Appendix I.

Different Versions Regarding Raja Wodeyar's acquisition of Srirangapatna.

The common notion is that Tirumalarajaiva, the Vijayanagara Viceroy of Srirangapatna was afflicted with Rajpora (Carbuncle) that he summoned Raja Wodeyar of Mysore and asked him to hold the charge of Srirangapatna on his behalf informing that he (Tirumala) would go to Talkad, Tirumakudlu and other holy places on pilgrimage to get his wound cured, and that in the event of his death in the middle, Raja Wodeyar was to hand over the charge of Srirangapatna to the chief of Ummattur. Informing thus, the viceroy went on pilgrimage, but unfortunately he died at Talkad. Raja Wodeyar entered the city and took over into his hand the charge of the administration on February 8, 1610 A.D.¹

The Annals of the Mysore Royal family gives a slightly different version. Tirumalarajaiva (by mistake he is called Sri Rangaraya) being afflicted with a fatal cancer said to his councillors as follows:

"Raja Wodeyar, our friend, who is the most powerful

ruler has stood us in good stead on one or two occasions. He is born in the Yadu race. Therefore he is the best-fitted personality to occupy the throne and rule the country. Since he has defeated some palaegars and extended his territories, he will naturally take Srirangapatna in case some one is appointed. Then the viceroy invited Raja Wodeyar, narrated the story of the acquisition of Srirangapatna and the throne by his ancestors, bestowed upon him both the kingdom and the throne and accompanied by his two wives (Alamelamma and Mangamma) proceeded to Malangi, near Talkad where he breathed his last some time later. 1

These versions refer to the acquisition of Srirangapatna by Raja Wodeyar as an act of "conditional transfer and "gift" or "bequest" respectively. Consequent upon the Royal Alcub. Tirimala wished to hand over the charge of his viceroyalty to Raja Wodeyar who was then powerful. Therefore the move for the transference of the viceroyalty was from Tirimala himself. But the contemporary sources make no mention of this transaction between the viceroy and the Wodeyar of Mysore. Epigraphic records 2 show that the viceroy was alive till 1626, that is

2. F.C., III (1) Nj.181; also Mys. Gazo, II. iii. 2203-2208.
sixteen years after he left Srirangapatna. It is probable that the story of Royal Boil may be applicable to Sri Ranga II of Vijayanagara (1574-1586) who is supposed to have spent his last years in Srirangapatna.

Wilks¹ and the successive writers² reject this "tale of singular bequest of confidence and friendship" as contrary to all possibilities. Wilks writes: "The acquisition of Seringapatam, in 1610, ...... is related in different manuscripts, with a diversity of statement, which seems only to prove a mysterious intricacy of intrigue beyond the reach of contemporaries to unravel.

The intrigue was probably the one referred to in the manuscript of Nagara Puttaiah, which according to the same author Wilks, "even details the names of the persons, probably of his own court, who had combined (as it is stated, with the permission of Venkatapetti Rayil who then reigned at Chandergherri) to compel him to retire. All that can be determined with certainty is the quiet retirement of Tremal Raj to Talcaud, where he soon afterwards died; and the peaceable occupation by Raja Wodeyar of the fort of Seringapatam". "Quiet retirement" was thought of by the viceroy only on the Royal Nirupa of his uncle-Emperor, Venkata I as is clear from Puttaiah's manuscript and other sources. The mysterious intricacy of intrigue will be cleared if one concentrates on Srirangapattana charitre. Devachandra in his work

². The latest among these is Prof. H. Heras in the Aravidu Dynasty of Vijayanagara, Vol.I, p.120.
gives an account of Raja Wodeyar's acquisition of Srirangapatna from the hands of Tirumala drawing freely upon Chikkadevaraya Vamsavali. He writes:

"Raja Wodeyar was established in the kingdom of Mysore by Jain adherents. With their help he received Srirangapatna from Sri Ranga Raya in 1585-1586. The latter was suffering from a fatal cancer. Sri Ranga Raya went to Talkad where he died. Thereupon Raja Wodeyar I began to rule the viceroyalty".

Then Ramarajaiya and his son Tirumala from Vijayanagara occupied Srirangapatna. In 1609-1610 Raja Wodeyar II conquered Srirangapatna from Tirumala and continued to rule from there.¹

This story gives no reliable account of the acquisition of Srirangapatna. The only element of probability is the death of Sri Ranga II (1574-1586) by carbuncle.

On the actual successor of Kanthirava Narasaraja of Mysore: Some of the following literary and epigraphical sources make a great diversion from the opinion that Doddadevaraja Wodeyar ascended the throne of Mysore soon after the death of Kanthirava Narasaraja Wodeyar. Divyasuri Charite written by Chikkupadhyaya one of the ministers of Chikkadevaraja states that to Devaraja were born four sons, namely Doddadevaraja, Chikkadeva, Devaraja and Mari Deva. Of these the eldest, Doddadeva had two sons named Chikkadeva and Kanthirava. His (Doddadeva's), brother Devaraja ruled the kingdom peacefully and ably.

Chikkapadhyaya further says in another work that after the rule of Kanthiravanarasaraja emerges the line of Devamahipati. To Devaraja were born four sons namely Doddadeva, Chikkadeva, Deva Kshitipala and Mari Deva. Among the sons, the eldest one lived in peace and his brother Devaraja Wodeyar ruled the kingdom well.

Chidanandakavi in his work says that after the glorious rule of Kanthirava Narasaraja Wodeyar, Devaraja Wodeyar, brother of Doddadevaraja Wodeyar was crowned with due pomp.

1. Chikkaupadhyaya: Divyasuri Charite, P.13, Vs.76, 77, 78.
2. Kamalachala Mahatmya, K.B.38., Oriental Research Institute, Mysore P.17.
Venugopala Varaprasada makes reference to the rule of Devaraja Wodeyar. He says that Devaraja Wodeyar inaugurated his glorious rule and was on the throne for fourteen years dedicating his life to the service of his eldest brother Doddadevaraja Wodeyar. Doddadeva, Chikkadeva, Devaraja and Maridevana were made the sons of Devaraja. Kanthiravendra and his eldest brother Chikkadeva Nripala were the sons of Doddadevaraja whose wife was Amritamba. Kanthirava Narasaraja was succeeded by the third son of Devaraja Wodeyar whose name is also Devaraja.

Thimma Kavi in his noble work refers to the birth of four sons to Devaraja Wodeyar (Muppina Deva) namely, Doddadeva Rajendra, Chikkadevaraja, Devaraja and Marideva. Doddadevaraja had by his wife Amritamba two sons named Chikkadevaraja and Kanthirava. Devaraja, the third brother of Doddadeva ruled the kingdom piously.

Only a few epigraphic records say that the successor of Kanthiravanarasaraja was Devaraja Wodeyar, the third son of Muppina Devaraja, half-brother of Raja Wodeyar.

Two records of 1663 mention that four sons of the same name Devaraja were born to Muppina Devaraja and his third son ascended the throne of Mysore as king Devaraja.

1. Chikkadevaraja Vamsavali (This is quite different from another work of the same name written by Tirumalarya, Chief Minister of Chikkadevaraja of Mysore).
3. B.C., XII. Kg. 37 and 38.
The Bherya Copper plate makes mention of Devaliya born to Muppina Devaraja by his queen Kempamamba and therefore he was called Kempa Devaliya.

The local authority on which Wilks based the history of Mysore was Nagara Puttaiya Pandit's 'Mysore Dhooregala Purvabhyudaya Vivara' which was not a full history in itself. Yet we find in him a real attempt being made in the presentation of true historical narrative in respect of history of Mysore. He says:

"Muppina Deo Raj, the eldest son of Bole Chama Raj left four sons, of whom, it is known with certainty that the eldest and youngest and probably the second and the third also, were at this time alive. The eldest son Dud Devalia was an old man and had a son Chick Deo Raj aged 32. The younger or fourth brother of Dud Devalia was also no more than 32, the same age as his nephew. This is the person who was selected". According to him the last brother Devaraja who was also known as Kempa Devaiya after his accession, came to the throne of calling himself Dodda Deva Raja.

One of the Kannada Manuscripts says that after the death of Kanthiravanarasara Wodeyar, Doddadevaraja Wodeyar son of Devapparaja Wodeyar by his youngest wife and that Devapparaja Wodeyar was the son of Bola Chamarasa Wodeyar by his youngest

1. E.C.IV (11) 7D.54.
2. Tirumalarya's works; Wilks who has confused the conflicting authorities makes Kempa Devaiya, the fourth son of Muppina Devaraja and further says that he has been called Kempa Deva because of his redness and fairness (I. P. 36). Revision is needed in the light of the inscription.
3. History of Mysore Vol.I, pp.35-36. He says that the name of Dud Deo Raj, previously to his accession was Kempa Devaiyah.
4. Mysore Dhooregala Purvavansabhyudaya Vivara, K.A. 273. Oriental Research Institute, Mysore, P.19. The author of this is one, Venkataramanaya son of Venkatesiah of Srirangapatna. He seems to have given a correct genealogy of the Mysore Royal House.
wife was crowned the king of Srirangapatna.

Another kannada historical manuscript details that the death of Kanthiravanararasaraja Wodeyar in 1659 made Doddadevaraja son of Devaraja (Muppina) succeed to the throne of Srirangapatna in August 1659. One peculiar thing we notice in this manuscript is that Chikkadevaraja who was crowned in 1673 was made the brother of Doddadevaraja but not his son.

Another kannada historical manuscript says that Kanthiravanararasaraja died on 25th July 1659 and Doddadevaraja son of Devapparaja Wodeyar (Muppina Deva Raja) was crowned on 3rd August, 1659.

Tirumalarya, the celebrated Prime Minister of Chikkadevaraja, in one of his works says that of the four sons born to Devaraja (Muppina Devaraja), the eldest Doddadevaraja ascended the throne and exercised his rule over his subjects peacefully and calmly. Ruling the kingdom for some time, he handed over the charge of royal responsibilities to Devaraja Wodeyar, his brother who, according to him decent in manners, loveable, wise, subjects-loving, made another brother Mariyadevarajarasa stand by the side of the former; made his son Chikkadevaraja, the crown-prince by whose side stood Kanthiravvayya, brother of Chikkadevaraja. After

1. Mysore Samsthanada Dhoragala Farmapare Kaifiyat (folio 12); see also Mys.Ar.Rep. 1936, P.77.
the distribution of political powers among his brothers and sons, and with due admonition to the king as to how he should discharge his kingly duties, went on a pilgrimage to the banks of Kaundini near Gundlupet where he died sometime after meditation. Devaraja ruled the kingdom like Dharmaraya and other ancient Rajas."

Another monumental work by the same author clearly explains how Doddadevaraja Wodeyar, following the advice of his friend Alasindaraya, had crowned his brother Kempa Devalah the king, authorising another brother Hari Devalah to stand as his guard; his son Chikkadevaraja, the vuvareja authorising his last son Kanthirava to stand as his guard, besides making due arrangements for crowning Chikkadevaraja as the king after the rule of Kempa Devalah was over. After advising the crowned prince, Devara, Doddadevaraja went out of the capital on a pilgrimage along with his second brother Chikkadevaraja.

The Annals of the Mysore Royal Family gives somewhat a different version from that of the sources already narrated: "Feeling not well, Kanthirava Narasaraja summoned Dalavoy Karugahalli Hamparajaiya and other intimate followers revealed to them that he would not survive long; and consequent on his having no heirs to the throne he would adopt the third son,

1. C. Vijayam.
2. This is also called Palace Historical Manuscript written by B. Ramakrishna Rao, P.93.
Devaraja Wodeyar of his uncle Muppina Devaraja Wodeyar then living at Gundlu. He ordered them all to crown him as the king and act in accordance to his orders. After bringing him from Gundlu with due royal honours to Srirangapatna he was adopted on 22nd July 1659. Having done all this Kanthirava died shortly afterwards i.e. 23rd July 1659. One strange thing we notice in this work is that it completely forgets the real prince who was adopted by Kanthirava to be his successor, on the contrary it introduces one Doddadevaraja Wodeyar, the first son of Muppina Devaraja and says that he was the successor of Kanthirava Narasaraja.

Doddadevaraja was the real successor of Kanthirava Narasaraja as is confirmed by the Mysore paintings at the Jagan Mohan Palace. Doddadevaraja Wodeyar is stated to have been the son of Ranadhira Kanthirava Narasaraja. If the relationship is corrected, it clearly mentions that Kanthirava Narasaraja was succeeded by Doddadevaraja Wodeyar who was crowned on 27th Aug. 1659. He ruled for 13 years, 5 months and 6 days.

Another kannada historical manuscript says that before the accession of Chikkadevaraja Wodeyar, Devaraja Wodeyar brother

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1. Saka 1582, Vikari, Sravana bha 5.
2. Saka 1582, Vikari, Sravana bha 8.
3. Muppina Devaraja was the "Thinnodara Sahodara" (half-brother) of Raja Wodeyar - Annals I, P. 95.
5. M.A.R. 1938, P. 46. The list of rulers connected with the Mysore Royal Family is given in the Jaganmohan Palace.
of Doddadevaraja Wodeyar was ruling. To make it clear, after the death of Kanthirava Narasa, Doddadevaraja Wodeyar came to the throne of Srirangapatna and having ruled for some time, he handed over the charge of the kingdom to his brother Devaraja Wodeyar following the principles of ancient Dharma and went on a pilgrimage. This manuscript seems to be in complete agreement with the two monumental works of Tirumalarya, the prime minister of Chikkadevaraja.

Another contemporary Kannada source mentions that "Doddadevaraja of Mysore was a royal rishi. He was the most important king among kings to have such distinction. He made gifts and went on pilgrimage. He ruled from Srirangapatna, the capital city, seated on the jewelled throne and favoured by god Narayana." The quasi-historical poem 'Kanthirava Narasa Raja Vijayam' by Govinda Vaidya gives how, when the heirs in the reigning family are absent, the ruling king looked to the junior branch of the main line for members to succession. Usually the junior branch of the main line was sticking on to Mysore whose members most often acted as Yuvarajas paying allegiance to the king of the main line at Srirangapatna. The best prospective candidate was chosen and adopted to govern the kingdom of Mysore. This system is clearly echoed in the poem of Govinda Vaidhya.

1. C.Vam. and C.Vijayam.
2. Raja Charitre by Tirumalarya.
3. Select Extracts, III Chapter.
When there were no heirs to succeed to the throne of Srirangapatna in the line of Raja Wodeyar, the choice fell on Kanthirava Narasa son of Bettada Chamarasa soon after the death of Immadi Raja Wodeyar. Thus Hupriha Devaraja Wodeyar's line (half-brother of Raja Wodeyar) came to be adopted.

It is unfair to make distinction between the main line at Srirangapatna and the subordinate line at Mysore, for all of them belonged to one family although some of the members of the family were sent to govern Mysore. Further more is often the Rajas were called Mysore Rajas even though the Rajas ruled from Srirangapatna. Therefore no distinction is to be made as has been done so far by some scholars.

In the Santanambuja (drawn up in 1860) Kanthirava Narasa is said to have lived for 50 years 9 months and 21 days from Saka 1561, Bahudhanya Karthika Suddha 2 (23-10-1638) and he was succeeded by Doddadevaraja in S' 1582, Vikari Bhadranada Suddha 10 (17-6-1659) and ruled for 13 years 5 months and 6 days. He was succeeded by Chikkadevaraja on Phalguna Bahula 12, paridhavi S' 1595 (15-5-1673 A.D.). There is no mention of Doddadeva's younger brother Deva Raja.

There are number of epigraphic records to prove that

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1. E.G. IV (11) Hg. 67. All the inscriptions of Doddadevaraja Wodeyar refer him as the king of Mysore seated on the jewelled throne of Srirangapatna.

2. Dr. S. Srikena Sastri on 'Two grants of Kanthirava Raja of Mysore' in the O.J.M.S., 1956, P.198.
Dodda Deva succeeded Kanthirava Narasa. An inscription of Chikkadevaraja dated 1680 says that after Kanthiravanarasa Raja came "Dodda Deva Raja who sat on the jewel throne of Sriranga Raya".

To sum up: all the aforementioned literary and epigraphic records definitely point to the conclusion that the actual successor of Kanthirava was no other than Dodda Devaraja Wodeyar.

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1. M.A.R. 1918, P. 38. For various inscriptions regarding the actual successor of Kanthirava Narasaraja, see Dr. S. Srikanta Sastri (Q.J.M.S., 1936, P. 183).
The following is the genealogy of the Mysore Rajas as is depicted in Srirangapatna inscription 14, dated A.D. 1686 and continued in Sr.64 dated A.D. 1722. It corresponds with that in Sr. 151 dated A.D. 1679 and Sr. 100 dated A.D. 1724.

### Bettada Chamaraja

<table>
<thead>
<tr>
<th>Timma Raja</th>
<th>Krishna Raja</th>
<th>Chamaraja</th>
</tr>
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<tr>
<td>Rajadhi Raja</td>
<td>Bettada Chama Raja</td>
<td>Deva Rajendrachamaraja</td>
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<tr>
<td>Dodda Devaraja</td>
<td>Chikka Deva Deva Raja</td>
<td>Mariya Deva</td>
</tr>
<tr>
<td>Chikkadevendra</td>
<td>Kanthirava M.Devamamba</td>
<td>Kanthirava Narasa Raja</td>
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### Wilks' genealogical Table.

Vijaya (Hadana and Karugahalli)
Chama Raja (Arberal = six-fingered)
Betad Chamaraja

<table>
<thead>
<tr>
<th>Appan Timmaraj Hemanahalli</th>
<th>Krishna Kembala Pole Chamaraj (Mysore)</th>
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</thead>
<tbody>
<tr>
<td>Betad Wodeyar 1976 to 1978</td>
<td>Raja Wodeyar 1578 to 1617 Muppin Devaraj</td>
</tr>
</tbody>
</table>

Dodda Devaish 2nd 3rd Kempo Devaish (1659 to 1672)
Chikkadeva Raj (1672 - 1704) Dod Devayya
Chikkadeva Raj
(1672 - 1704)

Kanthiravara Raj (1704 to 1714)

Dod Krishna Raj (1714 to 1731)

Two usurpers Chamaraj (1731 to 1734)

Chikka Krishna Raj (1734 to 1766)

Dalavoy Grant No. 63, Tirumakudlu Narasipur dated A.D. 1759 gives the following which agrees more closely with that in Wilks' History of Mysore.

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Chamaraja

Timmaraja  Krushnaraja  Betad Chamaraja

Raja Wodeyar
Narasaraj
Chamaraja

Immadhi Raja
Kanthirava Narasa

Devarajendra

Chikka Devaraja
Kanthireva Narasa
Krishna Raja Nripati
Krishna Raja
```
Palace History

Yadu Raja (1399 to 1423)

Here Bettada Chamaraja Wodeyar (1423 to 1458)  Chamaraja Wodeyar

Timmaraja Wodeyar (1458 to 1478)

Here Chama Raja Wodeyar (1478 to 1513)

Betad Chamaraja (1513 to 1552)

Timmaraja (1552 to 1571) Krishna Raja Pole Chamaraja (1571 to 1576)

Betad Chamaraja Raja Wodeyar Muppina Devaraj Chamaraja
(1576 to 1578) (1578 to 1617)

Raja Kanthirava Wodeyar Narasa
(1638 -1659)

1st 2nd Doddadevaraja (1659 to 1672)

Narasamettada Chama Immadi
ranga Raja 1637 to
1658 Kanthirava Narasa (1704 to 1713)

Dod Krishna Raja (1713 to 1731)

Both of these adopted by the widow of Dodd Krishna Raj.

Chamaraja (1731 to 1734)

Chikkakrishna Raj(1734 to 1761)

The Genealogical table adopted in this work.

Yadu (1399 to 1423)

Here Betad Chamaraj (1423 to 1458)  Chamaraja Wodeyar

Timmaraja Wodeyar (1458 to 1478)
APPENDIX IV

"No Man's Land" - refuted.

Referring to the conquests of Shivaji during his return journey from Gingee to Maharashtra, J.N. Sarkar says that Shivaji attacked and took easy possession of his father's jagir districts - Kolar, Hoskote, Bangalore, Doddaballapura and Sira in the eastern and central parts of the Mysore kingdom and put down the chieftains of that "No Man's Land".¹

It is incorrect to say that those districts were "No Man's Land", for we have got sufficient evidences on hand to prove that those districts were controlled and ably administered by enterprising, war-like chieftains. For instance Kolar was committed to the charge of the Avatinad Prabhus and Suggatur Chieftains. Immadi Bairegowda, the son of Bairegowda, the Prabhu of Avatinad in 1640 was the contemporary of Shahji. Another contemporary chieftain of Shahji was Immade Chikkaraya Tammaya Gowdarayya of Suggatur in 1637.²

That several Maratha officials were placed over Kolar to carry on the administration can evidently be proved. A stone inscription of 1637 gives the name of the Maratha official as Srimantha Desa Kulakarni Samanna.³

1. J.N. Sarkar: Shivaji and His Times, P.308(1929 edition),
2. Epigraphia Carnatica, X, Sd.31, P.183; K1.247, P.69.
3. Ibid., Sd.49, P.185.
In 1653 Rajadhiraja Rajaraja Sambhaji Raja Maharaja's son Kannarayaji Pandita is said to have been made a gift of land to some one whose name is effaced in the record. Styling himself as the agent (Karyakartha) of the Emperor Sambhaji.

Kannarayaji Pandita seemed to have governed the whole Kolar region ably and efficiently. There appears to have been a change in the official status of Prince Sambhaji. This can be seen in another inscription which says that Sambhajiraja is honoured with full royal titles such as Rajadhiraja Rajamanyo Rajasri Sambhoji Raja Maharajaraya.

It is known that Sambhaji was the eldest son of Shahji who played a significant part in the politics of South Indian History from 1639 to 1664. After the death of Sambhaji in 1664 at Kanakagiri, another Maratha by the same name succeeded to the Viceroyalty. He was the brother-in-law of Shahji as his sister was married to the latter.

A stone inscription of 1660 makes mention of Sambhaji who granted a land to Antraji Pandita of Akaladarasa in Sugatur Hobli.

In 1662 Kolar sime was committed to the charge of Ekkoji. This is proved by a stone inscription correctly dated 1662 by Rice,

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1. Ibid., Mb. 154, P.111.
2. F.C., X, Kl., 193, P.60.
3. See Chapter VI.
4. Ibid.
5. F.C., X, Kl. 176, P.57.
which says that during the rule of Enkoji (Ekoji) Raja, the havaldar of Rahadurga, Baranaji Raja made a gift of land to Timmappa.

Ekoji did not seem to have governed Kolar since for a long time, for Sambhaji comes to assume the governorship of that district in the next year 1663. The stone inscription which throws fresh light on this, clearly says that Rajadhiraja Rajasri Sambhaji Raja Saheb made a gift of land to Alambigiri Tippi Setty & Varanasi Chennegauda. This Sambhaji died in 1663.

After the death of Sambhaji the administration of the district was devolved upon his wife, Jayita Baylamma. A stone inscription says that in 1666 Jayita Baylamma, lawful wife of Sambhaji Raja made a gift of land to some one [named]. That she continued to rule over the district up to 1670 can be proved by an inscription of 1670 which refers to the gift of a land to some one (named) made by Jayita Bai, the wife of Sambhaji.

But in 1673 the governorship of that district was placed under a Maratha official named Krishnappa. This can be clearly proved by an inscription dated 1673 which says that Maharajasri Desapande Krishnappa made a gift of land to one Nagarajappa.

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2. Ibid, Kl. 219, P.63.
3. See Chapter VI.
4. Ibid, Kl.227, P.65. This inscription says that Sambhaji was the son of Sivaji Raja. Probably this is an error for Shahji.
5. F.C., X, Kl.224, P.64.
Krishnappa seems to have ruled district for about 5 years, for in 1680 Sambhaji, the son of Shivaji comes to assume the governorship of the district. The inscription of 1680 mentions Sambhaji ordering one of his officials for grant of land to some one (named). According to the above inscriptions, therefore, Kolar was continued to be governed by different Maratha officers since the establishment of the Maratha rule in Mysore.

Let us now turn to Tumkur. Within the jurisdiction of the district of Tumkur was Sira which formed a part of Jagir that was bestowed on Shahji, father of the Great Shivaji by Adil Shah of Bijapur in 1639 in recognition for his selfless service in the Carnatic.

A Persian inscription on the tomb of Malik Rihan dated 1651 definitely says that Sira was committed to the charge of the Adil Shahi Subedar named Malik Rihan who dedicated his life for the betterment of his district. It says that he came over there 1637 to increase the beauty of his country. What is more interesting in this is that he is called the lord of the riches and power - riches referring to the material prosperity that he increased and power referring to the efficient rule that he gave to his country. Another Persian inscription copied at Sira refers to the construction as

1. Ibid, Mb.117, P.106.
2. See Muhammad Namah translated in Modern Review 1929 by J.N. Sarkar.
3. F.C. XII, Sira 66 b, P.98.
mosque by Ali Nazr, a subordinate of Malik Rihan. It says:

"This holy, grand, lofty and glorious mosque was built by Ali Nazr subordinates to Malik Rihan Mubarak". This must have been constructed during the reign of Malik Rihan.1 Another on a black slab kept in the courtyard of the big mosque gives A.D. 1657 as the date of the construction of another mosque.2 The name of the Governor is not mentioned.

The capture of Bijapur by Aurangzeb in 1686 was followed by the conquest of the Karnataka districts dependent on it. Sira was made the capital of the new province south of the Tungabhadra. Khasim Khan was appointed the first governor. Khasim Khan governed Sira region with ability till 1698.3

Now it is clear that Shivaji during his Karnataka expedition had not conquered "No Man's Land" in the northern, central and eastern parts of the kingdom of Mysore, as has been held by J.W. Sarkar; but conquered districts held by enterprising and able chieftains.

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2. Ibid.
3. See Chapters on Sambhai and Rajaram.
APPENDIX I.

Thevenot writes, "Aurangzeb hearing the news of the sack of Surat and wishing to do away with Shivaji, expressed himself thus to the Rajas of his court, amongst whom he knew Shivaji had many friends and told them that he highly esteemed Shivaji for his valour and wished he might come to court, saying openly that he would take it as a pleasure to honour a hero like Shivaji at his court. He commanded the Rajas to write to Shivaji and gave his royal word that he should receive no injury, he had now forgot what was past. Several Rajas wrote what the king had said and made themselves in a manner sureties for the performance of his word, so that Shivaji made no difficulty in coming to court and bringing his son with him.

"At first he met with all imaginable caresses, but some time after, Shivaji perceived a dryness in the king and boldly told him that he believed that he had a mind to put him to death, though he had come on his royal word to wait upon him without any constraint or necessity that obliged him to it; but that his Majesty might have known what man he was, from Shaista Khan and the Governor of Surat; that after all, if he perished, there were those who would revenge his death and that hoping they would do so, he was resolved to die with his own hands and drawing his dagger made an attempt to kill himself but was hindered and had guards set upon him.

"The king would have willingly put him to death, but he feared an insurrection of the Rajas. They already murmured at this usage notwithstanding the promise made to him and all of them were so
much the more concerned for him. This consideration obliged
Aurangzeb to treat him well and to make much of his son. He told
him that it was never in his thoughts to have him put to death &
flattered him with the hopes of a good government if he would go
with him to Kandahar which he then designed to besiege. The king
granted him passports for his troops coming from the Deccan, when
he got these passports he resolved to make use of them for himself
withdrawing from the court, He gave the passports to his officers
under pretence of calling, his forces to provide him horses in
certain places. When everything was ready Shivaji got himself and
his son both carried privately in baskets (carried in pairs on
bamboos) to the riverside. They crossed the river, mounted the
horses that were ready and ran away telling the waterman (at the
river)
"go and acquaint the king that he had carried over
Raja Shivaji". They rode day and night finding
always fresh horses in the appointed places.

Aurangzeb was extremely vexed at Shivaji's escape; many
believed that his escape was a false report deliberately given out
and that he was in reality put to death".

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APPENDIX V

The Portuguese viceroy in a letter written on January 16th, 1691 at Goa to the king of Portugal describes the condition of Bednur when it was surrounded by the Moghals:

"The Moghal king, after having captured Sambhaji, put him to death and proceeded with the conquests of his territories; but as his brother Rajaram escaped from the mountain of Panhala which the Moghal had besieged, he ordered that a division this army under his son prince Sultan Tara should chase. The prince surrounded the queen of Kanara who was reported to have allowed Rajaram to pass through her kingdom in such a way that the latter after taking several of her fortresses and entering her court at Bednur had compelled her to retreat and seek peace, surrendering three fortresses out of those which she had in the Ghats and belonged to king Adil Shah and offering to pay him in three years 18 lakhs of pagodas which are more than 18 millions. She immediately handed over to him six lakhs representing the first year's instalment. The Mughal Emperor, being appraised of this did not feel satisfied, for his intention was to conquer the kingdom of Kanara as he had conquered those of Bijapur and Golkonda."  

1. I.H.R.C. Pr., Vol.XVII, 1940.
APPENDIX V

On the date of the Maratha invasion of Mysore by Santaji, C. Hayavadana Rao (History of Mysore Vol. I, Appendix VI (1) pp. 550-551) has offered his criticisms on the Maratha invasion of Mysore in 1696 saying that it was not in 1696 that Srirangapatna was subjected to the Maratha devastation but only during 1680-82, refuting the factual evidence given by Wilks. His evidences are: 1) Srirangapatnam Temple Copperplate grant, dated November 19, 1686 which alludes to the Maratha invasion of Srirangapatna by Dadaji Jaitaji and Nimbalkar; 2) The local chronicles which reveal that Kumaraia was in office of Dalavayship up to May 26, 1682; 3) Letters of Fort St. George (1682) and Jesuits (1682) which say that Kumaraia was in Trichinopoly with a major portion of the Mysore army at a time when Marathas invaded Srirangapatna (1682); 4) Sakala Vaidya - Samhita Saramava (1714-1720) by Virafaja of Kalale and Andhra Vachana Bharatamu - Sabhaparvamu (1731).

These authorities are quoted to prove that Mysore was not invaded by the Marathas in 1696, when Kumaraia was in Trichinopoly.

Wilks by making a comparative study of conflicting sources, had fallen to error. He has not been able to find out that Mysore was subjected to the Maratha invasion more than once. The great mistake of Wilks lies in his efforts to prove that there was only one Maratha invasion. It is true that Mysore was invaded by the Maratha Generals like Dadaji, Jaitaji and Nimbalkar during 1680-1682.
when the major portion of the Mysore army was away but it is incorrect to assert that Mysore was not invaded by the Marathas in 1696.

On the following evidences, I offer to say that Mysore was invaded by Maratha General Santaji being pursued by Zafikar Khan in 1696: (1) Records of Fort St. George. Letters from Fort St. George for 1696, P.29, No.34 which says that Santaji is cautioning at Sering with his army to oppose the entrance of the Moghal army into the Carnatic; (2) Records of Fort St. George: Diary and Consultation Book of 1696, P.166 which says that Zafikar Khan under the orders of the Emperor had pursued Santaji who was in Mysore; (3) Chikkadevaraja Binnapam pp.53-59 which specifically mentions the name of Santaji who was defeated by Chikkadeva Raja; (4) Sarkar: History of Aurangzeb Vol.V, P.104, on the basis of Persian sources says that Santaji entered the region of central Mysore being closely followed by Zafikar Khan. If this analysis is understood clearly, the plight of Hayavadana Rao is solved safely.