CHAPTER VII
CONCLUSION

In the previous chapters, we have made an attempt to describe various aspects of relations between Mysore and Tamil Nadu. In all, three broad areas have been covered in the history of the relations between the two regions with references to political, economic and cultural areas. They have revealed peaceful relationships. We may briefly state that some general conclusions have emerged from the entire study.

To start with, in the history of political relations between Mysore and Tamil Nadu, the period from 1610 to 1673 was a landmark. During that period, Raja Wodeyar the first Kantirava Narasaraja Wodeyar I and Devaraja Wodeyar figured prominently in the political relationship. The decline of Vijayanagara after 1565 provided an opportunity for those rulers to expand the kingdom of Mysore towards Tamil Nadu. The Southern expansion was natural because in the north and west Mysore, there were formidable enemies. Bijapur and the Aravidu dynasty of Vijayanagara in the north and the Nayakas of Keladi in the west prevented the expansion in that direction.

Madura was the focal point of relationship between Mysore and Tamil Nadu during 1619-1673. The Nayaks of Madura like Muttuveerappa I, Tirumala Nayaka and Chokkanatha Nayaka played a very important role. Muttuveerappa I had relations with Mysore under
Chamaraja - V king in 1619. Tirumala Nayaka of Madura (1623-1659) was a contemporary of Kantirava Narasaraja Wodeyar I. He insighted and supported the chief of Sambali against Mysore between 1641-1642. He proved disloyal to Sriranga VI the Aravidu of Vijayanagara Kingdom. Tirumala Nayaka followed the anti-imperial policy with special reference to Mysore. Chokkanatha Nayaka of Madura (1659-1682) was a contemporary of Devaraja Wodeyar of Mysore. He followed hostile relations with Mysore up to 1667. Chokkanatha Nayaka took a leading part in the siege of Erode in 1667. In 1668, Chokkanatha Nayaka submitted to Mysore. Erode was another focal point in the political relationship between Mysore and Tamil Nadu during June 1667. Dalavoy Kumariah took possession of Erode. Erode became the base of operations for further penetration into Tamil Nadu. For example in Nov. 1667, Dharapuram was taken by Dalavoy Kumariah. Likewise, he took in Feb. 1668 Vamalur, Kamalur and Sambalipura from Ghatta Mudaliar. It was a very important development in the history of political relations between Mysore and Tamil Nadu.

Secondly, one of the important developments in the history of political relationship between Mysore and Tamil Nadu was the march of Mysore army up to Tirichinapally under Dalavoy Kumariah. Chokkanatha Nayaka of Madura was forced to submit to Mysore army. Dalavoy Kumariah of Kalale collected horses, cash and costly jewels from Chokkanatha. Inscriptions found in Salem and Coimbatore districts recorded the political achievements of Mysore. Dalavoy Kumariah of Kalale in a way laid the
foundation for Kalale. That was Nanjarajiah's policy towards Tirichinapally in the 18th century.

The period from 1610-1673 was a formative period in the political relationship between Mysore and Tamil Nadu. That period laid the foundation for further expansionist programme of Mysore. All too soon, Madura, Erode, Dharapuram, Vamalur were the focal points.

Thirdly, it is significant to note that the reign of Chikkadevaraja Wodeyar witnessed a bitter contest for overlordship in Tamil Nadu between Mysore and Marathas. The contest had some serious implications on Mysore. Mysore claimed the tradition of overlordship over Tamil Nadu as an inheritance from Vijayanagara rulers. But the rise of the Marathas in the Deccan during that period was a challenge to the expansion towards Tamil Nadu. Chikkadevaraja Wodeyar had to face opposition from three main Maratha leaders namely Ekoji the son of Shahji and Shivaji also a son of Shaji and Sambhaji son of Shivaji.

Madura, Tanjore and Tirichinapally emerged as the flash points in Tamil Nadu, where Mysore and Marathas contested for supremacy. Madura was still under the Nayakas but their power had declined to the lowest level. Tanjore had been the headquarters of the Maratha power under Ekoji and his successors. Tirichinapally was a strategic place. Mysore kept an eye on Tirichinapally in order to establish control over Tamil Nadu. Ekoji had established himself at Tanjore. Mysore and Maratha
contest was not only inevitable but also bitter. Erode was the base of the Wodeyars of Mysore in Tamil Nadu.

In pursuit of his political ambition, Chikkadevaraja Wodeyar came into conflict with Madura Chokkanatha Nayaka who was the ruler of Madura. It is interesting to note that on 5th day after his installation on the throne, Chikkadevaraja Wodeyar marched against Madura and captured the forts in Tamil Nadu namely, Dulikote, Malai, Mataanagatti and Paramatti and Salem. They fought a war at Madhuvana on the borders of the forest region of Sadmangalam. Chikkadevaraja’s victory was highly significant. He took other forts near Sadamangalam namely Ananthagiri Araliyur, Toreyur and Dharapuram in the Kongunadu. The chiefs of those places were forced to pay tribute. He returned to Srirangapattana at the end of 1673. The march on Madura and other places in Tamil Nadu was significant. And Chikakadevaraja Wodeyar issued the new types of coins commemorating the event.

Fourthly, between 1676-1686 Chikkadevaraja Wodeyar had to face a bitter contest with the Marathas in Tamil Nadu. Bangalore was their base until it was purchased by Chikkadevaraja Wodeyar. Bangalore was the Jahagir of Shaji in 1676. Ekoji was established at Tanjore. He was trying to capture Tirichinapally the power of the Nayaka of Madura namely Chokkanatha was detaining. Bijapur Sultan did not like the Marathas to establish their power in Tamil Nadu particularly at Tanjore. Chikkadevaraja Wodeyar found himself insecure at his border of his kingdom. The
Marathas' emergence in Tamil Nadu was a source of unhappiness for Mysore in pursuing its political ambitions. The power struggle between Ekoji and Santaji in Tamil Nadu led to Shivaji's expedition in 1667. Shivaji occupied Madras, Jinje, Tanjore and Vellore. He settled the problem between Santaji and Ekoji. While he was returning from Tamil Nadu, he had a conflict with Chikkadevaraja Wodeyar near Srirangapattana. It is said that he defeated Shivaji and assumed the title Apratimavira. It shows how the Maratha's invasion in Tamil Nadu during the period created problems for Mysore.

Chokkanatha of Madura made an attempt to secure Tanjore by utilizing the political rivalry between the Maratha brothers namely Ekoji and Shantaji but the attempt of Chokkanath was a failure because the Maratha brothers united against him. In order to help Chokkanath, Chikkadevaraja Wodeyar sent Dalavoy Kumaraiya to Tamil Nadu. Sambhaji was the ruler at that time. The main aim of Mysore was to establish supremacy in Tamil Nadu and Tirichinapally. That was the objective of the southern advance of Mysore. Dalavoy Kumaraiya's occupation of Tirichinapally was the height of the policy but the Marathas were alarmed by the ambition of the Mysoreans in Tamil Nadu. They attacked Srirangapattana in 1682 and Kumariya had to rush to Srirangapattana to help Chikkadevaraja Wodeyar fight the Marathas. But on the way Kumariya was defeated by the Marathas. He was captured and later on released and returned to Srirangapattana. He retired from the office of Dalavoy. Mysore lost all those bases in Tamil Nadu. The Mysore policy of Madura was not successful.
Fifthly, Chikkadevaraja Wodeyars' policy towards Tamil Nadu was a
c continuation of the policy followed by the early Wodeyars up to 1673. In
short Chikkadevaraja Wodeyar followed anti-Maratha pro-Madura, pro-
Mughal after 1686 and anti-Keladi policies in order to realize his aims of
establishing the supremacy of Mysore in Tamil Nadu. Till 1686, Adil Shahis
of Bijapur were rivals of Mysore in the politics of Tamil Nadu. One important
point to be remembered is that Tirichinapally had always remained
important for the diplomatic relations of Mysore in Tamil Nadu politics.
Madura and Tirichinapally continued to be targets of the political ambition of
Mysore in the 18th century.

Madura and Tirichinapally were focal points in the relationship
between Mysore and Tamil Nadu in the 18th century. Madura had always
been the object of conquest by the rulers of Mysore. It was nothing but the
southern expansion of Mysore towards Tamil Nadu. Madura was the capital
of the Nayakas during the Vijayanagara period. In the beginning of 18th
century, the Nayaka rule at Madura was declining and a power vacuum was
created. To fill this political vacuum, powers of Tamil Nadu, the Deccan and
Mysore became rivals. As a result of this situation conflicts forming alliances
emerged.

Sixthly, Mysore under Karachuri Nanjarajaiah and Kalale Devarajiah
had become a very significant power in South India. Madura was not only a
Hindu power center, but also a holy place for the Hindus. It was the
ambition of Nanjarajiah to conquer Madura for Mysore or to keep it under
Hindu rule. When Meenakshi of Madura was over-thrown the Nawab of Arcot became supreme at Madura. The situation resulted in the interference of Mysore in Madura in Tamil Nadu. In the policy of Mysore towards Madura, we notice three different stages.

1. Pro-Madura and anti-Nawab of Arcot policy.
2. Pro-Maratha and anti-Nawab of Arcot policy.
3. Pro-Nizam and anti-Maratha policy.

The three policies of Mysore continued up to 1743. The attempt of Mysore to keep Madura either under Nayaka rule or under Mysore did not succeed. The attempt of the Marathas to keep Madura under their control also failed. In 1743, Marathas were defeated and the Nizam placed Anwaruddin in control of Madura and Tirichinapally.

Seventhly, as fall out of the policy of Mysore towards Madura, Karachuri Nanjarajiah had to face Maratha danger in Morosunadu which was border of Mysore kingdom. Morosunadu was a strategic region in Kolar district. It was the corridor or meeting place of Mysore, Tamil Nadu and Andhra. The Marathas wanted to establish a military base in Morosunadu in order to control Tamil Nadu. Mysore formed an alliance with the Nizam of Hyderabad in order to drive the Marathas from Morosunad. In 1747, the famous battle of Devanahalli was fought and the Marathas were defeated.

After Madura, Tirichinapally became the focal point in Mysore. Tamil Nadu relations starting from 1744 onwards. Tirichinapally as the
Southern-most limit of expansion of the Kingdom of Mysore engaged the attention of Karachuri Nanjarajiah. Mysore had bases in Tamil Nadu like Dharanagar, Dindigal, Salem and Coimbatore. Nanjarajiah used the bases for the conquest of Tirichinapally from 1751 to 1755. Nanjarajiah played a leading role in the foreign politics of the period. Trichinapally dominated his military and diplomatic policy of annexing it to Mysore was a failure. It is said that the Spanish ulcer ruined Napolean. In the same way, it may be said that Tirichinapally ulcer ruined Nanjarajiah and crores of rupees of Mysore Treasury disappeared in the adventure of Tirichinapally. The Tirichinapally adventure provided an opportunity for the rise of Hyder Ali in Mysore and forced Nanjarajiah to quit politics.

Eighthly, Muhammad Ali, Murari Rao, the English and the French cheated Nanjarajiah from keeping Tirichinapally for Mysore. All of them exploited Nanjarajiah. The English did not honour the provision of the secret treaty between Muhammad Ali and Nanjarajiah relating to Tirichinapally. They argued that Tirichinapally overlordship belonged to the Mughals and the Nizam. Murari Rao exploited Nanjarajiah and in the end abandoned him. Murari Rao himself secretly wanted to keep Tirichinapally for himself. Dupleix also used Nanjarajiah against the English and abandoned him in 1754, when he was called back to France. His successor General Godeheu concluded the peace treaty with the English which was disastrous to Nanjarajiah. Madura and Tirichinapally remained a dream for the policy makers of Mysore in 18th century.
Ninthly, a region controlled by the Wodeyars of Mysore was in continuous contact with Tamil powers in Pre-Wodeyar period. In the pre-Wodeyar's period Tamil powers drew the resources from the present day Mysore, Chamarajanagar, Mandya, Bangalore, Kolar and Tumkur districts. But in the Wodeyar's period, the rulers of Karnataka region drew resources from parts of Tamil Nadu in the South and the East and the political relations of Mysore with Tamil Nadu in the 18th century led to economic relations. Merchants followed the conquerors. The Wodeyar's of Mysore had three types of income from Tamil Nadu 1) War booty 2) Tribute paid by Palegars of Tamil Nadu regions 3) Import and export duties levied by the Mysore government on the movement of goods between Mysore and Tamil Nadu.

Kantirava Narasaraja Wodeyar and Chikkadevaraja Wodeyar issued coins which facilitated the growth of trade between two regions. The coins of Mysore were circulated in different parts of Tamil Nadu. It is interesting to know that the gold coins issued by Kalale Nanjarajiah is preserved in Tanjore museum under the control of Tamil university. It indicates that his coins were also used in Tamil regions. Chikkadevaraja Wodeyar also introduced reforms in weights and measures and it helped trade and commerce between Mysore and Tamil Nadu. It may be pointed out that in the 17th and 18th centuries, there was no modern means of communications. Trade and commerce depended on human and animal power and carts were used wherever possible. The Mysore kingdom was surrounded by
mountains. They separated kingdom from Tamil regions. That did not prevent the economic relations between the two regions.

The interesting episode related to the construction of dam by Chikkadevaraja Wodeyar indicated an aspect of economic relations between two regions. We may point out that Erode, Dindigal, Coimbatore, Salem, Madura, Dharmapuri and Tirichinapally as well as Arcot in the east were important centers of economic relations with Mysore. Likewise Gundalpet, Terakanambi, Kollegala, Channapatna, Kanakapura, Anekal, Hoskote and Hosur were important points of economic contact with Tamil Nadu on the side of Karnataka region.

The purchase of Bangalore by Chikkadevaraja Wodeyar from the Mughals was an important landmark in the economic relations between the two regions. Devanahalli was also a famous link in the trade route. The economic relations which followed the political conquest increased the wealth of the Wodeyars of Mysore in the 17th and 18th centuries. Haidar Ali’s economic prosperity was due to the political position he enjoyed in Tamil regions under Dalavoy Nanjarajiah of Mysore. But the tragedy was that the wealth so accumulated by Mysore was ultimately lost in the Tirichinapally adventure as well as by making payments to the Marathas, Sultans of Bijapur as well as the European powers.

Tenthly, Tamil Srivaishnavism was a very significant link between Mysore and Tamil Nadu during the period of our study. Many rulers of the Wodeyars’ dynasty were influenced by Tamil Srivaishnavism. They came to
the region of Mysore in the 12th century A.D. under the Hoysalas. Ramanujacharya had migrated to the Mysore region when he was persecuted by the Cholas. He had stayed for many years in the region Vishnuvardhana, the greatest ruler of the Hoysala dynasty. The king became his disciple. The Vijayanagara rulers particularly of the Aravidu dynasty patronized Tamil Srivaishnavism in the region. The Wodeyars of Mysore continued that tradition and Tamil Srivaishnavism became a vital cultural link between Mysore and Tamil Nadu.

During the period of our study Parakala Mata emerged as a symbol of the cultural relationship. Originally the Mata was established in Tamil Nadu. The Mata had in its own tradition the links with Ramanujacharya and Vedanta Deshika of Tamil Nadu. The founder of the Mata was the disciple of Vedantadesika Lakshmihayagriva as the presiding deity of the Mata had its philosophy. It was called Ubhayavedanta. Ubhayavedanta had harmoniously combined to Srivaishnavas traditions in Tamil Nadu, the vedic tradition in Sanskrit as interpreted by Ramanujacharya. Srivashanava tradition was preached by the 12 famous Alavars. These Alvars taught, sang and wrote works in Tamil language called prabhadams. The Parakala Mata respected the Sanskrit and Tamil traditions of Srivaishnavism.

Vedantadeshika was the greatest teacher, philosopher of Ubhayavedanta. The Tamil Srivaishnava group which supported the Sanskrit tradition only was called Vadagalai sect and the group was supported the Tamil tradition of Alvars Tenkalai sect and were rivals in
Tamil Nadu. The Parakala Mata respected both the traditions called Ubhayavedanta. The Wodeyars patronized the Mata which had migrated to Mysore from Kanchi via Tirupati and Srirangapattana. The copper plates grants found in Tamil Nadu belonged to the Mata testify to the existence of a cultural link between Mysore and Tamil Nadu during the period of our study.

Melukote continued to be the most sacred place of Tamil Srivashnavism in Mysore. A number of inscriptions have recorded the rich donations in land and gold to the temples in holy places. Srivaishanava Brahmin from Tamil Nadu controlled their temples and property in Melukote. Chikkadevaraja Wodeyar was a staunch devotee of Chalavanarayana of Melukote. His devotion is expressed in his Kannada work entitled Chikkadevaraja Binappa. Tondanur near Melukote was a large settlement of Srivaishnava Brahmins and it had a large tank called Motitalab.

Tamil Srivaishnavism had a deep impact on Chikkadevaraja Wodeyar. It was a source of influence to organize Mysore society on some liberal principles. It was during his reign, Satshudras and the 18th families of Arasu community emerged in Mysore society. The impact of Ramanjacharya might be noticed in his attempt of social reforms in Mysore. The period of the Wodeyars of Mysore was a landmark in the history of Kannada literature. Tamil Srivaishnava scholars composed famous works in Kannada to Srivaishnavism and its holy places in Mysore and Tamil Nadu. There was a flow of Bhakti literature around Tamil Srivaishnavism in

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Kannada. Chikopadhaya and Tirumalaraya were outstanding Tamil Srivaishnava Brahminś scholars of the period. They wrote works on famous Srivaishnava holy places in Tamil Nadu like Kanchi and Srirangam. Their mother tongue was Tamil but they wrote in Kannada. They acted as a bridge between Mysore and Tamil Nadu.

Innumerable religious grants discovered in Mysore and Tamil Nadu were grants by the Wodeyars of Mysore to various temples in Tamil Nadu. The religious grants may be studied as an instrument of the State policy of Wodeyars of Mysore. They helped to consolidate the political control over many regions in Tamil Nadu by the Wodeyars of Mysore.