however, the crucial role it played during Mysore's campaigns against her adversaries, during this period, that entitles it to greater historical eminence.

Bangalore was fortunate in having the services of able Khilledars in Haider's time. Before Haider Ali surprised the Marathas at Channapatna, in 1759, a part of their army had invested Bangalore. But, the spirited defence of the place by Berki Srinivasa Rao, its Khilledar, not only undermined the initial gains of the besiegers but thwarted their efforts of capturing Bangalore at a most critical stage of the war. Berki Srinivasa Rao was succeeded by Kabir Baig, another able military officer. Nevertheless, it was the great devotion to duty and fidelity of Ibrahim Khan, successor of Kabir Baig, which enabled Haider Ali to rebuild the lower fort of Bangalore entirely in stone in 1761, and make it one of the most formidable fortresses of the Mysore kingdom.

Haider Ali was essentially a pragmatist who took each developing situation as it faced him. This aspect of his character manifests itself more clearly in his dealings with the English against whom he fought two wars, the First Mysore War (1767-69) and the Second Mysore War (1780-83).

The Seven Years War, in Europe, was concluded in February 1763 by the treaty of Paris. This treaty was not without its effect on India. Under its terms the English and the French agreed to a mutual restoration of the territories taken during the struggle between them in South India. They, in pursuance of the provisions of the treaty, recognised Mohammad Ali, the Nawab of Arcot to be the sole ruler of the Carnatic, and Nizam Ali, younger brother of Salabat Jung as the Subedar of the

Deccan. The support which Mohammad Ali thus received from the English made him put forth extravagant claims over the territories of Mysore. This brought a head on collusion between Haider Ali and the English and resulted in the First Mysore War.

Haider Ali did not allow himself to be outwitted by the English. Neither the defection of Nizam Ali, the Hyderabad ruler who had allied himself with Haider Ali in this war, nor the sudden appearance of English vessels off the coast of Mangalore carrying English expeditionary forces from Bombay, sent to capture Mysore's west coast ports so as to create a diversion, nor even the menacing advance of the two English armies under Col. Smith and Col. Wood respectively, in a two pronged attack, with the main object of capturing Bangalore, during the course of this War, had any effect on that great warrior. Nonetheless, the situation confronting Bangalore as a result of the convergence of the two English forces on it during these military operations was most dangerous. While Haider was busy in the west coast meeting the danger which confronted him by the landing of English expeditionary forces sent from Bombay, the armies of Col. Smith and Col. Wood, in the eastern front, had succeeded in taking Dharmapuri, Salem, Namakkal, Satyamangalam, Coimbatore and Dindigal in the south-east and Krishnagiri, Hosur, Kolar, Mulbagal, Anekal and Hosakote in the north-east. Furthermore, Morari Rao of Gutti had joined the English at Hosakote with a body of 3000 horse and 2000 Sepoys. The stage was, therefore, set for the capture of Bangalore. Also, at this time, Bangalore was poorly garrisoned. Within the fort were only 3000 Sepoys and some 7000 other irregular troops. But, when Haider Ali returned to Bangalore from the west coast, after forced marches, the situation greatly changed. Regrouping his troops, which now amounted to 7000 horse, 10,000 Sepoys and 20,000 Pollegar peons he immediately attacked the English and the Gutti Chief not without success. Then not despairing of the losses he suffered he continued to harass them with such vigour that they were forced to fall back. The result was that one of the Field Deputies, who was accompanying the English forces felt 'that so long as Haider remained in the field with so numerous an army the attack on Bangalore would be too arduous an attempt'.



South India in 1780

Then the tide turned. Out-manoeuving Col. Wood at Hosur\*, completely routing the Nawab of Arcot's garrison at Bagalur, which was under the command of captain Alexander and recapturing all the places taken by the English earlier in the Carnatic, Haider Ali descended on the Baramahals through the pass of Palakodu, laid waste enemy territories in the Carnatic and on the 4th of April 1769, all of a sudden, appeared before the gates of Madras. There he virtually dictated peace to the English, who were forced to sign the treaty of Madras. It was a glorious moment in the chequered history of 'Enchanting Hindustan'! And, the treaty of Madras signalled the end of the First Mysore War.

In the annals of India, the year 1780, is reckoned as the year of lost chances. For, in that year, the principal powers of India—Poona, Hyderabad and Mysore—staged a classic drama of illusory national integration, in which strangely enough, instead of the heroes it was the villain who stole the show.

The menacing power of the East India Company, at this time, by its overt actions, had incurred the displeasure of those three kingdoms to such an extent that they with a common intention of driving out the foreign intruders from the Indian soil entered into a confederacy. The all pervading force behind this confederacy was the inspiring genius of Nana Phadnavis, the great Poona Minister. On an auspicious occasion when Haider Ali was engaged in the festivities connected with the marriages of his sons there came to Seringapatam the emissary of Nana Phadnavis named Ganesh Rao, ostensibly to deliver the presents sent from Poona to the bridegrooms but in reality to invite the Mysore ruler to join the Marathas and the Nizam in a confederacy, the sole aim of which was to drive the English out of Indian soil by delivering assaults simultaneously from their respective kingdoms at one and the same time. Haider, conscious of the strength he would derive from such a confederacy immediately grasped the hands of friendship. Then unleashing his armies he soon plunged into a terrible war—the Second Mysore War. Laying waste the enemy's territory, as never before, he fought memorable battles, won resounding

\* Col. Wood was court-martialed, later for his failure in campaigns against Haider.



victories defeating the well trained armies which the English had put in the field. These victories earned Haider Ali the honour of being the greatest Indian general of his time. But, strangely enough before any tangible result was achieved, the common object of the confederates was made to appear ridiculous by the magnificent diplomatic efforts of Warren Hastings, the English Governor General in India, whose political genius not only succeeded in driving a wedge between the confederates but also extricated his country's honour from the Indian political quagmire. The treaties of Salbai and Mangalore which the English concluded, the first with the Marathas and the second with Mysore, constitute a triumph of English diplomacy over that of the native powers whose parochial tendencies allowed a golden opportunity of relieving India from foreign domination to go by. The result was that instead of foreign domination being removed from the country, the English were able, ultimately, to build a vast empire in the sub-continent of India by liquidating all opposition from native rulers.

Indeed, it was a very critical time for the East India Company in India. At this time, the English colonists, in America, had revolted against their mother country. As France openly espoused the cause of the colonists hostilities began, in India also, between the French and the English. At this time, too, the Dutch were also at war with the English and were actually fighting against them in Ceylon, India and the East Indies. And, had the confederate powers carried their intention in all resoluteness, the history of India would have been different from what it is. While it is the glory of England that her men were loyal to her, laid aside their prejudices and discharged their duty with singular devotion, it was the bane of India that the Indian rulers, of this time, were pre-occupied in acquiring personal gains for themselves, completely forgetting the larger interests of their mother country. Such virtues as patriotism, sense of unity and spirit of nationalism languished in poor hearts which failed to appreciate the need of subordinating personal factors to the greater glory of the motherland.

Bangalore of that conspicuous year 1780, was a busy place. If anything it conjures a picture of a vast military camp, intensely active, with a mass of humanity getting ready to engage in a mortal

conflict. For, in the vast area around Bangalore, at this time, was gathered 45,000 cavalry, 30,000 infantry, 10,000 Pollegar foot and 100 guns of great size, imported from France, through the port of Mahe, the French settlement in India. Besides these fighting forces a vast number of camp followers, whose duty was to collect forage and grain, stood by ready to do their jobs.

A most dramatic action attended the first movement of this vast army as the zero hour approached in July 1780. For, when that hour approached the whole area covered by the two forts of Bangalore, reverberated with the resonant tolling of the temple bells. And, the mosques were filled with congregations. In all places of worship people of all religions, all walks of life, offered prayers invoking the aid of God for the success of the arms of the State. Never before a scene of the like was witnessed! After the mass prayers, at the appointed time, this mighty force moved out. Marching towards the east, in perfect order, it went beyond the plains and hills. And, thereafter crossing the State's frontiers at the appointed time, it suddenly swept down upon the vast regions of the Carnatic like an avalanche, bringing in its wake intense destruction and fire.

The Second Mysore War had Begun!

Haider Ali had carefully planned his military operations after accepting the offer of Nana Phadnavis. He knew that the English were adepts in the European mode of warfare. He also knew that to face their disciplined armies it needed courage and ingenuity. Haider Ali was equal to the task. He was aware that the movement of trained battalions and heavy artillery depended on good communications. He was also aware that strategic movements and technical manoeuvres were as much necessary in winning a war as success in pitched battles. Therefore, to isolate Fort St George from the rest of hinterland, lines of desolations were drawn all over the Carnatic from Pulicat to Pondicherry and from Vellore to Wandiwash. Sir Hector Munro, the hero of Buxar, then Commander-in-chief of the Madras army, who was despatched to meet the challenge from Mysore was outmanoeuvred by a brilliant military move at Conjeevaram. Col. Bailie's detachments were destroyed in a hard fought battle at Polilore. Arcot, seat of Mohammad Ali, the ally of the English, was captured. The Mysore army successfully laid siege on

Wandiwash, Vellore, Ambur, Permakol and Chengalpet and threatened Madras itself.

Madras was rocked. Years later, echos of Haider's campaigns in the Carnatic were heard, in the British Parliament, in London. Said Edmund Burke, the famous English orator, at the time of impeachment of Warren Hastings:

'Having terminated his disputes with every enemy and rival who buried their mutual animosities in their common destination, he [Haider Ali] drew from every quarter whatever savage ferocity could add to his new rudiments in the art of destruction; and compounding all the materials of fury, havoc and desolation into one black cloud, he hung for a while on the declivities of the mountains. Whilst the authors of all these evils were idly and stupidly gazing on, this menacing cloud suddenly burst and poured down the whole of its contents upon the plains of the Carnatic. Then ensued a scene of war, the like of which no eye had seen, no heart conceived and which no tongue can adequately tell'.

When the tidings of the disastrous battle of Polilore reached Calcutta there was such a consternation that English officers ran helter skelter making feverish preparations to despatch reinforcements to the south. Warren Hastings who was no less perturbed by the alarming news immediately enlisted the services of Sir Eyre Coote, the best English general available in India at the time. Warren Hastings desired the new Commander-in-chief not only to overcome the redoubtable enemy but also to boost the morale of the shattered English battalions of the Madras army. It was widely felt that on the success of Sir Coote's southern campaign depended the fortunes of the English in India. But, actually it is in the diplomatic field that the English achieved real success. For, Warren Hastings spared no time, no energy and no means to detach the Marathas and the Nizam from the confederacy. The East India Company's plenipotentiaries at the courts of the Nizam and the Marathas rose to the occasion. With promises of help and support they lured away these two confederates. The result of this feverish diplomatic activity was not without favourable results to the cause of the English because during the course of his military campaigns in the Carnatic Haider Ali received no help from either the Nizam or the Marathas. While the English from Calcutta despatched large reinforcements to

Madras by land and by sea, the Marathas and the Nizam, from whom the Mysore ruler had every reason to expect help, stood aside doing nothing.

Haider Ali faced general Coote in many memorable battles. At Porto Novo, Parambakam and Sholinger he sustained reverses. But those reverses were 'Countervailed by the slaughter of Colonel Braithwaite's columns in Tanjore at the hands of Haider's son 'Tippu', the recapture of Cuddalore in the east and the surrender of general Mathews at the ruins of Bidnur, in the west. However, to the great relief of the English, Haider Ali died in the midst of his campaign on 7th December 1782. Lord Macartney, the Governor of Madras beset with many difficulties in prosecuting the war further made advances of peace. Two Peace Commissioners, Mr Sadlier and Mr Staunton travelled from Madras all the way to Mangalore, where Tippu Sultan was camped, to sue for peace. The Sultan who was unwilling to enter into peace negotiations did not readily reciprocate but considerable pressure from the Marathas and the Nizam made him yield. And the hostilities, therefore, were brought to an end by the treaty of Mangalore.

Bangalore provided the sinews of war to Haider in his campaigns against the Marathas as well. The causes of conflict between Mysore and the Marathas were quite different from those with the English. The Marathas regarded that they were the successors to the Bijapur kingdom and, therefore, thought they possessed a right to exercise sovereignty over the territories which formerly belonged to Bijapur in the Deccan. They also claimed Chowth from the revenues of Mysore by virtue of authority given to them by the Mughal Emperor. Besides this the immediate cause for friction was that Haider Ali had driven the Marathas out of Sira, Hosakote and Kolar which were pledged to them and had forcibly taken the pledged districts. Above all, behind the façade of these causes lay the Maratha desire to destroy the major irritant—the rising power of Haider. The strained relations between the two powers was further aggravated by the forcible annexation to Mysore of the Pathan principalities of Kadapa, Kurnool and Savanoor which were friendly with the Marathas. Madhava Rao, who succeeded Balaji Rao as Peshwa was young and energetic. This prince was endowed with considerable

military talents. After his succession, therefore, he lost no time in crossing the Tunga Bhadra with a large army to meet the challenge from Mysore. The first clash was at Rattihalli in which the Marathas were successful. The victory which the Marathas gained at Rattihalli convinced Haider that his own resources were no match to the inexhaustible manpower and wealth of the Peshwa.

In the face of the new peril, Haider did the only thing he could do. Switching over to irregular warfare he laid waste the regions of Maratha advance. Their lines of communication were also cut. And, surprising them often in night attacks he slowed the progress of their march in the Mysore territories. Yet, the Peshwa's armies marched to regions nearer to Bangalore. Parts of their troops invested Bangalore twice. But they were unable to reduce the fort because the Mysore army remained active in the field. The desultory warfare continued till Haider Ali by a liberal use of gold, which he had amassed from his campaigns against Kadapa, Kurnool and Savanoor, lured away the Marathas. No less active in diplomacy and show of force he also made them realise that farther they penetrated into the Mysore territories the greater will be the danger to their lines of communication with Poona. The result was that the Marathas were obliged to return to their kingdom and Bangalore was relieved from the fear of further Maratha attacks. But ultimately the conflict between the Marathas and Mysore ended with gains to the latter. For, biding his time Haider Ali invaded the Maratha kingdom itself taking advantage of the internal decensions in Poona. The untimely death of Peshwa Madhava Rao, by now, had encouraged fissiparous tendencies among the Maratha leaders. This factor greatly helped the Mysore ruler to extend his territories upto the Krishna at Maratha expense.

Describing this excitatory period of Mysore history and in particular Haider's campaigns against the Marathas, Captain Inns Munro of 73rd Regiment of Highlanders, who took active part against Mysore in its wars with the English, in July 1780 wrote:

'Many have compared the military genius and character of Hyder Ali to those of the renowned Frederick the Second, King of Prussia; and indeed, when we consider the distinguished abilities of that prince amongst his contemporaries in this country, and the intrepid manner by which he had established himself

upon the throne of Mysore, and extended his dominions, one cannot but allow the simile to be exceedingly just.

'Hyder Ali first placed himself at the head of the Mysore army entirely by his military prowess. A great part of that kingdom borders upon the Mahratta states, which occasions a constant enmity betwixt two powers. The Mahrattas, being in former times the most powerful warriors, were always making unlawful encroachments upon the Mysore territories; but when Hyder Ali came to head the troops of that nation against its enemies, he soon convinced the Mahrattas that his countrymen only wanted a proper leader to make ample retaliation; for, by his prudence and conduct in the art of war, he not only drove them back to their own country, but considerably extended the Mysore kingdom by acquisitions from the Mahratta frontiers, which all the efforts of the latter have been ineffectual to retrieve'.

The chief cause for Haider Ali's remarkable success against his enemies was his secular outlook. 'What religion people profess or whether they profess any at all that is perfectly indifferent to him', wrote Schwartz, the German missionary, who visited him as an emissary of Sir Thomas Rumboldt, Governor of Madras. Speaking about this trait in Haider's character Wilks writes: 'It was his avowed opinion that all religions proceeded from God and are all equal in the sight of God; and it is certain that the mediatory power represented by Ranga Swamy, the great idol in the temple of Seringapatam, had as much, if not more, of his respect, than all the Imams with Mohamad at their head'. Haider Ali's secular outlook not only endeared him to the people of all religions and castes but also enabled him to build a disciplined army and a large kingdom. But the real greatness of Haider Ali lies not in his superior military talent, not in his organising ability not even in his secular outlook but in his spirit of nationalism. To him belongs the honour of being the earliest 'harbinger' of freedom in this country, for when the greatness of the Mughal power was eclipsed a political vacuum was created in India; and strangely enough, two foreign nations, England and France endeavoured to fill that vacuum. In this conflict between England and France, the native rulers aligned themselves with one or another to further their own ambitions. But, Haider Ali though no less ambitious to build a powerful kingdom for his own gain, fought against the English with an entirely

different motive, that is, to rid the country from all vestiges of foreign domination.

'It is not then to be wondered at', observes Inns Munro, 'if a prince possessed of so many good qualities, and so ambitious of fame and high honour as Hyder Ali Cawn, should behold his powerful neighbours, the English, and their ally the Nawab of Arcot, with an eye of jealousy and hatred. It can only be from political motives if ever he is at any time induced to show them fair face; for I have been told from good authority that he secretly entertains an implicable aversion to all Europeans, which he takes as much care to instil into the mind of his son Tipu, as Hamilcar, the famous Carthaginian general, did when he caused Hannibal to take the oaths of perpetual enmity against the Romans. Need we then have doubted that he would openly declare those sentiments whenever an opportunity offered? No; his reasons were too well founded over to admit of any deviation from them, nor can he be blamed for breathing a spirit of patriotism, which is natural to every native of Hindostan'.

A true soldier that he was Haider Ali died in the midst of his military campaign. Though his death was a moment in India's history, it, however, was a great loss to India of this period, for it prepared the stage for English conquest of the whole of the sub-continent of India. Nevertheless, this great Mysore ruler by a fine display of his military skill greatly contributed to retrieve India's honour. The battles of Polilore, Tanjore and Bidnur greatly redeemed this country's honour because, by this time, the siege of Arcot and the battles of Plassy and Buxar had made the English invincible. But Haider Ali by his victories exposed the invincibility of the English. His tactical manoeuvres, forced marches, and surprising night attacks were matters of great 'astonishment and terror to all those who ventured to encounter him in the field of battle'. It is, therefore, no surprise that Haider Ali Khan was the first ruler in Asia, apart from the Turks, who defeated the well trained armies of a first class European power in hard contested battles.

The Mysore kingdom reached its zenith of power in Haider Ali's time. It extended from the Krishna river, in the north, to the borders of Travancore in the south, and from the Arabian sea, in the west, to the Baramahals in the east, comprising the

Tamil districts of Salem, Coimbatore, Dharmapuram, Dindigal, Erode, Sankriddoorg and Caroor. Although Seringapatam was the capital of this vast kingdom, Bangalore grew into prominence as a great military centre. As it was a big recruiting centre also, people from neighbouring regions and rural areas flocked to it for enlistment. And, as fighting in the eastern front continued in its fury, Bangalore throbbed with military activity as never before. Perhaps no one place of this period did more to colour Indian history with excitement of gun carriages and commissariat wagons caprisioned elephants and war-horses, military parades and troop movements. Indeed, Bangalore as Haider's springboard for military action was never a soft spot. It provided a background to those great military achievements from which spring a saga of valour, gallantry and heroism.

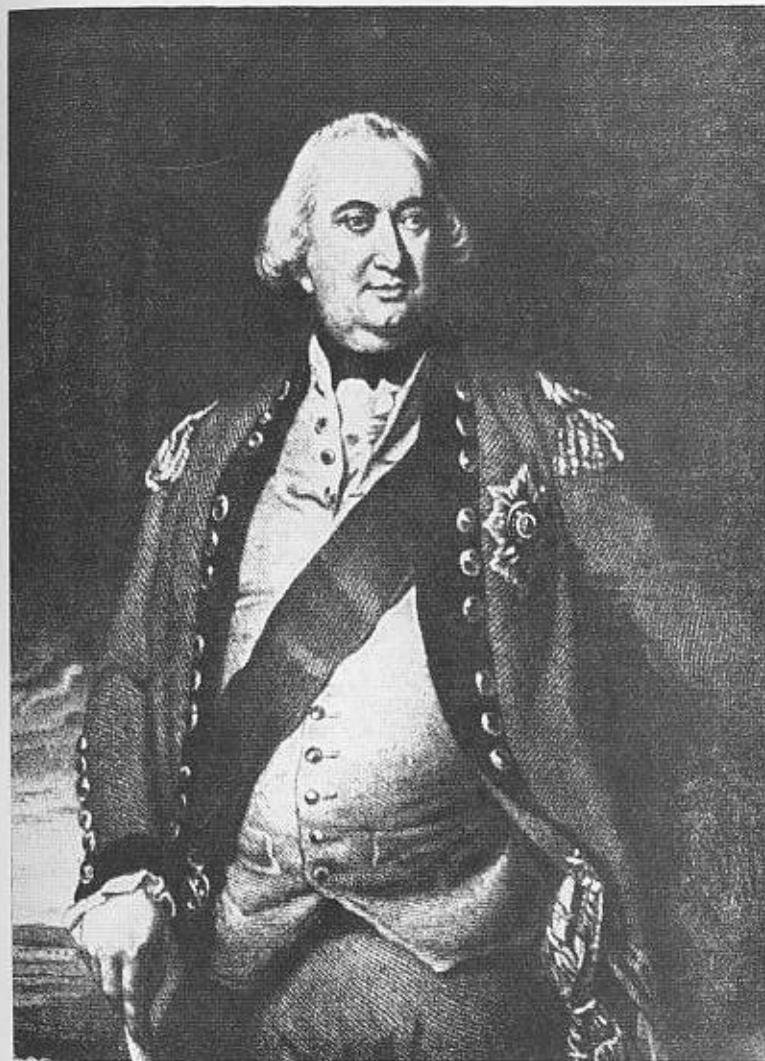
## CHAPTER IX

### BATTLE FOR BANGALORE

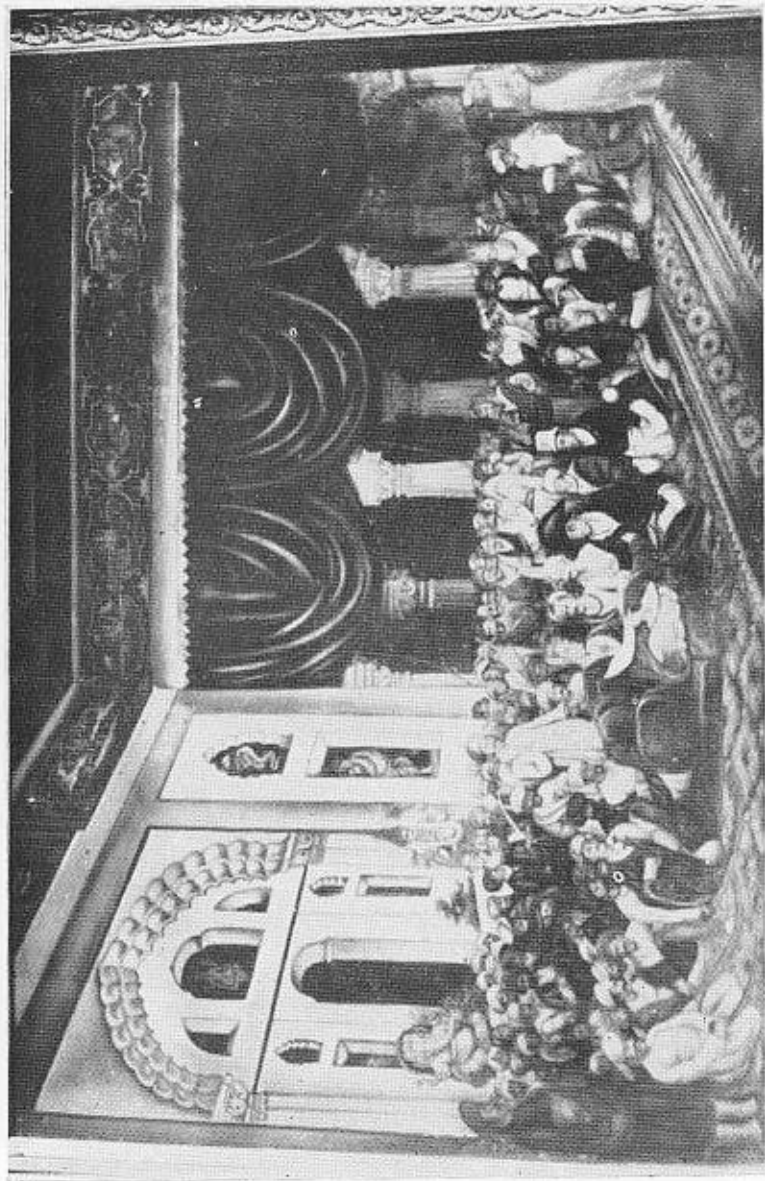
The year 1791 is the most disastrous one in the annals of Bangalore. None of the sieges laid and the battles fought previously, at Bangalore, were of such magnitude as the fierce combat which raged for 15 days from 7th March 1791.

On that day a tremendous cannonade shook Bangalore! The relentless barrage of 18 pounders, newly got from Europe, practically darkened the sky. And, as the assailants worked their way up to effect an opening in the formidable Halsoor Gate of the Pettah fort, the gallant defenders poured a destructive musketry and rocket fire on the enemy from the turrets of the gateway. As the tempo of resistance reached its peak the bombardment continued in all its fury. For long, the battle raged. Finally the enemy forced his way into the fort through an opening made in the gate. The loss of life on the side of the assailants was considerable. Notwithstanding their loss they pressed forward and met the defenders face to face. Then began a heroic struggle in which every locality, every street and every corner of the Pettah was hotly disputed.

The boom of cannon which shook Bangalore, early in 1791, was a distant echo of the American war of Independence! The same English general who had surrendered to the 'Old Fox', at York Town, on 14th October 1781, had now come to grapple with the 'Tiger of Mysore'. Washington's dramatic crossing of the Delaware to beat the English armies at Trenton and Princeton, the surrender of general Burgoyne at Saratoga and finally the capitulation of Lord Cornwallis, the English Commander-in-chief, at York Town, in that memorable struggle which is known in history as the American War of Independence (1778-83) was of most disastrous consequences to England. The English reverses in this war not only entailed loss of vast colonies in America but struck a great blow to English prestige. They were, therefore, determined to make good their losses in America by fresh conquests in 'Hindoostan'. Now established firmly in Bombay, Calcutta and Madras they were not slow



*From a painting by John Singleton Copley R.A.*  
**Lord Cornwallis** (See page 97)



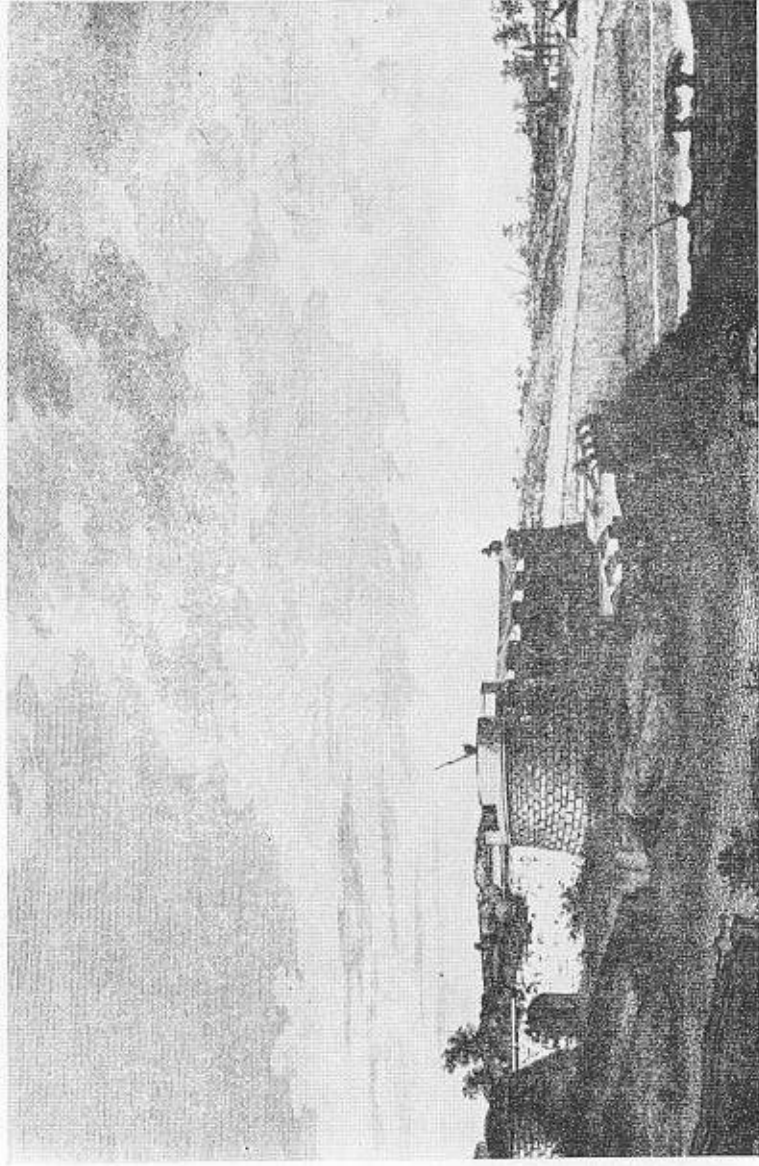
*Photograph; Courtesy, Bharata Itihasa Samshodhaka Mandala, Poona*

**Peshwa Savoi Madhava Rao signing the treaty with Charles Mallet, for war against Tippu Sultan (See page 98)**



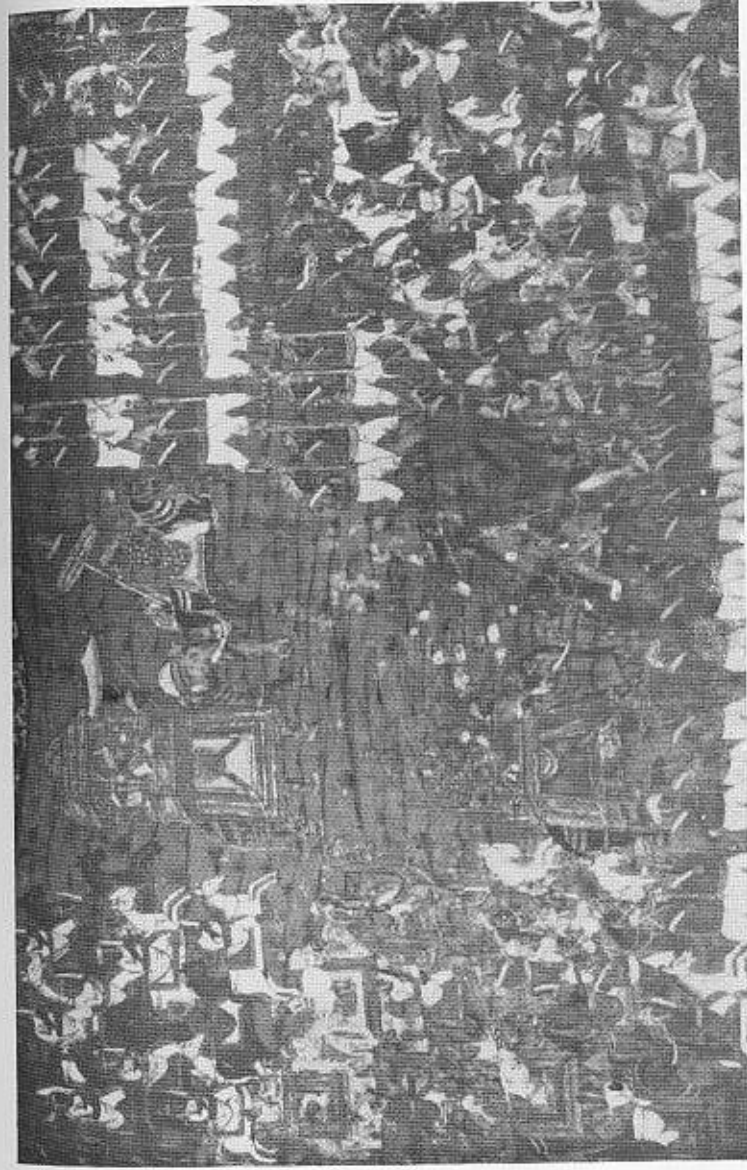
*From the intelligence records of Col. Read, 1791*

**A map of Bangalore showing the Kempe Gowda fort in the north and the Oval fort in the South (See page 98)**



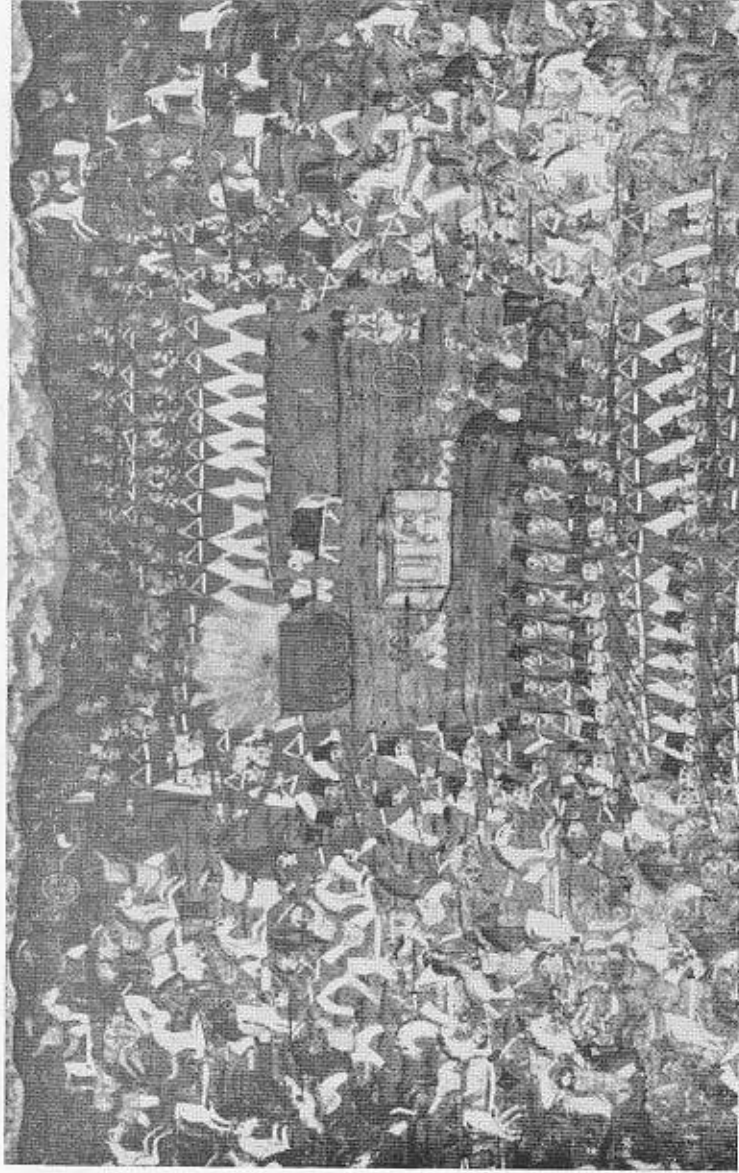
*From a drawing in Home's Select Views in Mysore, 1808*

**View of Delhi Gate-way, Bangalore** (See page 107)

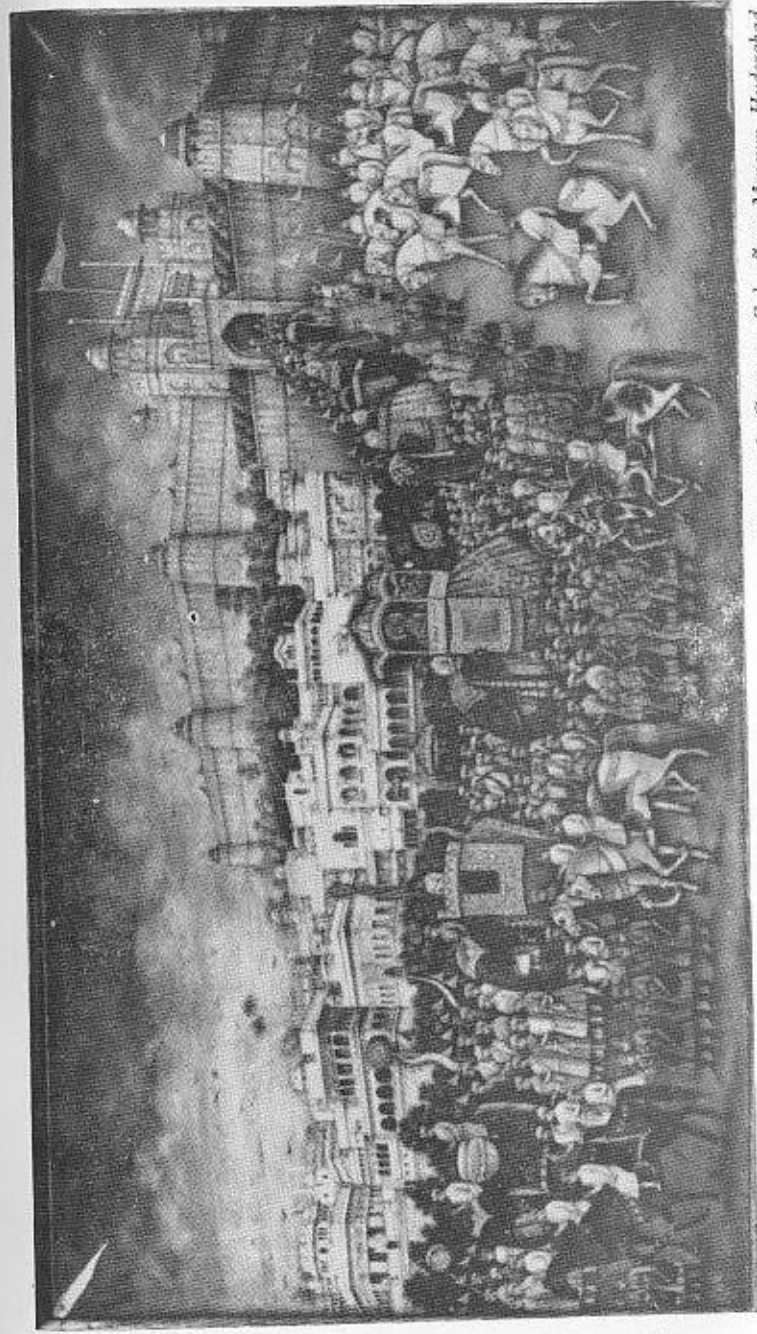


*From the wall painting, Daria Daulat Bagh, Tippu Museum, Seringapatam*

**The Mysore Cavalry and Infantry with Haider Ali and Tippu Sultan on their Elephants** (See page 119)

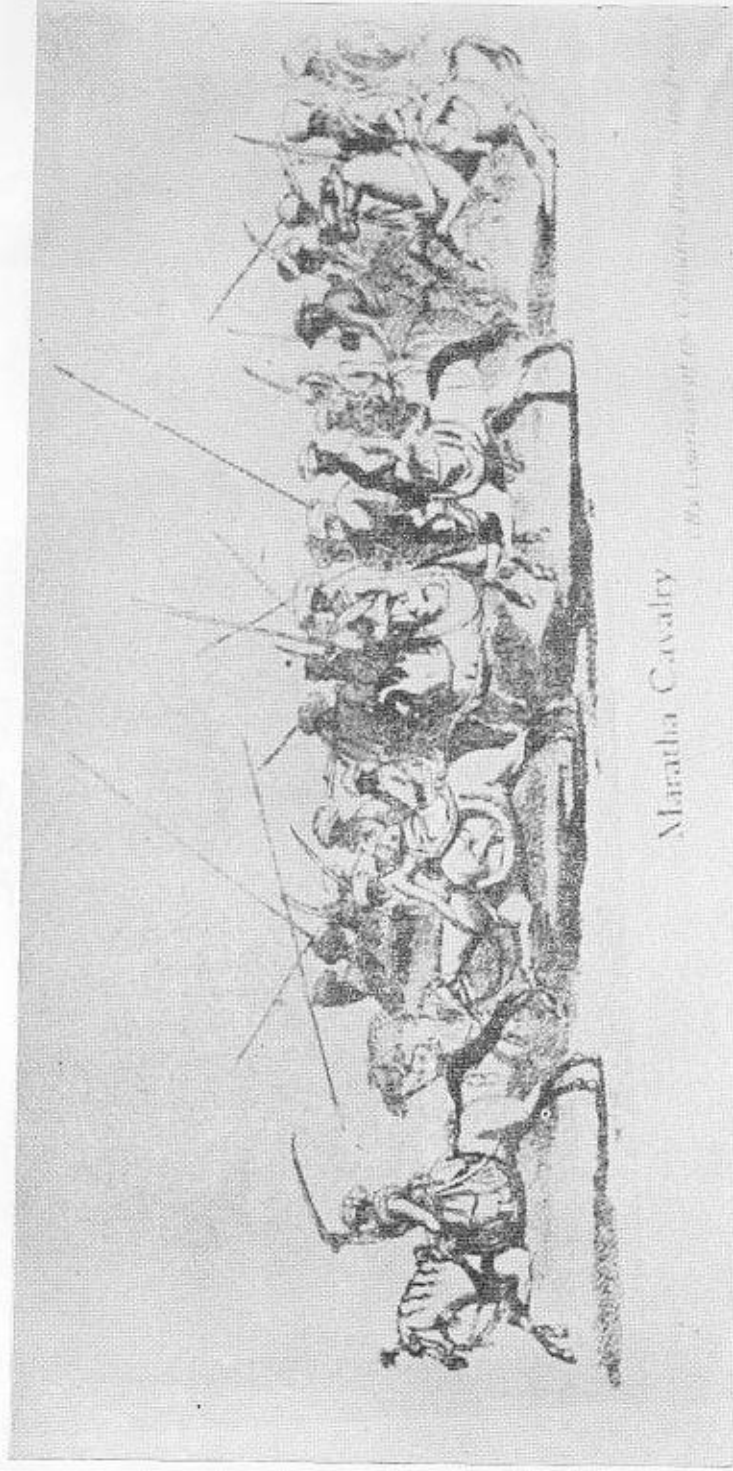


*From the wall painting, Daria Daulat Bagh, Tippu Museum, Seringapatam*  
**Battle of Polilore (See page 110)**



*Photograph; Courtesy, Salar Jung Museum, Hyderabad*  
**The Moghul Army (See page 121)**

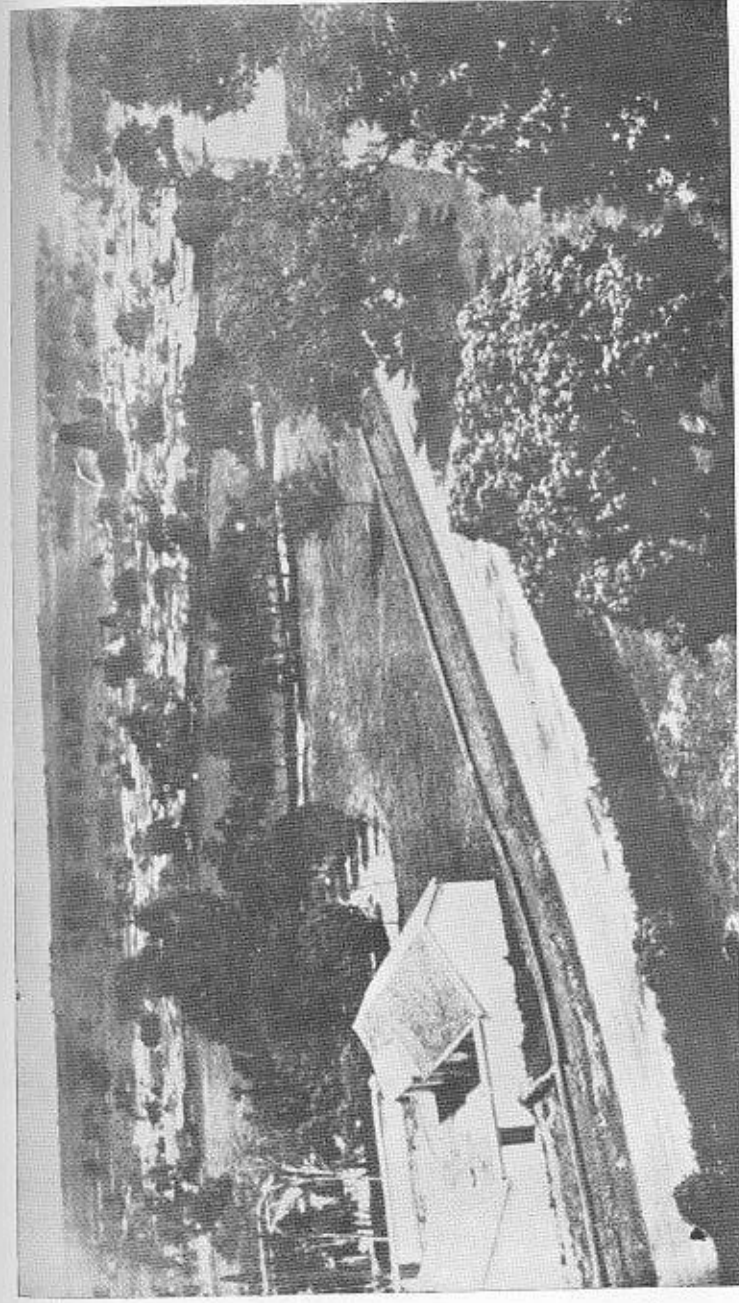




Maratha Cavalry

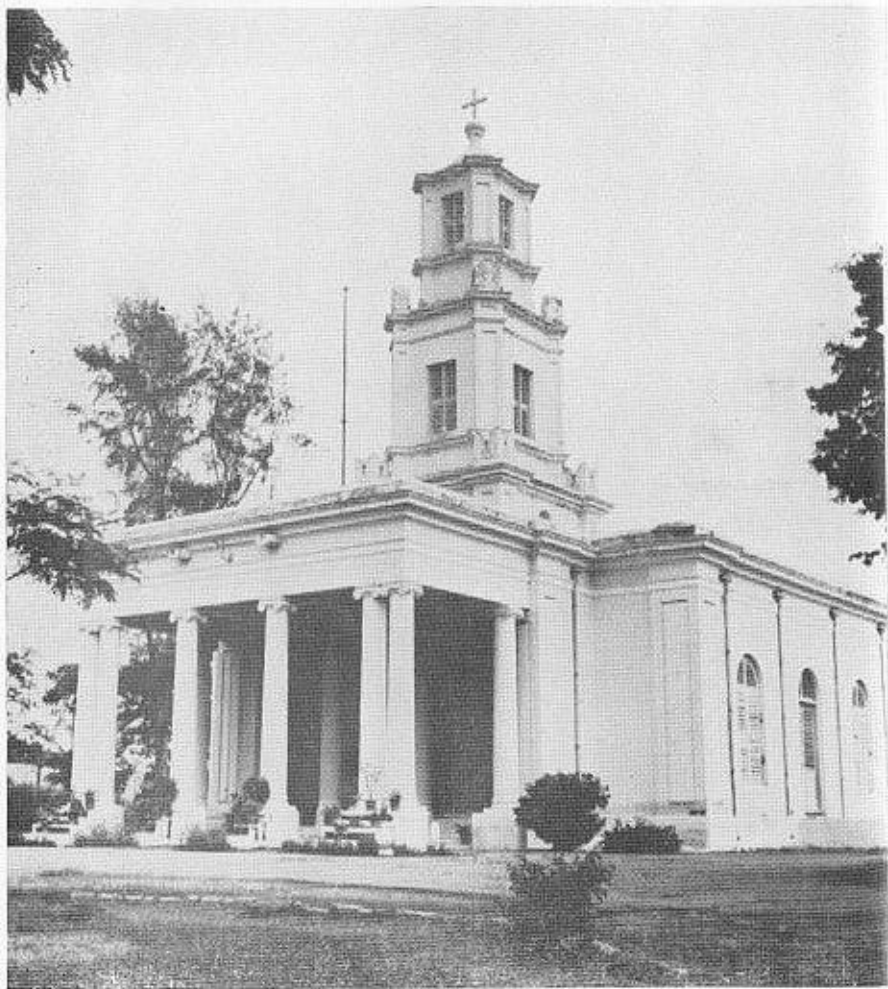
*From a drawing in Major Diron's "Campaign in India"*

**The Maratha Cavalry** (See page 122)

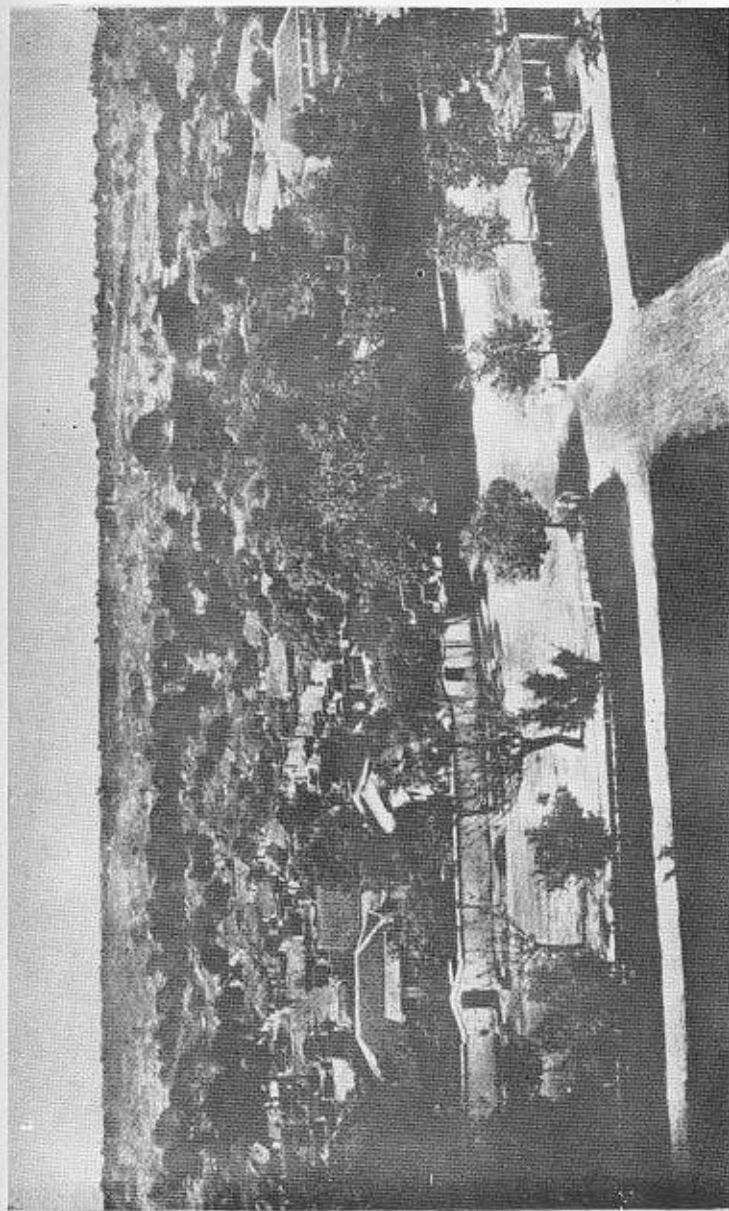


*From a photograph of 1870*

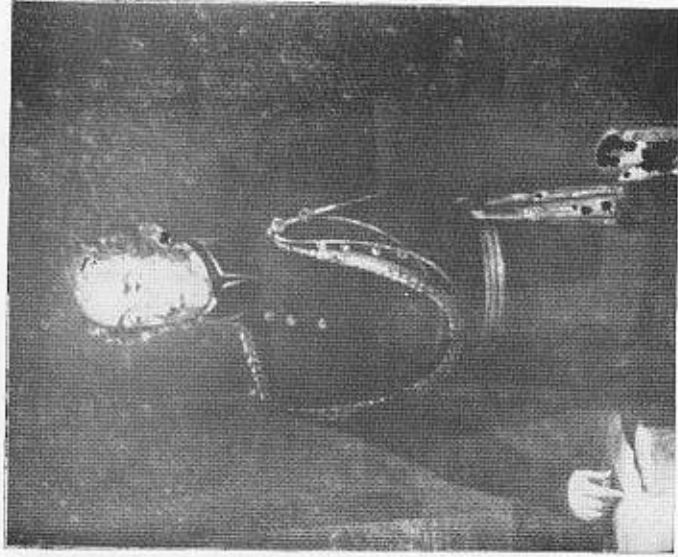
**A view of Halsoor from the top of the Trinity Church** (See page 126)



The Trinity Church, Halsoor (See page 127)



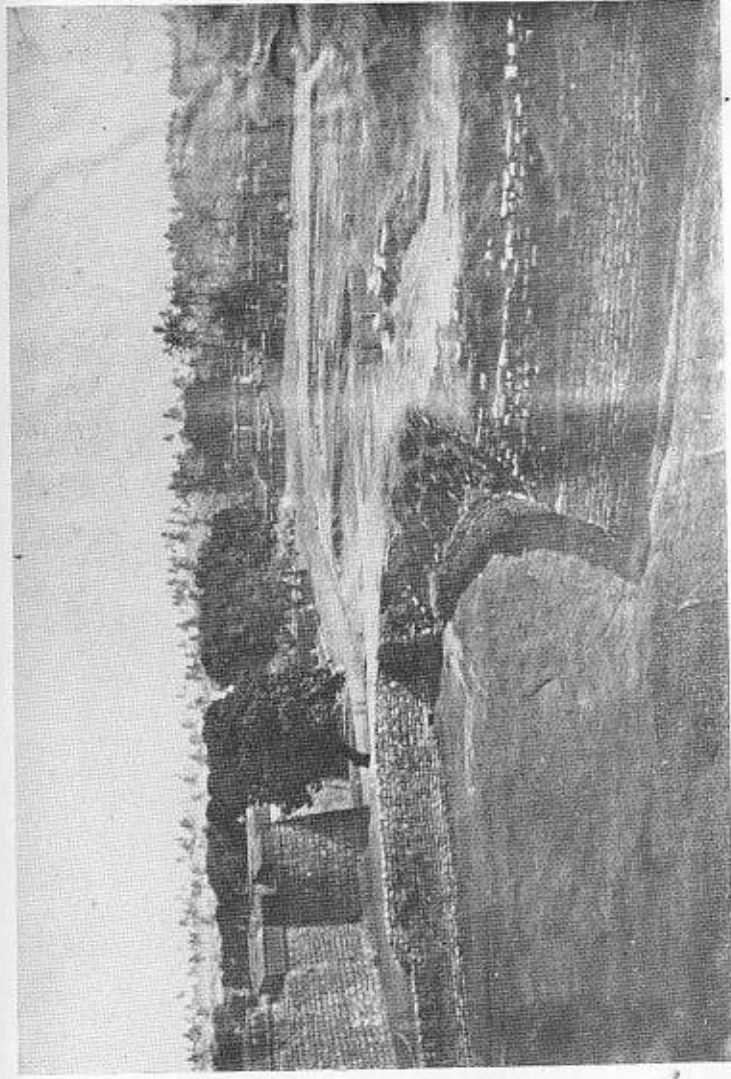
A view of Bangalore Cantonment from St John's Church (See page 128)  
From a photograph of 1870



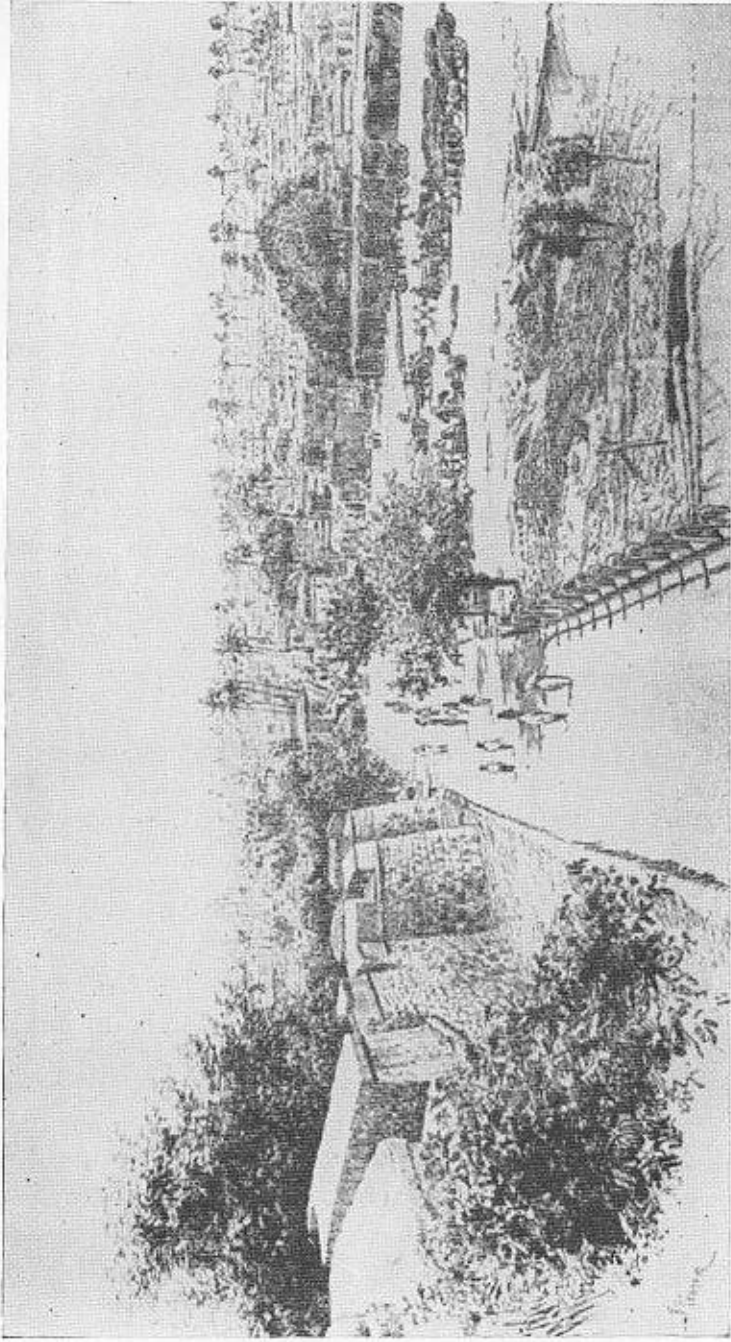
*Photograph; Courtesy, The Mythic Society, Bangalore*  
**Sir Mark Cubbon** (See page 135)



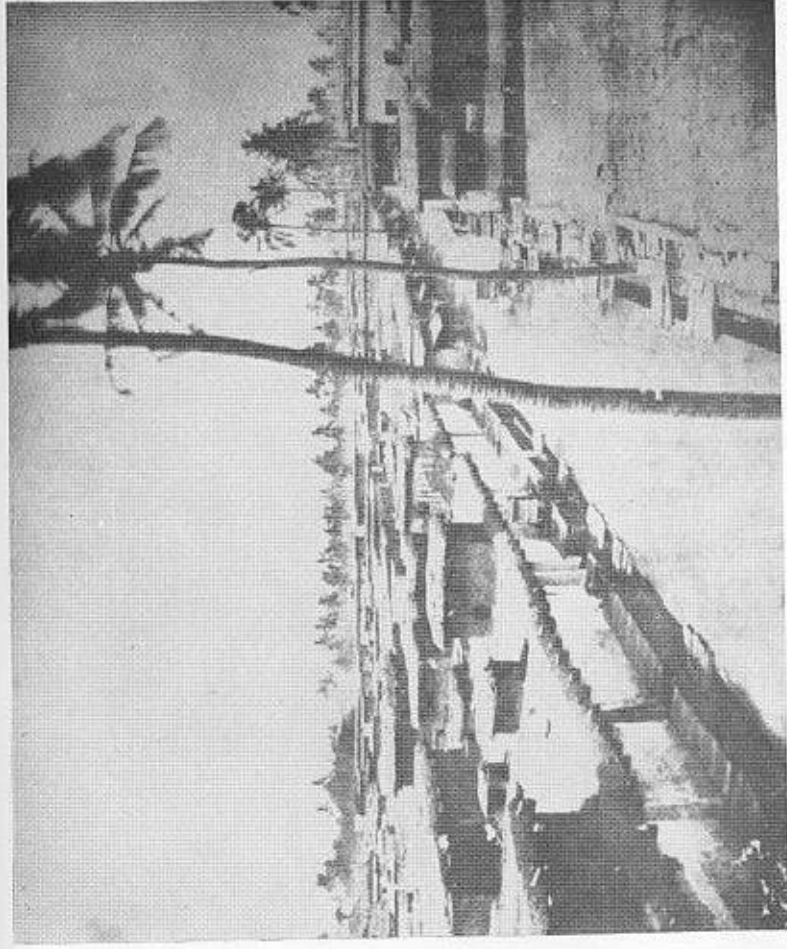
*Block; Courtesy, The Bowring Institute, Bangalore*  
**Lewin Bentham Bowring**  
(See page 135)



*From a photograph of 1870*  
**Bangalore fort with the Pettah on the northern side** (See page 135)



*The Doddapet, Bangalore* (See page 136)  
*From a drawing by H. Pedder in "Picturesque India," 1890*



*Avenue Road (Southern end)* (See page 136)  
*From a photograph of 1870*

in extending their sphere of activity in different parts of the country. But, Mysore, one of the most powerful kingdoms in India, at that time, was a thorn in their way. If the East India Company's forward march, in India, was to continue unimpaird, the Company's servants felt, the kingdom of Mysore must be crushed.

After the signing of the treaty of Mangalore, eight years of uneasy peace prevailed between the East India Company and Mysore. For Mysore, however, those years were as turbulent as the previous years. The belligerency of the Marathas and the Nizam; and the insurrections in Coorg and Malabar had given little respite to Tippu Sultan, son and successor of Haider Ali Khan, to reorganise the Mysore army and to improve its striking power. The intelligence corps of the army lacked initiative and there was a lacuna in vigilance. Although Tippu Sultan was a powerful sovereign, a great innovator and a man of tremendous patriotic fervor, he kept little pace with the improvements made in Europe in the destructive power of siege arms and siege warfare. While the East India Company, utilised the eight years following the treaty of Mangalore in strengthening its armed forces by deriving the benefits accrued from the great strides made in military science, in Europe, the Sultan on the other hand spent much of his time in strengthening the defences of the forts of his kingdom only in a conventional way, with the result that Mysore had to reconcile with the consequences of its complacency however unpleasant they were to its interests.

In all fairness to the English, it must be said that the East India Company had reasons to be vigilant. Not without concern the Company's servants, both in India and England, were closely watching the hostility that was developing towards them from the Mysore side. The alleged bad treatment by Tippu Sultan, of the English prisoners captured during the Second Mysore War, his despatch of embassies to Turkey and France to obtain military aid in order to rid the country of alien domination and his avowed hostility to the English greatly strained good relations between the two powers. In particular, the odds imposed by the Mysore ruler in invoking aid from foreign powers, which were hostile to England was viewed with great alarm by the English. And, when by these means the Sultan rendered the



Photograph; Courtesy, Commandant M.E.G. and Centre, Bangalore  
Map of Bangalore about 1850 (See page 138)

success of the arms of the East India Company, in this country, more tardy, difficult and incomplete, the long fomenting bitterness of the East India Company's servants broke out into the open, in 1790, when he led his army into Travancore, whose Raja was an ally of the English. The war that now erupted between the two powers was the third, in the series of four Mysore Wars, and in this struggle Bangalore had to bear a heavy brunt.

The magnitude of the hostilities that now commenced with Tippu Sultan cannot be fully appreciated unless the great preparations made, the intense diplomatic activity conducted and the precautions taken by Lord Cornwallis, the English Governor General in India, for the successful prosecution of the war, are narrated.

'Measures were immediately taken by the Government to assist your Presidency at Fort Saint George at this important crisis', wrote Cornwallis to the Court of Directors of the East India Company, in a despatch dated 13th February 1790, an year earlier to the commencement of actual hostilities, and added, 'orders were sent to your Resident at Poona, to negotiate for an alliance with Mahratta state against Tippu, with authority to conclude an agreement under the instructions given to him for that purpose and we directed your Resident, with Mahajaji Scindia, to endeavour to engage that chief and Tuccoojee Holkar to use their interest at Poona for the same end. Orders were also sent to your Resident at Hyderabad to take necessary steps for securing the co-operation of Nizam Ally in the war against Tippu'.\*

The outcome of Lord Cornwallis's diplomatic efforts was magnificent. The Marathas and the Nizam were lured to enter into an alliance with the English with promises of large tracts of territories which would be assigned to them after the successful conclusion of the hostilities against Tippu Sultan. Soon, the armies of the allies converged on the territories of Mysore. Of the three allies the English were the most active. Thrown in for good measure was Captain Read's extensive espionage activity in the Sultan's territories. This able intelligence officer prepared the ground for English attack by sending intelligent spies to get maps of Mysore's strongholds, topography of the places intended for attack and the disposition of the Mysore army. He

\* 'Cornwallis Correspondence.'

was also highly successful in enticing away the many disgruntled Pollegars who were rendered powerless by the extensive conquests of the Mysore army in the two decades preceding. Yet, an year of fighting produced no tangible results. General Medows, the Commander-in-chief of the Madras army, who opened the campaign did nothing to highten the tempo of war although, at one stage, Tippu Sultan invaded the Carnatic and struck a vital blow at the East India Company's interests in the south. The tardiness of general Medow's progress in the war brought Cornwallis on the Mysore scene. The Governor General knew fully well the consequences that will ensue if the English met with reverses in their war against the Sultan. He, therefore, decided to take command of the English army himself. A picture of the progress made by the English in the Third Mysore War, prior to the siege of Bangalore can be obtained from the letter which Lord Cornwallis wrote to his brother, the Bishop of Lichfield, from Calcutta, on 16th November 1790. The Governor General, who was then making preparations to embark for Madras wrote:

'Our war on the coast has not succeeded so well as we had a right to expect. Our army, the finest best appointed that ever took the field in India, is worn down with unprofitable fatigue, and much discontented with their leaders, and conduct of both Medows and Musgrave highly reprobated. In these circumstances I have no other part to take but to go myself and take the Command, and try whether I can do better. I shall, therefore, embark in a little more than a fortnight for Madras in the Vestal Frigate, with the melancholy reflection that I had hoped about that time to have been bound for a happier port. I have in this war everything to lose and nothing to gain. I shall derive no credit for beating Tippu, and shall be for ever disgraced if he beats me'.\*

Indeed, it was 'the finest best' English army that ever took the field in India! In discipline, in the use of destructive power and in the possession of good equipment it was far superior to any of the armies of the Indian potentates of the time. In number it was no less inferior to the hoards of Timur, Babar and Ahmed Shah Abdali. There were 22,300 combatants with 1,30,000 camp

\* 'Cornwallis Correspondence.'

followers in this army which also consisted of 80,000 bullock transport and 100 elephants. There were cavalymen with horses and camels carrying light arms. A park of finest artillery, a large equipage of camp materials and ordinance carriages rolled behind the army in its march from Vellore, where it was regrouped before proceeding to Bangalore, the major target of the English in this war.

'Curier', a Calcutta periodical of the time, gave a fine description of this grand army. One of its field despatches stated:

'The sun rose to display the scene in all its extent and splendour and certainly it would be difficult to imagine one more sublime. And, when the vastness of the multitude is considered, the train of cannon and the quantity of baggage with all the draught and carriage cattle requisite, and the servants and followers of every denomination, multiplying, perhaps, ten fold the actual number of 17,000 or 18,000 fighting men in their various and emulous departments of infantry and cavalry, European and native artillery, volunteers, pioneers, and all, it will be impossible to contemplate with too much admiration the effect of military discipline, and experience aided by a spirit of a cause so great and good as the present'.

Manoeuvring skilfully and feigning demonstrations of force in order to conceal the real movements of his army Cornwallis succeeded in bringing it to the gates of Bangalore. The first encounters of the forward elements of the English army with the Mysore armed forces, in the vicinity of Bangalore, were typical of initial skirmishes which precede a general flare up. Before the English cannonade of 7th March 1791, Colonel Floyed's English cavalry which impetuously penetrated into the Mysore lines was beaten back with heavy loss. This unexpected reverse convinced Lord Cornwallis that an early attack on the fort only will pay dividends. Mir Hussain Ali Khan Kirmani, the author of 'Nishan-i-Haidari', gives a very interesting account of the initial English attack on Bangalore. His description of clashes between the rival forces fairly corresponds with that part of Colonel Wilk's narrative which deals with Colonel Floyed's attack. In the battle for Bangalore, Colonel Wilks, the first English historian of Mysore, took an active part. Kirmani's account of the battle should therefore, be of great interest.

'The Sultan now, therefore, appointed Syed Hamid Siphadar with his Kushoon\* to the charge of the second or lower fort (Pettah) and Mohammad Khan Bukshi before mentioned and a certain Bahadur Khan, who had previously been Faujdar of Krishnagiri was appointed Governor of the upper fort or citadel and Sheik Oonsur was sent with him.

'The Sultan then marched to the vicinity of Tunkri (Kengeri) where he determined to encamp and directed his victorious standard to be planted there; neither the Sultan's tents nor those of any others, however, were yet pitched, most of the horses were scattered in search of forage, and only 3 or 4 Kushoons of the Jyosh and Usud Illahi infantry, and two or three thousand stable horse remained with the Sultan, when Colonel Floyed with the whole English regular cavalry advanced and charged into the Sultan's camp, and all at once arrived in front of the Tope Khana or Park of artillery. The artillery and the officers of the Kushoons, however, now immediately formed up and arrested their progress and with their guns and muskets soon quelled their pride and insolence and compelled them to retreat quickly.

'It happened also that the Colonel above mentioned was struck with a musket ball in the throat and the wound depriving him of the power of speech, the other officers commanding regiments, not being able to continue the engagement turned their faces from the field of battle. The brave horse now pursued and attacked them, with greatest vigour and sword and spear, and 400 English troopers fell, the remainder spared by the sword fled, rising and falling to the main body of the army.'

Thus ended the first encounter between the two forces. Colonel Wilks concedes that 'the affair terminated favourably to the Sultan'. But the honour of halting the forward march of the English cavalry went to the Mysore horse under the command of the dashing Bajee Row† who distinguished in this 'affair'. Had the Sultan made use of the famous Mysore cavalry in such useful way in the earlier part of the campaign in the Third Mysore war

\* 'From the regular infantry, five thousand men being selected, they were named a Kushoon, and the officer commanding that body was called a Siphadar'—'Futtah-al-Mujahiddin' by Zeinul Abideen.

† 'and the Command of Bajee Row, the only part of the cavalry that was not already out foraging, was ordered to check their progress'—*Wilks*.

the course of events, perhaps, would have been different. However, Lord Cornwallis, alert as ever, immediately despatched detachments of English infantry and cavalry to the succour of the hard pressed English reconnoitring troops and extricated them from a bad situation. Colonel Floyed, who was wounded in the cheek survived to live longer. Eight years later, in the Fourth Mysore War, he rose to the position of second in command. Later, he married the daughter of one Mr Drake, a rich English merchant of Trichinopoly. In course of time their daughter Julia became the wife of Sir Robert Peel, the famous 19th century Victorian statesman.

The retreat of the English cavalry, convinced Lord Cornwallis that for a quick decision the general attack should be mounted without any further delay. In pursuance of this decision on 7th March 1791, he ordered general Medows, who was second in command, to direct a heavy fire on the fort. Field artillery of latest 18 pounders, which was under Colonel Moorhouse was commissioned into service supported by a regiment of Europeans and one native infantry and with equal reserve under Colonel Cockeral. The English attack was concentrated on the Halsoor Gate and the area round it so as to force open a passage. In the meanwhile, however, the defenders were equally active. Under cover of the protective projections of the ramparts, they hit back spiritedly as the battle raged. It was a grim struggle.

'The next day', writes Kirmani 'Colonel Moorhouse and general Medows with strong body of troops attacked the town (Pettah) and after the sacrifice of thousands of men on both sides and after an attack of six hours, the town was with great difficulty taken, and so large a quantity of spoil, such as gold jewels etc., fell into the hands of the captors, the penury and want were thenceforward discharged or struck off from the muster roll of English army. The Colonel before mentioned was killed by wounds from musket balls during the storm. After this, the English collected their materials for their operations, such as fascines, stockades etc., round the town and commenced raising batteries and for 14 days they battered the citadel fort (Oval Fort) continually'.

A graphic description of the storming of the Halsoor Gate of the Pettah fort and the hand to hand fighting that followed after

the assailants forced their way into it, has been recorded by Colonel Wilks.

'The application of field piece was expected to force the gate, but it was built behind with masonry. Iron 18 pounders, prepared for the purpose, were then brought up, and during a very considerable period of resistance, the turrets of the gateway, lined with musketry and rockets, poured a destructive fire on the column of troops. Two ladders would probably have saved many lives, but there was not one in camp; and after a long delay in making a practicable opening (general Medows, whose presence on such occasions always dispelled gloom, watched with anxiety for a sufficient opening, the fragments of the gate were torn open after each discharge, until a small man, Lt. Ayre of the 36th; made his way through. "Well done" said the general, "now whiskers, try if you can follow and support the little gentleman," addressing the grenadiers of the same regiment, a winding sallyport was found from with, by the first who entered; a respect for the 18 pounders kept clear the direct line of the gate; but neither pike men nor any other troops had been placed on the flanks of the terreplein to provide against a passage being forced) in the gate which the troops bore with the greatest steadiness and patience, the place was at length carried; but its great extent, and the difficulty of acquiring sufficient knowledge of all the localities, protracted the occupation of the whole.

'The Sultan astonished and indignant at this event moved from Kengeri with his whole force for the recovery of the Petta; a long but thin column with numerous guns, moved in sight of the English army, in a direction to turn its right, the cavalry made a concealed detour, to a position where it was well placed to take advantage of any forward movement: but the main strength of the infantry under Kummer-u-deen, moved by a route concealed from view into the Petta, with positive orders to recover its possession at all risks; Tippu himself being on the western glacis to inspect and animate their exertions.

'Lord Cornwallis was not deceived by the demonstrations which he saw but distinctly anticipating what he did not see, strongly reinforced the Petta, and changed his disposition on the right: a distant cannonade was not returned, but in the meanwhile efforts for the recovery of the Petta was made on a great scale,



and for sometime with considerable spirit. So long as English troops continued to fire, the Sultan's were not inferior; (It may perhaps be stated without exaggeration, that the fire was superior, the musket balls were cast in molds intersected by two divisions, at right angles with each other and the shank was left, by which the bullet was fastened to the cartridge; the bullet accordingly separated into five parts, or if very close, a large spreading wound was inflicted, in either case the wounds were difficult to cure, but particularly the latter) but this mode was soon abandoned by the Europeans for the never failing bayonet. In a contest for the possession of streets and roads, this mode could neither be evaded nor withstood, and after a prolonged contest, in which the Mysoreans were sufficiently driven from every quarter of the town in which they took part, and even pursued across a part of the esplanade, with a loss in killed and wounded upwards two thousand men, they ultimately evacuated the Petta'.

The casualties on both sides were heavy. But no loss made so deep an impression on the English as the fall of Lt. Col. Moore House, who was killed at the Halsoor Gate while directing the fire. The victors found within the Pettah considerable quantities of much needed foodgrains for the army and forage for its cattle. That this portion of Bangalore, during this time, was a great industrial and commercial centre is discernible from the narrative of Colonel Wilks. 'The most valuable property had been removed on the approach of the English army', writes he, 'but bales of cotton and cloth in every direction, indicated a great manufacturing town; and the private hoards of grain of the opulent merchants and inhabitants, could alone had prolonged the existence of the public followers till the termination of the siege'.

Machiavelli once remarked with acumen that many sieges known to history have invariably terminated with seditions, predisposing the besieged to be influenced by agitators and often drawing them into the vertex of moral and physical suffering. The weapons of the besieged instead of being used for defence have, in the past, often provided means for a rising. Indeed, Benedict Arnolds are invariably there in the histories of all nations. The presence of such soulless traitors was not wanting in the Mysore side, too, at this time, who never hesitated to do anything in order to help the enemy.

Nothing illustrates this fact better than the sudden decision of Lord Cornwallis to mount an offensive on the oval fort on the midnight of 21st March 1791, fourteen days after the fall of the Pettah fort.

After the evacuation of the Pettah a part of the Mysore army moved south, to the vicinity of 'Bugle Rock', situated close to the Basava temple, which has now lent its name to Bangalore's big extension Basavanagudi, and was regrouped under the command of Mir Khammar-ud-din so as to constitute a reserve force for aid of the besieged garrison of the oval fort, while the bulk of the Mysore army, which the Sultan had moved from Kengeri was stationed at Jigni, about 12 miles south-east of Bangalore. The Sultan himself was in the command of the latter force. At this time information was received in the Mysore camp that the Marathas and the Nizam were on the move with large armies and heading towards Seringapatam from different directions. It was a very critical moment and, therefore, the Sultan immediately despatched Monsieur Lally (Junior) with one Kushoon and 2000 irregular troops, to the succour of the besieged garrison of the oval fort, on which the assailants kept up a continuous cannonade from the ramparts of the Pettah fort after its occupation. The Sultan also despatched his generals Mir Khammar-ud-din and Syed Sahib, with strong columns, to make demonstrations against the English army so as to provide cover to the evacuation of civilians and valuable property from the oval fort. Having thus made arrangements to deploy a part of his army, he with the bulk of his forces marched against the Marathas and the Nizam in order to arrest the progress of their armies in the Mysore territories. He sent Krishna Rao, his Thoshee Khane Minister to the besieged fort to bring all the State property, such as money, guns, stores and records. And when the Thoshee Khane Minister succeeded in securing the property, he was immediately despatched to Seringapatam along with it.

In the meanwhile Mir Khammar-ud-din and Syed Sahib opened up an unexpected artillery fire on the English from the guns which were earlier brought to the rear of the English camp under cover of the thick fog of the morning. It so happened that the fire of the Mysore artillery found its target on the ammunition store and the artillery park of the English, which was intended

for the attack on the oval fort. This operation produced a great consternation in the English camp. But, Lord Cornwallis, who was no less concerned with the unexpected move of the Mysore army, however, was concentrating his attention on intelligence reports, which were regularly flowing into the English camp. A careful perusal of the intelligence reports convinced Lord Cornwallis that the British intelligence was doing a wonderful work. And, he decided to deliver the final assault on 21st March 1791.

But what is of importance is the timing of the assault and the desire of Lord Cornwallis to withhold to the last hour his intention being made known even to the closest officers of his command lest something may happen which will give notice to the enemy about the impending British attack. 'The intention was concealed from his own army', writes Wilks, 'until the last moment, but it was confidently made known at an early hour to the senior artillery officer on duty, who accumulated every possible means to perfect a breach, and take off the defences of all works which commanded it.'

The events were fast moving to a climax. However, it was the subversive activities of the traitors rather than any favourable military situation that weighed in favour of a midnight attack on 21st March 1791. Many persons who were in the employ of the Sultan were hand in glove with the assailants. The hurricars of Captain Read, the English intelligence officer, had fairly succeeded in establishing contact with the traitors who not only intimated to the enemy the Sultan's plan of action and the movements of his armed forces but also attempted to impede the progress of reinforcements sent to the help of the besieged garrison. When Monsieur Lally Jr. was rapidly marching with reinforcements to the fort, he was detained on some pretext, near the tank which was situated to the south of the oval fort, (now covered by the field and boulevard adjoining the National High School in the Basavanagudi area), by those who were in contact with the English hurricars with the result that the latter got wind of the Sultan's plan of action, and in their turn appraised the English guards in the trenches that the proper time for an attack on the fort was before Lally's reinforcements got into the fort. In the meanwhile, within the fort treachery had played its part. By about 10 o'clock, on that fatal night of 21st March 1791, the defenders were ordered, by some of their officers to repair to

their barracks for cooking their victual, in view of the calm that prevailed in the English forward positions. But the apparent calm on the English side was a dissimulation to lure away the defenders to believe that there was nothing to warrant an immediate flare up, though in reality the zero hour was fast approaching. Thus when the British assault was delivered on the fort only a few sentinels were left in their posts.

Accordingly when the English artillery commenced bombardment it took little time in effecting a breach in the curtain to the left of the projecting works of the Delhi Gate. And thereafter the British infantry also found it very convenient to rush into the fort on the midnight of 21st March 1791—'eleven was the hour appointed and a whisper along the ranks was the signal appointed for advancing in profound silence'. In the bright moonlit night the assailants soon swarmed on the breach in great numbers and pressed forward to the inner walls of the fort, which they began to scale with ladders brought up for that purpose. But, hardly, had they got a foothold on the ramparts when the garrison within the fort took alarm. The task of the assailants would have been harder had they not found an undefended narrow way, near the breach, through which they succeeded in reaching the ramparts. From here they descended into the fort. Then commenced a most sanguinary engagement. Striven lay the dead bodies as the assailants and the defenders met one another in mortal combat. The onrush of more and more British troops into the fort, if added to increase the tempo of British attack, it, however, tended to worsen the position of the gallant defenders. Though the situation was hopeless from the point of view of the defenders, the struggle, nevertheless, was prolonged by the bravery of Bahaddur Khan, the Khilledar. 'Notwithstanding, their helpless condition', says Kirmani, 'they boldly advanced to repel the assailants and drove them back from the chain of the gate. The Europeans however, having been quickly supplied with wine\*, which inspires courage, returned to the charge and by the time the brave garrison had assembled they had stormed

\* 'According to ideas universally prevalent, at that time, a certain amount of alcohol was thought necessary to counteract the ill effects of bad water that men drank. But its value as encouraging the spirits of the men was also recognised. Before going into action they would add an extra dram and a biscuit'. 'The Nawabs of Madras' by Henry Dodwell.

and mounted the walls and towers. The Syed being without his men and seeing he could not maintain the ground, escaped and joined the army. The two Khilledars with 40 or 50 of their men planting their feet manfully at the gate were there slain, as was Sheik Boodhan Risaldar, after giving manifold proofs of his courage and fidelity. Sheik Oonsur Siphadar and the Naikwar (the Naiks and Hindu chiefs) and soldiers of the fort taken prisoners. The fort, therefore, was captured and the garrison with their women and children and their money and property of all kinds fell into the possession of the English soldiers and the women were given up to violation'.

English historians mention with pride the quick success that attended the second phase of the English attack on Bangalore, which was complete within one hour after the assault began, but without mentioning the subversive elements that helped the assailants. In so far as this particular siege of Bangalore is concerned, it is true that 'Few sieges have ever been conducted under parallel circumstances; a place not only invested, but regularly relieved by fresh troops; a besieging army not only undisturbed by field operations, but incessantly threatened by the whole of the enemy's force' (Wilks). But it is also true that few sieges were conducted under such subversive activities of the traitors who spared no effort in helping the enemy by their heinous crimes. Indeed, it is impossible to withhold homage to the steadfast courage and gallantry of the defenders of this particular siege of Bangalore who were fighting under heavy odds, both from within and without.

Although it was too late, Monsieur Lally Jr. advanced with the reinforcements and joined by the Sepoys, who were sent by the Sultan from Jigni, gave battle. Giving details of the closing operations of the English attack on Bangalore, Colonel Wilks writes:

'On ascending the breach, a heavy column was observed on the left, advancing from the embankment described, to attack the assailants in flank and rear but this also had been foreseen and provided for, and they were repulsed with great slaughter, by the troops reserved for that special purpose; a similar column lodged in the covered way on the right had been dispersed at the commencement of the assault by a body appointed to succour it and draw off enemy's attention from the breach; and at the

moment the flank companies had met over the Mysore Gate, another column was perceived advancing along the sortie to enter and reinforce the garrison; but a few shots from the guns on the ramparts announced that the place had changed masters. The carnage had been severe, but unavoidable particularly in the presence of the fugitives at the Mysore Gate, which at length was completely chocked; upwards one thousand bodies were buried, but the number of wounded was not ascertained, the mere casualties of the English army in the whole siege did not amount to 500, but the other consequences of the service had prepared subjects for crowded hospital'.

The next day the body of Bahaddur Khan, the Khilledar was found in the heap of the slain, at the Delhi Gate, pierced through with balls and bayonets. In view of his rank and as a gesture of military honour Lord Cornwallis sent a message to Tippu Sultan offering the body for internment. But back came the reply from the Sultan with equal spirit informing the English Commander-in-chief that the most suitable place for the burial of a soldier was the spot where he fell. On receipt of this reply the corpse of the Khilledar was handed over to the Musalman Sepoys of the native British regiments, who buried it in the fort, with military honours, attended with muslim religious rites.

During the last part of the military operations the Sultan who was encamped at Jigni with the bulk of his army frequently sent detachments of troops to the succour of the hard pressed garrison. But he was not successful in his efforts in dislodging the enemy mainly due to his deplorable indecisiveness in attacking the assailants on occasions most suitable. Commenting on the indecision of the Sultan to strike at the right hour Kirmani remarks: 'Although at the time of the assault the Sultan mounted his horse, and with his troops stood ready to engage the enemy; still he restrained his hand from shedding the blood of God's people and although the Khan above mentioned (Khammar-ud-din) and Syed Sahib often requested orders to charge the English troops, the Sultan replied that the time would come by and by, for, that favourable opportunity had passed, and that they were on no account to allow their men to fall into disorder'.

But the expected favourable opportunity never arrived. And, Lord Cornwallis was swept to victory on the high tide of Bangalore.

The sufferings of the besieged and particularly the hardship the civilians faced was prolonged on account of the loot of their property. 'Prize' or loot was an ugly institution which greatly attracted the attention of the British soldiers of that time. It not only impoverished the vanquished but often caused quarrels and dissensions in the rank and file of the victors. The Duke of Wellington, the famous English general, once defined plunder as 'what you could lay your bloody hands upon and keep'. The East India Company had obtained letters patent by which the disposal of all plunder taken by its armed forces was reserved for the king. On the strength of this right, military personnel of the East India Company were allowed to appropriate for themselves, half of any plunder on which they lay their hands soon after capture of a place excluding the cannon and military stores which automatically became the Company's property. Kirmani's reference to the hardship caused to the civilians by the lust for loot of the English soldiers, therefore, is not without meaning.

For a period of one year after its capture Bangalore remained in the occupation of British troops. But, it was handed back to Tippu Sultan under the terms of the treaty of Seringapatam which was signed on 19th March 1792. With the conclusion of the Third Mysore War back came many Pollegars who were lured to the English standard by hopes extended by Captain Read. They had actively helped the invaders in their military operations against Mysore but were left to the tender mercies of the Sultan after the hostilities were terminated. But, the most unfortunate people were the traitors. It is not worthwhile to mention in this work what gains they derived from their treachery or what fate awaited them after the Third Mysore War was concluded.

Nevertheless, the scars left by the battle remained for long. Aged people who recollect memories of Bangalore, narrate that about 60 or 70 years ago a large area surrounding the fort and the old town was practically littered with graves. At the present time, these graves have vanished. The Cenotaph which the English erected in later years to the memory of those English soldiers who fell in the battle for Bangalore has also vanished. Unfortunately, no monument was erected to perpetuate the memory of either the thousands of gallant defenders or the two Khilledars who lost their lives in this memorable battle. A

few graves, containing the remains of those brave men—Shahids—who fell, still lie scattered in and around the old town of Bangalore. And, these graves are not only graves but spots which remind us of a great disaster which overtook Bangalore about one and three quarter of a century ago. Certainly they are not the relics of a glorious victory. Nonetheless, they symbolise the patriotism of those who laid down their lives in the defence of Bangalore during this war. Indeed, the men who lie buried in these graves are worthy of our homage for, heroism shown in failure is worth much more than the heroism exhibited in success.

## ESPRIT DE CORPS

On one occasion, in the second half of the 19th century, some British soldiers while at a battery practice near the Cantonment area of Bangalore, were said to have inadvertently dropped a shot close to a nearby village. Immediately the army authorities instituted an enquiry to find out whether any damage was caused to village property and also to ascertain the reaction of the people to such dangerous practice in the vicinity of their village. The result of the enquiry revealed a very interesting feature of the character of the villagers. They were said to have told the British enquiry officers: 'Oh yes! these gentlemen of the artillery are always aiming at us, but as no one gets hurt we have no objection and do not think any change necessary'\*.

Such a disregard to powder and shot has always been an ingredient of the general demeanour of the people of Bangalore and the country round about it. Contemporary historians while giving accounts of the many wars fought in the south admire at the unconcern of the peasants of this part of the country who would go on cultivating their fields, even as the fighting raged and would pause to ask which side had won. Undoubtedly, Bangaloreans, by tradition, have been unbelievably resilient, dogged and well suited to absorb the shocks of history. The climate of Bangalore, most suitable for rearing the famous Mysore Bullock, which was used advantageously in the transport of commissariat equipments and drawing of heavy gun-carriages of the 18th century, was also favourable for breeding cavalry horses. More than all Bangaloreans with their superior physique, their general intelligence, and their hard working nature—characteristic features of the inhabitants of the Mysore plateau—afforded excellent military material. The profession of arms, which at first, came to be accepted as a necessity, was later on looked upon as a hereditary calling. To a people accustomed to such practice

\* Page 118, 'Narratives of Tours in India of Lord Connemara' by J. D. Rees.

the disbandment of large number of Sepoys from the Mysore army, after the disastrous Fourth Mysore War, came as a shock. The demobilisation threw many native soldiers out of jobs and placed them in misery and poverty. And, it was likely that those men who were affected by the Fourth Mysore War were not at all in love with the times of peace that followed it and most probably were one in feeling with the Sikh Chieftain in Lepel Griffins poem!

'Cursed be the boastered progress that haunts our sons to school,  
That breaks the sword, and snaps the spear and bids our courage cool'.

Yet, an early European adventurer in India, who had himself trailed a pike, narrating the methods of warfare of the people of peninsular India, contemptuously wrote: 'Indians fight more with their tongues than with their hands'.

In this context the accounts of the early Portuguese invaders giving a description of the arms and armour of South Indian warriors and the way they fought the wars between themselves when the Portuguese made first contacts with the people of this country in the south should make interesting reading.

'Chiefly, perhaps, because they had met no serious enemy and had only fought their own caste fellows and co-religionists, war had become with them a game, governed by a series of elaborate rules, and to break one of these rules involved dishonour, which was worse than death. Their arms were lances, swords, and shields and much taste was displayed in lacquering and polishing, till neither sun nor rain affected them and they glittered "like a looking glass". The swords were of iron, not steel, some curved and some short and round, the point was never used; from the handle about one-third of the length was strengthened by an extra backing of iron (Correa, Varthema, Jordanus) there were no hand guards, only a small piece of elaborately moulded iron that hardly covered the fingers; this iron work carried numerous little brass rings that rattled in sword play. For armour they wore coats wadded with cotton, that came to the elbow and mid thigh; on the sword arm there was a gauntlet of similar material. On their head they wore caps also wadded with cotton, with flaps that covered nearly the whole face and neck.

'There was neither night fighting nor ambuscades. All fighting was in the day time when the sun had well risen, the opposing camps were pitched near each other and both sides slept securely. At sun rise the soldiers of both armies mingled at the tank, put on their armour, ate their rice and chewed their betel, gossiped and chatted together. At beat of drums either side drew apart and formed their ranks. It was creditable to be first to beat the drum, but no attack was allowed until the other side had beaten theirs. The armies were formed in close columns. In front were the swordsmen, who, with their shields touching each other and the ground, advanced, stooping low, at a very slow pace. Behind the swordsmen were archers who fired along the line to hit the enemy in the feet; with these archers were others who threw, also along the ground, either clubs of heavy black wood, or circles of iron with sharp edges like quoits; where these weapons touched a bone they broke it, or least knocked a man over and made a gap in the ranks; in the rear of all were the lancemen with lances and javelins.

'The fighting was always in the open plain and the advance—all stooping—very slow, now gaining ground, now losing, so that sometimes a whole day was spent in advances and retreats. When the drum beat both sides rose to their feet and fought no more that day. The drum could only be beaten when both sides were halted and it was a point of honour not to beat it unless some advantage could be claimed. All the strategy was directed to capturing and defending the camp, and scribes were in attendance to write down the different turns of the battle. At times when the ranks on one side broke, the slaughter was very great, but after the drum sounded the two sides mingled together and there was no bad blood even when a man killed his own brother. In certain cases where a relative died or a vassal rebelled, the leader of the side that desired suspension of hostilities, after the ranks formed, advanced, struck his javelin in the ground, leant his sword and shield against it, and stood apart; the leader of the other side imitated him, and truce ensued'.

At any rate this melodramatic method of warfare, the Mysore army did not adopt when it annihilated the well trained battalions of Colonel Baillie and Colonel Braithwaite, at Polilore (Pullalur)

\* 'The Rise of Portuguese Power in India' by R. S. Whiteway.

and Tanjore respectively or when it received the surrender of general Mathews at Bidnur, during the Second Mysore War! Under the able leadership of Haider Ali and Tippu Sultan the Mysore army had developed an *esprit de corps* which was never attained by the so called armies of India of earlier years.

It is said that the battle of Waterloo was won in the fields of Eton. It may not be an exaggeration if it is said that the many victories won by the Mysore army in earlier Mysore Wars, were won in the plains of Bangalore, because at Bangalore were trained thousands of Sepoys of the Mysore battalions who as disciplined soldiers showed their worth when properly led. Many European adventurers helped to mould the Mysore Sepoys, at this place, into a fighting machine. Like Baron Von Steuban, who transformed the raw hands into fine soldiers at Vallay Forge, during the American War of Independence, countless peasants who were enlisted as Sepoys in the Mysore army were trained, at Bangalore, in the art of European warfare by such men as Monsieur Lally (Jr.) nephew of the famous French general Lally, Francois de Reymond, Hitchcock, Jose Correa de Peixoto, Chevalier de Lasse, Mequenez, Monsieur Hugel and a number of other La Fayettees who had flocked to the Mysore banner in the second half of the 18th century. Schooled in the artillery and engineering field tactics perfected by Vauban—'first of his own time and one of the first of all time'—the redoubtable French military strategist of the time of Louis XIV, these European adventurers helped to build the finest native army units of the 18th century. And, if this army, which the military genius of Haider Ali brought into existence, was annihilated in the later Mysore wars, it was because Tippu Sultan, in spite of his tremendous patriotism and abundant physical energy lacked sound judgement in times of crisis, failed to keep abreast with the great changes taking place in the development of arms, in Europe, failed to make the best use of the new patterns of artillery and infantry warfare and ignored to improve the fighting standards of the famous Mysore cavalry which was the main plank of the Mysore forces of the time.

Bangalore also possessed the sinews of war. Skilled French artisans, whose services were obtained from Pondicherry, were in Haider's employ and helped in the manufacture of iron and brass guns, swords and muskets in the big arsenal which was

situated at Taramandal—meaning constellation—a prominent locality—Taramandalpet—in the Pettah. The average capacity of production in the Bangalore arsenal was one big gun, five or six muskets of highest quality and one thousand swords per month. In addition to these arms other novelties such as hour glasses, scissors and pocket knives with many blades were also manufactured. This arsenal was similar to other such arsenals which were established at Seringapatam, Chitradurga and Nagar. Outside the fort of Bangalore at the place now known as Kalasi-palyam were situated rows and rows of stables for horses of the Mysore cavalry. Bangalore was particularly well suited for rearing horses imported from Persia. Breeding of local horses was also encouraged. But it was the Mysore Bullock noted for its strength, quickness of step and power of endurance that received great attention, at Bangalore, because of its commendable services in the commissariat section of the army. At Korchara-palyam (Parvathipuram) resided the grooms of the horses and those who were employed to look after the army cattle. Within the oval fort scores of magazines and store houses of military equipment, both underground and on the surface, were in existence. In Bangalore manufacture of shot and gun powder was entrusted to highly skilled artisans.

In the glorious annals of the Indian army the battle of Polilore occupies an unique position. For, it was the victory of Polilore which shattered the myth of invincibility of the English in India. It was at Polilore also that, for the first time, an Asiatic power, with the exception of Turkey, won a resounding victory over the battalions of a first class European nation. The heroic struggle of Robert Clive at Arcot, the brilliant campaigns of Sir Eyre Coot at Wandiwash and Pondicherry, which completed the discomfiture of the French in India and the amazing victories of the British over the vast hoards of Indian potentates at Plassy and Buxar, had almost made their armies invincible. No Indian power dared to challenge the English might in the open after those victories. It was at this time that the Mysore army stepped in, picked up the gauntlet, and bearded the lion in its den!

The circumstances leading to the historic battle of Polilore are worth recounting. When Haider Ali invaded the Carnatic for the second time, the Madras Government was in no way perturbed. It was confident of its strength to curb the insolence

of an ordinary Indian Chieftain 'Haider Naik'. The Madras Government, least perturbed by the advance of Haider Ali ordered Colonel Baillie, then in command of his detachment at Guntur, to march quickly to Conjeevaram, and directed Colonel Braithwaite, who was at that time at Pondicherry, to come to Madras via Chinglepet. The British force stationed at Trichinopoly was instructed to intercept the enemy's lines of communication. Orders were also passed to gather a big field army at Conjeevaram under the command of Sir Hector Munro, the hero of Buxar and Commander-in-chief of the Madras army.

'Sir Hector Munro left Madras on 26th August 1780 and marched towards Conjeevaram. Colonel Baillie who was at Guntur and who had been instructed to join the main army at Conjeevaram left Guntur with his detachment, but on account of floods in the river Korttalaiyar which he had to cross, he was held up for a number of days on the north side of the bank and was only enabled to cross to southern bank on the 3rd September of the same year and to continue his march towards Conjeevaram. Haider who in the meanwhile was besieging Arcot kept himself thoroughly well informed through his hurricars of the movements of the English troops and in order to prevent a junction between Baillie and Munro placed himself in an advantageous position between them and directed his son Tippu to intercept the former.

'On the evening of 5th September 1780, Baillie arrived at Perambakam, 14 miles from Conjeevaram. Tippu commenced his attack on the 6th September and Colonel Baillie being much hard pressed thereby applied to Munro at Conjeevaram for help. Haider with his army lay two miles away between Baillie and Munro and the latter who had a store of provisions in the pagoda of Conjeevaram hesitated to attack Haider for fear that if the British troops left Conjeevaram, Haider would take possession of the place and appropriate the supplies. On the 8th September, however, Munro sent out Colonel Fletcher with a strong detachment to the aid of Baillie and this officer reached Baillie's camp the next morning by making a wide detour and thus avoiding the enemy. On the evening of the same day Colonel Baillie thus reinforced broke up his camp at Perambakam and began his march to join Munro at Conjeevaram. He had hardly started and advanced about 5 miles, when Tippu's troops appeared and began

to cause considerable harassment to him and to his troops. Colonel Baillie on account of the night being dark ordered a halt till day break at the place which they had reached, so that they may obtain a better view of the surrounding country. During the night Tippu received considerable reinforcements from his father and at 4 a.m. on the 10th September, Haider having ascertained that Munro showed no signs of moving himself with his main army marched to join his son. With the first streak of dawn on the 10th, Baillie was astir and resumed his march towards Conjeevaram.

'The first two miles were covered without any incident. But as the head of the column debouched from a long avenue of trees into an open plain, it was heavily fired upon by one of Tippu's batteries, behind which at a short distance a village named Polilore (Pullalur) was strongly held by a body of Mysore troops. For a short time Baillie marched on disregarding the fire of the battery. A body of Tippu's cavalry now attacked Baillie's forces with the result that a number of them stampeded and streamed back in utmost disorder upon the main body, being heavily pushed by the pursuing cavalry on the way. Baillie then decided to take up the best position he could and await the arrival of Munro, Conjeevaram being at a distance of only 7 miles. In this expectation however, he was disappointed and when two of his ammunition tumbrils exploded some of his troops were thereby considerably shaken giving rise to much confusion.

'Biccaji Scindia an officer of high rank in the Mysore cavalry noticed this confusion and turned it to advantage, having also a special motive to do so. Haider had been much incensed by the junction of Colonel Fletcher's detachment with Colonel Baillie's force and had held Biccaji Scindia responsible for this event and had overwhelmed him in public with the foulest abuse. Now Biccaji determined to regain his reputation or to perish in the attempt and sword in hand at the head of his cavalry he charged upon the wavering British troops. The charge was desperate and the troops attacked broke and fled. Biccaji Scindia perished in the charge with fifteen of his family members. The struggle went on for some time longer but at last Colonel Baillie was forced to raise his handkerchief on the point of his sword as a token of surrender. In this battle Colonel Lally was at the head of the

French contingent of Haider's troops. David Baird who led the assault on Seringapatam in 1799 and Colonel Baillie were among the British prisoners sent to Seringapatam. When Colonel Baillie was taken to Haider's presence the latter, it is stated, expressed regret at the fate that had overtaken the British officer and presented him with a sum of one thousand rupees expressing a wish that he and his fellow-prisoners should eat, drink, sleep and be happy'\*

In this battle Baillie's force including the reinforcement he had received from Colonel Fletcher, according to English historians, amounted to about 6,000 men and he had 20 guns. The battle was so fierce that the casualties on the English side were heavy. The slaughter would have been even greater had not the French officers of the Mysore army intervened. Sir Hector Munro, though was very close by with the bulk of his army and actually heard the roaring of the cannon, was so much obsessed with the thought of his redoubtable adversary's closeness to his camp that instead of marching to the succour of the hard pressed English detachment, he threw his guns upward 40, next day, into a tank and leaving behind much of his baggage beat a hasty retreat to Madras.

In later years Tippu Sultan had this victory commemorated on the walls of the Daria Daulat Bagh Palace, at Seringapatam in fresco painting; but caused it to be obliterated when the English were mounting their final attack on Seringapatam, in 1799. However, in 1855, Lord Dalhousie, Governor General, caused the paintings to be restored, by repaint of the fresco, at a cost of Rs 37,000. It took three years labour to restore the frescos to their original condition. Now the Daria Daulat Bagh Palace contains a Museum—Tippu Museum—which was opened a few years ago, by the late Hon'ble Humayun Kabir, then Union Minister for Scientific Research and Cultural Affairs. But the site of the memorable battle of Polilore, to this day, remains unmarked and unrecognised and the national heroes, who fell in it, lie buried unhonoured and unsung.

Bangalore's contribution to the progress of military profession in India would have been less impressive had it not for the greatest military discovery of the 18th century! That discovery was made

\* Pages 108-10, 'Modern Mysore', Vol. I by M. Shama Rao.



when the Indian Sepoy was invented in the peninsular part of India. The Sepoy who pass for the bravest and the most enterprising in military annals of the world has proved his worth against every enemy in all climes and on a thousand battle-fields. When he came into being all that he needed was a handful of weapons, and proper leadership. The circumstances which lead to his discovery if somewhat appear to be ironic, from the Indian point of view, nevertheless are indescribably interesting.

It may be remembered that the great Shivaji when he led his military expedition to South India, vanquished Sher Khan Lodi, the Bijapur Governor of Vali-Kondapuram (Trichinopoly District). In so doing Shivaji had avenged an injury caused to the national sentiment by an unpatriotic action of Sher Khan Lodi. This Sher Khan during the minority of Sikandar Adil Shah, the last Sultan of Bijapur, with the support of Ballol Khan, the Regent, had not only become independent but also had attacked Nasir Mohammad, Governor of Ginjee, another dependency of Bijapur in the south, and had captured Porto Novo and some other forts. Earlier in 1670, he invited the French to settle down in his principality and had granted to them the site of Pondicherry in 1672. When Sher Khan was at war with Nasir Mohammad, he requested the French to send a force to attack the fort of Valdaur, situated about 12 miles from Pondicherry, then in the possession of the principality of Ginjee. On his request a small French force marched to the place and in a night attack surprised and slaughtered the Rajput garrison that had offered resistance. The delivery of coup de grace by a handful of foreigners on Indian troops many times superior in number created a great sensation, at the time, in that part of the peninsula.

But the success which attended the arms of the French had a different effect on those who controlled the destinies of the French East India Company at Pondicherry. By the time Dumas became Governor of Pondicherry the need to protect the French settlement with a body of trained French troops was keenly felt. He, therefore, created an infantry division which consisted 1,200 Frenchmen. But in view of its small number he recruited about 500 Indians and drilled them not on the manner the Portuguese used to train the natives but vigorously and in confirmity with the principles of military discipline introduced by the famous

generals of Louis XIV. This innovation not only augmented the French military might but invented the Indian Sepoy. However, it was the political genius of Dupleix that exploited the services of the Sepoy in the cause of France. Raising a small but compact and highly disciplined army of Sepoys he directed his energies towards military conquests and territorial expansion. Again the value of military discipline was fully confirmed when a handful of French troops inflicted a crushing defeat on the vast hoards of Anwar-ud-din, the Nawab of Arcot, at Mailapur or St. Thome, in 1746. During a momentous period of Indian history the Indian brigades of Dupleix not only carried European mode of warfare into the country but became a source of inspiration to the future standing armies of many Indian Chiefs who were eager to imitate the French. Breaking free from the trammels of long established customs of Indian warfare they superceded their untrained multitudes with well disciplined armies. The famous battalions of Haider Ali and Tippu Sultan, Mahadaji Scindia, Tucoji Holkar, the Nizam and Ranjit Singh, which proved their worth in the many battle fields of India, thus became the worthy predecessors of the units of the regular Indian army. But, actually it was Great Britain that made the best use of the Sepoy and built for herself an empire in India.

Before the advent of the Sepoy, however, India had made some progress in the art of warfare. The Mohammadan invaders who were ever more ready to profit by every chance in the field of battle, had introduced shock tactics through ambushades and night warfare. There was, however, one drawback in their art of warfare. The sluggish movements of their armies greatly hindered their rate of advance. Burdened as they were with camp followers, zananas, (Harem) bazars, heavy and ornate camp equipage, and the presence of such animals as elephants and camels, their armies lacked discipline and efficiency. Their military camps resembled big fairs and their march was more a procession than advance. Nonetheless the tribes of Central Asia, the Mughals and the Afghans being more at home in the art of fighting pitched battle—as evident from their success in the three battles of Panipat and at Talikota—made good use of the gunpowder and had attained a high degree of efficiency in artillery warfare. But, it was Shivaji who stole their thunder by introducing the elements of mobility and constant preparedness in the

army units which he built up. With emphasis on secrecy and quick execution of his plan of action, he revolutionised inapt military doctrines and modes of fighting long prevalent in the country. But his greatest contribution to the art of warfare was his creation of a people's army imbued with patriotic fervor and nationalist ideals. By discarding the theory of hereditary institution of soldiery, long prevalent in India, and by resorting to the practice of recruiting his soldiers from the classes of shepherds, cowheads and the peasantry he not only popularised the armed profession amongst the people but helped to create an environment congenial to the development of a pattern of fighting most suitable to the needs and requirements of the country. And, he was the first Indian general to cover vast regions of the sub-continent at the head of his forces.

But nothing surpassed the superior qualities of a disciplined Sepoy-army trained in the European mode of warfare. Therefore, in perfecting the Sepoy in the art of fighting and in inculcating in him an *esprit de corps*, Bangalore contributed mightily in promoting his fighting qualities. Nor was that all. As one of the most important military centres of a powerful native State in India, in the 18th century, it also attracted the Sepoy by the many advantages it possessed and made him feel at home.

It is typical of Bangalore that even in modern times its military role is no less spectacular. For, it is the first City in India to acquire big defence plants such as Hindustan Aircraft, Bharat Electronics and Indian Telephone Industries. Its continuance as a military base and as a centre of training of India's airmen, after independence, is as significant as its centuries old martial traditions. Why should Bangalore continue to be a big military centre even in times of peace? The reasons are obvious. Defence strategy demands that army training centres should be in the hinterland, far removed from the approach of the enemy. Bangalore occupying a central position in the Indian peninsula, possessing salubrious climate, and having good lines of communication and industrial potentialities meets all the requirements of an ideal army centre. It, therefore, occupies an important position in the defence map of India. Time and again some cause or other has helped it to retain its military character. Therefore, Kempe Gowda's prophetic words that the spot on which he founded

Bangalore indicated 'Gandu Bhumi' or 'Heroic Land' are amply justified.

Today people have great faith in the defence forces of the country. And, in the strengthening of that faith a City like Bangalore, with its fascinating military background, its romantic appeal and above all its unique contribution—of fostering a spirit of friendship and understanding amongst communities professing different faiths—has a great role to play. Never before the need to educate people to remove the evils of communalism, casteism and linguism is found essential as at the present time. For, now, our country is not only faced with external danger but also is beset with internal peril because parochial tendencies are undermining the very concept of a nation. The task of achieving national solidarity, therefore, will be all the more facilitated if one acquires a good knowledge of local history. Indeed, it would be a poor heart that was not filled with pride for possessing a heritage which is at once glorious and edifying.

## CHAPTER XI

## BANGALORE CANTONMENT

Commissariat wagons drawn by bullocks slithered across swamy ground one bright morning in 1809. The British army was pulling out of Seringapatam. And, as the shimmering minarets of the picturesque Masjid-e-Ala faded away in the horizon, the fretting faces of the haggard British soldiers broke into smiles. Marching in file, they had struck the high road to Bangalore and glad to quit the historic old fort of the island which they had occupied for ten years.

General Wellesley—the first commandant of Seringapatam after the 1799 conquest, destined to become famous as Duke of Wellington, the future Hero of Waterloo, and not yet the conqueror of Napoleon—in vain had he vehemently opposed the garrison's removal. The swamps had done their havoc. Cauvery's island was 'no longer fit for European habitation'. The dissenting arguments of the phelgmatic 'Iron Duke' were cast to the winds; and it was decided to canton the 'Subsidiary' British troops at Bangalore.

Thus was established the famous military Cantonment of Bangalore. Bangalore's salubrious climate had long drawn the attention of the 'Sharks of Madras', the ruling classes of East India Company in the south. As early as 1807, the Madras Government which controlled the provincial army had approached the Mysore Durbar to permit it to build quarters for British troops near Halsoor village situated about four miles north-east of Bangalore fort. After the Seringapatam exodus, however, barracks were built—promiscuously—in the surrounding vacant lands, over which gleamed the lofty spire of Halsoor's celebrated Someswara temple. However, though Seringapatam's loss was Bangalore's gain the British garrison's exodus, cost the State exchequer a sum of Rs 50,000 annually which was paid to the Madras Government in consideration of the transfer of the island fortress of Seringapatam to Mysore's possession. From August 1831 to the end of 1861, when the payment was finally stopped, Mysore State

continued to remit this payment which was an unnecessary burden on the State exchequer.

When the British troops first contoned near the Halsoor village, in 1809, they little knew that they were laying the foundation of a City-State close to the old town of Bangalore.

Soon, very soon private dwellings sprang up on the fringe of the military lands. Prospects of profitable trade, public and private employment and more earnings rising out of the presence of British troops made natives to settle down in large numbers. Bazars sprang up with goods in dazzling display. Mercers, fruit-sellers and grocers began their deals with the opulent Europeans in scarlet uniform with all the ardour lent to novelty. Gradually streets were laid out across bleak lands and fringing the streets were built, shops, mosques, temples and churches. Before long a native town was bristling with activity.

Twenty-two years later, in 1831, the Imperial Government divested Maharaja Krishnaraja Wodeyar III of his authority over the State and entrusted it to a British Commission which commenced its work at Bangalore. This political change introduced new threads in the social fabric of the Cantonment. The Burra Sahib—dressed in tweeds, with the inevitable bowler hat and often sporting moustache—and the Mem Sab—smartly attired, charming but imperious—got the limelight on account of their high positions. And, naturally with the lapse of time, the Ayahs, the Malis and the Bearers became more numerous. Increasing trade and commerce provided more and more jobs to people and attracted them to the new township. The coming into being of the British Commission gave a fillip to phenomenal growth of population in the Assigned Tract of Bangalore, which necessitated a corresponding expansion of its area.

Called 'Lashkar' in Hindustani and 'Dandu'\* in Kannada, the erstwhile Cantonment of Bangalore was a by-product of British imperialism in India. Like its counter-parts—Secunderabad in Hyderabad, Ajmir in Rajputana, Mohow in Indore and Poona in Maharashtra—it formed a spot of England in India.

The opening of the Suez-Canal not only drew India nearer to Europe but also provided new channels for trade and means of

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livelihood to the white migrants who began to settle down in India. Bangalore's salubrious climate, which is compared to that of Nice in France on the shore of the Mediterranean, drew large number of these settlers. Hither came army men, pensioners, homesteaders and people of all walks of life. Hither also came girls, not deficient in glamour, from 'good old Blighty' (England) seeking 'matrimonial prospects' amongst the white settlers and army officers. English life became the fashion of the day. Ballroom dances enlivened the nights in the wake of orchestra filling the air. At the night-clubs jovial men excelled in glacial wit while vivacious beauties baited attention with swaying charms. At times, however, night entertainment was highly spiced when Bangalore's bohemia preferred after-theatre-hours restaurants where they could sup at ease and drink rum, gin, sherry and all that, but in the end some of them somehow got into a mess! Brigade Road at that time contained many bars, taverns and public houses—'Adelphi Shades', 'Elysium', 'New Inn', etc.,—where attractive women often waited at the tables for chance company.

Those were the days when white was white and black was black and the sun never set on the British empire! And, commensurate with European customs, the white migrants took keen interest in social events, meets, weddings, births, opera and carnivals. Often the staid foundation of Victorian society was badly shaken by such aberrations as elopment, divorce, dissertations, etc. But the most common trait of character of the European migrants was indulgence in endless gossip. The indefatigable genesis of the gossip clan were at best when they poked about sex and status ridden scandles such as, for instance, the gibe as to how Major S. on his wife's death, obliterated his sorrows 'in the silken embraces of opulent beauty'!

Meanwhile the native town, lying in the valley, boomed with trade. Population increased. The boundaries of the Cantonment were enlarged to 13½ square miles constituting 18 suburbs at the expense of 15 villages. The Parade Ground, two miles from east to west and surrounded by a ride or Mall, the Rotton Row of the Station, became the centre of military activity. At the western end of it was built a fine bungalow for the Commissioner—which later became famous as Residency—in front of

which, on a flag staff, wafted the Union Jack. To the north of the Parade Ground, where now runs the Infantry Road, houses for the Sepoys of native regiments were built. To the north-east were built the Baird Barracks for the use of British infantrymen, Artillery and Cavalry Barracks were constructed close to the Trinity Church near Halsoor.

But the noblest edifice in the Bangalore Cantonment, at this time, was the Military Hospital! Here worked the 'Angels'! It is a tribute to the excellent services of the fair nurses of this Military Hospital that by good ministration and nursing they earned the lasting gratitude of the sick soldiers who entered it. Small wonder that some books written in the second half of the 19th century lavish praise on their excellent work. One such work recalls:

'When grief and anguish rend the brow,  
Woman! a minstering angel thou'.

The only railway line in the State, the one connecting Bangalore Cantonment with Jalarpet, was completed by the end of 1862. This railway line gave Bangalore a direct link with Madras and facilitated the import of goods from abroad. Although the train hurtled through space at a speed of 12 miles per hour—taking wood as fuel—it was a boon as it did away with the 14 hours of gruelling journey, by carriage, from Jalarpet to Bangalore.

Then came the Rendition. When Maharaja Chamaraja Wodeyar X assumed authority over the territories constituting the State of Mysore, in March 1881, the British Commission came to an end. Under the terms of 'Instrument of Transfer' all the lands forming the Assigned Tract of Bangalore were demarcated for the purpose of perpetuating the British Cantonment, which hereafter was treated as an independent area under the direct control of the Imperial Government. But, though the Maharaja had no jurisdiction over the Cantonment, he, however, retained sovereignty over it. Thus the Civil and Military Station area of Bangalore in spite of its being a Cantonment never formed part of British India but came to be regarded as a military station in foreign territory. The administration of this place was carried on, henceforth, by civil officers appointed by the Central Government, the executive head of which was the British Resident in

Mysore. Local Government, High Court and the administrative powers were vested in him. Thus brought into existence as a City-State, the Civil and Military Stations of Bangalore, in later years, grew into prominence on account of its good administration and increasing prosperity. Its population, in 1891, was 1,00,081, as against the population of 80,285 of the City area of Bangalore.

The erstwhile Assigned Tract possessed a charm which can hardly be defined. The whole area was an agglomeration of people of different religions, castes, creeds and races, speaking different tongues—both Indian and European—welded into one community by common economic interests. Here, met east and west in a most dramatic focus! A warm Handshake, a courteous Salam and a kindly Namaste greeted the citizens. Here, clashed native and European teams in friendly soccer, hockey and cricket matches. That old charm, however, still survives. But gone are the days when, during off time, smart trim and immaculately dressed soldiers of Her Britannic Majesty sauntered on the pavements of 'In Bound' streets of Bangalore or shopped down town. Gone, too, are the days of Burra Sahibs and the Mem Sabs.

During the thirties of the present century the question of Retrocession of the Assigned Tract to the Mysore State loomed large. This question arose on account of the fact that the Cantonment area which was originally assigned only for military purposes had during the political changes in the State, grown enormously quite unlike such Cantonments as Secunderabad or Mohow. Virtually, it became an Anglo-Indian Colony. The loss of revenue to the State exchequer on account of the assignment of a group of 15 villages, which at the time of Rendition, were comprised to form the Assigned Tract, was heavy. The Mysore Darbar, therefore, rightly demanded the restitution of civil jurisdiction over the Assigned Tract. The ball was set rolling when the late Sri Krishna Raja Wodeyar IV in his banquet speech, delivered at Mysore on 4th December 1933 at the time of the visit of Lord Willingdon, the Viceroy, said: 'As regards the fair city that adjoins our Capital of Bangalore, we hope that Your Excellency will soon be able to issue the edict that will effect a closer union'. Mysore's claim to Retrocession of the Assigned Tract acquired significance and importance when

the Viceroy replied: 'The question of the Retrocession of a portion of the Civil and Military Station of Bangalore to which Your Highness has referred is under examination by the officers of my Government, and I hope that by patience and good will it may be settled to the satisfaction alike of my Government and of Your Highness'.

But in the Civil and Military Station passions rose high because of divided opinions. However, the legal position of the question of Retrocession was clear. Nearly a decade before this memorable declaration of Lord Willingdon another Viceroy, Lord Reading, in 1923, on a similar visit to the Mysore State and in reply to an Address presented by the Bangalore Civil and Military Station Municipality had said: 'Aspirations to share in the responsibility for the administration and for representation always command my respect. You must, however, remember that in your case your suggestion is hedged round with difficulties arising out of the history and special conditions of the Assigned Tract. This Tract, you are aware, is not British India, but is a portion of an Indian State assigned to the Government of India to be held and administered as a military station. The permanent status of the tract is that of an integral part of the Mysore State, though for a special reason the administration of this portion of State territory is carried on by a Resident responsible to the Government of India'. Even in spite of such clear elucidation almost for a decade the controversy over the Retrocession continued unabated and often hit the head lines in the local press.

In the midst of this commotion, World War II intervened. And, all the efforts of the Government of India were directed towards mobilisation of resources in the cause of the war. Bangalore Civil and Military station made a magnificent contribution. Train loads of troops, both British and Indian, left the Station to the war front. Recruitment of men to the army, navy and airforce began and continued at a brisk space. At the O.T.S. (Officers Training School) training of army cadets was undertaken on an elaborate scale by the British Military authorities. In spite of the enemy's submarine menace on the high seas, countless European cadets, drafted for service in the Indian army, were brought to Bangalore from England for military training. KING'S COMMISSION, hitherto restricted to Europeans only was now

thrown open to the Indians liberally. And, many young and able Indians availed the opportunity to get military training at Bangalore. But, in the greater part of Indian sub-continent, at this time, other forces were at work. Underneath the apparent calm that prevailed in the country, there lay a seething political discontentment. The Indian National Congress demanded complete freedom and started individual Satyagraha. After the failure of Cripp's Mission, Indian aspiration for independence began to be felt as never before. Under the leadership of Mahatma Gandhi India soon plunged into an intensified struggle for the achievement of independence of the country. The climax of the struggle was reached when the 'Quit India' movement was launched in 1942. But then, the heraldic apparition of dawning nationalism hushed all political agitation when, on 3rd June 1947, Lord Mountbatten, Viceroy and Governor General announced partition of India and Declaration of Independence by 15th August 1947.

The stage was, therefore, set by the middle of 1947, for the long awaited amalgamation of the Assigned Tract with the rest of Bangalore. Now, nothing prevented this place from becoming part of the Mysore State, nor was there any delay in the final act. On 26th July 1947, the Crown Representative retroceded to the Government of Mysore, jurisdiction over the civil areas of Civil and Military Station of Bangalore. Two years later, in 1949, the erstwhile Assigned Tract and the City area of Bangalore were constituted into one City as the 'Municipal Corporation of the City of Bangalore'.

And, that brought to an end an interesting interlude of the fascinating history of Bangalore.

## CHAPTER XII

### THE BRITISH COMMISSION

After the last siege of Bangalore, no event is of importance or so fraught with political consequences as the establishment of the British Commission, in Mysore. It came into existence after a crisis. And, the crisis came about in an unfortunate way. Its rumblings were first heard in the Bangalore Foudari, in August 1830, when an appeal addressed to the ryots read. 'You must positively come to us at the rate of one man per house . . . you must also bring Amildars, Khilledars, Sheristedars with disrespect. These officials should be kept in custody and made to walk. No money should be allowed to be collected. No market or fair day should be allowed to continue'. This appeal roused a rabble and soon burst into a revolt in the Nagar and Chitradurga districts. Disturbances were also caused in Doddaballapur, Chikkanayakanahalli, Hagalvadi and Budihal when groups of people blowing horns and beating drums were going about in the villages threatening the people to join them.

In this peculiar manner erupted the insurrection of 'Budi Basappa Nagar Khavind', pretender to the throne of Nagar. He was, in reality, one Hygamalla, a native of Honnali Taluk, who had somehow come in possession of the seal ring of the deceased last Raja of Nagar. The insurrection abetted by Rangappa Naik, head of the Tarikere Pollegar family, developed into such proportions that it almost became uncontrollable. In spite of the efforts of Krishna Raja Wodeyar III, Maharaja of Mysore, personally leading his troops to quell the rebellion and in spite of the British Resident in Mysore undertaking a journey in the affected areas to placate the ryots, it continued unabated. Never was the peasantry of Mysore so exploited for personal gains as in this crisis. The ultimate result was that, Lord William Bentinck the British Governor General in India, took away powers of Government from the Maharaja in September 1831, and vested it in a British Commission which commenced its work at Bangalore. Thus, once again Bangalore was drawn into the vertex of a political upheaval, which was not without its effect on its future course.

This switch-over of the administration of Mysore from the Maharaja to the British Commission was, however, naively explained. While appointing the British Commission for the immediate management of the Mysore territories Lord William Bentinck wrote to the Maharaja in the following terms:

'The subsidy due to the British Government has not been paid monthly according to the treaty of 6th July 1799. The troops and soldiers of the State are unpaid and are compelled for their subsistence to live at free quarters upon the ryots. The debt is represented to be greater than ever . . . From the time Your Highness assumed the management of the affairs of Mysore every symptom of maladministration and misgovernment began to appear. The collection of the revenue has failed through the choice of improper and incapable officers for the charge of districts; alienations have been made of villages and public lands to a great extent, not in reward for public services but to favourites and companions of Your Highness, so that the resources of the State have been greatly diminished. As a means of raising funds for temporary purposes, to the neglect of future prospects and of the good of the country, State offices of all descriptions have been sold and privileges of exclusive trade whereby the ryots and subjects of the State were made over to the needy and greedy adventurers. This mismanagement and the tyranny and oppression that resulted came at length to such a pass as to be no longer bearable by the inhabitants of the territory of Your Highness and for the past year the half of Your Highness' entire dominions have been in insurrection in consequence. The troops of Your Highness were first sent to bring the insurgents under subjection, the greatest excesses were committed and unparalleled cruelties were inflicted by Your Highness' officers, but the insurrection was not quelled. It became necessary to detach a part of the armies of the British Government to restore tranquillity and to take part against the insurgents. Tranquillity has for the present been restored but the British Government cannot permit its name or its power to be identified with these acts of Your Highness' misrule; and while it cannot escape from the necessity of putting an end to the insurrection, although justifiable, which should lead to general anarchy and confusion, it is imperiously called upon to supply an immediate and complete remedy and to vindicate its own character for justice. I have in consequence felt it to be

indispensable as well with reference to the stipulations of the treaty as from a regard to the obligations of the protective character which the British Government holds towards the State of Mysore to interfere for its preservation and to save the various interests at stake from further ruin. It has seemed to me that in order to do this effectively, it will be necessary to transfer the entire administration of the country into the hands of British officers and I have accordingly determined to nominate two Commissioners for the purpose who will proceed immediately to Mysore'.

The Governor General's letter to the Maharaja is an important historical document. Except for its historic character, it has no other significance because most of the allegations against the Maharaja were either inconsistent or exaggerated, as could be made out from the findings of the Enquiry Committee, which was later constituted by the Governor General, to enquire into the causes of the origin of the insurrections and its consequences. The findings of the Enquiry Committee which evokes curiosity is not without academic interest; and when epitomized it makes useful reading.

The extensive area of the Mysore State which came into being after the treaty of 1799, including areas which never before were under the rule of the Wodeyar dynasty, the feelings of attachment of the inhabitants of those areas to the houses of their earlier rulers, the disbandment of a large number of Mysore Sepoys after the Fourth Mysore War, which threw them out of their jobs, the removal of the British garrison from stations which they had occupied in the State earlier, the reduction in the number of British troops, the general fall of prices of agricultural produce and the evils of Sharat system were the real factors that brought about the revolt though excesses committed by some officers of the Maharaja were the immediate causes. Lord William Bentinck was himself the first person to sympathise with the Maharaja when the findings were made known to him.

Actually, Krishna Raja Wodeyar III, was a generous and sympathetic ruler. He was indeed a good administrator. If anything extraordinary happened when he was in power, it was because circumstances were beyond his control. His popularity with his subjects may be gauged by the popular common Kannada

saying of his time: 'Krishnaraja Bhupa, Maneyella Deepa'\* i.e., 'Ruler Krishnaraja, the illuminator of houses'.

Nonetheless, on 19th October 1831, the administration of Mysore was taken over by the British Commission. And, such was the spell of Bangalore over the 'Sharks of Madras', as the Duke of Wellington described the ruling classes of Madras Presidency, that long before the actual assumption of the management of the Mysore territories by the East India Company there was a scramble, in Madras, for the civil offices that would be available in the pleasant climate of Bangalore. The then Madras Governor Lushington expected that Mysore administration would be made subordinate to the Madras Presidency, and with this hope had planned to appoint his brother as the Commissioner of Mysore. His disappointment was all the more greater when the Governor General decided to constitute the British Commission in Mysore by appointing two British officers and accredited Colonel Briggs, as the Senior Commissioner. However, C. M. Lushington, younger brother of the Madras Governor was made the Junior Commissioner.

Actually it was C. M. Lushington who first took charge of his office in Mysore and commenced his work in all earnestness. He brought away all the necessary establishment from Mysore to Bangalore. The Tippu Sultan's Palace at Bangalore became the seat of Government. Hereafter it was at Bangalore that the administrative matters of the State were discussed. Bangalore got the spotlight all to itself as the commotion caused by the insurrection died away and tranquillity restored in the State. Equally naturally it became the centre of great activity when the whole State was divided into four territorial divisions, each division being placed under an European Superintendent, subject to the authority of the Commissioners, who remained at Bangalore. But as time lapsed acute difference of opinion between the two Commissioners in administrative matters of the State became apparent. Only the intervention of the Court of Directors of the East India Company, which resulted in the appointment of a Sole Commissioner, unencumbered by any colleague., for the administration of Mysore territories, ended friction in affairs of Government. After this official change the honour of holding

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the office of the Sole Commissioner fell on Sir Mark Cubbon, who remained in office as such from June 1834 to March 1861. The abolition of the office of the Resident in Mysore at a little later, on account of the availability of the Sole Commissioner to discharge the duties of that office as well, when necessity arose, enhanced the prestige of the Commissioner and made him the virtual ruler of Mysore.

The long rule of Cubbon was noted for its tranquillity, economic stability and welfare of the people. During his time the turbulent Pollegars were subdued and pensioned off. A feature of their rehabilitation was that a leading member of each Pollegar family was compelled to stay at Bangalore. Cubbon abolished many obnoxious Sayer duties which impeded the growth of trade. The construction of many roads, under Cubbon's rule, connecting Bangalore with the Taluks and the Divisional Headquarters of the State and the laying of telegraph lines, in 1853, brought Bangalore closer to the other important places of the country. The opening of the only railway line between Bangalore and Jalarpet connected the former with Madras. The facility of importing goods from overseas, which this railway line provided, increased the commercial prosperity of Bangalore. Cubbon who did every thing in his power to enhance the importance of Bangalore and relinquished his office after long service, died at Suez, while on his way home to England. It is significant that his memory is enshrined in many places at Bangalore. A prominent locality, the Cubbonpet, a popular park, the Cubbon Park, are named after him. His equestrian statue was installed, in later years, in front of the Old Public Offices.

If the appointment of Cubbon as Sole Commissioner, in 1834, was a first step up the ladder, the appointment of Lewin Bentham Bowring, in 1862, to the same office was the second step. Bowring on becoming Commissioner brought to the service of the State, superior views, consummate experience and enlightened ideas. During his time, many departmental reforms were introduced and the administrative machinery of the State was enlarged for the greater benefit of the people. To him goes the credit of erecting the fine building—the popular Attara Cutcherry in the Cubbon Park—to house the public offices of the State. To him also goes the credit of establishing Local Self Government institutions at Bangalore and other places in the State on a firm footing.



Above all, during the period he held office as Commissioner, Bangalore witnessed great activity in the field of education. Not only many educational institutions were established but teachers training schools were also opened. In Bowring's time commendable work was done by the Christian Missions in the field of education. Bowring who profitably channelled the services of these Missions, rendered yeoman service in spreading education not only in Bangalore but also in other places of the State.

But it was Mrs Bowring who stole the show by her appearance in important social events which were held at Bangalore, at that time. Her charming personality has outlived her generation. Particularly interesting is the account of her excursions in the old town of Bangalore. While reading through the pages of 'Eastern Experiences', written by her husband, which also contains some letters of Mrs Bowring, one gets a vivid picture of Bangalore of those days.

A few passages from the 'Eastern Experiences' therefore are worth quoting.

'Five O'clock. Chocolate and toast, and then away to the fort goes Mrs C-(Mrs Bowring) in her easy barouche with black horses and the two running horse-boys through the Pettah with its palms, temples and shops, through crowds of natives staring and salaaming, through eastern sights and smells upto the old fort, under the gateway, up the hill through the inner gates, and then pull up. Mrs C-pretends not to see the old mad man wrapped up in a rugged old shawl who daily tries to intercept and get something out of Mrs C-and the old crazy woman, who has been every day for ten years with "her case". Mr C is long in coming and a crowd has collected all staring. Some are handsome looking men, others dreadful objects with deformities. A stir! Mr C's mysterious box and the practical bottle of sherry and the empty biscuit tin appear followed by Mr C himself. Soldiers present arms and then Mr and Mrs C-go for their evening drive'.

Bowring often took with him his charming lady when he went out on tour to mofussil areas. Here is an interesting account of one such tours, which incidentally also gives a fascinating glimpse of Bangalore.

'At 6 O'clock in the morning we started. . . The salute was fired as we passed out of the gates. A Silledar rode on before

and two other followed the carriage behind. As we passed through the native town which was not yet astir, we saw the people laying asleep rolled up in blankets in the verandahs in front of their shops. As we went by a temple, an old priest rushed and screamed out something that sounded like a curse but was, I believe, intended for a blessing.

'We were travelling in an open carriage and so cold was it that I shivered and that in Southern India. As we rode along, there were beautiful lights from the rising sun on the wild rocks, and patches of highly cultivated land, and vultures sweeping and careering over the landscape in search of their breakfasts. The sugarcane and rice crops looked most flourishing in the low wet land under the great tanks which have all the appearance of natural lakes. Many of these have been most carefully constructed, giving proof that the natives knew something of engineering long before English rule and public works were thought of.

'When we came in sight of a taluk (Chennapatna town) a man with a long brass horn blew a not unmusical blast to announce our approach. Then out came a troop of Silledars on prancing steeds in their picturesque dresses and joining our cavalcade entered the village, where the Amildar or magistrate at the head of the population awaited our arrival with the usual complementary wreath of flowers, lemons, etc. Then L-spoke, enquired about the crops, heard a few grievances and on we went.

'As we turned into the compound at the bungalow, the flag was hoisted, for it always travels about with us when L-goes on an official tour. After breakfast, L-went out riding to visit two curious tombs outside the town, the priests of which turned out in fine dresses, with tom toms and two dancing girls all bedizened with finery as is the custom when any one of note arrives at a place'.

In that old Bangalore of slow wheels and muddy roads, it was in February 1870, that a grand send off was given to this remarkable English officer and his gracious lady. Bowring resigned his office so as to proceed to England. Such was his popularity that many Addresses were presented to him before he left Bangalore. But the joint Address presented by the citizens of Bangalore and the people of Coorg, on 7th February 1870, at the Public Offices, in a handsome sandalwood box inlaid with a miniature of the young Raja Chama Raja Wodeyar was the finest of them all.

The same evening Bowring and his lady left Bangalore for Madras. Never before had such a big crowd turned out to bid good-bye to an English officer. 'It was dark as Mr and Mrs Bowring drove out of their residence and they were forced to drive slowly with men at the horses' heads lest they should take fright at the shouting of the people, coloured lights and the torches. The railway station was crowded with a large concourse of people wishing to bid farewell to the retiring Chief Commissioner'.

During the period when Bowring occupied the office of Chief Commissioner of Mysore, three remarkable events took place. The adoption of Chama Raja Wodeyar by Krishna Raja Wodeyar III, in June 1865, the recognition of the adoption by the Government of Her Majesty Queen Victoria, in April 1867, and the death of Krishna Raja Wodeyar III, in March 1868. After Bowring left Bangalore three British Chief Commissioners succeeded him in office. But the decision of the British Government in England to handover the territories of the Mysore State to the young Maharaja as soon as he attained age took the gilt off from the British Commission in Mysore. The Commission hereafter acted only as a trustee for the administration of Mysore on behalf of young Chama Raja Wodeyar X until 1881, when he was invested with authority over the State. The Instrument of Transfer which was signed by the Maharaja and the representative of the Viceroy signalled the transfer of authority once again to the old royal dynasty of Mysore.

Throughout the years covered from 1831 to 1881, which constituted the period when the British Commission held sway over the territories of Mysore, Bangalore, as the headquarters of the State administration, enjoyed an enviable position. Its future greatness as an important City in India and its later growth as the metropolis of the greater Mysore State was entirely due to the useful role it played as the administrative centre of the Mysore State during this period. But those fifty years also constitute a period, which, for the first time, interrupted royal authority over Bangalore and other areas of this part of Karnatak. Nevertheless, if the British Commission cut the royal chords with which Bangalore was bound through the centuries, it, however, transformed Bangalore from a mediaeval township to a modern City and set it on a path which was to lead it to prosperity and greater glory.

## CHAPTER XIII

### THE PUBLIC OFFICES

From Tippu Sultan's Palace to Vidhana Soudha the distance is not long. But, it took a century and a quarter for the offices of the Government of Mysore to move from the former place to the latter. This journey of the General and Revenue Secretariat, popularly called the 'Attara Cutcherry'—the eighteen departments—may, therefore, appear tedious. But, the circumstances attending it are extremely interesting.

The Public offices, of the type known in modern times, were first established in the State, in 1831, when Lord William Bentinck, the Governor General, took away the administration of Mysore from Krishnaraja Wodeyar III and vested it in a British Commission. From then onwards the administration of the State has grown enormously, comprising within its fold more than 18 departments, and there is a lot of difference between the work of the present departments of the Government and the old ones. Yet, the early attempts to place the administration of the State on an even keel constitutes the basis for the working of the various departments, at present. Therefore, a look into the modes of official working and the conventions set by the earlier administrative offices of the State and the search for accommodation which the Government had to make repeatedly, in order to house the growing offices of the State, becomes essential in the context of the importance of Public offices in modern times.

The first act of C. M. Lushington, the Junior Commissioner of the newly established British Commission, in 1831, was to shift the Government offices from Mysore to Bangalore. He personally supervised the removal of the office establishment. When the entire official establishment was removed to Bangalore, he located it, for the first time, in Tippu Sultan's Palace, in the fort area because it was the only building available at Bangalore, in those days, possessing sufficient accommodation. With this move began a long history of search for more and more accommodation for the ever increasing Public offices of the Mysore Government. At present, in spite of the existence of many official buildings, the

need to construct some more buildings still continues unabated on account of the progressive trends in the administration of the State. Actually, the necessity of finding more and more accommodation, at Bangalore, the metropolis of the State, is felt so much that the Government, at present, is obliged to locate some of its offices in rented buildings.

At the time when it was first occupied by the officers and staff of the British Commission, Tippu's Palace was 'not without some degree of magnificence'. Its upper storey contained four halls, each comprising two balconies, and each balcony faced a different Cutcherry or office. Officers of the highest rank occupied rooms on the balconies. Inferior officers occupied rooms in the ground floor. The official work of the Cutcheries was in accordance with the needs of the times. Housed in the Tippu Sultan's Palace were such departments and offices as (1) the Commissioner's Cutcherry, (2) the Feryad Cutcherry or Petition Department, (3) the Huzur Adalat or the Judicial Court and its offices, (4) the Khajana Cutcherry or the Treasury Department, (5) the Sowar Cutcherry or the Cavalry Department (6) the Barr Cutcherry or the Infantry Department, (7) the Kandachar Cutcherry or the Police Department, (8) the Anche Cutcherry or the Postal Department, (9) the Sandal Cutcherry and (10) the Huzur Cutcherry. The other eight Cutcheries which were mainly concerned with the internal affairs of the Maharaja's palace continued to work at Mysore as usual.

The transaction of official business, in these offices, at this time, was by no means small. Seven Foudaries, viz., Mysore, Bangalore, Astagram, Nagar, Chitradurga, Manjarabad and Madhugiri constituted the administrative divisions of the State, comprising 120 Taluks and 32,425 villages. The State also had to deal with the administration of 31 hill forts and 92 common forts. In the year 1831-32 when Bangalore became the administrative centre, the total revenue of the State was 20,88,978 Kantirai Varahas or 62½ lakhs of rupees.

To the officers, both gazetted and non-gazetted, of the Mysore Government, who have witnessed many changes taking place in the administrative affairs after the inauguration of the new State of Mysore, in 1956, an account of the improvements effected in day to day transaction of official business, since the time of the

British Commission in Mysore, may not be without interest. Today the routine work of the Secretariat is taken for granted and few people pause to consider the administrative reforms made since the last 139 years of its history.

The evolution of systematic official work was gradual. During Cubbon's time the publication of the Annual Administration Report was commenced, for the first time, in 1856-57. Also the keeping of accounts in the Company's currency was first began in 1855. This innovation done away with the old system of calculating financial transactions in the Kantirai Varahas. Cubbon abolished the Double Dufftar and made Kannada and Marathi official languages of the State. To Sir Mark Cubbon also goes the honour of ameliorating many of the hardships to which officials were subjected to earlier. A weekly holiday on Sundays, prompt payment of salaries on completion of a month and provision for old age pension to Government servants were some of the important official reforms introduced by him in the State. The first public dispensary in Bangalore was opened in the Fort area in 1835. The original intention of the Government in opening this dispensary was to provide free medical aid to the poor Government servants.

Of no less importance to the future good of the State was the administrative reorganisation effected in the earlier days of the British Commission. The State was now divided into four Divisions instead of the seven Foudaries. The number of Taluks was reduced by the absorption of smaller with the bigger ones. By the time Cubbon left Bangalore, the revenue of the State had risen to 84 lakhs. There was a surplus of one Crore rupees in the treasury. In spite of the changes effected and the benefits derived therefrom, the administration of the State, in Cubbon's time, was highly bureaucratic because there was no proper check or control over the actions of the Government.

Throughout Cubbon's long service of 27 years, Tippu's Palace, in the fort area, continued to accommodate the Public offices of the State. But when Bowring assumed charge as Commissioner in 1862, he found that Tippu Sultan's Palace was in a state of decay. There was a deposit of ten lakhs rupees in the treasury. The deposit amount was considered insecure because of the bad state of the building. Also there was lack of accommodation in

Tippu Sultan's Palace for the many departments, of the State. Under these circumstances, Bowring felt that a suitable building should be constructed. Therefore, he prepared a blue-print of the proposed new building in the City area and after obtaining approval of the Governor General commenced its construction.

Thus was built the old Public Offices building, at the Cubbon Park, at a cost of 4½ lakhs rupees, between the year 1864-68. The offices of the British Commission which were located from about 38 years in the Tippu Sultan's palace were transferred to the new building in 1868 and Tippu's Palace thereafter was handed over to the Town Municipality. In spite of many changes in the administration ever since 1868, the main offices of the State continued to remain in Bowring's building till 1956, when they were once again removed to the magnificent Vidhana Soudha building. The Bowring's building thereafter was made over to the High Court of Mysore, in the possession of which it now remains.

The Old Public Offices building is situated in picturesque surroundings over-looking a sprawling park. The installation of the equestrian statue of Sir Mark Cubbon in front of this building, in March 1866, added to the beauty of the spot. The Cubbon Park which was later laid out in the vicinity of the Old Public Offices building lent colour to it. The irresistible attraction which the Cubbon Park has provided to the citizens and visitors alike has made it a popular resort.

Bowring also gave a modern touch to the administration of the State. Many were the departmental reforms that were introduced by him. Commensurate with the spirit of the new age and in keeping with the great changes that were taking place in the country, at this time, he modernised the work of the Secretariat by introducing such new departments as Registration, Survey and Settlement, Accounts, and Inam Tennure. Besides effecting considerable improvements in the Forest and Public Works Departments he thoroughly reorganised the Police Department. He initiated a new policy in the recruitment of its personnel. To this day his policy of recruitment is being continued in the Police Department. But the most commendable aspect of his reorganisation of the Police Department was that discipline was injected in its ranks at all levels. Furthermore Bowring redistributed the entire area of the old Mysore State into three Divisions, com-

prising eight districts. In the year 1869 he changed the designation of the Superintendents and the Deputy Superintendents of the Divisions and Districts to Commissioners and Deputy Commissioners respectively. It is interesting to note that these official appellations have survived and are in use even in the present times.

After Rendition the main offices of the State continued to work at Bangalore. The work of the Sole Commissioner, more or less, fell, on the shoulders of the Dewan. The Dewan's office, also located in the Old Public Offices building, became famous not only as the centre of official activity of the State but also as a place where petitions could be presented by aggrieved persons. The work of the Secretariat became more broad based. But, later, increased work in the various departments of the Government led to the construction of an other building—the New Public Offices building—at the Cenotaph Road (Nripatunga Road). To the new building some of the important departments were shifted.

One of the most fascinating features of the political activity of Mysore after the restoration of the old royal dynasty, was the establishment of Representative Assembly and the Legislative Council. The sessions of the former were held at Mysore and that of the latter at Bangalore, in the Old Public Offices building. Here, the representatives of the people gathered to deliberate on important affairs of the State. Exchange of words between the Treasury and the Opposition benches often hit the headlines in the press. And, when the 'Ministers', appointed by the Maharaja, to form the Government along with the Dewan as its head the clash between the elected representatives and the members of the Government became all the more greater. Long and bitter were their exchanges and often the proceedings of this deliberative body were highlighted by spectacular walk-outs. Here, again, democracy was at work with its inevitable 'point of order', 'unparliamentary language', 'breach of privilege' 'Aye' 'Ney' and with battles of words as the 'big guns' thundered and the lesser speakers spoke off their cuffs to drive home their points of view on measures brought before the House.

Great was the enthusiasm of the citizens of Bangalore when Responsible Government was established in the State. The Gazette Extraordinary, which announced the formation of a Cabinet of Ministers, in Mysore, with Mr K. C. Reddy, as the

Chief Minister, heralded a new political era in Mysore. Spontaneous outburst of joy manifested itself on 24th October 1947, when a great demonstration was held before the Old Public Offices building because on that memorable day the new Ministry assumed office. A huge procession of jubilant people, the like of which Bangaloreans had never seen before marched to greet the new Ministers. Moved by the people's demonstration of joy and happiness Chief Minister K. C. Reddy said: 'The scenes of today bring back to my memory of what I saw at Delhi on 15th August' (1947). Mr K. T. Bhashyam, a prominent Minister in the new Mysore Cabinet, on that day observed: 'This is a momentous day for us. For the first time in the history of Mysore, a people's Government is today being established'. For long the people cheered the new Ministers, and the Old Public Offices building echoed and re-echoed with their cheers. The people's happiness was, indeed, understandable because the 24th October 1947 marked the day on which people's political aspirations were fulfilled after a long and bitter struggle.

With the achievement of independence of the country, however, a new era commenced for the Public offices of the State. The establishment of Responsible Government, in Mysore, necessitated the construction of yet another building to house the two wings of the Legislature and the expanded offices of the Secretariat. The emergence of Vidhana Soudha, the mammoth official building, therefore, was a most welcome addition to the galaxy of official buildings. Indeed, the Vidhana Soudha, is a gift from the old Mysore State to Karnataka. Soon after its construction, in 1956, the main offices of the State were transferred to it, thus establishing another milestone in the history of the search for accommodation of the administrative offices in Bangalore.

The magnificent effort of Mr K. Hanumanthaiya, ex-Chief Minister of the old Mysore State, whose untiring energy and keen interest have made Vidhana Soudha what it appears, is, indeed, an epoch-making event. The Vidhana Soudha is said to have cost two crores of rupees. But, none can deny that as a building meant to accommodate the two houses of the legislature and the main administrative offices of the State, it is a monument worthy of our age. The Vidhana Soudha, besides serving the main purpose for which it was built, has also contributed to the architectural magnificence of Bangalore. Not deficient in grandeur

of proportions or architectural beauty, it possess the dignity indispensable for its purpose. Indeed, the Vidhana Soudha is a romance in stone!

With the building of the Vidhana Soudha, a new epoch in the history of the Mysore administration has commenced. Bangalore being the metropolis, is intimately connected with the main offices of the State. Therefore, a knowledge of its relation with the Public offices becomes necessary because the three historic buildings viz., the Tippu Sultan's Palace, Bowring's Attara Cutcherry and the Vidhana Soudha, in which the Secretariat has been housed since the year 1831, mark three stages in the life of Mysore administration.

## KARAGA

For eighteen days the Pandavas and the Kauravas fought heroically in the battlefield of Kurukshetra. That was long long ago. But when every year, in the pleasant Basant (Spring) season, the Karaga festival is held at Bangalore, an echo of their grim fight will be heard! Enough mythology is thrown into the festival to keep people's faith in God, who is the protector of all mankind.

It is not often that people of different religions, castes and creeds join together in the celebration of a festival. But the Karaga at Bangalore, which is looked upon as a national festival, is unique in every respect. Its secular character has won for it great popularity. And yet, this national festival was introduced into the City by a handful of people of a minor branch of the Hindu community who migrated to the Mysore territory under the most fortuitous circumstances.

In its historical trek the Karaga festival is not without its share of the bizarre. The ceremonies connected with the Karaga festival are mostly performed by persons belonging to the Tigala community.

But then, who are the Tigelas? When did they come to Bangalore?

The word 'Tigelas' is a curious contortion of the Kannada word 'Tamilas'\* which means the people who speak the Tamil language. This descriptive appellation, however, struck the Tigelas fast. In fact the Tigelas call themselves Vanhikula Kshatriyas and claim to have sprung from the loins of Angirasa whose progeny, it is said, established kingdoms in those sprawling regions which lie between Kanyakumari and the Vindhya, in the days of yore, and became the ancestors of the Pallava, the Pandya, the Chera and the Chola rulers of the south. Yet, an other school of thought, among the Tigelas, attribute their origin to Agni or Vanhi, which means fire. The Puranas say that Droupadi the consort of the Pandavas, was the daughter of Agni.

\* ತಮಿಳರು

And, Droupadi who is the central figure of the celebrated epic Mahabharata is the principal deity of the Tigelas. Her worship constitutes the integral part of their faith. The population of the Tigelas in the Mysore State according to the census of 1951, is 1,06,566 and they are mostly scattered in and around Bangalore. They are generally gardeners and flowerists and have adopted the Kannada language for good, although they speak Tamil liberally.

There is no historical evidence, either positive or negative, to show that the Tamilians made any effort to settle down in that part of land which is now called Mysore, during the palmy days of the Chola empire, in the 11th century, A.D., when they had conquered a portion of Mysore, which they named Vikramachola Mandalam, and held sway over those regions for some time. Nor is there any evidence of their migration into Mysore until the second half of the 18th century.

During the military campaigns of the first two Mysore Wars, conducted mostly in Tamil Nad, by Nawab Haider Ali Khan, he noticed the keen interest that some Tamilian farmers evinced in gardening. Fascinated by their ardour for nursery labour, he invited some of them to settle down in his territories with offers of attractive pay and facilities for a decent living. To this offer the Tamilians responded heartily. Thousands of them with their families crossed into the borders of Mysore and before long became Tigelas. Unlike the unsettled situation with which the Tamilians were confronted, eight centuries earlier, when Vikramachola Mandalam was established, congenial economic and political factors greeted the new comers when they migrated to Mysore in the second half of the 18th century. Naturally, the favourable living conditions which they found in Mysore promoted in them an attachment to the land of their adoption. The aesthetic sense of Haider Ali and his son Tippu Sultan, the gardening proclivities of the new-comers, the fertile soil of the land on which they worked and above all the salubrious climate of Bangalore conspired to bring about a new order in the society. The migrants took to gardening under the royal patronage. Thus arose the famous Lal Bagh at Bangalore and the pleasant Daria Daulat Bagh at Seringapatam and many beautiful parks around the royal palaces at the two places.

The magnificent monolithic 'Raths' or chariots dedicated to each of the Pandavas and the great bas-relief depicting Arjuna's penance at Mahabalipuram and the many Dharmaraya temples which are in existence all over Tamil Nad point to the presence of a race of people who believe in ancestor-worship in spite of their Vaishnavite or Shaivite leaning. Their apparent practice of ancestor-worship, which in earlier times, greatly propitiated Dravidian religious beliefs, obviously brought about a new pantheon of celestials, or else, how can one account for the Pandavas being elevated to the status of Divinities? Perhaps, there may be no, or at any rate, a few temples dedicated to Dharmaraya and the other Pandavas in the plains of the Ganga, in north India, the very place where the Pandavas were said to have flourished.

The new-comers brought with them from Tamil Nad their own religious tenets and ceremonies connected with them. Small wonder then, that there are some Dharmaraya Temples at Bangalore—only four and strangely enough, all the Pujaries or priests in these temples are non-Brahmins—where the rituals of the Karaga festival are ceremoniously conducted. Commensurate with their ardent belief in Droupadi's birth from fire, the Tigalas devotion to Agni—God of fire—becomes so manifest that they often indulge in fire-walking, when they perform the ceremonies connected with the Karaga festival. Scenes of fire-walking at spots specially meant for the purpose, are not uncommon in the festival. Such is the faith of the fire-walkers that their feet almost become immune to the effects of burning cinders.

The principal Dharmaraya Temple stands near the Halsoor Gate of the vanished Pettah or Kempe Gowda fort. It is built in the Dravidian style of architecture, but shorn of that grandeur of art and beauty which are the characteristic feature of this type of architecture. The incoherent structure of the temple's vimana, its stones cut in inornate reliefs and the lack of romantic imagination in conception and execution of its spire, confirms the view that it was built in the earlier part of the 19th century, when decadence, in the Dravidian style of architecture, had set in.

The significance of Karaga festival is as fascinating as it is beatific. Its rituals which derive their origin from Mahabharata remind one of the grim facts of the battle of Kurukshetra. Indeed,

before the battle of Kurukshetra or even after the din of that battle died away at the shores of Vaishampayana, Droupadi was subject to many humiliations and privations. Droupadi's ordeal in the open court, at the time of 'Vastrapaharana', her enduring of hardships during the 'Vanavasa' of the Pandavas, her brave affront when she was confronted by Keechaka at the time of 'Agnatavasa' of the Pandavas and her resilience to the loss of her sons, who were killed by Ashwathama and his associates, after the battle, uphold her as an embodiment of ideal womanhood. Nor was that all. Throughout the momentous events of Kurukshetra there permeates a powerful force—the 'Droupadi Shakti'—which constitutes a pivot on which evolves the course of the battle of Kurukshetra. This 'Droupadi Shakti' becomes manifest, both in its powerful and sublime features, during the Karaga festival. And, when the nerve-racking human uproar 'Dik-Dhi' and 'Govinda' fills the air the whole atmosphere acquires such an awe-inspiring ardour that the like of it is hard to be seen or felt in any other Hindu religious ceremony. But the highlight of the Karaga festival springs from the dazzling sword play which is usually given by about 200 to 250 youth of the Tigala community. This sword play was once held by Sir Mark Cubbon to be innocuous and one that needs no license.

Tangled in the intricate web of those memorable events of mythology, into which Indian traditions so insensibly fade, many rituals have grown up. The observance of some of these rituals in the Karaga festival, such as hoisting the holy flag at the commencement of the festival, crowning the person elect for the procession with a lofty floral mitre and the performance of many rites by him enlivens the many incidents of the battle of Kurukshetra.

But then, Kurukshetra was a Dharmakshetra! The mythological association of the festival has its own purpose. In a subtle manner it brings home the truth that righteousness ultimately triumphs over evil and that human exertion, however great and ingenious, shall never be more efficacious than destiny.

The marvel of Karaga festival, which draws immense crowds, has since the years, enthralled many. The scenes of men and women struggling through the human undertow in the narrow streets of old Bangalore, the deep resonant tolling of the bells until the dying hours of the night and the main procession, with its

colourful pagentry, crawling past the towering buildings in bright moon-lit night—Karaga festival is conducted in Chitra Poornima—present a magnificent spectacle.

The prevailing happy convention of the Karaga procession stopping at the Darga-e-Shariff of Hazarat Taukkal Mastan, a muslim saint who flourished in the 18th century, for 'Fateha' or prayer, bears an eloquent testimony to the existence of inter-religious brotherhood and a sense of unity in this land of diversity.

Indeed, there is a charm in the Karaga festival of Bangalore, which cannot be defined.

## CHAPTER XV

### THE LAW COURTS

When Darwin and Huxley evolved the theory of evolution, a century ago, shocked were the religious susceptibilities of many people. A tremendous opposition against their theory developed. Angrily, Bishop Wilberforce asked Huxley, in a public meeting, 'Are you descended from a monkey on your grandmother's or your grandfather's side'? Naturally such a question evoked laughter. But, the good Bishop instead of discussing the scientific evidence involved in the issue had chosen to attack Huxley from a different angle. This sort of reasoning is a classic example of *argumentum ad hominem*. It is said that once, in a court of law, a colleague of the defendant's counsel handed over to him, a note which bore the words: 'No case, attack the P.Ws'. In this case it was quite apparent that the defendant was guilty of the offence with which he was charged. What could his lawyer do in such circumstances? To impeach the character of the prosecution witnesses by resorting to *argumentum ad hominem*, may appear strange, but often it is resorted to in courts of law when a case is hard to be won on merits.

Perhaps, with a desire to ward off the ill-effects of *argumentum ad hominem* from Advocates in judicial proceedings, the courts of law, in Bangalore, during the time of the British Commission in Mysore, particularly when Sir Mark Cubbon held office as the Sole Commissioner—1834 to 1861—refused to recognise professional Pleaders and discouraged their appearance in any suit. 'The employment of persons who gained a livelihood solely by instituting and carrying on suits for others in courts was discouraged, their services being deemed both prejudicial and superfluous under a system of simple procedure', writes an eminent historian of Mysore while giving an account of the judiciary, in the Mysore State, when the British Commission held office. Obviously this account of the workings of the earlier law courts of the State may cause surprise to the distinguished members of the Bangalore Bar. Only as recently as in December 1961, the Bangalore Bar Association celebrated its Diamond Jubilee. No less a person than



Mr B. P. Sinha, the then Chief Justice of the Supreme Court of India, inaugurating the Diamond Jubilee Celebrations said:

'It appears that the seeds of the plant, which is now full grown tree, were sown in 1879, though your Association was formed in July 1900. From a membership of only about 50 in 1900, it has developed into an institution of about 450 members.

'I have no doubt that your Association has established its reputation as a band of lawyers who are devoted to the cause of justice and who besides serving themselves are serving the community, as best as they can'.

But such were the unsettled days of the first half of the 19th century that at one time, in 1831, even the only court of justice existing in the State, viz., the Huzur Adalat, was abolished, and the then Madras Government, which flattered itself that it controlled the destinies of Mysore did not even establish another court in its place. Therefore, an account of the administration of justice, as prevailed in the State, in earlier days, and in particular at Bangalore, which gradually got the spotlight all to itself because of its status as the Capital of the State, may not be without interest, to the learned members of the Bangalore Bar, to the distinguished members of the Bench and to the public at large.

Theft, murder, arson, loot and other crimes have long been in conflict with law. Society has looked upon the authors of such crimes as enemies of the State, and no efforts are spared to bring the offenders to justice. The old adage 'Punish the guilty and protect the law-abiding persons' is the guiding principle in this country, in all matters concerning law and justice. In earlier times, the kings on whom devolved the responsibility of upholding law and of dispensing justice had their own way in dealing with cases brought before them. It is said that Chikkadeva Raja Wodeyar, established the 'Nirupa Chavadi' or the law department for hearing and disposing of cases brought before him. With Haider Ali Khan, however, the 'Korda' or the whip was the principal means of administering justice! And, when he occupied his seat in the Faryad Cutcherry he dispensed justice through the 'Korda' irrespective of the social status of the offender. But, in the indigenous courts which were called Adalats, norms based on natural justice were the guiding factors in the disposal of cases, both criminal and civil. The indigenous courts were not courts

of law as known in the present times. Either they were presided over by the Revenue officers of the State or were Panchayats informally constituted by the parties to the dispute. There was no written law or code of procedure. Written law and code of procedure first came in use after the British Commission in Mysore was established. And, though the British Commission made provisions for the administration of justice, in the area constituting the old Mysore State, it was in Bangalore that judicial reforms were first introduced. The new courts which came to be established at Bangalore, not only mirrored the judiciary as it then existed but also brought into existence certain judicial practices which were local in character.

A brief survey of the judicial tribunals which existed at Bangalore before the British Commission acquired power over the Mysore State, is therefore, not without interest.

The indigenous courts, which dispensed justice in the reign of Krishna Raja Wodeyar III—1811-1831—constituted the courts of the Patel, the Sheikdar, the Amildar and the Foujdar. The Huzur Adalat, the highest court of justice in the State was situated at Mysore. These courts possessed both criminal and civil jurisdictions. Minor offences like theft or affray were dealt with by Patels and Sheikdars and the latter had power to inflict corporal punishments. But major offences such as murder, burglary, or high-way robbery were reported to the Amildar who dealt with them with the help of the Panchayats. The Foujdar had the power to impose fine and inflict corporal punishment. The Huzur Adalat was the highest court of appeal. But this court only made an enquiry. Judgments were delivered by the Maharaja. The prisoners involved in major offences were generally kept in chains. When murder was proved, the prisoners were either hanged or imprisoned for life. There was, however, an exception in cases where Brahmins and women were the offenders. They were generally kept in prison for a period of two or three years and were later discharged. Generally speaking there was no regulation defining the powers of each court and the offenders were dealt with according to the nature of offence.

All civil disputes were generally decided by Panchayat courts, though disputes of this nature were also dealt with by courts of the Patel, the Sheikdar, the Amildar, and the Foujdar, or at times

by the Assemblies of Brahmins or of Merchants. The plaintiff was usually obliged to go to the place of residence of the defendant to set the law in motion. On receipt of a complaint the concerned authority immediately summoned a Panchayat, consisting of persons acceptable to the plaintiff and the defendant, and referred the complaint to it for its decision. Before proceedings commenced, it was the practice of the parties to the dispute to give a written or verbal agreement to abide by the decision of the Panchayat. The plaintiff was first heard and then the defendant. Next the witnesses were examined and the evidence was sometimes reduced to writing. In case it was not possible for a witness to be present at the time of enquiry, his written statement was obtained. After a decision was given the parties were required to exchange Fareekhats (deeds of release or discharge) which bore signatures of the Panchayatdars. If a plaintiff or defendant was not satisfied with the decision of the Panchayat, he was given option to appeal to second Panchayat. No fee was levied by the Panchayats for their work. But it was usual with the parties to propitiate the deity of the place with animal sacrifices, after a Panchayat gave its decision.

One good thing that came out after assumption of power by the British Commission, in 1831, was that jurisdictions and powers of the indigenous courts came to be defined. Now civil jurisdiction of the Patel extended to a money limit of Rs 10. In cases where money limit ranged between Rs 10 and Rs 100 the case was to be decided by him with the help of a Panchayat under rules prescribed. The Patel could take oral evidence only in those cases where parties to the dispute were residents of the village in which he possessed jurisdiction. A record of all cases decided by him were to be maintained by the Shanbhoge of the village and sent once in a month for perusal of the Amildar. In criminal matters, the old practice of referring cases, after investigation, to the Maharaja, for delivering judgements was given up, because, now, the power of each court was defined. In criminal cases the Patel was now given power to imprison offenders for a period of 24 hours. If circumstances of the case warranted a higher punishment the Patel had to submit the facts of the case to the Sheikdar, who was also an *ex-officio* head of Police. Thereafter the Sheikdar with the help of the Patel prepared a mahajar, at the spot, recorded evidence of the witnesses, took a statement of the accused and

transferred the case together with witnesses, the accused and records of the case to the Amildar. The Amildar's jurisdiction extended to all cases arising within his Taluk. As Magistrate, the Amildar was competent to levy a fine upto Rs 20 and to award sentence upto a month. He was also competent to award a sentence upto two years on the support of a mahajar drawn by Sheikdar. But in such cases, the sentence was subject to confirmation by superior court. In his civil jurisdiction the Amildar could decide cases, on oral evidence, comprising a money limit of Rs 20 but in cases falling between a money limit of Rs 20 and Rs 100 he was to record proceedings in his own handwriting. With the help of a Panchayat, however, the Amildar had power to decide cases where money limit was between Rs 100 to Rs 500.

The Kotwal's jurisdiction extended to petty cases arising in Sandies or the periodical market fairs. The evidence adduced was oral. He was often assisted by a Panchayat or a body of arbitrators informally chosen on the spot soon after the receipt of complaint. Appeal against his decision was not allowed when the sum in dispute did not exceed Rs 20.

The Foudjar's Court now acquired greater importance. The civil jurisdiction of this court extended to all cases arising in the Foudjary or the revenue division, where the money limit was within Rs 500 and judicial proceedings of the Foudjar's Court were invariably reduced to writing. When the value of suits exceeded Rs 500 but not Rs 2,000 the Foudjar was competent to decide such suits with the help of Panchayats. In criminal matters his was a committal court. He was usually required to take the assistance of Panchayat in arriving at a decision, in cases of heinous nature. He was given power to award sentences upto a period of 5 years with simple or rigorous imprisonment and such punishments were subject to confirmation by the Huzur Adalat Court, which, for the first time came to be located at Bangalore, when the British Commission was established.

No court of this time had a more chequered history than the Huzur Adalat. Brought to existence in Purnaiya's days the Huzur Adalat, which usually worked at Mysore consisted of a Bakshi or Judge, and some persons who assisted him. There was no particular regulation to guide the proceedings of this Court. But when Krishna Raja Wodeyar III took over administration

of Mysore territories, in 1811, he appointed as Bakshi or Judge one Bakar Ali, who introduced the practice of recording evidence and delivering judgments after reducing them to writing in accordance with the judicial norms prevailing in other Indian courts working under the Company's regulations. The Huzur Adalat was abolished by the Madras Government soon after it assumed authority in 1831, from the Maharaja. But in 1832, the Senior Commissioner Briggs revived it and constituted it with two Bakshies or Judges with five Panchayatdars or Assessors to help them. All civil cases which were beyond the jurisdiction of other courts came within its purview. It now decided cases of any value and was given power to raise the number of Assessors to an extent of 12 if it found necessary to do so. As an Appellate Court, it was also competent to try all cases committed to it by the lower courts. When there was unanimity in the opinion of judges, the Huzur Adalat had power to award a capital punishment subject to confirmation of the Board of Commissioners. Twice during the year the judges of Huzur Adalat conducted tours in the State in order to try cases of heinous nature which did not fall under the jurisdiction of subordinate courts. The decision of the Huzur Adalat was final in civil cases where value of the suit did not exceed Rs 1,000 and where the value of suits exceeded Rs 1,000 an appeal was allowed to the Board of Commissioners.

A more basic judicial overhauling was undertaken by Sir Mark Cubbon, when he became the Sole Commissioner late in the year 1834. Cubbon was, perhaps, inspired by the visit to Bangalore of Thomas Babington Macaulay, Law Member of Supreme Council of India and the future author of Indian Penal Code, when on his way from Madras to Nilgiri hills to meet Lord William Bentinck, the Governor General, who was then recuperating at the hill resort, he sojourned, here, for three days from 20th June 1834, in Cubbon's spacious house. Cubbon was then commandant of the Cantonment area of Bangalore.

The appointment of the Sole Commissioner and four European Superintendents for the administration of Mysore State necessitated the establishment of new courts, which were not in existence in the State earlier. In October 1834, new rules governing the conduct of the new courts were also framed. The courts that came into prominence in Cubbon's time were: (1) The Taluk

or Amildar's Court, (2) The Town Munsiff's Court one each at Bangalore and Mysore, (3) The Suddar Munsiff's Courts two in each of the four Divisions of the State, (4) The Huzur Adalat, attached to the Commissioner's office, at Bangalore, with three Indian Judges, (5) The Courts of the European Superintendents and (6) The Court of the Commissioner. The office of the Foujdar having been abolished the Foujdar's Courts ceased to exist. With the exception of the Huzur Adalat, these courts generally combined both civil and criminal jurisdiction. And, with the establishment of these courts on firm grounds, the old Pateli, Kotwali and Sheikdari Courts gradually faded into insignificance.

The Amildars, the Munsiffs and the other judicial authorities became subordinate to the European Superintendent in his division. Appeals from the decisions of the Suddar Munsiffs, in civil cases, lay to Court of Superintendent or to Huzur Adalat at the option of the suitor. The Huzur Adalat was now completely divested of its criminal jurisdiction. It was not even assisted by Panchayat. Instead its Judges were often asked to assist the Commissioner as Assessors or Panchayatdars whenever he needed their advice in the disposal of important cases. This Court, hereafter dealt with cases submitted to it in appeal from subordinate native courts. The Commissioner's Court, now became the highest Court in the State. It dealt with appeals received from parties aggrieved with the decision of Superintendents and the Huzur Adalat. No original suits were filed in this Court. With the exception of the Huzur Adalat the other courts were also criminal courts. Amildars had power to award a sentence extending upto 14 days, Munsiffs upto 2 years and Superintendents upto 7 years with or without hard labour in irons. Where capital punishment was needed Superintendents referred the cases to the Commissioner. With the Commissioner alone vested the power of sentencing offenders to death, transportation for life and life imprisonment. But the Commissioner was required to submit all sentences of death, passed by him, to the Supreme Government, for confirmation.

In Cubbon's time, Panchayat system became an integral part of judicial proceedings. It is said the European Superintendents felt relieved of all doubts when assisted by Panchayats, and

passed sentences with great confidence. But a peculiar feature of this period was that no professional Pleaders were allowed to appear in Courts of law for parties to the dispute. The period of limitation in those cases where appeal lay was 30 days from receipt of the copy of judgment by the aggrieved party. The appeal petition had to be submitted through trial court, which transmitted it to the higher court with an endorsement that all costs, fees and fines have been duly paid by petitioner. In cases of personal property first appellate decision was final unless fraud, corruption or gross partiality was alleged. But 'in cases of landed property notwithstanding any concurrent opinion on the part of the two courts, a special or extra special appeal, the former to the Superintendent or the Adalat and the latter to the Commissioner' was allowed.

A new era dawned upon the judiciary when Bowring became the Commissioner in 1862. During the eight years he held office he introduced many judicial reforms which not only did away with the many irregularities that existed in the practical workings of the law courts but had a far reaching effect. Behind the façade of the new measures lay a recognition of legislative and executive functions of Government. By now, the Central and some Provincial Governments had enacted many laws. These Acts could not be extended to Mysore as it was regarded as a Native State. Bowring, by making special application to the Governor General in Council, caused the extension of those Acts to the State. Of the many Acts introduced the most important were: Indian Penal Code, Code of Criminal Procedure, Code of Civil Procedure, Breach of Contract, Limitation Act, Land Acquisition Act, Copy Right, Arms and Ammunition, Indian Stamp Act, Registration of Assurances etc.

Prior to Bowring's time, it was the practice with the subordinate officials of the several superior courts to reduce the facts of the cases in writing and sometimes even to write judgments which the judges concerned just signed. It was also the practice, in appeal cases, to sometimes hear the parties to the dispute and sometimes not to hear them at all. By 1867, however, it became imperative, in all appeal cases, not to deliver judgments unless they were reduced to writing by the presiding judge and unless the litigants were heard on appointed days. For the first time,

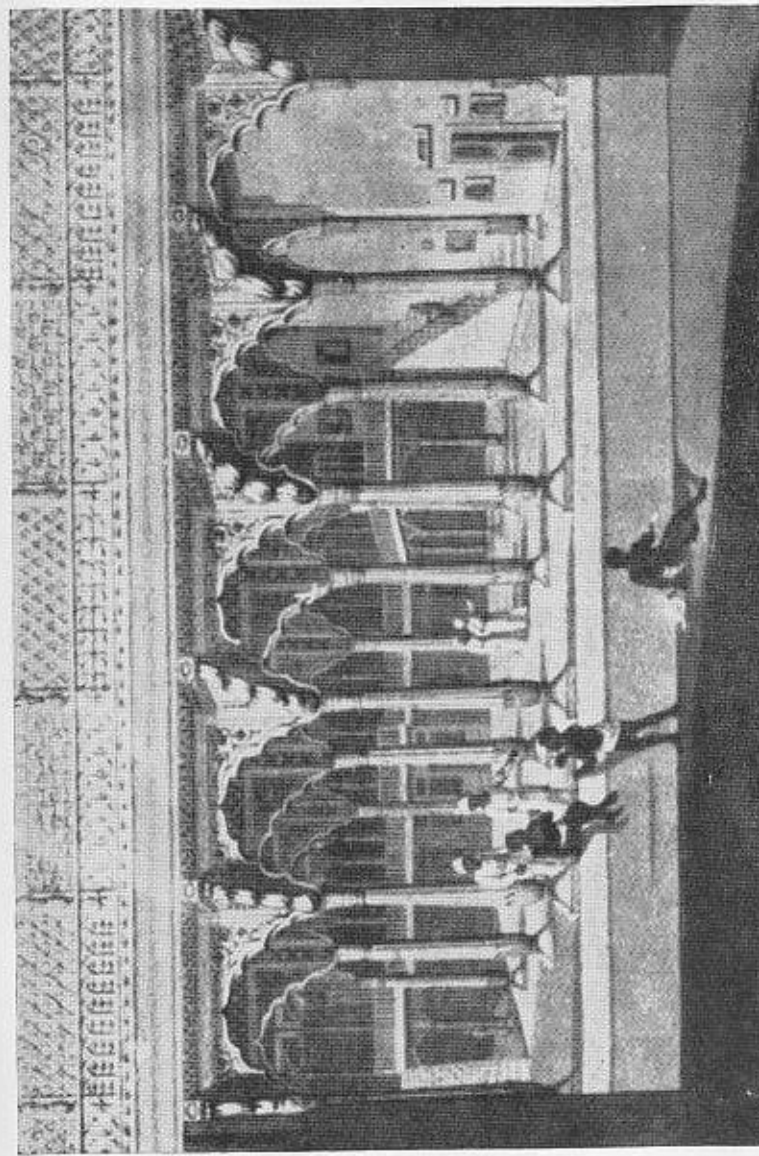
in 1867, rules were framed for enrolment of Pleaders who were, now, permitted to appear on behalf of their clients but only after obtaining permission from the judges to do so. Nevertheless, the thaw was broken. This measure opened a promising career to young Mysoreans who like their counterparts, in the British Provinces took to it with great zeal; for, by now, the learned profession had its own lure and had become a craze of educated young men, all over India. The system of paying fees for institution of suits, hitherto prevalent, was abolished from 1st November 1862 and in its place stamp levy was introduced. It now became necessary for the plaintiff to buy stamp paper before the suit was instituted. And, on the stamp paper the plaint was required to be written.

But by far the most important part of judicial reforms introduced by Bowring related to reorganisation of the courts. The Huzur Adalat and the courts of Suddar Munsiffs were now abolished. The Commissioner was divested of his judicial powers. In place of the Commissioner's Court, the Court of Judicial Commissioner was established. It became the precursor of Mysore's future High Court since it was the highest court in the State for revision and appeal. The courts of Superintendents came to be vested with powers of the Session Judges. An innovation in the administration of justice was the establishment of separate courts of Deputy Superintendents, European Assistant Superintendents and Native Assistant Superintendents. The Courts of small causes also came into existence. The introduction of Indian Penal Code made it possible to define offences. This enabled the Magistrates and Judges to fix up the quantum of punishment. The Codes of Criminal and Civil Procedures regulated the procedures to be followed in various courts without doing away with the Panchayat which was regarded as essential in all judicial proceedings.

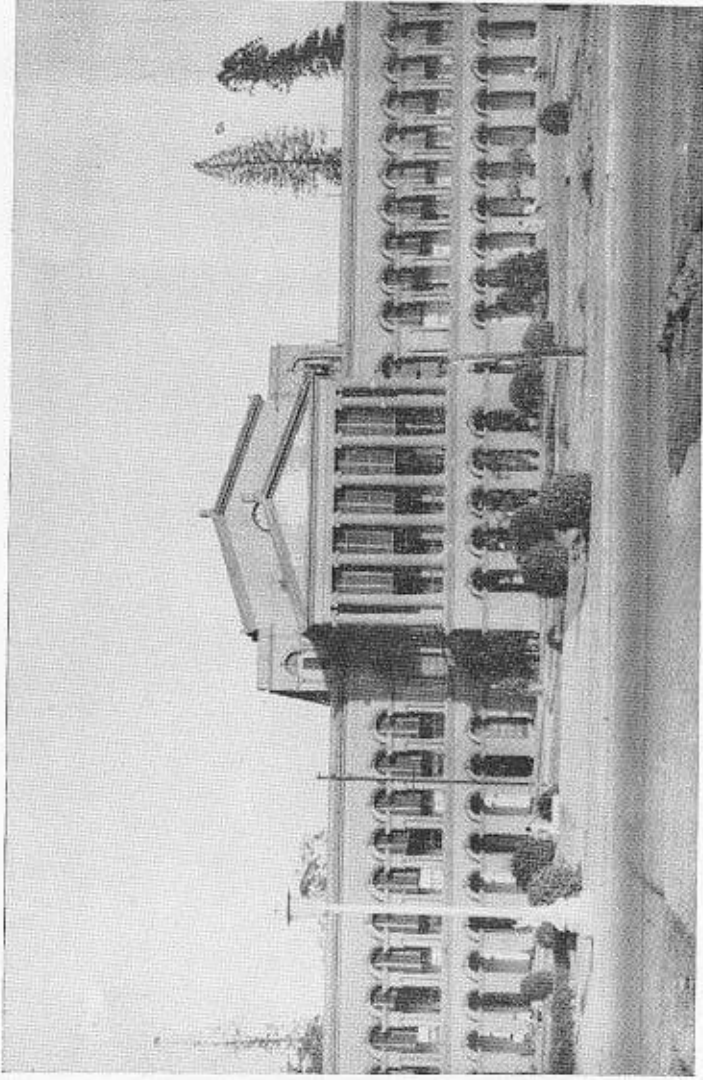
It must be said to the lasting credit of the British Commission that when it vacated office, in 1881, in favour of Maharaja Chama Raja Wodeyar X, it left a compact and well administered State composed of people familiar with principles of good Government. Fifty years of good rule had produced tangible results. In the judicial sphere, in particular, the laws introduced were those which were duly promulgated and to a large extent were written. Dispensation of justice, both civil and criminal, in courts became an

accepted practice. A beginning was made in the closing years of the Commission to entrust the judicial duties of European Divisional Commissioners to Native Session Judges. Simultaneously the European judicial assistants gave way to Indian Subordinate Judges. Separation of judiciary from the executive in higher levels was more or less accomplished. Of no less importance to the judiciary in Mysore State was the Minute of Sir James Gordon, the last British Commissioner who on 10th February 1879, submitted it to the Government of India, pointing out the desirability of establishing a High Court for Mysore composed of a plurality of judges, with an European Chief Judge, instead of a single judge; i.e., the Judicial Commissioner.

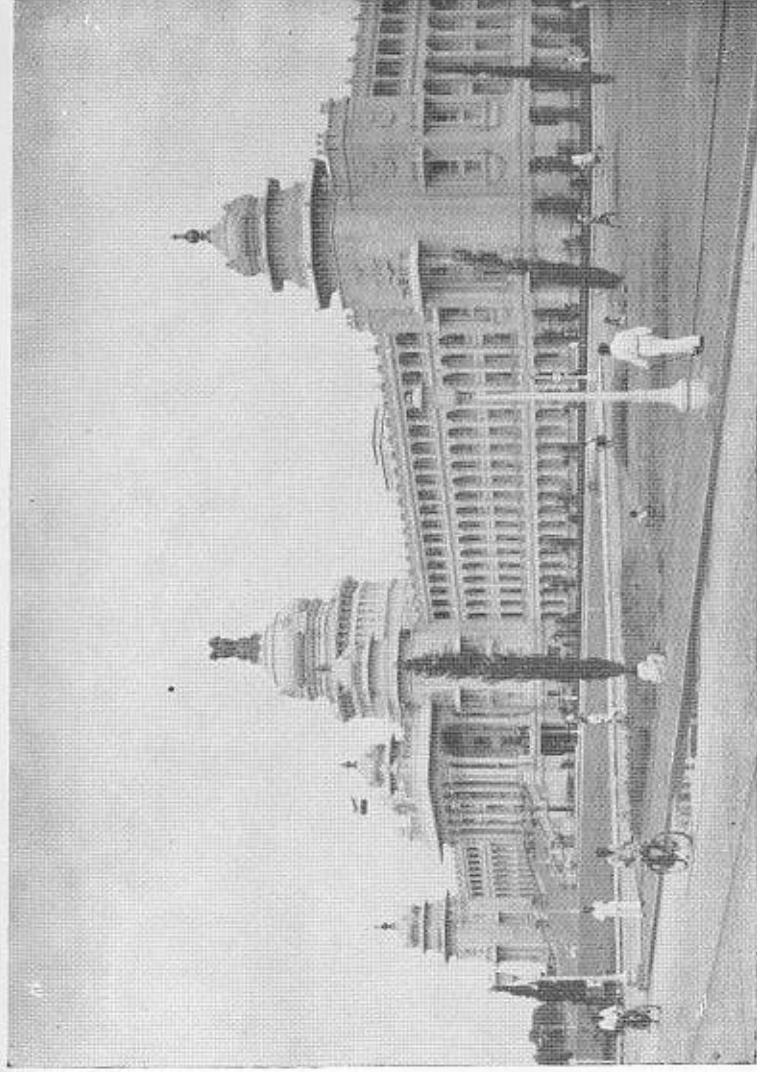
The stage was, therefore, set for the inauguration of the highest court in the State, with a plurality of judges. But what actually happened at the time of Rendition in 1881, was just to designate the Judicial Commissioner's Court as the Chief Court of Mysore and to bestow the appellation of Chief Judge to the only judge who presided over its affairs. The aftermath effects of the great famine of 1876-1877—the 'Dhatu Eswara Kshama'—delayed the progress of further judicial reforms because the famine had hit the State at the most sensitive part—its exchequer—and it was not until the financial position of the State improved that the judiciary was given its just claims. Almost the first official enactment that Dewan Sheshadri Iyer introduced in the Representative Assembly, after assumption of his office, was 'The Mysore Chief Court Regulation I of 1884' by which the number of judges of the Chief Court was raised from 1 to 3. One of the important feature of Regulation of 1884 was that 'where in any suit or proceeding it was necessary for the Chief Court to decide any question regarding succession, inheritance, marriage or caste or any religious usage or institution, the Mahomedan law where the parties were Mohamedans and the Hindu law where the parties were Hindus, or any custom (if such there was) having the force of law and governing the parties or property concerned was to form the rule of decision, unless such law or custom had by legislative enactment been altered or abolished and that where no rule existed, the Chief Court was to act according to justice, equity and good conscience'. In the year 1884, also was passed 'The Mysore Legal Practitioners' Regulation'. The legal practitioners now become a force to be reckoned with in judicial proceedings



Photograph; Courtesy, The Govt. Museum, Bangalore  
 From a painting by Lt. James Hunter, 1808  
 Southern view of Tipu Sultan's Palace (See page 140)



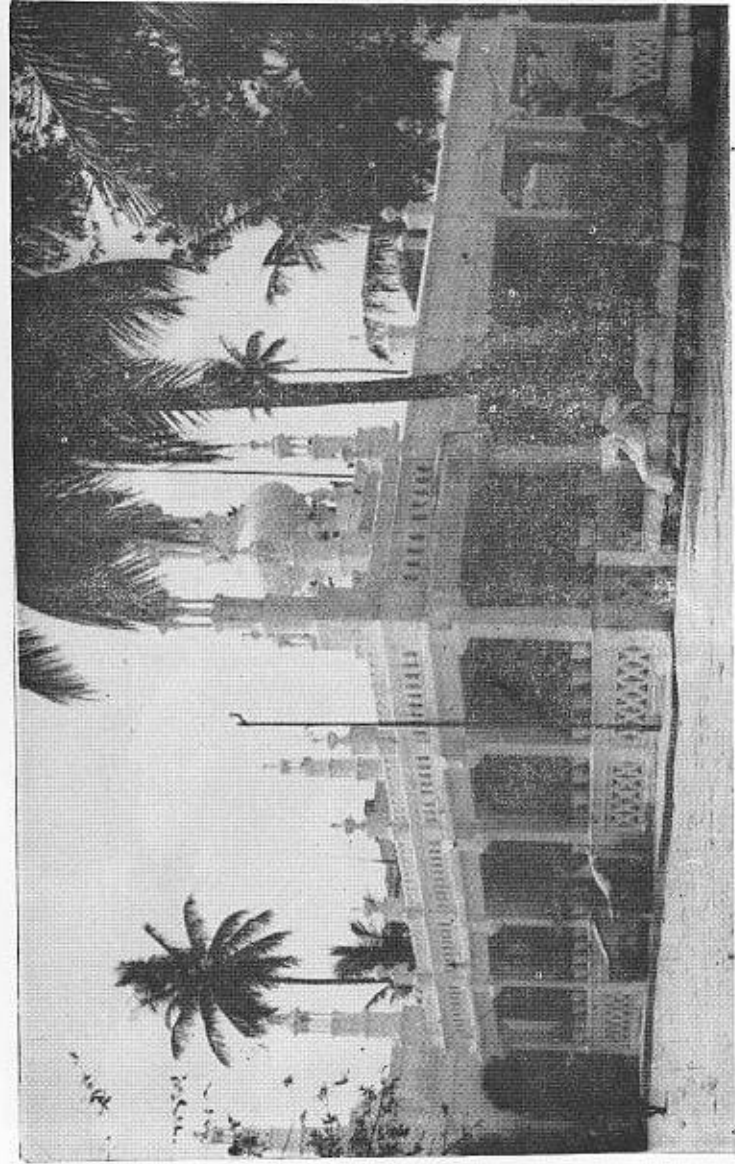
The old public Offices Building (Attara Kutcherry)  
now the Seat of High Court of Mysore (See page 142)



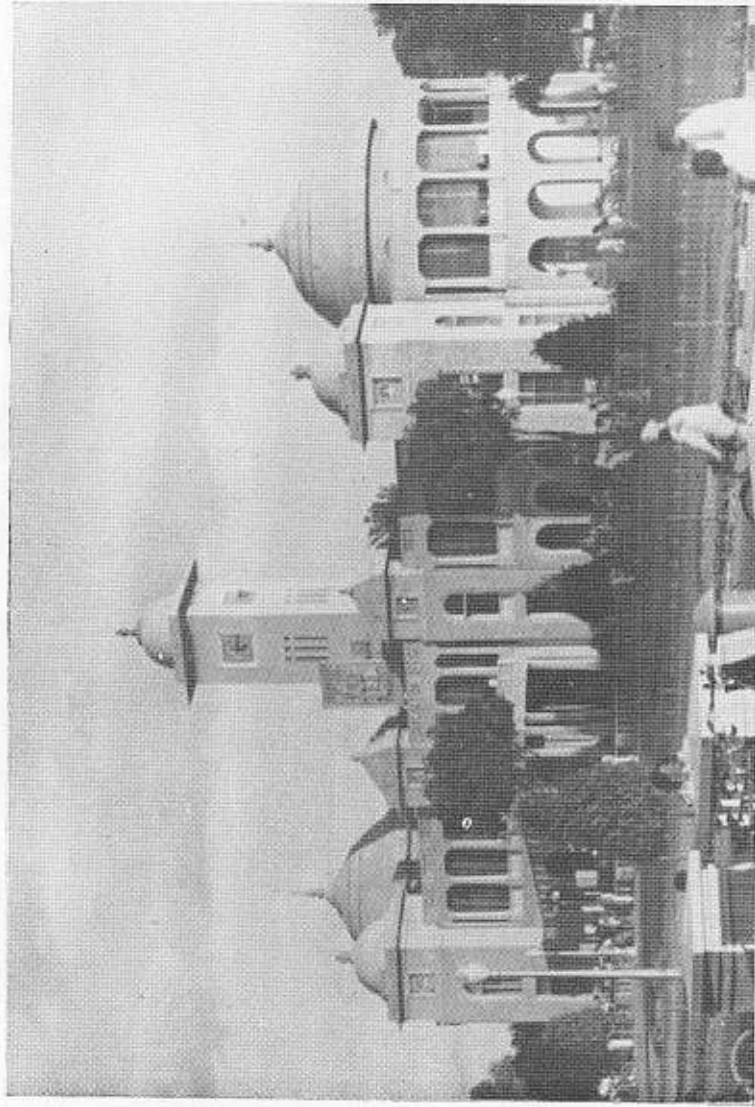
The Vidhana Soudha (See page 144)



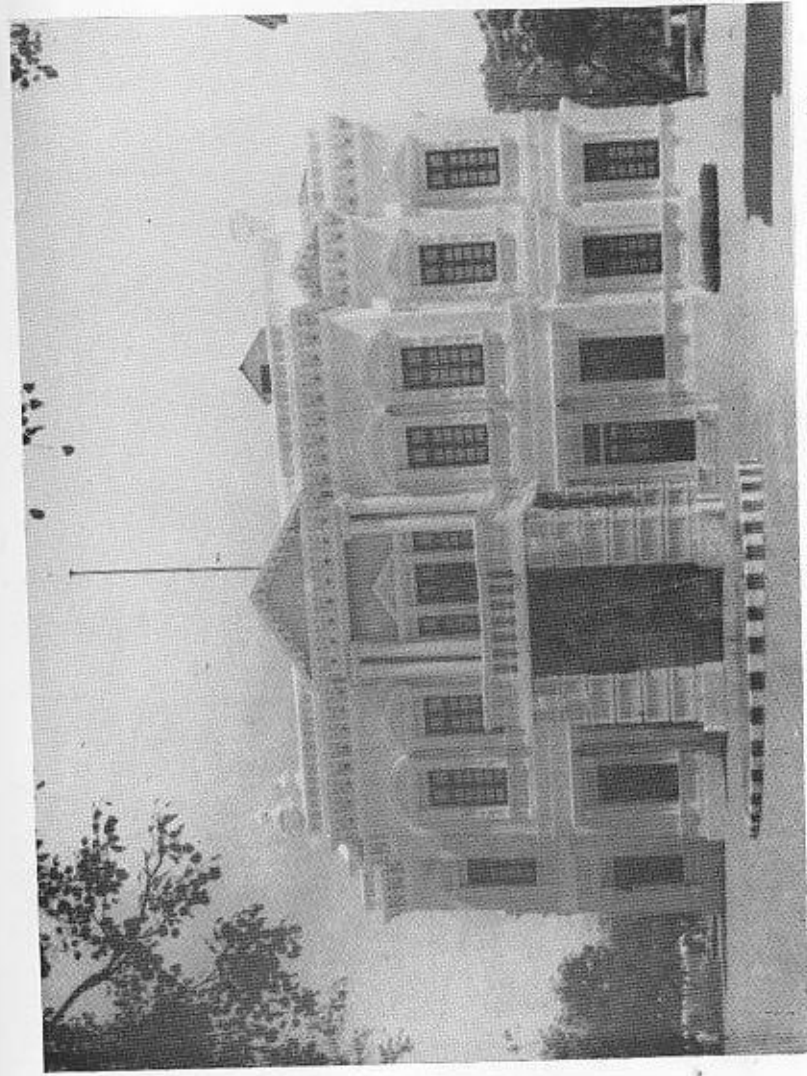
Karaga (See page 149)



Darga-e-Shariff of Hazarat Taukkal Mastan, Cottonpet, Bangalore (See page 150)



The main offices of the Bangalore Corporation, Narasimharaja Square (See page 179)



The Mayo Hall—Meeting Hall of Bangalore Corporation Council (See page 180)





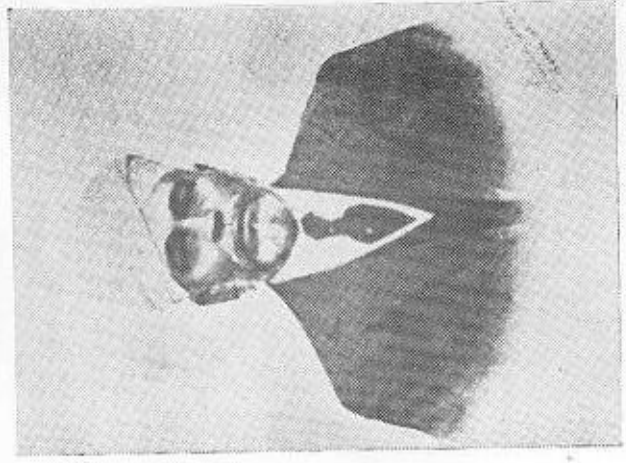
**A. Maigandhadeva Mudaliar** (See page 182)



**T. V. Raghavulu Naidoo** (See page 182)



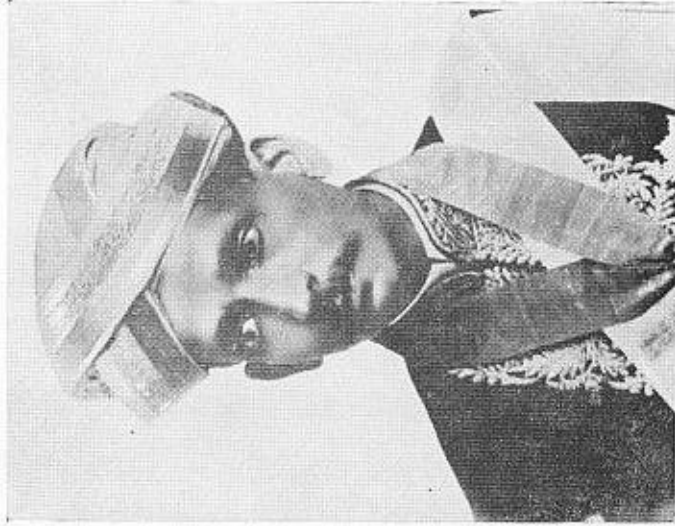
**K. P. Puttanna Chetty** (See page 182)



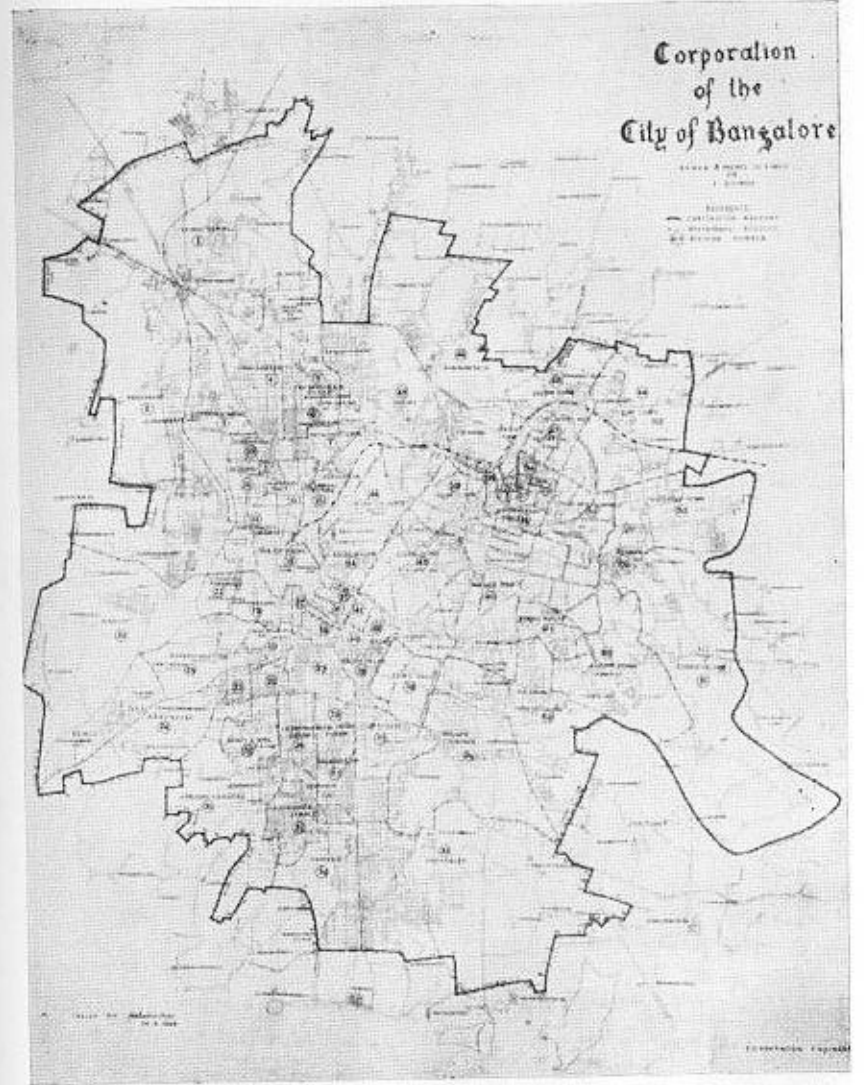
**Mohammad Abbas Khan** (See page 182)



Mirza Ismail (See page 198)



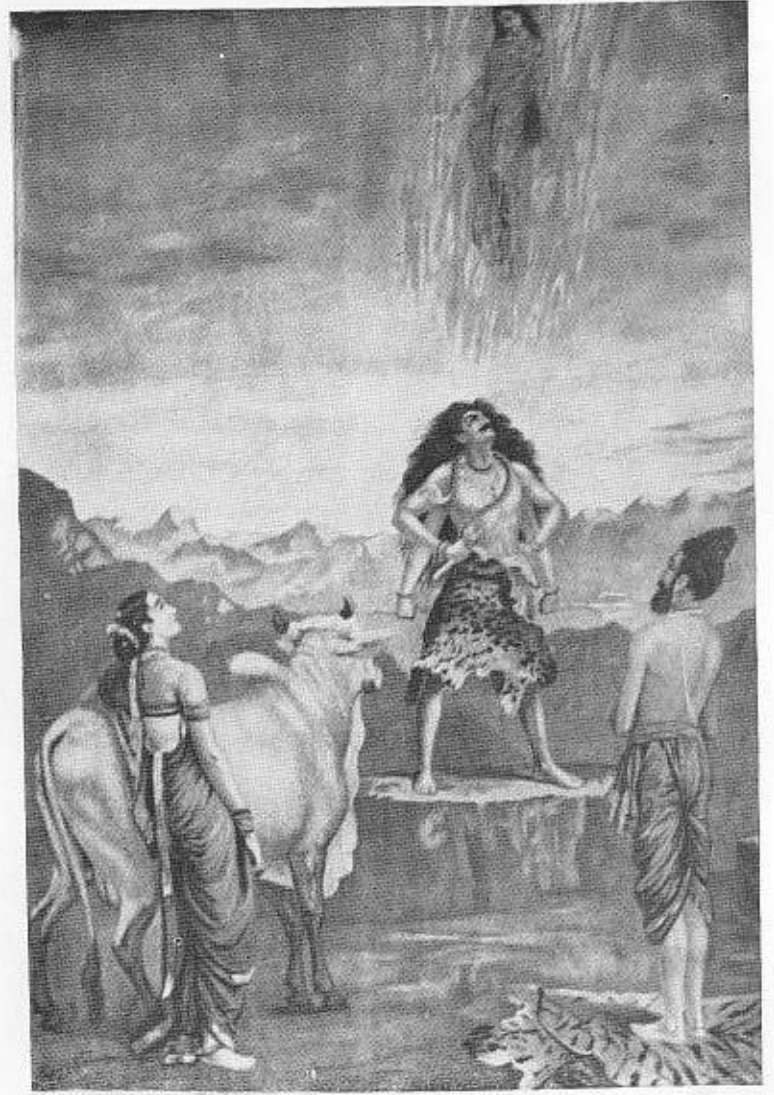
M. Visvesvaraya (See page 198)



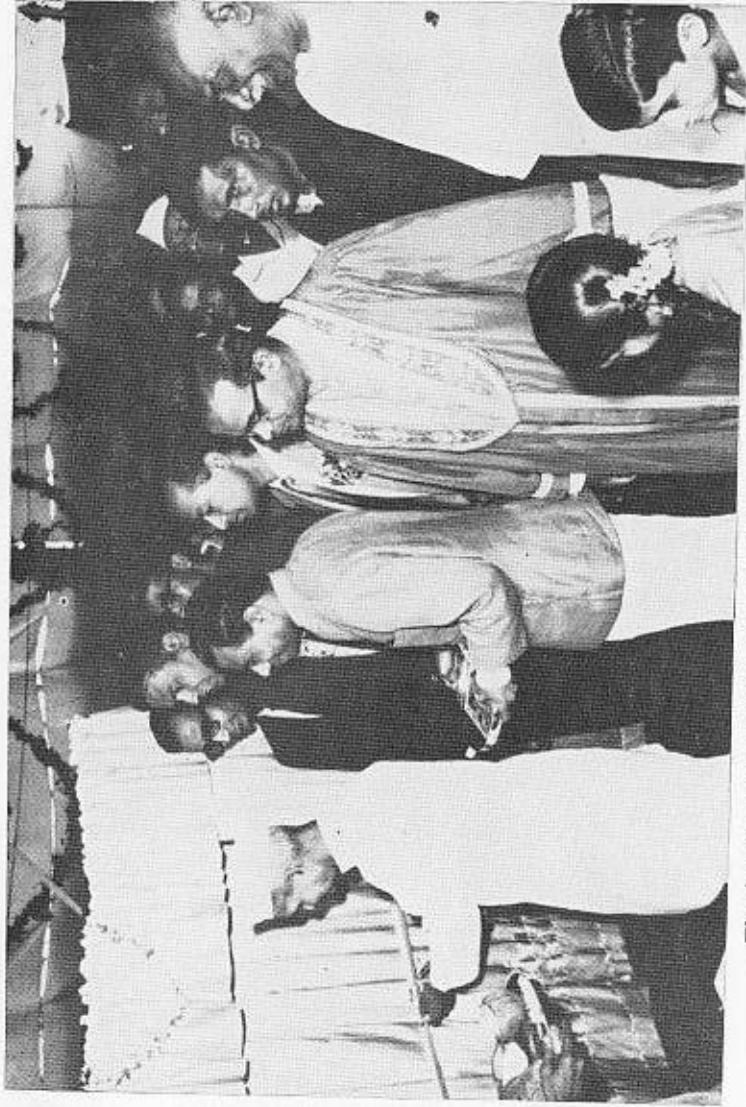
Map showing the area of Bangalore Corporation in 1968 (See page 181)



Map showing the area of Bangalore Corporation in 1949 (See page 181)



From a painting of Raja Ravi Varma  
The descent of Ganga (See page 183)



The inauguration of the Bangalore Integrated water supply scheme at M. N. Krishna Rao Park, Basavangudi by late Prime Minister Lal Bahadur Shastri (See page 193)



Photograph; Courtesy, The Mythic Society, Bangalore  
R. Narasimhachar (See page 202)

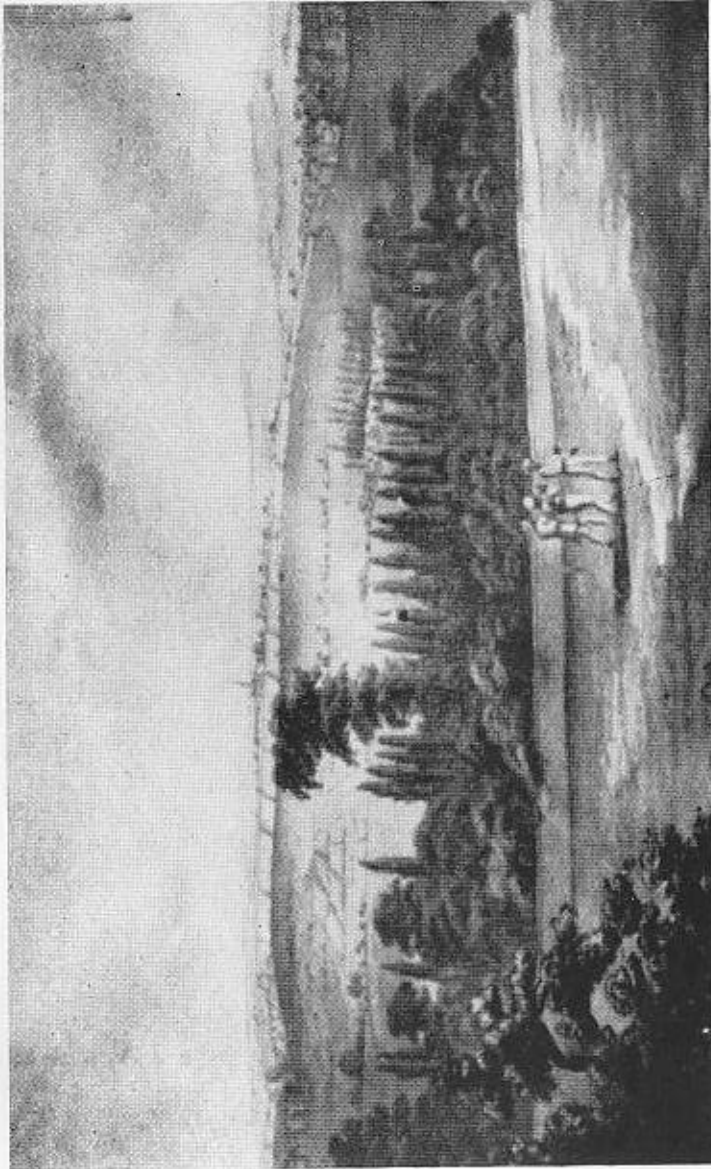


Block; Courtesy, The Barring Institute,  
Bangalore  
Lewis Rice (See page 202)

and a redeeming feature of their predominance in law courts was that when T. R. A. Thamboo Chetty was the Chief Judge of the Mysore Chief Court, he at the request of the members of the Bangalore Bar ordered publication of a digest, once in a week, containing important decisions and rulings of the Chief Court of Mysore. This digest was the fore runner of the now popular 'Mysore Law Journal'.

Although brought into existence as a separate self-governing entity by the political exigencies of 1881, the Civil and Military Station of Bangalore, however, was not shorn of its own judicial institutions. The Resident's Court which was established in the Cantonment after the Rendition, was vested with powers of the High Court and its jurisdiction extended not only to the Civil and Military Station of Bangalore, but also to Coorg. But then, the Resident was essentially a political officer. He found that he could not bestow his full attention on the judicial proceedings of the court of which he was himself the presiding judge. Accordingly, the services of an Additional Judge at the Hon'ble Resident's Court were commissioned. The Additional Judge of this court who was usually drawn from the Indian Civil Service Cadre generally possessed legal background. However, it was not uncommon for the Resident to sit with the Additional Judge, in the court, constituting a bench, to hear important cases. The other civil and criminal tribunals of the Civil and Military Station were run more or less on the lines of the law courts prevailing in the State of Mysore. This judicial arrangement, in the Civil and Military Station, continued undisturbed right upto 1947, when after the independence of the country, the Residents Court ceased to exist and the jurisdiction of the High Court of Mysore extended over the erstwhile Cantonment area, which later on came to be absorbed with the rest of Bangalore.

A reappraisal of working of the judiciary in 1907, necessitated a rejuvenating process to vitalise the Magisterial rank by making the lower criminal courts practically independent of executive influence. The presence of executive element in the judiciary was unpalatable to legal interests because it not only undermined the independence of judiciary but also hindered executive officers from bestowing their full attention to the judicial part of their work since basically their primary duties remained linked with



From a painting by Lt. James Hunter, 1804

Photograph; Courtesy, The Govt. Museum, Bangalore  
East view of Bangalore with the Lal-Bagh in the foreground (See page 212)

revenue affairs. Accordingly, in 1907, as an experimental measure, a beginning was made to relieve the Amildar of his Magisterial functions and vest it with either the City Magistrate or the Munsiff, as the case may be. And, this measure having been proved both successful and popular, a scheme was introduced in 1918 to provide a separate agency for the disposal of original criminal work, first at Bangalore and subsequently at the other places of the State. Now, Magistrates' Courts with three classes of Magistrates came to be established for dealing with criminal cases. By 1925, the Amildar and the Assistant Commissioner ceased to exercise Magisterial functions. After independence the separation of judiciary from the executive was made complete when the Deputy Commissioner was divested of Magisterial responsibilities.

In 1916, Benches of Honorary Magistrates were established at Bangalore and the District Headquarters to deal with petty cases. But, a few years after independence these Benches were abolished and their duties were assigned to Magistrate's Courts. One more judicial reform was the introduction of Jury in the Session cases. This came into vogue in July 1917. Nevertheless, this practice was given up a few years ago as enlightened legal opinion was against trial of criminals with the aid of the Jury.

And at long last, in 1930, the designation of the Chief Court was changed. Hereafter, it came to be called the High Court of Mysore.

Independence committed the Mysore judiciary to the care of the Constitution. Under the provisions of the Constitution, the President of India appoints Judges of the High Court of Mysore. All other appointments of the judiciary are made by the Government on the advice of the Chief Justice. With the Chief Justice also vests administrative control of law courts. But the source of judiciary's integrity is to be found in its rich traditions marks of which are deeply ingrained in all of its proceedings and continue to exercise a pervading influence not only over the legal tribunals existing in old Mysore State, but also over those existing in the areas recently added to the enlarged Mysore State. Obviously, after the reorganisation of the State, the territorial jurisdiction of the High Court of Mysore has increased enormously and with it has also increased its responsibility.

Nevertheless, in judicial proceedings the accent, at present, is on honesty, integrity and impartiality. No description of this trend in the judiciary in the State could be better understood than from the words of Ex-Chief Justice Mr S. R. Das Gupta, one of the ablest Chief Justices of Mysore who on the eve of his retirement, in August 1961, replying to the Farewell Address presented on behalf of the Bangalore Bar said: 'Today the Mysore High Court enjoys a very great reputation. The reputation is greater not because there are judges who possess illuminating intellectual calibre and produce judgments of that type, but because every one of them is noted for honesty, integrity and impartiality'. Perhaps a more fitting epilogue to the judiciary, in whose growth and development Bangalore played such an important part, could not be written than in those eloquent words. Of course, what is true of the High Court is equally true of other subordinate courts of the State.

## CHAPTER XVI

## THE FOURTH ESTATE

The average man, of today, who buys his daily paper, little knows that it was over a century ago that the first newspaper was started at Bangalore. Unfortunately, the memory of the earliest attempt in journalism, at Bangalore, is consigned to oblivion by the remorseless course of time.

But to speak of Bangalore's pioneer newspapers without giving a background of the origin and development of the press in India is to present only a lesser account of an interesting saga. The Fourth Estate, today, is one of the powerful forces operating in moulding public opinion in this country. Early attempts in journalism, in India, if somewhat fortuitous, nevertheless, present a fascinating picture and should be of interest not only to the journalists but also to the readers.

Though not so spectacular as England's earliest newspapers like 'Weekly News' (1622) and 'Daily Courant', the first newspapers in India, served their purpose well by giving the people the information they desired to know. Of course the pioneers in this respect were the Englishmen. But what is of real interest is the way in which the newspaper industry took its roots in this country.

With the rule of the East India Company well entrenched in Bengal after the battle of Plassy and the Presidencies of Bombay and Madras seeking guidance from Bengal, Calcutta, being the administrative centre of the East India Company, got the spotlight in greater measure in the 18th century. And, like all other Englishmen of this time, to Calcutta came one Mr Bolts to eke out an honourable living. He was an extraordinary man. Shrewd and industrious, he soon achieved success in business and amassed great wealth. He was also a man of letters. 'Considerations on Indian affairs', his first work, proved a popular book. But Mr Bolts felt a lacuna in the public affairs of Bengal. So in September 1768, there appeared on the door of the Council House and in all important places of Calcutta posters with contents as hereunder:

*'To the Public'*

'Mr Bolts takes this method of informing the Public that the want of a printing press in this city being a great disadvantage in business, and making it extremely difficult to communicate such intelligence to the community as is of the utmost importance to every British subject he is ready to give the best encouragement to any person or persons who are versed in the business of printing to manage a press, the types and utensils of which he can produce'.

But, eleven more years had to go by before a printing press was established in Calcutta. It was only in 1780 that the 'Bengal Gazette', the pioneer newspaper in India, was first published. It was followed by the 'Indian Gazette', the 'Calcutta Gazette', 'The Bengal Journal', 'The Calcutta Chronicle', 'The Currier' etc. The publication of these papers gave incentive to start similar newspapers in the Presidency towns of Bombay and Madras. In Madras, by the beginning of the 19th century, there were in circulation many newspapers of which 'The Indian Mail', 'The Daily Times', 'The Daily News' and the 'Athenaeum' were the popular ones. These newspapers were also in circulation in Bangalore, particularly in army circles. However, after the establishment of the British Commission in Mysore the popularity of these newspapers gradually increased, at Bangalore, with all classes of people who could read and write English.

Characteristically, the first printing press established in Bangalore was in Kannada language. It was in the year 1840. It was a lithographic press. But by the year 1858 there were seven such Kannada lithographic presses, owned by a few persons. With the spread of English education, however, the necessity of establishing an English printing press was keenly felt. Accordingly, in the year 1858, a Government printing press, in English types, was formally opened at Bangalore, at a cost of Rs 7,500 per annum under the supervision of an eminent educationist Rev. J. Garret of the Wesleyan Mission. But the main object of this Government press and other existing Kannada lithographic presses, was to produce cheap text books for school children. It was, therefore, only after a lapse of one year, in 1859, that English printing presses, privately owned, were established and impetus given for starting of an English newspaper.

The circulation of Madras newspapers in Bangalore, at this time, touched chords in the imagination of some enterprising people and stimulated in them a lively activity. But, starting a newspaper meant a good deal of money because before starting a newspaper one had to set up a printing press of English types in those days. In 1859 this hurdle was overcome and Bangalore, for the first time, produced its first newspaper.

And so, the year 1859 saw the debut of 'Bangalore Herald', the pioneer newspaper in the State. It was an English bi-weekly. Its editor was one Mr James. In bringing the issue Mr James was not apologetic, because numerous were the problems facing the Mysoreans, the Europeans and the Anglo-Indian's who had settled down in Bangalore. Immediately the paper's columns became a means to the public to express their numerous wants. Never before 'the Mofussil press', as it was then called, was attended with such signal success. The birth of 'Bangalore Herald' was a becoming call to the local enthusiasts, whose imagination had lain mute since the time the Madras papers were making 'hay day' at Bangalore. Shortly after the establishment of the Bangalore Herald, there appeared in the same year, the 'Vrittanta Bodhini' an Anglo-Kannada weekly under the editorship of one Mr Bhashyachari and in the years that followed began the publication of 'Bangalore Examiner', 'Bangalore Spectator', 'The Daily Post' etc. It is said that in the second half of the 19th century, there were as many as 14 Urdu newspapers and periodicals in circulation at Bangalore besides many Kannada news publications. There was, however, no Press Act, in Mysore, in those days.

Then after an existence of fifteen years the Bangalore Herald suddenly stopped publication. The interesting feature of the stoppage of the paper was its 'transformation'—the word which the last Editor of the Bangalore Herald chooses to explain its merger with 'Bangalore Spectator', an enterprising contemporary of Bangalore Herald. An interesting account of the reasons which made the management of the Bangalore Herald to write the papers' obituary is given in the 'Daily News' a popular newspaper of Madras of that time. In the 'Twentieth Paper' of 'Chit-chat papers', dated 17th May 1873, published in the Daily News of Madras, one R. C. Caldwell, 'a silent member of the 'chit-chat club' writes:

'So the Bangalore Herald is dead. The chit-chat club cannot help considering that it is scarcely to the credit of Anglo-Indians that good local papers in the Mofussil do not obtain such support as they should. By the way, what do the Bangaloreans think of the Herald's "Last Speech of Confession"? Here is a sentence in it. Dr Chitchat exclaimed "Dear me! What English", as he wiped his spectacles, and put them on, and read it:

"Indeed, it is the keen competition of late sprung up which has brought about our dissolution, or rather, transformation, by being hereafter incorporated with our contemporary the Bangalore Spectator, whose young blood and heavier purse will, we hope, float him on the race of life, and we trust of success as well".'

Very abruptly, Mr Caldwell concludes his 'Twentieth Paper' with the above quoted words. What happened to the Bangalore Spectator in 'the race of life' is not difficult to imagine. Though the 'heavier purse' of the Bangalore Spectator sustained it for sometime, it, too, sang its swan's song. Such was the fate of early newspapers of India.

Curiously enough no copies of any of the issues of 'Bangalore Herald' or 'Vrittanta Bodhini', the pioneer newspapers of Bangalore, are now available in India, because these newspapers became defunct long time ago. Fortunately, however, a few copies are preserved in the British Museum at London, as specimens of early journalism in India. As facsimiles of the early newspapers of Bangalore cannot be obtained at present, in this country, one feels tempted to quote copiously the contents of an important news item which appeared in the 'Bangalore Herald' on 21st March 1866. The news gives an account of the unveiling ceremony of the equestrian statue of Sir Mark Cubbon in front of the Public Offices Building (Cubbon Park) by Lewin Bowring, the then British Commissioner in Mysore and Coorg. The columns of this issue which are written in excellent English make interesting reading. Thus runs the news item:

'As our worthy friend the oldest inhabitant says, there is no doubt whatever that the ceremonial of last Friday afternoon is a thing to be remembered in the annals of Bangalore, and we, therefore, feel, bound for the benefit of coming generations of Mysoreans to chronicle the doings of that memorable day. For days and weeks previous to the event it was the great theme of discussion.



It was not, however, until the inauguration day itself arrived that any idea could be formed from the thousands who assembled on the ground, and of the general interest felt in the approaching ceremony. Of course, all the beauty and fashion of Bangalore were present but even massing the whole Christian community in one, they were but a drop in the bucket compared to the natives. Precisely at the appointed time—half past five—Mr Bowring, General Hains and Mr Saunders, with their respective suits stepped on the dais fronting the statue and the latter gentleman addressed Mr Bowring in the following words: 'Sir, as President of the Cubbon Memorial Fund, it is my duty on behalf of His Highness the Maharaja of Mysore and of the other subscribers, European and native, to the fund, to request that you will gratify us on the present occasion by performing the ceremony of inaugurating the statue of your distinguished predecessor in office, the late Lieutenant General Sir Mark Cubbon, K.C.B., who for more than twenty years administered with marked ability and success the affairs of this important flowering province, which owes so much to his fostering care and to the beneficence and strict uprightness of his rule . . .'

'The statue was then uncovered, and a salute fired . . .'

'This concluded, the troops in Garrison with colours flying and band playing marched past the dais. The artillery taking the lead, followed by H.M.S. 10th Regiment, the 16th Lancers, the Silledar Horse and the 22nd and 23rd Regiments of Native Infantry. Then, of course, came the crush and such a crush as Bangalore will not again see for many a long day. Thanks, however, to the European constables on the spot, order was evoked out of confusion, and within an hour the vast throng of spectators had returned quietly home. So much for the affair. We must not, however, omit to notice that our local photographers, amateur and professional, mustered on the ground and photographed the scene. Owing, however, to the fading light and other difficulties, only two, Major Dixon and Mr Barton, succeeded. Opinion will of course be divided as to the merits of their separate performances and it would, therefore, be invidious on our part to decide. The statue is of bronze, by Baron Marochette, and as a work of art is perhaps unrivalled. The likeness of Sir Mark Cubbon is considered by all who are competent to judge as very good'.

Not deficient in the coverage of news of other parts of India and abroad in addition to the publication of information concerning events of local importance, the early newspapers of Bangalore also printed letters from their readers in prolific abundance. But, often the glamour of news coverage centered round the brief accounts of books reviewed. A critical review of St John Buchan's book 'Four Months Abroad' for instance, which appeared in the columns of the Bangalore Examiner, in 1879, is of interest even in the present times.

'The author of "Four Months Abroad", runs the review seems to have enjoyed his brief holiday immensely especially in London, Edinburgh, Paris, in Rome, Florence, Venice and though his description of these great cities is meagre and scanty and resembles more the sketchy style of a dry guide book, yet we confess St J. B., hasdoen some service to the "unvoyaged" who have thus a sort of plan laid out before them as to the routes they should take and the places they should visit. The book therefore, is not altogether uninstrucive, and merits perusal'.

In spite of the short span of life of Bangalore's many early newspapers, there is enough evidence to drive home the truth that by the time of Rendition (1881) both the people and the Government had begun to realise the power of the press. Newspaper industry had now spread to the other parts of the State, more particularly to Mysore City, the place of residence of His Highness the Maharaja of Mysore. Here, under the able guidance of M. Venkatakrisnaiyya, who in later years was popularly known as the 'Grand Old Man of Mysore,' many Kannada newspapers and periodicals began publication. M. Venkatakrisnaiyya, a great leader, played long innings not only in journalism but also in politics of the State. The force of his personality was immeasurably felt through the press. It was largely due to his leadership that the agitation 'Mysore for Mysoreans' took shape, at this time, and gripped the imagination of the Mysoreans. This agitation was a cry against the policy of recruitment of outsiders to the high offices of the State, initiated by Sir K. Sheshadri Iyer, the Dewan. But the 'Mysore for Mysoreans' agitation, in which the local press played no mean part, so perturbed the powerful Dewan that before long the strong arm of the Mysore Government came down heavily upon the agitators and the press. 'Deshabhimani', a popular

newspaper of the time was not only suppressed but its printing press was also declared forfeited to Government. 'Deshabhimani' was the first press casualty in Mysore, by Government action.

This was not all. More bleak days were ahead of the Fourth Estate, in Mysore, in the years that followed.

Those were not only good days, but also bad days. It was a time when Indian nationalism had begun to emerge. There were also forces in operation to smother it. A progressive State like Mysore, could not remain unaffected by the tremendous political events which were awakening the masses of India. A clash with peoples interest was inevitable in a bureaucratic set up. And so, in 1908, Dewan V. P. Madhava Rao introduced the Newspaper Regulation, the first legislative measure to control the press in the State. But, though not so severe as the decrees of 'Star Chamber', the most despotic court of law in England in the 16th and the 17th centuries, which enforced law against unlawful publications, the provisions of the Newspaper Regulation of 1908, in Mysore, did enough damage to stifle the local press.

It would, however, be wrong to imagine that the then Mysore Government was against any popular movement. On the contrary it was only toeing the line and carrying out the policy pursued by the Paramount Government, which on its part had its hands full at this time. A political crisis was brewing in Bengal. Lord Curzon's partition of Bengal had not only angered the Bengalis but had aroused the national conscience of the entire people of the sub-continent. Obviously, Mysoreans could hardly remain unaffected by such an upsurge of national consciousness. Then came the clarion call of 'Swaraj', from no less a person than Bala Gangadhar Tilak, a dominating personality of his time, which immersed India in a political ferment. Soon, the Imperial Government clamped laws to stifle public opinion by every means available to it. The oft expressed right of freedom of expression which the English people valued so much had little effect on the British rulers of India as the agitation for Home Rule and Purna Swaraj gathered momentum. And, when Mahatma Gandhi took up the leadership of the Indian National Congress, which spearheaded the agitation for freedom of the country, a great awakening among the people of the Native States was discernible.

In the troublesome Thirties of the present century, in vain the political leaders of Mysore argued on the floors of Legislative Council and the Representative Assembly for the repeal of the Press Act. In vain also the local press reacted to the suppression of its rights. Needless to say that the papers in Bangalore, in this period, worked under great restraint for, while they printed news of the national struggle in a general way, editorials they could not write with impunity with the result that reflections of the press on current affairs and official policies came to be of minor importance. So great was the frustration felt by the local press, in this respect, that, at times, the editorials almost become melodramatic. Disgusted by the repressive Press Act Mr T. T. Sharma, the enterprising editor of 'Visvakarnataka', a leading Kannada weekly of Bangalore, left the entire editorial columns of all the issues of his paper blank with those memorable words which for the beauty of expression and the force behind it are worth quoting. The editorial column of the Visvakarnataka flashed:

“ಮೈಸೂರು ವ್ಯಕ್ತ ಪತ್ರಿಕೆಗಳ ಮೇಲಿರುವ ಕಠಿಣ ಶಾಸನವನ್ನು ಶಾಸನ ಕಡತದಿಂದ ತೊಡೆದು ಹಾಕುವರೆವಿಗೂ, ಪ್ರಧಾನ ಲೇಖನಗಳನ್ನು ಬರೆಯುವುದಿಲ್ಲವೆಂಬುದೇ ನಮ್ಮ ಸತ್ಯ ಸಂಕಲ್ಪ.” \*

Bangalore has remained ever rich with a galaxy of good newspapers and periodicals. Mr P. R. Ramaiah's 'Tai Nadu', now under different management, Mr D. V. Gundappa's once popular 'Karnataka' and 'Jana-Jeevana', the Urdu 'Alkalam' edited by Mr Ghouse Mohiyuddin and the now defunct but boisterous Kannada papers 'Veera Kesari', 'Praja Mitra', 'Loka-Hitaishi' 'Anglo-Kannada Al Kalam', 'Dindar', 'Vritanta Patrika' etc., in their own way, helped to sustain people's interest in many matters. Imbued with a lofty sense of service to the people and the country, these papers and periodicals played a notable part in shaping the destinies of the people of the Mysore State. No less spectacular in the presentation of thought-provoking articles on political, social, economic and other matters of public interest they were also instrumental in causing a great political awakening in the people of the State.

The potent influence of the printed word, which has shaken many Governments and guarded the rights of the people, at no

\*It is our settled conviction not to write editorials unless and until the harsh press law, clamped on the Mysore press, is removed from the Statute Book once for all.

other time was felt so forcibly as when the 'Chalo Mysore' agitation occurred. This agitation which galvanised the citizens of Bangalore brought about a crisis in 1947. The 'Chalo Mysore' agitation was peculiar to Mysore. The continuance of bureaucratic rule in the State even after the emancipation of the country from British rule was a paradoxical situation, which the people were in no mood to countenance. Neither the Government was in a mood to yield easily. So there ensued a clash. In a situation like this, it was inevitable that the press too had to bear the brunt of Government's strong reaction. In the interest of the security of the State and for the maintenance of law and order the State Government, on 28th August 1947 promulgated the 'Emergency Act', which imposed a ban on the publication of news of the Satyagraha and required newspapers to subject themselves to a rigorous pre-censorship. But, ultimately the great struggle ended happily in favour of the people. This repressive law, however, was the last impediment that the press had to encounter in the State. For, when Responsible Government was established in Mysore this obnoxious law was removed. And, the news papers of Bangalore, since then, have worked in a peaceful atmosphere. But there can be no denying of the fact that along with the people's struggle for the establishment of a Responsible Government in the State, the local press also gained freedom of expression.

Nearly a century and a decade have rolled by since the first newspaper, in Bangalore, was published. There are now, in circulation, here, a great number of dailies and periodicals, printed in several languages. Newspaper publication, today has come to be a great industry and has provided lucrative careers to deserving men and women in its different branches. Furthermore, the profession of journalism has such luring aspects that many have thrown up their very good jobs to get a going in journalism with no other prop but a confidence in themselves and knack of ready writing.

But looking back at the obscure and fitful efforts which attended the early newspapers, at Bangalore, and the stormy years that followed, one cannot fail to admire at the fortitude of those who held their heads high in the turbulent days with a calmness which is as exemplary as it is laudable. But the real honour of upholding the dignity of the press, at Bangalore, goes not so much to those

who went through strife and sufferings, or to those who fought for the establishment of fundamental rights through the press, but to the early pioneers of journalism, who, in establishing the press, laid the foundation of freedom of expression—'the palladium of all civil, political and religious rights' as Junius puts it. Their noble motives, besides guiding the press, through the hard years, sustained it in the days of its trial.

Indeed, the pioneers of journalism, by their achievement, have not only honoured this historic City but have honoured themselves.

## CHAPTER XVII

## LOCAL SELF-GOVERNMENT

On 27th March, 1862, a number of leading citizens of the old Town of Bangalore constituted themselves into a Municipal Board to work under the provisions of the Municipal Act XXVI of 1850. The Amildar of Bangalore Taluk who was appointed its Chief Executive Officer worked under the Superintendent, Bangalore Division. The Superintendent in the initial stages was its President. At about the same time, a separate Municipal Board was constituted at the erstwhile Cantonment area of Bangalore, for the municipal administration of that place.

Thus began the civic administration of the 'City Beautiful'. It was only in 1949 that the municipal twins of Bangalore got united to form the biggest municipal institution in the State viz., the Municipal Corporation of the City of Bangalore.

The progress that the two municipal institutions made during the long period of their separate existence and the role they played in bettering the lot of the citizens is impressive. The tremendous work of face-lifting the City which began about half a century ago so as to give it a touch of a first class modern City was largely due to the good work of the two Municipalities. And, the many efforts made by the Municipal Corporation, after it came into being, to solve many vexatious problems, which have confronted it on account of the impact of the various nation building activities undertaken at Bangalore after the country achieved independence, speak to the vigour and originality of its policies. Bangalore, a great industrial centre in the South continues to remain in the vanguard of India's economic advance by reason of its resources and talents. The pre-eminent position which Bangalore occupies in the country has undoubtedly lent colour to the activities of Bangalore's municipal administration. Therefore, no account of Bangalore is complete without a reference to its local bodies, whose fascinating history, achievement and the benevolent role that they played in the development of the City is as interesting as the absorbing annals of this great City.

Furthermore, in the context of the present policy of 'Democratic Decentralisation', which is being so enthusiastically pursued

by the Central and State Governments in order to promote parliamentary democracy in this country, a brief account of the local self-governing institutions in India, also becomes inevitable. For, there is an unjustifiable difference in the extent of enjoyment of local autonomy between the urban and the rural local bodies. Whereas wide powers have been delegated to Village Panchayats by pursuit of the policy of 'Democratic Decentralisation', such powers are denied to urban local self governing institutions although it were the urban local bodies which provided training ground to the people in democratic practices and democratic ways of thinking in this country long before the country achieved independence. Again it were the urban local bodies which supplied leaders on whom, in later years, fell the responsibility of running the democratic government of the country. Further, the local self governing institutions are generally regarded as the basis of good Governments. It is, therefore, for this and many other reasons that a knowledge of the evolution of Local Self Governments, in India, becomes necessary.

The establishment of the two Municipalities at Bangalore in the last century was a great pioneering effort. A lively activity, for nearly two years, by the then leading citizens of Bangalore, preceded their formation. Under the provisions of the Act XXVI of 1850, consent of a good number of citizens was an essential requisite before a municipality was established at any place in India. Therefore, for ascertaining public interest in the matter of establishing Local Self Governments, the British Commission in Mysore, at the instance of the Government of India, as far back as 1860, had requested the Superintendents of the seven Divisions of the old Mysore State 'to furnish their views on the practicability of establishing Municipal Funds in the State and the best method of administering them'. After an enquiry, early in October 1861, a 'Declaration', signed by the leading citizens of Bangalore expressing their willingness to abide by the provisions of the Municipal Act XXVI, of 1850 of Government of India, was obtained and forwarded to the British Commissioner in Mysore, by the Chief Engineer.

It takes an effort of the imagination to ponder over the wonderful growth of local rule in this country. For, the evolution of the modern municipal rule, in India, is a blue print of a classic imperialistic tradition—a gradual process of conferring local autonomy

by piecemeal legislation. Actually, it was the financial need of the time which brought about the enactment of municipal laws. Even as far back as the early part of the 19th century, successive Finance Ministers of Government of India always laid stress on the fact that services like public health and education benefited the inhabitants of the particular localities only, and, therefore, in the fitness of things, the expenditure incurred on them should be met by taxing them. Thus was born the idea of local finances and local services which in the longer run became the basis for the working of the local bodies as prevailing in the country at present. The Bengal Act X of 1842 was the first enactment of this kind. Its provisions were meant for better public health of towns other than Calcutta. But, this Act, had its inherent weakness. So, it was repealed by the Act XXVI of 1850, which could be introduced in any town provided the inhabitants were desirous of 'making better provisions for repairing, cleaning, lighting and for prevention of nuisances or for improving the town in any manner'. A significant feature of this Act was that its provisions were not to be put into force without the consent of the local people and that it should be given effect to only after a fullest and most careful enquiry.

In no way similar to the Panchayat system, long prevalent in the villages of this country, where a body of five individuals, informally chosen by the people, functioned as administrative and judicial units, the new self-governing institutions, on the other hand, constituted a new approach to local administration. Further, unlike the Panchayats—by then in a state of decline—these Municipal Boards were essentially meant for towns and urban areas of the country. And, although, the English Boroughs and Town Councils had, to a certain extent cast their influence on their growth and development, essentially it was the financial need of the Government that brought about their existence in India. Nevertheless, the doctrine of 'Indirect Rule', which came to be regarded by the British Administrators as ideally suited to the political aspirations of the people of those days gave impetus to the new movement of local rule. Small wonder, the new innovation which swept the country in the second half of the 19th century attracted the people. Apparently, after the Indian war of Independence 1857, Great Britain had consoled herself to accept the burden of her imperial destiny.

The establishment of the two Municipal Boards at Bangalore was a novelty. Their initiation was refreshingly free from any agitation because the new measure was not only well received but was looked upon as necessary for improving the living conditions of the inhabitants. The success which attended the working of the two Boards was largely due to the favourable political atmosphere prevailing in the State at that time. The long conservative rule of Sir Mark Cubbon had just ended. C. B. Saunders, the Judicial Commissioner in Mysore, was acting as Commissioner. The enlightened administration of Lewin B. Bowring was about to be commenced. There was an unprecedented tranquillity prevailing in the State. Above all, the general desire of the inhabitants of Bangalore to modernise their social and political institutions and their ability to understand European ways of administration had tended to a development of broader outlook.

A comparison between the progress maintained by the Municipal Boards of Bangalore, with similar institutions in some of the towns of the neighbouring Presidency of Madras, gives a vivid picture of their working in those early days. The establishment of Municipalities at Trichinopoly and Vellore touched off great disturbances—even the persons nominated to those Municipal Boards joining the agitation—and the military had to be called in to restore order.\* Excepting Madras where a Municipality was established a long time earlier, the inhabitants of the other towns of that Presidency exhibited great indifference to the benefits of the Municipal Act.† By 1860, only at a few places viz., Vizagapatam, Salem, Vijayanagaram and Bheemunipattanam, Municipal Committees had been successfully established. The reasons for the steady under current of misgivings towards the formation of Municipalities were many. But the most important one appears to be the dislike of the people of those places to be ruled over by a few people of their own ranks, who were not in the employ of Government.

It was only as an experimental measure that the two Municipal Boards were first formed at Bangalore. The Municipal Board of the old Town of Bangalore consisted of 9 persons, of whom 6 were Indian officials and non-official members, who were considered interested in municipal matters, the other three members being

\* Proceedings of the Madras Board of Revenue dated 10-10-1850 and 28-11-1850. † Administration Report of Madras 1857-58.

the Executive Engineer, a European Assistant and an European gentleman of local knowledge. They elected a President and a Vice-President from among themselves. They transacted business by meeting once or twice a week. Their discussions mostly centered on the needs of the Town. And, the presence of official members was looked upon as an essential requisite to the deliberations because it tended to produce an atmosphere helpful to solve the problems confronting the Board. Also the official members assisted the nominated members to adhere to the spirit of existing rules and regulations.

'Kachara Terige (Conservancy Tax) at 4 annas per ankanam, 'Sunka' (Octroi) on tobacco, Sayer duties such as 'Undige' on country piece-goods and Local Tax on nuts, betel leaves and pepper formed the nucleus of Local Finances. The revenue of the Bangalore Town Municipal Board in the year 1862-63 was Rs 21,981 and that of the Cantonment Municipal Board was Rs 37,509-4-0.

However, the Act XXVI of 1850, was replaced by the Town Improvement Act XIV of 1856, which in its turn was replaced by the Act of 1864. Nevertheless a material change was effected in the composition of the two Municipal Boards of Bangalore by the promulgation of the Bangalore Municipal Regulation of 1871, which came into force on 1st April 1871. This enactment constitutes an important milestone in the history of municipal administration of Bangalore. Under this Regulation, the area comprising the Cantonment Municipality was divided into six Wards or Divisions and the local limits of the old Town of Bangalore were redistributed to form three Divisions. From each of these Divisions, two persons were nominated by the Government to be 'Municipal Commissioners', along with six-officio members for each one of the Municipal Boards. The powers of the Municipal Boards were enlarged to make better provisions for police, conservancy and improvement of the respective local areas. An interesting feature of the Bangalore Municipal Regulation of 1871 was that the fort area of the old Town of Bangalore—since it contained an arsenal—was constituted as the 7th Division of the Cantonment Municipal Board until 1888, when it was finally given over to the Mysore Durbar. A very important aspect of the new Regulation was that a fulltime President Dr J. H. ORR, C. B., was appointed for the control

and direction of the affairs of the both the Municipal Boards. He was paid Rs 700 per mensem the cost of his services being defrayed by the Municipalities of the Cantonment and the old Town of Bangalore, in the proportion of 2/3 and 1/3 respectively. For the year 1871-72 the total revenue of the Cantonment Municipality was Rs 92,617-0-0 and the revenue of the old Town Municipality for the same period was Rs 43,010-0-0.

Be that as it may, the harmony that prevailed in the administration of the Municipal Boards, by having a common President, ushered in an era of great activity. The total built area of the old Town at this time was 665 acres and it was surrounded by a deep ditch and a thorny hedge. The old Town Municipality effected many improvements. The ditch and the hedge were cleared, narrow roads were widened, the irregular streets were made regular and the congested localities were opened up by the demolition of insanitary houses. The 'pit' system of latrines was effectively abolished. In Cantonment, equally important works were undertaken. The boundaries of this area were enlarged at the expense of 15 villages. Many fine extensions such as Mac Iver's Town, Richmond Town, Langford Town, Cox Town, Arab Lines etc. were laid out and in them were built spacious bungalows, parks, markets and playgrounds. At the time of Rendition in 1881, the revenue of the Cantonment Municipality was Rs 1,44,670 as against Rs 59,993 of the old Town Municipality of Bangalore.

The Rendition brought about a separation of the two Municipal Boards, which thereafter began to work in the name and style 'The Bangalore City Municipality' and 'The Bangalore Civil and Military Station Municipality' respectively. The full-time Municipal President in the Bangalore City Municipality gave place to the Deputy Commissioner of Bangalore District who worked as ex-officio President, while that office was taken by the Collector-District Magistrate in the Bangalore Civil and Military Station Municipality. The period that followed the Rendition witnessed a steady progress in the broadening of powers of the Local Self Governments at Bangalore by several amendments to the Municipal Regulation of 1871. In 1892, the City Municipality was given the right of electing one-half of its Municipal Councillors. Thereafter was enacted the Municipal Regulation VII of 1906 which constitutes another important land mark in

the municipal history of Bangalore. In 1913, provision was made for the appointment of an Hon. President. But the right of electing a President was granted only in 1920. Of considerable importance is the amendment to Regulation IV of 1906, effected in 1923, under which, for the first time, a Municipal Commissioner was appointed. He became the Chief Executive Authority of the City Municipality. In the Civil and Military Station Municipality, under the provisions of the Bangalore Municipal Law of 1897, besides the Collector-District Magistrate, who was also ex-officio President and Chief Executive Officer, the Municipality was composed of ex-officio members and non-official 'Municipal Commissioners', the latter being so elected or appointed as to represent Europeans, Euracians, Hindus, Mohammadans and other communities on an equitable basis, in the civic body.

About a decade before the turn of the last century, the old Town of Bangalore began to outgrow. The story is dramatically told in the visible growth of its sprawling extensions, the first of which was the Chamarajpet extension, laid out in 1892, and followed by extensions of Malleswaram, Basavanagudi, Visvesvarapuram, Seshadripuram, Shankarapuram, etc. In its process of expansion, the City area absorbed about 26 villages. The new extensions were laid out on the grid-iron or chess-board plan, with narrow lanes at the back of the houses. The sewerage of the whole City area was improved by a combined system of open drains and underground sewers. During the second and third decades of the present century, keen interest was evinced by late Sir M. Visvesvaraya and late Sir Mirza Ismail, the talented Dewans of Mysore, to beautify the City. Their commendable efforts earned for Bangalore the name 'City Beautiful'. The rapid development of the extensions gave impetus to an increase in the number of elected representatives in the two civic bodies. In the year 1930-31, the revenue of the City Municipality was Rs 9,95,891 while that of the Civil and Military Station Municipality was Rs 6,77,719.

Then came the crowning achievement. On 8th December 1949, the Municipalities of the City and the Civil and Military Station were merged to form the City of Bangalore Municipal Corporation', with 50 territorial divisions, comprising an area of 30 square miles. The new measure placed the municipal administration of the whole of Bangalore on an even keel. This

consummation was, to a large extent, due to the achievement of independence of the country in the year 1947. For the first time the offices of Mayor and Deputy Mayor were instituted. Under the provisions of the City of Bangalore Municipal Corporation Act 1949, the Corporation Council, the Standing Committees of the Corporation and the Commissioner are the Municipal Authorities and with them vests the work of carrying out the provisions of the said Act. At present the Corporation Council consists of 63 elected Councillors. The Commissioner is responsible for the executive work of the Corporation. He is also the Land Acquisition Officer in the Corporation area. The business of the Corporation is spread over several Departments, which are presided over by the Heads of Departments, viz., the Administrative Officer, the Engineer, the Health Officer, the Revenue Officer and the Education Officer who are directly subordinate to the Commissioner. The Mayor, elected annually is empowered to convene the meetings of the Corporation Council and presides over its deliberations. Under the provisions of the Act, he is the final authority in all municipal matters, except where the Corporation Council has reserved special powers to itself or where they are so vested under the Act.

The formation of the Municipal Corporation of the City of Bangalore, its broad representative character and its autonomous nature lent a memorable aura to this historic City. But it created a situation which is at once exemplary and ironic—exemplary because, it is the first Municipal Corporation in the Mysore State and the only one until the Hubli-Dharwar Municipal Corporation came into being on 1st March 1962, ironic because, it is autonomous only to the extent to which autonomy is conferred upon it. To a great extent final authority still vests with the Government in all important affairs of the Corporation. For in all important matters, the decisions arrived at by the Corporation have to receive the approval of the State Government.

The lack of complete local autonomy in the local self governing institutions, in India, is a legacy of the past. In spite of the best efforts of local bodies to gain full autonomy and in spite of the endeavours of many enlightened statesmen, to clothe them with real power, complete local autonomy has eluded the grasp of Local Self Governments in this country. Even as far back as 1870, Lord Mayo, in his famous Resolution on municipal bodies

enunciated: 'Beyond all this, there is a greater and wider object in view. The operation of this Resolution in its full meaning and integrity will afford opportunities for the development of self-government and strengthening municipal institutions'. Apart from this, many Commissions specially instituted by Government of India also were inclined towards granting a largest measure of autonomy to local bodies. The Royal Commission on Decentralisation which was constituted in 1908, alarmingly referred to the executive control exercised by the State over their budgets, public works and establishment. Later the Montague-Chelmsford Report on constitutional reforms stressed: 'There should be, as far as possible, complete popular control in local bodies and the largest possible independence to them from outside control'.

However, so far as the Bangalore Municipal Corporation is concerned, the progressive trends which have manifested in its activities, its record of good work and the laudable measures it has undertaken in dealing with the manifold problems confronting it should make the task of the State Government all the more easier for creating congenial conditions for its better working. Indeed, a steady enlargement of the functions of the local Self Governments and enjoyment of complete autonomy by them is inevitable in a democratic set up. In the larger interests of the country local bodies should be used more as instruments of national policy.

Whatever be the future in store for the Municipal Corporation of Bangalore, one cannot conclude its account without paying a homage to those men who by their valuable services made it what it is today — men who were in the limelight in their own days and whose names stand in such bold relief, but alas, whose memory is consigned to oblivion. Such names as Arcot Srinivasachar, Raja Sabha Bhushana K. P. Puttanna Chetty, B. J. Kumaraswamy Naik, Khan Bahadur Mohammad Abbas Khan, B. K. Gardudachar, B. Oosman Khan, Rev. Father Briand and Dr T. C. M. Royan who worked in the City area and Rao Bahadur Suryanarayana Rao Garu, A. Maigandhadeva Mudaliar, J. Cook, H. T. Khader Patcha Sahib, T. Vijaya Raghavalu Naidoo, A. R. Chalavaraya Mudaliar, Hajee Ismail Sait, and Rao Sahib A. M. Tangavelu Mudaliar, who served in the erstwhile Cantonment area, are indeed, worthy of honour and in honouring them we honour the civic traditions they have left behind.

## CHAPTER XVIII

### SHADOW OF THE BIHISTI\*

A charming legend, redolent of mythological accounts of the Greeks, narrates the descent of the river Ganga to earth.

It is said that a great necessity arose to bring the Ganga to earth from its heavenly abode, when Sagara, the legendary king, sought its waters to purify the ashes of his sons, who were burned to death by the wrath of Vishnu. But the great efforts which Sagara and two generations of his descendants made to get the waters of Ganga to earth were in vain. The Ganga never stirred from her heavenly abode. And, unpurified lay the souls of Sagara's sons in the nether world. However, Bhagirath, who belonged to the next generation of his descendants was made of sterner stuff. Where others failed he succeeded. With a determination, which was as resolute as it was admirable, he commenced his penance to such extremes that Brahma, the God of creation, appeared before him. Brahma was pleased to tell him that it was no easy job to bring the Ganga down to earth for, that great river must be held in mid-air, in the first instance, to avoid the tremendous force of its torrents which get hurled from the sky when it begins to move down. The earth is not strong enough to bear the force of its gushing waters. So, Brahma advised him to seek the help of Siva, the God of destruction, who alone possessed the power of sustaining Ganga's descent. Brahma's advice galvanised Bhagirath. Then began a penance, the like of which the world had never before witnessed. For long Bhagirath prayed. Countless were the trials and tribulations which he sustained. His efforts were so tiresome that, in later ages, they became proverbial. At long last, Bhagirath's perseverance won over the great Siva. His joy was unbounded when Siva consented to hold the Ganga in mid-air! What happened next may best be told from the beautiful verses of Griffith's English translation of Ramayana in rhyme.

\* The word Bihisti literally means 'the man from the heaven.' This descriptive word stands for and is synonym with water carrier.



'On Siva's head descending first  
A rest the torrents found;  
Then down in all their might they burst  
And roared along the ground.

Where'er great Bhagirath led,  
There ever glorious Ganga fled  
The best of floods, the river's green  
whose waters wash the wicked clean.  
The monarch reached the ocean's side,  
And still behind him Ganga hied'.

Thus was Ganga brought to earth! And, thus flowed her waters in those directions, on the earth, where Bhagirath led her. All the lands which were watered by the celestial river prospered and bloomed and many cities which sprang on her banks became places of pilgrimage. Wherever the Ganga flows, runs the story, there is no famine, there is no scarcity of water and there is no want. This is a legend. Believe it or not.

But, as one reads this charming legend an image of Bangalore emerges on the mental horizon. And, inevitably the exclamation erupts: 'What a misfortune, Bhagirath did not lead the Ganga to Bangalore!' For, it would have solved, once for all, Bangalore's eternal problem—water scarcity! Time and again, year after year, herculean efforts have been made to solve this problem. Yet, scarcity of water continues to dog Bangaloreans in spite of the implementation of many water supply schemes. Though six years ago inauguration of a promising plan of Water supply gladdened the hearts of Bangaloreans the day of deliverance appears to be far ahead.

Nevertheless, the many endeavours made during a period of nearly a hundred years, to provide adequate water supply to the City, in no way, are lesser than the proverbial efforts of Bhagirath. The only difference is that whereas the legendary Bhagirath succeeded in bringing the sacred waters of the Ganga to earth, Bangalore's Bhagiraths have yet to get materially the much talked about waters of the Cauvery, the big river of South India which from the mythological accounts, appears to be no less celestial than the great Ganga. The Cauvery is flowing only fifty-five miles south-east of Bangalore! Therefore, Bangalore is bound

to get its water in the near future though not immediately. But the great efforts made by the State and the Civic authorities, in the past, to provide adequate water supply to Bangalore, again and again, not only evoke admiration but provide good material to a fascinating narrative.

Actually, Bangalore's most complex problem took shape about a hundred years ago when the City commenced to outgrow its inadequate civic amenities. As time went on certain extraneous events accentuated this much aggravated water scarcity problem.

The first attempt to provide protected water supply to the town began in 1873, with the erection of a chain of tanks known as the Miller's Tanks, in the erstwhile Cantonment area. This construction was necessitated because water pumped from the Halsoor, Shoolay and Pudupacherry tanks was too inadequate to meet the growing needs of the Civil and Military Station. In the City area, water was drawn through the primordial 'Karanjee' system, from the Dharmambudhi and Sampangi Tanks. This supply of water was supplemented by the water from 'Kalyanis' and wells. But scarcely had a few years elapsed after the construction of Miller Tanks, then intervened the 'Dhatu Eswara Kshama', the Great Famine of 1875-77, when the monsoons failed completely for a period of two and half years. With the failure of the monsoons, all the tanks in the City and Cantonment areas dried up.

Needless to say, the famine hit the City in a most sensitive part and added to the discomfort of the citizens. However, in the grim struggle for existence that ensued, there emerged a saviour. He was the 'Bihisti'! Indeed, the Bihisti or the water carrier was a colourful personality. With his tanned skin-bag swung around him, containing the life saving water he went round the town selling water. In spite of the 'cost' imposed by him on water, he was much sought for by persons of all ranks. His supply of water, which was brackish, was mostly drawn from wells which were then in existence in good numbers at Bangalore. It remains a fact, however, that the last assignee of the noble soul who saved Humayun from drowning also saved many persons dying from thirst, during the worst days of the famine.

When the last echoes of the Great Famine died away, Bangalore was confronted with another new problem—the influx of

people from surrounding areas. Concerted efforts were made to keep up water supply to the ever increasing demand and this accelerated the construction of the Sanky Reservoir, in 1882, at a cost of Rs 5½ lakhs. This Reservoir collected and stored rain water in an area of 2½sq miles and was linked with the Miller Tanks and the Dharmambudhi. The new construction, though afforded much relief, was not adequate to provide water to the entire City. Coupled with inadequacy, its water was unsavoury and impure. Much was said about its quality at the time. . . 'The men who are thrown off their horses and killed on the spot at Bangalore are the only ones that are allowed by doctors not to have died from drinking bad water', quipped a local wit to Lord Connemara, the Governor of Madras when he visited the Sanky Reservoir in July 1888, for the specific purpose of providing good water to the Madras Troops cantoned at the Civil and Military Station. Indeed, the remark must have amused the Governor, who was himself riding a horse, during his inspection.

For some decades before the turn of the last century, those responsible for providing water to the erstwhile Civil and Military Station of Bangalore did their best to augment the dwindling water storage of the place. Around Bangalore there is scarcely a tank or an open area which has not formed some project or scheme for supply of good drinking water to the town. At one time the diminutive supplies so scared the authorities that they offered for public competition a handsome prize for the best essay on a good scheme of water supply. This offer brought a flurry of 'opinions of extra-ordinary diversity'. But in spite of the best opinions furnished by eminent Engineers and the many earnest efforts made to tap new sources to replenish the vanishing storage, no tangible results were achieved and the demand for water continued unabated.

However, the panacea for Bangalore's water famine, in the last century, came from a different quarter. The benevolent Maharaja Chamaraja Wodeyar X who was known for his progressive outlook—he established the first ever Representative Assembly in an Indian State—took keen interest to solve this much vexed problem and through the efforts of his able Dewan, Sir, K. Sheshadri Iyer, succeeded in providing a major water work, for the first time, from a dependable source. The Hesarghatta Reservoir, situated at about 13 miles to the north-east of Bangalore,

and appropriately named Chamarajendra Reservoir, to commemorate the name of the good Maharaja who died young, was built to tap the waters of Arkavati, at a cost of Rs 20,78,641 in those days. Water was pumped for the first time on June 23rd, 1896. Both the City and Civil and Military Station areas were benefited.

Then came the Great Plague of 1899-1900. The Plague swept a good part of the City's population and posed for the first time the problem of adopting preventive measures, such as good sanitation, pure and abundant water supply and removal of congestion which are so vitally necessary for the protection of public health.

The successful handling of the Great Plague and later the fearsome epidemic influenza which broke out after the First World War (1914-1918) brought little respite. For, surprisingly enough, the Hesarghatta Reservoir ran dry for one year in 1925. Frantic efforts were then made to restore water supply to the City from the big Yelemallappa Chetty Tank situated about 12 miles on the Hosakote Road and Kakol and Byatha Tanks, 18 miles away, which involved a heavy cost of service. The situation was further made difficult by the enormous growth of population in the decade that followed.

Bangalore's thirst for water has never been quenched. Not long after, it became evident that a stream, that is Arkavati in summer, could hardly meet the ever growing demands on it. This led to the construction of a larger water work, at Tippagondanahalli, about 18 miles from Bangalore, on the Magadi Road, which stored waters of Arkavati and Kumudvati, for being pumped to the City, in iron mains. This Reservoir was pressed into service on 15th March 1933. The esteem in which water is held by the citizens of Bangalore may well be gauged by the charming words which His Highness, late Krishnaraja Wodeyar IV said on the occasion of inaugurating the Thippagondanahalli Reservoir:

'We learn from the Mahabharata' said His Highness, 'that water is a better gift than food as it is an element essential for the very existence of life. There is no gift that is greater than that of water, and whoever desires to acquire spiritual wealth for himself should always give water to those who need it. And, the need for giving it is especially strong when large numbers of people are gathered together, since water, however beneficent in itself, can be made the carrier of much evil.'

'We have such a massing of people in our capital city of Bangalore which has grown in the years since Kempe Gowda laid out its limits to the ninth city in India, ranking just after Ahmedabad, but before Lucknow, Amritsar or Karachi. Outside India, it is comparable in population with such important ports as Cape Town and Colombo or with such historical centres as Florence and Tehran.

'When I make this comparison, I am, of course, including the inhabitants of the Civil and Military Station, who, as you have heard, have hitherto been partners with us in the enterprise of providing this great city with the first necessity of life.

'That enterprise is entering today upon a phase in its history. I mentioned just now that Bangalore compares in respect of size with some of the most important cities of the world. I hope that after today it will compare with any modern city of its size in respect of abundance and purity of its water supply. We have in this great lake the purest of rain water, brought to the dam by the twin rivers of Kumudvati and Arkavati, and it is, as you have seen, further purified by the latest expedients for water purification that the world knows. It will be delivered to Bangalore in steel and iron pipes, to which impurities can have no access and will, I hope, give the combined populations a guarantee that, whatever troubles they may suffer from, they ought to be free for all time from fear of water borne disease.

'It is a great pleasure to me on an occasion like this to realise that the scheme has been worked from first to last, in broad outline and in detail, by Mysore Engineers and that it is using not only Mysore water and Mysore brains but Mysore power and Mysore pipes . . . and in proceeding now to turn on the first supply of Tippagondanahalli water to the city of Bangalore, I hope that I shall be turning on a stream that will carry to the city an ever increasing supply of health and prosperity.'

The Tippagondanahalli Reservoir, since then has continued to supply water to the City along with the old Hesarghatta lake. But the march of events since the Tippagondanahalli Reservoir was commissioned into service has necessitated additional supplies of water to the City. The census of 1951 spotlight two cities, New Delhi and Bangalore, where the urban population has grown abnormally and beyond all expectations. After World War II

nothing could stop the growth of Bangalore's suburbs. The location of well planned and developing industrial concerns like Hindustan Aircraft, Indian Telephone Industries, Hindustan Machine Tools and Bharat Electronics around Bangalore, all of which have offered wider opportunities for employment, together with the natural tendency of the rural population to migrate to cities for enjoyment of modern civic amenities have added as incentives to the phenomenal growth of the City's population. Bangalore's present population is 16 lakhs as against its population of 3½ lakhs when the Tippagondanahalli reservoir was built.

These factors have rendered necessary to look beyond Tippagondanahalli for a perennial source of water. Although many resourceful plans were put forward, time and again, to improve the water supply, it became obvious that they offered no permanent solution. Such grandiose schemes as raising the dam at Tippagondanahalli, improving the existing filtering and pumping plants, laying triplicate raising mains and construction of additional storage reservoirs at optimum places to impound waters of rivers flowing nearer to Bangalore were, indeed, laudable but were not sufficient enough to solve Bangalore's eternal problem because every year, as the sun rides high in Bangalore's summer sky the shadow of the 'Bihisti' stalks across the City. Pathetic scenes of housewives, with scores of empty vessels, remaining stranded for hours, near public taps, unending complaints of hotelers and owners of boarding and lodging houses alleging non-availability of water and scenes of frantic endeavours by the staff of Water Supply Department to dispatch, water-loaded lorries to places of greater needs are common features of this place in summer. Though implementation of some schemes of adequate water supply have eased situation temporarily, water scarcity continues to harass Bangalore because of the rapid growth in its population.

It was these sad experiences that led to an upsurge of wide spread agitation to get the Cauvery waters to the City when the State Government toyed with the idea of implementing the much talked about Hallimala and Shimsha schemes earlier in 1962, to effect a long range, though not a permanent solution to the City's paramount need. Led by the City Fathers, prominent citizens and leading social institutions of the City demanded that Cauvery waters alone should be made available to solve Bangalore's water

scarcity problem permanently. But then, getting Cauvery's waters to Bangalore was no easy task. There was the question of providing enormous finances if the Cauvery Project was to be implemented. Again the celestial Cauvery was rendered, touch me not, by inter-State agreements previously concluded between Mysore and Madras; and Mysore was obliged to honour the rights of the lower riparian State. In addition to these factors, a high-flown apologia was often voiced for the non-undertaking of a work of such magnitude as tapping Cauvery waters to Bangalore, on account of its being 3,113 feet above sea-level and as there runs a terrain which does not allow a pipe line to pass through.

As days passed on, the agitation for getting the Cauvery water to Bangalore appeared almost lost in the labyrinth of numerous difficulties facing the implementation of such a big project. But fortunately, at this time, there appeared on the Bangalore scene a person to play the role of Siva! By a bold approach to the problem of getting the water of Cauvery to Bangalore he gladdened the hearts of the local Bhagiraths. Mr S. Nijalingappa, Mysore's ex-Chief Minister, lent support to the Cauvery Scheme even before he became the State's Chief Minister for the second time, when on 10th June 1962, while inaugurating the construction of the overhead tank at Banappa Park, he said: 'In the implementation of the Cauvery Scheme, money is no consideration'.

Factually, the difficulties which stand in the way of implementing the Cauvery scheme are not unsurmountable. Although the inter-state agreements between Mysore and Madras still hold good, the first agreement which was concluded in 1892, when first attempts were made to harness the Cauvery to modern methods of irrigation, was revised in 1924, to enable the construction of the Krishnaraja Sagara Dam. And the question of high altitude together with the difficulty of laying pipes in rough terrains look not insoluble when compared with the many wonderful achievements of the Mysore Engineers. Above all, Bangalore's need is vitally connected with the very existence, comfort and happiness of one and half million people.

When the reigns of the State's administration passed into his hands, Mr S. Nijalingappa, very often declared, both publicly

and privately, that though the Cauvery Project may ultimately cost rupees 26 crores or even more, it will not deter the Government from going ahead in implementing it. Obviously, his interest in improving the living conditions of the people of Bangalore is in no way lesser than the interests of M. Visvesvaraiya and Mirza Ismail, ex-Dewans of Mysore, whose untiring efforts have made Bangalore what it is today.

But the Mysore Government was not in a position to finance the Cauvery Project as the execution of the Project involved a huge amount. Therefore, it became evident that the Cauvery Scheme could not be taken up unless the Union Government provided adequate finances from the Five Year Plan outlay and also helped in getting the necessary foreign exchange to buy the machinery and pump sets needed to set up the plant. Fortunately, the sympathy of the Union Government for Bangalore's plight was not wanting because on 17th July 1962, while replying to the Address presented by the Bangalore Municipal Corporation, the Prime Minister late Pandit Jawaharlal Nehru said:

'I agree that in a city like Bangalore, or village or town or any other place, one of the elementary things which has to be supplied is water. I am shocked to hear that there are many villages in India where there is no water, or little water and where people have to go, women chiefly, for distances to fetch it. I think I am not only talking about Bangalore but also about other places. The question of water-supply is one of the most important things which should be given highest priority. A good supply of drinking water should be made available in every village in India without people having to go to distances to fetch it. I think and I hope that by the end of the Third Plan, it will be solved. Now, coming to Bangalore, I may tell you that in a growing city like this, as in Delhi, people are constantly facing trouble for water. In Delhi a huge scheme was been prepared to fetch water from the river Jamuna, just like you are thinking to get water from Cauvery. I cannot say definitely what the Central Government will do. But I am quite sure Bangalore requires an adequate water supply; and in your efforts to get it, so far as I am concerned, I feel you deserve every help'.

These encouraging words of the Prime Minister invigorated the enthusiasm of those who pleaded for the Cauvery scheme.

Their protestations forced the Mysore Government to drop the Hallimala scheme in favour of the Cauvery Project. Correspondence between the Mysore Government and Union Government in this matter resulted in coming into existence of a broader plan which envisaged greater water supply to Bangalore on a firm basis.

Thus sprang into prominence the Integrated Water Supply Plan of Bangalore. It envisages that the City's water supply distribution and its sewerage should be taken up as one Project, in which one cannot be executed to the exclusion of the other, in view of the problems of health which get proped up by unrestricted water supply. The credit of giving a shape to the Integrated Plan goes to the Planning Commission which also recommended that a special authority should be created for executing the Project. Furthermore, the Planning Commission gave a high priority to the Integrated Water Supply Plan of Bangalore in view of the phenomenal expansion of the City's population and its area in the last one decade.

The 26 crore rupees Integrated Project is one of the finest water supply schemes prepared by the Mysore Engineers. It envisages drawing of water from the Cauvery at Sivanasamudra and makes provision for improving the City's drainage and the disposal of its sewerage. Under its stipulations the 62 year old pick up at Sivanasamudra, which feeds water to Siva and Shimsha hydel generating stations, will be a source for the drawal of water. For supply during the summer months, provision is made for the storage of about 1,300 M.C. ft. of water at the Kabini Reservoir. The Project also envisages to draw more water from the Natakal Balancing Reservoir by the construction of an additional syphon aqueduct. Further, to increase the volume of water, the power channel upto the Natakal Balancing Reservoir will be widened. Through a six mile long gravity pressure pipe line water will be conveyed to the treatment plant near Halgur on the left bank of the Shimsha. At the treatment works, water will get purified by sedimentation, filtration and disinfection by the application of chlorine gas. The purified water will then be carried in 69' diameter pipes over a distance of 50 miles to Bangalore. But as water has to be carried to a height of 1,350 ft. inclusive of fractional head, it will be pumped at four places, viz., Thorekadanahalli, Voddaradoddi, Gantakanadoddi and Tatguni.

When the water so pumped reaches Bangalore, the main line will trifurcate into branch lines to zonal reservoirs at Mount Joy, Byrasandra and High Grounds. And, from these reservoirs, water will be distributed to the different parts of the City through the existing pipe lines. So as to make the distribution of water even in all parts of the City, it is planned to lay new pipes wherever the existing pipe lines have inadequate capacity of water carriage.

Improvement of sewerage being an integral part of the Integrated Water Supply Plan of Bangalore, it is stipulated that besides effecting improvements to the existing drainage and the disposal of the City's sewerage additional sewers should be laid wherever they are necessary. When the Integrated Project is complete, the sewerage of the City will be conveyed to three vallies, viz., Challaghatta, Koramangala and Vrishabhavati. From there the collecting sewers will be led outside the City to the two treatment plants where the sewerage will be purified and effluent let into the irrigation tanks below.

At present the existing sources of water yield is only a maximum supply of 30 million gallons per day. But in a metropolitan city 40 gallons of water, per head, per day, is generally considered to be a satisfactory supply. On this basis, supply of 80 million gallons per day is the normal requirement of Bangalore excluding the 10 million gallons of water which is required for industrial purposes. The Integrated Water Supply Plan of Bangalore is expected to yield 60 million gallons of water, per day, which in addition to the existing water supply of 30 million gallons per day is reckoned as sufficient to meet the requirements of a population of two million, the estimated population of Bangalore by 1971.

However, on 21st May 1964, the Integrated Water Supply Scheme was inaugurated, in a colourful function, at M. N. Krishna Rao Park, Basavanagudi, by late Prime Minister Lal Bahadur Shastri, who was then the Union Minister without Portfolio. The then Congress President, Mr Kamaraj presided over the function. So great was the enthusiasm of the citizens that they thronged in great numbers to witness the long awaited event. The then Mayor Mr G. Narayana and the other distinguished speakers greatly acknowledged the financial assistance given by the World Bank, the State Government and the Planning Commission.

The Integrated Water Supply Plan of Bangalore is expected to be implemented in ten years.

In the meanwhile, the Bangalore Water Supply and Sewerage Board, the formation of which was recommended by the Planning Commission for the execution and maintenance of the 26 crore rupees Integrated Water Supply Scheme, has come into being. The Board was inaugurated by Mr S. Nijalingappa, Chief Minister, in a simple function held at the Mayo Hall, on 7th October 1964 when late Pamadi Subbarama Shetty, ex-Minister and a respected civic leader of Bangalore presided. The function was attended by the World Bank representative Mr Escott Ried and his gracious lady. The Bangalore Water Supply and Sewerage Board, which was first presided by its Chairman Mr K. Narayanaswamy, and then by Mr K. Balasubramanyam, ex-Administrator Bangalore Municipal Corporation, consists of seven members to guide its destiny.

Providing adequate water supply is a big and universal problem in many cities, in India, today. From this point of view, it may be said that Bangalore has planned ahead in taking up the Integrated Water Supply Scheme although it was the worst hit City by water shortage throughout a long period of a hundred years. Undoubtedly, the Integrated Project of Bangalore, which has been welcomed by all sections of people heralds a new era not only to the present generation, but also to the coming generations of Bangaloreans.

## CHAPTER XIX

### AFTER RENDITION

Late Sir Shafat Ahmed Khan, eminent historian and educationist, once said: 'I have always held the view that the function of a historian is not to pass judgment on the motives and mainsprings of great personalities but to study dispassionately and in a scientific spirit the material collected by him and record the facts as they occurred'. If the historical events which occurred at Bangalore between 1881 to 1956 (i.e., from Rendition to the establishment of The Karnataka State) are studied dispassionately by the application of this standard, then, unmistakably, every aspect of life pin-points to the one and only fact—that this period belongs to the people.

A new epoch in the annals of Bangalore commenced when the spell of the British Commission faded away into the dim past. Soon, the atmosphere changed. Despondency gave way to hope. And, by the time, the 20th century dawned, Bangalore with the rest of India, found itself in the whirlpool of a new spirit that swept the country. Indian nationalism, dormant since the abortive uprising of 1857, began to manifest when the Indian National Congress came into being in the fag end of the last century. The spirit of nationalism fanned the feelings of patriotism country-wide. Lokamanya Tilak, Bipinchandra Pal and Arubindu Ghosh, the great nationalists of the time, infused it with new energy. And patriotic fervour which blossomed in the hearts of common people, as never before, soon discovered new channels for patriotic deeds. The voice of the people now not only began to be heard but also began to be felt. Gone were the days of the potentates, the Maharajas and the adventurers, whose achievements alone were regarded as history in this country.

The 'Mysore for Mysoreans' agitation started by some patriotic and public spirited men of Mysore against the established authority in the State, though not a political conflict, it nevertheless, was an unique movement, for, it set in motion, for the first time, a pattern of reaction, which questioned unbridled action of Government when it maintained an uncompromising attitude to the wishes of the people. Sir K. Sheshadri Iyer, the then Dewan of Mysore,

an able administrator though, raised a hornet's nest by his pursuit of a policy of recruiting hands to higher Government appointments in the State, from the neighbouring Province of Madras. This policy not only infringed the rights of the Mysoreans but also acted as a powerful deterrent to their aspirations. In the stimulated agitation, which soon engulfed the State, Bangalore however, played only a secondary role, because Mysore City, as the place of Maharaja's residence, stole the thunder under the able leadership of M. Venkatakrisnaiyya.

For the large majority of present generation of Mysoreans, M. Venkatakrisnaiyya has come to be nothing but a name. But, for the small portion of those men who are happily still living, and for all those who lived in the erstwhile old Mysore State, 40 or 50 years ago, from the highest to the lowest, M. Venkatakrisnaiyya was, and felt to be not a name only but a power. For a period of more than 50 years from 1870, he not only served the cause of the people, on the floor of the Assembly, on every platform and in the press, but led every political, social and economic movement in the old Mysore State in those days. Indeed, he was the live wire of the 'Mysore for Mysoreans' agitation. A champion of freedom of expression, by sheer force of his personality he soon gathered a tremendous following. His genius, tact, energy and drive stood him in good-stead in all his encounters with the redoubtable Dewan of Mysore of his time and he made the Government feel the impact of public opinion. A grateful people, later, bestowed, on him the affectionate title of 'Grand Old Man of Mysore'. For, he lived until he was 90 years old. In the later years of his eventful life, he associated himself with many popular political agitations in the State, which synchronized with the political movements initiated by the Indian National Congress. Though the agitations which he led occurred in a Native State there was, however, no easy sailing. Very often the political aspirations of the people received rude shocks and therefore M. Venkatakrisnaiyya had to pay dearly for having dared to criticise the actions of the Government. Many of his newspapers were suppressed and his pension was stopped.

But every cloud has its silver lining. Mysore was a Native State. At the helm of the ship of State were Maharajas of enlightened outlook who were not without sympathy for the aspirations of the people. Their magnificent efforts to make Mysore a well

administered State earned for Mysore the name of 'Model State', among the Princely States of India. If there were impediments to the easy attainment of Responsible Government in the State, it was only due to the exercise of adverse influence from the Paramount Power. As a Native State, Mysore was bound by treaties. Initiation of any political move which gave the people an increasing share in the administration of the State before any such action was taken in British Indian Provinces would have effected the good relationship between the Paramount power and the State. But the march of events in British India and abroad after the dawn of the 20th century were such that they caused a great awakening amongst the people and unleashed a crescendo of political activity in the country, the result of which had a far reaching effect. And, Bangalore, tilted under the weight of the political agitations, which soon ensued.

Actually the wind of inspiration first blew from Japan. In the Russo-Japanese War (1904-1905) the colonies of the Russian empire, in the Far East, were snuffed out of existence after a prolonged conflict, both on land and sea. This magic touch of the assertion of Asiatic nationalism posed the question. 'If Japan had been able, out of its own resources, to win such a victory, why could not India, with much larger talent and resources, be powerful enough to gain her freedom?' A feeling of jubilation swept the sub-continent of India because an Asiatic nation had beaten a first class European Power. And as if to ignite strong reaction against Great Britain, Lord Curzon, the Governor General and Viceroy, in 1904 partitioned the Province of Bengal, although such a partition was against the wishes of the people. Indignation stirred the people to action and the whole of India responded to the appeal of Bengal. Patriotic fervor and excitement were roused as never before. The Indian National Congress under the leadership of Balagangadhara Tilak, Bipinchandra Pal, Arubindu Ghosh and Lala Lajpat Rai, initiated a national movement, which, for the first time, gave the country the slogans of 'Swaraj' and 'Swadeshi'. Throughout the length and breadth of the country, these words echoed and reechoed. The re nascent political consciousness filled the hearts of the people with patriotism and new hope.

The impact of this new national movement on the people of Bangalore was tremendous. It caused a great awakening. Educated

youngmen, students and public spirited men were caught in the spirit of the times. M. Venkatakrishtnaiyya had already given the lead. Public meetings were organised. Stirring speeches were delivered. When Lala Lajpat Rai and Balagangadhar Tilak were arrested and put behind the bars, the Bangalore press lashed out at the provocative actions of the Imperial Government. To counteract this agitation, in the State, Newspaper Regulation X of 1908 was passed to stifle the press. Suppression of civil liberties fanned discontentment for long and was brought to a temporary halt by the enlightened administration of M. Visvesvaraya, who was Dewan from 1912 to 1918 and by his endeavours promoted cordial relationship between the Government and the leaders of the people. This helped to create a healthy political atmosphere in the State. At this time also appeared the Montague-Chelmsford report which to a certain extent placated public opinion in Princely States as well. But later the enactment of the Rowlett Act, by the Government of India, to suppress popular movement in the country again undermined the good relationship that existed between the people and the Government.

It was at this time that Mahatma Gandhi appeared on the Indian political horizon. In April 1919, was organised the Satyagraha Day in the whole of the country, which received a rude shock at Amritsar. The horrible massacre at Jalianwala incited the people and gave impetus to a great political movement. On 1st August 1920 Mahatma Gandhi started his Non-violent and Non-co-operation movement which galvanised the people of India to greater efforts. The immediate effect of the Non-co-operation movement was that a branch of the Indian National Congress was established in Bangalore. For the first time wearing of khadi became the fashion of patriotic minded people. Eradication of untouchability, starting of nationalist educational institutions and undertaking of constructive programmes characterised the political activities of the people of Bangalore.

Then came the Khilafat movement. Unique in India's freedom struggle this movement, though short lived, forged healthy bonds of friendship between the Hindu and Muslim communities. The Lucknow Session of the Indian National Congress, held in December 1916, had already set the seal of cordiality by initiation of a policy which aimed to bring about a

sense of unity between the peoples of these two communities. But, it was in 1921, during the Khilafat movement, that this sense of unity blossomed into perfection.

Symbolic of the new spirit of friendship between Hindus and Muslims at this time was the public meeting held at the 'Idga Maidan' near Benson Town, in the Bangalore Cantonment area, which was attended by a large number of Hindus and Muslims and by people of other communities of Bangalore. Addressing the meeting Maulana Mohamed Ali, the renowned national leader said: 'The power behind the Charka gun is so effective that a single shot fired from Bangalore is sufficient to destroy Manchester.' Those who addressed this historic meeting also included Mahatma Gandhi, Maulana Abul Kalam Azad and Maulana Shaukat Ali.

The effect of the meeting was tremendous. It gave rise to an outburst of such a nationalistic fervour and activity that the like of which Bangalore had never before witnessed. From Commercial Street, the fashion centre of Bangalore, where existed a large number of shops possessing foreign made piece goods mostly owned by Muslims, were brought bales of foreign cloth to the big maidans of Blackpalli and the Muslim orphanage, Dikenson Road, and big bonfires were lit. Hajee Osman Sait, a wealthy merchant of Bangalore, sold away his entire property, worth lakhs of rupees, to meet the expenses incurred in the starting of new national educational institutions, newspapers and in recruiting Khilafat volunteers. In the City area the Khilafat movement had lesser impact on the people because the national leaders did not like to embarrass the Government of His Highness the Maharaja of Mysore, as Mysore was a Native State. Nevertheless, Bangalore, reverberated with the feelings of reascent nationalism as large numbers of people, irrespective of caste and creed, joined in the movement.

In the days that followed a great political awakening was spreading like wild fire in the State. Mr S. S. Setlur, a retired judge of the High Court, who was elected as the first President of the Mysore branch of the Congress Committee, had, therefore, to conduct its proceedings with great responsibility. In this task he acquitted himself creditably. Now, the Congress House which was situated at Bangalore became the centre of political activity.



The arrest of Mahatma Gandhi, his trial and his conviction in 1922, the Nagpur Flag Satyagraha of 1923, and the Belgaum Session of the Indian National Congress in 1924, over which the Mahatma presided, naturally found their echoes in Bangalore. Apart from Congress agitation for self-determination, other popular political movements, notably the one led by Mr D. V. Gundappa, also demanded the establishment of Responsible Government in the State. The days of petitioning was over. The cry, now, was for 'giving the people an increasing share in the administration'. Grand Old Man of Mysore, M. Venkatakrishnaiyya, in 1925, introduced a resolution in the Legislative Council, demanding appointment of non-officials to the Executive Council of the State, since the report of Dr Seal Committee (the Committee was set up by Government to recommend political reforms) fell far short of peoples political aspirations. So, by the time when His Highness Sri Krishnaraja Wodeyar IV, the Maharaja, appointed Mr Mirza Ismail as the Dewan of Mysore, the Dewanship in the State was by no means a bed of roses. Still Mr Mirza Ismail remained at the helm of the State for 16 years from 1926-1941. His appointment, though decried at first, was, however, later hailed. Said Viscount Samuel: 'Here with a ruler of Hindu faith and a Dewan who is a Moslem, Mysore stands as an example of peace and harmony'.

But strange as it may seem that within 7 years from the Khilafat agitation, the sense of harmony that prevailed between Hindus and Muslims received a rude shock. In the great communal clash, more commonly known as 'Ganesha Disturbances', which occurred in 1928, at Sultanpet, a central locality of Bangalore, the progress of inter-religious concord hitherto maintained by the peoples of these two communities reached its anticlimax.

It is a misfortune that communal rancour has dogged the people of this country, through the years, often running amock and corroding away peoples sense of unity by rousing narrow communal bias and bigotry and thus erecting artificial barriers of hatred, mistrust and isolation between Hindus and Muslims. The hands of misguided communal crackpots have often sowed seeds of discord. But, it is essential that for the good of this country religious fanaticism should give way to cordiality and friendship between the peoples of various communities existing here. The basis of human relationship should be affection,

sincerity and mutual attraction and not any considerations of caste or creed. Indeed, inter-religious understanding can greatly be promoted, in this country, if the spirit of 'Truth' embodied in Thomas Moore's famous stanza, which is reproduced below for the benefit of the reader, is well understood and appreciated by one and all.

'Shall I ask the brave soldier, who fights by my side  
In the cause of mankind, if our creeds agree?  
Shall I give up the friend I have valued and tried,  
If he kneel not before the same alter with me?  
From the heretic girl of my soul should I fly,  
To seek somewhere else a more orthodox kiss?  
No! Perish the hearts, and the laws that try  
Truth, valour, or love, by a standard like this!'

Notwithstanding the communal clash, the political agitation and the other detractions, there was all round progress in the State, in this period. In achieving progress in other activities of the people, Bangalore played no mean part. Almost invariably and at all times, the City as the metropolis of the State and therefore as main centre of activity, provided inspiration to the people in their undertakings. And, no where was this inspiration more pronounced than in the field of Kannada literature.

This was an epoch of renaissance in Kannada literature. During this period palm-leaf manuscripts of the classics of well known Kannada poets, who flourished in earlier centuries, especially from the second half of the 8th century A.D. to the end of 17th century A.D., were brought to light. When these classics were published, in Bangalore, for the first time, with scholarly notes and explanations in 'Karnataka Kavya Manjari' and 'Karnataka Kavya Kalanidhi', the Kannada periodicals, which are now defunct, under the editorship of late S. G. Narasimha-char and Mandyam Aji Ramanujaiyengar people rediscovered the beauty of the earlier Kannada works. By their indefatigable efforts these two Kannada scholars enlivened the memories of ancient Kannada poets. Ranna's 'Gada Uddha', Nagachandra's 'Mallinatha Purana', Nemichandra's 'Leelavati', Harihara's 'Girija Kalyana', Janna's 'Yashodhara Charite', Andiah's 'Kabbigara Kavya', Chowndaraya's 'Abhinava Dasha Kumara Charite', Raghavanka's 'Harischandra Kavya', Kanaka Dasa's 'Nala

Charitre', Mahalakshmi's 'Rama Pattabhishekha', and Muddana's 'Ramashwamedhayaga' are some of the old classics which were brought to light during this period in addition to the other Kannada works on grammar, philosophy, religious commentaries and the Veera Saiva 'Vachana Sahitya'. During this period also were brought to light thousands of Kannada inscriptions by Lewis Rice, a Kannada scholar of high reputation through the volumes of his 'Epigraphia Carnatica'. The crowning effort, however, came from the pen of the renowned Kannada research scholar, late R. Narasimhachar, who by the publication of his famous 'Karnataka Kavicharite' or the History of the Kannada Poets, thrilled the Kannada speaking people by presenting to them the glories of Kannada learning.

Nor was that all. Magnificent new literary works, noted for their charm, appeal and force, poured forth from the pens of new writers with an amazing rapidity. Their charming style, fascinating rhythm and modern touch not only enriched the Kannada learning but lifted it from the rut of the old Kannada syntax and diction. To the galaxy of eminent Kannada writers who blazed a trail in the new Kannada style belong such names as Bellave Venkataramanappa, C. Vasudeviah, M. L. Srikantegowda, T. S. Venkaniyya, A. R. Krishna Sastry, D. V. Gundappa, B. M. Srikantiah, Bellave Narahari Sastry and Masti Venkatesha Iyengar. Their lead inspired the Kannada writers of younger generations, prominent among whom are Devudu Narasimha Sastry, C. K. Venkataramiah, Srimati 'Bharati', K. V. Puttappa, A. N. Krishna Rao, V. P. Rajaratnum, V. Sitaramiah, P. T. Narasimhachar and B. Sivamurthy Sastry. These Kannada scholars together with the other distinguished Kannada litterateurs of the other parts of Karnataka, by their creative writings and lucidity of style, enhanced the beauty and sweetness of the Kannada language so much that the Kannada literary output fascinated the people as never before.

The Kannada Sahitya Parishat, the noblest of literary institutions of Kannada learning, established in Bangalore, in 1915, and the Karnataka Sangha of the Central College, Bangalore, became the mainspring of Kannada thought and action. The Kannada Sahitya Parishat, in particular, strived hard to bring about the integration of many Kannada areas, which were torn asunder; and cast its weight and influence in bringing into

existence of the Karnataka State—the so called New Mysore State—in 1956, which for years had remained a dream of the millions of Kannada speaking people.

But, in the political field there was an impasse. While leaders of the people clamoured for more share in the administration, the Government tried to smother their agitation by gagging, the press, banning political meetings and declaring as unlawful, processions taken out by the agitators. By now, proof of people's political vitality had become manifest in Satyagraha, meetings and processions. Mahatma Gandhi's famous Salt Satyagraha campaign in 1930, which swept the country had given an incentive to the people. Therefore, when under the provisions of Government of India Act of 1935, political autonomy was given to the people of British Provinces and that right was denied to the subjects of Native States a great agitation was staged by the people, which smacked political heroism and touched off conflicts with the forces deployed by the Government. The arrest of Mr K. T. Bhashyam, the President of the Mysore Congress Party, who was also a member of the Mysore Representative Assembly, in October 1937, a day before the opening of the Dasara Session, which involved the question of civil liberties, led to the union of Praja Samyukta Paksha, a non-Congress political party, with the State Congress party. With the coming into being of this united front, the real fight for the establishment of Responsible Government in the State had begun.

A heavy discontentment fogged the political atmosphere of the State when the Government geared up its machinery to meet the challenge. An insight into the workings of the minds of those gentlemen who held the highest authority in the State, at this time, and their assessment of the highly explosive political atmosphere then prevalent may be had from the speech of Sir Mirza, the Dewan, which he delivered in reply to the Address presented by the Merchants of Mysore, in November 1937.

'On an occasion like this,' said Sir Mirza, 'I imagine you will expect me to say something in regard to the political situation in our State, which has attracted some notice outside, thanks to the misdirected—I will not use a harsher word—activities of some of our fellow citizens who seem to imagine that our whole salvation lies in immediately handing over the administration to them. I do not suppose the situation is so perplexing to you, who know

so well the under-currents of the movement, as it must be to people not so well acquainted with our local conditions. They must be wondering why suddenly the Government of Mysore, so well known for their sane and progressive policy, should have embarked upon a policy of "repression" and should display active hostility to the Congress.

'Well, I should be puzzled myself. I am wondering whether these persons in the State who are accusing the Government of policy of repression really believe what they say. Do they lay upon the Government the responsibility for action that they have themselves compelled Government to take? Is it repression to use the ordinary law of the land against the law-breakers? Is it repression to discountenance the activities of persons whose sole aim is the promotion of disloyalty, who go about trying to poison the minds of the public and to delude them with wild, impossible promises? They seem to fancy that by calling themselves Congressmen they make themselves immune from the operation of the law, and the odium that should belong to subversive propaganda. The wisdom, tolerance and honesty of true Congress leadership might profitably be studied by the so-called "Congress Leaders" in Mysore.

'If they were true Congressmen, they would adopt different methods to secure their ends—whatever they might be—instead of thus discrediting the Congress and defaming their own home. I believe I am a much truer Congressman than most of my critics. I believe I have done more to carry out, as far as in me lay, the constructive side, the vital part of the Congress Programme than any Congressman I think of in the State'.

By now it was obvious that the great Dewan's unerring logic had deserted him momentarily. His speech, if anything, reveals the stoic side of the character of an autocratic Government. The basic principle involved in the struggle of the people was attainment of self-determination and achievement of Responsible Government in the State. The Mysore Government of those chaotic days, which was in no way representative, carried on a hopeless struggle against popular agitation knowing fully well, by the signs of the time, that the people's cause was bound to triumph. The situation worsened when, very often, orders under Section 144 of Cr P.C. were promulgated, at Bangalore, banning holding of public meetings and taking out public processions.

Then followed a number of momentous events. K. F. Nariman, ex-Mayor of Bombay and a prominent Congressman was arrested when he visited Bangalore and was later released. At this time, the All India Congress Committee, at the instance of Mr K. C. Reddy, 'Dictator' of Mysore Congress movement passed a historic resolution which read:

'This meeting of the A.I.C.C.' read that resolution, 'express its emphatic protest against the ruthless policy of repression as indicated by the inauguration of various restrictive and prohibitory orders and political prosecutions launched in Mysore State and also against the suppression of the civil rights and liberties by denying the elementary rights of speech, assemblage and association'.

At this time also Mysore State Congress became a separate political entity by a resolution of the Indian National Congress, held in 1938, at Haripura, under the presidentship of Subas Chandra Bose. In September 1939, was begun the II World War. Bangalore's many newspapers were suppressed as the agitation developed. In Bangalore's spacious Town Hall was held the sensational open enquiry of the Viduraswatha firing.

In the midst of this political commotion Sir Mirza retired. In 1941, Sir N. Madhava Rau succeeded him as Dewan. The new Dewan inaugurated the new constitutional reforms recommended by the Srinivasa Iyengar Committee which for the time being helped the Mysore Government to pull its chestnuts out of the fire.

When the II World War ended in 1945, the Labour Party was catapulted to power, in England, in the general elections that followed. With the coming into power of the Labour Government, in England, hope of independence of the country loomed large. Soon, the new Labour Government oriented an enlightened policy towards India, the highlights of which was total transfer of power to Indians. A Cabinet Mission, under the leadership of late Pethic Lawrence, Secretary of State for India, paid a visit to India in 1946. It announced that with the transfer of power to Indians the British Paramountcy over the Indian States would disappear. The sympathy of the Labour Government to the political aspirations of the people of India manifested itself when an Interim Indian Government, with Pandit Jawaharlal Nehru

as the Prime Minister was formed in August 1946. Thereafter came into existence the Constituent Assembly to frame a Constitution for India. And, finally, came a most charming announcement. On 3rd June, 1947, Lord Mountbatten, the last Viceroy made a public declaration which stated that by 15th August 1947 India will attain independence.

This announcement had a tremendous impact on the Native States of India. On 15th August 1947 Paramountcy would vanish! Time had now arrived for Mysore to take decision to join the new Indian Nation which was in the offing. Sir Arcot Ramaswamy Mudaliar was now the Dewan of Mysore. Early in June 1947, he convened a press conference, at Bangalore, and announced that the Mysore Government had taken a decision to accede the State to the new Indian Nation and that it would send its representatives to the Indian Constituent Assembly. But the good Dewan said nothing concerning the release of prominent Congress leaders like Mr K. Hanumantahiya and others who were still in jail.

On 15th August Bangalore was agog with jubilation. Indian independence which hitherto had remained a dream was now a reality. Mysore had joined the new Indian Union. At New Delhi Mysore's representatives participated in the Independence Celebrations and in the proceedings of the Constituent Assembly. Obviously, a new epoch in the history of Mysore now began.

Nevertheless, annoyance reigned supreme in the political circles of the State. Bangalore, the capital of the State was simmering with political excitement. The delay in establishing a Responsible Government in the State, at this juncture, had created a peculiar political situation. For, in Mysore, which was an entity of independent India and well known as the Model State, was still having a Government which was not representative in character. The political situation reached a deadlock when it became apparent that the Government was reluctant to part with power. The people were also unwilling to give up struggle. And, as persistent efforts made by the Mysore Congress to reach a solution was of no avail, it passed resolutions calling upon the people to agitate for the attainment of Responsible Government. But, Sir Arcot not only ignored those resolutions nonchalantly but advised the State Congress leaders to stop agitation and send

their representatives to the Consultative Committee which was constituted to advise the Mysore Government in the matter of introducing further constitutional reforms in the State.

King Canute bidding the sea-waves to retreat was no more a ridiculous spectacle than the Dewan of Mysore now telling the popular leaders of the State to stop agitation, because direct action was already afoot. The historic 'Palace Satyagraha' was set in motion when the first salvos of the agitation were fired on 1st September 1947. On that day a mass meeting was held at Cubbonpet, in the heart of Bangalore, which was addressed by Mr K. C. Reddy and other leaders. Later a mammoth procession of the citizens—the biggest ever taken in Bangalore—swelled by factory labourers, marched through the streets of Bangalore shouting such slogans like 'Arcot Boycott', 'Inquilab Zindabad', 'Chalo Mysore'. As the Day 4th September 1947 neared, people became restless. The agitation reached its climax when the Government reacted. The provisions of the 'Emergency Act', which the Government had already passed on 28th August 1947, were immediately invoked. Pre-censorship on the newspapers was imposed. The newspapers were directed not to publish any news of the Satyagraha. Well before 4th of September 1947 almost all the top Congress leaders were arrested and put in jail. Holding of meetings was prohibited. Yet, in spite of these measures, the agitation continued unabated and the citizens in large numbers joined the agitation. A mass movement was taking shape. Students of both sexes, boys, workers, women and men of all walks of life, joined the struggle. Bravely they faced the lathi charges. Recourse to firing by the Police had little effect on the swelling crowds. The situation soon became a crisis.

At last good sense prevailed. Overcome by the pressure of public opinion, the Government yielded. On 24th September, Maharaja Jayachamaraja Wodeyar issued a 'Proclamation' conceding the demand of the people for the establishment of Responsible Government in the State. Soon, an interim Government consisting 6 Congressmen and 3 non-Congressmen was formed. The Dewan continued to remain in the Government—as a link between the Cabinet and the Maharaja. But in 1949 the post of Dewan was abolished and the last of the Mysore Dewans, Sir Arcot Ramaswamy Mudaliar left Bangalore for good. With the promulgation of the Indian Constitution, in January

1950, the pattern of Government in Mysore changed. It now became a truly responsible Government. His Highness Jayachamaraja Wodeyar became the Rajapramukh. This office was later designated as Governor. A new Ministry headed by Mr K. C. Reddy was formed. With its formation, the political aspiration of the people in the State reached its goal.

A touch of pride marked the peoples' reception to the new Ministry. This was natural because the political events of the preceding years had helped to bring about a new relationship between the people and the Government. The State now had a peoples' Government, for the first time, which existed solely for the good of the people. Like all remarkable historical events this new relationship between the people and the Government came to be established by a series of agitations which were in tune with the spirit of the times. But the basic democratic experience was provided to the citizens only when the first general elections were conducted. Adult franchise which demonstrated the power behind the ballot also bolstered the voters to indulge in criticism, praise and abuse. Under the spell of local orators passion and excitement ran high. In the first general election, the Congress was swept into power. A new Ministry with Mr K. Hanumanthaiya as the Chief Minister was formed. This Ministry was equally popular with the masses. Later when a Cabinet change was effected, Mr Kadidal Manjappa who became the Chief Minister held office for a brief period.

But the most spectacular historical event of post independence Bangalore occurred on 1st November 1956, when the President of India, late Rajendra Prasad, who had travelled 1500 miles by train exclusively to inaugurate the New State of Karnataka, set it on its wings, at Bangalore, in a colourful ceremony, held at the Central College Cricket Pavillion.

It was a memorable occasion when the gathering momentum of Karnatak's resurgent eminence moved rhythmically with music, speeches, cheers and symbolic ceremonies. Bangalore resounded to the vibrant music of the popular Kannada lyric 'Udayawagide Namma Cheluva Kannada Nadu',\* which translated into English means 'Hark the dawn of our pretty Karnataka!' people's joy

\* 'ಉದಯವಾಗಿದೆ ನಮ್ಮ ಚಲುವ ಕನ್ನಡ ನಾಡು.'

manifested in rallies, festivities and celebrations. The highlight of the inauguration of the new State was provided by the never to be forgotten welcome speech of the Governor, Sri Jayachamaraja Wodeyar, who hailing the dawn of Karnataka said:

'This is indeed a historic occasion, for it celebrates the home coming under one roof of the members of a family so very long separated, and comes at the fulfilment of the long-cherished dream. The Kannada people with their glorious history from the days of the Gangas of Talakad, the Chalukyas of Badami, Rashtrakutas of Malkhed and the Hoysalas of Halebid were fed on ideals of Indian culture which derived from the Srutis and Smrutis. The Vijayanagar Kingdom in its turn became a bulwork for that culture and helped to preserve it both for Karnataka and for India, while from about the 17th century upto the present day the erstwhile Mysore State had the great good fortune and the privilege to foster and regenerate those great traditions. The agitation for a United Karnataka was indeed evidence of the fact that we were one in heart, and all that has now happened is that some boundry lines which marked off one part of the Kannada speaking country from the another have faded, and that we have set an official stamp on a unity which had long existed. I would describe the formation of the New State not as other parts of Karnataka joining the old Mysore, but as the coming together of all parts of the Kannada speaking area. May I take this opportunity of extending the sincerest and most joyous welcome to all the Kannadigas from the old States of Bombay, Madras, Hyderabad and Coorg, who have come into the fold of the greater Mysore today. . . .

'The New State of Mysore, the foundations of which are being laid today stands as a great bulwork of the motherland in her effort to ensure world brotherhood and unity, for she has vast resources, potential of power and character, instinctive repugnance to violence and evil, high intellectual and judicial acumen and prowess in her store. With the active and coordinate effort of the people merging into the New State, today, will be forged an even more vigorous and robust unit contributing a powerful impulse of the establishment of stronger democratic community, stronger India and the hope of a new world fellowship of nations'.

Appropriately, the first Ministry of the New State was formed by Mr S. Nijalingappa who is a veteran of the old United Karnataka

front. With the coming into existence of this Congress Government and above all the Karnataka State, the emotional strain of the people neared its end. Bearing the joys of a happy end which fulfilled their aspirations, Bangaloreans have, since then, settled down in their routine business.

In the general election held in 1957 the Congress party was returned to power. Mr B. D. Jatti, who became the Chief Minister steered the ship of State admirably well for five years. When the Congress party was voted to power again in the general election of 1962 the late S. R. Kanthi was elected as Chief Minister but held office only for a brief period and gave way to Mr Nijalingappa when the latter was elected to the legislature. It was Mr Nijalingappa's second tenure as Chief Minister. This veteran Congress leader however, was again elected as Chief Minister of Mysore for a third time after the general election held in the year 1967. But this time Mr Nijalingappa's tenure of office lasted only for a short period as in May 1968 he was elected as the President of All India National Congress. Mr Veerendra Patil succeeded him as Chief Minister of Mysore. Mr Veerendra Patil and his Cabinet of Ministers are in office now.

However, looking back in retrospect at the political events which occurred, at Bangalore, between the years 1881 to 1956, one realises that the cause of the people hardly fails and that people being the final authority, all forms of Government must conform to their will. It is for this reason that a Latin adage says: 'Vox Populi Vox Dei', that is, 'The Voice of the people is Voice of God'.

## CHAPTER XX

### THE GARDEN CITY

Bangalore, the 'Garden City' is situated in the centre of the tableland of Mysore. The City which is endowed with a salubrious climate is at an altitude of 3000 ft. above the sea level. It is called the 'Garden City' because its natural beauty is preserved in its numerous parks, gardens and boulevards. Nature has aided Bangalore greatly with two of its important elements viz., fertile soil and abundant rainfall, which have made it an abode of a variety of flowers and plants. The only natural disadvantage from which Bangalore suffers is the absence of a river in its proximity.

It is not for nothing that a French historian, as early as in 1800, wrote: 'The plains of Mysore afford the most beautiful habitation that nature has to offer to mankind upon earth'.\* Together with the bounties of nature man has also endeavoured to keep the beauty spots tidy, charming and delightful. It is, therefore, not surprising to find in Bangalore a beautiful environment. Here, through the years, nature and man have conspired to build up an aesthetic sense in the inhabitants. The highly developed art of the flower gardeners of Bangalore has sprung from years of hard labour. The presence of flower-decked enclosures in private houses, the cool shady walks in the open spaces bordering the roads, the water-sprinkling fountains in public parks and the numerous traffic islands with a profusion of flowers, in Bangalore, testifies to the existence of an aesthetic consciousness in its citizens.

For a clearer understanding of the presence of beautiful environment in and around Bangalore, one has to look beyond the intervening four centuries to the times of the Kempe Gowdas.

Set in the bosom of natural surroundings and fringed by beautiful tanks which were constructed by the Yelahanka Nadu Prabhus, Bangalore from the time it came into existence provided irresistible attraction. Chikka Deva Raja Wodeyar further enhanced Bangalore's attraction by raising fine edifices and new streets when it came into his possession. A new touch to the beautiful environment of Bangalore was provided when Haider

\*History of Mysore under Hyder Ali and Tippu Sultan by Joseph Michaud.

Ali and Tippu Sultan laid the renowned Lal Bagh—the pleasure garden—in the second half of the 18th century.

The coming into existence of the Lal Bagh in Bangalore is one of the most interesting episodes of its history. The pleasing appearance of the fine gardens of Pondicherry, which Haider Ali noticed when he first visited the French settlement produced a lasting effect on his mind. His raising of the Lal Bagh, in Bangalore, was, therefore, a complement to the French genius for gardening. But, Haider Ali was no less a lover of gardens himself. His granite loyalty to beautiful environment manifested even in sun-parched Dindigal, of which he was the Governor before he became the Sarvadhikari of Mysore. The lovely wild flowers of Bangalore, the vast glittering open lands surrounding it and its beautiful tanks provided him an incentive for conservation of the beauties of nature when he first stood looking at his jahgir and his own high destiny.

Yet, his first effort was a humble beginning on the lines of pleasure gardens of Sira, which possessed a distinct Moghul taste. A strip of land, not far off from the old fort, comprising about 40 acres, was set apart for raising a park. Soon, cypress, mango, pineapple, papai and other kinds of trees and a variety of flower plants began to grow in this park. Tippu Sultan enriched the park by the addition of other varieties of flowers by procuring seeds from Kabul, Persia, Mauritius and Turkey. The park acquired the appellation of Lal Bagh when it became a royal retreat. Committed to the care of an experienced class of gardeners, the Tigalas, who were specially invited from Tamilnad to rear the precious varieties of plants, the Lal Bagh, in later years, grew to be a gardener's paradise.

Dr Francis Buchanan, who was selected by Governor General Wellesley after the conquest of Mysore, in 1799, to report on the economic and social conditions of the new State visited Bangalore in May 1800. An interesting account of his visit to Lal Bagh has been recorded:

*Writes Dr Buchanan*

‘The gardens are extensive, and divided into square plots separated by walks, the sides of which are ornamented with five cypress-trees. The plots are filled with fruit-trees and pot-herbs. The Mussalman fashion is to have a separate piece of

ground allotted for each kind of plant. Thus one plot is entirely filled with rose-trees, another with pomegranates, and so forth. The walks are not gravelled and the cultivation of the whole is rather slovenly, but the people say that formerly the gardens were well kept. Want of water is the principal defect of these gardens; for in this arid country everything during the dry season must be artificially watered. The garden of Tipu is supplied from three wells, the water of which is raised by the capily, or leather bag, fastened to a cord passing over a pully, and wrought by a pair of bullocks, which descend an inclined plane. This the workmen say is a much more effectual machine than the Yatam. Haider's garden is watered from a reservoir without the assistance of machinery. The taste of Haider accorded more with the English than that of his son. His walks are wider, his cypress-trees are not so much crowded, and in the means of watering the plots there is not so much masonry or brick layer's work employed. There is, indeed, so much of these in the parts of Tipu's garden, which he probably considered the finest, as almost to cover the ground, and to leave nothing but holes, as it were through which the trees grow’.

But no description of Lal Bagh is complete without mention of the account given by L. B. Bowring, the popular Commissioner, who held office from 1862 to 1870. In his fascinating Book ‘Eastern Experiences’, while giving his impressions of the Lal Bagh, he writes:

‘In the public garden called Lal Bagh, the foundation of which is attributed to Haider Ali, the visitor might at first imagine himself transferred to a purely European pleasure-ground, till advancing he sees the gorgeous creepers, the widespreading mango and the graceful betel-nut trees which characterise the East. The garden is a beautiful retreat and is frequented by all classes, the natives being attracted to it mainly by the managerie attached to it. Of late years the Government of India have shown a laudable desire to encourage on the part of the people of the country an interest in all that humanises and refines the mind instead of treating them like an inexhaustible milch-cow’.

The Lal Bagh is now in the care of the Horticultural Department of Mysore. The Department's main offices are also located in it. The Lal Bagh continues to attract popular interest. Of

no less importance is the annual Horticultural Show, conducted by the Mysore Horticultural Society in this pleasure garden. The Show affords an excellent opportunity to the citizens to get themselves acquainted with many varieties of multicoloured flowers and different species of flora.

In the 19th century good progress was made in Bangalore in raising beautiful parks at delectable spots. It was in 1864, that the Cubbon Park (now known as the Chamarajendra Park) was laid. A variety of plants abound in this beautiful Park. Here, big plots of land which are covered with green blades of grass look like prairies and provide great attraction to the people. The Attara Cutcherry which stands perched on a high plot of land, in the park, has lent colour to it. In addition to the Cubbon Park, a number of small sized parks were also laid—mostly in the Cantonment area—in the second half of the 19th century. It was during this period that the Langford Gardens, the Richmond Park, the Cole's Park and the many promenades and boulevards came into existence.

The domiciled Europeans, mostly Englishmen, who found Bangalore an ideal place to live in wished to create 'the green' of English countryside here and adorned their home with beautiful gardens—'the entrancing beauty spots'—wherein bloomed bougainvillas, hibiscus, tecoma green hedges, gardenia and the gold mohar. Of course, Bangalore had 'no parched plains and no dust laden sky even in summer'. So, the scent of flowers filled its air.

The desire of the inhabitants to raise private gardens gave impetus to the nursery trade. Soon, the gardener's art attained high standards. Around Bangalore cultivation of new varieties of vegetables, such as carrot, tomato, beetroot, beans, cabbage and cauliflower was undertaken. Such new fruits as pineapple, sapota, Australian plantains were also grown. Bountiful harvests of these vegetables and fruits made Bangalore a centre of fruit trade. Madras and Pondicherry eagerly sought Bangalore's fruit and vegetables both for local consumption and for the use of the crew and passengers of ships proceeding on voyage abroad.

Without detracting from the beneficial role of earlier achievements in gardening, it must, however, be said that Bangalore's reputation as 'the Garden City' began with the Silver Jubilee

Celebrations of the rule of His Highness late Krishna Raja Wodeyar IV. 7th September 1927 commemorates the official visit to Bangalore of the Raja Rushi—the saintly king. It was an occasion of great significance because the Silver Jubilee Celebrations which marked the completion of 25 years of glorious rule of Krishna Raja Wodeyar IV had touched chords in the hearts of the citizens of Bangalore. A grand procession which was highlighted by an elephant ride—a rare spectacle in Bangalore—in which the Yuvaraja, Narasimha Raja Wodeyar also associated with His Highness, was the main event of the day. Then came the presentation of Addresses by a number of institutions. The erstwhile Bangalore City Municipality presented its Address at the Cubbon Park. But the importance of the historic State visit of Krishna Raja Wodeyar IV, to Bangalore, on 7th September 1927, lies not in the rejoicing of the people, nor in the elephant ride but in the reply which he gave to the Address presented by the Commissioner and the members of the Bangalore City Municipality. While commending the good work done by the Municipality late Krishna Raja Wodeyar IV said:

'It gives me very great pleasure, at the close of a quarter of a century of my rule, to make this progress through your city and to receive so cordial a welcome from its inhabitants.

'You have aptly reminded me in your Address that period, long as it seems, makes up but half the life of your body, to which is entrusted the Government and development of the city. In your long life, you have seen it doubled in its population; you have seen it stretch its bounds till Kempe Gowda's prophecy is more than fulfilled; you have watched the growth of great public buildings, educational institutions and industrial undertakings; and you have struggled to provide water supply drainage and other amenities.

'Your Address shows that, even in half a century, your work is little more than begun. You still need more water, a better scheme of drainage, removal of congestion, housing of the poor, development of primary education and better communications.

'You hope to achieve this with the help of the Government and by working together in the spirit of brotherhood, which, as you very rightly recognised, is the index of character and the real basis of nationhood. There is, to my mind nothing more,

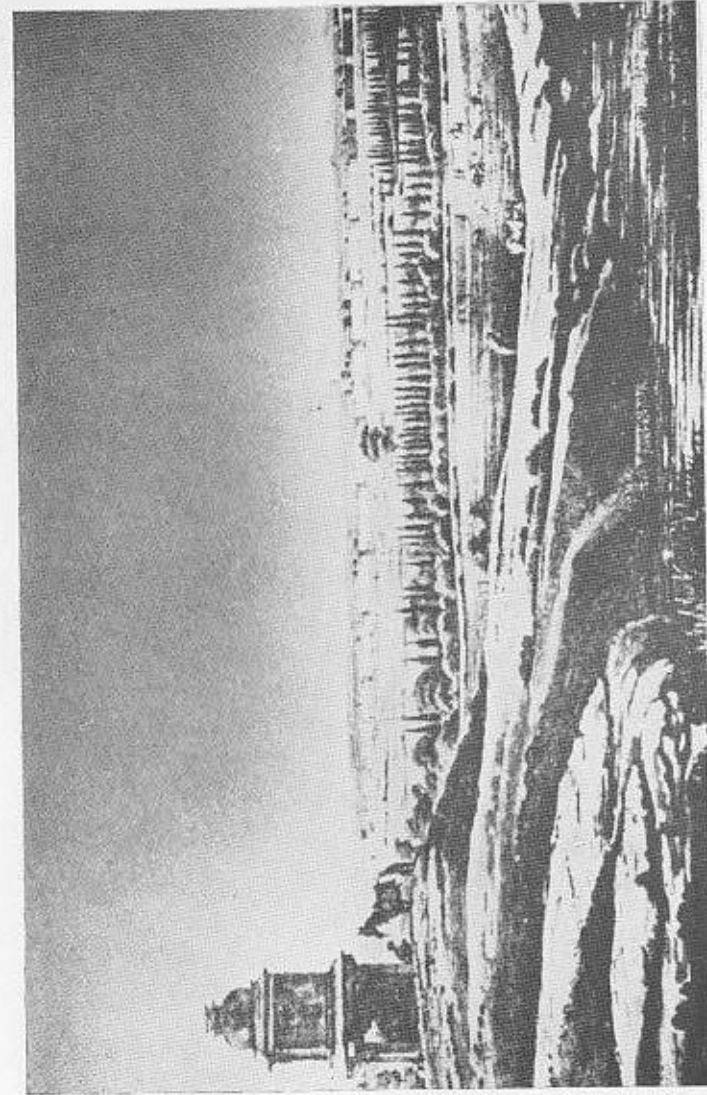


conducive to the true and lasting progress of a country than a widespread feeling of goodwill and common interest among all concerned in the activities of life...

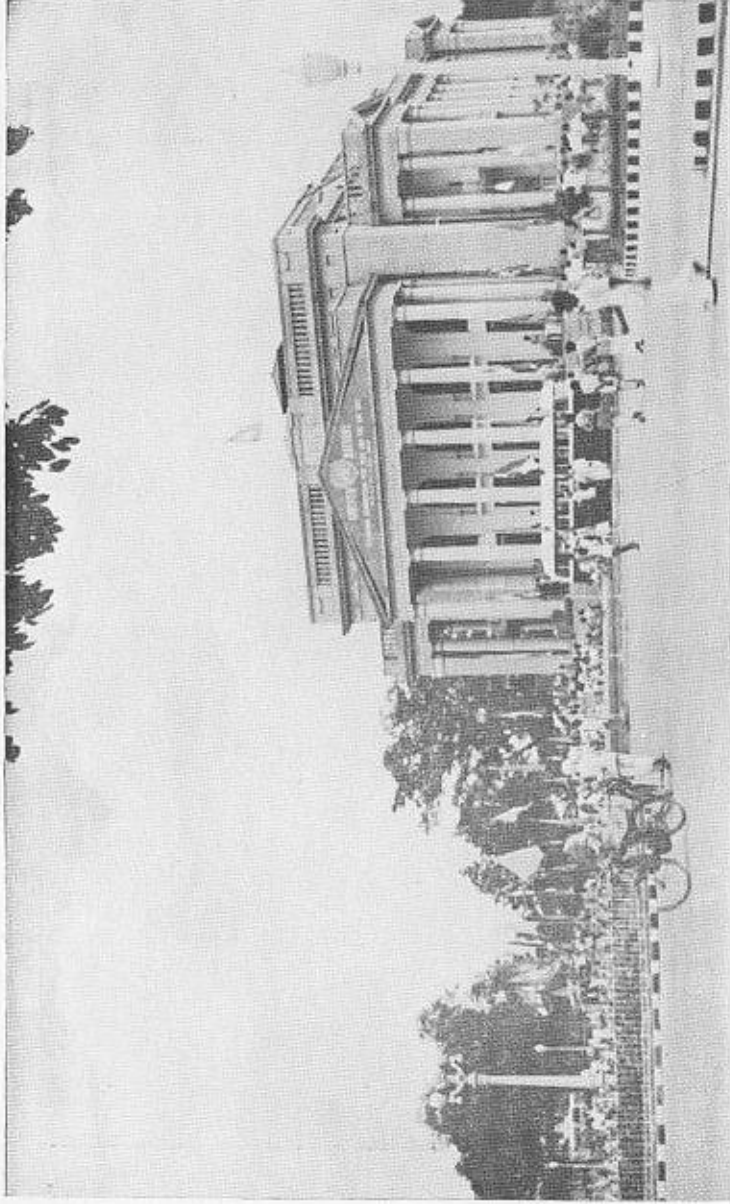
'I need not assure you of my own deep interest in the city of Bangalore and in all that concerns its welfare. I shall watch with pleasure and sympathy the various improvements which you are carrying out to enhance its beauty and healthiness and I hope that your efforts will meet with the fullest measure of success. Let me, at the same time, impress upon you the extreme importance of paying a due share of your attention to the less favoured parts of the city and of doing all that lies in your power to brighten the lives and surroundings of the poorer classes, so that they, too, may enjoy the benefits of a healthy and enlightened life'.

When these words were said the late Maharaja was not speaking with tongue in his cheek. By his valuable advice he set a code of conduct to both the Government and the Local Body in the matter of beautification of the City.

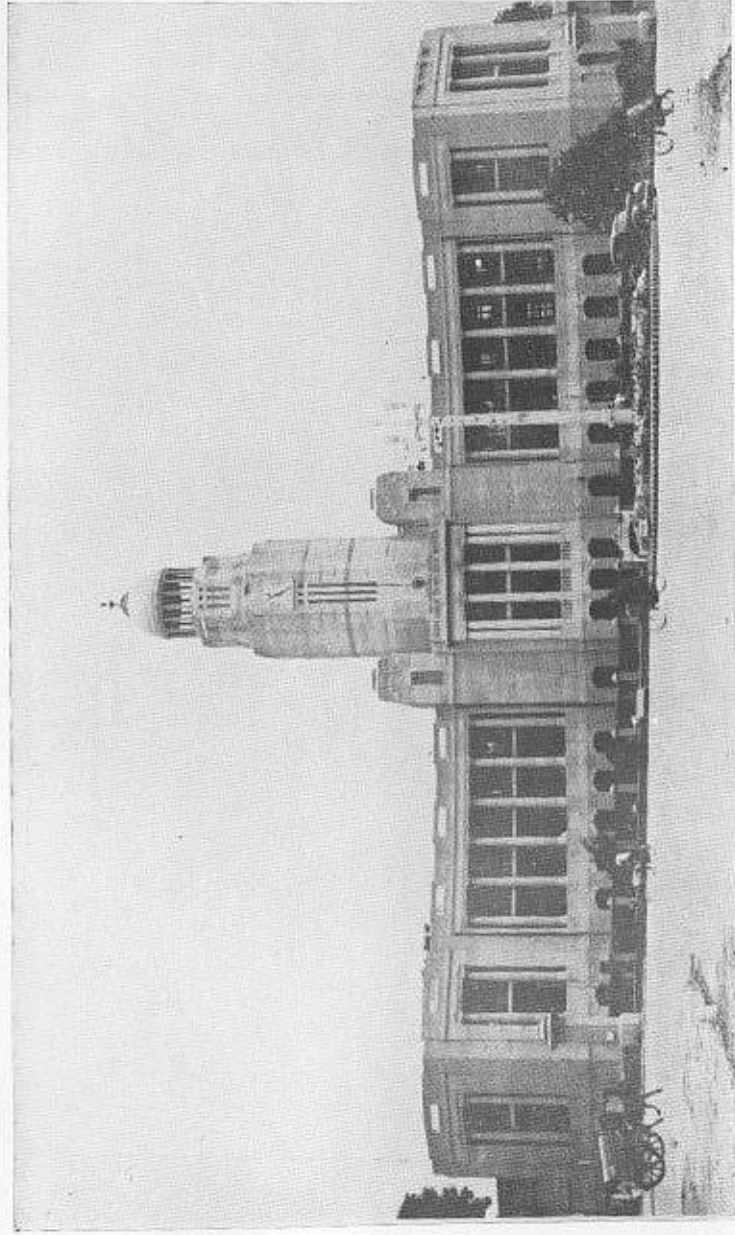
Impressive were the results that followed. The many efforts made to beautify the City after the Silver Jubilee Celebrations were noteworthy. They provided the means for enjoying the beauties of nature to the rich and the poor alike. Significantly, the memorials established to commemorate the Silver Jubilee manifested in the construction of many buildings of architectural beauty, recreation grounds, maternity hospitals and works of public utility. The imposing Technological Institute, near Krishnarajendra Circle, the Silver Jubilee Park which is situated in the heart of the City and the many public edifices which were constructed thereafter had a direct bearing on the Jubilee spirit. Inspired by the gracious words of the Maharaja, Sir K. P. Puttanna Chetty, who was President of the Bangalore City Municipality for 7 years, donated a handsome amount for erecting the magnificent Town Hall—a long felt necessity at Bangalore—at a dominating place in the centre of the City. Not far off from the Town Hall the Municipality built a fine building for its offices. Sir Mirza Ismail, the Dewan who evinced keen interest in beautifying the City brought into existence new circles, broad roads and places of recreation. Public spirited men like Sir M. N. Krishna Rao, Sajjan Rao and others donated liberally for raising new parks, hospitals and places of public utility.



From a Painting by James Hunter, 1804  
 Photograph: Courtesy, Govt. Museum, Bangalore  
 Another view of Lal-Bagh from the Kempe Gowda Tower, which is close by (See page 213)



The Town-Hall, Bangalore (See page 216)



The Krishnarajendra Technological Institute, K. R. Circle, Bangalore (See page 216)

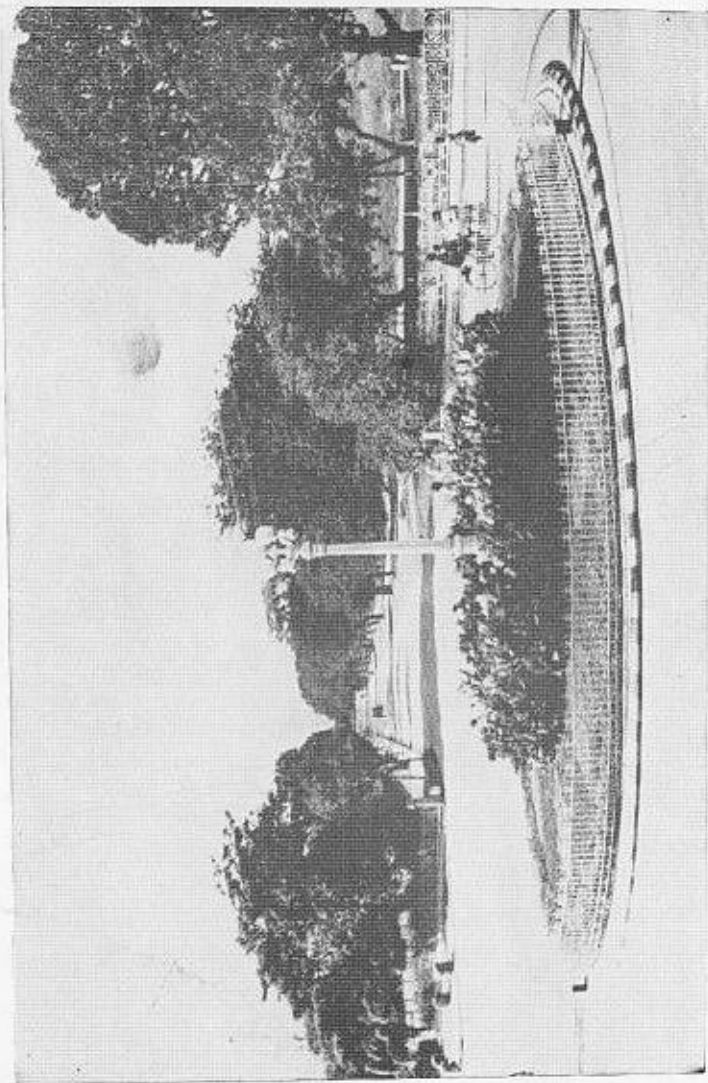
The recrudescence of city-adorning activities earned for Bangalore the name of 'Garden City'. Such great men as Mahatma Gandhi, Jawaharlal Nehru, Dr Kagwa, the Japanese Philosopher, D. S. Senanayake, the ex-Ceylonese Minister and others who enjoyed their stay in Bangalore, at this time, greatly appreciated its natural beauty. An interesting account of Bangalore of the Thirties of the present century is recorded in the Christmas Number of Martin Burn House Magazine, a Calcutta periodical, by Mr W. H. Bates, a popular English writer of the time.

Mr Bates giving his impressions of Bangalore wrote:

'The stately buildings, the cleanliness and the picturesque layouts of the parks in the city cannot fail to impress and delight the visitor even under the condition of drought and the wealth of colour in the gold mohar and cassia trees, now in full bloom, in some measures provide relief. These trees carry more blossoms and are more compact than those in Calcutta where the trees apparently receive little attention but grow a larger size and carry more leaf. One really cannot make comparisons as in both cities the trees suit the surroundings. . .

'There are numerous fine buildings all of which are laid out in spacious grounds in the form of public parks throughout which the public wander without restraint, thus making the fullest use of these places. At night time the buildings are floodlit and certain fountains are colourlit, the effect being exceedingly pleasing. The people evidently take a pleasure in these places and there is an absence of little of any kind; one notices the extreme cleanliness of the city throughout. Garbage is not to be seen anywhere nor are night soil carts, which apparently operate in the night'.

But at present, new forces are at work which threaten to defile the existing beauty of the City. The inroads of industrialisation have not only increased the population of Bangalore but have also helped the growth of slums and congestion in many of its localities. The worst damage to the beauty of the City has been done by the greediness of some land lords who rent out their vacant lands to all kinds of people for their 'own selfish ends'. Not long ago the late S. R. Kanthi, when he was the Chief Minister for a brief period, while inaugurating a slum service centre at Venkataramanagar, a slum area in Chamarajpet extension, said:



A Circle garden, Bangalore (See page 219)

'It is regrettable that due to our own selfish ends Bangalore is fast ceasing to be a place of rich beauty, since all sorts of pressure is being brought to bear on the Corporation, the Government and the City Improvement Trust Board to put up all manner of buildings in a most bizarre and haphazard way. This has marred the charm of even places of recreation like Cubbon Park. This is also the root cause for the phenomenal growth of slums in the city which has now grown into a formidable problem'.

At present there are 94 slums in Bangalore. The population of these slums is about one lakh. That the slums are the Augean stables of Bangalore is evident from their very sight. Filth, slime and slush abound in the slums to an extent almost inconceivable. These human abodes which are no more than hovels are covered with rags, canvas and tin sheets and present a most shocking spectacle. The appalling living conditions prevailing there have made them reservoirs of infectious diseases. Lack of good environment has made some of the slum dwellers worst criminals. Echoes of their deeds are very often heard in the criminal law courts of Bangalore. Indulgence in murder, theft, affray, assault, prostitution and adultery is common among the anti-social elements existing in these slums. Indeed, to the sociologists and the social workers, these slum dwellers offer a good material for study.

'Bustee Jalado'—burn the slum—said late Jawaharlal Nehru, in 1954, after a short tour of some of the country's worst slums. That dramatic slogan has greater meaning today. For, amongst the slum dwellers a fatalistic tendency has developed to such an extent as to demoralise them. Again, the advocacy by some politicians to provide civic amenities to the slum dwellers at the expense of the other tax-payers, for political reasons—voting in the slum areas is exceptionally high—has given a tacit recognition to the growth and continuance of the existing slums in the City.

However, it is estimated that to remove these 94 slums of Bangalore, it costs 2½ crores of rupees. A further sum of 4½ crores of rupees is needed to acquire the slum areas and to put up tiled hutments on the plots when they are acquired. The allocation of 29 crores of rupees provided in the Third Five Year Plan for slum clearance work in the country, though a welcome feature affords little assistance because other industrial cities of India

have been demanding greater share from the Plan outlay. In the ultimate analysis, it means that for the complete removal of these slums the Municipal Corporation has not only to fall back upon its own resources but also has to rely on financial assistance from the State and Central Governments.

Aesthetic planning of town and cities is an integral part of civic work in European countries. In England and Wales 248 square miles of land is exclusively reserved for parks. The land so reserved, therefore, works to about an eleventh area of the country. In Federal Republic of Germany space to an extent of 1664 square miles is set aside for national parks. Since 1956 a sum of 8½ million Marks has been spent in building national parks. In this work the share of the Federal Government is 5 million Marks. Even tiny Scotland has recently decided to develop some of its fine areas into national parks.

There is no reason why aesthetic planning of Bangalore should not be taken up even at this late stage. The need to lay new parks and gardens is essential at the present time because material prosperity must be counter balanced by beautiful environment. Moreover the City is growing every year in an abnormal pace. With its growth its population will also increase.

Nevertheless, it is refreshing to see that Bangalore's civic administration is alive to the need of maintaining the natural beauty of the City. But it can spend money on beautification of the City only to a smaller extent because its resources are limited. Apart from the main gardens in the City—the Lal Bagh and the Cubbon Park—which are under the management of the Horticultural Department of the State Government, the Municipal Corporation is maintaining 13 major parks, 30 minor parks and 52 circle gardens within the City's sprawling expanse.

But what Bangalore really lacks is planned progress. Scientific planning of the expansion of Bangalore though appears to be a difficult job, has nevertheless to be undertaken in order to meet the threat of further population explosion in the City and to avert serious problems like lack of water supply in future. The report of the Bangalore Metropolitan Planning Board, which has brought into existence. The planning Authority, has, however, helped the State Government and City Municipal Corporation to plan wisely the future development of the City.

In this context the timely advice of late Pandit Jawaharlal Nehru

to the City Fathers of Bangalore is worth mentioning. While replying to the Address presented by the Bangalore Municipal Corporation on 17th July 1962, at the Vidhana Soudha, the Prime Minister said:

'To look after this great city and all those who live in it, to beautify it, and at the same time provide all those amenities that are necessary for the citizens, is a tremendous task. In the case of Bangalore, which has grown phenomenally during the last few years, the burden of this on those who look after is heavy indeed. Now Bangalore, in many ways, is unlike the other great cities of India. Most of the other cities of India remind one certainly of the present, certainly of the future but essentially of the past. But, Bangalore, as I said, more than any other great cities of India, is on a picture of India of the future, more specially because of the concentration of science, technology and industries in the Public Sector here. Therefore, to build for the future and to keep in view of the kind of future that is coming, is very important for you, here. Most of the old cities represent the past of India. They represent history, where as your city represents the future which we are moulding and I can imagine no more greater, no fascinating task than to be in-charge of a city like this, which in addition to its representation of the future is also one of the most beautiful cities of India.

I am sure you are going to have a hard task in maintaining its beauty because its population is growing every year. Too rapid growth of the population will probably come in the way of your taking care of the beauty of the place. I hope you will pay adequate attention to check the growth of the population also. Maintaining the beauty of the city is not so much a question of spending money, but of forethought and careful planning and an essential love of the city. It is not merely a matter for the Corporation; it is a matter for all residents of the city. In many cities, in Europe, apart from the official Municipalities, there are organisations called 'Friends of the City'. In Switzerland and I think also in Germany there are such organisations, which enjoy the support of the citizens who are interested in seeing their city grow beautiful and prosperous. I do not suggest that you should start such 'Friends of the City' societies here at Bangalore. But I would like to tell the people of Bangalore to have an active and vivid civic sense and a love of Bangalore so that they can help

in beautifying the city, in improving it in whatever way they can and in keeping the Corporation upto the mark. . .

'Any way Bangalore should have very careful planning, more specially when it is growing so fast. It is very necessary that Bangalore's present and future development should be carefully planned. Have a plan as to what Bangalore will be like, say 20 years hence, and having got a plan like that, make sure that your immediate programmes and measures concerning the development of the city fit into that period of 20 years. It is not enough to plan something or to carry on a scheme of improvement or removal of slums. It is scandalous that a city like Bangalore should have slums. Don't allow them to grow up here. Root them out. Once they grow, they have a tendency to stay. My suggestion is that you should have a competent team to examine every aspect of Bangalore city and to plan what Bangalore should be like 20 years later. If you have that in view, in your permanent plan, then everything that Corporation does will fit in with it. Otherwise, even after 5 years later, it may not fit in. I think it is very important that all cities, all big cities, not particularly a city like Bangalore which is most beautiful and growing fast, should have plans like this. Lack of plan creates great difficulties. You cannot uproot the city and build a new one. As the city is growing your plan must be keeping with its pace, so that it may present a picture of a city of the future'.

The late Prime Minister was not mincing words. He was expressing his deep faith in the future of Bangalore. Undoubtedly, in the India of future Bangalore's pre-eminent position is discernible in bold relief. Science, technology and industrial knowledge have found a congenial ground, here, for their growth. Bangalore's contribution to the future economic development of the country is assured both by visible and invisible forces. Along with the material progress, one can also see in Bangalore the existence of the two major incentives of good life—civic sense and aesthetic consciousness. Though, in recent years, these incentives have received a severe jolt, they are however bound to triumph over greed, slovenliness and sense of impropriety. In the task of maintaining the beauty of the City, they will continue to remain as sources of inspiration, although, in future, Bangalore may acquire such appellations as 'Industrial City', 'Prosperous City', or 'Thriving City'.

APPENDIX I

Epigraphia Carnatica, Vol. IX, Bangalore District, No. 1

ಬೆಂಗಳೂರು ಬಳ್ಳಾಪುರದ ಪೇಟೆ ರಂಗನಾಥದೇವಾಲಯದಲ್ಲಿ ನಟ್ಟಿ ಕಲ್ಲಿನಲ್ಲಿ  
ಪ್ರಮಾಣ 4', 10" × 1', 4"

ಸ್ವಸ್ತಿಶ್ರೀ ವಿಜಯಾಭ್ಯುದಯ ಶಾಲಿವಾಹ  
ನ ಶಕ ವರ್ಷಂಬುಲು ೧೫೪೯ ಆಗು ಆ  
ನಿಯಡಿ ಪ್ರಭವಸಂವತ್ಸರ ಮಗಸು ೧೩ ಆಲು  
ಶ್ರೀಮದ್ರಾಜಾಧಿರಾಜ ರಾಜಪರಮೇ  
ಶ್ವರ ಶ್ರೀವೀರ ಪ್ರತಾಪ ಶ್ರೀವೀರ  
ರಾಮದೇವ ಮಹಾರಾಯಲಯ್ಯ  
ವಾರು ರತ್ನ ಸಿಂಹಾಸನಾರೂಢು  
ಲೈ ಪೃಥ್ವೀಸಾಂಪ್ರದ್ಯಂಚೇಯಚು  
ನುಂಡಗಾನು ಆಸಂನವ ಕುಲೈನ  
ಯಲಹಂಕನಾಡ ಪ್ರಭುಲೈನ  
ಕೆಂಪನಾಚಯ ಗೌನಿವಾರಿ ಪೌತ್ರಲೈನ  
ಕೆಂಪೇಗೌನಿವಾರಿ ಪೌತ್ರಲೈನ ಯಿಂಮ  
ಡಿ ಕೆಂಪೇಗೌನಯ್ಯ ವಾರುಸದ್ಧರ್ಮಪ್ರ  
ತಿಪಾಲಕುಲೈ ಸುಖಿರಾಜ್ಯಂಚೇಯ  
ಚುಂನಗಾನು ಬೆಂಗಳೂರಿ ಪೇಟೆಯಂ  
ದು ಸಮಸ್ತಲು ಸಮಯಂತೀರ್ತುಕೊನಿ  
ವಚ್ಚಿನ ಸ್ವಸ್ತಿಸಮಸ್ತ ನಿಜಮಹಾಂಕಾಳಿ  
ಕಾ ಪ್ರಶಸ್ತ ಸಮಸ್ತಲೈನ ಶ್ರೀಮದ್ಗಣೇ  
ಶ್ವರಗೌರೀಶ್ವರ ವೀರನಾರಾಯಣ ದಿವ್ಯಶ್ರೀ  
ಪಾದ ಪದ್ಮಾರಾಧಕುಲೈನ ಆಯ್ಯಾವಳಿ  
ಮುಖ್ಯಲೈನ ಸ್ವದೇಶ ಪರದೇಶಪ್ರಭಯನಾ  
ನಾದೇಶಂ ಸಾಲು ಮೂಲ ಸಮಸ್ತ ಪೆಕ್ಕಂಡ್ರು  
ಪನುಗೊಂಡ ಬೆಂಗಳೂರು ಗೂಳೂರು ಚಿಕ್ಕನಾಯಿನಿ  
ಪಲ್ಲಿ . . . ಬಳ್ಳಾಪುರಂತಾಟಪರ್ಮಿ ಆವ . . . ಚಂ  
ದ್ರಗಿರಿ ಕೋಳಾಲಕೊತ್ತಕೋಟಿ ಕಾವೇರಿಪಟ್ಟಂರಾಯ  
ಕೋಟಂ ಶ್ರೀರಂಗಪಟ್ಟ ನರಶೀಪುರಂ ಬೇಲೂರು  
ಹೆಬುರು ನಾಗಮಂಗಲಂ ಯಿಕ್ಕೇರಿ ಬಸ್ತಿಪಲ್ಲಿ  
ಮೊದುಲೈನ ಸ್ಥಳಪರಸ್ಥಳ ಉಭಯ ನಾನಾದೇಶಾಸಾಲು

ಮೂಲ ಸಮಸ್ತಲನ್ನು ಬೆಂಗಳೂರಿ ಮುತ್ಯಾಲ  
 ಪೇಟೆ ರಂಗನಾಥಸ್ವಾಮಿ ಪಡಿತರ ನೈವೇದ್ಯತಿ  
 ರುತಿರುನಾಳು ಮೊದಲೈನ ಧರ್ಮಲಕು ಕೆಂಪೇ  
 ಗೌನಿವಾರಿಕಿಯೆರುಕ ಸೇಸಿಯಿಚ್ಚಿನಮುಗಮುಂ  
 ಪಡಿಕವ ೧ ಟಿಪ ೧ ಟಿ ಅರವೀಸಂ ಲೈಬ್ಬನುವಿ  
 ಡಿಚೇಸ್ತಿಂ ಆಚಂದ್ರಾರ್ಕಸ್ವಾಮಿಯಿಗಾಸ್ವಮಿ  
 ಪಡಿತರ ನೈವೇದ್ಯ ತಿರುತಿರುನಾಳ ಮೊದಲೈನ  
 ಧರ್ಮಲಕು ತ್ರಿಕರಣ ಶುಧಿಗಾಸಮರ್ಪಿಂಚಿ  
 ನ ದಾನಪತ್ರ ಶಿಲಾಶಾಸನಂ || ಸ್ವದತ್ತಾ  
 ದ್ವಿಗುಣಂ ಪುಣ್ಯಂ ಪರದತ್ತಾನು ಪಾಲನಂ  
 ಪರದತ್ತಾಪಹಾರೇಣ ಸ್ವದತ್ತಂ ನಿಷ್ಕಲಂ ಭ  
 ವೇತ್ | ದಾನಪಾಲನಯೋರ್ಮಧ್ಯೇ ದಾನಾಭ್ರೇಯೋ  
 ನು ಪಾಲನಂ ದಾನಾತ್ವರ್ಗಮವಾಪ್ನೋತಿ ಪಾಲನಾ  
 ದಚ್ಚುತಂಪದಂ | ಯೇಕೈವ ಭಗಿನೀ ಲೋಕೇ ಸರ್ವೇಷಾ  
 ಮೇವಭೂಭುಜಾನಭೋಜಾನಕರ ಗ್ರಾಹ್ಯಾ  
 ದೇವದತ್ತಾ ವಸುಂಧರಾ | ಸ್ವದತ್ತಾಂ ಪರದತ್ತಾಂ  
 ವಾ ಯೋ ಹರೇತ ವಸುಂಧರಾಂ ಪಷ್ಪಿವರ್ಷಿ  
 ಹಸ್ತಾಣಿ ವಿಷ್ಣಾಯಾಂ ಜಾಯತೇ ಕ್ರಿಮಿಃ ಪದ್ಧಚಿ  
 ಕ್ಕಣಾಸೆಟ್ಟಿವಪ್ಪಿತಂಕೆಂಪಮಲ್ಲಸೆಟ್ಟಿವಪ್ಪಿತಂ  
 ತಿರುಮಲಸೆಟ್ಟಿವಪ್ಪಿತಂದಾನಪಸೆಟ್ಟಿ ಚಕ . . .  
 (ಮುಂದೆ 3 ಪಂಚ್ಚುಗಳಲ್ಲಿ ವೊಪ್ಪಿತಗಳಿರುತ್ತವೆ)

## APPENDIX II

“Kempe Gowdana Jaya Prashasti” by Karlamangala Srikantiah, page 28-31

(ಇಮ್ಮಡಿ ಕೆಂಪೇಗೌಡನಿಂದ ದಾನ ಪಡೆದ ಅನಂತ ಭಟ್ಟರ ವಂಶೀಯರಾದ  
 ಶ್ರೀ ವೇದಟ್ಟಿ ಸೂರ್ಯನಾರಾಯಣ ಶಾಸ್ತ್ರಿಗಳು, ಕಾಶೀ ಭವನ, ಗಾಂಧಿನಗರ,  
 ಬೆಂಗಳೂರು. ಇವರಲ್ಲಿ ದೊರೆತ ಶಾಸನದ ನಕಲು - ಪುಟ ೨೮-೩೧ “ಕೆಂಪೇಗೌಡನ  
 ಜಯಪ್ರಶಸ್ತಿ” - ಸಂಪಾದಕ ಕರ್ಲಮಂಗಲ ಶ್ರೀಕಂಠಯ್ಯ)

ಇಮ್ಮಡಿ ಕೆಂಪೇಗೌಡನ—ಬೆಂಗಳೂರು ಪೌರೋಹಿತೃದಾನ ಶಾಸನ  
 ಶ್ರೀರಂಗನಾಥ ಪ್ರಸನ್ನ  
 ಚಂದ್ರ-ನಕಲು-ಸೂರ್ಯ

ಹರಿಲೀಲಾ ವಿಲಾಸಸ್ಯ ದಂಷ್ಟಾದಂಗಸ್ಯ ಪಾತು ವಃ  
 ಹೇಮಾದ್ರಿ ಕಲಶಾ ಯತ್ರ ಧಾತ್ರೀಚ್ಚತ್ರ ಶ್ರಿಯಂ ದದೌ  
 ನಮಸ್ತುಂಗ ಶಿರಚ್ಚುಂಬಿ ಚಂದ್ರಚಾಮರಚಾರವೇ  
 ತ್ರೈಲೋಕ್ಯ ನಗರಾರಂಭ ಮೂಲಸ್ತಂಭಾಯ ಶಂಭವೇ

ಸ್ವಸ್ತಿಶ್ರೀ ವಿಜಯಾಭ್ಯುದಯ ಶಾಲಿವಾಹನಶಕೆ ವರ್ಷಂಗಳು ೧೫೧೯ನೆ ವರ್ಷಮಾನ  
 ವಾದ ಹೇವಿಳಂಬಿನಾಮ ಸಂವತ್ಸರದ ವೈಶಾಖ ಶುದ್ಧ ೧೫ ಪುಣ್ಯ ಕಾಲದಲ್ಲೂ -

ಶ್ರೀಮದ್ರಾಜಾಧಿರಾಜ ರಾಜಪರಮೇಶ್ವರ ಪ್ರವೃಥಪ್ರತಾಪ ವೀರನರಪತಿ ವೆಂಕಟ  
 ರಾಯದೇವ ಮಹಾರಾಯರವರು ಪೆನಗೊಂಡೆ ಸಂಸ್ಥಾನದಲ್ಲೂ, ರತ್ನ ಸಿಂಹಾಸನಾರೂಢ  
 ರಾಗಿ ಪ್ರೃಥ್ವೀಸಾಂಬ್ರಾಜ್ಯಂಗಯ್ಯತ್ತಿರಲು, ಯಲಹಂಕನಾಡು ಪ್ರಭುಗಳಾದ ಚತುರ್ಥ  
 ಗೋತ್ರರಾದ ಕೆಂಪನಾಚೇಗೌಡರಯ್ಯನವರ ಪೌತ್ರರಾದ ಕೆಂಪೇಗೌಡರಯ್ಯನವರ ಪುತ್ರ  
 ರಾದ ಇಮ್ಮಡಿ ಕೆಂಪೇಗೌಡರಯ್ಯನವರು - ಆದಾಗಿ

ಕೌಂಡಿನ್ಯಸಗೋತ್ರರಾದ ಅಪಸ್ತಂಭ ಸೂತ್ರರಾದ ಯಜುಶ್ಯಾಖ್ಯಾಯಿಗಳಾದ  
 ದೇವರಾಯಪಟ್ಟಣಕ್ಕೆ ಪ್ರತಿನಾಮಧೇಯವಾದ ಬೆಂಗಳೂರು ವಾಸಿಗಳಾದ ವೇದಟ್ಟಿ  
 ಅನಂತಭಟ್ಟರ ಪೌತ್ರರಾದ ಸಂಗಂಭಟ್ಟರ ಪುತ್ರರಾದ ಅನಂತಭಟ್ಟರಿಗೆ ಬರಸಿಕೊಟ್ಟ  
 ಪುರೋಹಿತದಾನ ಧರ್ಮಶಾಸನ ಕ್ರಮ ಹ್ಯಾಗಂದರೆ,

ನಮಗೆ ಪೂರ್ವಾರಭ್ಯದಿಂದ ಪುರೋಹಿತ ನಡೆಯುವ ಈ ಬೆಂಗಳೂರು ಗ್ರಾಮ  
 ಕಟ್ಟತಕ್ಕ ಬಗ್ಗೆ ಗಣಪತಿಪೂಜೆ ಮಾಡಿಸಿ, ಶಂಕುಸ್ಥಾಪನೆ ಮಾಡಿ, ದೇಶದವರು ಮುಂತಾದ  
 ಹದಿನೆಂಟು ಪುಣ್ಯರನ್ನೂ ಅನಂತರ ಸಂಗಮೇಶ್ವರ ಗದ್ದಿಗೆಪೂಜೆ ಮಾಡುವ ಕಾಲದಲ್ಲಿ  
 ಈ ಪುರೋಹಿತ ಅನಂತಭಟ್ಟರು ಈ ಸ್ಥಳ ಜೀರ್ಣೋದ್ಧಾರ ಮಾಡಿದಂಥಾ ಪ್ರಭುಗಳಿಂದ  
 ನಮ್ಮ ಈ ಪುರೋಹಿತ ಸ್ಥಿತಿಗೆ ನಿರುಪಾಧಿಕವಾಗಿ ನಡೆಯುವ ಮ್ಯಾರಿಗೆ ದಾನಶಾಸನ  
 ದಯಮಾಡಬೇಕೆಂದು ಮುಖಿತಃ ಕೇಳಿಕೊಂಡಿದ್ದರಿಂದ ಯಲಹಂಕ ನಾಡ ಪ್ರಭುಗಳಾದ  
 ಚತುರ್ಥಗೋತ್ರರಾದ ಕೆಂಪನಾಚೇಗೌಡರಯ್ಯನವರ ಪೌತ್ರರಾದ ಕೆಂಪೇಗೌಡರಯ್ಯನವರ  
 ಪುತ್ರರಾದ ಇಮ್ಮಡಿ ಕೆಂಪೇಗೌಡರಯ್ಯನವರು—

ಕೌಂಡಿನ್ಯಸಗೋತ್ರರಾದ ಆಪಸ್ತಂಭ ಸೂತ್ರರಾದ ಯಜುಶ್ವಾಖಾಧ್ಯಾಯಿಗಳಾದ ವೇದಟ್ಟ ಅನಂತಭಟ್ಟರ ಪೌತ್ರರಾದ ಸಂಗಂಭಟ್ಟರ ಪುತ್ರರಾದ ಅನಂತಭಟ್ಟರಿಗೆ ಈ ಬೆಂಗಳೂರು ಕಸಬೆ ವಳಗೆ ಇರುವ ದೇಶದವರು ಮುಂತಾದ ಹದಿನೆಂಟು ಪಣಸ್ಥರ ಪುರೋಹಿತವನ್ನೂ ಮುಂದೆ ಈ ಗ್ರಾಮವೃದ್ಧಿಯಾಗತಕ್ಕ ಬಗ್ಗೆ ಯಂತೋ ದ್ವಾರಣಿ ನೂಡಿ ಚತುರ್ಧಿಕ್ಯನಲ್ಲಿಯೂ ಶಿಖರಗಳನ್ನೂ ಕಟ್ಟಿಸಿ ಎಲ್ಲೆ ಕಟ್ಟು ನಿಬಂಧನೆ ನೂಡಿ ಇರುವವರಿಗಿಗನ್ನೂ ಈ ಪುರೋಹಿತ ವಿಶಿಷ್ಟವನ್ನೂ ನಿವಗ್ಗೆ ಸಲ್ಲತಕ್ಕದೆಂದು—

ಕೌಂಡಿನ್ಯಸಗೋತ್ರರಾದ ಆಪಸ್ತಂಭ ಸೂತ್ರರಾದ ಯಜುಶ್ವಾಖಾಧ್ಯಾಯಿಗಳಾದ ವೇದಟ್ಟ ಅನಂತಭಟ್ಟರ ಪೌತ್ರರಾದ ಸಂಗಂಭಟ್ಟರ ಪುತ್ರರಾದ ಅನಂತಭಟ್ಟರಿಗೆ— ಯಲಹಂಕನಾಡು ಪ್ರಭುಗಳಾದ ಚತುರ್ಥಗೋತ್ರದವರಾದ ಕೆಂಪನಾಚೇಗೌಡರಯ್ಯ ನವರ ಪೌತ್ರರಾದ ಕೆಂಪೇಗೌಡರಯ್ಯನವರ ಪುತ್ರರಾದ ಇಮ್ಮಡಿ ಕೆಂಪೇಗೌಡರಯ್ಯ ನವರು ಮೇಲೆ ಬರೆದಿರುವ ಎಲ್ಲೆಕಟ್ಟು ನಿಬಂಧನೆವರಿಗಿಗೂ ಈ ಮಧ್ಯೆ ನಡೆಯುವ ಪುರೋಹಿತ ಸ್ಥಿತಿ ವಿಶಿಷ್ಟವನ್ನೂ ನಿಮ್ಮ ಪುತ್ರಪೌತ್ರ ಪಾರಂಪರ್ಯವಾಗಿ ನೀವೇ ಅನು ಭವಿಸಿಕೊಂಡು ಆಚಂದ್ರಾರ್ಕಸ್ವಾಯಿಗಳಾಗಿ ಗ್ರಾಮಶ್ರೇಯಃ ಪ್ರಾರ್ಥನೆ ಮಾಡಿಕೊಂಡು ಸುಖವಾಗಿ ಅನುಭವಿಸಿಕೊಂಡು ಇರುವುದೆಂದು ಬರೆಸಿಕೊಟ್ಟ ಪುರೋಹಿತ ಧರ್ಮ ಶಾಸನ—ಆದಾಗಿ—

(ಇಲ್ಲಿ ರಂಗನಾಥ ಪ್ರಸನ್ನ—ಎಂಬ ಸ್ವಹಸ್ತಾಕ್ಷರ ಇದೆ)

ಇದಕ್ಕೆ ಧರ್ಮಸಾಕ್ಷಿಗಳು—

ಆದಿತ್ಯ ಚಂದ್ರಾವನಿಲೋನಲಶ್ಚ ದ್ಯೌರ್ಭೂಮಿರಾಪೋ ಹೃದಯಂ ಯಮಶ್ಚ |  
ಆಹಶ್ಚ ರಾತ್ರಿಶ್ಚ ಉಭೇ ಚ ಸಂಧ್ಯೇ ಧರ್ಮಶ್ಚ ಜಾನಾತಿ ನರಶ್ಚ ವೃತ್ತಂ ||  
ದಾನಪಾಲನಯೋರ್ವರ್ಧ್ಯೇ ದಾನಾಚ್ಚೈಯೋನುಪಾಲನಂ  
ದಾನಾತ್ಸ್ವರ್ಗಮವಾಪ್ನೋತಿ ಪಾಲನಾದಚ್ಯುತಂ ಪದಂ  
ಸ್ವದತ್ತಾದ್ವಿಗುಣಂ ಪುಣ್ಯಂ ಪರದತ್ತಾನುಪಾಲನಂ  
ಪರದತ್ತಾಪಹಾರೇಣ ಸ್ವದತ್ತಾ ನಿಷ್ಫಲಂ ಭವೇತ್.

### APPENDIX III

“Kantheerava Narasaraja Vijaya”, by Govinda Vaidya, Chapter XI.

ಗೋವಿಂದ ವೈದ್ಯನ ಕಂಠೀರವ ನರಸರಾಜ ವಿಜಯ ಹನ್ನೊಂದನೆಯ ಸುಧಿ

ಪ್ರಳಯ ರುದ್ರನ ಫಾಲಾಗ್ನಿಯ ಕಿಡಿಗಳ  
ಸಂಳಿವೊ ಸಂವರ್ತ ಮೃತ್ಯುವಿನ  
ಬಳಗವೆಂದೆನಲಾಗ ರಣದೂಳಿ ಖಾನನ  
ದಳ ನಡೆದುದು ಬೊಬ್ಬಿಡುತ 28

ಬಳಕಾಗ ಖಾನ ಖಾನರು ಪೌಜ ಬೇರೆಬೇ  
ರಳವಡಿಸಿಯೆ ನಡೆತರಲು  
ಸಿಲೆಯ ಸಂಜೋಗದ ರಾವುತರೊಗ್ಗಲಿ  
ಖಿಳನೈತಂದನುಬ್ಬಿನಲಿ 29

ಧಾಳಿಯ ಕುದುರೆ ನಾಲ್ಕೆಂಟು ಸಾವಿರ ಮುಂದೆ  
ತೂಳುವ ಬಲು ಬೊಬ್ಬೆಯಿಂದ  
ಹೇಳುವುದೇನಾಕಾಶ ಮಂಡಲ ನೆರೆ  
ಫೀಳಿಡಲೈದಿದರಾಗ 30

ಆನೆಯ ಮೇಲೆ ತೊಟ್ಟಿಲ ಚಪ್ಪರದಲಿ ಸಂ  
ಮ್ನಾನದ ಬಿಬ್ಬಿಯರೊಡನೆ  
ಆನಂದವಾಡುತ ಬರುವ ಖಾನರಂಗಳ  
ನೇನ ಬಣ್ಣಿಸುವೆನಚ್ಚರಿಯ 31

ಪಲ್ಲಕ್ಕಿ ದಂಡಿಗಳ ಮೇಲೆ ತಮ್ಮಯ  
ವಲ್ಲಭೆಯರು ಬರುತಿರಲು  
ನಿಲ್ಲದೆ ಕುದುರೆಯ ಮೋಹರದೊಳಗಾಗ  
ಬಲ್ಲಿದ ಖಾನರೈದಿದರು 32

ಬಿಗಿದ ಡವಾಣದಲೊಂಟಿಗಳಣಿತ  
ರಂಭಗರಂಭಿಸುವ ಕಾಂತಿಯಿಂದ  
ಸೊಗಸುವ ಕೊಲ್ಲಾರ ಬಂಡಿಯ ಲೆಕ್ಕವ  
ಬಗೆವನಾರಾ ದಂಡಿನೊಳಗೆ . . . 33

ಹೂಡಿದ ಬಂಡಿಗಳೊಳಗೆ ಒರಂಗಿಗ  
ಳೀಡಿದಿರದಗಣಿತವಾಗಿ  
ಕೂಡೆ ಖಾನನ ದಂಡಿನೊಳಗೈದಿ ಬರುವ ನಿ  
ರೂಢಿಯನೇನ ಬಣ್ಣಿಸುವೆ 35



- ಸರಳಂ ತುಂಬಿದ ತರಕಸ ಸಿಂಗಾಡಿಗ  
 ಳರದೆ ಸಾಸಿರ ಬುಂಡಿಗಳಲಿ  
 ಪರಿಪೂರ್ಣದಲಿ ಬರುತಿರ್ದುವಾ ದಂಡಿನ  
 ಬರವನದೇನ ಬಣ್ಣಿಸುವೆ 36
- ಕರಿಯ ವಂದಿನ ತಿತ್ತಿ ಬಾಣದ ಹೇರುಗ  
 ಳರದಪಿನಿಯ ಸಾಲ ಮೊಟ್ಟೆ  
 ಬರುತಿರ್ದುವು ಲಕ್ಕ ಸಂಖೆಯೊಳಾ ಬಲ  
 ದಿರವ ಬಣ್ಣಿಪೊಡಾರಳವು 37
- ಹೇಸರಗತ್ತೆಯ ಮೇಲೆ ಬಂಗಿಯ ಹೇರು  
 ಸಾಸಿರ ಗಂಗಸಾರಗಳ  
 ಸೂಸುವ ಸೌರಾಯದ ಪೀಪಗಳ ಲೆಕ್ಕ  
 ವೀಸೆಂದು ವೇಳ್ವರಾರದನು 38
- ಎತ್ತಿನ ಮೇಲೆ ದಂಡಿನ ಸಂಜೋಗವ  
 ಮತ್ತಾಗಲಾರೆ ಹೇರಿಕೊಂಡು  
 ಭತ್ತರದೊಳಗೈತಹ ವಾಣಿಚಿಕರ  
 ಮೊತ್ತವ ಬಣ್ಣಿಪರಾರು 39
- ಕೊಡಲಿ ಕೈಮುಚ್ಚು ಗುದ್ದಲಿ ಮೊನೆ ಹಾರೆಗಳ್  
 ಪಿಡಿದ ಕರದ ಕುಡುಗೋಲು  
 ತಡಿಕೆ ಮಕ್ಕರಿ ಸಹ ಬಹ ಕಾಮಾಟದ  
 ಬಿಡು ಮಂದಿಗೆ ಲೆಕ್ಕವಿಲ್ಲ 40
- ಕೊಟ್ಟಾಣಿಗರು ಕಮ್ಮಾರರು ಬಹು ಬಗೆ  
 ರೊಟ್ಟಿ ಸಕ್ಕರೆ ತುಪ್ಪಗಳ  
 ಮೊಟ್ಟೆಗಳನು ಮಾರುವ ಬೇಹಾರಿಗ  
 ಳಿಟ್ಟಣಿಸುತಲೈದಿದರು 41
- ಬಡನೀ ಪರಿಯ ಸಮಸ್ತ ಸಂಜೋಗದೆ  
 ಪಡೆ ಸಹ ರಣದೊಳಿ ಖಾನ  
 ಬಿಡದೆ ಕರ್ಣಾಟ ರಾಜ್ಯವ ಪೊಕ್ಕು ಧಾಳಿಯ  
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APPENDIX V

Epigraphia Carnatica Vol. IX, Bangalore District No. 31

Date 1691 A.D.

(Persian Characters)

(First line nearly all effaced)

. . . Alzafar, Mohi-ud-din Muhammad, Aurangzeb Bahadur, Alamgir Badshah, Ghazi-ul-maghazi—in the year 32 of his reign, corresponding with the Hijri year 1101, the fort of Balapur Kariyatu was in the hands of the Samba family. It then passed from the hands of Samba-dud, son of Siva-dud Marhatta, through the exertions of Khasim Khan, Faujdar of the Karnatak Government, a dependency of the Subah of Bijapur, and came into the possession of the Supreme Government. In the year 34 of the reign, this fort was granted by the Presence to this humble servant Sheikh Abdulla, known as Farukh, renowned in India as a descendant of Sheikh Farid-ud-din Masaud Chishti Al-ajrami, a resident of Badayun, suburb of Chittur in the capital Shahjahanabad alias Delhi (Delhi).

In the year 30 of the reign was this stone brought with great care from the temple of Fraya, distant 2 kos north-east from the fort, and was intended for a building; but as it contained the grant of a charity, was erected to perpetuate his memory.

By order of the above-mentioned Sheikh, this was written by his humble servant Sheikh Muhammad Hafiz.

APPENDIX VI

Epigraphia Carnatica Vol. IX, Bangalore No. 118

ಬೇಗೂರು ಹೋಬಳಿ

ಕೊತ್ತನೂರುಗ್ರಾಮದ ಮೂರಬಾಗಿಲ ಬಳಿ ನೆಟ್ಟಕಲ್ಲಿನಲ್ಲಿ

ಪ್ರಮಾಣ 6'×3'

ಶುಭಮಸ್ತು ಸ್ವಸ್ತಿಶ್ರೀ ವಿಜಯಾಭ್ಯುದಯ ಶಾಲಿವಾಹನ ಶಕ ವರ್ಷಗಳು ೧೬೦೨ನೇ ವರ್ಷಮಾನಕ್ಕೆ ಸಲುವ ಪಾರ್ಥಿವನಾಮ ಸಂವತ್ಸರದ ಶ್ರಾವಣ ಬ ೧ ಅಂಗಾರಕ ವಾರ ಶುಭಮೂಹೂರ್ತದಲು ಶ್ರೀಮದ್ರಾಜಾಧಿರಾಜ ರಾಜಪರಮೇಶ್ವ (೮) ಪ್ರಥಮ ಪ್ರತಾಪನಪ್ರತಿಮನರಪತಿ ಆತ್ಮೇಯಂಗೋತ್ಸೋದ್ಯವರಾದ ಮಹಿಶೂರನಗರದ ಶ್ರೀ ದೇವರಾಜವಡೇರೈಯನವರ ಪವುತ್ರರಾದ ಶ್ರೀ ವೀರಚಿಕ್ಕದೇವ ಮಹಾರಾಜ ವಡೇರೈಯನವರ ಪುತ್ರರಾದ ಶ್ರೀ ಕಂಠೀರವ ನರಸರಾಜವಡೇರೈಯನವರು ಶ್ರೀರಂಗ ಪಟ್ಟಣದ ಸಿಂಹಾಸನಾರೂಢರಾಗಿ ಪ್ರಥಮವೀಸಾಂಮ್ರಾಜ್ಯಮಾಳುವುತಿದ್ದು ತಮ ಆಳ್ವಿಕೆಗೆ ಸಲುವ ಬೆಂಗಳೂರು ಕೋಟೆ ವಳಗೆ ತಮ ಅಪ್ಪಾಜಿಯವರು ನೂತನವಾಗಿ ಪ್ರತಿಷ್ಠೆ ಮಾಡಿಸಿದಂಥಾ ವೇಂಕಟೇಶ್ವರಸ್ವಾಮಿಯವರ ಪಡಿತರ ದೀಪಾರಾಧನೆಗೆ ದಾನ ಪೂರ್ವಕವಾಗಿ ಬಿಟ್ಟುಕೊಟ್ಟ ಗ್ರಾಮ ಬೆಂಗಳೂರು ಕೋಟೆಗೆ ಸಲುವ ಗೊಟ್ಟಿಗೆರೆ ವಳಿತವಾದಂಥಾ ಕೊತ್ತನೂರುಗ್ರಾಮ ೧ ಯೀಯೆಲ್ಲೆಗೆ ಸಲುವು ಪಗ್ರಾಮ ಕೋಲಾಟ ಪುರದಗ್ರಾಮ ೧ ತಿಡದಹಳ್ಳಿಗ್ರಾಮ ೧ ಬಿಲಪ್ಪನಹಳ್ಳಿಗ್ರಾಮ ೧ ಅಂತು ಗ್ರಾಮ ೪ ಕ್ಕೆ ಅಚ್ಚುಕಟ್ಟು ಸಹ ಯೀ ಯೆಲ್ಲೆಗೆ ಸಲುವ ಚತುರಸೀಮೆಯೊಳಗಣ ಗದ್ದೆ ಬೆದ್ದಲು . . . . . ತೋಟ ಯಾತ ಕಪಿಲೆ ಜಲತರು ನಿಧಿನಿಕ್ಷೇಪ ಅಕ್ಷೀಣಿ ಆಗಾಮಿ ಮುಂತಾದ ಸಕಲಾ ದಾಯವನೂ ವೇಂಕಟೇಶ್ವರಸ್ವಾಮಿಯ ಪಡಿತರ ದೀಪಾರಾಧನೆಗೆ ಆಚಂದ್ರಾರ್ಕಸ್ವಾಯಿ ಯಾಗಿ ನಡೆಯಲಿಯೆಂದು ದಾನಪೂರ್ವಕವಾಗಿ ಬಿಟ್ಟು ಗ್ರಾಮ ಯಿದಕ್ಕೆ . . . . . ಅಪಲಪಿಸ್ವರೂಪಾಸೀಲಿ ಗೋಹತ್ಯಮಾಡಿ . . . . . ಮಾಡಿದ ಪಾತಕಕ್ಕೆ ಹೋಗೋನು ಮಾತೃಗಮನ ಮಾಡಿದ ಪಾತಕಕ್ಕೆ . . . . . ಯೆಂದು ಬರಸಿಕೊಟ್ಟ ದಾನಶಾಸನಕ್ಕೆ ಆಚಂದ್ರಾರ್ಕಮಸ್ತು || ಸ್ವದತ್ತಾದ್ವಿಗುಣಂ ಪುಣ್ಯಂ ಪರದತ್ತಾನುಪಾಲನಂ ಪರದತ್ತಾ ಪಹಾರೇಣ ಸ್ವದತ್ತಂ ನಿಷ್ಕಲಂ ಭವೇತು || ಸ್ವದತ್ತಾದುಹಿತಾಭೂಮಿ ಪಿತೃದತ್ತಾ ಚ ಸೋದರೀ ಅನ್ಯದತ್ತಾತು ಮಾತಾ ಯೋಹರೇತ್ತಾಸುಸಂಗಮಿಯೇಕ್ಕೆ ವಳಗಿನೀ ಲೋಕೇ ಸರ್ವೇ ಪಾಮೇವಭೂಭುಜಾನ ಭೋಜ್ಞಾನಕರಗ್ರಾಹ್ಯಾ ದೇವದತ್ತಾ ವಸಂಧರಾ ||

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