

CHAPTER IV.

THE EARLY RULERS.

The Early Rulers, down to 1578—Yadu-Rāya (Vijaya) 1399-1423—Hiriya-Bettada-Chamaraja Wodeyar I, 1423-1459—Timmaraja Wodeyar I, 1459-1478—Hiriya-Chamarajarsa Wodeyar II, 1478-1513—Hiriya-Bettada-Chamaraja Wodeyar III, 1513-1553—Glimpses of Mysore—Political position—Domestic life—Partition of territories—Gifts and charities—Death—Timmaraja Wodeyar II, 1553-1572—Bola-Chamaraja Wodeyar IV, 1572-1576—His achievements—Political advance, c. 1573-1574—Domestic life—Gifts—Death—Bettada (Devaraja) Wodeyar, 1576-1578.

OF THE early rulers of the dynasty down to Hiriya-Bettada-Chāmarāja Wodeyar III ((1513-1553), very little is known from authentic sources. Some accounts of them, particularly of their genealogical succession and domestic life, are given in later writings.¹ Certain differences, genealogical and other, are noticeable amongst them. The *Annals*, however, seems to push back and fix up the succession of the rulers, mostly in the light of the manuscript sources. As indicated, the dates for the early rulers (down to 1513), as given in the *Annals*, remain uncorroborated. Till more authentic evidence is forthcoming, these have to be treated as traditional dates. From 1572 onwards a certain measure of chronological agreement is noticeable as between the *Annals* and the *Mysūru-Dhoregala-Pūrvābhyudaya-Vivara* (c. 1710-1714), the earliest available manuscript recording the succession, etc., of the Rulers of Mysore.

1. *Vide* sources, on which Tables IV-IX are based.

Yadu-Rāya, the traditional progenitor of the Mysore Royal Family according to the *Annals*, is assigned in it² a period of twenty-four years' rule (1399-1423). He is identical with Vijaya³ of the *Mysūru-Nagarada-Pūrvōt-tara*. He is said to have married Dēvājammaṇṇi, daughter of Chāmarāja of Mysore, and had by her two sons, Hiriya-Bettāda-Chāmarāja Woḍeyar I and Chāmarāja Woḍeyar.⁴ Yadu-Rāya, it is also said,⁵ proceeded against, and slew, Śāntarājaiya, a kinsman of his father-in-law and chief of Kārugahalli, bestowing that place on his brother Krishṇarāja. According to the *Mysūru-Nagarada-Pūrvōttara*,⁶ however, Vijaya had subdued the chief of Kārugahalli before he became the lord of Haḍadaṇa and Mysore.

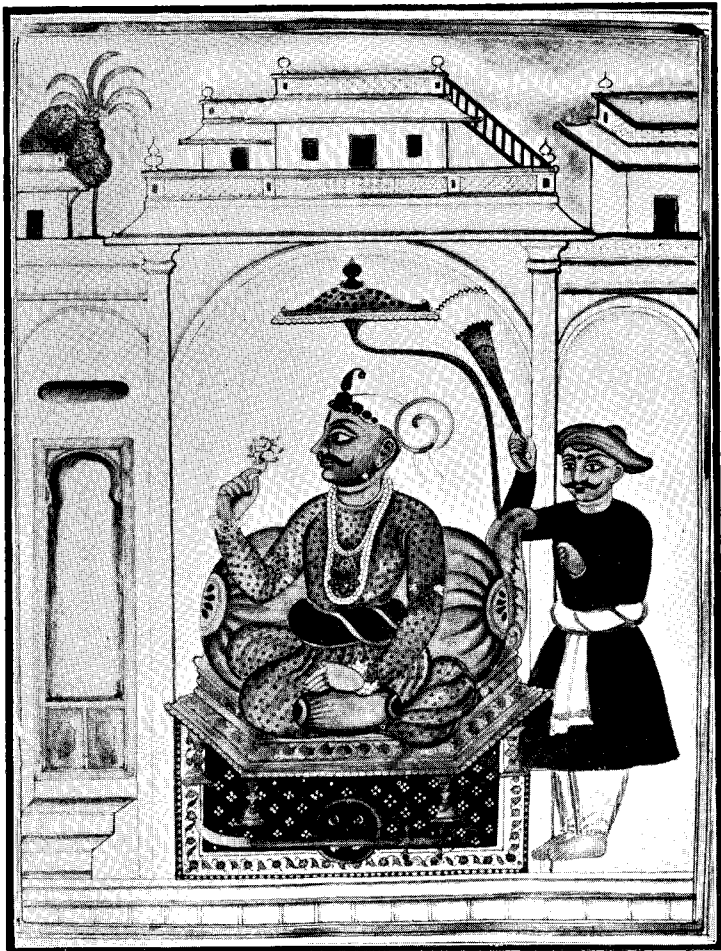
Hiriya-Bettāda-Chāmarāja Woḍeyar I, eldest son of Yadu-Rāya, is next assigned a period of thirty-six years' rule (1423-1459).⁷ He is mentioned first in the order of succession as given in the *Mysūru-Dhoregaḷa-Pūrvā-bhyudaya-Vivara*.⁸ His younger brother, Chāmarāja Woḍeyar, is credited with the founding of the Kenchalguḍ branch of the Mysore Royal Family.⁹ Hiriya-Bettāda-Chāmarāja is said to have married Gōpājamma of Beṭṭadakōṭe and had by her a son named Timmarāja Woḍeyar.¹⁰

The next ruler, Timmarāja Woḍeyar I, is allotted a period of nineteen years' rule (1459-1478).¹¹ He is identical with Appaṇṇa-Timmarāja Woḍeyar of Mysore, mentioned as second in the order of succession, in the

2. I. 4, 11-12; also Table IX. 3. *Vide* Table V. 4. *Annals*, I. 12-13.
 5. *Ibid.* 12. 6. P. 26; *vide* also Ch. III. 7. *Annals*, I. 13.
 8. II. 58; also Table IV.
 9. *Annals*, I. 12; also see and compare *Rāj. Kath.*, XII. 449; *Mys. Rāj. Cha.*, 15; *Mys. Dho. Vam.*, ff. 3; and Tables VI-IX.
 10. *Ibid.*, I. 13; *Rāj Kath.*, l. c.; *Mys. Rāj. Cha.*, 15-16, etc.
 11. *Annals*, l. c.



Hiriya-Bettāda Chāmarāja Woḍeyar I, 1423-1459.



Timmarāja Woḍeyar I, 1459-1478.

Mysūru-Dhoregaḷa-Pūrvābhyudaya-Vivara.¹² Timmarāja Woḍeyar I is said to have married Kāntājamma of Kaḷale and had a son by name Hiriya-Chāmarājarasa Woḍeyar II.¹³ From the *Kaḷale-Arasugaḷa-Vamśāvalī*, however, it would appear, as indicated already, that there were matrimonial relations between the Mysore and Kaḷale families, only subsequent to 1500, after the founding of the latter.

Hiriya-Chāmarājarasa Woḍeyar II is next assigned a period of thirty-five years' rule (1478-1513).¹⁴ He is identical with Chāmarājarasa Woḍeyar II, 1478-1513. He is identical with Chāmarājarasa or Hiriya-Chāmarājarasa Woḍeyar, the *Ārberaḷ* (lit. six-fingered), mentioned in the manuscripts.¹⁵ He is said to have married Padmājamma of Bīlikere and had a son named Hiriya-Betṭada-Chāmarāja Woḍeyar III.¹⁶

Perhaps the most acceptable date of the *Annals*, as already indicated, seems, however, to be the one assigned to Hiriya-Betṭada-Chāmarāja Woḍeyar III (1513-1553).¹⁷

He is said to have been born on September 29, 1492,¹⁸ and is the first ruler known to us within the limits of authentic history.¹⁹

Hiriya-Betṭada-Chāmarāja Woḍeyar III is identical with 'Dodḍa-Chāmarāja Woḍeyar,' 'Betṭendra,' 'Betṭarājendra,' 'Betṭa-Chāmarāṭ,' 'Betṭa-Chāmendra,' 'Śāma,' 'Betṭada-Chāma,' etc., mentioned in the inscriptions and literary works of the seventeenth century,²⁰ as one of

12. I. 1; II. 58 and Table IV; cf. *Mys. Dho. Vam.*, l. c., and Table VII; cf. also *Wilks*, I. 41 and Table I.

13. *Mys. Rāj. Cha.*, 16; *Rāj. Kath.*, l. c.; *Annals*, l. c.; and Tables VI, VIII and IX.

14. *Annals*, I. 14.

15. *Mys. Dho. Pūr.*, I. 1; *Mys. Nag. Pūr.*, p. 26; *Rāj. Kath.*, l. c.; also Tables IV-VI and VIII; cf. *Wilks*, l. c., and Table I.

16. *Annals*, *Rāj. Kath.* and *Mys. Rāj. Cha.*, l. c.; also Tables VI, VII and IX.

17. I. 14-15; cf. *Mys. Dho. Vam.*, ff. 3; see also Tables VII and IX.

18. *Annals*, I. 14: *Parīdhāvi, Āsvīja śu.* 8.

19. *Vide* Tables II and III and references cited in f.n. 1 thereto.

20. *Vide* references cited in f.n. 1 to Tables II and III.

the immediate descendants of the Yadu princes in Mysore. He is identical also with 'Hiriya-Chāmarasa Woḍeyar,' 'Beṭṭada-Chāmarasa Woḍeyar,' 'Hiriya-Bēṭṭada-Chāmarāja Woḍeyar,' 'Vijaya-Chāmarasa Woḍeyar' and 'Chāmarasa Woḍeyar' of the manuscript sources.²¹ According to the *Mysūru-Dhoregala-Pūrvābhyudaya-Vivara*,²² he was actually known as Timmarāja Woḍeyar. This appears borne out by a lithic record, dated in May 10, 1551, mentioning 'Timmarāja Woḍeyar of Mayisūr' (Mysore).²³ The probabilities are that while 'Timmarāja' was his real name—after his grandfather's—'Chāmarāja or Hiriya-Bēṭṭada-Chāmarāja' was only a later appellation in keeping with the traditions of the family.

Chāmarāja III seems to have been an important ruler. Inscriptions speak of him as "a mill for grinding the corn, his enemies, victorious in war and delighting in the spoils of victory," "destroyer of enemies, famous among kings as the moon from the milky ocean," etc.²⁴ He is also said²⁵ to have acquired the title *Antembara-gaṇḍa*,²⁶ under the following circumstances: Certain chiefs

21. *Mys. Nag. Pūr.*, l. c.; *Mys. Rāj. Cha.*, l. c.; *Mys. Dho. Vam.*, ff. 2; *K. A. V.*, ff. 2-3; *Rāj. Kath.*, l. c.; see also Tables V-VIII and XIII.

22. I. 72; also Table IV.

23. *E. C.*, III (1) My. 60. Rice doubtfully fixes this record in 1611 (?). But *Virodhikrit, Jyēṣṭha śu.* 5, the actual date of the document, corresponds to May 10, 1551.

24. *Ibid.*, Sr. 64; T. N. 63; IV (2) Yd. 17, etc.

25. *C. Vam.*, 18; also see *C. Vi.*, II, 4-5; *E. C.*, *Mys. Dist. Suppl. Vol.*, My. 115, ll. 20-21, (*M. A. R.* 1912, para 127); III (1) Sr. 64, ll. 24-25, etc. Cf. the literary works of Chikkupādhyāya and Timma-Kavi; *E. C.* III (1) Sr. 14 (1686); *Mys. Rāj. Cha.*, 16; *Rāj. Kath.*, XII 450 and *Annals*, I. 15, ascribing the acquisition of this title to Timmarāja Woḍeyar II (1553-1572), son of Chāmarāja III, under similar circumstances. *E. C.* XII, Kg. 37 (1663) ascribes it to Timmarāja I, father of Chāmarāja III (?) [*vide* also Table II, f.n. 2]; and the *Mys. Dho. Vam.*, (ff. 5), to Bōḷa-Chāmarāja IV. Cf. also *Wilks*, I. 42 and S. K. Aiyangar, *Ancient India*, pp. 277-278. The version in the *C. Vam.* (c. 1678-1680) is preferred as the earlier and more specific one. The right to this title, as we shall see, seems to have been securely established under Timmarāja Woḍeyar.

26. Short for *Birud-antembara-gaṇḍa*, champion over those who say they have such and such titles. Cf. *Bhāshege-tappuva-vāyara-gaṇḍa*, champion over kings who break their word—of the Vijayanagar inscriptions.



Hiriya-Chāmarājarasa Woḍeyar II, 1478-1513.

had once, during his reign, assembled at Najangūd, on the occasion of the car festival of the local god. Nanja Setṭi of Kaḷale, a faithful adherent of Hiriya-Bettada-Chāmarāja,²⁷ was also on the spot. The chiefs recited the various titles which they claimed to belong to themselves. Not tolerating this, Nanja Setṭi challenged them as to the lawful ownership of the title *Birud-antembara-gaṇḍa*. Whereupon a scuffle ensued and all the chiefs attempted to put an end to him. Nanja Setṭi was, however, able to hold his own against his opponents and proclaim the title of his master, which became thenceforward the distinctive appellation of the Rulers of Mysore.

We have some glimpses of Mysore in the time of Chāmarāja III. Till his period of rule, Mysore (*Mahisūr*), it is said,²⁸ was only a sort of irregular fort (*hūḍēvu*),²⁹ with an outskirt named *Puragēri*³⁰ (lit. main street of the town) containing a *Tammaṭagēri* (drummers' lane). To the north-east lay the temple of God Sōmēsvara, set up, according to local tradition, by a certain Chōla king. Near by the temple was a tank named *Chōla-kere*³¹ (after the Chōlas) and near its outlet, the temple of Bhairava.³² There was also the temple of Lakshmī-nārāyaṇasvāmi³³ likewise set up in the time of the Chōlas. In 1524 Chāmarāja, it is further said,³⁴

27. Referred to as *Muttayya* of Rāja Woḍeyar, which literally means 'great-grandfather,' but from the context 'grandfather' is obviously meant. The allusion here is to Hiriya-Bettada-Chāmarāja Woḍeyar III, grandfather of Rāja Woḍeyar.

28. *Mys. Nag. Pūr.*, p. 26.

29. For an explanation of this word, *vide* Appendix I—(3).

30. *Vide* Appendix I—(4), for an explanatory and critical note on this word.

31. Probably identical with, or the nucleus of, the extant *Doḍḍa-kere* to the east of the Mysore fort.

32. *Vide* Appendix I—(5).

33. Identical with the extant Lakshmīramaṇasvāmi temple to the west of the Mysore fort.

34. *Mys. Nag. Pūr.*, l. c. The event is dated in s. 1444 *Tārāṇa*. The Śaka date, however, does not tally with the cyclic year mentioned. Taking the cyclic year as the correct date, *Tārāṇa* corresponds to s. 1446 which is equivalent to 1524.

laid the foundations of the fort of Mysore by putting up the inner enclosure-wall (*valasuttinakōṭe*) and named the place *Mahisūru-nagara*³⁵ (the town of Mysore).

Hiriya-Bettada-Chāmarāja Woḍeyar III was a contemporary of Krishṇadēva-Rāya (1509-1530), Achyuta (1530-1542) and Sadāśiva (1542-1570) of Vijayanagar, of whom he appears to have been a loyal feudatory. He was also, we note,³⁶ a contemporary of Kānta Woḍeyar I (1505-1527) and Timmarāja Woḍeyar I (1527-1546) of Kaḷale and of the chiefs of Hura, Mūgūr, Tagaḍūr, Ummattūr, Heggaddēvankōṭe, etc. His authority seems, however, to have been confined to the territory comprising the town of Mysore and a few villages in its neighbourhood.

Of his domestic life, we have some particulars. He was, it is said,³⁷ married to Aḷagājamma (otherwise known as Gōparamamma) and had by her, three sons, Timmarāja Woḍeyar, Krishṇarāja Woḍeyar and Chāmarāja Woḍeyar (surnamed Bōḷa or the bald), who are invariably referred to in inscriptions and literary sources.³⁸ He had also three daughters,³⁹ Dodḍa-Dēviramma, Chikka-Dēviramma and Nanjamma, the eldest of whom was given in marriage to Kānta Woḍeyar of the Kaḷale family, and the second to Mallarāja Woḍeyar, the latter's nephew.⁴⁰

Chāmarāja, we note,⁴¹ made also, during his life-time, a partition among his sons. To Timmarāja Woḍeyar, the eldest, he gave Hemmanahaḷḷi,⁴² to Krishṇarāja

35. See also Appendix I—(4), for a critical notice of Wilks's position.

36. *K. A. V.*, ff. 2-10; also Table XIII.

37. *Annals*, I. 14; *Mys. Rāj. Cha.*, 16; *Rāj. Kath.*, XII. 449; see also and compare Tables VI-IX.

38. *Vide* Tables II and III, with f.n. thereto.

39. *Annals*, I. c.

40. *K. A. V.*, ff. 2, 9 and 10; also Ch. X and Table XIII.

41. See *Annals*, I. 14-15; *Rāj. Kath.*, I. c.

42. The *Annals* (I. 15) speaks of Betṭa Woḍeyar, son of Timmarāja Woḍeyar,



Hiriya-Bettada-Chāmarāja Wodeyar III, 1513-1553.

Woḍeyar, the second, Kembal, and to Bōḷa-Chāmarāja Woḍeyar, the third, Mysore. It is said,⁴³ he so arranged the succession that Timmarāja should be installed first and that the latter should be followed by Bōḷa-Chāmarāja.

Timmarāja Woḍeyar—afterwards Timmarāja II—appears to have been living in Mysore during his father's rule. Krishnarāja Woḍeyar is referred to⁴⁴ as 'Krishṇa-Nripa,' 'Krishṇa-Bhūpati' and 'Krishṇa Woḍeyar of Mysore,' and spoken of as possessed of "distinguished valour," etc. He was reputed also for the beauty of his person.⁴⁵ During his father's reign, it would appear,⁴⁶ he was victorious over the chiefs of Haravu and other places and acquired the title *Śringāra-hāra* (ornament of beauty). He seems to have spent the rest of his lifetime in the village assigned to him.⁴⁷ Bōḷa-Chāmarāja Woḍeyar—afterwards Chāmarāja IV—the third son of Hiriya-Bettada-Chāmarāja, appears to have stayed with his father in Mysore.

It has been pointed out above, that Chāmarāja III was actually known as Timmarāja Woḍeyar. Wilks⁴⁸

as having been given Hemmanaballi; but the *Rāj. Kath.* (l. c.) clearly refers to the partition among the three sons of Chāmarāja III, and Wilks also adopts the same position (l. 41). Moreover Betta Woḍeyar or Bettada (Dēvarāja) Woḍeyar was the son of Krishnarāja Woḍeyar and not of Timmarāja (*vide* Tables IV, V and VII).

43. *Annals*, l. c.; see also f.n. 47 *infra*.

44. *Vide* references cited in f.n. 1 to Tables II and III.

45. *Mys. Rāj. Cha.*, 16.

46. *Annals*, l. c.; also *Mys. Rāj. Cha.*, l. c. (compared).

47. The *Mys. Rāj. Cha.* (l. c.) and the *Mys. Dho. Vam.* (ff. 3) speak of Krishnarāja's rule, the former fixing his accession after Timmarāja, and the latter after Chāmarāja III himself (*vide* also Tables VI and VII). The earlier manuscript, *Mys. Dho. Pār.*, is silent on this point (*vide* Table IV). The *C. Vi.* (II, 10-11) speaks of Krishnarāja's rule in succession to Timmarāja, apparently by way of a literary flourish. The probabilities are, however, that Krishnarāja never actually ruled, having predeceased his father and brothers, which seems to account for why his younger brother, Bōḷa-Chāmarāja Woḍeyar, was intended by his father to succeed Timmarāja Woḍeyar and why his (Krishnarāja's) son, Bettada (Dēvarāja) Woḍeyar, was, as we shall see, chosen to rule in succession to Bōḷa-Chāmarāja Woḍeyar (in 1576), in preference to the latter's own eldest son, Rāja Woḍeyar. Cf. S. K. Aiyangar, *Ancient India*, pp. 278-280.

48. l. 42; see also f.n. 51 *infra*.

speaks of an extant grant from Timmarāja, dated in 1548, which has not come down to us. We have, however, as already referred to,⁴⁹ a lithic record dated in May 10, 1551, in which Channa Woḍeyar and Mallarāja Woḍeyar of Hura make a transfer of the villages of Nannigahalli and Miṇṇanahalli to Timmarāja Woḍeyar of Mysore. The villages, we are told, were transferred with all the usual rights, and the transfer arrangement between the parties was to last for a period of eleven years, 1541-1552 (*Plava-Parīdhāvi*). The document, it is significant, was drawn up ten years after it came actually into force.

Hiriya-Bettada-Chāmarāja Woḍeyar, it is said,⁵⁰ got constructed, behind the temple of Chāmuṇḍēśvarī on the Chāmuṇḍi Hills, a tank named *Hiri-kere*, probably so named after himself. In November 1548 (*Kilaka, Mārgasira*), we note,⁵¹ he purchased the village of Tippūr for the temple of Chaluvarāya-svāmi of Mēlkōṭe. He is said to have passed away on February 7, 1553.⁵²

Hiriya-Bettada-Chāmarāja Woḍeyar III was succeeded by his eldest son, Timmarāja Woḍeyar II, who is assigned a period of nineteen years' rule (1553-1572).⁵³ Timmarāja Woḍeyar is referred to in inscriptions and literary works⁵⁴ as 'Timmāvanipa,' 'Timmarājendra,' etc., and spoken of as "always engaged in destroying the hostile kings at the point of the sword" and as having been distinguished for his "dignity, depth and bravery."

49. See f.n. 23 *supra*.

50. *Annals*, I. 14.

51. *Mys. Dho. Pār.*, I. 72. This village was probably given away as a grant to the Mēlkōṭe temple, in which case the grant would correspond to the one alluded to by Wilks as above.

52. *Annals*, I. 15 : *Parīdhāvi, Māgha ba.* 9.

53. *Annals*, I. 15-16 ; also Table IX.

54. *Vide* references cited in f.n. 1 to Tables II and III.



Timmarāja Wodeyar II, 1553-1572.

He is said to have been an expert in political policy (*nīti vidam nipunarereyan*) and was noted for his pious rule.⁵⁵ It seems not impossible that the right to the title *Antembara-gaṇḍa*, which was evidently a matter of dispute during the reign of his father, was securely established under Timmarāja Woḍeyar.

Timmarāja Woḍeyar appears to have been a loyal feudatory of Sadāsiva (1542-1570) and Tirumala I (1570-1574) of Vijayanagar. He is mentioned⁵⁶ as having protected his local contemporaries, the chiefs of Sindhuvaḷḷi, Huṇasanāḷu, etc., places and been victorious over the chief of Ummattūr, becoming famous as *Monegāra* (a daring hero).

He was married, it is said,⁵⁷ to Kempamma of Toravaḷḷi and appears to have had no issue.⁵⁸

Timmarāja Woḍeyar was succeeded by his younger brother, Bōḷa-Chāmarāja Woḍeyar IV (Chāmarāja, the bald),⁵⁹ under the arrangement said to have been effected by Chāmarāja Woḍeyar III, already referred to. Bōḷa-Chāmarāja is identical with 'Mysūru-Chāmarasa Woḍeyar,' 'Chāmarāja,' 'Chāma-nripa,' 'Chāmarājēndra,' '*Immaḍi-Chāmarāja*,' etc., mentioned in inscriptions and literary works.⁶⁰ He is said to have been born on July 25, 1507,⁶¹ and was so named because

55. *C. Vi.*, II, 9; *Yād.-Māhāt.*, II, 29, etc.

56. *Annals*, I. c.; *Rāj. Kath.*, XII. 450; *Mys. Rāj. Cha.*, I. c.

57. *Annals*, I. 15.

58. The *Annals* (I. c.) speaks of his having had a son by name Beṭṭa Woḍeyar (see also Table IX). But Beṭṭa Woḍeyar or Beṭṭada (Dēvarāja) Woḍeyar was a son of Krishṇarāja Woḍeyar, according to the earlier sources, *i. e.*, *Mys. Dho. Pūr.*, and *Mys. Dho. Vam.* (*vide* also f.n. 42 *supra*).

59. *Annals*, I. 16; see also and compare Tables IV-IX; also f.n. 47 *supra*.

60. *Vide* references cited in f.n. 1 to Tables II and III. The reference to Bōḷa-Chāmarāja as *Immaḍi-Chāmarāja*, is in keeping with the position of these earlier sources (*i. e.*, inscriptions and literary works), according to which Hiriya-Beṭṭada-Chāmarāja was known to have been the first ruler. Cf. *Mys. Dho. Pūr.* (I. 1-9, 60, 72; II. 58), which loosely makes Bōḷa-Chāmarāja identical with Hiriya or Doḍḍa-Chāma (*vide* also Table IV), a position uncritically followed by Wilks (I. 42-44).

61. *Mys. Dho. Pūr.*, I. 2: *Prabhava, Śrāvāṇa ba.* 2; cf. *Annals*, I. c.

tradition⁶² has it that once, while on a visit to the Chāmunḍi Hills, during his boyhood, he had a narrow escape from a stroke of lightning which, however, only burnt away the hair on his scalp leaving it bald. Bōḷa-Chāmarāja Woḍeyar, we note,⁶³ ruled for four years (1572-1576).

The *Daḷavāi-Agrahāram Plates* I⁶⁴ (1623) speak of Bōḷa-Chāmarāja as an expert in archery and in the handling of weapons of war, and as possessed of great courage and prowess. The *Gajjiganahaḷḷi Plates*⁶⁵ (1639) and the *Hālagere Plates*⁶⁶ (1663) also echo his valour. The *Kaṇṭhīrava-Narasarāja-Vijayam* (1648) points to him as a pious ruler.⁶⁷

Bōḷa-Chāmarāja Woḍeyar was a contemporary of Tirumala I (1570-1574) and Śrī-Ranga II (1574-1586) of the Āravīḍu dynasty of Vijayanagar.⁶⁸ Of Rāma-Rājaiya⁶⁹ (Rāma III)—son of Tirumala I—the Vijayanagar Viceroy at Seringapatam, he was, we note,⁷⁰ a local contemporary. The extant records of Rāma-Rājaiya in the Seringapatam Viceroyalty, as indicated already, range from 1569 to 1581. But it does not appear that he was actually present in Seringapatam in 1572-1573, *i.e.*, early during the reign of Bōḷa-Chāmarāja Woḍeyar. Indeed one record⁷¹ seems to suggest that he was in Penukoṇḍa in 1573, when Bōḷa-Chāmarāja Woḍeyar, probably taking advan-

62. See and compare Introd. Ch. in the *Divya-Śrī-Charitē* (1678) and other works of Chikkupādhyāya and Timma-Kavi, noticed in Ch. XIV; also *Mys. Dho. Pūr.*, II. 58; *Mys. Dho. Vam.*, ff. 5; *Mys. Rāj. Cha.*, 17; *Rāj. Kath.*, XII. 450; and *Annals*, I. 17.

63. See *Mys. Dho. Pūr.* (I. 3, 9) and *Annals* (I. 16-17); cf. *Mys. Dho. Vam.*, ff. 3, 7; see also Tables IV, VII and IX.

64. *E.C.*, III (1) TN. 62, ll. 13-17:
Śaraha yudhi vikhyāta dhanurvidyā viśvradah |
Mahāpāla mahātējāschāmarājōti kīrtinān ||

65. *Ibid.*, Nj. 198, l. 34: *apraṭhīta vikramah.*

66. *E.C.*, XII Kg. 37, l. 26: *Śrassamaḥavat Chāmarāja mahīpatih.*

67. III, 8.

68. *Vide* Table XIV.

69. *Ibid.*

70. *C. Vam.*, 23.

71. See *Mys. Gaz.*, II. iii. 2127.



Bāla-Chāmarāja Wodeyar IV, 1572-1576.

tage of the absence of a strong local government in the viceroyalty, appears⁷² to have showed signs of aggression against the neighbouring chiefs of Kārugahaḷli, Kannambādi, Talakād and Ammachavādi. In or about 1574 Rāma-Rājaiya, we glean,⁷³ proceeded against him at the head of these chiefs and laid siege to Mysore for a period of three months. Chāmarāja intercepted the supplies and reduced to considerable straits the advancing forces commanded by Rēmaṭi-Venkaṭaiya, the general of Rāma-Rājaiya. The latter was obliged to raise the siege and the former put to rout by Chāmarāja, who made prize of his (Rēmaṭi-Venkaṭa's) insignia *Suguna-Gambhira*, horses, elephants, palankeens and war-drums. The enemy was hotly pursued by Chāmarāja's men who cut off the noses⁷⁴ of those who persisted in opposing them. It was a complete victory for Mysore, and, for a time, there was no security in the neighbourhood of Seringapatam. At length Rāma-Rājaiya concluded a truce with Chāmarāja by the cession of *Kālve-Kottāgāla*⁷⁵ to Mysore.

Evidently this event seems to have considerably enhanced the prestige of Bōḷa-Chāmarāja in the eyes of his contemporaries. Indeed an inscription (dated in 1635)⁷⁶ speaks of his "fame pervading all quarters." Already by 1576, we note,⁷⁷ he had become an overlord of thirty-three villages⁷⁸ commanding a force of 300 men and surrounded by hostile neighbours.

72. See *C. Vam.*, 23; also 7, 8 and 10, mentioning the chiefs referred to on p. 23.

73. *C. Vam.*, 23-24; *C. Vi.*, II, 20-22; *E. C.* III (1) Sr. 14, ll. 13-14; *Mys. Dist. Suppl. Vol.*, My. 115, ll. 24-25: *ājau ajayat Rāmarāja sēnānyam*. Also see and compare *Mys. Rāj. Cha.*, 17; *Mys. Dho. Vam.*, ff. 5, 10; *Annals*, I, 17, etc.

74. This is the earliest recorded instance, in the history of Mysore, when "nose-cutting" was freely resorted to during war.

75. Probably identical with the extant *Kottāgāla*, in the T.-Narasipur taluk (see *List of Villages*, 90). There is no village of this name, either in the Mysore or the Seringapatam taluk (*Ibid*).

76. *M. A. R.*, 1924, p. 23, No. 6.

77. *Mys. Dho. Vam.*, ff. 6 and 7.

78. For the names, etc., of these villages, *vide* Appendix I (6).

Bōḷa-Chāmarāja Woḍeyar, it is said,⁷⁹ had two consorts, Kempamma (Hiriyamma) of Domestic life. Bīḷikere and Dēvājamma (Kiriyaṃma) of Kōṭe (Heggaddēvankōṭe). He had four sons, two by the former, Rāja Woḷeyar (b. 1552) and Beṭṭada-Chāmarāja Woḍeyar (b. 1554); and two by the latter, Dēvarāja Woḍeyar (b. 1553)—afterwards known as Muppina-Dēvarāja Woḍeyar—and Channarāja Woḍeyar (b. 1555).⁸⁰ He is also said to have had three daughters,⁸¹ one of whom, Chikka-Dēpamma, was, we are told,⁸² married to Timmarāja Woḍeyar I of Kaḷale (1527-1546).

Bōḷa-Chāmarāja is credited⁸³ with having drained the Chōḷagere (near the Sōmēśvara and Gifts. Kōḍi-Bhairava temples in Mysore) and erected a temple⁸⁴ to Triṇēśvara—the image of which is said to have been, for long, lying Death. immersed in the tank—and arranged for the conduct of worship in it, offerings, etc. He died on November 9, 1576.⁸⁵

Bōḷa-Chāmarāja Woḍeyar was, we note,⁸⁶ succeeded by⁸⁷ Beṭṭada (Dēvarāja) Woḍeyar,⁸⁸ a nephew of his and grandson of Hiriyā-Beṭṭada-Chāmarāja Woḍeyar III. His selection in preference to Rāja Woḷeyar, the eldest son of

79. *Mys. Dho. Pūr.*, I. 2, 60; cf. *Mys. Rāj. Cha.*, 17; *Mys. Dho. Vam.*, ff. 5-6; *Rāj. Kath.*, XII. 450; and *Annals*, I. 16; see also Tables IV, VI-IX.

80. *Mys. Dho. Pūr.*, I. 2-3, 32; also see and compare *Mys. Rāj. Cha.*, *Annals*, I. c., and Tables I-IX.

81. *Annals*, I. c.

82. *K. A. V.*, ff. 10; also Ch. X and Table XIII.

83. *Mys. Nag. Pūr.*, p. 27; also *Annals*, II. 88, quoting from the Muddarāja Urs Ms.

84. Extant in the fort of Mysore, opposite the Palace.

85. *Mys. Dho. Pūr.*, I. 9: *Dhātū, Kārtika* ba. 3; cf. *Mys. Dho. Vam.*, ff. 7; *Annals* I. 17.

86. *Mys. Dho. Pūr.*, I. 10; *Mys. Nag. Pūr.*, I. c. Cf. *Wilks* (I. 44-49), referring to the succession, rule, etc., of Beṭṭada Woḍeyar but making him identical with *Beṭṭada-Chāmarāja Woḍeyar*, mentioned by him as the elder brother of Rāja Woḍeyar; *Annals* (I. 17-18), speaking of the rule of Beṭṭada-Chāmarāja Woḍeyar, also mentioned as the elder brother of Rāja Woḍeyar; and S. K. Aiyangar, *Ancient India* (pp. 279-280),



Bettada (Dēvarāja) Wodeyar, 1576-1578.