

DEVAAT PARAMBH

*-A spine chilling saga
Genocide of Kodavas by the Tyrant Tippu*



Stones kept in Kannanda Kaimada which represent the family members killed by Tippu

Authored by:
Mookonda Nitin Kushalappa

Designed and Printed by:
Jammada Ganesh Ayanna
Surina Graphics, Mysuru

In 1774 Linga Raja I invited Hyder Ali to Kodagu and made him the overlord. Later, Linga Raja became Raja of Kodagu and subordinate ally of Hyder. In 1780, he passed away. This was a convenient moment for the nawab to bring Kodagu under his complete control. So, he removed the raja's family members from the Madikeri fort in Kodagu and moved them to the Gorur fort in Hassan.

Displeased with the displacement of the raja, Kodagu rose in rebellion against Hyder. In 1782 Hyder died and his son Tipu Sultan succeeded him. Linga Raja's family was shifted and imprisoned at Periyapatna fort in Mysore.

The Kodavas fought by surrounding the Madikeri fort and defeating the soldiers placed inside it by Hyder. The fort was destroyed and its stones were taken away.

Tipu first sent an army under Ali Begh. The Kodavas defeated them and Ali Begh ran back to Tipu. Then Tipu sent a second army under the Raja of Kankeri. The Kodavas defeated this army as well and the Raja was killed.

In 1784, Tipu marched from Mangalore to Srirangapatna through Manjarabad and Madikeri. He came to Madikeri through Periyapatna. Along the way he crossed the river which was called 'Codugir Caveri'. This was his understanding of the words Kodagara Kaveri, meaning the Kaveri of Kodagu, in the Kodava language.

Tipu's army managed to reach Madikeri by arriving in different directions. They cleared the forests by means of fire. From there they even reached Beppunad and Thora.

Madikeri Speech

When Tipu came to Madikeri, he got this place renamed to Zafirabad, or Zafarabad. Zafir meant “victor” while Zafar meant “victorious” in Arabic. This was variously pronounced as Jafarabad, after the name of Jafar Ali Baig who was made the fort-in-charge¹.

Bhagamandala was called Abjalabad when Tipu saw that two rivulets (Kanike and Sujyothi) meet the River Kaveri there. As the River Kaveri flowed in two directions ('Abjal-', meaning 'two waters') at this town ('-bad') hence the name.

In February 1784 Tipu came from Thora and Kadanur to Madikeri. He got the Madikeri fort to be rebuilt. He made his officer Janulabdin Mahdavi in-charge.

Tipu was angry when he arrived at Madikeri. He halted to address the local leaders and to scold them. His intention was to insult Hindus and to use foul language in his ill temper. What he said was also written down and distributed among the leaders.

1. It was believed that Madikeri was renamed after the name of Tipu's officer Zafar (Jafar) Ali Baig whom he made *Killedar* (Fort Commander) at the Madikeri Fort. But, however, Zafarabad is from the word Zafir 'victory'.

The summary of his speech was that it is a custom for five brothers to share a wife. Hence their children will not know who is their father. (The example Tipu gave sounds very similar to that of the Pandavas, the five brothers, and their common wife Draupadi in the Mahabharata.)² Seven times Kodagu had defeated Mysore so far. Tipu promised that if Kodagu fought with his army again he would convert all its people into Islam.³

Saying this, Tipu left Madikeri and went to Srirangapatna. But his words made the proud Kodavas angry. They didn't like to be taunted like this. The Kodavas attacked Mahdavi and his forces. Mahdavi sent messengers to Tipu asking him for help.

Tipu sent an army under Janulabdin Shustray with these instructions in a letter dated 17th September 1785: “You are, in conjunction with him (Mahdavi), to make a general attack on the Koorgs; when, having put to the sword, or made prisoners of, the whole of them, both the slain and the prisoners are to be made Musulmans.” (From page 269, in the 1811 book '[Select letters of Tippoo Sultan to various public functionaries](#)')

Hence, Tipu ordered his officer to either kill the Kodavas (Koorgs or Coorgs) or to take them as prisoners. This line is important: 'both the slain and the prisoners are to be made Musulmans' The prisoners were to be circumcised and hence converted into Muslims. The bodies of the dead were not to be spared as well. They were also to be circumcised.

But from the letters Tipu wrote dated 12th, 14th and 15th October we see that the Kodavas defeated this Shustray army. After Shustray was defeated at Ulugulli (near Sontikoppa) he still managed to reach Madikeri but he couldn't stay there for long. He fled to Bettadapura leaving behind the arms and supplies he was supposed to deliver to Mahdavi at Madikeri. On 31st October, Tipu sent another officer with a second army. But even that doesn't seem to have succeeded.

Devaat Parambh

In November 1785, Tipu came to Ulugulli and stayed there for six weeks. It was around Muharram (4th November to 3rd December 1785), the first month of the Islamic calendar. Warfare was prohibited for Muslims during this month. The Kodavas misunderstood this by thinking that Tipu had come in peace.

In December 1785 and January 1786 Tipu was camped at Talakaveri. From here he sent letters to his subordinates Burhanuddin, Budruz Zuman Khan, Runmust Khan and others. Burhanuddin was Tipu's general in North Karnataka. Runmust Khan was the Nawab of Kurnool in Andhra.

2. According to Wilks published in 1817: page 55

3. From the book 'Selected Letters of Tippoo Sultan', translated from Persian and published in 1811: page 207

A letter dated 3rd December 1785 to Budruz Zuman Khan directs him to stop at Talakaveri for four days and to wait for further orders. He was told to later be able to seize as many rebels, their cattle and cut their rice crop around them. The rice was probably to provide food supplies to the troops.⁴

In a letter addressed to Burhanuddin dated 3rd December 1785, Tipu wrote: “We shall ourself shortly arrive in that quarter (Talakaveri area); inasmuch as we have, by the blessing of God, completely settled all the affairs of Zuferabad (Madikeri).”⁵

After Muharram, Tipu came to Talakaveri. He moved forward and pitched his tents and standards on the ground at Devaat Parambh (Devati Parambu, also called Devatu Parambu, meaning 'God's meadow').⁶ This was a holy place for the Kodavas. Tipu camped there for a while. With his diplomatic ways, he gained the confidence and the trust of the Kodavas everywhere he went.

(Devaat Parambh has been mentioned by a number of scholars such as D. N. Krishnaiah, who taught history, authored his Kannada magnum opus *Kodagina Itihasa* and presented papers at the Indian History Congress.)

During this time, the Queen of Kannur paid tribute to Tipu while he was camped there. She gave him her tribute due for two years, with elephants, horses and other valuables as presents. In return she was given dresses of honour and other presents.⁷

Tipu gathered the assembled people around him at the Devaat Parambh. The people had arrived sensing no danger from him. They all felt that he had come to make peace with the Kodavas and be friends.

But all of a sudden Tipu ordered his men to seize all the assembled civilians by force, deceitfully. Thereafter he had his men hunt down the Kodavas and capture them dead or alive. Manslaughter was ordered upon those who resisted. Most of them captured were men but some of them were captured along with their families as well who had come along. So even the women and children were not spared. Those who remained alive were made captives and all led away to the prisons of Srirangapatna. The men among them were later forcibly circumcised.⁸ A great massacre ensued.

Tipu “seized upon men, women and children, all he found; and send them captives to Seringapatam (Srirangapatna).”⁹

4. Selected Letters of Tipoo Sultan 1811: 196

5. Selected Letters of Tipoo Sultan 1811: 202

6. Moegling 1855: 95

7. According to one of Tipu's court historians Kirmani whose book was published in 1884 and reprinted in 1997: 39, Krishnaiah 1974: 155

8. Karnataka State Gazetteer Coorg District 1965: 66

9. According to one of Tipu's court historian Punganuri, whose book 1849:37

A letter dated 22nd December, 1785 addressed to Budruz Zuman Khan by Tipu mentioned his earlier arrival to Talakaveri. A deputy was placed in charge of the government temporarily. Budruz was to go with accountants to Srirangapatna, until he was to receive orders. Letters dated 25th December, 1785 and 4th January 1786 from Tipu and addressed to Burhanuddin among other letters are specifically sent from Talakaveri. This shows that Tipu was still in Talakaveri at that time.

In a letter dated 5th January, 1786, Tipu Sultan wrote to Runmust Khan (Nawab of Kurnool): "We proceeded with the utmost speed, and, at once, made prisoners of 40,000 occasion-seeking and sedition-exciting Koorgs, who, alarmed at the approach of our victorious army, had slunk into woods, and concealed themselves in lofty mountains, inaccessible even to birds. Then carrying them away from their native country (the native place of sedition) we raised them to the honour of Islam, and incorporated them into our Ahmedy corps."¹⁰

This letter was one of victory, a Fateh Namah, meant to announce the deceitful success of Tipu over the Kodavas. In this letter Tipu had no patience for the Kodavas and resorts to give them various unfavourable labels. He boasts of having earlier captured 40,000 Kodavas (Koorgs) and forcefully deported them from Kodagu. They were converted into Muslims and made soldiers of Tipu Sultan (recruited into the 'bands of Ahmedies' or the Ahmedy corps, his Muslim army). They were made an example for 'hypocrites' (atheists, non-believers or infidels). When the Mysore army occupied Kodagu, the Kodavas abandoned their farmhouses and were living inside the hill jungles in order to avoid persecution.

This is sufficient proof that Tipu had killed and captured many Kodavas at Devaat Parambh (Devati Parambu) which is near Talakaveri.

Some hundreds of Kodavas were killed while some thousands fled into the neighbouring mountainous woods to hide. Hundreds and thousands of Kodavas were captured and deported to Srirangapatna. In Srirangapatna's prison, the young men were forcibly circumcised and converted. A large number of those Kodavas converted into Islam included the dead as well. The living survivors were then incorporated into Ahmadi Corps, which had eight *risalas* (regiments).

For two or three months the Sultan remained camped there. In a short time, his officer Bakshi attacked and destroyed many of the towns of *Akrubnar* (another region in Kodagu). He returned with 8,000 men and women with their children as prisoners. Likewise M. Lally returned with a large number of prisoners.¹¹

10. Selected Letters of Tipoo Sultan 1811: 228

11. Hasan 1951:79, Kirmani 1997: 38

Tipu dispatched his troops in advance to pursue the rebels and capture their chiefs. They were sent under Col. Lally (the Frenchman), Husain Ali Khan, Mir Mahmud and Imam Khan. They attacked the rebels from all sides and captured and brought them in large numbers. In a matter of seven months and a few days 80,000 men, women and children were made prisoners. M. Lally captured rebels on the Western Ghats mountains. The rest of the rebels were now humbled. The war came to an end. Tipu setup many wooden or stockaded forts and had security arrangements made in Kodagu. Then he returned to Srirangapatna via Siddapura.¹²

So thus we see that a large number (nearly 80,000) of people from Kodagu were captured prisoners and held at the Srirangapatna prison that year. (Kirmani says that the number of captives was around 80,000. Wilks says that the prisoners were about 70,000) They were not only men, but women and children as well.

After Tipu returned from Kodagu to Mysore he first assumed the title of *Padshah* (sovereign). By doing so he declaring himself independent of the Mughal Empire, the Delhi overlords of Mysore.¹³

Deportations

“About five hundred souls men, women and children whom Tippoo caught in Coorg were all made (*Asadulahi*) converts and sent to Bangalore, Seringapatam, Chitradurgam, Colaram and Hoes Cota and Nandidurgam [in different gangs]”¹⁴

This event occurred in 1786. These 500 men, women and children were among the prisoners-of-war. After being converted into *Mappilla* (Moplah, Muslim), these *Asadulahi* (converted slaves) were deported to Bangalore, Srirangapatna, Chitradurga, Kolar, Hosakote and Nandidurga. Several Kodavas were imprisoned and deported at different times. Thus many were killed, captured, converted or deported.

Conversions

When Tipu arrived at Srirangapatna all the prisoners taken in Kodagu were made into Muslims and styled as *Ahmadis*. They were formed into eight *Risalas* or regiments. Experienced officers were made to train and discipline them. The infantry and cavalry officers were given necklaces of gold, silver and other jewels. The uniforms of the *Asad Ilahi* Ahmadi (slave converts), infantry and cavalry regiments were made of specially woven 'tiger cloth'.¹⁵

12. Kirmani 1997 [1884]: 38,39

13. Bowring 2002 [1893]:132

14. Punganuri 1849:37

15. Kirmani 1997 [1884]: 39

In 1785 Tipu had captured many ('around eighty to eighty-five thousand' according to scholar B L Rice) Coorg men, along with their families. Several Kodavas were captured and deported to Srirangapatna. In the Sultan's capital, the male captives were circumcised and converted. 40,000 might have been the number of boys and men among the prisoners. They were then integrated into the fighting battalions. The Ahmadi Corps they were incorporated into comprised of eight risalas (regiments).

However, not all the prisoners would have survived the ordeal. Some of them would have died in the prison, due to various ailments. Some, especially the very young, the aged and the weak, would have also passed away. Some of the captives serving in the slave regiments would have been killed in war. Some would have even managed to escape from their confinement. Some might have been successful in resisting conversion. Others would have been deported to different places. This way, the captives would not have returned to their homeland.

At one time, Tipu wrote: "There are 500 Coorg prisoners, who must be thrown, in parties of fifty, into ten forts, where they must be dealt with in such a manner as shall insure their death in the course of a month or twenty days-such of the women as are young must be given to Musselmauns; and the rest, together with their children, must be removed to, and kept in confinement, at Seringapatam, on a small allowance." (page 505, The Scots Magazine, Volume 62 published in 1800 Edinburgh)

In this manner those male prisoners who displeased Tipu were shifted to other forts and tortured to death in prisons. The young women prisoners were given away in marriage to Muslims. The rest along with children were allowed to live on in the Srirangapatna prison.

In another letter dated 13th January 1786 Tipu wrote: "By the favor of the Almighty and the assistance of the Prophet, we have arranged and adjusted the affairs of the *Taalik of Zufeerabad* (Madikeri taluk) in the most suitable [and satisfactory] manner; the tribe of Koorgs, to the number of fifty thousand men and women, having been made captive, and incorporated with the Ahmady class."(Page 269, 'Select Letters of Tippoo Sultan', published in 1811)

Hence, here Tipu said that 50,000 men and women who were held prisoners had been converted ('incorporated with the Ahmady class').

In a letter dated 5th March 1786 Tipu wrote to Budruz Zuman Khan concerning the prisoners: "What you write, concerning the death of five hundred Koorgs from the small-pox, is understood. The whole country [thereabouts] is covered with underwood. They [i.e. the Koorgs] must be kept where the climate [literally, the water and air] may best agree with them." (Page 269, Selected Letters of Tippoo Sultan, published in 1811)

The remaining Kodavas (those who were not captured) were rendered homeless and displaced. Many were killed. Many others fled into the neighbouring mountainous woods to hide. The number of those circumcised were actually comparatively small when we compare them with the present Kodava Muslim population. The number of those killed or dead during this cruel and violent war must have been many times larger. At the end of this Mysore Sultanate war, only around ten thousand Kodavas survived. The Muslim converts were not accepted back into the Kodava community due to their circumcision and eating of beef.

Return of the prisoners

Tipu had captured a large number of men, women and children from Kodagu who were not killed or didn't manage to escape between 1785 and 1789. Once converted into Islam the men were recruited into the corps of slaves and monitored by officers-in-charge. They were held in Srirangapatna. A number of prisoners perished in captivity.

Likewise, a number of Konkani-speaking Roman Catholic Christian men, women and children from Mangalore had also been held captive by Tipu since 1783.

In 1791, the operations of British East India Company were going on during the Third Anglo-Mysore war. In a night attack the Sultanate's batteries were taken by the Company. Tipu's troops fired and fought with each other in the confusion during the night. In midst of all this, the prison walls had fallen. Around 10,000 to 12,000 prisoners were estimated to have escaped.

According to Moegling (who wrote the 1855 'Coorg memoirs'): "5000 Coorgs (men), who had been carried away by Tippu, with their wives and children, altogether 12,000 souls, made their escape and returned to their native country."¹⁶

These captives fled on foot in the dead of the night. In this manner they escaped and returned into Kodagu. It is likely that while most of them were Kodavas, a few of the others were Konkani Catholics (numbering less than 300).

According to Punganuri (Tipu's biographer): "At this time (... AD 1791)... the (Asadulai Ahmadi) 'converts' seized at Coorg and other places, with the (Neze Cardar) lancers, ten thousand in number fled and escaped with their weapons to Coorg."¹⁷

Meanwhile Major General Abercromby wanted Linga Raja's son Vira Raja IV to return to Kodagu and then intercept a convoy of grain belonging to Tipu at Astareghat. Abercromby would send him 30,000 bullocks to carry the grain after it was stored in Kodagu.

16. Moegling 1855: 117, 118

17. Punganuri 1849: 47

Vira Raja managed to intercept the convoy in Mysore, while they were moving from Nagar (Bednur) to Srirangapatna. He marched with a force to Astareghat and took as much cattle as he could. This was for the use of the captives who had returned, so that they could plough their fields and obtain milk. Upon his orders 5000 Kodavas had waylaid Tipu's convoy at Astareghat. This army captured the provisions of this group. This grain was delivered to Col. Finch. The rest of the loot went to the escaped captives.¹⁸

In this manner, captured provisions were distributed among these former captives. The Raja directed his Subahdars to supply the returned captives with food for two months, reinstate them with their hereditary farmland possessions and rebuild houses for them. Thus the Kodavas who had returned from captivity in Srirangapatna were reinstated with their property, provided for two months and houses were built for them.

TIPU SULTAN, NAPOLEON AND HITLER

SEPTEMBER 28, 2015

PUBLISHED ON COORGNEWS.IN

By Mookonda Kushalappa

I happened to be reading an article titled 'Tipu Sultan: a secular internationalist, not a bigot' (dated September 27, 2015) in a national newspaper. The first thing that came to my mind was the various efforts made elsewhere at Holocaust denials. The Germans had tried to destroy records and evidence about the Jewish genocide during World War II. Hitler, like Tipu, had wanted to create a new order by eliminating millions of a people (Jews, in the case of Hitler) he held responsible for a number of unrelated problems. Similarly, Tipu had ideological differences with the Kodavas, the Nairs, the Mangalorean Christians and others whom he persecuted. Also there was another uncanny similarity; Tipu, like Hitler, is claimed to be a teetotaller.

(according to author Linge, in Chapter 3 of his 2009 book 'With Hitler to the End')

Tipu favoured one colonial power against another; in this case the French against the British. Tipu was in correspondence with Napoleon and sought his support but Napoleon was stopped at Egypt. If Napoleon had his way then the sub-continent would have been known as French India rather than British India. Napoleon was also a 'tyrant' who tried to suppress a revolution upon the island of Haiti and did his best to reinstate slavery in the French colonies. (Roberts, Andrew. Napoleon: A Life. 2014, p.303)

Many of the claims made about Tipu have not been substantiated in any way anywhere. One such claim that was being made in the article was that Tipu confiscated the property and mutts of the upper castes and gave them to lower castes. This has not been

stated in any source found till date. In fact while he retained some of Mysore's Hindu officers, they were largely upper castes such as Purnaiya, Krishna Rao and Shamaia.

(Hasan, History of Tipu Sultan, p.357)

Rockets were not first introduced in warfare by Tipu. The Chinese had been using it in warfare long before him. Also, war rockets were used by Tipu's grandfather Fateh Muhammad and Tipu's father Hyder Ali, long before the Sultan was even born. Both his father and grandfather were mercenary soldiers.

(Hasan, History of Tipu Sultan, p.2)

The oft-repeated claim that Tipu patronised Hindu temples is being made again. The letter written to Sringeri's Shankaracharya was in Kannada and, like in the case many other rulers, could have easily been ghost written by one of the many clerks employed by the Sultan. Also, the various temple grants given by the Sultan could have been given by one of his Hindu courtiers in his name.

To those who question Tipu's bigotry they need to just read his various letters and inscriptions, published by a number of Muslim, Hindu, colonial and other sources. In a Persian letter to Runmust Khan, Tipu himself claimed:

“We proceeded with the utmost speed, and, at once, made prisoners of 40,000 occasion-seeking and sedition-exciting Coorgis, who alarmed at the approach of our victorious army, had slunk into woods, and concealed themselves in lofty mountains, inaccessible even to birds. Then carrying them away from their native country (the native place of sedition) we raised them to the honour of Islam, and incorporated them into our Ahmedy corps.” (Quoted by Sen in 1930, in page 157 of his book, and in page 228 of the 1811 book 'Selected Letters of Tipoo Sultan')

Even prominent Marxist authors such as Mohibbul Hasan, who claim that estimating the actual number of conversions of natives into Islam by Tipu is difficult, have not been able to deny these conversions. They also claim that these conversions were of a political nature. But so were most other mass conversions.

Historians will say that the Kodava population was lesser than these estimates even many decades later. This is because (according to Tipu's early biographers Punganuri, Kirmani and others) the people were held captive and converted outside Kodagu. Many more were killed during the wars. Some of the colonial sources claim that the corpses of those men who were put to death were circumcised in order to arrive at large numbers.

In 1799, after the fall of Tipu, 5000 Coorg men escaped their prison in Srirangapatna along with their families, totally 12,000 people, and returned to Kodagu.

(Moegling, Coorg Memoirs, 1855, p. 117).

Many of the others deported to different places outside Kodagu had either never returned or were not accepted back into Kodagu.

Attempts to cover up these figures are an insult to the memory of those who were killed by the Sultan's wars and suppressive policies. Any Hindu who questions Tipu's methods is quickly labelled a bigot. Also, what about the number of Christians and others who were converted as well? It is not a question of secularism. The real question is this: Why is there an obsession to camouflage tyrants ?

The Coorgs and the Mysore Sultan

(Kodavas & The Mysore Sultan - And Ko Channabasappa)

By Mookonda Kushalappa

This article was published on www.coorg.com (as 'Kodavas & The Mysore Sultan - And the Ignoramus Ko Channabasappa', the title was edited by Shambu Muddaiah and images were added from Google Images/Grab) and in the Kodagu newspaper Coffeeland News (as 'Kodavas & The Mysore Sultan') in January 2014.

Kodagu was (and hence its natives, the Coorgs were) independent of Mysore. In the early 1730s, after the death of Krishna Raja Wodeyar I, Chama Raja Wodeyar VI (some sources call him as Chama Raja Wodeyar VII) came to the throne of Mysore. A few years later Krishna Raja Wodeyar II, a little boy at that time, succeeded him as the Raja of Mysore. Under such circumstances, the one who held the position of the Dalavoy (army general) became the regent and the real power of Mysore in the 1740s. The Wodeyar Raja could not really consolidate his power thereafter.

Hyder Ali, Tipu Sultan's father, was an ambitious man who like his father, Fateh Muhammed, was a mercenary soldier employed in Mysore. Hyder rose through the ranks to become the Dalavoy (General) of Mysore. At that time there was a struggle for power between different regents and ministers. In 1761, Hyder usurped power, declared himself the Nawab (or Sultan) of Mysore and took control of the Raja's palace and affairs. He was however not recognised as the ruler of Mysore by the Mughal Emperor at Delhi or by the neighbours of Mysore. Meanwhile the Wodeyar Raja died in 1766 and his successors were kept out of power. Tipu Sultan succeeded Hyder in 1782. Mysore had invaded Kodagu, Malabar and other regions. The two Mysore Sultans (Hyder Ali and Tipu Sultan) had an alliance with the French against the British East India Company.

Under the Wodeyar Rajas the state language of Mysore (Karnataka) was Kannada. But under Tipu Sultan Persian was made the official language in Mysore. Tipu gave places Persian names. Mysore was renamed Nazarabad while in Kodagu Madikeri was renamed as Jafarabad and Bhagamandala was called Abjalabad. It is strange that some writers claim that Tipu Sultan patronised Kannada. It is again strange that some writers claim that Tipu

was tolerant. The problem lies in such people seeing everything in black and white and not in shades of grey, as in the case of Tipu Sultan. Tipu Sultan was known to have persecuted the people to the west of Mysore, for instance the Kodavas of Kodagu, the Roman Catholics of Mangalore, the Nairs and the Moplahs of Malabar and the Brahmins of Malenad and Malabar. He was known to have destroyed temples in Kodagu and in Malabar in the 1780s (before the third Anglo-Mysore War, 1789-1792). On the other hand, he however patronised the temples of Srirangapatna and Sringeri and retained some Hindu ministers in the 1790s (after the third Anglo-Mysore War, in which he was defeated by the British). Hence to Tipu Sultan people and temples seemed to be more of a political value than of any religious value. He must have been a shrewd leader who knew how to gain politically during his times.

Interestingly during the telecast of the Doordarshan TV serial 'The sword of Tipu Sultan' (which was based on a novel) in 1990, there were protests in Kerala where Tipu was popularly viewed as a tormentor. Even in Dakshina Kannada (South Canara) and Kodagu (Coorg) in present-day Karnataka, Tipu had the same image. The Konkani speaking Roman Catholics who were imprisoned in Srirangapatna escaped their confinement and some of them were settled in the town of Virajpet by the later Raja of Kodagu. All known sources, whether Indian (Hindu or Muslim) or English, written during Tipu's lifetime and around that period, acknowledge that Tipu did convert Coorgs into Muslims. The reasons and the statistics given are however various. The number of Kodavas who were converted by Tipu Sultan is disputed, some say it was 'only' 500 Kodavas (according to Punganuri), others (especially according to accounts of the British East India Company) say it was 85,000 (according to B L Rice). The number is not the real issue, even 500 is a large number. There are a number of Kodava Muslims still existing in Kodagu. They still bear the family names that they share with their Hindu ancestors and the extant Kodava Hindu families who were related to them generations ago.

Selected Bibliography:

- Bowring, L. 1871. *Eastern Experiences*. London: H. S. King.
- Bowring, L. 1893 [2009]. *Hyder Ali and Tipu Sultan*. Delhi: Idarah-I Adabiyat-I Delli.
- Hassan, Mohibbul. 2005. *History of Tipu Sultan*, Delhi: Aakar Books.
- Kamath, Dr. Suryanath U. 1993. *Karnataka State Gazetteer: Kodagu district*. Bangalore: Government Press.
- Kausar, Kabir. 1980. *Secret correspondence of Tipu Sultan*. New Delhi: Light and Life Publishers.

- Kirmani, Mir Hussain Ali Khan. 1997 [1884]. *History of Tipu Sultan: Being a Continuation of the Neshani Hyduri* (Translated From Persian By Col. Miles). New Delhi: Asian Educational Services.
- Krishnaiah, D. N. 1974. *Kodagina Ittihasa*. Mysore: Prasanga (Kannada).
- Kutty, K. Govindan. "Tipu Sultan and Doordarshan". *Tipu Sultan: Villain or Hero?: An Anthology* 56-66 (Sita Ram Goel 1993). New Delhi: Voice of India.
- Mill, James; Wilson, Horace Hayman (1858). *The history of British India, Volume 5*. London: Piper, Stephenson and Spence.
- Moegling, Rev. H. 1855 [2012] *Coorg Memoirs: An Account of Coorg and of the Coorg Mission*, Bangalore: Wesleyan Mission Press [Ulan Press].
- Punganuri, Ram Chandra Rao (trans. Charles Philip Brown). 1849. *Memoirs of Hyder and Tippoo*. Madras: Simkins and co.
- Rice, B. L. 1914. *Epigraphia Carnatica, Vol I. Coorg*. Bangalore: Mysore Government Press.
- Rice, B. L. 1876 [2012]. *Mysore and Coorg*, Bangalore: Mysore Government Press. [Ulan Press].
- Richter, G. 1870. *Manual of Coorg: a gazetteer of the natural features of the country, and the political conditions of its inhabitants*. Mangalore: Stolz, Basel Mission.
- Sathyan, B. N. 1965. *Karnataka State Gazetteer, Coorg District (Kodagu District Gazetteer)*. Bangalore : Government Press.
- Tipu Sultan 1811. *Selected Letters of Tippoo Sultan*. (trans. by Kirkpatrick) London: Black, Perry and Kingsbury, John Booth.
- Wilks, Mark. 1869 [1811]. *Historical Sketches of the South India in an attempt to trace the History of Mysoor (sic)*. Madras: Higginbotham