

# HISTORY OF MYSORE

(1399-1704 A.D.)

BY

C. HAYAVADANA RAO

VOL. I



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His Highness Sri Krishnaraja Wadiyar Bahadur, G.C.S.I., G.B.E.,  
Maharaja of Mysore.

# HISTORY OF MYSORE

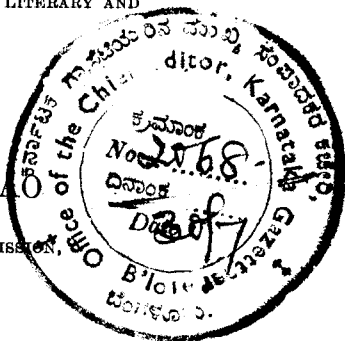
(1399-1799 A.D.)

INCORPORATING THE LATEST EPIGRAPHICAL, LITERARY AND  
HISTORICAL RESEARCHES

BY

C. HAYAVADANA RAO

CORRESPONDING MEMBER,  
INDIAN HISTORICAL RECORDS COMMISSION,  
NEW DELHI



ILLUSTRATED BY NUMEROUS HITHERTO UNPUBLISHED PLATES

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“It is of the first importance to the nation  
and to the world that every citizen should  
study history and study it intelligently”

—Sir John Fortesque, LL.D., D-Lit., in  
*The Writing of History*, 43.

“The really new element in the thought  
of to-day as compared with that of three  
centuries ago is the rise of history”—  
*Human Nature and Human History* by  
R. G. Collingwood, F.B.A.

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# GENERAL PLAN

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DYNASTY OF KINGS (1766—1799)

## VOLUME I

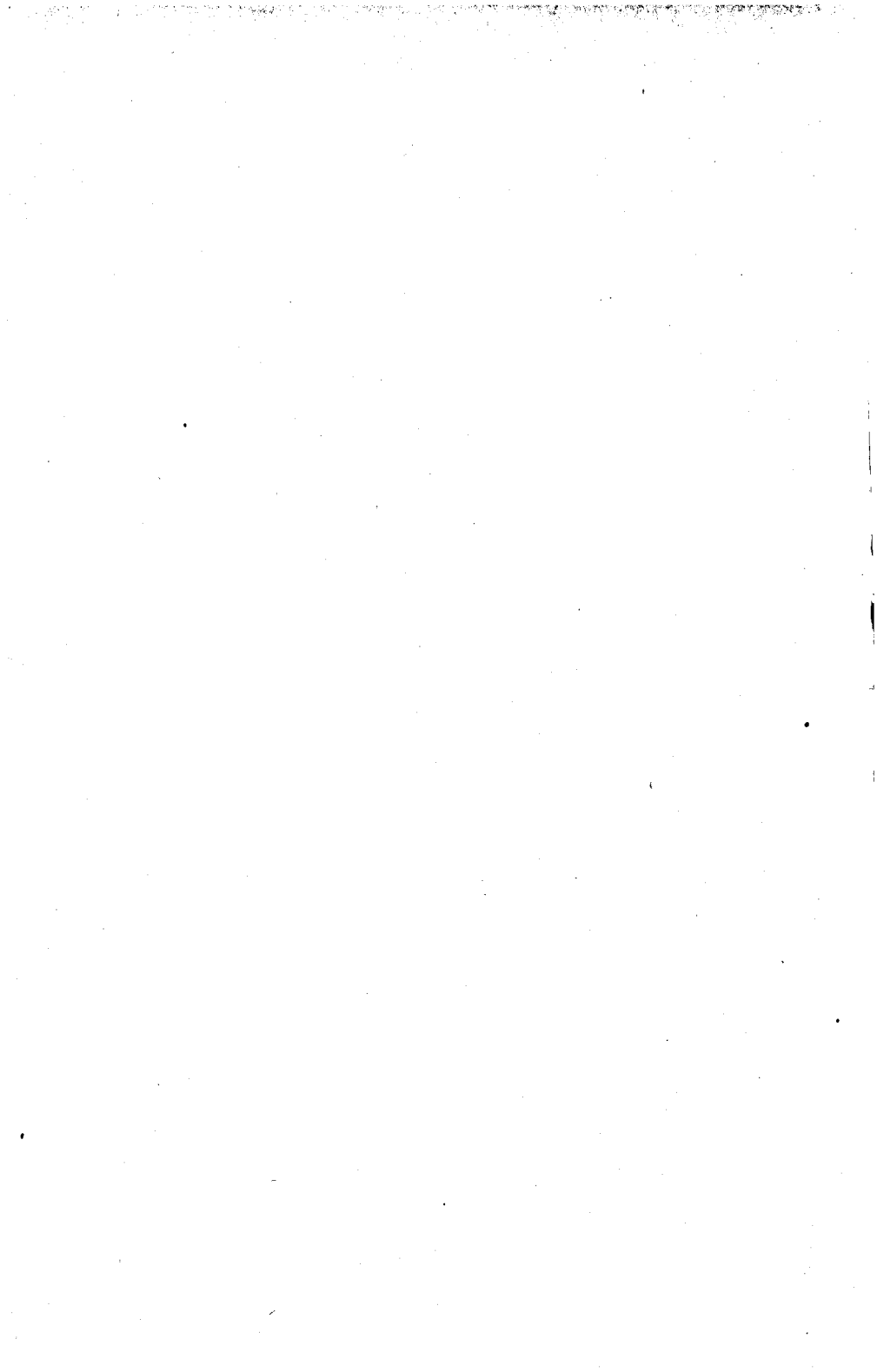
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His Highness Sri Jayachamaraja Wadiyar Bahadur, G.C.S.I.,  
Maharaja of Mysore.



This authentic work on the History of Mysore, devoted to the Wadiyar Dynasty of Kings, through the centuries, inspired by His Highness SRI KRISHNARAJA WADIYAR BAHADUR IV of revered memory, and based on original materials garnered during many years, is

## Dedicated

BY GRACIOUS PERMISSION TO

HIS HIGHNESS

SRI JAYACHAMARAJA WADIYAR BAHADUR

*Maharaja of Mysore*

*Ruler, Scholar, and Patron of the Arts and Sciences and  
Supporter of every good cause aiming at the moral  
and material progress of the people*

In token of His Highness' deep and abiding interest in the scientific study of History and the pursuit of Historical Research along modern lines

By his humble and loyal subject

THE AUTHOR



**VOLUME I**

**(1399-1704)**



## PREFACE

**T**HIS *History of Mysore*, based on the latest epigraphical, literary and historical researches, owes its inspiration to His Highness Śrī Krishnarājendra Wodeyar Bahadur of revered memory, whose interest in promoting true historical research in the State is well known. His Highness instinctively believed that research flourishes most when it is left unhampered, but properly provided for. The extensive scientific researches carried out in the State, in its different Departments, during his long reign and the advantages secured by them in adding to the material wealth of the country and to the resources of its people are the best evidence of this bent of his supremely cultivated mind. Likewise it was in the case of Literary, Archæological, Ethnographic and Historical researches.

The writing of a history of the kind now presented has been long a desideratum. The ideal author would be one who is both a great literary scholar and a historian. Such a person not being available, it was inevitable that somebody should make the experiment. It is an accident that it fell to my lot to attempt it. Though my disqualifications are many, I have two defences to offer: I was attracted to the task and I have laboured at it for nearly forty-two years. My first attempts go back indeed to 1901, when I first published papers on it in the public journals of the day. The literature of the successive periods dealt with has been read and carefully examined with a view to its utilization in reconstructing history.

The need for a work like this one, bringing together the results of the critical studies extending over a century and a quarter since Lieut-Col. Wilks wrote his

*Historical Sketches of the South of India in an Attempt to trace the History of Mysore, from the Origin of the Hindoo Government of that State to the extinction of the Mohammedan Dynasty in 1799*, to set down the complete descriptive title of the work as given by him, will perhaps be conceded as a necessity, especially in view of the very vast archæological and literary researches that have been carried out in Mysore itself, not to mention beyond it in the Madras and Bombay Presidencies and in the rest of British India and the Indian States. The setting up of the *Indian Historical Records Commission* at New Delhi, has, within the past twenty years, given a great impetus to the study of History in its larger sense, while active research in the domain of History has been receiving increased attention. The documents relied on in this work, whether epigraphical or other, come accordingly from not only places now forming part of Mysore State but also from others which originally formed part of it before the cessions of 1792 and 1799. Some, indeed, come from places far beyond the present territorial limits of the State, from neighbouring States over which Mysore had extended or had attempted to extend its sway. Exact references to all these documents will be found given in the work in the proper places. The work of publication of the records of the Governments of India, Madras and Bombay and the India Office has placed at the disposal of research students a vast amount of material in a form capable of being dealt with in a most convenient manner. These have been indented upon, as will be seen even by a casual reader of these Volumes. Besides, careful personal researches have been carried out in the different Record Offices, for instance at Madras, Calcutta, Bombay, as well as at the Historical Museum at Satara, and the results of the researches incorporated in the work. The Oriental Libraries at Madras and Mysore have been

carefully searched for literary MSS. bearing on the history of the period to which the present work relates, with considerable advantage. Indeed, it might be said that almost every available source has been indented upon to present as complete and as authentic an account of the history of the present Ruling Family of Mysore as was possible. All these have helped materially in the working up of the narrative, which, it is hoped, will afford some glimpses of the more important episodes of the centuries covered by us. Of the greater figures that appear, some realistic accounts have been given, particularly of Rāja Woḍeyar, Kanṭhīrava-Narasarāja, Chikkadēvarāja, Nanjarāja, Haidar Alī and Tipū Sultān. Occasion has also been taken to correct errors which have long persisted. Take, for instance, Chikkadēvarāja Woḍeyar and his alleged strained relations with a class of influential priests of his time and the stories told of him in that connection. That the evidence available does not support them is to confess the bare truth. But so crusted old were the beliefs held in regard to them that something more has had to be said and this has been done in the proper context. It ought to suffice here if we quote a parallel case to show how hard it is sometimes to root out wrong beliefs, however once formed. Gibbon records, in one of his more celebrated chapters, the "secret persecution" of Christians by the Roman Emperors Maximian and Galerius "within their camp and palaces," a persecution "for which the imprudent zeal of the Christians sometimes offered the most specious pretences." But the "veracious historian" he is, while he quotes his authority for this statement (Eusebius, lib. 8, c. 4. c. 17), he is ready to acknowledge that Eusebius limits the number of military martyrs. What is more to the point is that he mentions in this connection the story that the Theban legion, consisting of six thousand Christians, suffered martyrdom by the

order of Maximian, in the valley of the Pennine Alps and says that "notwithstanding the authority of Eusebius, and the silence of Lactantius, Ambrose, Sulpicius, Orosius, etc., it has been long believed." Such is the force of wrong tradition. "The story was first published," according to Gibbon, "about the middle of the fifth century, by Eucherius, Bishop of Lyons, who received it from certain persons, who received it from Isaac, Bishop of Geneva, who is said to have received it from Theodore, Bishop of Octodurum". That seems the way that tradition sometimes is built up. (See Gibbon's *Decline and Fall*, Chap. XVI.) The picture of Haidar Ali given here would seem incredible but for the authentication that the documents quoted in support of it provide. The occasion has been utilized for affording a vivid picture of the whole colourful background of the period which called forth the energies of titans like Stringer Lawrence, Eyre Coote, Clive, Haidar Ali and others who dominate the mid years of the 18th century in South India and make it of enduring interest. The whole dramatic story of Haidar's life is told in a manner that will, it is hoped, prove of value not only to the student of history but also to the lay reader.

A serious attempt too has been made to treat objectively the period of history relating to Haidar. We know little of the *acts* of Haidar, little of what he *did* to achieve his aims. His wars we know, but what did he *do* to put on the field his vast armies, which struck terror into the hearts of his enemies and raised wonder in the minds of his foreign observers and critics? How did he contrive to clothe them, feed them, discipline them and march them to the field to die for him and the country he served? A constructive effort was needed to do all that and to that constructive work of Haidar some space has been found in these pages. Haidar was not only a destroyer as a warrior generally is but also a reformer,



who tried to build up a new army and a new discipline modelled to an assimilable extent on European lines. It would not be wrong if we said that he tried to build a new State along new lines and that it did not endure because he failed to appreciate the fact that the essence of human endeavour is grounded in morality. Nor did he care to frame his mind to be pliant and obedient to occasion. His continual habit of dissimulation proved but a weak and sluggish cunning, not greatly politic. It practically undid even what he did achieve. All that he did seemed but a web of his wit; it worked nothing lasting. His life proved verily a tragedy, not only because it ended with his death outside the country he was in and worked for but also because nothing survived to show that such a giant of a man had ever lived.

No historical work relating to Mysore can pretend not to owe its deep acknowledgments to Wilks' great, indeed, classical work. Though he finished the first volume of his work as early as 1810 and the other two volumes of his original edition in 1817—two years after Waterloo and within twenty years of the last siege of Seringapatam—he covered the early and later periods of history in an admirable fashion. He not only had the aid of those who took part in the campaigns of which he wrote, but also he had the material aid of Dewān Pūrṇaiya, with whose support he set up a historical commission, as it were, which proved of considerable help to him in dealing with the earlier reigns of the Mysore Kings. If he told occasionally legendary stories about them, it is because, as Mr. H. G. Wells has aptly observed, history cannot be understood without them. While his historical instinct was sound, his judgment was generally in the right, though towards certain of his contemporaries it might have been marred slightly, as has been suspected in certain quarters. But Wilks' work cannot be superseded in any sense of the

term, though he may have to be used with caution for the earlier and even parts of the later periods in view of the advance made by modern research, archæological and other. It is as much a classic as Orme's *Indostan* or Duff's *Mahrattas*, whatever their shortcomings from any point of view. At any rate, the present work does not attempt that altogether impossible feat and fully acknowledges its own indebtedness to Wilks' great labours as a pioneer in the field of *Mysore History* and seeks but to supplement its rich stores in a small way.

But there is need to remember one limitation to Wilks' great work, a work that filled with admiration the leading men and women of his times and helped to earn for him a Fellowship of the Royal Society. What might be said of Orme's work may be said of Wilks' as well. Both have, for instance, written of Haidar. But the histories of Orme and Wilks belong to periods too close to Haidar Alī to be either full or free from doubt. They reflect the views of the English, while those of the French writers of the period—De La Tour and the rest of them—reflect those of the nation they belonged to. What Haidar and Tipū have said of themselves or what their own historians said of them we have some accounts of in the writings of the annalists of the period. Among these are the anonymous author of the *Haidar-Nāmāh*, Hussain Alī Khān Kīrmāni, Mirza Ikbāl and others. While the histories of Orme and Wilks contain very little else—as Col. Miles acutely remarked writing as long back as 1842—than the wars the English waged in both the portions of the Karnātic in furious fashion, the annalists devote only a very small part of their space to these wars of the English. They help us to realize Haidar the man and the usurper and Tipū the youth and the tyrant. There are other advantages as well to be derived from a study of these annalists, even in the purely historical portions. Kīrmāni's version, for instance, is generally

consistent with Orme's account up to 1760, except with regard to Trichinopoly, which is worthy of note. It is Trichinopoly that brought Mysore in the first instance into prominence in South India during what may be called the Anglo-French period and it was the injustice done to Mysore in regard to Trichinopoly that fired Haidar's imagination with the conquest of the South. The subsequent attempt to drive the Europeans—not merely the English—out of India is directly traceable to that cause. The annalists, therefore, have a place, however small or insignificant, in the study of the period dominated by Haidar and Tipū, quite apart from the help they give us to understand them as men who lived their lives to attain the objectives they aimed at.

Of the French writer De La Tour, who had served under Haidar Ali and whose work *Ayder Ali* was published as early as 1784, within two years of the death of Haidar Ali, though written while he was still alive, a special word would seem to be necessary in view of the adverse opinion passed on him. Wilks, indeed, goes so far as to castigate him in a foot-note in the body of his work. "The Frenchman calling himself Commander of artillery and General of ten thousand in the army of the Moghul, who has published the history of Hyder Ali Khan and was present in the service (in the fight at Tiruvannāmalai), states," he writes, "the single trophy of the English to have been *one iron three-pounder*; this is a specimen of what he may be presumed to have seen. What he relates on the authority of others, resembles the information of a dramatic quidnunc, who hears everything, and seizes the wrong end of all that he hears" (Wilks, *Mysoor*, I. 587, f.n.). De La Tour considered Haidar a *mon ami* of his, "my friend," and perhaps wrote much of what he did write out of friendship for Haidar. We may even concede that he wrote as a frank partisan, but there seems no justification for the

charge that he was deliberately falsifying history to suit his own ends. He says he was Commander-in-chief of Artillery in Haidar's army and of a body of European troops in it and that he has adhered to the strictest impartiality in relating Haidar's exploits. It must, however, be admitted he had strong national and political prejudices and these prejudices influenced his narrative. Hardly less serious defects than his political and national bias are his omissions, his want of the sense of proportion and his easy gullibility. Though he calls himself a "historian" and styles his book a "history," and asserts that "the true dignity and importance of history is placed in truth," and though he does not spare his own countrymen who had, in his view, "behaved unworthily" any more than Englishmen, while doing justice to Generals like Coote, Smith and Goddard, he is lacking in the sense of discrimination and allows himself to be carried away by mere gossip in the most serious matters affecting a person's reputation. He disarms criticism by pleading that "if any of his recitals should be contrary to the ideas of certain persons acquainted with the same events, he begs they will please make a distinction between the facts he himself has been witness to, and those he could only learn from the information of others." The most that could be said about him is that as a witness he is at once honest and well informed in the few matters he writes of. For some aspects of Haidar's character, he is, at any rate, an indisputable witness. De La Tour gives us a summary of what he saw rather than a good and striking picture of the man Haidar. Not one of the 18th century writers, indeed, gives such a picture, as they only saw aspects of the man's work and character. There can be no question that great care and caution are needed in using him, but there can be no doubt that he is of some value for reconstructing the history of Haidar's period.

This work of De La Tour has had such vogue that it went through many editions in France in his own time in French, the language in which it was written, and in England in the translation in which it appeared first in 1784. A copy of the first edition of this translation, published in London in 1784, is to be found in the Connemara Library, Madras, and another is now in the Mysore University Library, Mysore. Later, in 1855, Prince Gholam Mohammed, the only surviving son of Tipū Sultān, revised and corrected it, and re-issued it, by Messrs. W. Thacker & Co., in London. A reprint of the London edition of 1784, however, issued in 1848 at Calcutta is well known. This was published by Messrs. Sanders, Cones & Co., No. 7, Mission Row of that city. This demand for De La Tour's book shows its appeal, whatever its merits. Some of its statements were hotly contested by English writers, one of the earliest to do so being Captain Francis Robson in his "Life of Hyder Ally", who published his work in 1786. He had lived "20 years in India" and had "been present in most of the actions fought between the English and Hyder Ally." Robson, who states he wrote his account of the war with Haidar, to correct the errors of De La Tour, and on whose narrative Wilks' own is primarily based in part, stands corrected in the light of contemporary records since published. But Robson cannot on that account be held to have not written the truth or written what he believed not to be the truth! Wilks' criticism of De La Tour has been referred to above, but neither Robson nor Wilks can be held to wholly invalidate De La Tour as the only source for some authoritative information about Haidar and his doings. Hence his importance, though he has to be used with due care and caution.

No apology is therefore needed for presenting Haidar in this work in the character in which he has been seen

by posterity. Great as he was as a soldier, a commander, an organiser of armies, and as a practical administrator, we have reason to remember that he was also fired by human ambitions and was guilty of acts of which many a historical character has been adjudged guilty. That he secretly canvassed the death of some of his royal masters while professing loyal allegiance to them outwardly as the Regent of Mysore has now to be admitted, and that the eighteenth century picture of his having been a kindlier man than his son Tipū cannot well be substantiated to some extent at least. For the rest, the facts set out in these Volumes ought to speak for themselves. Similarly, the portrait of Chikkadēvarāja Wodeyar drawn here is of the 17th century original and not the 19th century reproduction. Śivāji, again, is seen to be dominated by the ambitions of not only a kingdom but an empire as well. It was the greatness of the vanishing Vijayanagar Empire that to some extent kindled, we now realize, the political ambitions of that great military genius. The operations of the Mughals in the Deccan in the 17th century, although they broke to pieces the consistency of both the Muslim and Hindu principalities, substituted no paramount authority in their place, and thus furnished an opportunity for the rise, not of military adventurers, as some past historians have remarked, but of the Mahratta Empire, and of the Empire dreamt of by Chikkadēvarāja and later by Nanjarāja, the Dalavāi, and last but not least by Haidar, backed by all the resources of Mysore and the country that was once Keḷadi. It was not so much a scramble for power, annihilating all right except that of the sword, but a fight for keeping out, each in his turn and in his own way, the other from dominating a territory that was not legitimately his. No doubt the disorder, and even the anarchy, that resulted opened the way for the

contentions of the English and the French, and the ultimate establishment of a British Empire in India. The attempt of Chikkadēvarāja and Nanjarāja, the Daḷavāi, is better appreciated when we remember the connection of Mysore with the Vijayanagar Empire and the Empire that Haidar dreamt of was but an inverted picture of the Hindu attempt at continuity of existence in the South of India, which in his son's hands became a veritable attempt at the establishment, if possible, of a Muslim Sultanate with all the paraphernalia of a foreign hierarchy of officials, which offended the practical good sense of even the Persian annalists of the period. From the large documentary evidence tendered in these Volumes, it will be seen how hard the representatives of Mysore fought for the possession of the South and how just their cause was and how they were foiled of it. The struggle for the possession of the South before the Anglo-French struggle, so familiar to students of history, was preceded by a struggle between the Mahrattas and Mysore and between Mysore and Nawāb Muhammad Alī, the alleged Mughal representative, whose credentials for the pretensions he set forth were forged *firmans* of which Orme makes no secret in his writings. If History is, indeed, a record of something more than struggles in space, it is only when we reduce the apparent struggle between certain apparent forces into the real struggles which vary from age to age, between competing races and civilizations, that the story gains point as well as dimension. The history of 18th century Mysore shows that it put forth its wealth of men and money to retain the South to those it justly belonged and it seems but right that this attempt at local freedom should be recorded in a manner worthy of the theme.

The process of sifting of facts that go to make up history is subject to the ordinary laws of historical

evidence. One cannot shape history as he chooses. He has to base it on certain ascertained facts. "Critical" history like "critical" biography, since the time of Froude, demands inquiry and appreciation of facts, of evidence, of direct documentary or other tangible proof. The search for material is attended with difficulty, the more so as you recede into earlier periods. But almost every source has to be worked up—public acts, spoken words, monuments, inscriptions, visits to places connected with the events of the period and the persons figuring in it; travels over the scene of the campaigns fought; narratives of contemporary writers and annalists, etc. Nearly all these sources have been made use of in these Volumes. A study such as this is bound to help not only towards understanding the prominent men of the period but also enabling us to trace the workings of their minds. To understand a man is to know his mind and its intricate workings. Without such knowledge, you cannot understand either his genius or how he manages to dominate a period. Such is the case with the greater men and women who figure in these pages. Human action is as much governed by mental as by physical laws and the history of a nation in its truest sense is the history of tendencies which are perceived by the mind and not of the events which are discovered by senses. It is, in a word, the illumination of the mind that directly contributes to the making of the events which, in the common sense, make up history.

A word or two may, perhaps, be added about other important matters relating to this work. The problem of illustrations, always a difficult one, has been specially hard. In regard to it, care has been taken to make them representative. The maps are not by any means hypothetical but are intended to bring out the historical position of the time they belong to. They



must be deemed part of the text, the most vital and decorative part.

I beg to acknowledge my heartfelt indebtedness to the Government of Mysore for the facilities they have provided for printing this work at the Government Press, Bangalore. To Pradhāna Śirōmaṇi Mr. N. Madhava Rau, B.A., B.L., C.I.E., the present Dewan of Mysore, I owe much in this connection and for the warm personal interest taken by him in the work. Amātya Śirōmaṇi Mr. T. Thumboo Chetty, B.A., O.B.E., Private Secretary to H. H. the Maharaja, has shown unabated interest in the work, while the unwearied help he has rendered in the matter of illustrating it and bringing it out cannot but be referred to with the utmost gratitude.

To the authorities of the Mythic Society of Bangalore, the Mysore University Library and the Public Libraries at Mysore and Bangalore, thanks are due for providing help in the matter of consulting certain books in their possession.

Mr. N. Subba Rao, M.A., my Assistant, has helped me whole-heartedly in the preparation of these Volumes. Besides studying the original sources with me and working up the varied material used in the writing up of these Volumes, he has not spared himself in checking up, at every stage, the authorities and verifying the data on which almost every statement made in them has been based. In him, I have had the good fortune to find not only a student anxious to learn and do the work allotted to him but also a collaborator. He has done everything possible to make his part of the work both useful and exact. His suggestions as to readings and interpretation have proved particularly valuable. To say that he has laboured hard, would be but a poor compliment to him; he has not only done that but has also been diligent and industrious to a degree. He has

practical knowledge of the fundamentals of historical research and has shown rare capacity in the handling of conflicting data. Cordial thanks are due to him for the valuable help he has given in the production of these Volumes and for the warm personal interest he has taken in the work as a whole.

Mr. B. Srinivasa Aiyangar, B.A., the former Superintendent, Government Printing in Mysore, and Mr. B. Krishnaswamy Chetty, B.E., his successor, have rendered valued assistance in the printing of the work. To Mr. B. Gopala Aiyangar, the Sub-Assistant Superintendent, who has been in direct personal charge of this work, thanks are due for his unvarying courtesies in meeting the many requirements.

The Volumes forming this work, being intended expressly for rapid reference, it has been sought, by an ever-increasing insertion of marginal notes and other references, to make them indices unto themselves. It is hoped that these notes would prove a convenience to the general reader as well.

This work, it will be seen, stops at 1799, with the installation of Śrī Krishṇarāja Woḍeyar III. The story of his memorable reign is proposed to be told, circumstances permitting, in a volume by itself, while in another volume, it is hoped to cover the reigns of Śrī Chāmarāja Woḍeyar IX and Śrī Krishṇarāja Woḍeyar IV, thus ending the series with the coming to the throne of Śrī Jayachāmarāja Woḍeyar Bahadur, the present Ruler of Mysore.

BANGALORE, }  
24th March 1943. }

C. HAYAVADANA RAO.

# GENERAL BIBLIOGRAPHY •

## I. MANUSCRIPTS.

### I. TRADITION RECORDED IN LATER WRITINGS.

Among the Mss. which are helpful in the elucidation of the early history of the Ruling Dynasty of Mysore and the reconstruction of its genealogy are :—

*Mysūru-Dhoregaḷa-Pūrvābhyudaya-Vivara* (c. 1714). Ms. No. 18-15-37, a *Kaḍatam* of the *Mackenzie Collection* in the Madras Oriental Mss. Library.

*Mysūru-Nagarada-Pūrvōttara* (c. 1740). Ms. No. 18-15-18, P. ; Mad. Or. Lib.

*Mysūru-Dhoregaḷa-Vamśāvali* (c. 1800). Ms. No. 62, P. L. ; and No. B. 336, P. ; Mys. Or. Lib.

*Mysūru-Rājara-Charitre* (c. 1800) by Venkaṭaramaṇaiya. Mss. Nos. 19-1-12 and 19-3-44, P. ; Mad. Or. Lib. (A paper Ms. of this work bearing No. A. 273 under the title *Mysūru-Dhoregaḷa-Pūrvābhyudaya-Vivara* by Thimmappaiya and others is available in the Mysore Oriental Library).

*Bettadakōṭe-Kaiḥiyat* (c. 1800). Ms. No. 18-15-20, P. ; Mad. Or. Lib.

*Kaḷale-Arasugaḷa-Vamśāvali* (or *Vēṇupura-Kshatrigaḷa-Vamśāvali*) (c. 1830). Ms. No. B. 424, P. ; Mys. Or. Lib.

\* This Bibliography relates to the entire period 1899-1799. For a discussion and estimate of the sources of the History of Mysore for the period down to 1761, *vide* Ch. I of this Volume ; for the period 1761-1799, *vide* Vol. II. Appendix IV—(2), pp. 785-791. All the authorities—including the numerous literary and other works of general interest—will be found specifically referred to or noticed in the proper places in the course of the work. The Genealogical Tables have been given at the end of Vol. III.

*Rājāvalī-Kathe* (1838) by Dēvachandra. Ms. No. A. 65, P. ; Mys. Or. Lib.

Among the Mss. in the Local Records of the *Mackenzie Collection* in the Madras Oriental Mss. Library recording traditions relating to Haidar's period of office in Mysore (from 1761 onwards) are the *Haidarana-Kaifiyat* (c. 1800) and the *Nāgarada-Kaifiyat* (c. 1800). Mss. Vols. 24 and 43, P.

## 2. CONTEMPORARY LITERARY WORKS (enshrining tradition, etc.)

Among the literary Mss. bearing incidentally on the genealogy and history of the Ruling Dynasty of Mysore, etc., in the 17th and 18th centuries are:—

*Dēvarāja-Sāngatya* (c. 1670) by Chāmaiya. Ms. No. 19-3-44, P. ; Mad. Or. Lib.

*Chaupadada-Pustaka* (c. 1670). Ms. No. 18-11-7, P.L. ; Mad. Or. Lib.

The *Māhātmyas* (like the *Hastigiri-Māhātmya*, *Kamalāchala-Māhātmya*, *Śrīranga-Māhātmya*, etc., of Chikkupādhyāya, Timma-Kavi and Mallikārjuna) (c. 1680). See Vol. I, pp. 417-420, 423, 424, with f. n., for details of these paper and palm leaf Mss. in the Mysore and Madras Oriental Libraries.

*Sachchūdrāchāra-Nirṇaya* (c. 1690) by Chikkadēvarāja (Colophon). Ms. No. A. 431, P. ; Mys. Or. Lib.

*Munivamsābhyaudaya* (c. 1700) by Chidānanda. Ms. No. A. 198, P. ; Mys. Or. Lib.

*Anangavijaya-Bhāṇah* (c. 1710) by Śivarāmakrishṇa-Kavi. Ms. No. 12, 431, Des. Cat. Sans. Mss. ; Mad. Or. Lib.

*Śringārarājatilaka-Bhāṇah* (c. 1733) by Avināśīśvara. Ms. No. 12, 708, Ditto.

*Nanjarāja-Vāṇivilāsa Tikū* (c. 1734-1751), a series of literary works by Karāchūri Nanjarāja. See Vol. II, pp. 606-609, with f. n., for details of these paper and palm leaf Mss. in the Mysore and Madras Oriental Libraries.

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*Nanjarājayaśassamōllāsa-Champūh* (c. 1750) by Nilakanṭha-Kavi. Ms. No. B. 999, P.; Mys. Or. Lib.

*Belḡolāda-Gommaṭēśvara-Charitre* (c. 1780) by Ananta-Kavi. Ms. No. A, 202, P.; Mys. Or. Lib.

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### 4. CONTEMPORARY CHRONICLES AND MEMOIRS.

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*Haidar-Nāmah* (1784). An anonymous work, a *Bakhar* in 110 folios from His Highness the Maharaja's Palace Library, Mysore; the earliest available contemporary local chronicle in Kannaḍa, bearing on the life and times of Haidar, completed about two years after his death; a reliable supplementary authority for the period

down to 1782. A copy of this work from Nallappa's family, known as *Nallappa Ms.*, has been noticed at some length in the *M. A. R.* for 1930, pp. 79-106.

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CONTEMPORARY DOCUMENTS.

An invaluable authority for the history of Mysore in the 18th century are *The Fort St. George Records* for the period 1760-1799, preserved in the archives of the *Madras Record Office*. The following among other series were consulted :—

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*Despatches to England*, Vols. V, VI, XVI-XVIII.

*Military Consultations*, Vols. XIII-XV, XXII-XXVIII, XXX, XXXIX, XL, XLIV, XLVI, XLVIII, LI, LIV, LVII, LXXX-LXXXV, LXXXVIII, LXXXIX, XCI, CXIX, CXXVII, CXXXIV, CLXVI, CLXVII, CLXXXII, CCXXI and CCXXIX.

*Military Sundries*, Vols. XXXII, XLV, LXXII, XCI, CI, CXI.

*Secret Consultations*, Vols. IV-VI.

*Tellicherry Factory Records (Diaries and Letters Received)*, Vols. XXVIII, XXIX ; and Vols. for 1765-1768.

Among other Mss. consulted are the *Macartney Papers* of the Parasnis Collection, preserved in the *Satara Historical Museum*—see sections IV-6 (a) and (b) and V (b) of the General Catalogue in the Museum. These consist of Lord Macartney's correspondence in seven volumes of copy books, called the *Phillipps Mss.*, and the papers proper in 22 bundles of loose sheets—mostly autographs—roughly arranged in eleven sections. They cover a wide field ranging from 1775 to 1792, and the documents relating to India, besides containing occasional references

to Mysore, reflect, in the main, the course of Indian affairs during 1781-1785, the period of Lord Macartney's Governorship of Madras.

The Marathi *Rumāls* in the Museum are mostly collections of news-letters in *Mōḍi* characters—see sections I and II of the General Catalogue. They are contained in the *Manavli Daftar* of Nānā Fadnis in the Parasnīs collection. They bear on the Mysore-Mahratta affairs during the period c. 1780-1798, and require close attention.

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## ABBREVIATIONS AND DIACRITICALS

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The following abbreviations are used in citing references :—

<i>Annals</i>	...	The Annals of the Mysore Royal Family.
<i>A. V. C.</i>	...	Apratima-Vira-Charitam.
<i>Bel. Go. Cha.</i>	...	Belgoḷada-Gommaṭṭēśvara-Charitre.
<i>C. H. I.</i>	...	Cambridge History of India.
<i>C. Vam.</i>	..	Chikkadēvarāya-Vamśāvaḷi.
<i>C. Vi.</i>	...	Chikkadēvarāja-Vijayam.
<i>Cal. Mad. Rec.</i>	...	Calendar of Madras Records.
<i>Cal. Pers. Corres.</i>	...	Calendar of Persian Correspondence.
<i>Count. Corres.</i>	...	Country Correspondence.
<i>Des. Cat. Mack. Mss.</i>	...	Descriptive Catalogue of Oriental Manuscripts of the Mackenzie Collection.
<i>Desp. Eng.</i>	...	Despatches to England.
<i>Di. A. P.</i>	...	The Private Diary of Ananda Ranga Pillai.
<i>Di. Cons. Bk.</i>	...	Diary and Consultation Book.
<i>E. C.</i>	...	Epigraphia Carnatica.
<i>H. I. S. I.</i>	...	Historical Inscriptions of Southern India.
<i>H. Y. J.</i>	...	Half-Yearly Journal of the Mysore University.
<i>Haid. Nām.</i>	...	Haidar-Nāmah.

<i>I. H. Qrly.</i>	... Indian Historical Quarterly.
<i>I. M. C.</i>	... Inscriptions of the Mackenzie Collection.
<i>I. M. P.</i>	... Inscriptions of the Madras Presidency.
<i>Ind. Eph.</i>	... Indian Ephemeris.
<i>Indostan</i>	... Orme's Military Transactions of the British Nation in Indostan.
<i>J. I. H.</i>	... Journal of Indian History.
<i>K. A. V.</i>	... Kalale-Arasugaḷa-Vamśāvali.
<i>K. N. V.</i>	... Kaṅṭhīrava-Narasarāja-Vijayam.
<i>Kar. Ka. Cha.</i>	... Karnāṭaka-Kavi-Charite.
<i>Ke. N. V.</i>	... Keḷadi-Nripa-Vijayam.
<i>List of Villages</i>	... List of Villages in the Mysore State.
<i>M. A. R.</i>	... Mysore Archæological Report.
<i>M. E. R.</i>	... Madras Epigraphist's Report.
<i>M. R.</i>	... Modern Review.
<i>Madras Army</i>	... Wilson's History of the Madras Army.
<i>Mad. Des.</i>	... Madras Despatches.
<i>Mad. Or. Lib.</i>	... Madras Oriental Manuscripts Library.
<i>Mahrattas</i>	... Grant Duff's History of the Mahrattas.
<i>Māhāt.</i>	... Māhātmya.
<i>Memoirs</i>	... Memoirs of the Late War in Asia.
<i>Mily. Cons.</i>	... Military Consultations.
<i>Mily. Sund.</i>	... Military Sundries.
<i>Moens' Memo.</i>	... Adrian Moens' Memorandum on Hyder Ali Khan.
<i>Munivam.</i>	... Munivamśābhyudaya.



<i>Mys. Dho. Pūr.</i>	...	Mysūru-Dhoregaḷa-Pūrvā- bhyudaya-Vivara.
<i>Mys. Dho. Vam.</i>	...	Mysūru-Dhoregaḷa-Vamśā- vaḷi.
<i>Mys. Gaz.</i>	...	Mysore Gazetteer (New Edi- tion).
<i>Mys. Nag. Pūr.</i>	...	Mysūru-Nagarada-Pūrvōt- tara.
<i>Mys. Or. Lib.</i>	...	Mysore Oriental Library.
<i>Mys. Rāj. Cha.</i>	..	Mysūru-Rājara-Charitre.
<i>Mysoor</i>	...	Wilks' Historical Sketches of the South of India.
<i>Nanjarāja. Yaśas.</i>	...	Nanjarāja-Yaśassamōllāsa- Champūh.
<i>Nanjarāja-Yaśō</i>	...	Nanjarāja-Yaśōbhūṣaṇam.
<i>Narrative</i>	...	Innes Munro's Narrative of Operations on the Coro- mandel Coast.
<i>Neshauni Hyduri</i>	...	Kīrmāṇi's History of Hydur Naik (Col. Miles' Transla- tion.)
<i>O. H. Mss.</i>	...	Taylor's Oriental Historical Manuscripts.
<i>P.</i>	...	Paper Manuscript.
<i>P. L.</i>	...	Palm Leaf Manuscript.
<i>Poona Res. Corres.</i>	...	Poona Residency Corres- pondence.
<i>Press List</i>	...	Press List of Ancient Re- cords at Fort St. George.
<i>Proc. I. H. R. C.</i>	...	Proceedings of the Indian Historical Records Com- mission.
<i>Q. J. M. S.</i>	...	Quarterly Journal of the Mythic Society.
<i>Rāj. Kath.</i>	...	Rājāvaḷi-Kathe.
<i>Sachchū.</i>	...	Sachchūdrāchāra-Nirṇaya.

<i>Saund-Kāv.</i>	...	Saundara-Kāvya.
<i>Sec. Cons.</i>	...	Secret Consultations.
<i>Select Letters</i>	...	Col. W. Kirkpatrick's Select Letters of Tippoo Sultan.
<i>Selections</i>	...	Selections from Letters in the Foreign Department of the Government of India.
<i>Sel. Pesh. Daft.</i>	...	Selections from the Peshwa Daftar.
<i>Sketch</i>	...	Lt. Mackenzie's Sketch of the War with Tippoo Sultan.
<i>Telli. Fact. Rec.</i>	...	Tellicherry Factory Records.
<i>Tuzak.</i>	...	Burhan's Tuzak-i-Wālājāhi.
<i>Vestiges</i>	...	Col. Love's Vestiges of Old Madras.
<i>View</i>	...	Col. Fullarton's A View of English Interests in India.

Diacritical marks are used in the case of Indian names and terms to denote Vowel-lengths (as in the over-head strokes "—", "|") and to distinguish *D* from *Ḍ*, *L* from *Ḷ*, *N* from *Ṇ*, *S* from *Ṣ* and *T* from *Ṭ*, both capital and small letters.

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