

# THE MYSORE GAZETTEER

## VOLUME II



### HISTORICAL



#### CHAPTER I

#### SOURCES AND PERIODS OF MYSORE HISTORY

THE history of Mysore is the history of the kingdom of Mysore, both in respect of its internal affairs and in regard to its dealings with States with which it has, during the course of ages, come into contact. It includes not only accounts of its wars but also of its friendly relations with different States, near and far, and of its commercial or other intercourse with them. Likewise it includes some account of the life and activities of the people living in it, that is to say, the daily life they led, the works of utility and art they produced, and the literature they brought into existence. It, however, does not include any account of how primeval man came to exist in Mysore, what his original home or habitat was, when he came to be in Mysore, what life he led in it, or under what circumstances he spread himself out into neighbouring regions. This part of the history of Man in Mysore rightly belongs to its Pre-history and will be only lightly touched upon here. Such details as could be

Sources of  
Mysore  
history.

gleaned from his existing remains, as found within the present limits of the State and in the adjoining areas, will be found mentioned in Vol. I *ante*, Chapter VI, (*Ethnology and Caste*). Nor does history, strictly speaking, include any account of the immediate ancestors or predecessors of the peoples who appear in history, about whom our written records speak in uncertain and hazy terms and of whom we can learn anything at all only from legends and tales that require much elucidation by the help of the spade. This part of history has been rightly termed Proto-history and its period lies between Pre-history and History proper. Of the Proto-history of Mysore, as much as can be gathered from ancient records and vouched for by some tangible evidence, will be found mentioned below.

**Antiquities.**

The sources of Mysore history proper fall under the two heads of *Written Records* and *Antiquities*, or the actual extant remains of ancient times, whether temples, tombs or other buildings, excavations, sculptures, pictures, vases, or other productions of art. These *Antiquities* exist in the places in which they were originally set up, where they may be seen *in situ* at the present time; or in one or other of the Museums (at Bangalore and Madras chiefly), to which they have been removed in recent times, partly for their better preservation and partly for purposes of general study and comparison, or finally in private collections, where they are for the most part inaccessible to those interested in their study. Within the past fifty years or so, the Government of Mysore have taken special pains to collect in one general work—called the *Epigraphia Carnatica*—a description or representation of all these various remains. An account of the work done in this direction will be found in Vol. IV, *Administrative*, Chapter VIII (*Section: Archæological Survey*). The very vastness of the material collected in the twelve

volumes forming this monumental series will show the inconceivably varied character of the antiquities to be found in the State. Further research, since the publication of this series, has shown that these volumes do not by any means exhaust the remains to be seen in the State. The Annual Reports of the Mysore Archæological Department bear eloquent testimony to this fact. In this field of work no two scholars have evinced greater interest or rendered greater service to the State or to scientific research than Mr. Rice, C.I.E., the first pioneer, and Prāktanavinarsa Vichakshana Rao Bahadur R. Narasimhachar, M.A., his successor.

The other source of Mysore history, mentioned above, *Written Records*, is not only more copious but also more important than *Antiquities*. It consists of two main classes of documents—firstly, inscriptions on public monuments, generally contemporary with the events recorded in them; and secondly, the works of ancient or modern writers. As already stated, inscriptions found in the State have been collected, with the other antiquities mentioned, in the *Epigraphia Carnatica* and in the Annual Reports of the Mysore Archæological Department. Inscriptions are among the most ancient kind of written memorial extant in this country. As in Egypt, Assyria, Persia, Greece, and in other lands, historical events of importance have been from time to time recorded in this State on hard and durable materials, capable of lasting hundreds or even thousands of years, and in many cases continuing to the present day. The ancient history of Mysore—and much of India generally—has been, like the histories of Egypt and Assyria, reconstructed from the inscriptions collected and deciphered during the past half a century by competent scholars. Their intrinsic value will be readily perceived when it is said that but

Written  
Records.

for them a good part of the early history of Mysore — and of India generally — would be a blank.

Legends on  
coins.

Legends appearing on coins are a special class of inscriptions. In Mysore, they have proved invaluable for the light they throw on obscure points of history. The information derivable from authors, especially contemporary authors, being in the earlier times scanty, the importance of this source of history can be readily imagined. Their use, however, is not in any sense restricted, but extends over as much of the historical field as can admit of numismatic treatment. This point will be further elucidated below.

Books.

The "Books" from which history can be learnt are of two kinds—(a) ancient, and (b) modern. Of ancient books, it may be remarked that none relating directly to the history of Mysore have come down to us. But there is a vast literature in Kannada that remains yet to be carefully studied and which ought to yield valuable results to the historical inquirer. A preliminary survey in the shape of a *Life of the Kannada Poets (Karnātaka Kavicharite)*, has been issued by the late Mr. S. G. Narasimhachar and Prakṭanavimarsa Vichakshana Rao Bahadur R. Narasimhachar, but there is yet a great deal to be done by competent scholars before the matter in them can be made readily available to the historical student. A few literary works discovered in the State and containing historical matter of value relating to some of the more prominent dynasties that bore rule over Mysore, may be mentioned here. Sāyana's *Alankāra Sudhānidhi* (14th century) supplies valuable information about the Vijayanagar King Sangama II, son of Kampana, and his minister Sāyana. The verses in it are all in praise of Sāyana himself. We gather from it that Sangama II was a posthumous child and was taught by Sāyana from

his childhood. During his infancy, Sāyana was practically his Regent and as such marched against one Champanarēndra and defeated him. Sangama II, we are told, attacked Garudanagara and defeated its king. *Mahisūra-narapati-vijaya*, which sketches the triumphs of Mysore kings, incidentally furnishes some account of the Vijayanagar kings. For instance, it is stated that on the death of Achyuta Rāya, his son Venkata succeeded him on the throne. As he died childless, Krishna Rāya's son-in-law Rāma Rāya became king. He was, it is stated, addicted to lust and gambling and dishonoured his religious preceptor. This was the Rāma Rāya who lost the battle of Tālikota in 1565, which led to his own death and the destruction of Vijayanagar. In Lakshmanāchārya's *Vaidyarājavallabha*, a Sanskrit work of the 15th century, we have an account of the Vijayanagar kings down to Bukka II, son of Harihara II, who ruled in the beginning of the 15th century. The author styles himself the Prānāchārya (*i.e.*, Soul-preceptor) of Bukka II. *Sobaginasōne*, a Kannada poem of the 15th century, consists of a number of romantic stories by Dēpa, son of Kampa II, the Vijayanagar King. *Rājanripacharita*, a Kannada poem, furnishes us with an account of the Mysore King, Rāja Wodeyar. Besides his own works, we have for Krishna Rāja Wodeyar III, Srīnivāsa Kavi's *Krishnanripa-jayōtkarsha*, which, apart from its merits as a help to the historical student, deserves notice for the reason that it is written in such a way that with a little change in punctuation it becomes either a Sanskrit or a Kannada work. Chikka Dēva Rāja's Sanskrit work, *Sachchhūdrāchāranirnaya*, gives a lengthy account of his several conquests. A Telugu poem by an unknown author of the 17th century, gives an account not only of his conquests, but also furnishes details about the personality of Chikka Dēva Rāja. *Maisūra-doregala-vamsāvali* is a small Kannada poem by an

unknown Jain author who lived in the 19th century. It begins with the Hoysala and Vijayanagar kings and ends with Krishnarāja Wodeyar III. Of minor dynasties in Mysore, we get an account of the chiefs of the Kēladi family in *Vēnupura Kshatriya Vamsāvali*, a Kannada prose work of the 19th century; and in *Māgadi Kempegaudara Charitre* and *Hulikallu-samsthānikara Charitre*, the accounts of the Yelahanka and Hulikal chiefs. In *Vīrabhadra Vijaya* by Ekāmra Dīkshita, who lived in the 17th century, we have details about the dynasty to which Māgadi Kempegauda belonged. Ekāmra Dīkshita was the Court poet of the Yelahanka chief, Mummadi Kempa Bhūpāla. Among works directly bearing on history, particularly Mysore history, may be mentioned *Kanthīrava Narasa Rāja Charita*, by Nanja Kavi, and *Konthīrava Narasa Rāja Vijaya*, by Gōvinda Vaidya, both dealing with that king's reign (1638-1659); *Dēva Rāja Vijaya*, a metrical history of the reign of Dodda Dēva Rāja (1659-1672) by Channarāya; *Chikka Dēva Rāja Yasōbhūshana* and *Chikka Dēva Rāja Vamsāvali* (1672-1704) by Tirumaliengar dealing with the reign of Chikka Dēva Rāja Wodeyar; and *Maisūru Arusugala Fūrvābhyudaya*, generally with the kings of Mysore, by Nagar Puttaiya (1713). The last of these was one of the main authorities used by Col. Wilks in writing his *History of Mysoor*. Chikka Dēva Rāja's *Chikka Dēva Rāja Binnapam* (or *King Chikka Dēva Rāja's Petition*), a religio-philosophical work, gives elaborate descriptions of his territorial conquests. His minister Tirumaliengar in his *Apratima-Vīra-Charitra* (or *History of a Peerless Hero*), a work on rhetoric, furnishes much that is of interest about his royal patron. Modern works embracing the whole range of Mysore history there are none, excepting Col. Mark Wilks' *Historical Sketches of the South of India in an attempt to trace the History of Mysoor*. This work, a standard authority, deals with the

period commencing from about the beginning of the 16th century and ending with the fall of Seringapatam in 1799.

The field of Mysore history may be mapped out into the following convenient periods for purposes of study:—

Periods of  
Mysore  
history.

I. Early History, from the earliest times to the foundation of the Vijayanagar Monarchy in 1336 A.D.

II. Mediæval History, from the foundation of the Vijayanagar Monarchy to its end in 1565 A.D.

III. Modern History,—The History of the Mysore kings, from the fall of the Vijayanagar Monarchy to modern times. This period may be further sub-divided into:—

- (i) *Period of Expansion*.—To the conquest of Seringapatam and the expulsion of the Vijayanagar Viceroy from it in 1610 A.D. by Rāja Wodeyar.
  - (ii) *Period of Consolidation*.—To the death of Chikka Dēva Rāja Wodeyar in 1704 A.D.
  - (iii) *Period of Usurpation*.—To the death of Tipu Sultan and the fall of Seringapatam in 1799 A.D.
  - (iv) *Period of Restoration*.—To the assumption of the Government by the Mysore Commission in 1831 A.D.
  - (v) *Period of the Mysore Commission*.—To the Rendition of the State to the Mysore Royal House in the person of Chāmarāja Wodeyar, in 1881.
  - (vi) *Post-Rendition Period*.—To the present time, including the reign of Krishnarāja Wodeyar IV.
-