

CHAPTER II

HISTORY

Prehistory

PALAEOLITHIC remains found in the district have disclosed that man was resident in the area in those early times. In 1881, two early stone-age tools were discovered in a 'shingle bed' at Nyamati, at a short distance from the Tungabhadra river, in Honnali taluk. They were bifacial pebble-tools made of quartzite, one with a rounded working edge and the other with a pointed working edge.¹ Excavations carried out in 1965 at Hallur on the bank of the Tungabhadra just on the other side of the border in Dharwar district revealed neolithic-chalcolithic remains. There was evidence of domestication of animals and agriculture. The site is considered to be of 1800 B.C.² Later, neolithic sites were noticed in the terraces and at the foot of a granite hill called Guddemaradi on the bank of the Tunga river near Shimoga city, at Nilaskal near Nagar in Hosanagar taluk, where a megalithic site had been found earlier, and at the Kunda hill near Agumbe in Tirthahalli taluk. At Guddemaradi, some polished stone axes, ring stones and highly micaceous greyware pottery, and at the two other sites, only greyware potsherds and micaceous greyware pottery of Maski fabric respectively were discovered.³

Another neolithic site was uncovered at Yedegudde near Tirthahalli. Some neolithic axes came to light at two other sites, namely, Ashokanagar (a hamlet of Yedehalli) and Anaveri in Bhadravati taluk. In 1974, another neolithic site discovered at Nagasamudra in the same taluk, about six kms. from Anaveri, yielded neolithic axes and pottery. The several neolithic sites mentioned above lie in the *malnad* and semi-*malnad* areas. They are significant since they reveal further south-western extension of neolithic culture of the Tungabhadra valley. Three iron-age megalithic sites, with different types of megaliths, have been also found in the district, at Nilaskal in Hosanagar taluk and Shimoga, which have menhirs, and at Arehalli in Tirthahalli taluk, which has port-holed burial chambers.

Legends

Legends and myths current in the area connect many places in the district with Jamadagni, Parashurama, Durvasa, Haradatta and several other sages and heroes of the two epics, the Ramayana

and the Mahabharata, which have also furnished themes for sculptures in temples of the district. Whereas the Ramayana refers to the Tungabhadra river, which flows from this district, as Pampa, the Mahabharata mentions Vanavasaka (modern Banavasi) and Kuntala (names of two regions of Karnata), which included the Shimoga area. According to legends, Kubatur in Sorab taluk, a place of great antiquity, was the ancient Kuntalanagara, and Bislamhalli in Shikaripur taluk was Ekachakranagara of the Mahabharata times. Some epigraphs of the 11th and 12th centuries at Balligave (modern Belagavi) record a tradition that the Pandavas consecrated five *shivalingas* there⁴. (see also Chapters I and XIX).

Chandragupta Maurya's migration to Shravana-belgola in Hassan district which lies to the south of this district and existence of Ashoka's edicts in the neighbouring district of Chitradurga point to the possibility that this area might have been a part of the dominions of the Mauryas. In a Jaina inscription of the 14th or 15th century found at Kubatur, there is a reference to a "wise Chandragupta, an abode of good usages of eminent Kshatriyas, who protected Nagakhanda"⁵. It is known from Buddhist works that Vanavasaka (Banavasi in North Kanara, just across the border of this district) was one of the centres to which Ashoka had sent *dharmadootas*. A Hoysala lithic record of the 13th century found at Bandalike⁶ in this district alludes to the reign of the Nandas and the Mauryas over Kuntala. Perhaps a factual tradition is preserved in this epigraph.

The Nandas and
the Mauryas

Some early historical sites with remains of brick structures of the period from third century B.C. to third century A.D. have been found at Shimoga, and Talagunda and Malavalli (Shikaripur taluk), Harishi (Sorab taluk), etc. Malavalli has a stone pillar with two Prakrit inscriptions which are now assigned by some scholars to third century and fourth century A.D. respectively (B.L. Rice had ascribed these to second century and third century A.D. respectively). This is the oldest monument known hitherto in this district. As many as about 2,000 inscriptions were found in this district, which throw considerable light on the several dynasties of kings and feudatories, which ruled the region, and on social and cultural conditions of those times. They relate mostly to land-grants, erection of temples, *viragals* (stones set up as memorials to heroes who died fighting) and *mastikals* (stones installed in memory of distinguished women who immolated themselves with the bodies of their dead husbands). Especially, the Shikaripur taluk has been hailed as a veritable museum of antiquities (see Chapter XIX).

There is evidence of the rule over this region by the Satavahanas who succeeded the Mauryas in the Deccan. The Chutus, who were connected with the Satavahana family and

The Satavahanas

were their feudatories, were in power here. The first Prakrit inscription at Malavalli referred to earlier is of Haritiputra Satakarni "who was joy of Vinhukaddachutukula".⁷ He is mentioned as of Manavya-gotra. He was the king of Vaijayanti-pura (modern Banavasi). The epigraph authorised a land-grant to a Brahmin and is engraved in Brahmi script. (According to B.L. Rice, the word Satakarni, though perhaps originally the name of one person, had become a hereditary designation borne by several kings). This epigraph is considered to be a later one than the Prakrit inscription found on a Naga stone at Banavasi.⁸ This Banavasi inscription records the grant of a tank and a Buddhist *vihara* by Sivakadha (Shivaskanda) Nagasri who was perhaps the mother of the Satakarni of the Malavalli inscription.⁹ A Kadamba pillar inscription of a later period (of the fifth century A.D.) at Talagunda also mentions that a Satakarni ruler had worshipped the Pranaveshvara *linga* of the place. Coins of the Chutus with the legend Chutukulanda have been found in the neighbouring districts of North Kanara and Chitradurga. In 1974, another Satavahana lithic record in Prakrit engraved in the Brahmi script came to light at Banavasi. It was installed in memory of the queen of the Satavahana king Siva Siri Pulumavi. On grounds of palaeography, it is considered to be of the second half of the second century A.D.^{9-A}.

The Pallavas

The Pallava copper-plates found at Hirehadagali in Bellary district and the Kadamba inscription at Talagunda in this district which says that Mayurasharma Kadamba established his kingdom by defeating the Pallavas indicate that the Pallavas were in possession of this region for some time after the Chutus and before the advent of the Kadambas. But particulars pertaining to their reign are not known.

THE KADAMBAS

Mayurasharma

The first great indigenous dynasty known to history, which rose to power in Karnataka, was that of the Kadambas. It hailed from Sthanakundur (modern Talagunda in this district), which was a centre of learning and culture, and is specially identified with this region of Karnataka. There is difference of opinion among scholars about the exact years of beginning of the rule of the Kadambas, the inferred years ranging from the third to the fourth century. Several records giving varying accounts mixed up with legends about the origin of the Kadambas have come down to us. Of them, the Talagunda pillar inscription of the fifth century referred to earlier gives a fairly realistic narration. It is composed in high-flown Sanskrit *kavya* style and is interesting and important.

Leaving aside supernatural legends, it can be said that Mayurasharma (son of Bandhushena who "had developed the character of a Kshatriya"¹⁰), who was a valorous youth of

Brahmin parents, founded the kingdom. The Kadambas are described as having been *pratikrita-svadhyaya-charchaparas* (i.e., deeply devoted to learning). The name of the family was derived from the Kadamba tree which grew near their ancestral home. Desiring to attain high proficiency in *pravachana*, he went to Kanchipuram, the capital of the Pallavas, accompanied by his teacher or his grandfather-cum-teacher named Veerasharma. There he joined *ghatikas* (institutions of higher learning). But resenting the ill-treatment meted out to him by the Pallava officers, he made up his mind to become a warrior. He organised his own armed forces, rebelled against the Pallavas and carved out a kingdom which extended from the west coast to the Krishna river. He levied tributes from the Banas and other rulers. Realising the futility of continuing the conflict with this determined hero, the Pallavas made peace with him.

The earliest Kadamba epigraph found hitherto is on the Malavalli pillar mentioned earlier and follows after the Satakarni inscription on it. It is also in Prakrit language and Brahmi script. The name of the king is not mentioned in this inscription. It states that grants given earlier by Shivaskandavarma were renewed by the Raja of the Kadambas. This Shivaskandavarma was probably of the Pallava family¹¹ (which seems to have preceded the Kadambas in the region as already mentioned). Mayurasharma's inscription found at Chandravalli in the neighbouring district of Chitradurga, which is assigned to the third or the fourth century, enumerates with some exaggeration the regions and rulers he claims to have vanquished. He established his capital at Banavasi situated on the Varada river, which was already a reputed place of great antiquity and which had been earlier the capital of the Chutus and which was at a short distance from his home town of Sthanakundur (Talagunda).

Mayurasharma was followed by Kangavarma, Bhagirathavarma and Raghuvarma (their family name was now changed from Sharma to the Kshatriya surname Varma). Raghuvarma was succeeded by Kakusthavarma (c. 405-430?), who was a most eminent and powerful ruler of the line. He extended the kingdom considerably for which he had to wage wars with the Pallavas. His four daughters were married to the princes of distinguished royal families of the period, namely, Kumaragupta of the Guptas of north India, Narendrasena of the Vakatakas of the Deccan, Madhava II of the Gangas of Talakad, and Pashupati, the Alupa ruler of Tuluva. The kingdom attained great prosperity during Kakusthavarma's reign. His son Shantivarma (c. 430-455?) came to the throne after him. Krishnavarma I, another son of Kakusthavarma, overpowered some feudatories and began to rule independently from Tripurvata. (However, the identity of this Tripurvata has not been established.¹²) The kingdom was thus practically divided between the two princes.

**Mrigeshavarma
and his succes-
sors**

Shantivarma's son Mrigeshavarma, who ascended the throne of the main line at Banavasi, further enlarged the boundaries of the kingdom and had to face opposition from the Pallavas and the Gangas. He set up a subsidiary capital at Palasika (modern Halsi in Belgaum district). An epigraph of his period was discovered at Banavasi in 1970. After a short rule of his younger brother named Shivamandhatrivarma, his (Mrigeshavarma's) son Ravivarma (c. 485-519?) was invested with kingly powers. Ravivarma established another secondary capital at Uchchashringi (modern Uchchangidurga in Bellary district). A long Sanskrit epigraph of this ruler came to light very recently at Gudnapur near Banavasi. Like the Talagunda pillar inscription, this is also engraved on a stone pillar which is about 20 feet in height. It records grants made to a temple dedicated to Kama.¹³ Krishnavarma II of the Tripurvata branch, which had been receiving support from the Pallavas, after overthrowing Harivarma, who had no issues, became the monarch of the reunited kingdom.¹⁴ By this time, the Chalukyas of Vatapi (modern Badami), who had been probably subordinates of the Kadambas, had grown stronger. Keertivarma I, son of Chalukya Pulikeshi I (c. 540-566), as a prince, seems to have overpowered Krishnavarma II, the Kadamba ruler. Ajavarma, son of Krishnavarma II, became a vassal of the Chalukyas, with only a small area under his control.

The Kadambas, who had inherited Prakrit as the official language, adopted, instead, Sanskrit and Kannada. They were good patrons of learning and arts. Shaivism, Vaishnavism, Jainism and to some extent Buddhism flourished during their times. "Some of the characteristic features of Karnataka culture in the realms of religion and literature owe a good deal to their patronage"¹⁵, says S. Srikantha Shastri, with reference to the role played by these early Kadambas. The beginnings of the Chalukya-Hoysala or *Vesara* style of architecture, which is a specific contribution of Karnataka, can be traced to these early Kadamba times.

After their decline at Banavasi, the Kadambas did not disappear from political history. From inscriptions, we find the later Kadambas as petty chiefs in this area for a very long time. A Kadamba inscription of 1077 A.D. (Sorab-262) gives an elaborate account of a Jaina temple constructed by Malala-Devi at Kubatur. There are other epigraphs of one or more Kadamba Kava-Devas ranging from 1258 to 1307 A.D. Petty Kadamba chiefs of this area figure in records of even the Vijayanagara times. Elsewhere, notably in Hangal and Goa areas, their branches survived in a better position upto the time of the establishment of the Vijayanagara rule.

THE GANGAS

The Gangas were another early illustrious dynasty of Karnataka. They ruled mainly over the southern and some western parts of Karnataka and parts of Salem and Coimbatore districts of Tamil Nadu. These Gangas are sometimes called the Western Gangas for distinguishing them from the Eastern Gangas of Kalinganagara in Orissa, who were an offshoot of the former. There is much uncertainty and controversy about the early chronology of the Gangas. They arose probably about the middle of the fourth century A.D.^{15-A}. At first they had their base at Kolar and then they shifted to Talakad in present Mysore district. Their power had been extended to the eastern part of the Shimoga district also. Mandali and Purali on the Tunga river close to Shimoga city appear to have been places of importance in this part under their administration. Some of the Ganga inscriptions in this district give long accounts of their origin starting from North India and ascribing their acquisition of Gangavadi, (*i.e.*, the territory ruled by the Gangas) to the help they received from a Jaina Acharya named Simhanandi.

The first king was Didiga also known as Konganivarma or Konkanivarma who was followed by Madhava. The earliest epigraph of the Gangas found in this district is a copper-plate grant¹⁶ of Tadangala Madhava and it had been assigned by Rice to 357 A.D. But this monarch appears to have ruled from 460 to 500 A.D.¹⁷. The next Ganga record in this district is found several centuries later. It is of Ereyappa Ganga. It is considered to be of 915 A.D. and the last one belongs to *c.* 1245 A.D. In the tenth century, one Butuga Ganga is found governing Mandali-nad-1000. A century later, Chalukya prince Vikramaditya, who was the son of a Ganga princess, was in Balligave "ruling Gangavadi". In the twelfth century, there was a Ganga family ruling over the Jiddulige-nad from Uddhare (modern Udri in Sorab taluk) at first under the Chalukyas and later under the Hoysalas. At this time, the Channagiri area of the district was being administered by another branch of the Ganga family with its seat at Asandi in the adjoining district of Chikmagalur, as a feudatory of the Hoysalas. In the tenth century, Banavase-12000 was, with some other areas, transferred to the Gangas by the Rashtrakutas (there being by now matrimonial alliance between the two), as a reward for the help received from the former in warding off the Cholas. The dynasty produced some remarkable monarchs like Avinita (500-540 A.D.?), Durvinita (540-600 A.D.) and Sreepurusha (726-776 A.D.?). The Ganga sovereignty was extinguished in 1004 A.D. when the Cholas captured their capital Talakad. Later, branches of this Western Ganga family lingered on here and there as minor chiefs for some time.

In later times, the area of the Shimoga district was a part of the dominions of several successive large kingdoms; they were of the Chalukyas of Badami (c. 500-757 A.D.), Rashtrakutas of Malakhed (757-973 A.D.), Chalukyas of Kalyana (973-1162 and from c. 1184 to 1200 A.D.), Kalachuris of Kalyana (c. 1162-1184 A.D.), Hoysalas of Dorasamudra (c. 1000-1346 A.D.), later Seunas (Yadavas) of Devagiri (c. 1200-1313 A.D.) and rulers of Vijayanagara (1336-1565 A.D.).

THE CHALUKYAS OF BADAMI

It has been said earlier that the Kadambas became vassals of the Chalukyas of Badami in the sixth century. The latter seem to have started their independent career by taking over parts of the Kadamba kingdom. It is a curious fact that like the Chutus and the Kadambas, the Chalukyas too styled themselves as Haritiputras (*i.e.*, of the lineage of Hariti) and as of Manavyagotra. The Kadambas and the Chalukyas had, in addition, a common tutelary deity. From this, it has been inferred that the Chalukyas "might have even belonged to the same stock as the Kadambas"¹⁸. We learn from epigraphs that the Banavasi province was one of the many areas occupied by the powerful Chalukya monarch Pulikeshi II by subduing again the Kadambas who seem to have striven to reassert themselves. There are only a few inscriptions of the Chalukyas of Badami in this district, beginning with 640 A.D. The Chalukyas soon established their sovereignty over a very wide region from the Narmada in the north to the Kaveri in the south. Their rule lasted upto 757 A.D. when they were supplanted by the Rashtrakutas.

THE RASHTRAKUTAS

The earliest trace of the Rashtrakuta rule as found in this district relates to about 797 A.D. Inscription Sorab-10 informs us that a Rashtrakuta governor was ruling the Banavasi province as far as the western sea. In 876 A.D. during the reign of Amoghavarsha, Indra was in charge of the Banavase—12,000 province as its governor. Later in 911, we find that a subordinate of the Rashtrakutas named Kalivittarasa was governing this region, in the execution of whose orders the Nal-Gaunda of Nagarakhanda-70 died, whereupon the king gave the office of Nal-Gaunda to his widow Jakkiabbe. It appears that she administered the tract with distinction for about seven years and then due to a physical ailment "resigned everything" to her daughter. She is described as skilled in administrative ability and as proud of her own "heroic bravery"¹⁹. An epigraph of the year 935 A.D. relates that Puliyyamma, Perggade of Santalige-1000, who had attained the rank of a great minister constructed the big tank at Talagunda and made it over to the town on condition of certain

annual payments²⁰. In 968 A.D., a Chalukya named Chattiga-Deva was administering the tract under the Rashtrakutas.

THE CHALUKYAS OF KALYANA

A good number of lithic records of the Chalukyas of Kalyana who replaced the Rashtrakutas are met with in this district, commencing from 992 A.D. Some of them are elaborate, and from them, we get some glimpses of the conditions of those days. They were found largely at Balligave (modern Belagavi in Shikaripur taluk) which was the flourishing capital of the Banavase province. In 1019 A.D., Iriva-Bedanga-Deva's son, *Mahamandaleshvara* (*i.e.*, governor) Kundamarasa, was in charge of Banavase-12000, Santalige-1000 and Havye-500 as far as the western sea and was in the residence of Balipura (Sanskrit name for Balligave). An inscription of 1036 A.D. records a grant made to the renowned Lakulishvara Pandita who was living at Balligave which had become a centre of the Kalamukha Brahmacharis. Chavunda-Rayarasa, who was the governor of Banavase, set up, in 1047 A.D., the fine Bherundeshvara pillar at Balligave, which is surmounted by a *ganda-bherunda* (a mythical double-headed eagle). In this connection, B. A. Saletore is of the view that Chavunda had thereby "unwittingly given expression to the domicile in Karnataka of a bird which had played such a vital role in the cultural history of the ancient peoples of Asia Minor".²¹ It seems that Chavunda himself was called a *ganda-bherunda*. It is interesting to note that as referred to earlier, Chalukya-Ganga-Permmadi-Vikramaditya-Deva, who was a younger son of the Chalukya sovereign by a Ganga mother and who had assumed all the Ganga titles, was the viceroy of the erstwhile Gangavadi, Banavasi, Santalige and Nolambavadi regions with his residence at Balligave in 1058 A.D.

There is evidence to show that at this time also, there were some ardent followers of Buddhism in this area to which Ashoka had sent Buddhist teachers many centuries back. We are informed by an epigraph that Dandanayaka Rupabhattacharya, a minister, established the Jayanti Pra-Bauddha Vihara at Balligave and authorised grants for it and for the worship of the Buddha, Tara-Bhagavati, Lokeshvara, Keshava, etc., and for distribution of food to *yoginis*, *kushalis* and *sanyasis*, about 1065 A.D. The rare icon of Tara-Bhagavati, a Buddhist deity, which can be seen even now, was caused to be carved by Nagiyakka, wife of the *Nada-Perggade*. She is mentioned as *savasi* of the Buddhist temple in 1098 A.D.²² She hailed from *adi-maha-Bappura-vamsha* to which Chalukya Pulikeshi I's wife Durlabhadevi and Satyashraya Dhruva-Indravarma, a Chalukya governor, had belonged. By this time, Balligave, the provincial capital, had become a prosperous city famous for its institutions of learning and religious establishments.

THE KALACHURIS

Though the Kalachuris were in power for only a short period, we find some 65 epigraphs of theirs in this district, some of which are of much interest. In a Chalukya inscription of 1156 A.D. (Shikaripur-104), Bijjanadevarasa (Kalachuri Bijjala) figures as *maha-mandaleshvara*, but "ruling all the countries". This shows that by this time already he had become the most powerful feudatory in the kingdom. His *maha-prachanda-dandanayaka* Mahadevarasa was the governor of Banavase-12000. Two years later, Bijjala styled himself as *bhujabala-chakravarti* (meaning that he had acquired the empire by the might of his arms, *i.e.*, as distinguished from mere inheritance applicable to others), though, however, the crowned Chalukya king Taila is also formally mentioned²³. But three other lithic records assigned to the same year (*i.e.*, 1158 A.D.) (Shikaripur-18, 168 and 190) mention only the *bhujabala-chakravarti tribhuvanamalla* Bijjanadevarasa, omitting altogether the Chalukya king. It is significant that this was so even four years before his open declaration of himself in 1162 A.D. as the monarch of the Chalukya kingdom by ousting Chalukya Taila III.

In this very year (1162 A.D.), Bijjala had encamped at Balligave having come there in order to consolidate his hold over the region. He made grants to the Dakshina Kedareshvara temple of Balligave and also for temples at Abbalur. A year later, Bijjala's son-in-law Barmmarasa, who was related to Kasapayya-Nayaka who had governed this province earlier and was a strong supporter of Bijjala, was appointed the governor of Banavase which was the southern-most province controlled by the Kalachuris. The distinguished merits of the Kodiya Matha of Balligave and its head *rajaguru* Vamashakti are highly extolled in the records of the time. The Dakshina Kedareshvara temple of Balligave was an important centre of the Kalamukha sect during these times. It had lands and much wealth. Attainments of several Acharyas of this *sampradaya*, whose names end with Shakti, are described in glowing terms. They wielded considerable influence among the people and some of them are mentioned as *rajagurus*. We hear of the teachers of this sect upto the early period of Vijayanagara. After the short-lived regime of the Kalachuris which, after much internecine fighting, ended about 1184 A.D., the Chalukyas regained a semblance of authority and survived upto about 1200 A.D.

The period witnessed the upsurge of the Veerashaiva movement led by Basaveshvara, the pre-eminent, saintly minister of Bijjala, in which distinguished personages like saints Allama Prabhu and Akka-Mahadevi, who hailed from this district, participated. This brought about a new era with far-reaching consequences in social, religious and literary fields.

THE HOYSALAS AND THE SEUNAS

After the disappearance of the Chalukyas, who were the mighty central power with extensive dominions, there was continuous fierce conflict for the possession of their Karnataka territories between the Hoysalas, who had their base in the adjoining district of Hassan and the Seunas (Yadavas) of Devagiri (modern Daulatabad in Aurangabad district of Maharashtra), both of whom had been feudatories of the Chalukyas. Much earlier, Hoysala Vishnuvardhana (1108-1152 A.D.), a powerful ruler, who had considerably extended the Hoysala territory, was making inroads into the Banavase and Belvola tracts. The Hoysala epigraphs begin to appear in this district as early as the last decade of the 11th century and end with 1334 or 1340 A.D.(?). In 1120 A.D., a serious battle was fought at Halasur in this district between a Hoysala force and the chief of a Ganga family who was governing the Mandali-nad as a subordinate of the Chalukyas. By 1139 A.D., Vishnuvardhana had captured Hangal and Bankapur which lie to the north of this district, and was claiming Banavasi-12,000 as a part of his dominion.

An inscription of 1184 A.D. (Shikaripur-145) informs us that Goparasa, a minister and general of Hoysala Ballala II (1173-1220 A.D.), was administering this area. Ballala II's queen Umadevi led a Hoysala army in an expedition against the defiant Sinda chief of Belagutti who had allied with Singhana, the Seuna king. The Seunas, having overrun and occupied the northern parts of Karnataka, had advanced to the Banavasi province in the south, which became a bone of contention between the Hoysalas and the Seunas. This province, which was not far from the chief city of the Hoysalas, was of strategic importance to them and therefore, they made determined efforts to retain control over it. For the same reason, the Seunas were making repeated attacks on the area, and their records in this district range from 1212 A.D. to c. 1295 A.D.

Hoysala Ballala III (1291-1342 A.D.) had to face the brunt of the repeated Muslim invasions from the north. An inscription of his reign (Shimoga-68) dated in the year 1313 A.D. states that "after the Turuka war, on the occasion of his son Veera-Ballala-Raya returning from Delhi and entering the city", the king remitted certain taxes²⁴. (Malik Kafur had taken the Hoysala king's son to Delhi as a hostage). This Hoysala monarch, who had a long and eventful career, handled the affairs of South India with considerable statesmanship and wisdom in a very crucial period of its history and thereby helped to prepare the ground for founding the Vijayanagara kingdom.

LOCAL FEUDATORIES

During the reigns of the several powerful dynasties, which **The Sendrakas** ruled over wide regions, there were local feudatories in this area

with small principalities, who owed allegiance to one or the other powers. The Chandravalli epigraph mentioned earlier refers to Sayindrakas as among those vanquished by Mayurasharma. They were the same as the Sendrakas about whom we get a few details from later lithic records found in this district. The Bennur plates of the fifth century also mention the Sendraka-Vishaya. It is obvious that they were an ancient dynasty ruling a part of this area. Bhanushakti, a Sendraka chief, was a subordinate of Kadamba Harivarma. Chalukya Keertivarma I had married a princess of his family. About 685 A.D., we find Pogili-Sendraka-Maharaja ruling Nayarakhanda, (*i.e.*, Nagarakhanda) and Jedugur (Shikaripur area) under the Chalukyas²⁵. The Sendrakas were of Bhujagendranvaya, *i.e.*, of Naga lineage.

The Santaras

The Santaras, who were an important line of chiefs, appear for the first time about the end of the seventh century. They had Patti-Pomburchhapura (modern Hombucha or Humcha in Hosanagar taluk) as their capital. The Tirthahalli area was their nucleus. The founder of their principality, which later came to be called Santalige-1000, was Jinadatta of Ugravamsha. He is said to have come from Mathura in north India with an image of Padmavati (a Jaina deity) and overcome local chiefs and extended his authority to Govardhanagiri in Sagar taluk and Kalasa of Chikmagalur district. In 1077 A.D., Nanni-Santara is referred to as having been highly honoured by the Chalukya emperor "who came half way to meet him and placed him at his side on his throne"²⁶. Their records appear in this district upto 1290 A.D. Their chief town (Humcha) became a centre of Jainism, where they erected several *basadis*. Trailokyamalla Veera-Santara and Bhujabala Santara are mentioned as having freed the principality from troublesome claimants in 1062 and 1066 A.D. They appear to have been entrusted, for some time, with governance of a wider area including Banavase and Nolambavadi tracts. From three elaborate epigraphs, all assigned to 1077 A.D., we learn that Chattaladevi, who was a granddaughter of Rakkasa-Ganga and was married to Kaduvetti (Kadava *i.e.*, a Pallava chief), erected *basadis* at Humcha, the chief of which was Panchakuta-Basadi known as *urvvi-tilakam* (glory of the world). The Santara principality is described as a land of plenty. About 1209 A.D., the Santaras shifted their capital to Kalasa in Chikmagalur district and then early in the 14th century to Kervase and Karkala in South Kanara, when they called themselves as Veerapandyas and Bhairarasas. They ruled from Karkala a small area upto the early part of the 17th century.

The Senavaras

The Senavaras figure in about 700 and 1010 A.D. in Shikaripur-Sorab area under the earlier and later Chalukyas. Anterior to that, they are found in the adjoining Chikmagalur district²⁷.

The Sindas

There is a view that the family name of the Sendrakas (dealt with earlier) became later shortened as Sindas²⁸. A province

called Sindavadi is alluded to as far back as fifth and eighth centuries in epigraphs found in Chikmagalur and Hassan districts²⁹. During the period of the Chalukyas of Kalyana, there were several Sinda families governing parts of Shimoga, Dharwar, Chitradurga, Bellary, Raichur and Bijapur districts. Most of their inscriptions in this district are found in Honnali taluk in which their chief town was Belagavartti or Belagavatti (modern Belagutti). This Sinda family of Belagutti was earlier a feudatory of the Rashtrakutas in the 10th century³⁰. It was of the Bhujagendra-vamsha (like the Sendrakas) or Phaniraja-vamsha, both of which mean that they were of the Naga lineage. Their ancestry is traced to Saindhava (*i.e.*, belonging to the Sindhu or Indus river or valley) who is said to have ruled the Karahata tract (modern Karhad in Maharashtra).

They styled themselves as *patala-chakravarti* (perhaps to indicate that they belonged to the Naga lineage) and as Nidudol (long-armed) Sindas. During the time of Sinda Chattarasa, a grant was made in 1117 A.D. to Rudrashakti, a disciple of Kriyashakti, a Kalamukha teacher. Sinda Ishvaradeva was a subordinate of the Hoysalas in 1166 A.D. But taking advantage of the unsettled conditions of the period, the Sindas were striving to rule independently and were alternatively shifting or were obliged to shift their allegiance. The attack on their chief town by the Hoysala queen Umadevi has been mentioned earlier. While in 1198 A.D., Mallideva was a feudatory of the Hoysalas, we find his successor Ishvaradeva III as a vassal of the Seunas in 1215 A.D. Since this was resented by the Hoysalas who sought to punish him, he and the next chief Keshavadeva tried to free themselves from the Seunas³¹. Armed clashes between the Sindas and the Seunas continued upto 1247 A.D. during which year Sinda Beeradeva was killed in the battle of Nematti (modern Nyamati). Thereafter, his descendants seem to have continued as petty chiefs upto about 1312 A.D.

The Nolambas or Nonambas or Nolamba-Pallavas, who were chiefs of Nolambavadi-32000, with their centres outside this district, have left a few records of a very short period dating from 1048 to 1054 A.D. in Honnali and Channagiri taluks of this district which are adjacent to the Chitradurga district. They were feudatories of the Chalukyas of Kalyana at this time. **The Nolambas**

Likewise, there are a few inscriptions of the Pandyas of Uchchangidurga (in present Bellary district) in Channagiri and Shikaripur taluks of this district, which are assigned to a period from c. 1088 (?) to 1180 A.D. (?). From their last epigraph, it is seen that they had transferred their allegiance to the Kalachuris. **The Pandyas**

About the middle of the 13th century (1241 to 1249 A.D.) in the Kubatur area of Sorab taluk, we find a line of chiefs named Vane (ವಾಣಿ) who trace their origin to Gujarat. The first **The Vanes**

mentioned is Somadeva whose son was Ravideva, with the title of *sandani-simha*. Ravideva's son Vikramadeva gave a grant to *rajaguru-mahavadi-ekkotichakravarti* Rudrashaktideva who was "a crest jewel of the Kalamukhas".

Setu-nad
principality

In 1278 A.D., there appear chiefs of a small principality called Setu-nad, which, according to B.L. Rice, was in the south-west of Sagar taluk³². Since all their four inscriptions (dating from 1278 to 1320 A.D.) were found in the adjacent Hosanagar taluk, it is obvious that a part of that taluk also was under their control. The first record says that Veera-Hemmari-Immadi-Ballaha-Devarasa, the *maha-mandaleshvara*, had gone to Dorasamudra to take part in the war of the Hoysala king Narasimha. Since it is known that a Seuna army had besieged the outskirts of the Hoysala capital in 1276 A.D.³³, and later, the conflict was continuing, it can be inferred that the Setu chief had been to the Hoysala capital to help defend it³⁴. In 1320 A.D., Veerakoti-Nayaka, the later chief of this principality, in order that he might be "a *sthanapati* near Ballala-Deva-Raya's feet", sent an armed force led by one of his officers to serve under the Hoysala king. From this, it is clear that he was a vassal of the Hoysala sovereign.

THE VIJAYANAGARA RULE.

Hoysala Ballala IV, also known as Hampeya Odeya, the only son of Ballala III, who was crowned in 1343 A.D., was not a capable prince and could not rise to meet the grim needs of the extraordinary times through which South India was passing, and nothing is heard of him after 1346 A.D. The transition from the Hoysala rule to the Vijayanagara reign was smooth. It is noteworthy that several Vijayanagara inscriptions of the early period mention that Harihara and Bukka were ruling the Hoysala kingdom. Harihara had given his daughter in marriage to Ballappa Dannayaka, a nephew of Hoysala Ballala III who looked upon the latter (Ballappa) as his own son. The Hoysala generals and feudatories now owed allegiance to Vijayanagara.

Harihara and his four brothers soon established full control over all the parts of the former Hoysala kingdom. There was much controversy about the nativity and early career of the Sangama brothers headed by Harihara. From fuller investigations and studies made recently³⁵, it is now established that Sangama, the father of the founders of Vijayanagara, was a local chief in the Hampi-Anegundi tract, that his son Harihara, who, as mentioned earlier, was related to Ballala III, was the subordinate of the Hoysala king in that region and that the Sangama brothers were not subordinates of the Kakatiyas or Telugus. Bukka, who was the Yuvaraja, was appointed the viceroy for the Dorasamudra region. Marapa, the fourth brother, was made the governor of the Araga-rajya (also called Male-rajya meaning hill-province)

of which Araga (in present Tirthahalli taluk of this district) was the capital which was situated in "Avanya-desh" to the east of Bhuvana-giri" (Kavaleedurga). His inscription of 1347 A.D. (Sorab-375) describes him as established in Chandragupti (Chandragutti in Sorab taluk) which is stated to be the capital of Banavasi-12000. When he had set out on an expedition in order to inquire into the welfare of the people, he encountered a Kadamba chief whom he defeated in battle. In 1362 A.D. Bukka Raya's son Virupaksha Raya (called also Udayagiri Virupanna Odeyar) is found ruling the Araga province. He appears to have governed it for about 18 years. From a record of his time, we get an idea of the method by which public disputes were decided. When there was an altercation about some lands in respect of a Jaina temple, the minister summoned the elders of the area and caused an enquiry to be held and as per the consensus reached at the meeting, the question was settled³⁶. Bandalike, a town of this area, was then "as beautiful as Amaravati, an admired ornament to the Banavase-nad which was like the face to Kuntala".

An epigraph of Bukka Raya's reign (Shikaripur-281) dated in the year 1368 A.D. records the establishment of an *agrahara* by his minister Madhava about whom some interesting details are given. It relates that "through the astonishing favour of his *guru* Kashivilasa Kriyashakti, Madhava, who was distinguished for policy and courage, gained celebrity". Bukka Raya had committed the government to his care. In order to complete a great vow, he (Madhava) requested the king's permission to make the grant of lands of a village which were to be acquired from his own funds in his own 18-*mandala* region. He accordingly bought lands of the ancient village of Muchchundi and its two hamlets in Nagarakhanda (Shikaripur area) for 200 *varahas*, being five times the value of the annual rent, and 18 cloths for the representatives of the 18 *kampanas* of the Chandragutti division of Banavase-12000³⁷. The record incidentally indicates that minister Madhava hailed from this area and his *guru* Kriyashakti was very probably from Balligave which had a long tradition of Kalamukha teachers.

Minister
Madhava

In 1379 A.D., king Harihara Raya's son Chikka-Raya Odeyar was in Araga, the chief city of *Male-rajya*, ruling the 36 *kampanas* (*i.e.*, 18 of Araga+18 of Chandragutti). From 1403 A.D. for about 18 years, the governor of this province was Vithanna Odeyar, a 'Brahma-Kshatriya' descended in the line of Sankappa Rayappa and having Kriyashakti as his *guru*. In 1413 A.D., Yere Lakke Nayaka, who was the chief of Dummi and Bannur *nads*, cleared a great forest near Banikyapura or Vankipuri (later called Benkipura and now Bhadravati) and built there two villages. By 1417 A.D., the Chandragutti area seems to have been combined with Gove (Goa) for purposes of administration, for we find

Virupa Dannayaka governing the Gove-Gutti province from Chandragutti during that year, and in 1430 and 1442 A.D. also, there was a common governor for Gove and Gutti. A *viragal* of 1422 A.D. (?) (Nagar-29) contains stern orders sent from the king to put down some disturbances caused by a lawless chief.

Aliya Rama Raya

There is an instance of the farmers and other subjects of two *nads* conferring a village named Dannayakapura upon a provincial chief (Rayanna Odeyar, governor of the Araga province in 1431 A.D.), free of all taxes and all its revenues (particulars of which are given), in admiration for the public works he had carried out. We learn from a *viragal* (Shikaripur-240 of 1442 A.D.) that a line of petty Kadamba chiefs was still surviving in the area in the 15th century. The ancient regional names (Kuntala and Banavasi-12000) had persisted during the Vijayanagara period also as evidenced by an epigraph of 1510 A.D. Krishnadeva Raya granted a village called Bhandaripalli to Vishveshvara, son of Madhavaradhya, who was a highly esteemed teacher. A copper-plate grant gives details of the pedigree of this monarch. While a record of 1557 A.D. (Honnali-69) refers to Sadashiva Raya as the Vijayanagara king, another (Channagiri-62) of 1565 A.D. (the year of downfall of Vijayanagara) gives sovereign titles (*rajadhiraja-rajaparameshvara*) to Aliya Rama Raya of the Aravidu family, who is described as ruling the empire, seated on the jewel-throne, although the crowned king Sadashiva Raya of the Tuluva dynasty was alive. Rama Raya and his brothers had seized power and had practically set aside the reigning king, and Rama Raya had become the *de facto* ruler as indicated by the record. There was severe rivalry, in-fighting and confusion in the kingdom during this time which witnessed the worst disaster that overtook this unique kingdom which played a decisive role in the history of India.

This district, being in the interior parts of the Vijayanagara kingdom, was safely away from the scenes of sanguinary battles and clashes that were taking place frequently in the northern areas. Tranquillity and security of person and property prevailed in this territory. From all accounts, we learn that law and order were well maintained and the people followed their occupations peacefully and there was general prosperity and patronage for pursuit of learning, arts and crafts under Vijayanagara dispensation.

THE KELADI KINGDOM

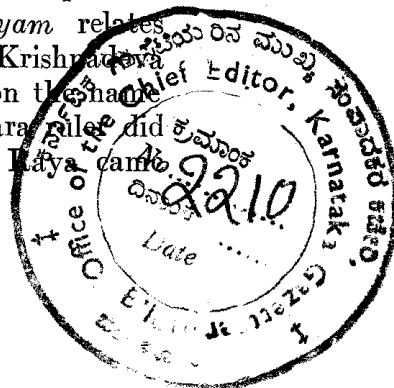
By this time, a native dynasty, that of the Keladi Nayakas, which had risen to power as a feudatory of Vijayanagara, was firmly established in the region. It was nurtured in the Vijayanagara traditions and was able to uphold the values and ideals which had inspired the founding of Vijayanagara. It

played an effective and vital role in Karnataka and was an acknowledged power in South India. The Keladi Nayakas warded off the onslaughts of the Adil Shahs of Bijapur and later the Mughal forces on the one hand and frustrated the designs of the Portuguese and other western sea-farers, who were proving a grave menace on the west coast, and held their own. Lasting for more than two-and-a-half centuries, from c. 1499 to 1763 A.D., this royal house produced several highly capable, intrepid and prudent rulers like Sadashiva Nayaka, Venkatappa Nayaka I, Shivappa Nayaka, Chennammaji and Basavappa Nayaka I, whose reigns were outstanding and memorable.

A good deal of source-materials have been available for reconstructing the history of the Keladi kingdom. The Keladi chiefs have left a large number of epigraphs which throw much light on their regimes. In addition, the *Keladinripavijayam*, a unique quasi-historical work in Kannada composed in the *champu* style by Linganna Kavi between 1763 and 1804 A.D.^{37A}, other Kannada records, parts of *Shivatattvaratnakara*, a Sanskrit encyclopaedic work ascribed to a scholarly king of the line, Basavappa Nayaka I (1697—1714 A.D.), the Portuguese, Dutch and English documents, accounts of foreign travellers, etc., have been of help to scholars in knowing a fund of details about the events of the rule of the successive Nayakas.

There are several versions, some with a legendary touch, about the circumstances and career of the originators of the line of these chiefs. The historical truth, stripped of legends, appears to be that Chaudappa and his younger brother Bhadrappa of Pallibailu near Keladi, who were sons of Basavappa and Basavamambe of a modest Veerashaiva agriculturist family, came across a hidden treasure while ploughing their field, with which they became influential. The *Keladinripavijayam* says that Chaudappa became at first a *gramadhipa* (chief of a village). The two brothers raised an armed force and began to exercise authority over a small tract of villages with Keladi as their place of residence. This came to the notice of the Vijayanagara king who summoned them to Vijayanagara. It appears that they were at first arrested and detained at the capital ³⁸, obviously on the charge of unauthorised wielding of authority. But the brothers expressed loyalty to the Vijayanagara monarch and offered their services to put down a rebellious chief. An expedition was accordingly entrusted to them in which they were successful. Being pleased with their valour, the Vijayanagara king sent them back to Keladi recognising their authority to administer some villages round about Keladi. The *Keladinripavijayam* relates that this was in 1499 A.D. and the monarch was Krishnadeva Raya³⁹, but the *Shivatattvaratnakara* does not mention the name of the sovereign, but simply says that the Vijayanagara king did so. Since it has been established that Krishnadeva Raya came

Chaudappa
and
Bhadrappa



to the throne only in 1509 A.D., it can be inferred that the event must have taken place during the tumultuous time of Saluva Narasimha II (1491-1505 A.D.⁴⁰) when Tuluva Narasa Nayaka was the regent.

Chaudappa, after the confirmation of his authority, became formally the chief in 1499 A.D.⁴¹. We have only a single inscription of Chaudappa dated in the year 1506 A.D., wherein his title is mentioned as *edavamurari*. According to one tale, this title is indicative of the name of one or two persons—*edava* (stumbling) Murari, or Yadava and Murari, two servants of Chaudappa who gladly sacrificed themselves to enable him to get the hidden treasure. In order to commemorate the two martyrs, it is said, this title was assumed^{41A}, but according to another story, Yadava and Murari were some chieftains who had been vanquished by the Keladi chief. Chaudappa is not mentioned as Nayaka in the epigraphs of his successor also. Hence, it is presumed that the important designation of Nayaka had not been conferred upon him. It was his son, the next chief Sadashiva, who was invested with this distinction by the Vijayanagara monarch. N. Lakshminarayan Rao has pointed out that the years assigned to the early Keladi rulers by the *Keladinripavijayam* upto the time of Venkatappa I do not tally with those that can be obtained for them from inscriptions⁴². Since the epigraphs provide more reliable contemporary evidence and that literary work was composed centuries later, the years arrived at by him on the basis of their study are accepted here⁴³. It is not certain whether it was Chaudappa or a later ruler that shifted the capital to Ikkeri and nor is it known as to when exactly, Chaudappa was succeeded by his son Sadashiva.

**Sadashiva
Nayaka**

The earliest year of the next ruler as known from epigraphs is 1544-45 A.D. He reigned at least upto 1563 A.D. and perhaps upto 1567 A.D.⁴⁴⁻⁴⁵. Inscriptions extol his valour eloquently. Recognising his prowess, the Vijayanagara monarch placed him at the command of several expeditions sent to the north and the south. He stormed and seized the fort of Kalyana, and captured 'Baridu Padshah' of Bidar alive and produced him "along with his seven constituents of royalty" before the Vijayanagara potentate. He overpowered the troops of the Sultans of Bijapur and Ahmednagar. In the south, he participated in the campaign against the rebellious vassal of Tiruvadi (Travancore). At the bidding of the Vijayanagara sovereign, he put down the recalcitrant chiefs of Chandragutti, Bankapura, Tarikere and Tuluva and set up a pillar of victory at Kasargod.

Being immensely pleased with the brilliant victories achieved by him for the kingdom, the Vijayanagara sovereign bestowed upon him high honours and titles like "Nayaka", *kotekolahala*, *shatrusaptangaharana*, *ekangaveera*, *paduvana*

samudradhipati. The Araga and Chandragutti areas (each of which had 18 *kampanas*), Honnali-*seeme*, Barakuru-*rajya* and Mangaluru-*rajya* were transferred to his control. The Gerusoppe principality was also made a subordinate to Keladi. He constructed forts at Keladi, Ikkeri, Kavaledurga, Kasargod and other places and the fine Aghoreshvara temple at Ikkeri and made additions to the Rameshvara temple at Keladi. He built Sadashivapura and an *agrahara* for Brahmin families on the Kushavati river. The Sringeri *Matha*, a Veerashaiva Mahanta *Matha*, a Jaina *basadi* (at the instance of a teacher named Devachandradeva) and several other religious institutions received liberal grants from him.

Sadashiva Nayaka's elder son Dodda-Sankanna Nayaka (Sankanna Nayaka I) *alias* Immadi Sadashiva Nayaka appears to have succeeded him to the throne in 1567 A.D. His rule was for only a short period, upto 1570 A.D. Earlier when he was the Yuvaraja, he had carried out a successful campaign against the Portuguese in co-operation with Vitthala who was a cousin of Aliya Rama Raya of Vijayanagara, on account of which he (Dodda-Sankanna) had been rewarded with Mahadevapura. He subdued several chieftains including Bhairadevi of Gerusoppe. He was asked to stay at the capital of the Vijayanagara kingdom with his family, entrusting the administration to his younger brother Chikka-Sankanna, and then he went on a long pilgrimage. According to one view, he had been deposed by the Vijayanagara king for some reason. The *Keladinripavijayam* relates graphically his heroic bout with a prize-fighter named 'Ankush Khan' at Delhi, whom he is said to have defeated and slain, for which "he was honoured by the Sultan of Delhi".

The earliest record of Chikka-Sankanna (Sankanna Nayaka II) is dated in the year 1570 A.D. and the last is of 1580 A.D. During this period, Ramaraja Nayaka, who was the son of Dodda-Sankanna, was also associated with the rule and an inscription speaks of them as ruling jointly over Araga, Gutti, Barakuru, Mangaluru and other tracts. They continued to be loyal to the Vijayanagara rulers (Sadashiva Raya, Tirumala Raya and Sriranga Raya) even after the great disaster of 1565 A.D. They successfully beat off the raids of Salabat Khan and Mumjula Khan, the generals of the Adil Shah of Bijapur. Arasappa Nayaka of Sode was also reduced to submission. A splendid palace was built at Ikkeri. Ramaraja Nayaka ruled for some years more.

The next chief was Venkatappa Nayaka I who was Ramaraja's younger brother. From epigraphs, we hear of him for the first time in 1592 A.D. Even as late as 1613 A.D. we find him owing allegiance to the Vijayanagara king Venkatapatideva Maharaya I. He was a successful military leader and a powerful

**Dodda-Sankanna
Nayaka**

**Chikka-
Sankanna Nayaka
and Ramaraja
Nayaka**

**Venkatappa
Nayaka I**

ruler who has been described as “ a diamond elephant-goad to the lusty elephants, the group of the bounding Tuluva rajas, a sun to disperse the thick darkness of the numberless *kiratas*, a boundary mountain to stop the great ocean of the *mlechchhas* ever seeking to overflow the south in victorious expeditions, with his arm of unequalled valour”.⁴⁶ He established complete control over the Kanara coast and has been called “ padugadalodeya ” (lord of the western sea) by Linganna Kavi. He erected a pillar of victory at Hangal in Dharwar district. The refractory chiefs of Hole-Honnur, Honna-Kambali, Basavapatna and Belur were suppressed. A Bijapur army led by Sherful Mulk attacked his territory and it was beaten back. Venkatappa was the first completely independent ruler of the line.

**Victory over the
Portuguese**

There was considerable foreign trade with the Kanara coast, which yielded much revenue to the Keladi exchequer. The Portuguese, who had trade centres in Kanara, had started interfering in the internal affairs of the area. Venkatappa attacked them as they had captured a ship belonging to the queen of Ullal and defeated them twice near Mangalore. The chiefs of Gerusoppe and Bhatkal had now shown the temerity of acknowledging the overlordship of the Adil Shah of Bijapur and the territory assigned to his family by Vijayanagara was slipping away from him in this manner. He, therefore, led an attack on Gerusoppe and in the battle that followed the queen of Gerusoppe was defeated and killed. The chief of Bhatkal was also reduced to submission. Secondly, he wanted to stem the advance of the Portuguese in Tuluva, who had by this time, gained some territory on the west coast of India and had established a factory at Mangalore with the help of Banga Raja. Venkatappa Nayaka readily responded when the queen of Ullal, the divorced wife of Banga Raja, requested for aid against him and the Portuguese. He won a decisive victory over Banga Raja and the Portuguese governor of Mangalore. They sought peace and a trade-treaty. The construction of the forts of Barakuru, Kallianapura, Kandaluru and Mallikarjunagiri is attributed to him.

The letters of Della Valle, an Italian traveller, who visited the west coast and accompanied an embassy which went from Goa to Ikkeri, throw some interesting light on the condition of the region in general and the relations between the Keladi Nayakas and the minor chiefs of Tuluva in particular. Della Valle states that the object of the embassy was to secure the restoration of the Banghel (Banga) chief, who had become an ally of the Portuguese, who, having been defeated and deposed by Venkatappa Nayaka, had fled to ‘ Casselgode ’ (Kasargod), where there was another minor prince. The mission failed due to non-acceptance of its terms, and the embassy withdrew. On some of the roads, this foreigner travelled alone, accompanied only by his

horse-keeper and servant; and he says that he did this fearlessly, as the highways in Venkatappa Nayaka's dominions were very secure.

Venkatappa Nayaka I was solicitous about promoting the welfare of his subjects. He extended munificent help to the Sringeri *Matha* and earned the title of "Re-establisher of Sringeri". He constructed several shrines and renovated some at Ikkeri, Keladi and other places and endowed them with grants. The Veerashaiva *Mathas* of Balehalli and Anandapura, the Mukambika temple of Kollur and Shri vaishnava and Jaina religious institutions also received help from him. An inscription (Tirthahalli-38) records a grant of an *inam* land he gave to a mosque built at Bhuvanagiridurga. He built the Sadashivasagara town (modern Sagar), *agraharas* for Brahmin families and a beautiful *natya-shala* at Ikkeri for encouraging music and dance. He was like "Bhoja to the company of good poets". He honoured men of learning like Bhattoji Dikshita, Tirumala Bhatta and Ranganatha Dikshita. Works like *Tattva-Kaustubha*, *Shiva-Geeta*, *Manapriya* were composed under his auspices.

Patronage to
learning

Since Venkatappa I's elder son Bhadrappa had died during the life-time of his father, his twenty-year old grandson Veerabhadra was crowned king, in 1629 A.D. Now several local chiefs rose in revolt. Veerabhadra was helped by his uncle Shivappa in quelling the disturbances and he overpowered also the *palegars* of Basavapatna and the Rajas of Bilgi and Sode. We learn from an inscription (Shimoga-2) that Veerabhadra Nayaka, who was "a long right arm to the Vijayanagara king", was of help to Venkatapati Raya II to whom he gave asylum when he was attacked by the forces of the Adil Shah of Bijapur. He concluded a treaty with the Portuguese under which he gave certain trading privileges to them besides the forts of Barakur and Kamboli. A peace-treaty was concluded with Bijapur after its army made an attack on Ikkeri in 1637 A.D. Veerabhadra removed the capital from Ikkeri to Bidanur in 1639 A.D. in farther interior of the *malnad* for strategic reasons.

Veerabhadra
Nayaka

Veerabhadra Nayaka had no sons and his uncle Shivappa succeeded him in 1645 A.D. Shivappa Nayaka was one of the most distinguished rulers of the line. He greatly enlarged the new capital and encouraged artisans and merchants from various parts to settle there. His expeditions extended from Balam to Vastara, Sakrepatna, Hassan, Sode, Tarikere, Karkala, Nileshvara, Sivase, Herur, Savanur and other places. Coorg was also brought under his control. His new land assessment system called the "Shivappa Nayakana Shistu", by which he classified the lands into five categories, is famous and it survived long after him (*see* Chapter XI).

Shivappa Nayaka

During the reign of this king, the relations between Bidanur and the Portuguese were strained and there were a series of battles between the two in 1652 and 1653, in which the Portuguese lost all their strongholds to Shivappa.⁴⁷ He took the help of the Dutch to oust the Portuguese from the fort of Honnavar and also seized the fort of Camblin after a brilliant victory scored against the Portuguese. He recovered from the Portuguese also the forts of Coondapur, Gangolli and Mangalore. At the end of these operations, the Portuguese were completely crippled in the Kanara coast. He kept open the markets of the Kanara coast to those merchants who paid the best for the commodities whether they were the Portuguese, English, Dutch or Arabs.⁴⁸ Shivappa Nayaka strengthened his rule also in the southern parts of the coastal region where he is known as the builder of a series of strong forts on the coast of Kasargod taluk, the most important of them being those of Chandragiri and Bekal. Even before coming to the throne, he had subdued Bhairarasa Wodeyar of Karkala who was the strongest amongst the contemporary local chiefs. He continued the same policy after ascending the throne and kept the whole territory as far as Nileshvara under his firm control.

**Support to
Sriranga Raya**

In 1657, Shivappa Nayaka laid siege to Hassan and Belur and seized the area. Kanthirava Narasaraja Wodeyar I of Mysore went to the help of the Balam chief, but they were defeated and the Balam chief's son was taken prisoner. After this, Shivappa Nayaka established Sriranga Raya, the fugitive emperor of Vijayanagara, at Belur about the year 1659. Sriranga Raya, who was residing at Vellore, had been driven from there by Mir Jumla, the general of Golkonda forces, and the former had sought the help of Shivappa Nayaka. Shivappa Nayaka, who was championing the cause of the restoration of Vijayanagara suzerainty, marched with a force from Belur and laid siege to Srirangapatna, the capital of the Wodeyars of Mysore, but did not succeed in his objective. In a lithic record dated 1659 A.D. (Belur-80), it is stated that Sriranga Raya was a daily worshipper at the Channakeshava temple at Belur and another inscription (Belur-81, dated 1660 A.D.) says that he was seated on the jewelled throne of Velapura. There are also other epigraphs at Belur mentioning him during the next three years. In 1662 A.D., Shivalinga Nayaka, son-in-law of Shivappa Nayaka, went to Belur and obtaining a reinforcement from Sriranga Raya, marched and laid siege to Holenarasipur, then in the possession of the Mysore Wodeyars. But in the battle that followed Shivalinga Nayaka was struck by an arrow from the Mysore side and fell dead on the battle-field.

According to Leonardo Paes, who travelled in Kanara at this time, Shivappa Nayaka's possessions included the coastline from the Tadri river in the north to Nileshvara in the south and he

had a standing army of forty to fifty thousand men at his command. Like his predecessors, this ruler also patronised the religious institutions of all sects prevailing in his kingdom. Three inscriptions of this sovereign and his younger brother Venkatappa Nayaka II (one each in Sanskrit, Kannada and a local dialect) came to light at Varanasi (Kashi) recently. Each of those three epigraphs has a Persian version also which mentions the reign of the Mughal king Shah Jahan. They are dated in the year 1655 A.D. and record that the two brothers renovated the famous Kapiladhara-teertha of that holy place. Both the brothers are described as rulers; from this it has been surmised that they were ruling jointly in 1655 A.D.⁴⁹.

After Shivappa Nayaka, his younger brother Venkatappa Nayaka II was the king only for a year from 1660 to 1661. Now the Portuguese were again proving a menace. However, now the Dutch were competing with them for commercial advantages, and Venkatappa II was more friendly with them. There were skirmishes between Mysore and Keladi during this period also. After this king, Shivappa Nayaka's son Bhadrappa Nayaka was the ruler for only two years and he continued to give trade privileges to the Dutch. He was a pious prince who made many gifts to religious institutions and priests. He was succeeded by his younger brother Somashekhara Nayaka I who ruled upto 1677 A.D. Perhaps, this Somashekhara had been a co-regent with his brother from 1661 A.D., for it is found that Somashekhara's wife Chennammaji made a grant under her own authority in 1661 A.D. which would also mean that she was associated with her husband in the government⁵⁰.

**Venkatappa
Nayaka II and
his successors**

There was an inconclusive attack on Bidanur by an army of Bijapur in 1664 A.D. In retaliation, Somashekhara made some inroads into the dominion of the Sultan. There were also clashes with the forces of Mysore and Kolattiris (Malabar). In 1664, Shivaji made a sudden descent on the Kanara coast and plundered some places including Barcelore and Coondapur, and after levying contributions from rich merchants including the English factory at Karwar, he sailed back to Gokarna. Somashekhara entered into a treaty with the Portuguese in 1671 A.D. according to which the latter were given sites at Honnavar, Mangalore and Barcelore for building factories with single walls without any fortifications or installation of oil mills and the Portuguese were not to indulge themselves in conversion of the local people. After this, the relations between the two became cordial. Somashekhara too continued the tradition of extending patronage to the Sringeri *Matha* and institutions of various other sects. The last years of his life were tragic. He became a lunatic and was murdered by some persons.

Queen
Chennammaji

The celebrated queen Chennammaji succeeded her husband and ruled the kingdom with great distinction upto 1697 A.D. She was cast in a heroic mould and also proved more than a match to her adversaries in sagacity. After the assassination of her husband, there were intrigues, rivalry and some internal fights in which some agents of the Sultan of Bijapur also had a hand. She tactfully thwarted them and restored order. An expedition sent by Chikkadevaraja Wodeyar of Mysore, which had some initial success, was routed at Hassan. There were also other clashes with Mysore. A peace treaty was concluded between Keladi and Mysore by which the chief of Balam was allowed to retain six *nads* and the rest of the territory of Balam was divided between Keladi and Mysore.

Asylum to
Shivaji's son

With the help of trusted generals like Bhadrappa and Chennabasavasetti, and Gurubasappadeva who was the chief counsellor, she reorganised the armed forces and kept them well prepared to face eventualities. She displayed rare courage and rectitude in giving asylum to Rajaram, son of Shivaji, against the forces of the formidable Mughal emperor Aurangzeb. Rajaram was being pursued by the Mughal army and he sought refuge with the Bidanur court which she readily extended. On hearing of this "audacity" of the queen, the furious Aurangzeb despatched an ultimatum to her threatening to engulf her dominion, which she ignored and did not surrender the Maratha prince. Consequently, a Mughal army invaded her territory, but the gallant queen inflicted a defeat on it and put it to flight, with heavy losses. Rajaram later left the Keladi territory in safety. Historians have eulogised the gallant spirit of the queen in saving the life of the great Shivaji's son, at grave risk to her dominion. This daring act of hers is stated to have had much effect on the course of Indian history. 51 & 51A.

The Portuguese viceroy of Goa concluded a treaty of peace with the queen who permitted them to build churches at several places on the coast. Dr. Fryer, who visited Kanara at this time, says: "The people have good laws and obey them and travel without guides on broad roads, not along byepaths as in Malabar". Chennammaji made inroads into the territory held by the Mughals and seized the Mallur area from them. She made her southern border with north Kerala secure by strengthening the garrisons. The queen made munificent land-grants to the Mukambika temple of Kollur, established an *agrahara* called the Somashekharapura, and helped the Sringeri and other religious institutions. She had no issue and had adopted Basavappa to whom she entrusted the kingdom and retired to spend her last days in religious devotions. She seems to have survived till 1698 A.D. The advice she tendered to her adopted son as to how he should conduct himself to achieve success in life is interesting and speaks highly of her sense of prudence and rectitude.⁵²

Basavappa Nayaka I (1697-1714 A.D.) followed the policy of his adoptive mother. The attempts of the Nawab of Savanur to encroach upon the Keladi territory were foiled. Forts of Vasudhare and Chandragiri were seized back from the chief of Malabar, and the Mughal forces were dislodged from Mirjan, Jade, Mahadevapura and Honnali. The Bidanur-Portuguese relations again went awry. They wanted a monopoly of trade in rice and pepper. But they were in arrears of payment for the rice taken by them from Kanara. The Arab-Portuguese trade jealousies made the matters more complicated. There were clashes between the Portuguese and forces of Bidanur in 1704 and 1707. A squadron sent from Goa captured forts at Basrur and Kallianpur and destroyed some ships and merchandise. They also bombarded Mangalore, Kumta, Gokarna and Mirzeo and spread terror in the area. There took place a regular battle in 1713-14, after which there was a peace-treaty under which it was agreed that the Arabs should not be permitted to visit the Kanara ports. Basavappa Nayaka I patronised literature and arts to a good extent for which he has been called a *kalpadruma* (a boon-yielding tree). He was a man of erudition and authorship of *Shivatattvaratnakara* (mentioned earlier) and *Suradruma*, both Sanskrit works, and *Sooktisudhakara* written in 'Geervana-Karnataka', (i.e., partly in Sanskrit and partly in Kannada) is ascribed to him.

Basavappa
Nayaka I

Basavappa Nayaka I was followed by his son Somashekhara Nayaka II on the throne in 1714 A.D. This king's long reign of 25 years was full of troubles. He took Sante-Bennur and Ajjam-pura from the Mughals and strove to capture Sira and carried on military operations against recalcitrant minor chiefs. But the situation on the west coast had become serious. The English had by now added another dimension to the rivalries for trade privileges, and he had to engage himself in continuous conflict with the Portuguese, and the Kolattiris of north Kerala who (i.e., the latter) were now being backed up by the English and the Dutch. The advance of the Bidanur force into Nileskhara and afterwards across the Kawai river brought the Bidanur power into conflict with the East India Company at Tellichery, and in 1736 A.D., the Kolattiri chief aided by the English recovered the Alikunnu fort at the mouth of the Kawai river and three other forts to the south of it. Thereafter, Mr. Lynch, an agent of the English, went to Mangalore and executed a treaty with Surapayya, the Bidanur governor of Mangalore, in 1737. According to the terms of this treaty, the English were given some commercial facilities. Then they vacated the Alikunnu fort which was immediately occupied by the Bidanur officers. By doing so, Bidanur got complete command over the Nileskhara area in which a fort was built at Hosadurga. Somashekhara Nayaka II made many grants to temples and *mathas* and went on a pilgrimage to holy places. He constructed a new palace at Bidanur.

Somashekhara
Nayaka II

**Basavappa
Nayaka II**

Somashekhara Nayaka II's nephew Basavappa Nayaka II was crowned king in 1739 A.D. and ruled till 1754 A.D. He had also to contend with the serious problem on the west coast. Now the French also appeared on the scene and were competing with the other western powers for trade and territory. The Nayaka of Chitradurga, who besieged Santebennur in 1740, was defeated and turned back. Basavappa strengthened the forts of Dariyabadgadh near Malpe, Mandhargod at Kapu, and those of Malluru, Tonse and Coondapur and built a camp palace at Bennegere to keep vigil and check the nefarious activities of the western sea-farers. After renewed skirmishes with the Kolattiris, a peace-treaty was concluded in 1747. Mangalore was plundered by pirates landed by Tulajee Angria.

The Nayaka of Chitradurga was persistingly attacking the Keladi territory. It appears that he was now assisted by Chanda Sahib of Arcot. In 1748 A.D. between them and the Keladi forces, there was a fierce battle at Mayakonda about 32 kms. from Chitradurga, in which the Nayaka of Chitradurga and Chanda Sahib's son Abid Sahib were killed. But the next year, Kasturi Rangappa Nayaka of Chitradurga assisted by Muzaffar Jung and Motikhan and a large army stormed and laid siege to the Santebennur area but their forces were driven back with losses by Basavappa. Now the Maratha armies led by Narayana Rao and then by Madoji Purandhare invaded the Keladi territories and extorted heavy sums of money as ransom. Basavappa had now to levy heavy taxes on his people which led to some discontent. He had no issues and had adopted Chennabasavappa.

**Chennabasavappa
Nayaka**

Chennabasavappa Nayaka ruled for a short period, from 1754 to 1757 A.D. As during the regime of his predecessor, now also there were repeated invasions and plunders of his dominion. Since the English were assisting the minor chiefs of Kanara against him, it appears that he revoked the permission granted to the English to export rice, and because of this, the relations with them were strained. The rivalry for the pepper trade between the Portuguese and the English continued. The English now maintained an establishment at Honnavar. At this time, the Dutch were also aiding the Kolattiris against Bidanur. In 1755 A.D., the Ali Raja of Cannanore in Malabar sent an expedition to ravage the coast of Kanara, which pillaged, amongst other places, Manjeshvara, and his men carried the campaign further to Kollur, massacring a number of persons, and carried off a large booty. It appears that Chennabasavappa was more or less a nominal ruler and the state affairs were being directed actually by Veerammaji, one of the two wives of the late king. He died in 1757 A.D.

**Queen
Veerammaji**

Veerammaji now adopted Somashekhara, a minor son of her maternal uncle, and became his regent. At this time, there were dissensions at the court. We learn from the *Keladinripavijayam*

that having heard that the Sringeri *Matha* had run into debts, she invited its pontiff to the capital. She received him at a splendid function (*paramotsavadim*) at Bidanur in January 1758 A.D. She greatly honoured him and presented him with a *sphatika-linga*, a *ratnakhachita* icon of Gopalakrishna, several other valuable objects and two land-grants and also arranged to discharge the debts of his monastery⁵³.

The English were now growing strong. They bargained and obtained several trade privileges. They were allowed to build a factory at Honnavar and to mount thereon 21-carriage guns. A Maratha force under Balawantarao Ganapat seized Mirjan. The queen paid a heavy extortionate price demanded by him and recovered the fort of Mirjan. For some time past, the Keladi rulers were trying to buy off the invaders by paying heavy ransoms, which were a drain on the resources, instead of repelling them and making counter-attacks to keep the adversaries at bay. It is apparent that the vigour and zeal, initiative and drive, which characterised the outlook and actions of the earlier Keladi rulers, were now lacking and the affairs of the State were in a bad shape.

Haidar Ali, who was a general and then the *Sarvadhikari* of the Wodeyars of Mysore, had by now grown most powerful in the Mysore kingdom after a series of successful military expeditions in several parts of south India and was looking out for more opportunities. The Nayakas of Chitradurga, who were striving to expand at the cost of the Keladi kingdom, had been frustrated, having been repeatedly routed by the Keladi forces as already mentioned. Some disgruntled intriguers of Bidanur went over to the Nayaka of Chitradurga, who had been already reduced to submission by Haidar, and to the latter to serve their own ends. With the help of these agents, a pretender to the throne of the Keladi kingdom was put up, saying that Chennabasavappa was not dead but had escaped from attempt on his life and was in hiding for five years, and vilifying the personal life of queen Veerammaji. Haidar Ali seized this grand opportunity to meddle in the affairs of the extensive Keladi kingdom which had also a sea-coast and was having rich revenues and was known for its prosperity. He sent spies to Bidanur to have an assessment of the situation there, and then entered into a covenant with the chief of Chitradurga and the pretender that he should be given 40 lakhs of *pagodas*, valuable presents, the port of Mangalore and a territory contiguous to Mysore after the invasion of Bidanur.

Haidar Ali's
stratagem

About the end of 1762 A.D., Haidar Ali set out from Chitradurga with a formidable army, accompanied by the Nayaka of Chitradurga who also took his own armed force with him, and the pretender. After entering the territory of the Keladi kingdom, Haidar Ali issued, at every stage of the long

march, proclamations in the name of the pretender calling from the subjects allegiance to "the rightful new king" whose cause he was espousing. The pretender was mounted on a caparisoned elephant with pomp and pageantry in order to impress upon the subjects and to make the story credible to them. This worked in that some of the people and Keladi garrisons welcomed the pretender on the way and provided facilities to the marching army. It is said that a secret passage to the fortress of Bidanur was revealed to Haidar by an ex-minister of Bidanur, who was in prison at Kumsi. Some resistance offered by the *killedars* of forts was overcome. Meanwhile, queen Veerammaji, realising the impending danger to the capital, sent several messages offering large sums of money to meet the expenses and other privileges and suing for peace. But Haidar's demand was that she should surrender the kingdom immediately and become a pensioner, which she proudly rejected. It is interesting to note that in the meantime, the queen had requested for and obtained some cavalry assistance from Abdul Hamid Khan, chief of Savanur (Dharwar district) to supplement her own forces.

The combined armies of Mysore and Chitradurga besieged the citadel of Bidanur. The capital had strong defensive works. Veerammaji put up a gallant and protracted defence with fortitude and steadfastness which astonished Haidar Ali^{53A}. Many of her warriors died fighting. The formidable siege was continuing day and night and the position of the defenders, who were overwhelmed, worsened. It appears that under instructions from the queen, fire was set to the palace. The situation at Bidanur having now become hopeless, the queen rushed to the hill-fort of Kavaledurga⁵⁴ situated at a distance of about 24 kms. from Bidanur and from there, she reorganised the resistance. Haidar forthwith stormed this fortress also and overpowered the resistance. The queen and her adopted son Somashekhara Nayaka III were seized and transported as prisoners to Madhugiri in Tumkur district. Bidanur fell into the hands of Haidar's forces on the 19th January 1763 A.D. Thus ended a memorable saga in the history of Karnataka and South India.

Fabulous booty

The city was pillaged for days and a fabulous booty was procured and Haidar Ali obtained a huge treasure which was valued at twelve million sterling⁵⁵. Now Haidar declared that the pretender to the throne of Bidanur was an impostor and sent him also to imprisonment at Madhugiri⁵⁶. It seems that there was an attempt to assassinate Haidar which was discovered. A number of persons were hanged and all opposition was effectively crushed. The Keladi kingdom was annexed to Mysore. Haidar renamed Bidanur as Haidarnagar and struck coins there in his own name as Haidari or Bahaduri *pagodas*. Whereas he was ruling the Mysore territories in the name of the Wodeyars, he

now regarded the ex-Keladi kingdom as his own and spoke of it as the foundation of his subsequent glory. A governor, a garrison and a mint were maintained at Bidanur. Then Haidar Ali immediately turned his attention to the Kanara coast and occupied Basavarajadurga, Mangalore and Honnavar. Mangalore, which was regarded as of great importance as a naval station, was placed under the command of Latif Ali Baig and a dockyard and a naval arsenal were formed there for the construction of ships of war.

In 1764 A.D., a Maratha army, which captured Madhugiri, released Veerammaji and her adopted son Somashekhara from prison. She died in the course of her journey to Poona, the Maratha capital. It appears that Somashekhara was kept under the protection of the Desai of Nargund. Somashekhara's son Shivappa corresponded with Peshwa Madhava Rao I from Bankapur seeking his help for his reinstatement as the ruler of the Keladi kingdom, but nothing came out of it.

The *Rajendraname*, which narrates the history of the Haleri Rajas of Coorg from 1600 to 1807 A.D., records that the Haleri royal family had kinship with the Keladi Nayakas. Veera Raja, a prince of the Keladi house, established himself at Haleri in north Coorg and assumed kingship over Coorg. There was cordial relationship between the two families and the Coorg principality had acknowledged the suzerainty of Keladi. The Haleri dynasty of Coorg lasted upto 1834 when the British overran the territory and deposed the ruler.

The Keladi kings have left some important monuments like the Rameshvara and Veerabhadra temples of Keladi, Aghoreshvara temple of Ikkeri, Champakasarasi *matha* and lake near Anandapuram, Ranganatha temple of Hampanur, Neelakantha temple and fort of Bidanur, Vishveshvara temple and fort of Kavaledurga, Sadashiva temple of Varadamoola and the Mukambika temple of Kollur. A pattern of architecture, which included the features of the Hoysala and the Dravidian styles, was being developed during this period. The gold coins called Ikkeri *varahas* and *honnus* issued on a large scale were famous for a long time. The Keladi Nayakas patronised the religious institutions of all the prevailing sects of the Hindus, and of the Jains and Muslims. The celebrated Sringeri *Matha* received their special attention probably because, it was closely associated with the founders of Vijayanagara⁵⁷. They gave shelter to Saraswats and Christians who were fleeing from Goa because of the persecutions by the Portuguese there⁵⁸. There were a considerable number of Christians among the subjects of the Keladi kingdom. Shivappa Nayaka had obtained the services of Indian Christian priests to minister to the religious needs of his Christian subjects. It was stipulated in one of the trade-treaties with the Portuguese that no person in the Keladi dominion should be converted against his will.

The epoch of the
Keladi Nayakas

The Kannada and Sanskrit literatures received immense encouragement during the period. Music, drama and dance were also patronised. Several travellers like Della Valle, Peter Mundy, Fryer, Abbe Carei, etc., have testified to the fact that there was security of life and property and good maintenance of law and order⁵⁹. There were *panchayats* and trade guilds. The administration of justice was tempered with mercy. The Nayakas, who were keen about promoting the welfare of their subjects, were not despots. Important steps pertaining to the affairs of the state were taken after holding consultations with men of wisdom, and representations of the people received considerations. K. N. Chitnis has observed that the Keladi rulers chose their officers on merits, no matter to which religion or sect they belonged⁶⁰. Maritime trade flourished and the relations with the various western sea-farers were handled with tact and firmness. The Keladi Nayakas had great and steadfast attachment for Vijayanagara to which they gave unflinching support till its end even after the great disaster of 1565 A.D., unlike other feudatories.

SMALL PRINCIPALITIES

The Saluvas

There are seven epigraphs of the Saluva chiefs, six in Sagar taluk and one in Hosanagar taluk, ranging from 1488 to 1560 A.D., showing that a tract of this district was governed by them. The Saluvas had their capital at Haduvalli (Sangeetapura) in the neighbouring district of North Kanara. They were of Kashyapagotra and Soma-kula and Jains by faith. One of the inscriptions (Nagar-46) dated in the year 1530 A.D. gives a lengthy account of Vadi-Vidyanandaswamy, a Jaina scholar, and his adventures and victories in the sphere of religious disputations in learned assemblies. In another lithic record of 1560 A.D. (Sagar-55), there is a description of the chiefs of the Saluva family and of Kshemapura (Gerusoppe). It mentions that the chiefs ruled Tuluva, Haive and Konkana tracts. This inscription gives also an account of a family of Sreshthis (merchants) who, it appears, claimed descent from the Kadambas of Banavasi. A member of this family named Yojana-Sreshthi constructed a Jaina *basadi* at Gerusoppe, and his grandson erected the *mana-stambha* (pillar) in front of the Nemishvara Chaityalaya at Govardhanagiri (in Sagar taluk) and fixed a golden *kalasha* at the summit of the pillar. The Saluva chiefs came into conflict with the Nayakas of Keladi who vanquished them and made them their vassals. The founder of the Saluva dynasty of Vijayanagara was perhaps originally connected with this Saluva family of Gerusoppe.

Belagutti Chiefs

Belagutti in Honnali taluk, which was formerly the seat of the Sindas as already narrated, became later again the centre of a small principality. The *Kudire Rayara Vrittanta* of c. 1806 A.D.^{60A} and Belagutti *krifats* written about 110 years ago^{60B}

and a single inscription of 1690 A.D. found at Belagutti are the sources for the history of the Belagutti Arasus. One Bedara Channa, who had gathered a number of hunters and built a fort called Bedara-Kote (hunters' fort), was plundering the area. The disturbances caused by him were proving a menace to the administration of Vijayanagara in this area. In order to put down his lawless activities, the Vijayanagara king sent Cheluva Rangappa, said to have been connected with the then ruling house of Vijayanagara, at the head of a punitive expedition about 1360 A.D.

Rangappa overcame Bedara Channa, took him prisoner and produced him before the king. As Channa showed a treasure hidden by him, his life was spared, and as desired by him, his assumed titles of 'Behule' and 'Nayaka' and his yellow flag were to be continued for the chiefs of the area. Cheluva Rangappa was entrusted with the administration of the tract round about Belagutti. The family governed from Didagur near the Tungabhadra in Honnali taluk for about 150 years and then the capital was shifted to Honnali for some years and later to Belagutti. Rangappa was succeeded by his son Bhupalaraya in 1381 A.D. and ruled till 1415 A.D. According to the records referred to earlier, the family governed the area for more than two centuries.^{60c}

During the period of Dasappa and his son Venkatadri of this family, after the fall of Vijayanagara, their chieftdom was attacked by an army of the Adil Shah of Bijapur led by Bilan Khan late in the 16th century, who deprived them of their possession and allowed them to retain some villages as a family estate. In 1763, Thimmappa and Venkatappa of this family, who were maintaining a small cavalry force under the ruler of Keladi with the *inam* of some villages, submitted to Haidar Ali who received them into Mysore service and gave them a grant and a pay for keeping a force of 400 horsemen. Later, the family was given a political pension^{60d}. In 1835, an unsuccessful attempt was made to revive the chieftaincy by installing Digambarappa, son of Thimmappa Naik.

One Puvalakula Kenganna seems to have been the founder of the Basavapatna or Sante-Bennur chieftdom in the 16th century. He had subdued tracts extending from Harihar in Chitradurga district to Tarikere in Chikmagalur district. In this district, the family governed an area in and around Channagiri taluk. A few inscriptions relating to the rule of this family belonging to the 16th and 17th centuries have been found in this district. Hanumappa Nayaka, perhaps the son of Kenganna, founded Sante-Bennur where he built a palace. The well-known Smartha *Matha* of Kudali received land-grants from these Palegars. The *Keladinripavijayam*

Basavapatna
Palegars

informs us that Venkatappa Nayaka I of Keladi (1592-1629 A.D.) defeated Kenge Hanuma of this family. The Palegar sought and obtained the help of the Adil Shah of Bijapur against the Nayakas of Keladi in 1637 A.D. But during the subsequent year's expedition of general Ranadullah Khan of Bijapur, this family was dislodged and driven out of the Basavapatna-Sante-Bennur area, whereafter it recouped some strength at Tarikere with Kaldurga as its fortress in Chikmagalur district. Since then, the chiefs of this family were known as the Tarikere Palegars. Murtuza Baig was appointed the governor of Basavapatna by the Adil Shah of Bijapur. Later, the Tarikere Palegars regained control over the Sante-Bennur area and held it until it was taken by the Nayakas of Chitradurga early in the 17th century. The Nayakas of Keladi regained possession of this tract and administered it until their fall in 1763 A.D.

THE ADIL SHAHI RULE

During the reign of Veerabhadra Nayaka of Keladi (1629-1645 A.D.) when there were unsettled political conditions, the Adil Shah of Bijapur sent a formidable expedition under the command of Ranadullah Khan and Shahji (the father of Shivaji the Great) in 1637 A.D. Their army besieged Ikkeri, the capital city, and forced the Nayaka to conclude a peace-treaty by paying a heavy sum of money and ceding some tracts of his kingdom. (It was after this that the capital of the Keladi kingdom was shifted from Ikkeri to Bidanur in 1639 A.D.).

A few years earlier, the rule of the Adil Shah of Bijapur must have been extended to the border of the Keladi kingdom near Shikaripur, for we find that there is an epigraph dated in the year 1632 A.D. (*vide* E.C. VII, p. 44) belonging to the reign of Sultan Muhammad Adil Shah (1626-1656 A.D.). This inscription (Shikaripur-324), which is in Arabic and Persian, records the construction of a fort on the hill near the Masur-Madaga tank. There are four other Bijapur inscriptions in this district. The first of these four (Channagiri-43), which is partly in Persian and partly in Kannada and dated in the year 1653 A.D., and the second, which is in Persian and dated in the same year (Channagiri-51), relate to the construction of a tank. Two later Bijapur epigraphs (Honnali-106 of 1679 A.D. (?) and Channagiri-46 of 1679 A.D.) seem to be grants by the Bijapur governors of the area. All these five records are confined to a small north-eastern strip of the district.

After the conquest of Bangalore by the Bijapur forces in 1638 A.D., Shahji was placed in charge of the areas with Bangalore as his headquarters. The Adil Shah of Bijapur commissioned Shahji to invade the Keladi kingdom in 1664 A.D. Shahji

invested the capital city of Bidanur. The attack seems to have been inconclusive since both the parties have claimed victory. However, a peace-treaty was concluded between them. In the course of his return journey from this expedition, it is stated, while hunting, Shahji fell from his horse and died near Hodigere in Channagiri taluk of this district in 1664 A. D. (*see* under Hodigere in Chapter XIX).

It appears that when the Mughals established themselves in the Deccan subsequent to the conquest of Bijapur by Aurangzeb in 1686 A. D., one Khutub-ul-Mulk Sher Khan Jammand, an officer of the Mughal court, was granted the possession of Harihar and some other tracts with the title of Nawab. Later, during the minority of Khutub-uddin Khan, the estate was temporarily transferred to the management of the Nawab of Savanur. Afterwards, the administration of the area was restored to Khutub-uddin Khan by Tipu Sultan who made him also Amir-ul-Umra of his court (*vide* "A brief family history of Nawab Sherkhan Jammand Khutub-ul-Mulk-Bahadur, Nawab of Honnali"). During the successive wars waged by Tipu Sultan, the family lost the possessions. It is stated that Hassan Ali Khan, son of Khutub-uddin Khan, was killed in action at Srirangapatna in 1799 A. D. The family was granted a political pension by the British Government and by the Maharaja of Mysore who gave them also an *inam* village.

Honnali Nawabs

In 1783, when Tipu Sultan succeeded his father, Mysore was still at war with the English. In January of that year, General Mathews landed at Coondapur on the Kanara coast and after marching through the Hosangadi pass, seized Haidargarh and then occupied Bidanur. Tipu recovered Haidargarh and made a counter-assault on Bidanur in April 1783 and forced the English contingent to capitulate. After the last battle of Srirangapatna in 1799, the rule of the Wodeyars of Mysore was re-established.

Tipu Sultan

Soon after this, the Shimoga and some other areas were the scenes of a doughty armed campaign against the British. Warrior Dhondia Wagh (*wagh* means a tiger) of Channagiri of this district, who had been a military officer in the Mysore army and was later imprisoned by Tipu, now escaped to Nagar where he organised a contingent of cavalry, about 5,000 strong. He took possession of Shimoga and other forts in the Nagar Division. Providing himself with artillery, ammunition and money, he increased his armed force and occupied parts of the area. The British despatched two field detachments against him, one to the fort at Hassan and the other to the hill fortress of Chitradurga, in order to surround his troops. The latter fort was recovered from him and his men were pursued from Chitradurga. There was another encounter at a distance of about ~~80~~ 38.5 kms. from Chitra-

**Dhondia Wagh's
revolt**

38.5

durga. Forty of Wagh's soldiers, who were captured, were hanged. In another engagement that took place near the fort of Channagiri, about forty of Dhondia's followers were killed and another forty were taken prisoners. About the end of July 1799, the forts of Shimoga and Honnali were retaken by storm by the British detachment. About 32 kms. north of Harihar, most men of a garrison of Wagh at 'Hoolal' were killed in action.

Dhondia regrouped his force and gave a fight under the walls of the fort at Shikaripur in August 1799. He had posted there about 1,200 cavalry and 300 foot-soldiers who were overpowered by the British contingent. The *Killedars* of the fort were captured and hanged on its walls in sight of their troops. Col. Stevenson, who had assumed command of the combined British detachments, pursued Dhondia to the border of the Mysore territory. The Bidanur region was then occupied without further armed opposition. (Dhondia gathered more strength in northern districts of Karnataka and continued his military operations and gave battle to the British at several places. Ultimately, he was overcome and killed in action at Kongal in September 1800). Dhondia Wagh, who was a gifted military leader with excellent capacity for organisation, had thus put up a formidable resistance to the British who were engaged in an unscrupulous game of expansion.⁶¹

Nagar uprising

Later in 1830, there was grave dissatisfaction in this area, which had been simmering for some time past, and the peasants rose in revolt. *Inter alia*, the mode of farming the revenue had laid the people under heavy burdens from which there was no redress. About April 1830, many *patels* of the villages formally recognised one Budi Basavappa, Nagar-Khavind (who claimed that he was connected with the Keladi royal house by producing a seal-ring of the late Keladi Nayakas), as the sovereign of the Keladi dominion. A number of village headmen and even Government officials were present when "this pretender was installed as the Raja of Nagar".⁶² He sent secret emissaries to various people seeking their help. It was stated that his earlier name was 'Hygamalla' or 'Sadar Malla' and had assumed the appellation of "Budi Basavappa Nagar-Khavind" and that he was an adventurer with dubious antecedents. He promised reduction of the assessment, and remission of all balances, among other things. The farmers held meetings called *kootas* to express their indignation. The Fauzdar of the Nagar Division made use of troops and killed and wounded many farmers at Hole-Honnur. The militant peasants rallied near Honnali and were joined by large numbers from several parts and upheld the cause of Budi Basavappa. The Fauzdar's armed force attacked and broke them up. Now Sarja Hanumappa Nayaka, a descendant of the Palegar of Tarikere, joined the insurgents. The commotion spread to some parts of Chitradurga and Bangalore Divisions also. Rein-

forcements of troops were sent to the disturbed districts to suppress the rebellion. Maharaja Krishnaraja Wodeyar III himself set out with an armed force to Channarayapatna and then to Hebbur and proclaimed that the grievances of the farmers would be inquired into.

There were encounters between the troops and the insurgents at various places. The Dewan made investigations for some days ; several persons were hanged and others were flogged or punished otherwise. The Fauzdars of the Nagar Division were removed and replaced several times. The Kaldurga and Kamanadurga forts had been seized by the rebels. The conflict continued for several weeks. A body of troops headed by Lt. Rochfort recaptured Kamanadurga and marched to Shimoga and then to Honnali which was in the possession of the rebels, took Honnali by assault and also temporarily recovered Bidanur (Nagar) and Chandragutti. Another regiment commanded by Col. Wolfe was also sent to the district to suppress the revolt. Some of the Government troops also joined the rebels. The situation being now serious, the entire Subsidiary Force was employed to quell the upsurge. The British Resident, Casamaijor, also undertook a tour of the disturbed area and urged that drastic measures such as hanging, whipping, fining and confinement should be resorted to, as otherwise "the insurrection might spread even to the Company's territories".⁶³

Martial law was enforced in the area. The British force was concentrated at Shimoga. The British Resident then personally directed the military operations in the Nagar Division and issued the *kowl* (agreement) in his own name. Later, after the direct rule of the British began in October 1831, Col. Briggs, the Senior Commissioner, proceeded to Shimoga and took fresh measures. He promulgated a proclamation in February 1832, severely warning the rebels against their continued operations. A contingent marched to Bidanur (Nagar) and occupied it in June 1832. Then, while some surrendered, other insurgents carried on the rebellious activities for some time more upto 1833 whereafter nothing was heard of Budi Basavappa. "During the whole period of the insurrection, the pretender to the Nagar Gadi was by far the most formidable individual in the field. Considerable sums of money were contributed to enable him to raise troops and he was from the beginning the favourite of the people, several of whom had not forgotten the glorious days of the Nagar family", observes M. Shama Rao.⁶⁴ Surjappa Naik, a descendant of the old Tarikere chiefs, who tried to continue the fight, was captured and hanged in 1834.

It is note-worthy that there was a similar upsurge at the same time in Kanara which had been annexed by the British.

Kanara was also a part of the Keladi kingdom and its people were closely allied to those of Nagar.

In 1831, the East India Company took over the Government of Mysore depriving the Maharaja of his powers on charges of alleged maladministration (the like of which they repeated in Coorg three years later and took it over also). A British Commissioner ruled the State for fifty years until 1881 when the Government was restored to the Wodeyar royal family after prolonged efforts. Since then, the history of Shimoga district ran parallel with that of other parts of the erstwhile princely Mysore State. Administratively there were several changes which have been recounted in Chapter I. The changes and developments that took place in various other spheres have been traced in different chapters.

**Political
awakening**

In the modern period, in the princely Mysore State, the political conditions were a little different from those obtaining in the British-governed areas. The Wodeyars were benevolent rulers assisted by some enlightened Dewans. But they were subject to pressures from the paramount power whose behests had to be obeyed and interests had to be served. However, from an early period, there was some association of the people with the Government. In 1881, soon after the Rendition of the State to the Wodeyars, a beginning was made to provide a forum for expression of public opinion by prominent citizens drawn from all the districts by establishing a Representative Assembly which was the first of its kind in the country.

The momentous events that were taking place in what was British India, after the founding of the Indian National Congress in 1885, were exercising considerable influence on the people of the State. In 1907, a Legislative Council was also ushered in with a view to associating with the Government non-official gentlemen qualified by practical experience and knowledge of local conditions and requirements, for assisting the Government in making laws and regulations. The newspapers and periodicals were also making efforts to educate the people about their rights and for development of democratic institutions in the State. There were Prajamitra Mandali and Praja Paksha which were urging reformation of the Assembly and the Council and local self-government institutions so as to make them democratic. Later they merged to form the Praja-Samyukta Paksha. From 1921 onwards, Congress committees were also being set up in several places. After the Indian National Congress formed the Karnataka Provincial Committee and a session of the National Congress was held at Belgaum in 1924 under the presidentship of Mahatma Gandhi, the people of the princely Mysore State came closer to the national movement. Many young men from this

and other districts attended this Belgaum session and imbibed a new spirit. In the elections held to the Representative Assembly and the Council in 1927, a new generation of leaders emerged who demanded full-fledged democratisation of these bodies. In order to give a fillip to the nationalist movement and constructive programme, Gandhiji visited Honnali, Bhadravati, Shimoga, Tirthahalli and Sagar in August 1927. He was accompanied by C. Rajagopalachari and Gangadhararao Deshpande.

The non-co-operation movement, no-tax campaign, civil disobedience agitation, forest *satyagraha*, salt *satyagraha* and the like, which were raging in the neighbouring British ruled districts of North and South Kanaras and Dharwar, much influenced the public outlook of this district which had very close day-to-day contacts with the people of those areas. Especially, the Sirsi-Siddapur taluks of North Kanara, which were just on the other side of the border, were in the fore-front of the agitations, and thrilling events were taking place there. The sufferings and sacrifices that the agitators were undergoing there had their impact on this district. The people here were in sympathy with the movement in those other parts. Some of the nationalist workers were operating sometimes from places on this side of the border with the help and co-operation of the residents of this district. Many children whose parents had been taken away to prisons in the neighbouring British-governed taluks, were brought to this area and taken care of by public-spirited persons of this district. Agitational literature was printed in this district and taken for distribution to the neighbouring areas. Several persons from this district went to the neighbouring British-governed parts and took part in the movement there. In 1930-31, a successful *satyagraha* was offered by women at Hechche in Sorab taluk of the district for recovery of properties of *satyagrahis*, purchased at Government auctions in a neighbouring taluk of North Kanara. Poet *Kuvempu* (Dr. K. V. Puttappa) from this district and several others wrote powerful patriotic lyrics voicing the freedom urge of the people.

Help for
Satyagrahas

The use of *khadi* and *swadeshi* articles, boycott of British goods, temperance, Harijan uplift, learning of Hindi and such other aspects of the nationalist constructive programmes were actively propagated in the district. In January 1932, during the visit of the Dewan to Shimoga, at a meeting of citizens, vehement speeches were made complaining of high-handedness of the administration. On 20th September 1932, the day when Gandhiji commenced one of his fasts, *hartal* was observed in several places of the district, clothes were distributed to Harijans and speeches advocating implementation of the nationalist constructive programme were made. In 1933, a Mysore Congress Board was

formed to guide the policy and programme of the Congress in the State in and outside the legislature.

**Struggle for
Responsible
Government**

In response to the call of the All-India States People's Conference, fundamental rights day and Tilak day were observed on 1st August 1937 and an agitation was launched for achieving responsible government under the aegis of the Maharaja. There were prohibitory orders galore. Orders banning the hoisting of the Congress flag, holding of meetings and taking out of political processions were enforced in the district. Early in 1938, an autonomous organisation for the State called the Mysore Congress was formed to fight for responsible government in the State. Repression went on as the agitation continued. After the grave Vidurashwattha tragedy in April 1938 in which many persons were killed and wounded by firing, the struggle was further intensified. Stern measures became rampant to suppress what were speciously called "subversive activities" of the agitators. Shriyuths H. Siddaiah, S. V. Krishnamurthy Rao, Kadidal Manjappa, Bhoopalam Chandrashekharaiyah, A. R. Badarinarayana Iyengar, H. S. Rudrappa and several others from this district championed the demand for responsible government.

In August 1942 when the national leaders, who launched the 'Quit India' movement, were arrested, there was a spontaneous and vehement reaction of the people in the district. There were lathi charges to disperse the processions. Many political workers were arrested and some went underground. Students went on a strike. Twelve village *patels* in the district resigned in protest. Forty-eight workers of the Mysore Iron Works and 24 of the Mysore Paper Mills, Bhadravati, were dismissed for participating in the agitation, and some of them were jailed. The workers of these two factories were on strike for two weeks as a protest against the arrest of the leaders⁶⁵. Electric transmission lines to Bhadravati were cut three times and on the Sagar-Siddapur road, a culvert was demolished.

**' Parallel
Government '
at Isoor**

Quite extra-ordinary and serious events took place at Isoor village of Shikaripur taluk in this district. The people of this place (which had a population of about 2,000) displayed great courage and spirit of defiance. From 17th August 1942 onwards, daily processions were going round the village, shouting and writing slogans like "Do not pay taxes", "Cut down teak trees and wires", "Burn the account books of Gaudas and Shanbhogues". The village youths after abstaining from schools and colleges had returned to their village. On 25th September when the village officers came for collection of assessment and preparation of *pahani*, their registers were seized by the village youths. The next day, the villagers put up a sign-board which declared that theirs was a freedom-village (*Swatantrahalli*)⁶⁶. A 'parallel

Government' of youngsters was set up. Every one of the villagers was required to wear a *khadi* cap. The people were asked to gather whenever the gong of the local Veerabhadra temple was beaten. On 28th September 1942 at noon, the Amildar of the many casualties. Enraged by these violent acts of the officials, The people of the village congregated at the temple and defied the Government officials and asked them to put on *khadi* caps. The police resorted to a lathi charge and then to firing, causing many casualties. Enraged by these violent acts of the officials, the villagers hit back and killed the Amildar and the Sub-Inspector of Police. Thereafter, military and police reinforcements were rushed to the village and a reign of terror was unleashed on the villagers. Ultimately, forty-one villagers were produced before a Special Judge at Sagar, on charges of various offences. The case was heard by the Mysore High Court also. Five persons, namely, Gurappa, Mallappa, Suryanarayanachari, B. Halappa and G. Shankarappa, who were sentenced to death, were hanged in March 1943. It was stated that these five martyrs were singing nationalist songs while dying⁶⁷. Two women, Halamma and Parvathamma, who were sentenced to transportation for life, were, however, released in October 1946.

The movement for constitutional reforms and establishment of responsible government in the State had gained further momentum during these years, and just after the attainment of independence, it naturally received more strength. On the 1st September 1947, a vigorous *satyagraha* was launched and this upsurge continued all over the princely Mysore State for about a month. Thousands braved the repressive measures. The movement ended after an agreement was reached between the Maharaja's Government and the Mysore Congress, and on the 24th October 1947, a popular Government was formed. As the Constitution of India was in the offing, the Mysore Constituent Assembly, which was set up under the agreement, got itself converted into a legislative body. With the promulgation of the Indian Constitution in 1950, Mysore became a 'Part-B' State with the Maharaja Jayachamarajendra Wodeyar, the last crowned ruler of the State, as the Rajapramukh. With the reorganisation of States on 1st November 1956, a new Mysore State (the name of which was later changed as Karnataka on 1st November 1973) was formed with the other Kannada-speaking areas and a Governor was appointed as the constitutional head of the State.

HISTORIC ARCHAEOLOGY

An account of the architectural and sculptural remains will be found under respective places in Chapter XIX. Hence only a short review of this aspect is given here. The Malavalli stone pillar with two Prakrit inscriptions engraved in Brahmi characters is the oldest stone monument in the district. It is of about the third century A.D., and is of an indurated dark stone, whose shaft (*i.e.*, the body of the column between the base and the capital) is six-sided and about 1.83 metres in height. All traces of the base and capital have disappeared, but a sort of bracket for a light was found fixed to the lower end. This pillar at Malavalli and the Naga stone at Banavasi prove that stone work was already known in the area in the earliest centuries of the Christian era. (The donee in the first inscription of the Malavalli pillar was a Brahmin and in the Banavasi stone inscription a Buddhist). There is another elegant pillar inscription of about the fifth century in front of the Pranaveshvara temple at Talagunda which was the birth-place of the Kadambas. It mentions that Satakarni and other great kings worshipped at this temple. The object of this pillar epigraph was to record the construction of a tank which still exists there. Another inscription says that the Kadamba king Kakusthavarma constructed the *mahadwara* to this temple. Now only the dilapidated *garbha-griha* containing the *shivalinga* has remained.

In 1065 A.D., during the time of the Chalukya king Ahavamalla, Dandanayaka Rupabhattacharya, his minister, built the Jayanti Pra-Bauddha Vihara at Balligave and made a grant of land for the worship of the Buddha, Tara Bhagavati, Keshava and Lokeshvara and some attendant deities. The Buddhist image of Tara Bhagavati which was caused to be made by Bappure Nagiyakka, a princess, is now the only existing relic of this Buddhist temple. The image of Tara Bhagavati is a fine specimen of the 11th century sculpture, and it is the only one of its kind found in the State. The goddess is sitting on a lotus flower, her left leg is drawn, the right being let down and resting on the Buddhist Dharmachakra. She is in rich dress and wears a highly ornamented crown and several ornaments. In the palm of the right hand is a rose flower with petals visible. The figure is well-shaped, graceful and full of charm. It is of the contemplative Buddha type with a deep meditative repose.

Belagavi, Bandalike and Devasthanada-Hakkalu (Kubatur) in the district have earliest fine examples of architecture, which are originally of the famous Chalukyan style. The celebrated Kedareshvara temple is a triple one of ornate design. A Hoysala crest was later added in front of each of the pinnacles. Rice had opined that the construction of the Kedareshvara temple

at Halebid was almost certainly suggested by this temple, for Abhinava Ketala-Devi, who was associated with Ballala II in its erection, was connected with Bandalike as indicated by the epigraph Shikaripur-235 (*E.C.* VII, p. 46). The famous *Kodiya Matha* must have been situated near the *kodi* (waste weir) here. The Tripurantaka temple at this place is a double one which has delicate carvings on the doorways and a perforated screen between the two chapels. The Bherudeshvara pillar (Garuda-kamba) at Belagavi is a lofty and elegant monolith. There are relics of a Jaina *basadi* represented by two large figures of Jinas.

At Bandalike, the Someshvara temple with its elaborately carved screen, and the Trimurti temple, which has a fascinating *simha-lalata*, have notable examples of the Chalukyan sculpture. The Kaitabheshvara or Kotishvara temple near Kubatur can be said to be one of those temples which mark the transition from the Chalukyan to the Hoysala style. It has neither the *simha-lalata*, nor the Hoysala crest. It has charming sculpture on the outer *jagati* running round the front *mantapa* and on the ceiling. The Jaina temples at Humcha, particularly the *Pancha-basadi* extolled in inscriptions as *urvvi-tilakam*, were elegant buildings. The sculptors went from Balligave, which had been a flourishing provincial capital renowned for its Chalukyan architecture, to the Hoysala kingdom, the rulers of which were great patrons of the building arts. For instance, Dasoja of Balligave, who was a reputed sculptor of the early Hoysala style, was Vishnuvardhana's architect. His autograph is found on several masterpieces of sculpture at Belur.

The Aghoreshwara temple of Ikkeri is the best preserved of the old structures in the district. This stone building of large and excellently proportioned dimensions is the splendid example of the times of the Nayakas of Keladi. It was constructed in a pattern of architecture which included the features of the Hoysala and Southern or Dravidian styles. The Nandi pavilion here is especially attractive. In front of the shrine of the temple on the floor, there are effigies of three Keladi Nayakas. The Champakasarasi *matha* near Anandapuram erected by the Keladi rulers was another striking structure. At this place, there are now some elegantly carved stone elephants and a fine tank built round with steps of laterite. An Ishwara shrine was erected in the middle of the tank here surrounded by water and approached by a stone causeway, another example of this plan being at Basavana-byana at Nagar (*see also Chapter XIX*).

NOTES ON CHAPTER II

1. Seshadri, M. : The Stone—using Cultures of Prehistoric and Protohistoric Mysore, 1956, p. 21.
2. Nagaraja Rao, M.S. : Proto historic Cultures of the Tungabhadra Valley, 1971, pp. 14-15.
3. Sundara, A. : Some aspects of Neolithic sites in Malnad, Mysore State, a paper in the Quarterly Journal of the Mythic Society, Bangalore, Vol. LIX, April 1968—December 1968.
4. *E.C. (Epigraphia Carnatica)*, Vol. VII, Sk.-126 & 123.
5. *Ibid*, Vol. VIII, Sb.-263.
6. *Ibid*, Vol. VII, Sk.-225.
7. *Ibid*, Sk.-263.
8. Desai, P.B. and others : A History of Karnataka, 1970, p. 55.
9. *Ibid*.
- 9A. Narasimha Murthy, A.V. and Raghunatha Bhat, H.R. : Banavasi Inscription of Siva Siri Pulumavi, a paper in Studies in Epigraphy, 1974.
10. Gopal, B.R. : Gudnapur inscription of Kadamba Ravivarma, a paper in "Srikanthika" (Prof. S. Srikantha Shastri Felicitation Volume), 1973.
11. Desai, P.B. and others : *op. cit.*, p. 57.
12. *Ibid*, p. 61.
13. It has been differently read as Kama-Jinalaya and Kama-Devalaya.
14. Sharma, L.T. and Sridhar, B.H. : *Banavasiya Kadambaru*, 1966, p. 7.
15. Diwakar, R.R. and others (Ed.) : Karnataka through the Ages, 1968, p. 111.
- 15-A. Krishna Rao, M.V. and Keshava Bhat, M. : *Karnatakada Itihasa Darshana*, 1970, p. 38.
16. *E.C.*, Vol. VII, Sk.-52.
17. Krishna Rao, M.V. and Keshava Bhat, M. : *op. cit.*, p. 40.
18. Lakshminarayan Rao, N. : The Chalukyas, a paper in Karnataka Darshana (R.R. Diwakar Felicitation Volume), 1955, p. 31.
19. *E.C.*, Vol. VII, p. 16.
20. *Ibid*, Sk.-219.
21. Saletore, B.A. : Karnataka's Trans-Oceanic Contacts, 1956, p. 43.
22. *E.C.*, Vol. VII, Sk.-106.
23. *Ibid*, Sk.-185.
24. *Ibid*, Sh.-68.
25. *Ibid*, Sk.-154.
- 26.. *E.C.*, Vol. VIII, Nr.-36.

27. Diwakar, R.R. and others (Ed.) : *op. cit.*, p. 322.
28. Desai, P.B. and others : *op. cit.*, p. 216.
29. *E.C.*, Vol. VII. p. 34.
30. Narasimhamurthy, A.V. : *Karnatakada Seunara Itihasa*, 1971, p. 137.
31. *Ibid*, p. 138.
32. *E.C.*, Vol. VIII, p. 11.
33. Desai, P.B. and others : *op. cit.* pp. 236 and 272.
34. The wording in the epigraph is :—
 “ಶಕ ವರುಷಂ ೧೨೦೦ ನೆಯ ಬಹುಧಾನ್ಯವೆಂಬ ಸಂವತ್ಸರದಂದು ಬಲ್ಲಹದೇವನು ದೋರ
 ಸಮುದ್ರ.....ವೀರನಾರಸಿಂಗ ದೇವರ್ಸರು ಇ ಕಾಳಗಕ್ಕನುವಾಗಿ ಹೋದಲ್ಲಿ.....”
- The English rendering of the relevant part of this inscription by B.L. Rice is :
 “when Ballaha-Deva went to Dorasamudra to war with Vira-Narasimha Devarasa.”
 Based on this, Rice says : “He is said to have gone to Dorasamudra to make war
 upon the Hoysala king Narasimha III”. (*E.C.*, Vol. VIII, pp. 346, 128 and 11).
 This interpretation appears to be incorrect. Ballaha-Deva, who was a subordinate
 chief, went to Dorasamudra most probably to assist the Hoysala king in a war.
35. Desai, P.B. and others: *op. cit.*, p. 305, and his papers presented to the Vijaya-
 nagara and Hoysala History Seminars held in 1970.
36. *E.C.*, Vol. VIII, T1.-197.
37. *E.C.*, Vol. VII, Sk.-281 and 282.
- 37A. Krishna Shastri, A.R. in his Introduction to *Keladinripavijayam*, *op. cit.*,
 p. XVI.
38. Rice, B.L. : Mysore, a Gazetteer compiled for Government, Vol. II, 1897, p. 458.
39. Linganna Kavi : *Keladinripavijayam*, Ed. R. Shamashastri, (reprint), 1973.
40. Desai, P.B. and others : *op. cit.*, p. 404.
41. Chitnis, K.N. : *Keladi Polity*, 1974, pp. 10 and 24.
- 41-A. There are two wooden statues in the Rameshvara temple at Keladi, which are
 said to represent these two persons.
42. Lakshminarayan Rao, N. : *The Nayakas of Keladi*, a paper in *Vijayanagara
 Sexcentenary Commemoration Volume*, 1936.
43. *Ibid*.
44. *Ibid*.
45. Dr. B.R. Gopal has, by a recent study, deduced that Chaudappagowda ruled
 from C. 1500 to 1530 A.D. and his successor Sadashiva Nayaka from C. 1530
 to 1567 A. D. (*vide* Notes on the genealogy of the early chiefs of Keladi, a paper
 presented to the Keladi History Seminar, 1969).
46. *E.C.*, Vol. VII, Sh.-2.
47. Shastri, B.S. : *Keladiya Arasaru hagioo Portugeesaru*, 1972, pp. 91-92.
48. Swaminathan, K.D. : *The Nayakas of Ikkeri*, 1957, p. 99.
49. Gai, G.S. : Some problems in the history of the Nayakas of Keladi,
 a paper presented to the Keladi History Seminar, 1969.

50. Lakshminarayan Rao, N. : *op. cit.*

51. Saletore, B.A. : *Kannada Nadina Charitre*, Part I, 1964, p. 75.

51-A. The following observation of Joshi, P.S. is also of interest :

“One shudders to think as to what would have been the fate of the Maratha State, had queen Chennammaji not given shelter and passage to Rajaram who was the only major surviving male of the house of Shivaji the Great, to face the onslaughts of Aurangzeb, and make him able to reach Jinji safely during the most critical period of Maratha history”.

Vide “The literary sources from Karnataka for the History of Chhatrapati Rajaram (1689-1700 A.D.)”, article in the Quarterly Journal of the Mythic Society, Vol. LX. Nos. 1-4 (April 1969-December 1969), pp. 43-44.

52. Basavaraja of Keladi : *Shivatattvaratnakara*, VIII, 8.

The English rendering of queen Chennammaji's advice to her adopted son is as follows :

“Do not go back on your words. At no time and nowhere you should neglect your duties. Take care to speak always in a wholesome way. Do not disclose your intentions to the wicked. Do not go astray. Do not be partial to your kinsmen. Refrain from committing sins. Do good deeds. Always remember God. Have compassion for all living objects. Give protection to those who come to you seeking it. Do not hate others. Conduct yourself in the world with your senses under control. Conquer lust and other weaknesses and seek liberation from the cycle of birth and death. Do not lose fortitude even in the face of dangers. When you come by riches, do not be conceited. Contemplate on philosophical values. Grasp the purpose of non-dualism. Do not lose opportunities. Honour those who are versed in the Vedas. Consider this life as a dream. Reflect on the question “Who am I?”. Laugh, but in such a way that you do not become a laughing stock. Speak in a fine way. Behave yourself in such a manner that it can win commendation of the people. Follow that path which will not bring about rebirth. Worship God in various ways and win boundless bliss”.

53. Linganna Kavi : *op. cit.*, XII

53-A. Tipu Sultan's court annalist Kirmani has recounted that queen Veerammaji was “a fearless woman wearing the dress of a man” and that she put up an undaunted fight, defended her capital bravely and gave encouragement to her troops who remained steadfast in their posts, and has eulogised her for the way in which she herself behaved with courage and steadfastness.

54. Hayavadana Rao, C. : *History of Mysore*, Vol. II, 1946, p. 445.

55. *Op. cit.*, It gives a detailed narration of the invasion and plunder of Bidanur (Appendix V and p. 427 ff.).

56. Hayavadana Rao, C. (Ed.) : *The Mysore Gazetteer*, Vol. II, Part IV, 1930, p. 2487.

57. Shivamurthi Shastri, B.: *Bilanuru Prabhu Shivappa Nayaka* (Parts I and II) *matu Malenadina Mooru Rajyagalu*, 1963, p. 75.

58. A court of inquisition had been set up in Goa by the Portuguese to suppress heresy and extremely severe punishment began to be meted out to such of those native Christians in Goa as had retained their old customs, and usages. In order to escape persecutions, which included confiscation of properties, death

sentence and burning alive, many native Christians of Goa rushed to South Kanara. "This was the signal for the Christians to abandon Goa in large numbers with all their possessions. Here they could find under the Ikkeri rulers both freedom of worship and freedom of religion" (History of Christianity in Kanara by Severine Silva, 1957, pp. 44 and 56). The Christians flourished in Kanara under the royal patronage of the Bidanur (Ikkeri) Nayakas. They were given lands and money for cultivation and were also recruited into the army of these Nayakas.

59. Alexander Hamilton has remarked as follows : "The subjects of this country observe the laws so well that robbery or murder are hardly heard of among them, and a stranger may pass through the country without being asked where he is going or what business he has", and the Survey of Nagar Division by Stokes says : "I have nowhere in India seen so much honesty and veracity as among the country people of Nagara. The ryots of Nagara have always prided themselves on their nationality", as quoted by Chitnis, K.N. *op. cit.*, p. 212.
60. Chitnis, K.N. *op. cit.*, p. 209.
- 60-A. Srikantha Sastry, S. : "Notes on Belagutti Records" in the Quarterly Journal of the Mythic Society—Vol. XXXV—4 of April 1945.
- 60-B. Rao, S.R. : "The Belagutti Kaifiats" in the Quarterly Journal of the Mythic Society—Vol. XXXV—2.
- 60-C. *Ibid.*
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