

E P I L O G U E

The topic of my research '*The House of Shivaji and Karnataka*' is divided into three segments. It covers three generations from 1636 to 1707 A.D. The first part deals with Shahaji, the founder of '*House of Shivaji in Maharashtra*' and also the founder of the short lived Maratha kingdom in the region of Karnataka. The second part deals with Shivaji, the *founder of Swarajya* in *Maharashtra* and the one who extended the same even in Karnataka. The third deals with Sambhaji and Rajaram who safeguarded the '*House*' from its complete destruction at the hands of the Mughals.

Shahaji nurtured thoughts of '*Swarajya*' right from his early years. He tried first in 1630 and then again in 1633, 1636 to overpower the Mughals. Both the efforts proved futile. But despite all odds he succeeded in creating favourable circumstances for his son Shivaji to establish '*Swarajya*' in Maharashtra. He strengthened the plan by sending Shivaji a band of his loyal and able officers like *Dadaji Konddev* and *Kanhoji Jedhe* to guide him during his early years. This fact is proved by *Radha Madhav Vilas Champu* and contemporary letters. His first plan of action was to bring about amity between the rebellious Shivaji and Adilshah of Bijapur. He achieved this by bringing about a treaty between the two in 1662. Thus he enhanced the position and prestige of Shivaji as the sovereign of an independent kingdom. After he realised his dream, he visited *Jejuri* in Maharashtra to fulfill his vow of donating a golden idol, signifying the consummation of his dream, visualised earlier in his life. These facts are supported by *R M V C, Shivbharat, Bakhars* and contemporary records.

In Karnataka Shahaji succeeded in establishing almost an independent kingdom of the Marathas. His later life of 28 years from 1636 to 1664 was very fruitful. Though under the Adilshahi's of Bijapur, he lived with dignity and

was referred to as a 'Farzand' of the Sultans, as mentioned in the contemporary correspondence. *Adilshah* knew the worth of *Shahaji* as an intrepid warrior and as an able administrator. He had brought along with him Maratha Brahmin officers, good in accounts keeping. Hence most of the conquered territories in Karnataka were assigned to Shahaji. That he issued *Sanads* and acted independently of Bijapur court. This is confirmed by contemporary sources. The real cause for his captivity in 1648 as per *Shivbharat* was his ambition to become independent, with the help of other Hindu kingdoms in Karnataka. Thus his stay in Karnataka proved a good luck to Shahaji. He could fulfill his dream of having an independent kingdom in Karnataka.

His most important contribution was his continuation of Vijaynagar traditions in administration. He implanted Maratha officers, Marathi language and nomenclatures like *Deshmukh*, *Deshpande* and *Deshkulkarni's* etc. The inscriptions found in Karnataka which are purely in Kannada, speak of his administrative divisions, his revenue system, welfare activities, such as construction of wells, tanks and rehabilitation of deserted lands. In the midst of Muslim milieu he built up a Hindu court patronising scholars far and near.

The second part deals with Shivaji and Karnataka in which I have tried to analyse the influence of Karnataka over young Shivaji. The impact of Vijaynagara rulers, their ideologies, traditions, which must have helped in moulding him to be a ^{an} enlightened king. The way in which the kingdom of Vijaynagar was established as a bullwork against foreign invasions and also to preserve our ancient traditions had its effect on Shivaji and its great rulers must have provided models for him to emulate. The idea of religious tolerance, respect to all religions, having a good accord with Muslim religious and the pious. In spite of his endless conflicts with them might have been in keeping with Vijaynagar traditions. Karnataka had been a training ground for Shivaji in

his formative years, then a sporting field for plunders in the Bijapur territories of North Karnataka and Canara coastal belt. Later he developed a grandiose plan of establishing his *Swaraja* over Carnatic, through his expeditions. He was spoken of having an idea of settling on the banks of *Tungabhadra* after dividing his kingdom between his two sons, but this was not fulfilled, because of his untimely death. One of his motto behind Karnataka expedition was to establish a vast empire in the Deccan, as a challenge to the Mughal empire of the North probably on the line of Vijaynagar, which had withstood the onslaught of enemies successfully.

He had worked on this strategy by appointing officers in all the conquered areas, building a line of fortifications all throughout the newly conquered areas in the South.

His state seal, his letters to *Maloji Ghopade* of *Mudhol* and yet another to Aurangzeb, condemning the reimposition of *Jeziya*, clearly bring forth the objective he was trying to attain, that was to re-establish a Hindu empire.

The third. '*Conservation of Maratha domain in Karnataka*' mainly deals with how Sambhaji and Rajaram conserved the Maratha hold in Maharashtra as well as in Karnataka, which their father had painstakingly built up. New material has come to light as regards Rajaram's relations with *Keladi* and *Sondha* rulers. The finding of the stone sculpture of Rajaram along with *Keladi* Queen, at *Keladi* and the temple supposed to have been built by Rajaram at *Bidnur*. The discovery of the hiding place of Rajaram at '*Aramane Koppa*' goes to prove the warmth the *Keladi* rules and local populace had for the Marathas. The *Lavani* (folk song) of *Dodderi* and the inscription of *Nirtadi*, too brings to light the help rendered by Karnataka chieftans to the Maratha cause for which they had to face.

The various sculptures of Maratha soldiers either on horse back or on elephant are found on the outer walls of *Nandi pavilion* situated on the outskirts of *Bidnur* fort. This confirms the theory of good accord between the House of Shivaji and the kingdoms of Karnataka Sans Mysore. Thus the rulers as well as people of Karnataka contributed in safeguarding the *House of Shivaji* against the Mughal onslaughts.

The findings of *Shivaji Mallammaji Samarotsava* establish the existence of good relations between *Tarabai*, wife of Rajaram and her Southern neighbour *Mallamma* of *Belavadi*. Their friendship goes back as far back as *Sambhaji's* reign (1680-89). *Tarabai* is supposed to have alerted *Mallamma* about a possible attack on her kingdom (Belavadi) by *Sambhaji*. Later *Tarabai* is said to have invited *Mallamma* to Kolhapur honoured her after hearing about the encounter between Shivaji and *Mallamma*. She also helped in erecting memorial on the outskirts of her kingdom in honour of both Shivaji and *Mallamma*. The existence of one such memorial at *Yadwad* is a mark of good accord between the great Maratha ruler and Chieftan of a small kingdom called *Belavadi*.

In this way I have tried to establish the historic relations between Karnataka and Maharashtra in the Seventeenth Century. By compiling all the new material found I have tried to give a comprehensive history of the Marathas in Karnataka from 1636 to 1707 A.D.