CHAPTER VI.

Maratha Viceroys in Mysore: Battle of Erode (1667).

Eköji, Sambhaji, Vedöji Pant and Anantöji were some of the prominent Marathas who were governing the conquered territories of Bijapur in the south as the Viceroys.

Career of Eköji: Eköji was entrusted with the tremendous responsibility of governing the Jagirs of his father in Mysore. Shahji had married two wives - Jijavai or Jisuy Jadhav by whom he had two sons, the elder Sambhaji and the younger Shivaji, and Tukabai or Tukaji Mohite who was the mother of Vyankoji or Eköji. 1 Eköji was born in A.D. 1630. Therefore he does not seem to have been much younger than Shivaji, if we take for granted that the latter was also born in the same year. 2 It is said that Shahji had bestowed great love and affection on the more attractive wife, Tukabai; and hence Jijabai, the first wife quietly remained at a distant place, being neglected by her husband. Eköji thus grew under the warm affection and protection of his father. 3

Eköji seems to have possessed great military skill and tactics as is evident from his conquest of Sri Sailam in 1658. 4

As an young and enterprising prince, Eköji had rendered great help

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1. Eköji is spelt differently: Venkajee in Diff, Vencaji in Elphinstone, Angojee or Eköee in Scott, Eccojeo in Wilks.
4. Balakrishna, P.144.
to his father, who had permanently established at Bangalore. 1

He actively cooperated with his father in the conquest of Tanjore in 1658; but a formidable confederacy of the local chieftains reversed their expectation and kept them away. 2 Ekoji accompanied his father wherever he went and participated in whatever events his father was involved. Unable to bear any longer the anti-Bijapur activities of Shivaji, the Sultan of Bijapur employed Shahji to mediate a peace with him. Accordingly Shahji proceeded to Poona in the year 1662 along with his son, Ekoji and brought about a reconciliation between the Sultan of Bijapur and his son Shivaji. Now Ekoji had the splendid opportunity of seeing the old Jagirs at Poona. 3

On the death of his father in 1664, Ekoji succeeded to the former's position and property in the south. This was confirmed by Adil Shah of Bijapur. 4 Ekoji, after getting the confirmation order from the Bijapur court, inaugurated a rule much stronger than that of his father. Wilks says:

"Ekoji assumed forms and demonstrations of royalty still more direct and pompous than those adopted by his father." 5

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The rich experience that Ekoji gained in the administration as well as in the warfare by close association with his father had enabled him to face the problems of the day boldly and sagaciously. That Ekoji was qualified to succeed to the Viceroy of Karnatak is proved by a stone epigraph correctly assigned to A.D. 1662 by Rice. In this record it is said that during the regime of Ekoji (Srimatu Enkoja Rajara aulvike (ya) 11 ) the havaldar in charge of the fortress of Rahadurga was called Paranaji Raya.1

Therefore, it is evident that Ekoji/the Viceroy of the Kolar District in that year. He seemed to have ruled only for a short period, for in the subsequent year 1663, Sambhaaji again comes on the scene as the Governor of Kolar.2

Ekoji followed the traditional policy of his father in granting villages and lands for the improvement of the administration of temple.

An inscription dated 1669 on the rock of south of the Mallesvara temple at Mallesvaram, Bangalore records that, on the application of the Maha nadu of Bangalore, Ekoji Raya granted Medaraninsanahalli as a manya for the God Mallikarjuna of Mallapura.3

Thus Ekoji had established his authority over Bangalore and its territories dependent on it and carried on the administration of

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1. Epigraphia Carnatica, X, 8d.47; P.185.
2. E.C. X, Kl. 219, P.63.
the country according to the instructions of the Sultan of Bijapur till he was commissioned by the latter to effect the conquest of Tanjore.

**Sambhaji in Mysore.**

Several inscriptions found in Mysore State particularly in Chikkaballapura, Dodda-Ballapura, Kolar and other places speak of the activities of Sambhaji, the Maratha. These inscriptions range from 1637 to 1680. The identity of this Sambhaji seems a difficult task; for, there are a number of prominent Marathas having the same name. For instance Sambhaji was the name given to the eldest son of Shahji, the eldest brother of Shivaji the great. The name of the latter's eldest son was also Sambhaji. Another man from Kolharur bore the same name; Shahji's brother-in-law (second wife's brother) was called Sambhaji Mohite; and one of Shivaji's officers was also called Sambhaji Kavji.

Of these five personalities that figure mostly in Maratha history, who was the man that played a significant part in the politics of Mysore is to be decided satisfactorily. Sambhaji Kavji does not engage our attention as he cannot be the likely ruler alluded to in the inscription; and above all he does not seem to have been vested with any sovereign powers as the person under review. Sambhaji of Kolharur does not come on the scene as he was born after the 17th century (i.e. A.D. 1712 - 1760). The other Sambhajis that are left here are the sons of Shahji and Shivaji and the brother-in-law of Shahji, with whom we are more concerned, as they had indisputable connections with the history
We know clearly that Shahji was sent by the Sultan of Bijapur with Ranadulla Khan in order to effect the conquest of Mysore; and after the successful termination of the campaign, Shahji was granted Jagir in Mysore comprising of Bangalore, Dodda Ballapur, Sira and other places as a mark of his selfless service. Since 1639, Shahji had been residing at Bangalore which in course of time developed into a historical city of great importance.

Shahji had two sons by his first wife Jija Bai, named Sambhaji and Shivaji. Sambhaji was born in A.D. 1619. It is generally accepted that Sambhaji had lost his life in an attack on Kanakagiri in A.D. 1654.

Sambhaji had been of great help to Shahji for he used to assist him in the administration. That Sambhaji came to light as assisting his father in Mysore at least from 1647 onwards can evidently be proved. Several inscriptions found in Mysore bear testimony to this fact. An inscription discovered at Hancaraballi, Dodda Ballapur Taluk, dated Wednesday, 3rd March 1647 states that "Sambhaji Raya granted Canna Basappa Vader (Wodeyar) of the Sajji Matha people's matha, the Hancipura village." From this it is clear that he was ruling over Dodda Ballapur as the Governor; and to occupy this post he was sufficiently aged (28 years). It

2. Ibid, P.81.
is to be noted that he was simply addressed as Sambhaji without giving any honorific title, which was common among the several royal families of the age (Raya and so on). From this it can be inferred that he was acting only as the representative of his father Shahji and till this year he was not granted any specific royal title. In 1650 a charitable grant was issued by Sambhaji in the district of Bangalore. But in the year 1653 there appears to have been a change in the official status of the prince Sambhaji. He had assumed so many titles. The inscription found in the Kondipalli village, Mulbagal taluk, Mysore State, dated 1653 says that "the rajadhiraja rajaraja Sambhaji Raja Maharaja's son Kannaraya Pandita ....... buying Kondiganahalli, granted it to ........ svati as a kattu-godagi". Now Sambhaji was invested with almost full royal titles like Rajadhiraja, Raja raja, Maharaja. Further he had a son named Kannarayaji Pandita.

Why Sambhaji was granted these titles in A.D. 1653 needs inquiry. Though we have not got direct evidence on this point, yet we can make out the reasons for honouring Sambhaji with such royal titles. Firstly he was entrusted with the tremendous responsibilities of administering several districts in the Jagirs of his father and above all he was expected to lead an expedition into Kanakagiri in the subsequent year against Appa Khan, its

3. Kanakagiri has been known as a tirtha from the 10th century. See F.C. III, MI.30, P.59. For its prominence in A.D. 1355, 1422 and 1492 see F.C. IV (1) Ch.153, P.20, Ch.150, P.20, and Ch.160, P.21 respectively.
chietain. Spirited Sambhaji was further exalted with these royal titles to equip himself for the task.

All the Maratha records agree in stating that Appa Khan, the chieftain of Kanakagiri unfurled the standard of revolt and cast a covetous eye on Dodda Ballapura, part and parcel of Shahji's jagir. In order to punish this refractory chieftain, Sambhaji was deputed. In the encounter that followed Sambhaji was killed due to deliberate negligence on the part of Afzal Khan to reinforce the prince at a critical juncture. This campaign took place in 1654. 1 It was this failure that drove this Shahji to reconquer Kanakagiri three or four years later. 2 A reference is made by Shahji in his letter dated 6th July, 1657 to the Sultan of Bijapur:

"Your majesty, I had been deputed to the expedition against Kanakagiri and having carried out the mission successfully, was duly rewarded ........
I also conquered for your State the districts of Anegondi and Kanakagiri". 3

On this basis of this letter, R.N. Salatore writes that there was a second expedition against the chieftain of Kanakagiri which was led by Shahji in person either in 1656 or in the early

part of A.D. 1657. How Shahji was honoured for having conquered Kanakagiri is not known to us. On the whole it is evident that Kanakagiri did not remain a part and parcel of Shahji Jagir; on the contrary it was annexed to the kingdom of Bijapur.

The Kondipalli inscription issued in the year 1653 does not mention the death of Sambhaji, which would have been certainly mentioned, had the event taken place in that year. Therefore it can easily be inferred that the epigraph was issued prior to the alleged fatality.

Sardesai says that Sambhaji lost his life in an attack on Kanakagiri in 1654.  

Further an epigraph found at Muduvadi on a shrine near the sluice of Mallasandra tank in the Kolar taluk, Mysore State, dated 20th October 1654 states that "the Rajadhiraja rajamanya raja sri Sambhaji Raya Maharajaraya's agent for the border district of the Kolala sime, Kanayaja pant and others, on the Komatis of Kolala, abounding it, giving it, gave to Candara Tambarahalli Depa Ganda, land under the Muduvadi Mallasamudram tank with sasaNa for constructing it".

From this account we can make out that the authority of the Marathas was fully established over the Kolar district. Secondly

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3. F.C. X, Kl. 193, P.60, text, p.68: Jaya samvatsara da āsvīja ba 5 bra - 1u - srimad rājadhiraṇḍa rājamaṇya rājastra Sambhōji Rāja Mahārāja raiyanavara Kar (yakartha ) ru ... Kolala sime sarahadalada Kanayaja pantaru modalādavaru Kolada Komati.
Sambhaji was not said to have issued the grant to Depa Gandaj; on the contrary his agent figured prominently and was said to have been the chief grantor of the plot of land. If Sambhaji was really alive, as was the practice, there was no necessity to issue the grant in the name of his agent. Therefore it is clear that Sambhaji was dead by this time. It is also wrong to assume that Sambhaji was alive as far as 1663.

R.F. Salatore says that "one of the epigraphs which specifically refer to Sambhaji as living for instance, in A.D. 1660 is one found at Gotteshalli, Kolar taluk, Mysore State".

The author of the article has completely mistaken this Sambhaji, mentioned in the inscription of 1660. He was altogether different from the one mentioned already. Sambaji of 1660 inscription was the brother-in-law of Shahji as his sister Tuka Bai was married to him. How this Sambhaji came to Mysore?

Sardesai says:

"Supsa .... not far from Poona was held by a rather uncongenial neighbour, Sambhaji Mohite, a staunch loyalist of Bijapur and in addition an unfriendly relation of Shivaji, as his sister Tuka Bai was the second wife of Shahji. Sambhaji Mohite, R.F. Salatore writing in the Journal of Oriental Research, Madras, Vol. 13, 1939, P.60 argues that if Sambhaji were not alive at that time, his successor's name should have been mentioned in the inscription. Relying on this particular point, he rejects the theory of the death of Sambhaji in the siege of Kanakagiri as unhistorical. He again says "The acceptance of his demise in this year is based almost entirely of Maratha Chroniclers none of whose accounts were contemporary in the sense in which the (continued on the next page)."
a hereditary noble of Bijapur, would not be persuaded
to join Shivaji's movement nor enter his service....

one dark night Shivaji .... made a sudden raid upon
Supa, surprized Sambhaji ....... and persuaded him to
join his movement, but the proud man would not yield,
Shivaji sent him under proper escort to his father at
Bangalore."  

This event took place in 1652. After the death of Sambhaji
at Kanakagiri in 1654, this Sambhaji Mohite was appointed to the
Governorship of Kolar. It may be argued that Mohite is not
mentioned in the inscription to consider that he is different
from the former. To this objection it may be said that the
Karnataka people were not in the habit of calling their governors
by their family name or it is likely they may not know the epithet
'Mohite'. They used to call him Sambhaji.

Therefore Sambhaji was placed to govern Kolar district.

Let us see what the inscription says: Having the date of Friday,
5th October 1660, it says that"Sambhaji Raja granted land to
Antrai pandita of Akaladarsa in Sugatur hobali".  

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Inscriptions can be said to be contemporary. There is no extant
Maratha chronicle which written in the last days of Sambhaji
or his father Sahu or even of Shivaji, specifies in the clearest
terms that Sambhaji perished in the onslaught against Kanakagiri;
nor is there any account, either of an eye-witness, Hindu or
Muslim, or even a foreign traveller, to corroborate the statement.
The only historian of note who set this down as an accepted fact
was Grant Duff, but the exact sources of information are neither
accessible or known to us. The kanarese epigraphs, on the other
hand, not only do they not refer to his death but speak of him
as actually alive up to 1663 A.D."  

2. Ibid, P.104.  
* (for foot-note 3 please see next page)*
By making a comparative study of the two epigraphs it is possible to find out the approximate date, if not the exact date, of the appointment of Sambhaji to the governorship of Kolar. In the inscription of 1654 Sambhaji's agent is mentioned to have been the chief grantor of the land and in the inscription of 1660 Sambhaji is mentioned as the grantor of the land. Therefore it is probable that Sambhaji was sent to rule Kolar about A.D. 1657.

Another point we will have to note in this inscription 1660 is that honorific titles like rajadhiraja, raja Maharaja that were conferred upon Sambhaji, the son of Shahji, were not given to this Sambhaji. He is simply addressed as Sambhaji Rajaravaru. Therefore this Sambhaji must have been different, otherwise all the other titles would have been repeated in the inscription if he happened to be the same man. The word "Rajaravaru" also implies the royal position accorded to him most likely by Shahji who was at Bangalore and also great regard and respect that the people of Kolar showed to him.

It is very interesting to note that Sambhaji, in course of time, assumed all titles.

An epigraph found at Holur hobli, Kolar taluk, dated Friday, 1st May 1663 says that

"the rajadhiraja rajashri Sambhaji Raj, Sahab gave to Alambigiri Tippi Setti and Varanasi Cenre Gandhi, a kodige sasana".

(from previous page)

3. P.C. X, II 176, P. 57, text, P. 64; Sarvari samvatsaraśa Asvija suddha 12 lu srimatu Sambhaji Rajaravaru Sugatru hohaliya Akaladarasava Antarāji pandītāru vṛtti vandu Samba

(for foot-note 1 please see next page)
Now it can no longer be disputed that Sambhaji had permanently established his rule over Kolar and assumed all the other titles befitting to his royal position. Further he was graced with the honorific 'Sahebarn' which was denied to Sambhaji, the son of Shahji. Moreover he seems to have assumed more form and grandeur in the administration of his district.

Sambhaji seems to have died in 1663 for no inscription bearing his name has been discovered as having been issued after 1663. The death of Sambhaji in 1663 and his brother-in-law Shahji in 1664 induced most of the districts in the Karnataka to throw off the rule of the Marathas and assert their independence. Such a move on the part of several districts must have taken fairly a long time because Shivaji had commenced the reconquest of these Karnataka possessions 14 years later.

Thus Bijapur territories in Karnataka came to be ruled by different Maratha Viceroys.

Doddadeva Raja's relations with Sriranga Raya: Ever since the exit of Tirumala, the Vijayanagara Viceroy at Srirangapatna, the rulers of Mysore, some times acknowledged the suzerain power as loyal servants and at other times, openly threw off the imperial yoke as is evident from a study of their epigraphical records.

(from previous page).

1. E.C. X, K1 219. text, P.72: Vijayabhuyudava salivahana saka varusangalu 1585 s'obhakruta samvatsarada vaisaka su 5 lu srimad rajadhri raja rajasri Sambhaji Raja Sahebarn Alambagiri Tippi Setti Varanasi Canne gaudagu kotta ... ko'dage sasana...

The rulers of Mysore followed in the footsteps of their contemporaries like the Nayaks of Madura, Tanjore and Gingee in adjusting their relations with the later Vijayanagara emperors according to the exigencies of politics. The general attitude of the Mysore rulers towards the decadent Vijayanagara empire had been an interesting factor in the history of the kingdom of Mysore.

At the time of the accession of Doddadevaraja Wodeyar, we find Sriranga Raya a helpless fugitive at the court of Ikkeri, being driven "from pillar to post". He sought refuge there, only with the object of recovering his ancestral possessions by the active help and cooperation of his loyal feudatories. But he was greatly disappointed and disillusioned in his expectation when Sivappa Nayaka retreated ignominiously sustaining defeat at the hands of the Mysore ruler in 1659. Further, the death of Sivappa Nayaka himself in 1660, had destroyed all the remaining hope for the recovery of his ancestral throne. His successors do not seem to have been very able and courageous as to uphold the cause of Sriranga Raya. Since the assumption of Dalavoyship by Nanjannahaiya (April 1662) Mysore was growing stronger and stronger while Ikkeri growing weaker and weaker. Being placed in a distressing position, Sriranga Raya found the futility of sojourning in an uncongenial atmosphere. Consequently he left Belur for the south in 1663.

1. We have inscriptions of Sriranga Raya from Belur, ranging from 1659 to 1663 if not 1664 (See Mys.Jaz, 11, 111. 2352-2353, 2366-2367, 2386; Nayaks of Madura, P. 357, No. 160; also E.C., V(1) and (2) Hn. 39 and Vj. 21). In the light of the Mys.Dho. Pur., 11, 24, 25, 26, Sriranga appears to have left Belur for the south not later than April 1663 although grants continued to be issued in his name till 1664.
In the series of records - lithic and copper-plate - ranging from April 1663 down to March 1664, raja Doddadevaraja Wodeyar appears with a number of titles implying imperial ideas, among the most significant being Muru Maneyaraganda (champion over three chiefs), para Raya Phayankara (dreaded by enemy kings), Hindu raya Suretrana (Sultan of Hindu kings) Nana varna Makuta Mandalikara ganda (champion over chiefs of many coloured crowns), Chatussamudradhisvara or Chatussamudra-paryanta bhumandalidhisvara (lord of the world as far as four oceans).

Dharni-varaha (Sovereign of the world). The use of the boar seal is also in evidence in some of these records while there is a marked tendency on the part of Doddadevaraja to claim imperial rule from the throne in Srirangapatna. In all these documents again, are conspicuous by the absence of the name of his suzerain i.e. the Emperor of Vijayanagara. Evidently it shows that the last Vijayanagara emperor had ceased to be a force in the politics of Mysore giving place naturally, to Doddadevaraja Wodeyar who came to prominence as an independent ruler of Mysore from that of a subordinate feudatory of the Vijayanagara empire.


2. See for instance, E.C., XII Kg. 37 (1663), 1, 240; Phu varaha - Mudrayachaya Virajitam; III (1) F. X. 23 (1663), 11, 78-79; Phuvaraha - Mudraya pravirajitam.

3. F.C., Mys.Dis.Suppl. Vol., Mys. 114, 11, 48-49; XII Kg. 33, 1, 12; 37, 11, 98-99; M.A.R., 1917, I.C.; F.C., IV (2) Kr. 67, 11, 12-13; III (1) F. X. 23, 1, 16; Md. 114, 1, 9 (of 1663); and Sr. 13 (1664), 1, 6: Mysura Srirangapattana simhasana-rudhara; Srirangapattana simhasanadhisvara; paschima rangadhama-nagari simhasanadhisvara; Mysore Simhasanadhisvara.
During the reign of Doddadevara, Mysore stepped on to a stage where it could proudly call herself as a kingdom. The celebrated Tattacharya family of Sri Vaishnava royal preceptors came to the court of Sri Ranganatha from Vijayanagaram and their settlement there contributed no little to confirm on the Royal House of Mysore the vanishing glories of Vijayanagaram imperialism.

By January 1665, Doddadevara rose to the pinnacle of glory as is evident from the title Emperor (Samrat) he assumed.

In July 1666 Dalavai Nanjanathaiya let loose his whirlwind of conquest and conquered Saratavalli from Annajaiya and in November, Holenarasipura from Narasimha Nayaka. In April 1667 Nanjanathaiya was succeeded by Kumaraia of Kalale.

The relationship between Mysore and Madura ever since the accession of Kanthirava & Tirumala respectively, was not cordial. They used to be at war now and then, for territorial conquests. The same schemes of territorial aggrandisement were prolonged with unbroken continuity in some form or the other during earlier parts of the reigns of Chokkanatha and Doddadevara. The epigraphical records of 1659 and 1663 refer to the aggressive attitude of

3. Samrat Samastha-Nrpa-mauli - mani-prabhahhbir Mirajito Vijayate Shuvi Devarajah
5. Ibid 11. 27-28; see also C. Wij. V., 9.
Doddadevaraja Wodeyar against the Pandyan kingdom. According to
Oriental Historical Manuscripts Vysore was successful in
inflicting a crushing defeat on Madura and chasing the enemy as
far as Dindigul.

The political atmosphere of Madura kingdom seems to have
been much disturbed by the presence of Sriranga who left Belur
in 1663. Proenza's letter of 1662 contains a reference to "the
daring project" of Chokkanatha Nayaka (1659-38) "to drive the Mughals
(Deccan Sultan) from all the countries they had invaded, to re-
establish the ex-king of Bissnagar in his country, and to give
Ginge back to its Nayaka". It is surprising to note that there
is no mention of Sriranga Raya in the Jesuit letters after 1662
though he lived for ten years more. Probably they were not aware
of his movements or they attached no importance as he ceased to be
a force in South Indian politics.

The grant of Chokkanatha Nayaka dated 1663, the conquest
of Belur by Hiriyasomasekhara Nayaka of Ikkeri before 1664 ex-
plicitly explain that Sriranga Raya was in the south. Further

1. Ms. II. 169, 171-175. This manuscript from the Mackenzie
collection, makes reference to 'Carasura Nandi Raja' as invading
Madura during the reign of Doddadivaraja Wodeyar, but the details
do not hold good to the reigns of Chokkanatha and Doddadevaraja.
'Carasura Nandi Raja' referred to here, is identical with Nandi-
nathaiva of Kalale who served Doddadivaraja as Dalvoy leading
expeditions to the South. 'Carasura' (Karachuri) is the distinct
epithet of Dalavai Nanjarajiya III of Kalale (1739-1759) sec II
volume of Hayavadana Rao's Mysore History.


3. Navaks of Madura, p. 356, No. 157. It refers to Sriranga's rule
at Chananuru (Penakonde). It must be understood that he was in
the kingdom of Chokkanatha; Vys. Gaz., II. iii 2366-2367, No. 19,
citing from Sewall's List of Antiquities.

C. Vijayam definitely says that Sriranga Raya was in the dominions of Chokkanatha of Madura. During 1663-1667 Sriranga Raya seems to have resided in the kingdom of Madura as is evident from literary and epigraphical sources, actively working out his schemes of imperial restoration. The presence of Sriranga was a source of inspiration to Chokkanatha to launch the schemes of territorial conquests for himself under the garb of establishing the master to his former glory.

The details of the battle of Erode between Doddadevaraja and Chokkanatha were very well depicted in "Chikkadevaraja Vijayam" by the learned poet, author and statesman Tirumalarya, the playmate, companion and lifelong minister of Chikkadevaraja Wodeyar. According to this work, the crushing defeat inflicted on Chatta Mudaliar of Samballi who had had the support of Chokkanatha, by Doddadevaraja about January 1667 had provoked the ruler of Madura because of the reverses of his ally. Soon he directed his powerful army consisting of a lakh of foot, a hundred elephants and several horses to avenge the humiliation of his ally.

Maratha Generals actively supported Chokkanatha against Mysore in the battle of Erode (1667).

The death of Shahji at Hodigere in 1664 did not altogether wipe out the influence of the Marathas in the South in general and

1. V, 81: Tannasiranga rāyāgam. Here Chokkantha (Chokkalinga) is made to refer to Sriranga as "his sri Ranga". Evidently Sri Ranga left Belur for Madura with expectation of recovering his ancestral throne with the help of his feudatory Chokkanatha & other feudatories of the South but in vain. See also inscriptions of Chokkanatha during 1663-1667, in which he acknowledges the suzerainty of Sriranga (Nayaks of Madura pp.356-358, Nos. 197, 165-168; Mys. Gaz., 11. 111. 2366-2367, Nos. 19, 21-24).
in Mysore in particular. The erigon of Shahji found themselves
as viceroys in several places of South India as a consequence of
daring invasion of Shahji during latter half of his life. Ekoji
succeeded to the heritage of Shahji in Bangalore; Vedoji Pandita
was the Governor of Gingee; \(^1\) Anantha Pandita was (also Anantoji)
of Tanjore. These Maratha officers having sworn fealty to Bijapur
stood loyal to its Sultan; and these chieftains occupying the
subordinate position were paying annual tribute regularly and
rendering their military services as and when the Sultan required
of them.

The projected expansion of Mysore under Doddadavaraja
might have acted as a nightmare to Chokkanatha of Madura, when he
came into collision with the former on questions of territorial
integrity. Further the defeat of Shatta Mudaliar of Samballi by
Doddadavaraja in January 1667 was an alarm signal to Chokkanatha
who, by realising that his ally's defeat was his own defeat, formed
a grand confederacy consisting of Sriranga Rava, \(^2\) a wanderer without
a habitation, Vedoji Pandita, \(^3\) a Wazier of Bijapur (then in charge of
Gingee), Anantoji Pandita of Tanjore, a Bijapur General and Damar-
layappa Nayaka. \(^4\) There were also, in his ranks, Panajigas, Telugus
and artillery men, the last under the command of Lingama Nayaka,

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1. Ancient India, P.296.
2. C.Vij, V. 37.
3. Ibid, V. 38.
4. Ibid, V. 38 (This Damarla Nayak was identical with Aiyappa of
   Pocnamalli (brother of Damarla Venkatadri), founder of Chennap-
   pathna or Madras in the name of his father, Chenna, see Sources
   of Vij, P.21 and Mys. Gaz, II. 111. 2393-2399.)
the artillery officer. Chokkanatha, in alliance with Bijapur Sultan who was terror to Golconda, with his main army and the forces of the confederates encircled the fort of Erode and was preparing to lay siege to it.

When the news of this grand alliance and its investment of Erode reached Mysore, Doddadevaraja summoned a council of war where in he discussed with his officers pros and cons of encountering the enemy. When heated discussions were going on, Chikkadevaraja, the crown prince of 22 years, offered himself to be at the head of the Mysore army to crush the coalition. But very soon Chikkadevaraja was succeeded by Dalavai Kumaraia for the command of the Mysore army. Dalavoy Kumaraia, making rapid marches, entered the camp of the enemy at Erode. In the action that followed, Kumaraia exhibited rare skill and courage in defeating the Kongas; killing Damaraiyappa Nayaka; in putting to flight Anantha Pandita; capturing the elephant named Kulasekhara and plundering the entire Tamilnad. This event took place in June 1667. Mysore won a brilliant victory over the confederates. Vedoji Pandita and other Maratha officers under the service of Bijapur seem to have fled from the field of action owing to marvelous military skill and rare courage exhibited by the Mysore.

2. C.VI., V, 33-90; E.C., (1) Sr. 14, (1636), 11. 36-38; and Hasti Mahat., I, 67 - referring to the siege of Erode and Doddadevaraja's victory over the Nayak of Madura & the Kongas.
army. Maratha officers who stood in good stead with the Madura ruler supporting him with their forces to rise up in arms against Mysore, must have felt the shock of the superior force of Mysore.

In June 1667, Kumaraiya acquired Erode; in November Dharapuram; and in February 1668 Vamalur and the dependencies Kamalur & Samballipuram from Chatta Mudaliar. Chokkanatha submitted without opposition and paid costly presents to Mysore.

The results of this war was that Erode, Dharapur and Trichinopoly were included in the southern limits of Mysore; the pride of Chokkanatha was crushed; and the Maratha influence was checked for the time being.

Encouraged by these easy successes Doddadevaraja Wodeyar, commenced his territorial encroachments of his neighbours. Huliyurdurga in December 1667, Kunigal in January 1668 from Mummadi Kempegowda of Mysore (1658-1678) were easily conquered by him.

Sri Ranga Raya.

The unfortunate representative of the decadent Vijayanagara empire, driven from place to place by unforeseen forces of his destiny, was, at last, able to find shelter in the kingdom of Madura from

1. See Mys. Dho. Pur., II. 28-29 specifically dating these acquisitions in November, Ashada sa. 15 (June 25, 1667), Margasira su. 10 (November 1., 1667) and Phalguna su. 10 (Feb. 12, 1668); Annals I. 97; also Mys. Raj. Chas., I. C.; C. Vij., V, 91 and C. C., III (1) Sr. 14, II. 38-39 referring to Doddadevaraja's conquests in the south-east of Mysore.
2. Annals, I. 93; Mys. Raj. Chas., I. C.; C. Vij., V, 95-96; also Wilks I, 36; Hayaks of Madura, P. 162.
1663-1667 and during the siege of Frode, disappointed in his expectation had quitted the stage of Madura for Trichinopoly about the middle of 1667. Frustrated very much at the break-down of the confederacy he gave up what little hope he had of the imperial restoration. Staying there for one year, he seems to have left for Penukonda in or about 1668 from where, he continued his rule till 1672.¹

The death of Sriranga has remained a controversial matter for the last thirty years. C.Hayavadana Rao² in his book, History of Mysore fixes the date of death of Sriranga as 1681. Dr.S.Krishnaswami Iyengar³ also gives the same opinion: "He appears to have returned to Penukonda in A.D. 1665. He continued to rule probably until A.D. 1681. R.Satyanatha Aiyer gives the exact date 1672 for the death of Sriranga Raya on the basis of a letter of Fort St. George to the company dated 16-12-1672 which says: "Another cloud begins to gather towards the mountains where the late king of Comatta, whose harsh carriage to his great ones was the losse of this country, being newly dead, a brother's son succeeds in his rights".⁴

The entire survey of the activities and movements of Sriranga Raya clearly reveals that his was a disappointed soul.

¹ R.Satyanatha Aiyer: Tamilham in the 17th Century pp. 53-54.  
³ Further Sources, I. 369.  
Betrayed again and again by the faithless feudatories, whenever he approached them for assistance, he became an emperor without an empire. He was deserted not merely by his faithless, disloyal subordinates but even by Maratha leader Shahji who had been hailed by the Hindu accounts like Shiva Bharata, Radhamadhava Vilasa Champu and the Brihadesvara temple inscription as the restorer Hinduism. Shahji, though a Hindu, never cooperated with Sriranga Raya in recovering his ancestral throne. The latter half of his life (1639-1664) had been spent in cooperating with his master the Bijapur Sultan in his conquest of Karnatak. A golden opportunity was offered in 1648 to Shahji when he could contribute his quota to the restoration of the Vijayanagara empire but he missed it. No doubt he was the greatest Hindu General in those days whose help could have saved the empire for some more years. But the circumstances prevented him from doing so.

Doddadevaraja died on January 23rd, 1673 at Chikkanavakana-halli while he was touring the State. His dead body was carried to Srirangapatna and cremated on the bank of the Cauvery as desired by him before his death.

Doddadevaraja occupies a unique place in the history of Mysore for having saved the kingdom of Mysore from foreign aggression. Sivappa Nayaka was defeated and driven out from the soil of

Srirangapatna. During 1663-1664 Doddadevaraja caused great havoc in the kingdom of Ikkeri. Nandinathaiya, the celebrated commander of the Mysore army had increased the reputation of his overlord by launching forth the territorial conquest in the regions of Karnatak-Bijapur-Balaghat. It marked the pinnacle of Nandinathaiya’s glory when he inflicted a crushing defeat on Shahji seizing his fabulous wealth, arms and ammunitions.

The formation of a formidable confederacy consisting of reputed Maratha Generals like Vedoji Pandit, Anantoji Pandit and other chieftains by Chokkanatha was a grave crisis to the king of Mysore. But the terror was dispelled when he defeated the confederates in the famous battle of Brode fought in 1667. Like his predecessor, Doddadevaraja had left a compact kingdom to his successor Devara\^odeyar.

The relations between the Marathas and the king of Mysore were not friendly on any account. Being harrassed by the plundering expeditions of Mysore, the Marathas bore a severe grudge against the Mysoreans.

Doddadevaraja was succeeded by his brother Devara\^odeyar on January 23, 1673 who ruled for only a short period of five months (May 15, 1673). This ruler was completely ignored by the historians.

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1. In the Santanambuja (drawn up in 1860) Kanth\^irava Maresaraja is said to have ruled from Saka 1561, Pahudanya Kartika su\^da 2 (23-10-1663) and he was succeeded by Doddadevaraja in Saka 1582, Vikari Bhadrapada su\^da 10 (17-8-1659). It is said that he ruled for 13 years, 5 months and 6 days. He was succeeded by Chikkadevaraja on Chalura Fehula 12, paridhavi, S. 1595 (17-5-1673). Therefore it is likely that Devara\^odeyar ruled from (17-8-1659 plus 13 years 5 months and 6 days) to 23 January 1673 to 15-5-1673, the accession of Chikkadevaraja - see Q.J.V.S. special number, 196%, P.198.
of Mysore. But the detailed study of contemporary and later works definitely point to the rule of Devaraja over Mysore however short the period might be. No historical event of any importance seems to have taken during the reign of Devaraja.

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1. See Appendix III.