

Keladi Nrupa Vijaya

by
Keladi Kavi Linganna

Kannada Prose Version
K. Gunda Jois

English Version
KAVI SURESH

Published by :
Project Director & Co-ordinator,
National Manuscripts Mission,
Government of India
Keladi Manuscripts Resource Centre,
KELADI- 577 401



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2011

KELADI NRUPA VIJAYAM by **KELADI KAVI LINGANNA** – English translation by Kavi Suresh, a 9th generation descendant of Kavi Linganna. [Kannada prose version by K.Gunda Jois, Keladi]

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GOVERNMENT OF INDIA

DIRECTOR

Indira Gandhi National Centre
for the Arts, National Manuscripts Mission
Ministry of Culture, New Delhi

MESSAGE

The National Manuscripts Mission, New Delhi, is happy to learn that the Keladi Manuscripts Mission, Keladi, is bringing out the English version of 'Keladi Nrpa Vijayam' originally written in Kannada by Kavi Linganna, the great Court Poet of Keladi Rulers (17th-18th Century). Keladi Nrpa Vijayam gives a detailed historical account of the Keladi Rulers and, therefore, is an important source material to all those interested in Keladi history. Its translation to English will help in taking the Keladi history beyond the borders of the State and the country. It is hoped that all those interested in Keladi history, particularly students and research scholars will find this book useful.

I congratulate both Shri Gunda Jois of the KMRC, Keladi and Shri Kavi Suresh for having accomplished this laudable venture.

New Delhi,
Dated: 19.8.2010

Sd/-
Director
Indira Gandhi National
Centre for the Arts,
NMM, Government of India,
NEW DELHI.

FOREWORD

I am glad to write these few words about the present translation of the 'Keladi Nrupa Vijaya', a rare work of its kind. This work is originally in Kavya form, which was translated into the modern Kannada prose by Shri. Gundajois Keladi. Keladi Nrupa Vijaya belongs to a peculiar kind of genre of literature that came into vogue during the early modern period. Similar works about bigger and smaller dynasties of Karnataka have survived to this day as a snapshot of the last flickering of these native political institutions in the wake of the colonial onslaught. Such works attempt at an account of the deeds of the rulers of a particular ruling line, dealing each ruler separately, quite similar to the modern dynastic historiography. Out of such works, Keladi Nrupa Vijaya stands without parallels with respect to its historical value. The value of this book in reconstructing the Keladi history can never be underestimated. It is a sincere account of the rise and fall of this ruling line. The achievements of individual rulers are accounted in terms of their military exploits, charity and patronage and personal qualities, etc. Scholars have compared and cross-checked this account with other historical sources of this period only to prove that the Indian natives were not lagging far behind their colonial masters in the art of authentic recording of the Historical events. It is true, as one would point out, that Keladi Nrupa Vijaya does not contain any foot/end notes and bibliography to prove its historical worth, but it certainly proves that there were some native techniques and mechanisms of preserving and retrieving the memories of centuries of past.

It is a sad thing that, so far, such a treasure of historical information was not known to the world due to language barrier. The Hindi translation of this book by Dr. Uma Hegde few years back compensated this lacuna to a certain extent. No need to say that its translation into English has been a long overdue to the students of History. The present English translation is crucial in reaching international scholars, researchers and wider public.

Prose translation of a work written originally in poetic style can only be a caricature of the original, but, one should not forget the fact that the translation has its own target and importance. Those who go through this translation will realize that this is not a mechanical translation of the original book. This translation is produced with a great care and love for the subject and this dynasty. A special care is taken to reach general readers through photographs inserted in appropriate places. The amount of extra-work the translator has invited for himself with pleasure is evident in the number and varieties of appendices. All these things make this book of special interest and value, so that, those who can read Kannada work are also compelled to read this book for the extra information that this book provides. Therefore we need to specially congratulate Shri Kavi Suresh for this commendable service.

Dr. Rajaram Hegde

Deputy Director,

Centre for the Study of Local Cultures,

Kuvempu University,

Shivamogga district, Karnataka State

PUBLISHER'S NOTE

Keladi Nrupa Vijayam by the Keladi Court Poet, Kavi Linganna, is an invaluable guide and source of authentic information to everyone – students and scholars of history alike. Most of the literary sources of history lack authenticity; but Keladi Nrupa Vijaya is an exception to this general rule as is evidenced by its critical study by many.

The Keladi Manuscripts Resource Centre, Keladi, under the guidance and support of the National Manuscripts Mission, New Delhi, had planned to bring out the English version of Keladi Nrupa Vijaya so that it can encompass a broad spectrum of readers and thereby create the required awareness about this great literary and historical work. In addition, it is relevant to mention that the Oriental Office Library, London, is in possession of a MSS pertaining to Keladi Nrupa Vijaya (Catalogue of MSS in European Languages Vol.I Mackenzie Collections Part II General by James Sutherland Collon Jarl Charpentier and Edward Hamilton Johnston, pp.63-64, II pp.121-166 Historical Account of Beedoonoor or Caladee (KELADI) Samsthanum). This text is a translation from the Kanarese. It is found under the title: Kaladi Arasu Vamsavali in Wilson p.322 sq., while it is recorded as the Keladi Nrpa Vijaya Cavyam in Taylor Catalogue raisonne III, 237. Keladi Manuscripts Resource Centre hopes that the present English version of Keladi Nrupa Vijaya will kindle interest among the students, scholars, Universities and like-minded organisations to take up the critical study of the MSS in

the Oriental Office Library, London, and present to the world the so-far unknown facts about that MSS.

It is rather a rare co-incidence that this English translation has been done by Sri Kavi Suresh, who is the 9th generation descendant of Kavi Linganna, the original author of Keladi Nrupa Vijaya! KMRC, Keladi is highly appreciative of this great work by Kavi Suresh. It may not be out of place to mention here that myself (K.Gunda Jois) and Dr.K.G.Venkatesh Jois, Curator of the Keladi Museum are also very closely related to the Keladi Kavi family. KMRC is also very grateful to National Manuscripts Mission, New Delhi, for their support and guidance in bringing out this publication.

K. Gunda Jois,

Project Director & Co-ordinator,

Keladi Manuscripts Resource Centre,

I. G. N. C. A. National Mission for Manuscripts

KELADI-577 401

Sagar Taluk, Shimoga District,

KARNATAKA

PREFACE

Keladi empire which came to the fore immediately after the eclipse of the Vijayanagar kingdom flourished in its own indomitable style and left indelible marks of its special character in the pages of history. 'Keladi Nrupa Vijayam' authored by the Keladi Court Poet, Kavi Linganna, contains a beautiful and straight-forward narration of the genealogical details of the Keladi Kings and Queens in a chronological order. It also throws much light on the style of administration, unique and time-tested land reform measures, their military and diplomatic strengths, religious and charitable services, art, culture and other social welfare measures of those days. As Prof.K.Gunda Jois has rightly mentioned in his scholarly preface to his Kannada prose-version book of 'Keladi Nrupa Vijayam', 'Keladi Nrupa Vijayam' reads like an official report of the then Keladi Government!

Many students and scholars of various Universities have been referring to Keladi Nrupa Vijayam as an important source material for their doctoral work on varied and related subjects. It is said that Keladi Nrupa Vijayam was once a prescribed text book for a degree course in one of the southern Universities. It is also learnt that many foreigners and tourists from other States who visit Keladi often enquire about publications in English pertaining to local history. This humble attempt is hoped to serve both the above twin needs. However, I must make myself very clear that I am neither qualified nor competent to record any comments on the original text or its prose version in Kannada. Within my own constraints, I have only made a sincere effort to bring

out its simple English version to the best of my ability. One of the basic rules of translation is that the translator should never deviate from the original text and should never alter or do any damage to the original theme. The translated version should be simple and pure. More importantly, the translated version should be in such a style which is easily understood and grasped by the commonest of readers. People have different languages as their mother-tongue. But as one critique has pointed out, "Poetry is the mother-tongue of man!". It is, in fact, the language of the heart. In a strict sense, therefore, a true translation of any great works of poetry is impossible. Any translation work definitely dilutes the original and this second translation attempt is no exception to that. With these view-points and limitations in mind, I have taken up this work, as a tribute to my Keladi Kavi family ancestors, and fervently hope that it would serve the twin objects, narrated earlier, in a befitting manner. Kavi Nagaraj (by elder brother) has strenuously gone through my draft and given valuable suggestions. I am indeed very grateful to him.

It is my pleasure and privilege that Dr. Rajaram Hegde, Deputy Director, Centre for Study of Local Cultures, Kuvempu University, Shankaraghatta, has blessed this venture with his scholarly preface. I owe my sincere gratitude to him.

This work has brought me immense pleasure and personal satisfaction as I am the fortunate 9th generation descendant of Kavi Linganna, the original author of 'Keladi Nrupa Vijayam' and blessed with this opportunity. I am grateful to Prof. K. Gunda Jois, the 'Walking

Encyclopedia" of Keladi, who has been a constant source of support, guidance and encouragement to me in this little venture of mine. Special thanks to Keladi Manuscripts Resource Centre and National Mission for Manuscripts, New Delhi also for their liberal support in the publication of this book. Dr.K.G.Venkatesh Jois has also helped me in this venture and I thank him too. It would be my duty to salute Kavi Linganna and all my subsequent Kavi family ancestors, but for whose blessings and inspiration, I am sure, this work would not have been possible. As usual, my wife, Renuka and my children, Dr.Deepak and Ambika have stood by me in this venture. I thank them too.

I sincerely hope that this book will be well received.

Shimoga

KAVI SURESH

Section I

CONTENTS

Page Nos.

Section - I

1. FIRST CHAPTER	[Stanzas 1-79]	1
2. SECOND CHAPTER	[Stanzas 1 to 48]	28
3. THIRD CHAPTER	[Stanzas 1 to 67]	38
4. FOURTH CHAPTER	[Stanzas 1 to 9]	54
5. FIFTH CHAPTER	[Stanzas 1 to 51]	58
6. SIXTH CHAPTER	[Stanzas 1 to 43]	76
7. SEVENTH CHAPTER	[Stanzas 1 to 34]	86
8. EIGHT CHAPTER	[Stanzas 1 to 31]	95
9. NINTH CHAPTER	[Stanzas 1 to 64]	105
10. TENTH CHAPTER	[Stanzas 1 to 70]	140
11. ELEVENTH CHAPTER	[Stanzas 1 to 52]	161
12. TWELFTH CHAPTER	[Stanzas 1 to 9]	171

Section - II Appendices: 178-193

Appendix – I : Keladi Kings (in chronological order)

Appendix – II : Extent of Keladi kingdom

Appendix- III : List of Acharyas (Pontiffs) of Sringeri Mutt

Appendix - IV : A note on Kavi Linganna

Appendix - V : Extracts from the book: Keladi Polity written by K.N.Chitnis, M.A., Ph.D, Prof. of History, University of Poona regarding Keladi Nrupa Vijayam authored by Kavi Linganna.

Appendix – VI : Genealogical tree of Kavi Linganna

Appendix – VII : Keladi Basavappa's grant of exchange Uttara to Kavi Linga Bhatta

Appendix- VIII : List of Centres where the palm-leaves of 'Keladi Nrupa Vijayam' are preserved

Section I

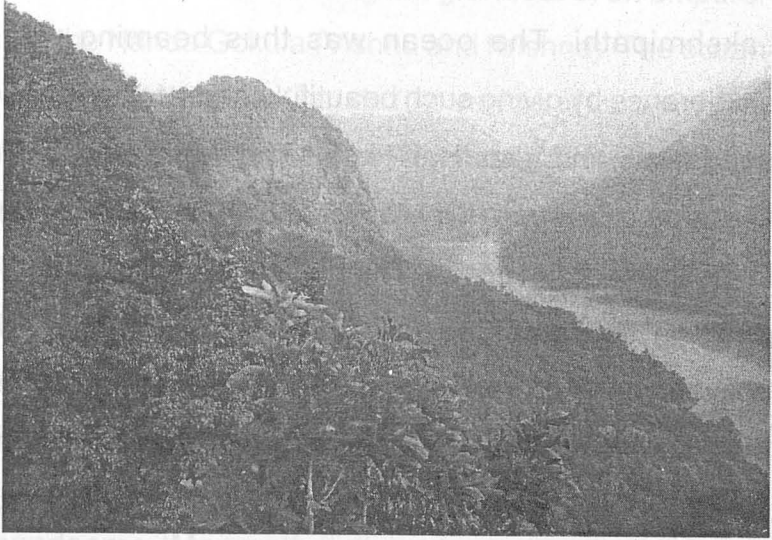
FIRST CHAPTER

[Stanzas 1 to 79]

Kavi Linganna himself ponders about the source or origin (or probably the inspiration) of this work. He then, proceeds to explain this in his own indomitable style thus: The shining ocean was looking very colourful having in its fold a variety of special types of fishes, crabs, tortoises, water-elephants, crocodiles, snakes and a host of horrifying aquatic creatures playing on the shining and jumping waves with water sprinkling all-round and the waves full of foam, conches and pearls. The ocean was a treasure-house of Lord Shiva's quivers, bed of Lord Vishnu, palace of God Varuna, mother-house of Goddess Lakshmi Devi, birth place of moon, body arm guard of Mynaka son of Himavantha and also a treasure-house of precious pearls. The ocean was as bright as Lord Hari. The waves represented his shoulders; squirrels his Chakra; foam his smile; water-bubbles the universe in his tummy; sea-water the aura of his body; and 'badahagni' (great fire) his attire. These features of Hari are thus visible in the ocean.

In addition, the big ocean was a congregation of countless rivers resembling the grandeur of an emperor and the Nanda Gokula (Vishnu and Krishna). The ocean was beautiful like the Garuda (the vehicle of Lord Vishnu), and the sea was carrying the 'Vishnupada'. It was shining and vibrant as the spring season. Like the Horoscope wheel, it was covered with lovely creatures of fish couplets, group of crabs resembling the Meena-Mithuna-Karkataka- constellations. It was like 'yogis' who have attained emancipation (pearl-studded and bereft of diseases). The ocean resembles the extra-ordinarily handsome 'Manmatha' (beauty and salt). Like the smooth brightness of the moon-light, it is spreading happiness and bliss to the entire earth. In addition, Lakshmi is the daughter of the Ocean King; most unpredictable; the son-in-law Vishnu has lotus-eyes; the son, moon is a tuberculosis patient (probably indicative of his diminishing and growing features); the grand-son, 'Manmatha' has no body (Ananga) – the roar of the ocean is heard like a deep sigh released after brooding over the above fate of its far-away relatives. Thanks to this ocean, gods and goddesses attained immortality by drinking "Amrutha"; Lord Shiva who swallowed the deadly

poison that emerged from the sea came to be known as "Neelakanta". Vishnu (as he married Lakshmi) was called Lakshmi pathi. The ocean was thus beaming with exuberance by giving such beautiful names to gods and goddesses and also 'Hari-Hara'. The 'Meru Parvatha' like Jambu Dweepa in the midst of a lotus, was shining in the midst of the ocean. The radiant "Mahalinga" (lord Eswara) that emerged to resolve the differences of opinions among Brahma and Vishnu was a treat to the eye like "Kanchana Shaila". The Himalayan mountain (on the southern side of the "Meru Parvatha"), touching the oceans on the east and west, and also almost touching the sky was glowing with its virtues. The Himalayan mountain was shining as "Menadhara" - like Vynatheya (husband of one 'Mene' and the vehicle of Lord Vishnu); a house for all ascetic and virtuous people (gods and righteous people); known as "Adishesha" with foot-ring (Kaalkadaga) decorating its feet. On the southern side of the mountain, the great country, Bharatha Khanda (Bharath-India) (Khanda = continent) exists, a rich and virtuous country; also known as "Karma Bhoomi".



A view of the Sahyadri mountain range

On the southern side of this great country and in the Kanyakhandra area where all persons belonging to various religions live in harmony, the Sahyachala mountain (Sahyadri mountain) which is the source of countless rivers, ponds, forests, streams, rivulets, pilgrimage centres, hills etc., is the main-stay of people's welfare and happiness. Among many provinces under its shelter, Karnataka, known for its wealth and virtuous people is the best. It is a happy and contented province having been blessed with a number of ponds and lakes,

tanks decorated with lotus flowers, gardens with attractive flower creepers, rivers, swaying paddy fields, play-grounds and ultimately endowed with all natural resources; the author wonders how he can elaborate it in more detail!

In addition, the province is full of trees emitting fragrance of the perfume all-round; like the Indra's Court (Durbar Hall) called 'Sudharma' (Gods assembly and righteousness). Like the colourful garlands and chains on a bride's breast, it is shining with the lanes of Agrahaaras. Like a shining moon in the universe, it is a happy dwelling place for many "Vaidikas" (ascetic Brahmins). It is also full of virtuous and righteous people like the "Yakshaas" of Alaka Patna. Like the "Bahuvreehi Samaasa Chakra", it is full of paddy. It is also the happy dwelling place of "vedic" people like Brahma, the originator of Vedas. It is also very picturesque and cozy like the "Sudarshana Charkra" of Lord Narayana. Like the stead-fast Lord Shiva, it consists of many strong forts. In addition, lying, theft, prostitution, bigamy, fighting, kidnapping, complaining, quarrel, subordination, cheating, injustice etc., have no place here. Furthermore, the residents here would say "pode" (beat) the paddy

but not say "Hode" (beat) the people. They would call the group of bees as "Aradi". She-elephant is known as 'Pidi'. These words carry no double meanings in this province. Curd-mincing is known as "Kade". "Vade" is the name of a delicious eatable. "Mudi" is the lady's knotted hair; also known as "Thurubu". These words are not used in a bitter sense at all in this province. Lotus sans bees, lakes sans lotus, gardens sans lakes, towns sans gardens are not to be found in this province. Besides, white sugarcane crops rich with juice beaming majestically to the gentle breeze are lined up here. The paddy fields surrounded by streams looks like a golden saree worn by a woman called 'earth'. The paddy crops reflected in the clear waters of the lakes and streams appear as though grains have come up in roots itself. Further, the sugarcane fields or farm resemble the "Amrutha" secured by Brahma in silver pipes and hidden inside the earth to keep away from 'Garuda'. Hari has offered milk (Amrutha) only once to gods; the noise of the sugarcane crushers appear as though inviting people to get "Amrutha" daily! The village woman-folk are chasing away groups of parrot birds carrying the shining paddy straws. The parrots mistaking the red-lips of these women for a ripe "Thonde Hannu"* are hovering on their

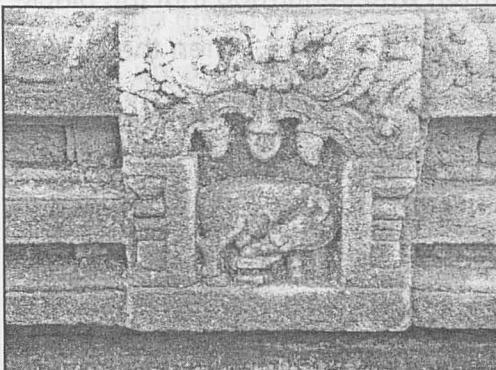
faces to bite! The parrots go round women and then go away thinking that the white teeth of these women who are charming and smiling are nothing but seeds of a pomegranate fruit! Besides, the travellers in this country while moving on the shafts experience the flavours of new flowers, sugarcane juice and tender coconut water. The way-side refreshment centres ('Aravattige') were as bright and decorated as the marriage house of 'Manmatha'. It had Banana poles, mats made out of tender grass, pots filled with cold water, jasmine flowers, etc. Furthermore, the travellers stunned at the beauty of women pouring water in their hands for drinking forgot to drink water and the water slipped from their hands and they were only looking at the sky bewildered! The women heartily laughed at this. The travellers, on the other hand, used to think of this water mixed with the perfume of the smiles of these women as sandal paste and longed to apply it on their person! Thus, the country was always full of happiness and prosperity. That country is the origin of the river, Varadanadi (which is considered more divine than the "Devaganga" river). Towards a half-ujana on the north bank of that river, a town called Keladi which resembles the face of a damsel called Karnataka is rejoicing in prosperity, even surpassing heaven.

Lord Shiva (husband of Goddess Parvathi Devi) personified himself in Keladi town in a snake-hole and was known by the name – Rameswara. Nearby and opposite to this town, there was a village called “Halli Bylu”. The village was famous for farmers and merchants.

One Basavappa of that village engaged himself in agriculture. Agriculture was his life. He was an embodiment of Basaveswara (Lord Shiva), a scholar performing all the rituals of a devoted “Veerashaiva” and a person always interested in worshipping and serving the ‘Jangamaas’. He was being praised as a bee on the lotus feet of Lord Shiva, as a companion of ‘Shiva Sharanas’, and as a sun clearing the darkness of ill-deeds. Basavambe, wife of Basavappa was also known as a divine lady blessed with high culture and behaviour. She was a ‘rati’ in beauty, ‘Arundhati’ in her devotion to husband, ‘Saraswati’ in intelligence; a clear-hearted and a radiant woman. She gave birth to one Chowdappa who was as charming as a moon with all good virtues embodied. Like the emergence of a ‘Mandara’ tree with the moon, after Chowdappa, another son, Bhadrappa was born. Both Chowdappa and Bhadrappa grew up as bright as the sun and the moon.

The enlightened few villagers who knew them used to call them as 'Avatara Purushas' born with the wishes of Lord Shiva to emancipate the people and as promoters of "Shivatatva Matha". Basavappa prospered on the arrival of these two children and once they entered young age, got their marriages done with brides from a good family background. In a few days, Basavappa passed away. Later, Basavambike took reins of the family. Both the children engaged themselves in agriculture and trading; both were known for their extraordinary physical strength and valour.

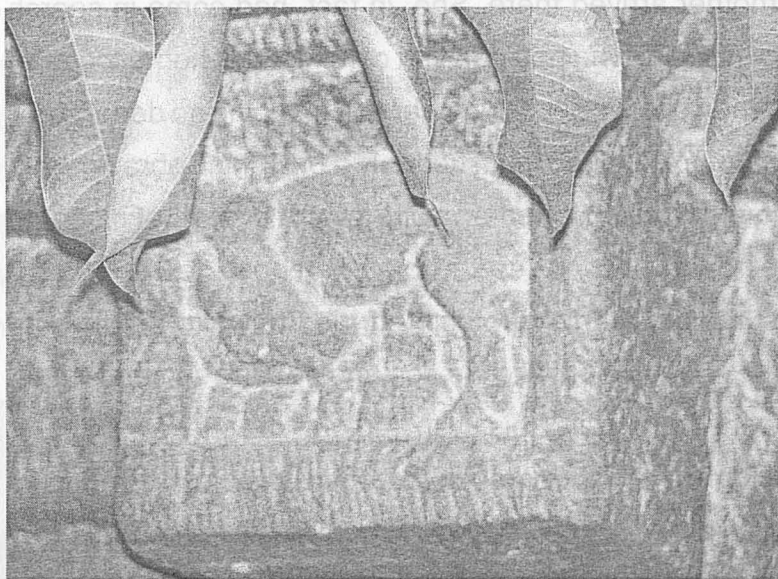
With the blessings of Sri Rameswara, Chowdappa son of Basasvappa, a revered "Veerashaiva" became the king to the throne of Keladi. It happened thus:



**A carving of a cow shedding Milk
over Rameswara Linga**

Lord Rameswara appeared in the dreams of Chowdappa (brother of Bhadrappa) as an aged 'Jangama' and said: "At a

place called Seegehalli near Keladi town, which is covered with trees, bushes, creepers etc., there is a divine "Linga" known as Sri Rameswara; the "Linga" is covered with snake-holes since a long time. Your black-cow (Kapila varna) along with its calf daily goes there and showers its milk over the Linga. If you excavate the place, clear it and make it accessible to people and if you worship the same, you will be the owner of a big kingdom" (or chunk of land). Later the 'Jangama' disappeared in the dream. Feeling very happy, Chowdappa explained the whole dream to his mother, Basavambike. She also said: "there is no doubt that the 'Jangama' in the dream was none other than Lord Shiva himself and that if you worship Sri Rameswara with all devotion, you will definitely prosper". Next day, Chowdappa sent his men who confirmed that the black-cow did shed its milk on the "Linga". When the snake-hole was opened up, the divine and sparkling Sri Rameswara Linga appeared. The bewildered Chowdappa bowed to the Linga with all devotion and started praising the Lord. Later, he got cleared the surroundings. He built a thatched shelter over the "Linga" and arranged for its daily worship. He himself came daily from Halli Bylu and offered his salutations to



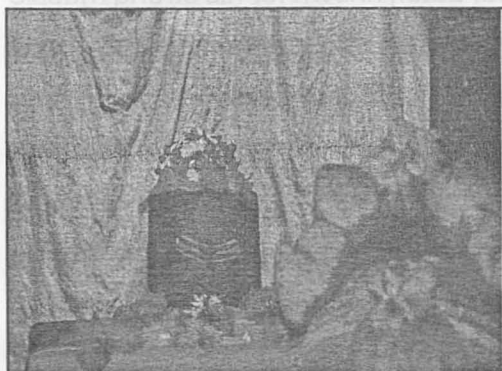
Cow showering its milk over Rameswara Linga

Lord Rameswara. Many days passed away like this. One day, he was proceeding towards his paddy field. At that time, a chameleon came in his way and hit its head against the ground. He chased away the chameleon. It climbed up a mango tree and started hitting its head there also. Chowdappa was really astonished at this.

Afterwards, Chowdappa attended to his routine works in the paddy field. When feeling tired, he went under the shade of a mango tree and relaxed. In order to quench his fatigue, he slowly went into deep sleep under the shade of the mango tree. At that time, his

mother arrived there. She, in fact, had come in search of his son, who had delayed coming back home for food. When she was watching her son sleeping so deeply with all love and affection, suddenly a big King Cobra opened its hood and started swaying over the head of sleeping Chowdappa. Basavambe was both terrified and surprised at this rare sight. If tried to wake up his son, the snake would bite his son and fearing so, she simply went on watching this event mutely. The snake continued to dance and sway its hood over the head of Chowdappa and after sometime, it slowly went away. Immediately Basavambike woke up his son who was in deep slumber. She explained to him what had happened and hugged him lovingly saying that "You are alive because of your good deeds". She also showed the snake that was going nearby. While returning, the snake opened its hood again and again as if to beckon them. They followed the snake. The serpent went to the paddy field where the treasure was hidden, opened its hood and touched that spot again and again and later vanished. They thought that it may be a divine serpent and, therefore, decided to have the spot excavated. Marking the spot, they returned home, explained the whole events to Bhadrappa. They then had their bath, performed worship to Lord Shiva and

with some confidants went to the paddy field and started ploughing the spot. A container came in the way while ploughing. They dug the spot and picked up the big container containing treasure and a sword known as "Nagaramari". They took possession of the same and kept them in a secure and safe place. They also built a house on the same spot and started living there.



Idol (Linga) of Lord Rameswara

Then Chowdappa got a son who was born at a very auspicious time when the stars and planets were in prime positions indicating a 'Raja-Yoga' (Kingly future) to the child.

Chowdappa was literally floating on a sea of happiness after learning from the pundits about the "Raja-Yoga" of his son. On this occasion, he gave away many offerings to people. He named his son as Sadashivaiah and brought him up happily. Day by day, the boy grew up brilliantly to the delight of his father, Chowdappa. At the

appropriate time, he brought two brides, Veeramambe and Bhadramambe from a respectable family and married to Sadashivaiah. Chowdappa completed the Rameswara temple construction work with wood. With his devotion to Rameswara, he prospered in life and his fame spread on all sides. Further, he annexed the neighbouring villages and took control of them. With good luck on his side, day by day, he progressed. Later, known for his strong muscle power, Chowdappa recruited attendants, servants, body guards and 'Samanths' (local leaders), led them and slowly started gaining control of administration.

Chowdappa was keenly interested in honouring and respecting the 'Guru-linga Jangamaas' (preachers and devotees of Lord Shiva). Following the "Veerashaiva" cult, he was a great devotee and a well-cultured person.

He came to be known for his devotion to 'Jangamaas', alms giving and unabiding faith in his religion.



Sri Shankaracharya

As if to correlate with this story, I (author) will tell briefly about Harihararya and Bukkaraya (of the 'Raya' lineage) kings of Vidyanagar

(Vijayanagar): Shankaracharya was born as a legendary and godly person. He defeated Mandana Misra (a scholar with the blessings of Lord Brahma) in a scholarly debate. He wrote a book, 'Amaruka' and installed Goddess Sri Sharadambe at Sringapura Peetha (now known as Sringeri). He came to be known as Jagadguru – Srimatparamahansa (Parivrajakacharya, Shatdarshana-sthapanacharya). He adopted Padapadmacharya, Thotakacharya, Hastamalaka Charya and Sureswaracharya as his disciples and established four Mutts on all the four directions (east, west, north and south)* in India, near the river-belts with his name for the purpose of identity. He appointed his four disciples in charge of these Mutts. He moved forward with his new disciple, Vidya Shankara and after sometime attained salvation.

	*Name of the Mutt & Place	First Acharya
East	Sri Govardhan Mutt, Puri.	Sri Hastamalakacharya
West	Sri Kalika Mutt, Dwaraka	Sri Padmapadacharya
North	Sri Jyothir Mutt, Badari	Sri Thotakacharya
South	Sri Sharada Mutt, Sringeri	Sri Sureswaracharya

*This table is not part of the original text.

On the northern side of the Krishna river bank, one Madhava Bhatta was living with his family. He had come to south and started penance chanting “Sri Chakra Yantra” (at a place called Pampa Kshetra – Kuntala Kshetra) in pursuit of wealth and prosperity. Sri Devi, pleased with his devotion, appeared before him and mentioned that he was not destined to get wealth and prosperity in this life and that she would bless him with the same during his next birth. Madhava Bhatta then took ‘Sanyasa’ from Vidya Shankara (disciple of Shankaracharya) and came to be known as Vidyaranya. One day, Sri Devi appeared in his dream and mentioned that this country which would be taken over by jains, hunters etc.; would be ruled at their whims and fancies; therefore, establish a new town in this area in order to punish these evil doers, protect good people and establish the ‘Raya’ family. At that time, two poor Kshatriyas (warriors) came from the north to the south; the two brothers were known as Harihara and Bukka. They married girls from the ‘Kuruba’ family and lived there. Then, Harihara once had a dream in which he was directed to meet and seek the shelter of Vidyaranya along with Bukka and that they will get immense wealth thereafter. They then came to Hampi and met Vidyaranya

and explained about the dream. Vidyaranya discussed this with local people of Hampi. The gist of what they explained is as follows: In the past, the Trishanku Maharaya of the sun lineage visited Pampa (Hampi) Kshetra and enquired whether the Virupaksha Linga was an emerged God or an installed one. The local people explained that the "Linga" was an embodiment of God's light and even when Lord Brahma is unable to explain its greatness, they cannot say anything. In order to get away with the 'sin' of asking whether the "Linga" was an installed one, he gave away three and a half crore provinces (kingdom) (spreading from the shores of Krishnaveni river till the far south (or till the end of the mountain ranges) to Lord Virupaksha. Vidyaranya told Harihara and Bukka that Lord Virupaksha is the supreme creator of these provinces (kingdom) and asked them to take care of these provinces (kingdom) and rule in the name of 'Sri Virupaksha'. Harihara was named as Harihararya. The auspicious moment for laying the foundation for the new town, Vidyarnagar was fixed. At the auspicious time, as if destined by God, a 'Dasa' blew his conch and there was a change in the auspicious time fixed by Vidyaranya. For this reason, Vidyaranya wrote a 'Kala Jnana' (a book fore-telling the future events)

where he mentioned that this town would be occupied by muslims after some years. In 1258, Harihararya was crowned in Vidyanagar on the “Ratna Simhasana” (golden throne or throne studded with precious gems and stones) and the new empire came into existence. One Revanasidda, a ‘Jangama’ and a saintly person met Vidyaranya, handed over a “Linga” and said that it is known as “Chandramouleswara Linga” and it should be

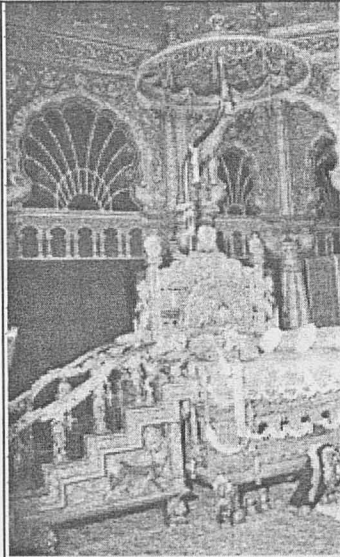


Sri Vidyaranya

worshipped daily and later disappeared. Vidyaranya came to Sringapura (Sringeri - historical and archaeological spot in India) and performed the ‘worship of ‘Chandramouleswara Linga” in the Sringeri Mutt. Here, Vidyanagar came to be popular as ‘Raya empire’. A description of the ‘Raya’ lineage which ruled the empire is given under:

These thirteen Kings are the lords of the “Ratna Simhasana” and the symbol (logo) of the empire was: “Habuhovibuderavidevimaravi”. They ruled for about 232 years. The different kings who ruled the empire and the duration of their rule are given below:

1. Proudharaya	..	12 years
2. Veera Narasimha Raya	..	10 years
3. Salava Narasimha	..	12 years
4. Achyutha	..	03 years
5. Krishna	..	40 years
6. Sadashiva	..	02 years
7. Ramaraja	..	24 years



**Golden throne in Mysore
Palace**

These seven kings sat on the 'Silver throne' of the Vidyanagar empire. During 1487 when Ramaraja was at the helm, the Badshahs of Bijapur, Bhaganagar and Ahmednagar joined hands among themselves and slained Ramaraya. The Vijayanagar empire came to an end here. Subsequently, the other 'Raya' kings who

ruled the left over small pieces of provinces were:

1. Venkatapathiraya	..	03 years
2. Srirangaraya	..	05 years
3. Venkatapathiraya	..	07 years
4. Srirangaraya	..	05 years
(3 & 4 - sons of Ramaraya)		

5. Ramadevaraya	..	06 years
7. Mudduvenkatapathiraya	..	05 years
8. Srirangaraya	..	27 years

The 'Raya' family came to an end thereafter. Those who stayed and ruled from Anegondi were the son-in-law of Krishnaraya and cousins of Ramaraya, namely, Rayallaraya (son of Marithimmaraya) and his children Peddavenkatapathiraya and Chikkavenkata - pathiraya followed by Ramapparaya. This is the brief description of the Vijayanagar's 'Raya' family who had a right over the golden throne commencing from Harihara-Bukka Raya.

There afterwards, we come to the story on hand: Chowdappa (son of Basavappa of Halli Bylu) was exercising his exemplary and extra-ordinary powers and his fame reached the Vidyanagar King, Achyutharaya; some selfish people carried tales against him to the King. Achyutharaya thought that it was not proper to hear the tales and harm good people and instead the right way was to appreciate the good things. He then said that Muslims and 'Bedas' were the main enemies and at that moment, it was better to win the confidence of those who were courageous, clear-hearted and worshippers

of Lord Shiva. He thought it better to defeat the muslims and 'Beda' enemies and rule the kingdom in an exemplary manner. Having decided accordingly, Krishnaraya explained his views to his Ministers and close confidants. He got a message drafted and sent his emissaries to Halli Bylu along with lots of gifts and chariots drawn by horses to bring Chowdappa. Accordingly, Chowdappa arrived at the capital of Vijayanagar. The king invited Chowdappa-Bhadrappa for a private meeting with a few people, received gifts from them, offered seats, exchanged pleasantries and opened the dialogue. He enquired as to how they got such a big fortune. The King asked them whether it was true that they got hidden treasure and if so was it not proper on their part to hand over the same to the King and that even after committing such a mistake how can they lead a normal life and that it was better to hand over the same to the empire and retain their good fame. Chowdappa-Bhadrappa explained thus: Since a long time they were poor people engaged in agriculture. They also narrated the details of the dreams, appearance of Sri Rameswara Linga and other events. The Raya was really astonished to hear all this. Having observed their strong physique, pleasant and virtuous outlook on their faces, their oratory

capabilities, Raya thought that they were great people having the blessings of Lord Shiva. He thought thus: Relying on hear-say, with jealousy, it is not proper to trouble these fortunate rich people and instead it is better to get good things done through them. He praised them as great and godly people and exhorted them to assist the empire in suppressing certain local monarchs, muslims and 'Bedas' who were troubling the empire. He presented them with horses, chariot, many gifts, ornaments and foot-soldiers. Both the brothers stayed there for sometime and won the love and affection of the King. At that time, certain 'Bedas' and local monarchs created trouble and began to harass the residents. Krishnaraya asked Chowdappa-Bhadrappa to control these elements. A fierce battle followed. Many of the warriors of Raya were killed and some started retreating. Then Chowdappa, without losing heart and reposing his faith in Lord Rameswara, himself took on the enemies. While so fighting Chowdappa attacked and killed many opponents. Similarly, the brave Bhadrappa fought ferociously, killed many enemies and shed their blood on the ground. Like the victory of Arjuna over the tormentors (demons) of Indra, Chowdappa destroyed the 'Bhillavas' and exhibited his extra-ordinary fighting

qualities. Besides, Chowdappa steered his horse in the midst of the enemies and killed them with many kinds of arms such as arrow, knife, sword etc. A task, even daunting to the King himself, Chowdappa accomplished and destroyed the entire enemy with his sharp sword. The enemies would not stand the bravery and valour of Chowdappa. Several brave people gave him many offerings. Several women of enemies became widows. Everyone was afraid of the sword of Chowdappa. Further, he captured some unrelenting enemies and tied them up. Chowdappa and Bhadrappa returned happily and met Krishnaraya with his army. He threw the captured opponents at the feet of Krishnaraya. He also presented some other monarchs who had come with a peace proposal. He also handed over the money, ornaments and other things collected during the fight to the King. Krishnaraya felt immensely happy. He embraced both Chowdappa-Bhadrappa and repeatedly listened to their heroics at the war. He was impressed by their valour. He decided to set up them against muslims. He presented them with appropriate gifts and also a palanquin studded with a golden emblem. In the meantime, certain muslims in the north hatched plans to attack. Having learnt about the same from his

informers, the King stationed Chowdappa-Bhadrappa at the border. Considering this as an important issue, the King convened the 'Darbar' (meeting of Council of Ministers), invited Chowdappa-Bhadrappa and offered seats besides him and said with a smile thus: "You will be given supreme powers to take steps to fight the enemies in Chandragutti and places in and around Keladi. Without misusing this supreme authority, you should work as our men. Keladi, Ikkeri, Perbailu (Hebbailu), Yalagalale, Modur, Kalase and Lathavadi – these 8 'Maganis'*** will be given to you." He asked them to enjoy these 'Maganis' henceforth and accordingly got written a "Shasana". He blessed them to rule over these 8 'Maganis' till the end and invited them to assist him. He gave a small troupe of army comprising of elephants, horses and warriors along with a golden palanquin. He also honoured them with several titles such as "Saraneja" along with the offerings of conch, wheel etc. He also sent messages to all directions that henceforth Chowdappa will have to be addressed as Chowdappa Nayaka of the Keladi empire. Accordingly, he passed an order and sent several servants with Chowdappa on his return journey. He instructed them to conduct the affairs of the Keladi empire as that of his own with powers to

have their own seal of the King, minting of coins etc. While returning also the King gave them lot of gifts of ornaments. Totally delighted, both Chowdappa and Bhadrappa entered Keladipura. They built a fort there and a palace as well. Security arrangements were also made round the fort. Both brothers with their families entered the palace. In this way, in 1422 AD (Siddarthi Samvatsara Magha Shuddha-3), Chowdappa was crowned in the palace of Keladipura. He was given many gifts from the people of Keladi, Ikkeri and other 'Maganis' under his control and also from the neighbouring local leaders. He also sent gifts with messages to the neighbouring kings and monarchs. He got built the sacred sanctum of Sri Rameswara temple in granite. He also developed the Halli Bylu and surrounding places and created a congenial atmosphere for the worship of Lord Shiva. He also arranged for the daily worship of Sri Rameswara with all rituals. He himself was a great admirer of 'Jangamas' and engaged himself in the rule of his kingdom in a manner appreciated by the Vijayanagar Kings and became very famous. He used to organize religious processions and fairs in Keladi, Ikkeri, Chandragutti and other places.

After sometime, once Chowdappa had been to Ikkeri along with his son. There he saw a rabbit chasing away a dog! He thought that it was an indication that it was the land of the brave and accordingly built a fort and a very beautiful palace there (more attractive than the Indra's palace itself!). He also got built a treasury safe, stables for elephants and horses, store-house etc. in the palace. Development works such as construction of the city, market place, tax collection points, security arrangements etc., were also undertaken. He also made arrangements for the safe custody of arms and ammunitions. He, along with his brother, Bhadrappa Nayaka and son, Sadashiva Nayaka, entered the Ikkeri Palace on an auspicious day (Prajapathi Samvatsara Magha Suddha-5). He ruled from there with all righteousness and always worked for the protection and welfare of his subjects. Of all the Samanths (monarchs) around, Chowdappa Nayaka was hailed as the leading King. Chowdappa implemented all the instructions of 'Raya' of Vijayanagar and maintained the coffers of his empire with all righteousness. In this way, from 1422 (Siddarthi Samvathsara Magha Shuddha-3), he ruled for 13 years and 3 months (till Srimukha Samvathsara Shravana Shuddha-2).

Chapter summary: A beautiful and enchanting description to bring out the location of Keladi; its people and culture. Birth of Chowdappa and Bhadrappa to Basavappa and Basavambike of Halli Bylu. The entire family was known in the village as devotees of Lord Shiva and also 'Shiva Sharanas'. The dream of Chowdappa wherein the location of Lord Rameswara is detailed through his own cow. (Even today, two idols of cows shedding its milk on a Linga can be seen in the premises of the Rameswara Temple). The place was bruced up and the worship of Rameswara started. A king cobra points to the family a place where lot of riches and a sword named "Nagaramari" was subsequently found. The 'Rayas' of Vijayanagar empire heard the heroics of Chowdappa and made friendship with him. Chowdappa successfully carries out the orders of the 'Raya' in suppressing the attacks of certain local chieftains and muslims and wins the confidence and goodwill of the Vijayanagar King. The King gives certain provinces to Chowdappa with full authority to rule and Chowdappa builds a fort and palace in Keladi and starts his rule from 1422 AD. A fort and palace was also built at Ikkeri. An outline of the Vijayanagar kings with duration is also given.

*Thonde-hannu – a vegetable; when ripe, it has a very bright and attractive red colour as that of a lip-stick!.

**Maganis – specific areas or provinces

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SECOND CHAPTER

[Stanzas 1 to 48]

After (the demise of) Chowdappa Nayaka, his son Sadashiva Nayaka was crowned in the Ikkeri Palace as the King of Keladi empire during 1514 A.D. (Sri Mukha Samvatsara Shravana Shuddha-3: 1436). After Chowdappa Nayaka, Sadashiva Nayaka ruled Keladi as a terror to enemies. By the grace of Lord Shiva, he was very courageous, kind-hearted and a master of all arts. With fierce arrows at his command, Sadashiva Nayaka was a supreme King. After some time, the devotee of Lord Shiva, Sadashiva Nayaka, begot a beautiful son. He was named Sankanna Nayaka. Later, Sadashiva Nayaka got another son called Chikka Sankanna Nayaka. He was extremely handsome and famous. Sadashiva Nayaka later arranged the marriage of his two sons (one after the other) with two suitable brides in a grand style and continued to rule the kingdom. Then he met the Krishnaraya of Vijayanagar who had come that side to suppress the enemies. Krishnaraya instructed him to defeat certain rulers who were his enemies and sent him with appropriate gifts along with elephants, horses and soldiers. He asked Sadashiva

Nayaka to annex the forts of Kalyana-Kalburgi before his return. Accordingly, Sadashiva Nayaka set out for the mission. Hearing this news, as per the orders of Bhyree Nizam Pathushah of Ahmednagar, Feroz Khan, Talith Khan, Sanjay Khan, Shathera Khan, Dastura Khan, Vajra Khan, Rauth Khan and Bokkasinga – the 8 Ministers set out in a combined army and blocked the way in a place known as Jambu Khandi. A fierce battle followed. The battered army of the 'Raya' started slowly retreating. Seeing this, Sadashiva Nayaka himself jumped into the war-field and started attacking and killing the enemies. Bokkasinga attacked Sadashiva Nayaka, tore the coverguard of Sadashiva Nayaka and inflicted



Edava –Murari
[Wooden idols at Keladi
Rameswara temple]

serious injuries from shoulder to the middle back of his body with his sharp arrows. In spite of this, Sadashiva Nayaka, encouraged his troops and continued the battle. At that time, Talith Khan, Feroz Khan, Dastur Khan, Shathey Khan, Sanjana Khan, Vajra Khan, Munil Khan, Rauth Khan and

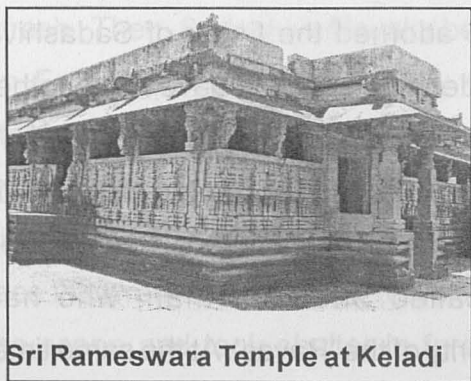
Bokkasingha started fresh attacks from all sides. However, Sadashiva Nayaka did not lose heart but continued the battle fiercely and silenced Talith Khan. He stabbed Dastur Khan and made Feroz Khan to cry. Shatheya Khan was grounded. Sanjana Khan and Vajra Khan retreated. He won over Rauth Khan and defeated Munil Khan. Enraged by this, the brave Bokkasinga attacked Sadashiva Nayaka; but was stopped. The soldiers were killed with arrows and spears. With this fierce battle at Jambu Khandi, he killed all muslim ministers, captured Bokkasinga and handed him over to 'Raya'. The 'Raya' was extremely pleased with his bravery and victory over muslims and honoured him. Besides he also defeated the enemies of 'Raya' and captured Kalyana Durga. He was given the title "Sadashivendra" for annexing Kalyana Durga and all the Kings bowed to his great victory. While returning, the army of Krishnaraya was harassed by local monarchs of Kalburgi. Krishnaraya asked certain local monarchs of Jamawada fort to annex the fort of Kalburgi. When they were hesitating, at that time, Sadashiva Nayaka proceeded and attacked the enemies and fought bravely and annexed the Kalburgi fort. For having achieved this great task, Krishnaraya bestowed on him the title, "Kote-

Kolahala". Afterwards, Krishnaraya came to a place known as "Jaleyapali" where two brave men, "Edava" and "Murari" refused to oblige Krishnaraya. Sadashiva Nayaka defeated them and got another title 'Edava-Murari'. Later, Krishnaraya sent Sadashiva Nayaka to teach a lesson to Bareeda Fathushah, who had arrogantly behaved with the Raya. Enraged, Fathushah sent a big army comprising of brave warriors with innumerable number of horses, elephants etc., to the war. When a fierce battle was underway, Fathushah attacked sitting on a big elephant. The elephant had a variety of weapons on its trunk and teeth with a metallic cover over its body. Then, a big group of elephants, like the one described earlier, came as a moving mountain and attacked from all sides. The movement of a huge herd of elephants armed with a variety of arms appeared like a big row of black clouds that appear at the time of a catastrophe. A large number of horses attacked resembling the big waves of an ocean during a catastrophe. Such an army armed with freshly sharpened shining weapons like swords, knife etc., surrounded Sadashiva Nayaka from all sides. The valour and courage exhibited by Sadashiva Nayaka at that time was unexplainable. He started destroying the army with

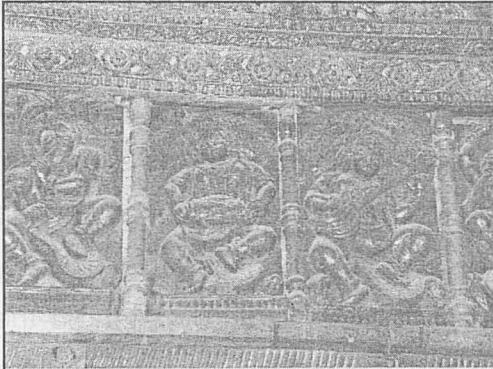
great anger. Like a tiger attacking a herd of goats, he pounced on them and destroyed the muslim army. The muslim army, on the other hand, unable to withstand the vicious onslaught of Sadashiva Nayaka dropped their arms, saluted him and ran away helter-skelter from the war-field. Greatly angered by the retreat of his army, Bareeda Fathushah attacked Sadashiva Nayaka sitting on his powerful elephant and sprayed an array of arrows. Cleverly and intelligently avoiding the arrow-attacks, Sadashiva Nayaka, strode on his horse, slained soldiers with his sword and closed down on Bareeda Fathushah and covered him from two sides. Sitting on his horse, Sadashiva Nayaka repeatedly attacked the rogue elephant driven by Bareeda Fathushah, disrobed its chains and ropes and succeeded in dismantling the palanquin. However, Fathushah cleverly climbed another elephant, encouraged his soldiers and started the fight afresh. Then, Sadashiva Nayaka began inflicting injuries on Fathushah and killed many muslim soldiers by stabbing with spears, some with arrows and killing some by the trampling of horses. In this way, Sadashiva Nayaka silenced the army of Bareeda Fathushah. Unable to face the wrath of Sadashiva Nayaka, many warriors fled the scene and took shelter in forests. Some dropped

their weapons and took refuge atop trees. The entire battle-field sprayed with blood and mutilated bodies of soldiers strewn all around looked as though the “Yama”, the God of Death, had vomitted after a heavy feast of human bodies! It also looked like a ‘hell’ in the ‘Yama loka’, a sea with water and blood and an island of human dead and mutilated bodies. The servants of ‘Yama’ felt exhausted in shifting the dead bodies; the ‘Chitra-Gupta’* could not keep track of his accounts. In other words, innumerable number of warriors perished in the war. In this way, Sadashiva Nayaka captured Bareeda Fathushah along with a catch of several elephants, horses, a number of brave soldiers and flags, a golden ring seal with Arabian scriptures etc., and presented them to the ‘Raya’. Krishnaraya felt extremely happy at this and honoured Sadashiva Nayaka with several gifts and conferred on him the title, “Aridale Megha Dambara Diva Pradeepa”. He also adorned the finger of Sadashiva Nayaka with that golden ring seal and gave him another title: “Bareeda Saptangaharana Sadashiva Nayaka”. Thus, Sadashiva Nayaka further cemented his goodwill with the ‘Rayas’. Sadashiva Nayaka also defeated another minister called Shateha Khan, who had questioned the authority of the ‘Rayas’. At the same time,

the Nizaam Shah of Ahmedabad attacked the 'Raya'. However, Sadashiva Nayaka confronted him and drove him away. The delighted 'Raya' conferred on him another title: 'Ekanga Veera'. Krishnappa Nayaka, a chieftain of Jingi was having the title: 'Balavanta'. Krishna Raya took away that title from him and conferred it on Sadashiva Nayaka. He was also honoured with several gifts and ornaments. The victorious Krishnaraya thus entered his kingdom, occupied the golden throne ('Ratna Simhasana') and continued to rule with righteousness. Sadashiva Nayaka also engaged himself with the rule of his Keladi kingdom. Then, he defeated a small army that tried to loot and in the process annexed the Chandragutti fort. He also fought with Salva Nayaka of Gutti, defeated and captured him. He was presented before the 'Raya' as a testimony of his extra-ordinary valour and courage over the rest of the chieftains under the 'Raya'. In another emergent situation, he defeated Madanna Odeya of Bankapura, known



Sri Rameswara Temple at Keladi



**Exquisite wooden carvings
of the Parvathi temple - Keladi**

as one of the powerful kings, and got a gift of 18 'Maganis' from the 'Raya'. With the permission of 'Raya', through Madanna Odeyar of Bankapura, he

got the work of Madaga completed. Near that tank-bed, he invited the Swamiji of Sringapura (Sringeri); made arrangements for his stay and arranged the meeting of the 'Raya' and the Swamiji; in the process, Sadashiva Nayaka enlisted the goodwill of both the 'Raya' and the Srirangapura Swamiji. Further, he killed one Thimma of Matti who revolted against the 'Raya' which also pleased the king. With the approval of the 'Raya', passing through the ghat areas, he proceeded to Dakshina Kannada. He defeated many 'Tulu' kings and erected a big and stable pillar [Stone Sthamba] in Kasargod. He also annexed their lands and ordered them to submit offerings (kappa), gifts and ornaments to him regularly. For this, he was suitably rewarded by the 'Raya' and then he returned to Ikkeri and continued to rule. In addition, he

got the Nandi Mantap of Sri Rameswara temple covered with stones and made it more attractive with carvings as per the laws of sculpture. On the left side of Rameswara Linga, the idol of Parvathi Devi was installed as per set religious procedures. In order to ensure proper worship of Lord Rameswara, he gave endowment of several fertile villages to the temple and thereby ensured the daily worship without any lapses. He also extended the 'Jangama Mutt' in Keladi and gave further offerings to the 'Jangamaas'. He also built an 'Agrahara' called Sadashivapura on the banks of a river near Kushavatinagar in Araga. He formed a number of good sites, created employment opportunities and then with all humility and as an offering to Lord Shiva, presented them to the Brahmins. He also got written a 'Shasana' for this purpose, built a temple of 'Shiva Linga' in the Agrahara in his name and installed the main deity as per vedic rites. He also gave endowments of lands and buildings for ensuring the daily worship at this temple and by all these religious and charitable works, he gained much popularity. He came to be praised as a 'Bhima' in times of war; 'Indra' in enjoyment; 'Moon' in peace and 'Rama' in truth. An embodiment of all good qualities, Sadashiva Nayaka protected his kingdom with all

righteousness. He ruled for 31 years and 9 months (from Srimukha Samvatsara Shravana Shudda-3 to Viswa Vasara Samvatsara vyshakha Shuddha-4).

Chapter summary: *Anointment of Sadashiva Nayaka. Battle of Jambu Khandi – defeat of 8 muslim ministers – annexation of Kalyanagar and Kalburgi fort. Fierce battle with Fathushah; extraordinary exhibition of valour and courage by Sadashiva Nayaka and subsequent capturing of Fathushah – the defeat of the Nizam Shah of Ahmedabad – Annexation of Chandragutti fort – Meeting of the Swamiji of Srirangarajapura and the Raya – defeat of several Tulu kings in Dakshina Kannada – Improvements to Rameswara temple and installation of the idol of Parvathi Devi in the premises of Rameswara temple – Service to 'Jangamaas' and 'Brahmins'.*

**Chitra-Gupta: In mythology, Chitra-Gupta is the principal Assistant of Lord Yama, the god of death; he is supposed to keep an account of the good and evil acts of every human born on this earth, based on which Lord Yama decides the quantum of punishment or otherwise of the dead person!*

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THIRD CHAPTER

[Stanzas 1 to 67]

After Sadashiva Nayaka, his eldest son, Dodda Sankanna Nayaka, was crowned the King at the Ikkeri Palace (1468 – Viswasu Samvatsara Vyshakha Shuddha-5). As his father, Sankanna Nayaka ruled the country with all righteousness and was a terror to enemies. In order to curb the frequent irritants of Virupanna Odeyar of Jambur, Sankanna Nayaka defeated him and conquered the beautiful fort of Udugani. Virupanna complained to the 'Raya' in this regard. When summoned by the 'Raya', Dodda Sankanna Nayaka asked his brother, Chikka Sankanna Nayaka to hold the reins till he returned. He went to Vijayanagar with his family and met Rama Raya. The Raya ordered him to return Jambur and Udugani forts to Virupanna Odeyar and to stay in the palace for some more time. While so staying he attended to the orders of the 'Raya'. Sankanna Nayaka got two sons. The elder was known as an expert warrior, Rama Raja and the younger, Venkatappa Nayaka was known as 'Yama' (God of death) to enemy tribes. The children grew up in the Palace and one day Sankanna Nayaka presented these

two children before the Raya. The 'Raya' observed the charm and virtuous looks of these two children and as a gratitude to Sadashiva Nayaka (whose grand-sons were these two children), he gave them suitable endowment for their up-bringing; Masur, Mallur and Holehonnur villages were given to Sankanna Nayaka. The children were also presented with lots of good attire as also horses and the 'Raya' instructed Sankanna Nayaka to look after the children with love. Sankanna Nayaka returned to his home and lived happily.

Once, Rama Raya convened the 'Darbar'* and mentioned to a few of his confidants that all forts have been annexed except the Portugese fort at Goa and that it should also be taken over. He thought it fit to send the brave Sankanna Nayaka (son of the great warrior Sadashiva Nayaka) for this mission. Rama Raya sent his brother, Vittalaraya also to the battle. Sankanna Nayaka joined him and both convulged on the Goan fort and captured the same. On return, Sankanna Nayaka was felicitated by Rama Raya with lots of gifts of ornaments, titles (like "Bhuja Keerthi")etc.,; he was also given the Malenahalli Hobli in appreciation of his feat in accessing the fort. Thus, Sankanna Nayaka returned to

his capital at Ikkeripura along with his family. After some time, the marriages of Ramaraja Nayaka and Venkatappa Nayaka were held. Sankanna Nayaka spent most of his time in listening to all "Shastras" from the scholars, besides acquiring knowledge of the events of the world. Then, he wished to go on a pilgrimage ('Yatra'). He entrusted the reins of his kingdom to his brother, Chikka Sankanna Nayaka, left his children under his care, took four assistants, put on the robes of a 'Sanyasi' (a renounced person), wore a Rudrakshimala, applied the sacred 'Vibhuthi'** on his body, took a sword known as "Nagaramari" and started his pilgrimage. He proceeded towards the south, stayed in villages during nights, visited the temples and other holy places of those villages and closely observed the nature and behaviour, attire and other creative works of the local people. He visited Shivagange and then proceeded to Kanchi, Chidambaram and Srimushna before reaching Gowri Mayura. He also visited the holy Madhyarjuna, Kamalalaya, Kumbhakone, Panchanada, Mannara, Purushottama, Nava Pashava (Pudugal). He went to Bethalapura, saw Rameswara, the bridge and the sacred seas. After visiting Rameswara, he turned towards north. After passing through Vijayapura (Vijayawada),

Bhaganagar (Golkonda), via Ahmednagar he entered Delhi. He was impressed by the beauty and richness of the area and arrived at the entrance of the palace of the King of Delhi. He was surprised to see a big and sharp sword hanging there at the entrance with a message. Sankanna Nayaka enquired about the same with the servants. They said that there was a powerful and brave Minister known as Ankush Khan who had given an open challenge to anyone to remove that hanging sword and face him in a sword-fight. Sankanna Nayaka asked whether he was really such a brave person and the servants replied in the affirmative and said that there were no other brave men in the country to divest Ankush Khan of his titles. They further said that the King (Badshah) was also worried that no one was capable of curbing the arrogance of Ankush Khan. Sankanna Nayaka asked his attendants to remove that sword and challenged Ankush Khan for a fight. The Badshah, greatly surprised, summoned Sankanna Nayaka, made enquiries about his place and antecedents. Sankanna Nayaka simply replied that for pilgrims all the places they visit belonged to them. Badshah once again enquired whether he could really face Ankush Khan and Sankanna Nayaka asked Badshah to get that Minister so that he

could suitably reply in the fighting ground itself. Seeing the virtue and extra-ordinary but firm oratory capabilities of Sankanna Nayaka, the Badshah believed that he would be relieved of the humiliation of Ankush Khan through him. Announcements were made that all local monarchs, citizens, brave men and all people should assemble to witness this rare event. The Badshah sent rice, toordal, groundnut, wheat, jogger, ghee, banana etc., to Sankanna Nayaka, who did not receive the same. After taking bath, he completed the 'Shivapuja' (worship of Lord Shiva), had his food and came to the palace. Badshah also had his food, convened the assembly and presided. A message was sent to Ankush Khan. Immediately, Ankush Khan, duly dressed up, appeared before the Badshah and shouted angrily as to who was dare enough to dislodge his sword hung at the palace entrance. Badshah showed Sankanna Nayaka and advised the Vazir to take back his sword, leave his arrogance and return home. The Vazir replied that he was prepared for any eventuality in the fight and accordingly, the Badshah, with the permission of the assembly, ordered the beginning of the fight. Seeing Sankanna Nayaka sword-less, the Badshah arranged for a new sword to him. Then, the moment Sankanna

Nayaka heaved that sword, it broke into two pieces. Another sword was also broken. In the same way, about 12 swords met with the same fate and the Badshah was really bewildered. The Badshah then proceeded to give his own majestic sword. However, Sankanna Nayaka thought it not fit to break that king's sword also. Then he removed his "Nagaramari" sword covered with cloth from his waist and faced Ankush Khan. At that time, the infuriated Ankush Khan heaved his sword. Sankanna Nayaka also heaved his sword and faced Ankush Khan. Staring at each other sharply, both fought fiercely. Their fight resembled the fight of two big pigs, starved snakes, enraged lion cubs or provoked tigers. Like the striking of lightning, they fought without retreating even an inch. With the sound of the striking swords engulfing the area, they fought each other angrily adopting different techniques. The striking of the swords created many sparkles resembling fire-works which was a treat to watch. The fighting sometimes looked like a lightning amidst the dark clouds. Some of the fighting techniques they adopted were known as 'Jhalapa', 'Choorana', 'Anke', 'Oddane', 'Savaske', 'Yervare', 'Voyluce', 'Kandane', 'Sikku' etc., - the author wonders how to describe this rare fight. The different fighting postures

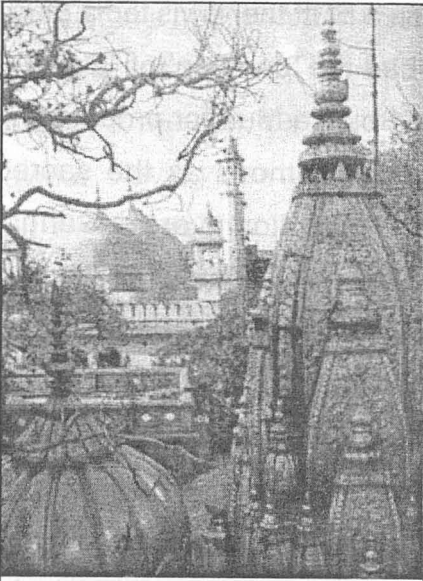
they employed during the fight have been described as 'Paisara', 'Mandala', 'Samachali', 'Lagu', 'Langhana', 'Olmandi', 'Abhimukha' etc. Attacking at the slightest available opportunity, cleverful evasive moves to avoid strikes, swaying with swords and frequent sword-lockings etc., were the hall-marks of this great fight. They exhibited all the sword-fighting techniques, rare skills and manoeuvres in their fighting. The entire assembly admired and appreciated this great fight. The fight went on and on for a full session without any result. Then Ankush Khan told Sankanna Nayaka that each should announce the part of the body they would attack and should then strike at the specified places and in this way the fight continued. Ankush Khan boasted himself that he would cause injuries at any place indicated by Sankanna Nayaka and accordingly attacked. Sankanna Nayaka avoided these attacks with lot of skill and swift movements. Later, he exhibited superior and greater fighting abilities and told Ankush Khan that till then he was only touching the different parts of Khan's body through the tip of his sword and told that so far he fought without causing injury and henceforth asked him to be careful. Then, Ankush Khan rushed towards Sankanna Nayaka and swayed his sword. Sankanna Nayaka

avoided the attack by jumping aside and re-attacked Ankush Khan. While appreciating the abilities of Sankanna Nayaka, Ankush Khan again attacked him with his sword. Sankanna Nayaka cleverly avoided the attack and he also acknowledged that Ankush Khan was a smart swordsman. The mutual sword-fight reached its peak. Sankanna Nayaka, with his sharp sword, at one stroke, cut the waist of Ankush Khan. Then Ankush Khan stood there without a wrinkle in his eyes; he was as still as a standing doll. The Badshah thought that Ankush Khan was exhausted and asked Sankanna Nayaka why he was silent. When the Nayaka asked the Badshah as to with whom he should fight, the Badshah replied that Ankush Khan was very much there and asked him to proceed. With a wry smile, Sankanna Nayaka told that he cannot fight with a dead body! Badshah was indeed very surprised and asked him how he can call Ankush Khan, who was standing there erect, a dead person? At that time, Sankanna Nayaka just touched the upper portion of Ankush Khan's body with the tip of his sword and suddenly the upper half portion just tumbled to the ground like a cut plantain tree. The Badshah and the entire assembly were totally excited and thrilled. Immediately, the Badshah called Sankanna Nayaka and

his assistants near him and asked them to clearly reveal their real identities. The attendants of the Nayaka explained the full details of the background of the Nayaka. Having learnt that Sankanna Nayaka was the son of Sadashiva Nayaka, the Badshah lovingly embraced him and seated him by his side. The Badshah showered several praises on the Nayaka and honoured him with lots of golden ornaments, titles, green seal etc. Sankanna Nayaka humbly responded by saying that by God's grace he had sufficient number of titles and riches and that his purpose was something different. The Badshah assured him that he would do anything to fulfil his wishes. Sankanna Nayaka told the Badshah that he would proceed to Kashi and would build a 'Jangama Mutt' there for the worship of "Visveswara" and would also like to build similar Mutts in the Badshah's country at several important places and for this purpose, arrangements may be made. Accordingly, the Badshah sent written instructions to his officers at different places and sent him with 12000 gold coins. He also instructed his men to provide menial personnel to help Sankanna Nayaka in his mission. Then the Nayaka built a 'Jangam Mutt' at a place called "Chavalikemandyi" in Delhi and dedicated it to the "Shaiva Jangama" cult. From Delhi,

he proceeded to Agra, built a Mutt there, visited a place called Manikyapura and had the 'darshan' of "Ganga". He also visited Prayag and built a Mutt for propagating the 'jangama' cult. Prayag is famous as the sacred congregation place of three major rivers - Ganga, Yamuna and Saraswathi (Triveni Sangama) and known as the place of 'Mukthi' (ultimate salvation from life) and dedicated the Mutt he built there for the 'jangamas' to Lord Shiva. Afterwards, the brave Sankanna Nayaka entered Kashi. The entire place was blessed with a divine grace and beauty. He slowly went around the city and saw the beautiful buildings on both sides of the roads. The local scholars engaged themselves in explaining the greatness of the Kashi town thus: The snakes which fell from the beaks of 'Garuda' bird, died and became serpent ornaments on the ears of Lord Shiva! These snakes were worshipped by Lord Vishnu whose flag carries the picture of 'Garuda' (Garuda Dhwaja)! What a wonder! Those who die in Kashi Kshetra, kick the chest of Yama; cut the head of Brahma; stab the chest of Vishnu! Who can explain their bravery?

Feeling greatly pleased by listening to all this, Sankanna Nayaka proceeded further and saw a beautiful



**A view of the Kashi
Viswanath Temple**

river with high waves – the river Ganga. The river was full of dancing waves covered with white foam and a variety of aquatic creatures. The river looked still more charming with a large number of colourful bees eager to suck the honey from the water-flowers in the river; the water birds

hovering around also added to the beauty of the scene. Even though the Ganga river flows downwards, it is believed that it helps one to go up to attain highest place (heaven etc.); even though the river looks way-ward with its current and waves, it is helpful in getting a permanent settlement; though bit tough against those swimming against its current, it bestows its goodwill on the simple and unassuming persons. A bath in this river, it is said, leads to burning of eyes, curdling of hair, blackening of the neck and reduction of the body to ashes! Probably the inherent meaning of this is that one who takes a dip

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in this holy river, would attain the form of Lord Shiva himself! Sankanna Nayaka took a holy dip in Varanasi and afterwards in Manikarnike and engaged himself in holy deeds. Praising the Lord Visveswara and listening to the great divine details of the place, Sankanna Nayaka visited the various 'Shiva Lingas' and holy places of the city ('Panchakrosha Yatra') and stayed there for some days.

There is an old story relating to that place: Once upon a time, one Sheelavantha Nayaka, a great devotee of Lord Shiva, lived in Srishaila. By his powers acquired by penance, he used to fly as a bird using the bamboo-made fan-like plates. The King Jayachandra was greatly pleased by his extra-ordinary feats. Sheelavantha entered the Harikeshavananda forest (located on the west of Kashi and to the west of Dashaswamedha Ghat), built a Mutt there and made one Mallikarjunadevaru as its head. Later, Sheelavantha sat in a Yogic position near the central pillar of the Mutt and attained salvation. Later, the inheritors of Jayachandra used to worship this place to beget children. Later, this place was occupied by muslims and the Mutt was badly damaged. Hearing this, Sankanna Nayaka re-claimed the area from the muslims, laid stones on four corners ('Chaturgadi') and named it

“Jangama Ghati”. He built a beautiful Mutt around this place and endowed a village called Jangamapura to the “Jangamas”. He also built 5 Mutts and gave them to the Jangamas. With the help of expert sculptors, he renovated the holy ponds of Kashi viz., Kapiladhara Thirtha, Manasa Sarovara and Gandharva Sagara. He also renovated the temples Karmadeswara Naradeswara, Bheemachandike, Vrishabhavajeswara etc., with the help of a Shanubhogue named, Iyappa. He also got a stone-scripture(epigraph) prepared in the name of his son, Venkatappa Nayaka. Sankanna Nayaka, thus, became famous for his religious works. Later in Varanasi, he collected a huge and attractive “Linga” of Lord Shiva. Then he went to Gaya from Kashi and built a “Jangama Mutt” there also before entering ‘Neela-Kantha Nepal’ in the North. He built a Mutt there also and from there visited the famous Kedar Kshetra. He worshipped Lord Kedareswara and built a “Jangama Mutt”. The brave Sankanna Nayaka then reached Hardwar, where the holy river Ganga flows. From Hardwar he reached Kashmir. He took ‘darshan’ of goddess Sri Sharada Devi in Kashmir before proceeding to Kurukshetra. From there he visited the Pythana country and saw the beautiful idol of Aghora Murthy with

32 lotus hands. He took a sketch of this idol on paper. On way to Pampa Kshetra, he stayed in a village called Alavalli in Masur region. While sleeping there, Lord Veerabhadramurthy who was in the lake nearby appeared in his dream as Jangamamurthy and instructed him to take Him to his country and instal there and that He would shower all His blessings on him and disappeared in the dream. Awaken, Sankanna Nayaka recovered the idol of Veerabhadra from the lake and via Masur reached Keladi. After entering Keladi, on the southern side of Sri Rameswara Linga of Keladi, he installed the idol of Veerabhadra and worshipped Him. The idol was installed as per religious rituals and a stone-carved sacred sanctum was also built. He also gave sufficient land endowments to the temple. From the sculptors, he got the idol of Aghoreswara done as per the drawing he had brought from the Pythana country. As per Vedic rituals, Sankanna Nayaka installed the Aghoreswara idol at Ikkeri. Besides endowments of lands to the temple, he got a beautiful stone structured temple built including small ponds, flower gardens and rest places. Thus, performing the daily worship of Aghoreswara with lot of devotion, Sankanna Nayaka ruled the country with all righteousness.

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Thereafter, he suppressed the attacks of muslims over Rama Raya in war in Bhyradevi region. Then, on return, defeated Virupanna Odeyar and annexed Jambur and the fort of Udugani. He also attacked the enemies and captured the Madavapura area. Further, he effectively curbed the attacks of Yavanaras(muslims) and took control of certain coastal areas and lands at Vaddi. He also snubbed the arrogant Bhyrasa Odeyars of Karkala and made them pay annual offerings; he annexed certain coastal lands also. The trouble-some Saluva Thimmappa Nayaka was also defeated along with his entire army, thus relieving the country of all irritants and attacks. He thus became a very popular king. Besides, through his keen interest in spiritual and righteous activities, Sankanna Nayaka ruled the country from the Viswavasu Nama Samvatsara Vyshakha Shuddha-5 to Kalayuktri Samvatsara Aswayuja Shuddha-4 i.e., for 13 years and 5 months.

Chapter summary: *Crowning of Dodda Sankanna Nayaka – Annexation of Udugani fort – Summons by the Raya – Birth of two sons, Rama Raja and Venkatappa Nayaka in Vijayanagar – Annexation of Goan fort – Pilgrimage of Dodda Sankanna Nayaka to various places – Historical and successful sword-fight with Ankush Khan of Delhi thereby winning the goodwill of the Delhi Badshah*

– Construction of Jangama Mutts at various places in the north including Delhi and Nepal – Holy dip in the Ganga (Ganges) river – installation of the idol of Lord Veerabhadra in Keladi – Carving of the idol of Aghoreswara Murthy and its installation – suppression of the attacks of muslims and annexation of Jambur and Uduvani forts.

***Darbar: Court Assembly**

****Vibhuthi:** A white powder obtained by burning the dried cow dung; application of the same on different parts of the body has its own religious implications.

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FOURTH CHAPTER

[Stanzas 1 to 9]

After Dodda Sankanna Nayaka, his brother, Chikka Sankanna Nayaka was crowned the King in Ikkeri Palace on the Kalayukti Samvatsara Aswayuja Shuddha-5: 1481. After the great Sankanna Nayaka, his brother Chikka Sankanna Nayaka ruled the country and lived happily with Ramaraja Nayaka and Venkatappa Nayaka, sons of Dodda Sankanna Nayaka. After many years, the elder wife of Chikka Sankanna Nayaka gave birth to a charming boy. The beautiful baby was named Siddappa Nayaka.

Chikka Sankanna Nayaka, enjoying the child plays of his son continued to rule the country happily. In the process, he defeated the army of Salabhith Khan of Vijayapura in cooperation with the senior Arasappa Nayaka of Sode. He also defeated the muslims who had come with renewed forces of horses, elephants and foot-soldiers. He also successfully silenced the frequent attacks of muslims and protected his territory. At that time, Rama Raya proceeded from Vidyanagar (Vijayanagar) on a war against muslims. In Magha Masa

of Raktakshi Samvatsara, a fierce battle ensued between the army of Rama Raya and muslims. The muslim army unable to withstand the attack of the Raya army, dispersed. Later, Kutubshah of Golkonda and Bhyri Fathushah of Ahmednagar entered the battle; but fled as they could not withstand. Both these muslim Badshahs came to the view that except through conspiracy, it was not possible to defeat the Raya army. Alli Abdul Badshah of Bijapur was a close confidant of the Raya. He was taken into confidence by the enemy muslims; made him to take a vow in the name of Islam and hatched out a conspiracy. They made Abdul Shah to convince Raya that both Kutubshah and Bhairi Nizam Shah were waiting for an opportunity to surrender before the Raya. Thus, they made Raya to relax and took advantage of the opportunity. With the help of Abdul Shah, both Kutub Shah and Bhairi Nizam Shah caught Rama Raya in a place called Rakkasadangadi (Raktakshi Samvatsara Magha Bahula-1487) and beheaded him. They sent the head of the Raya to Kashi and continued to rule these different places independently. With the murder of Rama Raya, the glory of Vijayanagar empire shattered. Naranappaiah, a close confidant and Shanubogue of the Raya, fled from the

place and took shelter under Chikka Sankanna Nayaka. The Nayaka gave him more powers and protected him. With the help of the neighbouring Kings, he attacked and suppressed the arrogance of Bhairadevi. Thus, snubbing those who opposed him, Chikka Sankanna Nayaka ruled the country in a very praise-worthy manner.

Chikka Sankanna Nayaka ruled the country for 12 years and one month (i.e., from Kalayuktri Samvatsara Aswayuja Shuddha-5:1481 till Pramodoota Samvatsara Karthik Shuddha-5) before he attained the feet of Lord Shiva. Later, Ramaraja Nayaka, eldest son of his elder brother, Dodda Sankanna Nayaka was crowned the King in Ikkeri Palace (1493-Pramadoota Samvatsara Karthik Shuddha-5). Thus, Ramaraja Nayaka, the eldest son of Dodda Sankanna Nayaka became the king. Ramaraja Nayaka continued to protect all the areas ruled by the late Chikka Sankanna Nayaka, besides taking good care of his younger brother, Venkatappa Nayaka and his children, Viravodeyar and Basavalinga Nayaka. The brave Ramaraja Nayaka ruled the country in a befitting maner and with all righteousness. Thus, from the date of his crowning, Ramaraja Nayaka ruled for 12 years and one month i.e.,

upto Chitrabhanu Samvatsara Margashira Shuddha-4,
when he breathed his last.

Chapter summary: Anointment of Chikka Sankanna
Nayaka at Ikkeri – Defeat of Salabhit Khan of
Vijayapura – Successful handling of muslim
attacks – Conspiracy against Rama Raja and his
subsequent murder by muslims – Death of Chikka
Sankanna Nayaka and crowning of Ramaraja
Nayaka at Ikkeri.

FIFTH CHAPTER

[Stanzas 1 to 51]

On the 5th of Chitrabhanu Samvatsara – Margashira Shuddha – 1505 Shaka Varsha, the eldest son of Dodda Sankanna Nayaka and the brother of Ramaraja Nayaka, Venkatappa Nayaka was duly crowned the King at the Ikkeri palace. After the brave Ramaraja Nayaka, his brother ruled the country as a terror to the enemies and also as a noble king. Then, a son was born to Venkatappa Nayaka; the child was very beautiful, had unparalleled qualities and was also radiant. This child, born with the blessings of Lord Shiva, was named Bhadrappa Nayaka. A daughter was also born to Venkatappa Nayaka and she was named Hiriamma. After some years, she was married to Virupanna Odeyar of Jambur. A son was born to them and was named Sadashivaiah. He arranged his son's marriage with Bangaramma, daughter of Belur Venkatadri Nayaka, a relative of Raya. The marriage was conducted in a very grand manner at a place called 'Malalahole'. He was given a gift of the 'Jagarda Seeme's fort at the time of marriage and he further fortified it. He continued to look after all his relatives viz., Bhadrappa Nayaka, his son,

Basavalinga Nayaka, Siddanna Nayaka, sons of Chikka Sankanna Nayaka and ruled the country happily.

At that time, the Sultan of Bijapur, Fatushah, along with his ministers, challenged to annex the southern kingdom. Accordingly, he sent an army consisting of a large number of elephants and horses. It included Manjul Khan, Mohammed Khan, Bahilima Khan, Shateh Khan (with his army), Salabhith Khan, Amber Khan (with his army) and Ahmed Khan (with his army). Hydermalli Khan and Devinayak of Barigi also joined this huge army and proceeded. The dust raised by the footsteps of this huge army touched the sky and they arrived near Jadeya fort. Hearing this, Venkatappa Nayaka, along with his army entered the war-field and encountered them. He defeated Amber Khan, snubbed the arrogance of Ankush Khan, attacked Salabhit Khan, defaced Bhilima Khan, irritated Manjul Khan, prevented the loot of Shateh Khan, effectively controlled the attacks of Mohammed Khan, Ahmed Khan, Sanjar Khan, Sarje Khan and Hydermalli Khan. He also defeated the Devi Nayaka of Benigi and made the muslim army vacate the seize over the Jadeya fort. Later, along with the army of Hanumaraja, he defeated the Yavanara (muslim) army which had laid

seize on the fort of Udugani. He also vacated the seizures of enemy armies at Hangal and Gutti. Manjul Khan tried to annex Masur, which was given as a gift by the Rama Raya. He was also made to retreat and he was named, "Enjalu Khan"! Venkatappa Nayaka followed Manjul Khan, made him leave 12 territories, destroyed his army and installed a "Vijaya Sthamba" (pillar as a mark of victory) at Hangal.

The Badshah of Bijapur who heard about this was enraged. He sent a huge army with instructions to annex the kingdom of Venkatappa Nayaka. Hearing this news from his informers, the furious Venkatappa Nayaka ran into the opponent's army and slained the soldiers with swords on both of his hands; which earned him the title "Do-khande Raya". With unparalleled strength, the sword of Venktappa Nayaka, like the black-king cobra, swallowed the life-breath of the enemies till its hunger was extinguished. During the advent of the muslim army, once Venkatappa Nayaka attacked and defeated the said army by riding on a bare-horse and with oil applied to his head! Further, he also fought and captured a minister called Baridaga, who tried to resist. At some other time, he faced the army of Badshah with spears in both his

hands which earned him the title, "Doneja". Thus retreating the frequent attacks of the Badshah, he became very popular.

Venkatappa Nayaka arranged the marriage of Siddappa Nayaka (son of Chikkasankanna Nayaka) with two brides. His son, Bhadrappa Nayaka's marriage was held with a bride from Andige. Bhadrappa Nayaka got two sons who were named Ramalinga Nayaka and Veerabhadra Nayaka. Unfortunately, elder Ramalinga Nayaka passed away in his child days. A daughter was born to Bhadrappa Nayaka. Venkatappa Nayaka arranged her marriage with Sadashivaiah, who was the son of his own daughter and Virupanna Odeyar, son-in-law. They got two children, Venkataiah and Bhadraiah. With his sons, grand children and great-grand children Venkatappa Nayaka ruled and lived happily. Bhadrappa Nayaka, after a few and brave encounters with muslims and 'Bedaas', earned good name, lived for few years and passed away. Greatly aggrieved by his son's death, Venkatappa Nayaka started concentrating his attention on spirituality and ultimately total renunciation. Veerabhadra Nayaka, his grand son, was married to the two daughters of Kollurammaji. Siddappa Nayaka got a

son and 3 daughters from his first wife. They were named Shivappa Nayaka, Parameswaramma, Nagarajamma and Channamma. The other son born to the second wife of Siddappa Nayaka was named Venkatappa Nayaka. The brave Venkatappa Nayaka also annexed several lands during his regime such as Hartal and Yedehalli which were in the custody of Kiratas, fortified the fort and named it "Anandapura". An idol of "Thandaveswara" was also duly installed in this fort. A beautiful palace, with wells, ponds, gardens was also built there before he returned to Ikkeri. He built a rare Drama School with interesting architectural designs at Ikkeri and arranged the procession of horses between Ikkeri and Anandapura at regular intervals. He won the fort of Holehonnur which was held by the Kiratas with the support of muslims. Thus, Venkatappa Nayaka got control of the areas around Honakala, Yedeyahalli and Holehonnur. Hanumaraja of Kenge tried to stop Venkatappa Nayaka, a few times, but was also defeated. He also defeated Bommanna of Kumsi and Veeranna of Danivasa and took possession of these two places. Further, he defeated the local chieftains of Andige, Udre, Guduve, Gendala, Talavuru and Manche and annexed to his rule. He also took under his belt several other places like

Sathalalu, Belavandur, Hebbe, Mandagadde, Honnur and Haranahalli and made them pay annual offerings to him. He also built attractive forts at Kumsi, Danivasa, Hebbe, Mandagadde. Further, he snubbed the arrogance of Narasinga Nayaka and annexed his Benkipura fort. The brave Bhairadevi, known as the queen of "Ekalaksha Desha" was defeated and taken to custody. His Dalwai, Linganna Nayaka captured her and took control of the forts at Avinahalli, Karuvuru (Karur(?), Morabadi, Salandu, Bhatkala, Gerusoppe, Chandavara, Govardhanagiri and Vaddimedini. Besides, a huge haul of rare articles, vehicles, attire and money were also recovered from her. Then, a local chieftain known as Honneya Kambali, was ruling Arradu, Munginadu, Edavaru, Chinnabidanur and Hosangadi. He was stationed at Hosangadi, made one Shankaranarayana Bhatta as his minister and ruled through him. Shankaranarayana Bhatta slowly started gaining prominence, settled at Bidanur and began ruling independently the provinces of Arunadu, Kabbunadu, Munginadu and other places, sidelining Honneya Kambali. At this time, Venkatappa Nayaka along with his Dalwai, Linganna Nayaka and his army, camped at Bidanur. They laid a seize of the Bidanur fort, closed all

routes of supplies to the fort. Shankaranarayana Bhatta gave a stubborn fight and fought for over 4-6 months. Then, Venkatappa Nayaka, got built 4 pillars (Burujis)*on the four directions around the fort, installed the gun-machines and attacked. Thus, the Bidanur fort was also annexed and Shankaranarayana Bhatta captured. Later, he obtained offerings from the people and families of Yedavuru, Munginadu, Arunadu, Kabbunadu, Pattaguppe and others. The Bidanur Eswara Temple finds a reference in the 'Sahyadri Khanda' of the Sanathkumara Charitre of Skanda Purana. This temple is on the banks of the river Kalavathi which is known to wash away all the sins with a dip. It is in the midst of "Venuvana". Venkatappa Nayaka made permanent arrangements for the daily worship of the idol which emerged from the snake-hole known as 'Neelakanteswara', who is known to bless people and fulfil their aspirations.

He proceeded then from Bidanur and trounced the King, Honneya Kambali and built a fort in Hosangadi. He also ordered for the continuation of all the rituals in the Kollur Mookambika temple. He thus acquired several provinces below the Ghats by defeating the rulers therein.

He then annexed Koppa, Bellare, Karkala, Kalasa and the Khandya fort by defeating Bhairasa Odeyar. Thereafter, he constructed forts at Malakad and Holeyabayalur. He also took control of Shirali and Vasupura. He left Basarur after making permanent arrangements for the daily worship of God Mahalingeswara. Further, he acquired the Barakuru province also. Thereafter, he constructed forts at Barakuru, Kalyanapura, Mallikarjunagiri and Kandlur. Then, he defeated the "Surals", "Tolahs" and "Siriyaars" and took possession of Nalavalthunadu, Kelanadu, Shankaranarayana, Baindoor, Halligere and other places. He then attacked the Bangajala, Savantha, Chowtta, Moola (Moolki), Kumble and Kasargod and won their lands besides taking control of the affluent Mangalore. He proceeded to fortify the forts at Moolike, Kodeyala, Mudbidre, Ullala, Kumbale, Kasargodu, Puduvettu, Bellare, Kanthamangala, Bandyadka, Kandankuli, Kollurabachi, Shishila, Chandragiri, Kidutu Moodagodeyale, Puniyale and others. In addition, he defeated the brave Kodagas and became famous as the king of the western sea! Then, along with his horses, elephants and soldiers entered the Kouli village limits and laid seize of the Kouledurga fort. The village heads,

Thole Tamma and Mundige Thamma (both brothers) fought courageously with their battalion for a few months; they had to ultimately come out of the fort when all the routes for supply of food and other items were blocked. In the end, they were defeated and the fort taken possession of. Venkatappa Nayaka further fortified this fort and named it "Bhuvanagiri Durga". He installed the divine Linga brought by his father Dodda Sankanna Nayaka from Kashi Kshetra as per religious rites and built a stone temple. He also gave the necessary endowments of lands for the temple to ensure conduct of daily worship and other rituals of the temple. He also installed different family deities in several parts of this fort and made arrangements for their daily worship as well. He also built a beautiful palace in this fort with provision for treasury, store-house, 'Panatha' (a store-house for storing foodgrains), elephant sheds, horse stables etc. On the outskirts of the fort and upon a hill-top, he built a palace, Kalyana Mahal. He also built Agrahara, Mahattina Mutts, Sringeri Mutt, lakes, ponds, farms etc., and installed village deities in different places, besides strengthening the fort from outside.

Thereafter, he defeated the Heggade Ballals and others who retorted and annexed their lands. Ayanoor Gowda was ruling from the fort of Mosaruru; Venkatappa Nayaka destroyed his fort and built a new one at Siddeswara. Then, he gave protection to the elder son of Hiriya Hanumappa Nayaka and took control of Edethore, Gajanoor, Shivamogge and vast areas of Lakkavalli. This incident is further elaborated thus: There was a dispute over the sharing of kingdom between the two sons of Hiriya Hanumappa Nayaka of Tarikere. The younger one took control of Kadavuru over a fight. The elder one sought the assistance of the Ikkeri King. The Nayaka sent one Dalwai, Chikka Kallappa along with an army. The younger one took the help of the armies of Belur Venkatadri Nayaka, Mysore, Chikkanayakanahalli, Chintanakulli and Rangappa Nayaka of Seerya. The elder brother, unable to face, again sent words to Ikkeri for help. Then Venkatappa Nayaka himself set off. The elder brother met him at Gangur and surrendered to him by offering Shimoga, Gajanoor, Lakkavalli Seeme and forts. The Nayaka gave him assurance and camped on the banks of Tungabhadra river before the attack. Those who had come to the help of the younger brother, hearing about this counter-move, fled to Banavara. Venkatappa

Nayaka sent his Dalwai, Hiriya Linganna Nayaka along with a strong army. The army laid seize of the Kadavuru fort and took control of it. The Nayaka gave this fort to the elder son. From there the army proceeded towards Banavara. Hearing this, the younger brother was totally frightened and he surrendered before the Nayaka. The Nayaka resolved their dispute and pacified them. After receiving offerings of money, ornaments, attire and vehicles, the Nayaka returned with renewed fame. Further, he protected the King of Harapura by defeating the Rayadurga and Belur Kings. In this way, the Nayaka became a very popular king among the kings of Sode, Bilige and Tarikere. He also appointed suitable officers at various forts besides deploying suitable armies in each fort. In addition, he ensured that all cultivable lands were made fertile and the entire area was covered with coconut trees and all sorts of creepers. The rivers there looked like ladders to heaven, elephants like Airawathas, hills like golden hills and the water flowers like lotus. Likewise, the fame of Venkatappa Nayaka spread throughout the country. On the other hand, in the enemy countries the cattle suffered for want of fodder and many animals like fish, serpents, monkey etc, perished. The arecanut farms failed. Bhairasa Odeya, the head of

Karkala province had occupied the lands and the town of Sringeri by force. He was troubling the people by firing from the cannons from hill tops thereby preventing the people from entering their houses, farms and the Mutt. Venkatappa Nayaka defeated Bhairasa Odeya and returned the lands to the Swamiji of Sringeri Mutt. From his side also, he gave endowments of lands to the Mutt. He also took steps for the renovation of the Mutt and helped Mutt to progress. Similarly, near the Ikkeri town, Venkatappa Nayaka built a town called Bhadrapura in the name of Bhadrappa Nayaka and built a fort also around the town. Then, he built a market and a town in between Keladi-Ikkeri in the name of his grand-father and named it "Sadashiva Sagar". He installed the idol of Sri Mahaganapathi in Sagar town, built a beautiful pond and a big storeyed house alongside the temple. He also built a beautiful garden known as "Chandanavana" (Chandamavina Koppalu) to



Mahaganapathi Temple at Sagar

facilitate worship of Ganapathi. He also built a stone temple for Ganapathi and arranged for holding of car festival and other festivities. On the banks of river Varada near Sadashiva Sagar, he installed God Visveswara, built a temple and offered endowments. On the river banks, he built an Agrahara, formed sites and donated them to the Brahmins through a permanent "Shasana"**. He also held a 'Vaja Peya Yaga' under the guidance of Ganesh Dikshith. He built a beautiful royal building in the midst of Sadashiva Sagar town. He also built a beautiful lake in between Keladi-Sadashiva Sagar near the Sangameswar village. Further, he developed beautiful farms, built a comfortable palace and a playing balcony near this lake. He also formed new areas known as "Bhattada Gadde" and "Namada Kabbu". He earmarked lands having land revenue worth 12000 'Honnus' (gold coins) as endowments to the Ikkeri Aghoreswara temple. He also appointed suitable officers for this purpose. He arranged for the regular worship and other rituals in temples in traditional manner. Special endowments were also given to Keladi Sri Rameswara temple and God Veerabhadra. The 'Ranga Mantap' of Sri Rameswara temple was built with granite. Near the Keladi Palace, a lake named "Sampe Katte" was built besides a beautiful

garden. In addition, he built a beautiful Agrahara near Bhimana Katte on the banks of Tungabhadra river in



A view of Ikkeri Aghoreswara Temple

the name of his mother and named it Veerambapura. On the river banks of Sharavathi near Bharangi, he built another Agrahara in the name of his

wife and named it “Abhinava Veerambapura”. He formed sites for business and other activities, gave them as offerings to Brahmins and wrote a permanent “Shasana” for this purpose.

He also constructed Mutts at various places like Barakuru, Bennavalli (Bellenne), Araga, Shankaranarayana, Sagar, Bolur and Kodeyala. As an



‘Gaja-Hamsa’ carving in front of the Rameswara Temple [This is the Official symbol (logo) of the Kuvempu University]

offering to Lord Siva, he gave endowments to these Mutts also with a permanent "Shila Shasana".

At this point, Siddappa Nayaka, son of Chikka Sankanna Nayaka passed away. Greatly aggrieved by this loss, Venkatappa Nayaka turned towards self-emancipation and spiritual matters. He devoted his time listening to spiritual scripts (Puranas). He encouraged Kavi Thirumala Bhatta to write the "Shivageethe" as narrated in the Padma Purana – Uttara Khanda; as taught by Lord Shiva to Ramabhadra. This is a poem in "Vardhaka Shatpadi". He also got written the "Shivasthapadi" (in Sanskrit) from Kavi Thirumala Bhatta. Through Vidwan Ranganath Dikshith, he got the commentary written to a "Agama Grantha" called "Tantra Saara". He also obtained an exhaustive "Aswa Shastra" known as "Manapriya" from the 'Aswa-pundits' who had come to him as per a divine dream. At that time, a famous scholar of four Shastras, a staunch follower of 'Vishistadvaita' principle and accredited with several titles, named Ramanuja Srivariya, met the Nayaka at Ikkeri. At the same time, a Sanskrit scholar from Kashi, Bhattoji Dikshith had also arrived at the Keladi Palace. A scholarly debate was arranged at the Ikkeri Palace

between these two scholars about the “Vishistadvaita” and “Shuddadvaita” principles. Ramanuja Sringeri's arguments were opposed and with the support of religious precedents, he was defeated and his titles were taken over and (Bhattoji Dikshith) divested the latter's titles and acquired the same for himself. Thus, he was praised by all and was conferred with the title “Visista Vaidikadvaita Siddantha Sthapanacharya” .

Later, he arranged the marriage of Shivappa Nayaka, grand son of his uncle, Chikka Sankanna Nayaka, with Kum.Lingammaji, daughter of Pattanshetti of Durga and Shantammaji, sister of Basavappa (son of Suriraya). The marriage of Chikka Venkatappa Nayaka, brother of Sadashiva Nayaka was arranged with Kum.Mallammaji, daughter of Veera Odeyar. Venkatappa Nayaka became famous as a connoisseur of music, an expert in literature and fine arts. Venkatappa Nayaka extended the Kollur Mookambika temple with granite constructions and gave sufficient endowments to ensure regular worship at the temple. He also prescribed holding of annual lighting of lamps (“Laksha Deeparadhana”) and other festivities in all the temples of the Ghat region. He always engaged himself in the

worship of “Shiva Gurus” and “Jangamaas”. He also held in high esteem all the religious practices at the Sringeri Mutt, the throne at Balehalli, various Mutts of Sanyasis, Agrahara, Kodagi Manya, Umbali, Uttar, Hallidasa’s religion and all other religions. He protected all the elephants, horses, soldiers, his subjects, local chieftains, scholars and all the people and ruled the country with great aplomb.

Thus, he was a worthy successor of the Chowdappa’s family. He was a terror to enemies; a blessed one; as poised as an ocean; as beautiful as “Manmatha”; a person who held sharp arrows with his bare hands; a stalwart among the intellectuals. Thus, Venkatappa Nayaka ruled for 46 years and 11 months and 26 days from 5-Marashira Shuddha Chitrabhanu Samvatsara till 30-Karthika Bahula Shuddha Samvatsara, before he joined the feet of Lord Shiva.

Chapter summary: *Coronation of Venkatappa Nayaka at Ikkeri – Successful battle against the Bijapur muslim army and reclamation of Jadeya and Udugani forts – Defeat of Manjul Khan and erection of a ‘Vijaya Stambha’ at Hangal and successful missions against muslims – Construction of a Palace at Anandapura and a drama school at Ikkeri – Extension of his kingdom*

by addition of several provinces – Defeat of Shankaranarayana and annexation of Bidanur fort – Construction of forts at various other places as well – Worship and offerings to Sri Kollur Mookambika and God Mahalingeswara – Annexation of Koule Durga fort (re-naming it as Bhuvanagiri Durga fort) – Defeat of Bhairasa Odeya and protection of Sringeri Mutt – extension of help in its renovation with further endowments – Installation of the idol of Sri Mahaganapathi at Sagar – Endowments to Ikkeri Aghoreswra temple – Construction of ‘Ranga Mantap’ at the Rameswara temple – Establishment of Jangam Mutts at various places – “Shivageethe” and “Shiva Astapadi” literary works from Kavi Thirumala Bhatta #

*Buruja: Gun machine stand or pedestal

**Shasana: Written (on stone, copper plate or other medium) orders of the King

There is an ancient “Geetha Gowrivara” Manuscript (of Keladi Kavi Thirumala Bhatta) in the Ganganath Jha Kendriya Sanskrit Vidya Peetha, Allahabad. This has been edited by Prof. Gaya Charana Tripathy of Indira Gandhi National Centre for the Arts, New Delhi, and has been published by HRD Rashtreeya Sanskrit Samsthan.

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SIXTH CHAPTER

[Stanzas 1 to 43]

Sadashiva Nayaka was the son of Chowdappa Nayaka of Keladi. The great King Sadashiva Nayaka had two sons. The eldest was Sankanna Nayaka (Dodda Sankanna Nayaka) and the younger one, Chikka Sankanna Nayaka. Dodda Sankanna Nayaka had two radiant sons. The eldest was the famous King, Ramaraja. The younger one was the brave, Venkatappa Nayaka. Bhadrappa Nayaka was the son of Venkatappa Nayaka; Veerabhadra Nayaka was the son of Bhadrappa Nayaka. All these were born in the family of great Sankanna Nayaka.

The family genealogical particulars of Chikka Sankanna Nayaka, brother of the great King, Dodda Sankanna Nayaka are detailed hereafter. Siddappa Nayaka was the son of Chikka Sankanna Nayaka; his son was Shivappa Nayaka. His brother (Venkatappa Nayaka) was a great terror to enemies. Bhadrappa Nayaka son of Shivappa Nayaka was a man of several good virtues. His brother was Somasekhar and his wife, Channamambike. Channamma was the only wife of Somasekhara Nayaka; she adopted one Basavappa

Nayaka, born to Mariyappa, as her son. Basasvaraj had two sons; Somasekhara Nayaka, the elder son and Veerabhadra Nayaka, the younger one. Basavappa Nayaka was the son of the King Veerabhadra; Channaveeramambike was the wife of Basavappa Nayaka. She adopted Channabasava, son of a minister, Guruveppa, as her son. The circumstances leading to this adoption are explained thus: Somashekhar son of Channaveerappa of Bankapur was a brave and courageous King; a King among Kings. After Dodda Venkatappa Nayaka, his grand son, Veerabhadra Nayaka was crowned at the Ikkeri Palace (Shukla Samvatsara Margashira Shuddha-1: 1552). Thus, Veerabhadra Nayaka known as a man of virtues and courage became the king. He took good care of all his relatives viz., Veera Odeya, Basavalinga Nayaka, grand children of Chikka Sankanna Nayaka, sons of Siddappa Nayaka, his uncle Shivappa Nayaka, Venkatappa Nayaka, brother in law Sadashivaiah and his children Bhadrariah, Venkataiah, with love and affection. Then, Veerabhadra Nayaka proceeded on a pilgrimage and via Araga reached Thirtharajapura. He was relaxing on the banks of the beautiful Thunga river. At that time, here in Ikkeri, Mruthyunjaya, Laxmipathi and Thanedar

Thimmanna hatched a conspiracy, crowned the son of Ramaraja as the King and started ruling the country. Hearing this, Veerabhadra Nayaka immediately left for Kouledurga and took possession of the fort. He then entered Anandapura and lived there. Thus, for sometime the kingdom was divided into two divisions. After about three months, Veera Odeya, who was ruling from Ikkeri passed away. By the time Veerabhadra Nayaka could come from Anandapura, his brother in law, Sadashiva Nayaka, with an eye of the throne, incapacitated Basavalinga Nayaka, brother of Veera Odeyar and sat on the throne. Veerabhadra Nayaka proceeded against him with a huge army. The frightened Sadashiva Nayaka fled and took refuge from the 'Sode' rulers. Veerabhadra Nayaka sent words to hand over Sadashiva Nayaka; but the Sode-Biligi rulers refused. Veerabhadra Nayaka then proceeded against them. After a short period, Sadashivaiah passed away. Immediately, Veerabhadra Nayaka took possession of the lands and forts of Sode and Biligi and defeated those kings. The extra-ordinary fighting capabilities of Veerabhadra Nayaka, made the Sode and Biligi Kings to flee to Bijapur.

These kings met the Badshah of Bijapur and carried tales against Veerabhadra Nayaka. They complained that when Sadashiva Nayaka died, Veerabhadra Nayaka attacked them and was now sitting on the throne without caring even for the Badshah. With such frequent wrong and misleading tales, they aroused the anger of Badshah. They made pleas to Badshah to help make the son of Sadashivaiah as the King of Ikkeri and restore their forts. They proceeded with the help of muslim forces. Veerabhadra Nayaka learnt about this move. He sent one Rayasada Shankaranarayana as an emissary to Bijapur. He, with the assistance of a minister, Muraripantha, explained the previous happenings of their kingdom. Convinced about the truth, the Badshah reversed his decision to send his forces to Keladi. He learnt that the Sode and Biligi kings just carried wrong tales as they had lost their forts. He decided that Veerabhadra Nayaka is also an able King to rule Ikkeri and sent back Shankaranarayanaiah with a title "Sharajaraya" and suitable gifts and presents. With a lot of begging and coaxing by the concerned, the Badshah made arrangements to return the forts to the Sode and Biligi kings. Appreciating the honesty and valour of Veerabhadra Nayaka, the Badshah sent him a green

umbrella, a flag, a number of titles, ornaments, attire and lots of gifts. Veerabhadra Nayaka accepted these titles and offerings and returned the forts to Sode and Biligi Kings. Later, he arranged the marriage of Bhadracharya son of late Sadashivaiah (and his own son-in-law) with Ghanteyamma, daughter of Biligi's Ghante Odeyar.

After some time, listening to the ill-conceived ideas of Venkatapathi of Banavara, the King of Tarikere convinced the army of Badshah to attack Ikkeri. With the intention of annexing Ikkeri and other provinces, the King of Tarikere entered Koule Durga along with Ranadulla Khan. With this attack of Ranadulla Khan (1560 – Eswara Samvatsara Pushya Bahula Dashami), the Ikkeri town was destroyed. Veerabhadra Nayaka along with his family went to Bhuvanagiridurga. Joined by Hanuma Nayaka of Kenge, Ranadulla Khan attacked Bhuvanagiridurga. Veerabhadra Nayaka gave him a stubborn fight and succeeded. He sent suitable emissaries to Ranadulla Khan to negotiate. With his diplomacy, he made Ranadulla Khan return and continued to rule from Venupura happily. Thus, protecting his country, Veerabhadra Nayaka settled in the Palace at the fort of Bidanur (Bahudhanya

Samvatsara Margashira Masa:1561). Unable to forget the conspiracy hatched by the Tarikere King, he sent an emissary named Ramakrishnappa to Bijapur and convinced the Badshah. He joined the huge army of Ranadulla Khan near Harihar and along with Sadashivaiah and Ramakrishnaiah, attacked Tarikere and defeated the King. Later, he laid seize to the fort of Basavapatna (earlier known as Anevalli) and won the same. He captured the brother of Hanumappa Nayaka of Kenge and handed over him to the Badshah. Then he sent Ranadulla Khan along with Shivappa Nayaka, Ramakrishnaiah and an army to the 'Mayavadi' country and through them took care of many of the assignments of the Badshah. In turn, he received lot of gifts and favours from the Badshah. Then, he defeated the strong Raghunath of Sode at the Kengere battle, accepted his surrender besides the offer of friendship. He defeated the arrogant Thoulava King and the King of Karkala and collected a lot of booty. Veerabhadrappa Nayaka entrusted the care of the treasury to his uncle, Venkatappa Nayaka and looked after Shivappa Nayaka with love and affection. Then, the army Dewan Puttanna and a few others hatched a conspiracy. Immediately, Sadashiva Nayaka left for Sagar; but Dewan Puttanna

went to Pataguppe, met the Badshah's lawyer, Jannopanth, in Ikkeri, gave him lots of gifts and won his confidence. He was searching for Shivappa Nayaka to capture him. Then Mahanadu Badavi Lingappa-rudrappa of Sagar kept Shivappa Nayaka in the basement floor of the house of Sunkada Shanubhogue Konappa and spread words that Shivappa Nayaka is not in town. When Dewan Puttanna and other conspirators were planning to get hold of Sadashiva Nayaka, Veerabhadra Nayaka, thought about this and invited Shivappa Nayaka and gave him control of the fort of Chandavara and other outside provinces. Deeply aggrieved by the demise of his first wife Veerammaji, Veerabhadra Nayaka left along with his junior wife, Kollurammaji to Hosangadi and stayed there for some time. Later he went and resided at the Kandalur fort via Kollur. Then, his senior confidants, Balarahutana Paruvappa and Siddappa pleaded with Veerabhadra Nayaka that there is no one to take care of Bidanur. Veerabhadra Nayaka sent written invitation to Shivappa Nayaka to come from Chandavara to Bidanur and take the responsibility of Bidanur. Immediately, Shivappa Nayaka returned to Bidanur and assumed charge. Then again, the army Dewan Puttanna, Ramakrishnappa and Veeraiah of Kashi joined hands,

met Balarutana Paruvappa and Siddappa and convinced them about their plans. They were all waiting for an opportunity to assassinate Shivappa Nayaka and Venkatappa Nayaka.

One day, as usual, Shivappa Nayaka and Venkatappa Nayaka were proceeding from the palace annex to the main palace. Both were abruptly captured and lodged inside a room where records had been kept and the entrances to the fort were locked. Without losing heart, both Venkatappa Nayaka and Shivappa Nayaka spent the night there. On the next day morning, they went out with the help of Honney Nayakana Venkataiah and others, be-headed those who came in the way, opened the forts, captured Puruvappa and Siddappa and warned them severely. Having handed over the responsibility to Shivappa Nayaka, Veerabhadra Nayaka lived peacefully in Kandalur. At that time, the Badshah of Bijapur sent his son to annex the southern provinces. With a huge army consisting of elephants, horses, foot-soldiers led by Rustum Jamaan and ably assisted by Amber Khan, Mahamudde Khan, Kuba Khan, Ankush Khan, Shajee Khan, Patte Khan and Parath Khan proceeded on the mission. The army took control of the

fort at Shivamogga. Veerabhadra Nayaka in turn sent a big army under Shivappa Nayaka and his brother, Venkatappa Nayaka. Both the armies locked horns and a fierce battle ensued. The army led by Shivappa Nayaka effectively tackled Amber Khan, Mohammad Khan, Kuba Khan, Ankush Khan, Shajee Khan, Patte Khan and Parath Khan and defeated them. The seize of the fort was vacated and Rustum Jamaan was forced to flee. The Badshah became furious about this set back, went to Bankapur with a huge army under Mustafa Khan and reached Kalavur. Then, Veerabhadra Nayaka sent Sharajaraya as an emissary, arranged a negotiation and convinced Badshah to return. At that time, Shivappa Nayaka was waiting in Gulawadi to invite Venkatappa Nayaka to Bidanur when Bhadrappa of Kashi, army Dewan Puttanna and others attacked. In the tussle, his son-in-law Bhadrappa Nayaka perished and Veerabhadra Nayaka himself set off to settle matters; reached Gulavadi, sorted out the internal differences, consoled Shivappa Nayaka and returned to Kandalur. Shivappa Nayaka along with his brother went to Kandalur and met Veerabhadra Nayaka. They pleaded in several ways before Veerabhadra Nayaka to return to Venupura (Bidanur) and take over the reins of the kingdom.

However, the king convinced them that it is appropriate for him to stay there only and conduct the affairs of the State through Shivappa Nayaka and he himself spent his time in the worship of Lord Shiva and other religious and spiritual pursuits. Thus, Veerabhadra Nayaka ruled the kingdom for 16 years, till Shuklanama Samvatsara – Margashira Shuddha – 11 : 1552.

Chapter summary: *Coronation of Veerabhadra Nayaka at the Ikkeri Palace – Death of Sadashivaiah – Defeat of 'Sode' and 'Biligi' rulers – Successful diplomatic mission against the Bijapur Badshah resulting in the retreat of the latter from the attack – Attack of Ranadulla Khan and the downfall of Ikkeri – Rule from Venupura after convincing Ranadulla Khan through negotiations to return– Defeat of Tarikere King and annexation of Basavapatna fort – Battle with the army of Badshah.*

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SEVENTH CHAPTER

[Stanzaas 1 to 34]

Shivappa Nayaka, the eldest son of Siddappa Nayaka (who was the son of Chikka Sankanna Nayaka) was crowned in the palace of Venupura on Parthiva Samvatsara Margashira Shuddha – 12 – 1598. After the illustrious Veerabhadra Nayaka, Shivappa Nayaka ruled the country with renewed vigour and courage. He also took good care of all the provinces and people as under the rule of Veerabhadra Nayaka and also looked after his brother, Venkatappa Nayaka with all love and care. He also arranged the marriages of his sisters, Parameswaramma and Nagarajamma with..... and..... (*blanks are as in the original text*). A son was born to his sister and the baby was named Shivalinga Nayaka. He married his youngest sister, Channamma, to his brother-in-law, Kenchanna. Channamma gave birth to a son and two daughters who were named Siddaiah, Siddamma and Gowramma respectively. During the rule of Venkatappa Nayaka, Shivappa Nayaka had married Lingammaji, daughter of Pattanshetti of Durga, who gave birth to a daughter named Siddammaji. She was married to Sarabhela Mallikarjunaiah. From his second wife, Shantammaji (sister of Surirayana Basavappa), he got

a son who was named Bhadrappa Nayaka. The marriage of Bhadrappa Nayaka was held with Bommammaji (daughter of Surirayana Kallappa) and Siddammaji (daughter of his own brother-in-law, Kenchanna). After his crowning, Shivappa Nayaka married Bhadrammaji (daughter of Basavuru Somayya and sister of Channamma wife of Chennappa Setty who was the son of Nambiyanna Setty) and Basavalingammaji, daughter of Badavi Lingappa Setty. Basavalingammaji got a son who was named, Somashekhara Nayaka and thus Shivappa Nayaka lived happily in the Palace.

He undertook several welfare works to develop his capital. He formed sites in Venupura, invited the merchants, farmers and others, gave them sites over written "Shasanas". He also formed sites for different categories of people viz., artists, sculptors, ganigaas (oil traders), black-smiths, gold-smiths, carpenters, washermen, barbers etc., and made them settle permanently there. The practice of "Varnasharma" as per the 'Smrithis' was encouraged. 'Shiva-Vaishnava' followers were also required to follow their principles as per the "Shastras". In short, he ensured practice of set

religious practices by each religion and ensured the smooth running of the kingdom.

After some time, Shivappa Nayaka annexed the forts of Vasudhare, Sakkarepatna, Hassan and Belur. He



defeated the valiant king of Belur, Krishnappa Nayaka who had come with a huge army supported by additional forces of Mayawadis. When Venkatadri Nayaka, son of Krishnappa Nayaka tried to assault with arrogance, he inflicted severe casualties on his army,

captured Venkatadri Nayaka and later released him. Further, he effectively thwarted the attacks of foreigners (Portugese) on the coastal people and took control of the forts at Kundapur, Ganguvalli (Gangolli) and Honnavar. He also annexed the beautiful and majestic fort at Mangalore and protected the country from the

insurgencies of British and other foreigners. Later, he also won the forts of Malave, Katte-keeluru, Bekala, Chittari and Chandragiri. He also took control of the fertile province of Neeleswara and as a mark of his victories erected a "Vijaya Stambha" (victory pillar) in the lands of Naimars. He received offerings from these provincial chiefs and suitably warned Kollantha and Mapille, provincial heads of Kerala, before returning. Thereafter, the brave Shivappa Nayaka won the beautiful Alattanadu and Paduvanadu. After learning that the Badshah of Bijapur passed away in the Durmukhi Samvatsara, Shivappa Nayaka re-claimed Ikkeri, Sorab, Udugani, Mahadevapura, Ambaligolla and other forts which were occupied by the Britishers. When the Sodhe Kings resisted, he defeated them and added Sirase, Heruru, Boluru, Puliyakan, Karur, Banavase, Badangodu and other areas to his empire. Further, he annexed the Sirsi fort and captured the king of Sudhapura (Sodhe), Madhulinga Nayaka; later released him and obliging the pleadings of the Sodhe King, returned all his kingdom. All the neighbouring kings were totally afraid of Shivappa Nayaka and kept peace with him by presenting him with regular offerings. His name and fame spread throughout the world and his valour and courage sparkled as a diamond stone atop a king cobra's hood!

He also took suitable steps to develop all the provinces under his control. He arranged for the offerings of 'Kalapurushadana', 'Tulapurushadana', 'Sahasra Godanas' (offering of thousand cows as charity) to the Vedic Brahmins on the banks of river Tunga at Thirtharajapura (Thirthalli); he also arranged for holding of rituals and other offerings at Kashi Kshetra. Every Monday he observed "Vratha" regularly and ruled the empire with all righteousness. He heard the grievances of the people, gave them assistance for purchase of seeds, manure, cattle etc., built ponds and lakes and ensured the development of agriculture. Besides, Shivappa Nayaka never harassed his subjects; at the same time never neglected the State revenue. He ordered that every inch of land should be fully utilised. Those who refused to give offerings and engaged in undesirable activities were punished and their properties confiscated; he protected those who sought his protection. Conspirators were kept in prisons inside the palace and their lands were forfeited. Encroachments, harassments, unscrupulous lending, cheating, bribery etc., were curbed. He checked the recording of false accounts and ensured prompt collection of revenue. The merchants who avoided tax were taken to task. He totally put an end to theft, robbery,

kidnapping, cheating and other socially undesirable activities. He introduced the system of writing accounts; examined in detail the revenue and expenditure figures, avoided unnecessary spending and thus ensured savings. He always protected the righteous people and punished the wrong-doers. He stopped the “**Parivahi**” and punished those who robbed the belongings of others and restored them to the real owners. Thus no words are really appropriate enough to praise this great and brave king, Shivappa Nayaka; the undisputed King of ‘Kaliyuga’.

During the Vikari Samvatsara, Shivappa Nayaka decided to further expand the empire of the Raya. With his own and the armies of Sode, Biligi, Tarikere, Harapura and other provincial kings, he captured Belur. He gave it to Srirangaraya and re-built that kingdom. He was showered with several titles, gifts of elephants, diamond ornaments etc., from the Raya. He then, along with his army, proceeded towards Srirangapatna and camped in a village nearby. He arrested the Dalwai and Army Commander of the Mysore King, Hampanayaka who, with the consent of the King of Mysore, had come with a huge army to capture him. He also took possession of a large number of elephants, horses and other brave

warriors. It is rather difficult to elaborate the anger of Shivappa Nayaka especially during the battle: Like a tiger attacking a herd of animals and a lion attacking the herd of elephants, Shivappa Nayaka ran into the enemy camp and beheaded countless number of warriors. Later, he snubbed those who created trouble in villages and took control of their forts. Besides, he built a bridge across the great river Cauvery and to some extent, suppressed the arrogance of the Mysore King. He then attacked the fort of Srirangapatna along with his army. The opponents sought the help of Balul Khan of Bijapur. Shivappa Nayaka faced Balul Khan and made him and his army retreat and laid siege to the fort. At that time, the opponents engaged themselves in arranging some witchcraft and other activities. Shivappa Nayaka thought that it was not proper for him to continue there and accordingly ordered the withdrawal of the siege of the fort and returned to Venupura and ruled the country in an exemplary manner.

He ruled for 14 years, 9 months and 20 days (from Parthiva Samvatsara Margashira Shuddha Dwadashi-1568 till Sharvari Samvatsara Aswayuja Shuddha-1) and attained heavenly abode. Thereafter, his brother,

Venkatappa Nayaka also ruled the country in an exemplary manner. He took good care of Bhadrappa Nayaka, who was the son of Shivappa Nayaka, sisters Parameswaramma, Nagajamma and Channajamma and all his relatives and his subjects. He had stationed his son-in-law, Shivalinga Nayaka (with an army) as a guard to prevent the rulers of Srirangapatna entering the territory of Sriranga Raya. He effectively curbed the frequent attacks of muslims in the border areas and punished the wrong-doers. In this way, he ruled for 11 months and 14 days (till Plava Samvatsara Bhadrapada Shuddha-14) with all righteousness.

Chapter Summary: Crowning of Shivappa Nayaka at the Venupura Palace – implementation of various developmental works and welfare measures in the capital – Encouragement to all religions and faiths – Annexation of Vasudhare, Sakkarepatna, Hassan, Belur, Kundapur, Ganguvalli and several other forts – Erection of a 'Vijaya Stambha' at Naimar – Reclamation of Ikkeri, Sorab and other places after the demise of the Bijapur Badshah – Streamlining of tax matters – Annexation of Belur – Description of the heroics of Shivappa Nayaka in the battle – Demise of Shivappa Nayaka and subsequent crowning of Venkatappa Nayaka, his brother as the King.

*Photo taken from the book: Keladi Polity by Dr.KN Chitnis – It is said that "the portrait of Sivappanayaka, the eighth ruler of the Keladi dynasty was found painted on one of the walls of a hall called Bannada-Chowki (square of colours) in the Puttige Matha at Tirthally, Shimoga district. There were many other paintings on the wall, along with the portrait of Sivappanayaka. These paintings were of the Keladi times, possibly drawn before the downfall of the Keladi dynasty".

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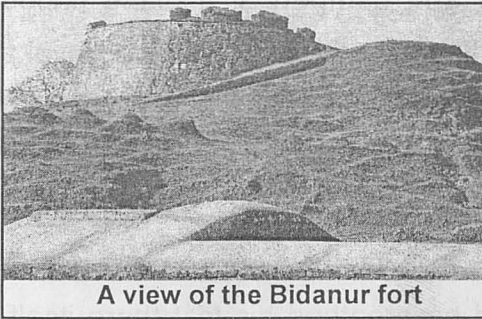


Gandabherunda, Keladi Veerabhadra Temple

EIGHTH CHAPTER

[Stanzas 1 to 31]

After the demise of Chikka Venkatappa Nayaka, Bhadrappa Nayaka, [the eldest son of Shivappa Nayaka] was crowned at the palace in Venupura (during



A view of the Bidanur fort

Plavanama
Samvatsara
Bhadrapada
Shuddha-15 –
1584). Following
the foot-steps of his
father, Shivappa

Nayaka, Bhadrappa Nayaka ably managed all the territory under his control including the forts etc., and took good care of his relatives including Parameswaramma, Nagajamma who were mother-in-law's of his brother Somashekhara Nayaka, sister Siddamma and ruled the country as per the 'Raja Dharma'.

He sent his son-in-law, Shivalingaiah with an army to Belur on a mission. He met Raya there and with the support of the army of Raya succeeded in vacating the

hold of the Mayavis' (Mysore rulers) over the Hebbale fort. Proceeding further, they laid seize of Narasimhapura; the opponents, in turn, proceeded to take possession of the fort of Konanur and he continued his manoeuvres. In the meantime, as per the orders of the Mysore King, Kanthaiah of Kalale, military officer, came with an army and camped at a place called Kanagal. A fierce battle ensued and Shivalinga Nayaka excelled in war with his valour and bravery. He also successfully silenced Kanthaiah of Kalale and made him flee. Unfortunatley, one of the arrows released by the enemy army pierced Shivalinga Nayaka on a sensitive part of the body and he breathed his last there itself. Hearing this sad news, Bhadrappa Nayaka immediately started with his army and claimed Honnavalli, Chikkanayakanahalli, Kandugere, Budivala and other places belonging to the 'Mayavis'*. From there, he returned to Sodhe, snubbed their arrogance and annexed their lands too. Then, joined by Sabbuneesa Kusappaiah, they laid a seize of the Seerede fort. At that time, on the complaint of the Sodhe kings, the king of Bijapur, Edul Shah himself set off with his army and stood guard near the border. He deputed an army with Shajee, Balul Khan, Syed Vilas and Sharaja Khan to go

further. Having learnt about this move, Bhadrappa Nayaka son of Shivappa Nayaka sent Jathappana Bhadrappa with an army contingent to encounter the enemy. He himself stood guard at the fort of Bhuvanagiridurga. A fierce battle took place between the two armies near Ambaligola. The muslim army moved swiftly and took control of the pass of Bilusagara. They



**An inside view of the Bidanur
(Venupura) fort**

gained an upper hand against Jathappana Bhadrappa, camped on the river bank and laid siege of the Venupura fort. Fathu Shah, Shajee, Syed

Vilas, Sharaja Khan and other army commandants joined the muslim army and laid siege of the Bhuvanagiridurga (Kouledurga) fort as well. Unfazed, Bhadrappa Nayaka, ably supported by his army, closed all the roads, subways and passes to the fort. A deadly battle took place and he killed a large number of muslim soldiers using gun machines, hand bombs and other lethal weapons

and ultimately defeated the muslim army. Sharaja Khan, Syed Vilas, Shaji and other leaders fled the scene. He sent Hoovaiah and other emissaries for negotiations. He then returned to Venupura via Bhuvanagiridurga. Thus, with his extra-ordinary fighting abilities, he protected his kingdom and earned himself a lot of fame.

On the banks of the river Thunga near Thirthally, he made several offerings to Brahmins which included the "Tulapurusha daana" and "Hiranyagarbha daana". The offerings also included elephants, horses, cows, gold, clothes, silver, pearls, grains, lands, houses, brides, offering of food etc. A King among Kings and son of Shivappa Nayaka, Bhadrappa Nayaka engaged himself in such divine activities. Like the great charitable persons, Karna, Shibi Chakravarthi, Balichakravarthi and sage Dadhichi, Bhadrappa Nayaka also became famous for his acts of charity and liberal offerings. Besides, he built a spacious Agrahara called Bhadrarajapura for the vedic Brahmins. He also built agraharas at Shivarajapura in the name of his father, Shivappa Nayaka and at Venkatapura in the name of his uncle, Venkatappa Nayaka. He allotted area-wise employment to Brahmins through a written "Shasana". He also donated through

endowment large areas of lands to Mulbagilu Mutt of Sri Krishnananda Swamy through a written "Shasana". In addition, he arranged for giving annual assistance to the Brahmins and ensured practice of "Kashi Dharma". He also built Mahattina Mutts at suitable places, gave endowment of lands, wrote permanent "Shasanas" and arranged for following the "Kashi Dharma" strictly in all these Mutts. Sufficient endowments of lands were also given to Sri Kollur Mookambika temple for its routine religious activities.

He then proceeded on a pilgrimage. He left Bidanur for Kollur and from there reached Vasupura (Basarur). Via Krodhapura (Kundapur), Koteeswara (Koteswara), he reached the famous Sringapura (Sringeri). From there, he visited Kigga and had the darshan of the Sringeswara Swamy. Enroute, he visited many temples, gave them endowments of land and ensured regular worship in these temples, before returning to Venupura. Like his predecessors, he protected the law abiding citizens and punished the bad elements. His name and fame spread everywhere and he ruled the country with all the divinity and grace. Thus, from the day he was crowned (Plava Samvatsara

Phalguna Shuddha-9 – 1583), he ruled for 2 years, 5 months and 24 days (i.e., till Shobhakruthu Samvatsara Phalguna Shuddha-9), before he breathed his last. After his demise, his brother, Somasekhara Nayaka (youngest son of Shivappa Nayaka) was crowned at the palace of Venupura (Bidanur) (1486-Shobhakruthu Samvatsara Phalguna Shuddha-19). After the demise of the brave King, Bhadrappa Nayaka, Somashekhara Nayaka, who was also an equally charming, courageous and cultured King, ruled the kingdom ably and in a righteous manner for 7 years and 9 months (upto Virodhikruth Samvatsara Margashira Shuddha-11). He married Chennammaji daughter of Siddappa Setty of Kotipura. He also took good care of his relatives such as Parameswaramma, Nagajamma, Bhagini Siddamma, Dadi Channamma and others.

Somashekhara Nayaka defeated the Mysoreans and curbed their arrogance. Thereafter, he won Bekkodu, Belagodu, Kanathur, Abbina and Belur before returning to Venupura. He then got the news that Hanumappa Nayaka of Tarikere had murdered his own wife and was behaving in an arrogant and autocrat manner. Someshekhara Nayaka deputed an army headed by

Sabbunesa Krishnappaiah and won Kamanadurga; he gave that place to Seetharamappaiah Nayaka son of Sabbunisa Krishnappaiah and restored order. He brought Hanumappa Nayaka to Venupura and got normalcy restored in Tarikere. He also defeated the 'Tuluva' Kings and ordered them to give annual offerings to him. A true follower of 'Raja Dharma', the brave Somashekhara Nayaka ruled the kingdom in an exemplary manner. However, after some time, heeding to some bad advice from one Barama Mautha, he came to indulge himself in all undesirable and unhealthy activities and became a slave of bad habits. At that time, some unscrupulous and opportunistic elements in the kingdom hatched a conspiracy. Jannopanth sent by Mujabar Khan of Bijapur camped in the Mahanavami Bayalu along with an army and stabbed Somashekhara Nayaka. They continued their camp at Mahanavami Bayalu. Hearing this, Channammaji, wife of Somashekhara Nayaka, attacked Jannopanth, killed many of his soldiers, defeated them and, with the help of Hanumappa of Kenge, be-headed the brave warrior, Shaikh Baba. She punished those who had hatched the conspiracy, made Jannopanth to flee from Kodasi Bayalu and looted that fort. Barama Mautha was also thrown

out besides curbing the arrogance of Moleyappa. Thus, she took revenge on all those who had betrayed her husband. Later, some people misguided Basavalinga Nayaka, her brother-in-law to occupy the throne. However, she shifted him to some other place and mutilated him. After some time, some people including Marebova Kandacharada Lakshmaiah, Veerabhadraiah thought of de-throning Channammaji and appointing some one else. Earlier, in the Hosangadi fort, Kuruda Venkataiah had got a son through a maid-servant. As he was the grand son of Sadashivaiah, he was summoned by Channammaji and the boy was named Shivappa Nayaka. She conducted the affairs of the State herself in the name of Kuruda Venkataiah. Thus, though unworthy, this Shivappa Nayaka ('Kutsitha' Shivappa Nayaka) was the King for 3 months. Then, Kasargod Thimmaiah and Sabbunisa Krishnappa had run away from the country owing to the conspiracy of Bharama Mautha and others and taken shelter in the Bilgi province. They heard about the happenings and thought of anointing the son of Bhadrappa (son of Jathappa) to the throne. They took the help of Jannopanth and proceeded with the Bilgi's army. Marebove Kandacharada Laxmaiah and Veerabhadraiah who were looking after the affairs

of the kingdom through Kuruda Venkataiah, sent an army with Chitnis Giryappa. In the battle, Giryappa died and the rest fled. Unnerved, she returned with Veerabhadra of Halepaika and beheaded Marebovi. She thought it not safe to continue in Venupura Palace at that critical juncture and left for the Bhuvanagiri Palace. Reposing confidence on them, she invited Kasargod Thimmanna Nayaka and Sabbunisa Krishnappaiah and others for discussion. They, along with all others in the Bhuvanagiri Durga, resolved to forget their differences and held detailed discussions. They decided that the son of Bhadraiah (son of Jathappa) has no claim to the throne. With the consent of Channammaji, Kurudu Venkataiah and his son were again sent back to the Hosangadi fort. Shivappa Nayaka son of Venkataiah was disfigured. They decided that Channammaji alone can lead the country and accordingly, through her, conducted the affairs of the country. Thus, Channammaji was formally crowned at the palace of the Bhuvanagiri Durga (Virodhikruth Samvatsara Phalguna Bahula 10-1594). Immediately thereafter, along with her army, she entered the Palace in the Venupura (Bidanur) fort. Thus, Channammaji became the Queen and assumed the mantle.

Chapter Summary: Coronation of Bhadrappa Nayaka in Venupura – Annexation of Honnahalli, Chikkanayakanahalli, Kandugere, Budivala and other places belonging to Mayavis – Defeat of the Bijapur muslim army in a fierce battle – a rare exhibition of war and diplomatic techniques – also famous for his charitable and religious acts – establishment of Mutts and endowments to temples – Demise of Bhadrappa Nayaka after a rule of about two years – Somashekhara Nayaka, took over the reins – Defeat of Mysoreans – The king became a slave of bad habits – under a conspiracy led by Jannopanth, the King was subsequently stabbed – Defeat of these conspirators by Channammaji – formal crowning of Channammaji as the Queen in the Venupura Palace.

*Mayavis: Mysoreans

NINTH CHAPTER

[Stanzas 1 to 64]

Thus, after the great Somashekhara Nayaka (with a brief period under Shivappa Nayaka), Channammaji ruled the kingdom and took good care of the entire kingdom. She discussed with her ministers, confidants and relatives about her plans to adopt a son to succeed her to the throne. Bhadrappa Nayaka, the eldest son of Shivappa Nayaka was the elder brother of Somashekhara Nayaka, who was the husband of Channammaji. Both Siddammaji wife of Bhadrappa Nayaka and Gowramma wife of Mariyappa Setty (son of Nambenna Shetty) were born to the same mother. Thus, Basavappa son of Gowramma stood in the relation of a son to Bhadrappa Nayaka, brother of her husband. Thus, she decided that Basavappa was the rightful claimant to the throne. With the consent of all, he was named Keladi Nrupala Basavappa Nayaka. He was duly adopted as her son (on Paridhavi Samvatsara Shravana Shuddha 14-1595) and admitted to the Palace. He was given good education, training in horse-riding, war-fare and training in several other disciplines.

While thus ruling the country, Channammaji sent an army with Thimmanna Nayaka of Kasargod, recovered the forts of Tavanidhi, Honnalli and Jadeya from the muslims and made them flee from the scene. One Sir Panmalik, a European, who was a Dewan and Personal Secretary, was in charge of the fort called Panchamahar Midije. This was annexed by the Sodhe Kings who appointed an officer named Hanuma Nayaka to take care of the said fort. She sent her army with Kasargod Thimmanna Nayaka, who successfully snubbed the arrogant Hanuma Nayaka in the battle and took control of the Midije fort. On one side of the Kalyanapura fort, Jatappana Bhadrappa who lived with his son, Sadashivaiah, conspired to become the king to the provinces below the Ghat section and accordingly instigated the Tuluva provincial heads of Chowta, Bangajala, Savanthe and others. He took control of the forts at Karkala, Mallikarjunagiri etc., and was arrogant and provocative. He sent Dalwai Bhadrappa with an army, suitably instructed the Tuluva Kings, recovered her forts and captured Jatappana Bhadrappa and his son; gave them suitable punishment. She set off a huge army under Sabbunisa Krishnappaiah and Kasargod Thimmanna Nayaka, defeated the Commander of

Mayawadis', Kumaraiah and took control of the beautiful fort at Vasudhare. Thus, he made Kumaraiah to flee from the place and acquired the fort and surrounding areas. In the meanwhile, Ramachandra Nayaka of Sodhe had recovered the Midije fort. An army under Sabbunisa Krishnappaiah defeated him and reclaimed the Midige fort. Further, the forts at Sirsi and Sodhe were also acquired and the Sodhe Kings fled. She stationed her own army at Sudhapura (Sodhe) and took control of Banavase, Badanagodu, Balur, Puliyakanna, Karuvuru and other areas under the Sodhe kings. She presented the blue umbrella of the Sodhe Kings (with titles) to God Veerabhadra of Keladi as an offering to the God. Sodhe Kings, totally defeated, pleaded with her for a settlement. In a gesture of mercy, she returned them some provinces of Sodhe. She arranged the marriage of Basavappa Nayaka (on the Kalayukti Samvatsara Margashira Maasa) with Channammaji daughter of Hebbe Mahanthaiah and Basammaji daughter of Malige Channa Veerappa. Under the leadership of Sabbunisa Krishnappaiah, her army acquired Basavapatna. The same army won Kadavuru (Kaduru), Banavara, Hassan and the beautiful fort at Belur, thus giving a blow to the prestige of the Mysore rulers. She visited Gokarna on a

pilgrimage, worshipped Mahabaleswara and returned to Venupura. She arranged for the marriage of Mari Channammaji (whom she had brought up) (Akshaya Samvatsara Vyshakha Maasa) with Mallikarjuna Nayaka son of Siddammaji. During the marriage, the Sodhe kings Arasappa Nayaka and Sadashiva Nayaka, brother of Ramachandra Nayaka, pleaded with her to return their provinces. Accordingly, she handed them back Banavase and other areas won by her and sent them off. The enraged Peddur Lingappa of Bhaganagar came to her. However, she convinced and pacified him at Basavapatna. Hearing the fame of the King of Jarimale, she sent Sabbunisa Krishnappa and Sharaja Shankaranarayanaiah and defeated the Jarimale King (with the title Molakala Basiga), divested him of his title and later released him. Further, she gave shelter and protection to Ramaraja who was defeated by the Yavanas in the battle and who had sought asylum with her. The details are enumerated further with the explanation of the background of the muslims who tried to capture Rama Raya and the reasons for bitterness or differences of opinion among the two and also the background of the Arayas* and the muslims who hated Rama Raya.

First, the origin of the Areyas: On the north-western side of Kashi and Delhi and near Kurukshetra,



there was a fort named 'Chittodu' which is said to be the original native place of Kshatriyas. As the very sight of this fort was frightening, it was named 'Chittodu'.

It had an extent of five 'yojanas' (one 'yojana' is approximately equivalent to 9 miles) and was a very prosperous kingdom.

The emperors of this kingdom belonged to the 'Bharadwaja' Gotra and ruled the country hereditarily in the name of 'Ranas'. A King born in the Kshatriya family known as Rana was ruling the kingdom. He begot a beautiful daughter of "Padminijathi" (may be meaning the looks and qualities of a woman – very attractive) and the King looked after her with all love and affection. Akbar Badshah of Delhi who heard about her beauty, charm and exemplary character, decided to capture

Chittodu. He himself left with an army and surrounded the Chittodu fort. He fought for 12 years to take control of the fort but ultimately failed. Greatly disappointed, Akbar Badshah entered the fort in disguise and joined as a chief servant of Ramasingh (son in law of Rana), born in Vasistha Gotra. Once Akbar managed to accompany Ramasingh to the Palace and met Rana. Seeing Rana standing below the throne, Ramasingh was frightened and asked the reason. Rana explained that he got down from the throne not seeing Ramasingh but the man who accompanied him! Later, Rana took the hands of Akbar Badshah in his hands and seated him on the throne. Rana gave the Chittodu fort to Akbar Shah as a presentation and enquired the reason for his visit to the fort in disguise. Akbar replied that he had come to see his daughter Padmini. Rana sent for Padmini and when she came, Akbar Badshah saying that she was like her daughter, seated her on his laps and loved her. He called Rana and said that he was giving the Chittodu fort to Padmini. However, Padmini refused this offer saying to Rana that she would not accept this from a person who had attacked his father. Thus, the fort became headless. Akbar Badshah and Rana locked the main door of the fort and Akbar, vacating the army,

returned to Delhi. Rana and his daughter settled at a nearby place called Udayapura and lived happily there with all comforts. Rana got another son and named him Rana as well. Once while going round the city, Rana was attracted by a daughter of a carpenter and married her. After some time, he got two sons from her, Shivaji and Sambaji. After several years, Rana (son of Rana), Shivaji and Sambaji went to the forest for hunting. When exhausted, all the three rested below a tree. Then, Shivaji enquired with Rana about the name of that tree they were resting under. Rana son of a Kshatriya replied that only sons of a carpenter's daughter know about that! These words hurt Shivaji very much. He controlled himself and all the three returned to Udayapura. Both Shivaji and Sambaji thought that they were ineligible to the throne since they were born to a carpenter's daughter and hence was not wise to stay there anymore. Both worshipped 'Onkareswara' linga which was in that city with great devotion. Once Lord Onkareswara appeared in the dreams of Shivaji disguised as a Brahmana and blessed that they would become Kings. On enquiry, Brahmana replied that while they go hunting, the shirt of Shivaji gets entangled with a tree; if that spot is excavated they would get a booty of riches and that they

would gradually prosper and become Kings. Awakened, Shivaji explained this to Sambaji. Eager to test the genuineness of the dream, both set out on hunting. As in the dream, the shirt of Shivaji entangled with a forest plant. They dug that place and surprised to get a big treasure. They collected the riches and proceeded to Kashi Kshetra. They met a scholar, Naga Bhatta and explained him all their background. He clarified that though their mother belonged to a lower caste, since the father belonged to Kshatriya race, they were eligible to wear sacred threads. He duly conducted the threading ceremony as being born in the "Bharadwaja gotra". Thus, they came to be known as the descendants of the Kshatriya race and cousins of Rajputs. They were known as Vazirs. Subsequently, in their lineage, one Hariji was born; his son was Netoji and Shaji was the son of Netoji; Shivaji and Ekoji were the sons of Shaji. Shivaji was born to the first wife and Ekoji to the second wife of Shaji. Further, Shaji and Sharabhaji were the children of Ekoji; the third one Thukkoji was famous; thus Ekoji had three children. Further, Shivaji son of Shaji had two sons namely Sambaji and Ramaraja. Sambhaji was born to the first wife Jeevabai and Ramaraja was born to the second wife, Tarabai, daughter of Jadhavaraya.

Ramaraja came to the fame in the name of Rajerama. Further, Sahuraja was the son of Sambaji; Ramaraja brother of Sambaji had two wives, the son born to the first wife was Shivaji and Sambaji was born to the second wife; thus Ramaraja had two children.

Now the details of muslims who ruled Delhi: Delhi was earlier known as Hastinavathi which was ruled by Duryodhana and later Dharmaraya. Subsequently, Parikshith Maharaja ruled Delhi. Followed by some Kshatriya Kings, it was ruled by some Kings who claimed to belong to Kshatriya race. Later, it was ruled by Kings of mixed races. Then it was ruled by Jayachandra Narendra of Rajput race. After him, his family descendants viz., Anangapala (36 years), Pruthuraja (6 years) (total 42 years) ruled. It was subsequently ruled by Pathans; of them, Sultan (40 years), Sultan Shahamuddin (27 years – 7 months), Shahasuddin Ghori (20 years – 10 months), Sultan Ferodh Shah (10 years – 7 months), his wife Shaha Masudabeebi Paji (7 years – 6 months), Shaha Moinuddin (7 years – 1 month), Masud's Shaha Ranati(?) (5 months), Nasimuddin Ghori (30 years – 6 months), Gayasuddin Ghori (22 years – 4 months), Shaha Kutub Ghori (3 years – 8 months),

Shaha Nasimuddin Ghorī (6 years – 5 months), Shaha Allauddin (58 years – 4 months), Shaha Kutbuddin (48 years – 3 months), Sharashahasura (?) Abhaga (6 years – 8 months). Thus, Pathans ruled for 290 years. Later, Moghuls: Sultan Khusru (8 years – 6 months), Sulthan Ferode Shahakhathnu Pathushaha (Badshah) (38 years – 5 months), Mohammadulla Nasalakka (6 years – 6 months); this Mohamudulla Nasalakka introduced the coins made out of skin. Later, Shaha Sultan Mohammad Thober (12 years – 5 months), Shamaiyisan (?) (1 year – 4 months), Sultan Hareer (20 years – 10 months), Sultan Bahilol Lodhi (38 years – 5 months), Shikhendra Lodhi (28 years – 7 months), Vibharama Lodhi (10 years), Babar Badshah (4 years 10 months), Humayun (14 years – 2 months), totally 184 years. Afterwards, those who ruled under the patronage of Fakireswara were Timiralange (Thymoorlang (?)) (28 years – 8 months), Babarlang (2 years – 9 months), Sareem Shah alias Sher Shah (8 years – 10 months), Masudshah Sharirman (?) (1 month), Shah Humayun (9 months), Masudshah Jalauddin (50 years – 1 month), Jahangir (20 years – 1 month), Shahajahan (32 years); Aurangzeb (52 years – 6 months), Shaha Ali (5 years – 5 months), Faraq Shah (2 years – 6 months), Mouzadeen (2 years

– 11 months), Azam Mouzadeen (1 year – 10 months), Faraq Shah (3 years), Mohd. Azam Rajadeen (1 year – 6 months); totally 218 years and 9 months upto Sharavari Samvatsara Margashira 30 – 165.... The details regarding those who ruled Delhi from the beginning (starting from Sultan), their lineage and historical details are now given in the original text in the form of poetry: Firstly, the Sultan ruled Delhi. Then, with the patronage of Fakireswara, Thimiralang (Thymoorling(?)) ruled. Thimirlang (Thymkoorland(?)), Babar, Humayun, Akbar, Jahangir, Shahajahan, Aurangzeb Arakshah (Faraq Shah(?), Mohd. Shah – these kings were very arrogant. Of them, Sultan defeated the army of Kumara Rama son of Kampilaraya and ruled the kingdom. Anavila(?) who was ruling in Triveni, after death, was born as Akbar. He had a premonition of his earlier birth. He ruled Delhi with mighty power. He captured the king of Varangal, Veeraprataparudra Raja. He subdued the Yuvaraja of Dummi and put an end to his activities by ensuring that he does not put the saddle to his horse any more!

Aurangzeb who was born in the family of Akbar Badshah murdered his elder brother Darashah and occupied the throne. Aurangzeb defeated 52 Badshahs



and ruled the vast empire as a single monarch. He had got a son named Akbar from Rajput lady, another son, Shahala and a daughter, Begammu, from a Moghlai lady. Besides, he had a son, Azamatar from a muslim lady; another son, Kambaksa from a prostitute of a sculptor family of

Gujarat. Once, Aurangzeb was seated in his Court. He called his son Akbar nearby, handed over his kingly sword and asked how it was. Akbar started trembling and could not properly hold the sword. Aurangzeb decided that he was not fit to the throne and rejected him. The dejected Akbar went to the province of Gujjaradesha. Aurangzeb lived happily with Azamatar, Kamaksha, Shahalama and daughter Begum. Impressed by the virtues and valour of Shahalama, he was given the name, "Bahadurshah". Shahalama got three sons. They were named Azamuddin, Mouzaddin and Rafel Shah respectively and the grand son of Rafel Shah was named Bulandakthar(?). Azamuddin son of Shahalama got a son and named him, Faraqshah. The grandson of Azamatar was named Diwarbokes(?). Thus, Aurangzeb

lived happily with his sons, grandsons and great grandsons. He entrusted the affairs of his southern States to Nizaam son of his brother in law who had two names – Shasta Khan or Ferozung, Zulupar Khan (son of his Minister Asat Khan) and his Minister Shaikh Nizam Ragate Ballul Khan and Gajadi Khan Chikkalisa Khan (?). He engaged himself in the study of holy books and built a city in his name called Aurangabad. He listened to the intricacies of the holy books of his and other religions as well. He also practiced religious hymns and enlightened himself with the meanings of 'Mulla Shastras'.

Now the details of the Badshahs who ruled Gijaganahalli (Bijapur) kingdom: They were – Shahamoortaza(....years) who became the King with the blessings of God, his brother Shahanadeemulla (.....years), Fakir Saheb Badshah (another name: Darbesi) (.....years), Yedul Shah (....years), Sultan Mohammad (.....years), Sultani Shikhendra (.....years). The total period is.....years. By co-incidence, the Bijapur kingdom during the rule of Shikhendra (Kshaya Samvatsara....Shalivahana Shaka Varsha) and the Golkunda Kingdom(also known as Bhaganagar) was

annexed by Badshah of Delhi who tried to capture Shivaji son of Shaji of the Areya lineage. The details of this story appear later. Thus, those who ruled Bijapur were Shahamurtaza Alli, Nadiamulla, Fakirshah, Allia Yedul, Yedul Fatushah, Sultan Mohammad, Alli Yedul shah, Badesahebathi and Sultan Shikhindra. Thus, right from Shahamurtaza till Sultan Shikhindra, the Badshahs ruled Bijapur. The daughter of Nizam Badshah of Ahmednagar (belonging to Devagiri (Doulatabad) married Yedulshah (son of Vibramalli Yedulshah). Her name..... Hirekhavas Khan was the Minister of Sultan Mohd. Shah (son of Ibram Yedulshah). His clerk and emissary was Murari Jagadeva Panth. Jagadeva Panth arranged the marriage of Sultan Mohd. Shah with the daughter of Khutub Shah of Golkonda, named, Badesahebati. Her son was..... Sultan Mohd. Shah had another prostitute named Navarasa Nari. Her son was Alli Yedul Shah. The son of Alli Yedul Shah was married to the daughter of Patte Khan, his minister. Patte Khan's clerk was Kashipanth. At that time, Sultan Mohd. Shah fell seriously ill. He summoned Patte Khan and held close discussions with him. When enquired, Patte Khan explained that all his prosperity and progress was due to Kashipanth. Later, Kashipanth was renamed Janantharaya and was duly

honoured. Before his death, he summoned Janantharaya and took promise from him to anoint the son of Navarasa Naari (his prostitute wife) to the throne. Later he died. Thereafter, Janantharaya sent summons to the son of Badesahebabti, who had left the place earlier. He sent a message that he would sort out the differences between him and Alli Yedul Shah and would make him in charge of the throne. Accordingly, he came to the town. Janantharaya corrupted the officers and men who had come with the son of Badesahebabti. He embraced Alli Yedul Shah and advised him to cut the fingers of the son of Badesahebabti with a short knife. He then arranged the meeting and as planned, the fingers were chopped off and all his officers and men were overpowered. Yedul Shah was placed on the throne. Murari Jagadevpanth had to sacrifice his life as he had earlier quarrelled with Badesahebabti. Later, Janantharaya hatched a conspiracy, killed Khavas Khan and took over the throne. Thereafter, Sultan Shikhendra son of Alli Yedul Shah was anointed to the throne. During his time, the junior Khawas Khan was also very powerful. This Bijapur Badshah had a Green symbol/flag.

Now, the details of the Badshah's who ruled Golkonda – Bhagyanagar (Bhaganagar): In the beginning, Khodakhand Mallika Vibhrama was the son of Chandin Mallik. He had loved a Brahmin girl named Bhagirathi. Since the town was developed in her name, it was named Bhaganagar. Mallik Vibram's son Mudakhulli; his son Mohamood Khulli; his son Sultan Abdul; his son in law Sultan Abdul Hasan Badshah; his son Latebh; his son senior Qutubshah; his son Mari Qutub Shah; after him, Tanashah, son of the daughter of Khodakhand. The Badshahs of Bijapur had a green symbol/flag.

Now here are the details of the Badshahs who ruled Ahmednagar belonging to Devagiri province (also known as Dowlatabad). In the beginning, Nizam Badshah had the green symbol/flag. Bareed Badshah of Bidire province had a red symbol/flag. Hasan Gangoo Bommanna Badshah had the symbol/emblem of "Angavastra". These are the details of Badshahs who ruled Delhi and other different provinces.

Continuing the original story, the details of Hariji and others of Areya lineage, their names, how they

prospered etc., will now unfold. Hariji was the Minister of Ahmednagar's Badshah. As his son faced a series of difficulties, he left for Bijapur along with his son. Netoji and Shaji of Areya lineage lived happily as the Ministers of Badshah of Bijapur. Both had the permanent endowment of a place called Javalimmarali (?) and were in full control of it. They developed and secured that village, appointed one Appajipanth, a close confidant, as its head and continued to work under the Badshah. Once they were coming to the Palace of the Badshah. Then, Shivaji son of Shaji saw a muslim slaughtering a cow and informed his father that it was not proper to leave that person without any punishment for his act. However, Shaji replied that that person who was a Vazir (minister) was close to Badshah and it was not wise to invite his enmity; further, if the vazir was punished, Badshah, fond of his religion, would hate them and it may become difficult for them to continue living there. However, Shivaji over-looking the advice, called the Vazir and warned him angrily that it was not proper to do such heinous acts. Since the Vazir did not heed to this, a great fight ensued. The news reached the Badshah and several others also carried different tales. Naturally, Badshah summoned Shaji and Shivaji and spoke to them

in an angry and high tone. Shivaji, greatly hurt, returned to his house. Shaji tried to convince Shivaji in several ways that it was not proper to antagonise powerful people. Shivaji, unrelenting, told his father and Ekoji to live happily in the service of the Badshah. Later, ignoring his father's word, he went to a place called Javurimavuri, assembled a powerful army and courageously started annihilating the Bijapur Badshah. Further, he took over the sturdy Chandana, Vaamana, Punyapurandara, Pannali, Parashuraama, Vasantha, Vandana, Rangini, Lekhani forts. The grandson of Netoji, Shivaji, also took over the famous and strong forts of Sataari, Paalya and Radiri (?).

The news of these brave acts of Shivaji and his having annexed several sturdy forts reached the Badshah of Bijapur. Enraged, the Badshah asked Shaji to bring his son back or else he himself would capture and punish Shivaji. Shaji replied that Shivaji would not heed to his words. The Badshah sent an army to capture Shivaji. Shivaji killed a vazir named Abdul Khan who had come with the army with a weapon known as "Vyaghranakha" (nails of a tiger). The furious Badshah sent Shaji himself with a big army consisting of horses

and foot-soldiers to capture Shivaji. Shivaji met Shaji, deceived him, settled himself at the Panguli fort. With a huge army of horses and foot-soldiers, Shivaji annexed several other provinces, forts and ruled courageously. Unable to capture Shivaji, the ashamed Shaji returned with his son, Ekoji. Having no face to return to Bijapur, they took control of the forts of Chandigadh and Chandavara of the Mathure province. Shaji lived with his son Ekoji there for some time. Leaving Ekoji there, while returning to Bijapur, Shaji fell ill and died in the Sheerya province. On this side, his son, Shivaji, annexing many more provinces, forts and also treasure grew stronger and stronger day by day. Shivaji attacked several prosperous villages and forts of Aurangzeb, Badshah of Delhi and took control of many cow herds. The Badshah sent his father in law, the brave Shastha Khan to capture Shivaji. Shastha Khan laid seize of the Pannali fort. Shivaji suddenly entered the enemy camp alone. He sneaked in during night time, chopped off the fingers of Shastha Khan and escaped. The frightened Shastha Khan returned with his army to Delhi. Shastha Khan showed his mutilated hand to Aurangzeb who was at once furious. He summoned his Minister, Jayasingh and gave strict command to nab Shivaji at any cost.



Shivaji

Jayasingh accompanied by a big posse of the army laid siege of the Pannali fort. Shivaji called on Jayasingh and Jayasingh took the latter's hand in his hand. Shivaji told him that if he had the strength to hold

his hand, then he should hold, else he should release it. Jayasingh replied that once having held the hand, he was not the sort of person to leave it. Agreeing with him, Shivaji along with Sambaji and accompanied by his retinue, reached Delhi and met Aurangzeb. Aurangzeb condoned Shivaji and honoured him with suitable gifts and offerings. He sent him to a separate special camp, made all arrangements for supplies and appointed one Kabji alias Kavi Kalasa to oversee the comforts of Shivaji. He also made arrangements to keep a strict vigil on the camp of Shivaji. Both Shivaji and Sambaji spent some days here and in the meantime, befriended Kavi Kalasa and won his confidence. Through him, Shivaji got the consent of the Badshah to send gifts to

Ministers and treasury officers of several provinces of that kingdom. They obtained small and big boxes, filled them with various grains such as toordal, green gram, wheat etc., and also a variety of items such as perfumes, attire and other valuable articles and sent one box daily to one of the ministers. This almost became a routine happening. One day, Shivaji, placed his long pillow on the cot, placed a small pillow at the head of the cot and covered it with a blanket which he was daily using to make it appear that he was sleeping. Later, Shivaji and Sambaji got into two separate boxes and reached the house of Jayasingh. Shivaji called his son, Sambaji and advised him to proceed to Pannali in disguise carefully. Shivaji himself moved around in the disguise of a foreigner, a Fakir, a Jogi and a Jangama. Shivaji then went to Kashi Kshetra, took a holy dip in the Ganga river at Varanasi, worshipped Lord Visveswara and proceeded to Gaya. Having performed all the rituals at the great Gaya town, Shivaji, the Areya King, went to Golkanda. Through Akkanna Madanna he sent words to the Badshah of Golkonda about his arrival. He then entered the latter's palace and met the Badshah of Bhaganagar, Tanshah and received several gifts and offerings from him. He then reached Pannali and ruled

as strong as ever. At that time, here in Delhi, unable to find Shivaji in the camp, the guards conveyed the news to Aurangzeb. Aurangzeb wondered how this Areya escaped and sent an army to immediately trace him and bring him back. When they were searching in all the four directions, Badshah became furious to learn that Shivaji had reached Pannali via Gaya. Aurangzeb gave command to the King of Bijapur to capture Shivaji and send him under tight security. Having got a negative reply from the Bijapur King, Aurangzeb summoned his army and ministers and uttered angrily thus: "The Bijapur Badshah, Vibhrama, has married Badesaeabathi daughter of Kutub Shah of Golkanda to Sultan Mahamood Shah, son of Alli Yedul Shah and thus they were in-laws of Bijapur and Bhaganagar Badshahs. Taking advantage of this, Shivaji was behaving in a care-free manner. Unless this relation is broken, Shivaji cannot be captured." Over-looking the advice of his father-in-law, Shastha Khan, that it was not possible to proceed towards the southern direction, Aurangzeb left Delhi with a huge army inclusive of all the four contingents and camped at Aurangabad. Proceeding from there he laid seize of the Bijapur fort, closed all the connecting bylanes, roads, underground passes and held operations

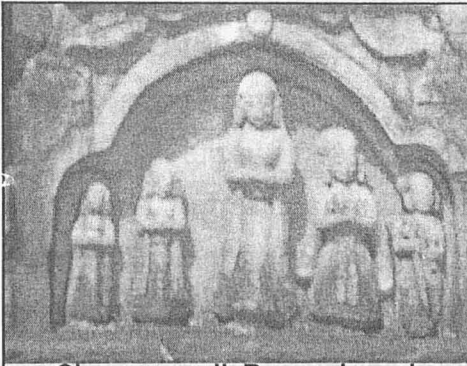
for a long time. With the able handling of affairs by Akkanna and Madanna, Aurangzeb was frustrated as the fort was invincible. The adamant Aurangzeb continued the seizure of the fort for ten years and continued his operations relentlessly. In the meantime, Aurangzeb heard that Akkanna and Mandanna were killed in a conspiracy hatched by Siddhi caste people and became glad to learn that both Bijapur and Bhagapur forts would soon be taken over. After some time during the Kshaya Samvatsara Shaka Varsha....., he annexed the Bijapur fort. He pardoned Sultan Shikhindra in recognition of his bravery in putting up such a great fight and suitably honoured him, even though the latter did not offer him any suitable offerings. Later, he laid siege of the Bhaganagar fort, camped for six months and annexed the same. He disgraced Tanashah of Bhaganagar for the latter's failure to give him proper offerings even though he had defeated them and thought about his next move. Vowing to capture Shivaji, he camped at Galagale, a place on the banks of Krishnaveni river. Several of his soldiers perished due to "Mari" (a disease) and he later shifted his camp to Mathulanga Kshetra (the other name being, Brahmagiri) on the banks of the Bhimarathi river. Then, he controlled the flooding

waters of the Bhimarathi river from destroying his army, reduced the effects of the "Mari's" (a disease). He gave suitable punishment to Sambaji, grand son of Shivaji and dispassionately protected his son, Sahu. Residing thus in Bramhapuri for some time, Aurangzeb left for Pannali with a view to make further moves against Shivaji. However, in the meantime, Shivaji passed away in Pannali and Sambaji, his eldest son, was anointed the King of Pannali. He learnt about the advancement of Aurangzeb towards Pannali. He himself proceeded and captured all grains, treasure, ornaments, cattle etc., belonging to the Badshah. In addition, he kept on troubling Aurangzeb. The furious Aurangzeb was contemplating on ways to curb and capture Sambaji. He came to the conclusion that Sambaji cannot be captured unless through a conspiracy and accordingly hatched a plan. He summoned one Kabji, a Kanoji Brahmin, alias Kavi Kalasa, gave him suitable gifts and instructed him to somehow subdue Sambaji. Kabji reached Pannali. He met the local scholars and through them sent words to Sambaji that an ascetic 'brahmin' by name Kabji alias Kavi Kalasa, has arrived. He then met Sambaji and became very close to him. He told Sambaji that he would conduct some 'japaas' and 'homaas'

(meditation and conduct of fire rituals) to see that his enemies become his followers. Later, through various 'tantras' and 'herbs', he mesmerized Sambaji. Sambaji scoffed at the advice of other scholars and immersed himself in pleasurable enjoyments. Thus, caught in the web of Kabji, Sambaji was once playing with many damsels in a pond. While Sambaji was thus lost in his own world, Kabji sent words to the muslim King and awaited his arrival. Aurangzeb immediately sent for Shaiku Nizam and directed him to capture Sambaji and bring him over. Shaiku Nizam along with an army immediately reached Pannali. The Nizam gave attractive gifts to the security personnel at the entrance and gained entry to the Palace as per the directions of the Kabji. As usual, Sambaji was playing with beautiful women on the banks of the Sangameswar river. Then he was captured by Shaiku Nizam. They returned along with Kabji and handed over Sambaji to Aurangzeb. The Badshah stared at him and ordered him to salute. Sambaĳi did not respond. Again the Badshah advised him that he would leave him if he adopted Islam. Sambaji replied that he was agreeable to the proposal provided the Badshah gave his daughter to him in marriage. Enraged, the Badshah gave death penalty to him and be-headed Kabji

also subsequently. Begum, the daughter of the Badshah was actually in love with Sambaji. She accordingly informed the Badshah and did not marry anyone else. She told the Badshah that she would consider Shahuraja, son of Sambaji, as her own son and took good care of him. She arranged his marriage and gave him suitable powers. Then, on this side, Ramaraja brother of Sambaji took over the reins and was ruling the kingdom with valour and courage. Hearing this information, the Yavanapathi (muslim ruler) sent one Abdul Khan and others with an army to capture Ramaraja. As if engulfing the entire sky (with the dust raised by the movement of the army), a huge army consisting of horses, elephants and foot-soldiers laid siege of Pannali. Thinking it not safe to continue there, Ramaraja tried to sneak out. The muslim army immediately chased him. From Pannali he reached Honnali closely followed by the muslim army. He pleaded with Channammaji to help him to reach Chandige. This incident is elaborated further thus:

Ramaraja son of Shivaji fled from Pannali and entered Honnali. He made humble requests in several ways to Channammaji to assist him in reaching Chandige avoiding the closely following muslim army. Rani



Channammaji, Ramaraja and accomplices [Idol at the bottom of 25' Dhwaja Stamba in front of Veerabhadra temple at Keladi]

Channammaji, known for her kind-heartedness, took a meeting of her councillors, confidants and provincial chiefs including Sabanis, Bommaiah of

Koliwad, Treasury Siddhabasavaiah and others. She decided that it was not 'Raja Dharma' to spur those who sought amnesty even if Aurangzeb of Delhi became angry and tried to annex her own kingdom. Accordingly, she arranged the smooth passage of Ramaraja in disguise to Chandi fort via Shivamogga (Shimoga), Gajanoor and the forest areas of Boranedehalli, Aduvalli, Kalasa, Khandya and Vasundhare. The army sent by Aurangzeb followed closely and started attacking. They camped at Honnali, sent words to Channammaji and asked her to hand over Ramaraja. Channammaji replied that it was true that Ramaraja did visit the kingdom, but right now, he was not in their place.

She conceded that some of Ramaraja's belongings such as ornaments, horses etc., were with her and she handed over the same to the army chiefs. They sent these valuables with some vazirs viz., Ruppaji, Bhosale, Santaji Jagadamba, Manoji Mora and Sharajarama to Aurangzeb. However, they also sent a false report to Badshah that the Queen, by giving appeasements of several valuable gifts, was shielding Ramaraja. Seeing these valuable offerings as also the communication of his people, Aurangzeb became very agitated and ordered marching of a huge army of horses, elephants and foot-soldiers under the leadership of his son, Ajamathara to attack Keladi province. Ajamathara accordingly proceeded towards Keladi and camped at a pass named Bandithimmayi near the Madagadakere. He sent one John Sar Khan to proceed in advance and accordingly he went and annexed the Mahadevapura fort. Immediately, Ajamathar arrived at this fort and camped. John Sar Khan advanced further with a view to annex Anandapura and arrived at Venupura. Before he could lay seize of the Anandapura fort, Rani Channammaji left with an army of huge foot soldiers (Shalivahana Shaka Varsha 1612 – Shukla Samvatsara – Vyshakha Bahula) and stationed herself on the way to

Bhuvanagiri. Channammaji displaying extra-ordinary courage and valour, killed many of the Moghul soldiers. She slain many pockets of the muslim army known for its war capabilities. She blocked many passes, subways and passages, trapped them and slain them.

Thus, exhibiting many techniques and making skilful moves, Rani Channammaji inflicted heavy damage on the moghul army and made the Aurangzeb army to retreat. She became very famous among the peer-provincial kings as a protector of those who sought her protection by giving asylum to Ramaraja of Maharashtra. The news of Ramaraja arriving in Chandia reached Aurangzeb who had gone to Galagali and Brahmagiri. Aurangzeb ordered Zulupar Khan son of his minister, Asat Khan, to proceed to Chandia along with a huge army. Accordingly, when he laid seize of the Chandia fort, Aurangzeb sent his son Kambaksa also to back up Zulpar Khan. Unable to continue in Chandigadh, Ramaraja fled and reached the Rangini fort. The enraged Badshah annexed Sathari, Pannali, Vāsantha, Lekhani, Chandanadi and Vandanadi forts. However, in the meantime, Ramaraja passed away. His wife Rani appointed Ramachandra Panth as the Chief Officer and

in the names of her sons, Shivaji and Sambaji, took over the reins. One of his children, Shivaji, who attempted treachery on her mother was caught and died as a prisoner. She continued to rule along with her another son, Sambaji. On this side, Aurangzeb was contemplating to completely eradicate the entire Areyya family. At that time, Talwar Piddi Nayaka of Bijapur who was in Vaginagiri became powerful, joined hands with Kaniyab Khan and took control of several provinces of Bijapur. Aurangzeb stopped his manoeuvres against Areyas, immediately proceeded towards Vaginagiri and took control. In a short time, Aurangzeb fell ill and on his way to Ahmednagar, his illness aggravated. Aurangzeb, in order to avoid his kingdom going to the hands of others, decided to appoint his own strong-men in several provinces. Accordingly, he gave the control of Delhi to his son, Shahalamani, the northern side "subedari powers" to Ajmathar and Bhaganagar of Bijapur to Kambaksa. Out of love against her daughter, Begum, the Badshah gave a written commitment to give 1/4th of his income to Sahuraja, son of Sambaji and grandson of Shivaji, known as "Chowdai Varamana". From then onwards, the system of payment to Areyars from the "Chowdaiya Varamana" came into vogue. Day by day,

the health of the Badshah deteriorated. He ordered construction of a burial tomb ("Ghori") in Doulatabad and sent words to Azamathar to return immediately. However, when he was in mid-way, Aurangzeb breathed his last. His body was taken to Dowlatabad and buried at the pre-constructed "Ghori" with usual rites. Begum daughter of Aurangzeb lifted the conditions imposed on the Sahuraja (son of Sambaji), allowed him to take the "Chowdai" income. She sent him to his kingdom advising him to rule in a proper manner. Sahuraja went to the Satari fort, joined Sambaji son of Ramaraja and in the company of Bajiraya (son of Balaji Viswanath Panth), Sripathiraya, Khandojida Bhade (?) and other ministers, ruled happily. Here, Azamathar, who was at that time in the northern side, learning about the death of Badshah, joined hands with his son, Diwarbokes and raided the Delhi King, Shahalamana. A great battle ensued between these two giant armies at Charmanavati (Chambal) river province. Azamuddin defeated Diwarbokes. A fierce battle took place between Azamatar and Shahalamani; son of Shahalamani killed Azamatar and with Mouzuddin marched towards Kambaksa, who was ruling certain provinces of Bijapur and Bhaganagar. A 7-day fierce battle took place in the Bhaganagar area and

Shahalamani killed Kambaksa and his son, Sultan Mahamood. Then he entered Delhi, took control as the Badshah. After him, his son Muzaddin ruled. Next to Muzaddin, his brother Azamodin was anointed. Then, his son Faraq Shah came to the throne. After the demise of Faraq Shah, Mohammad Shah, grandson of Mouzuddin was anointed. This was the background of the Areyas and Muslim rulers.



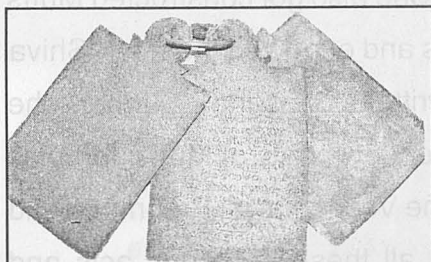
**Tomb of Rani Channammaji
[Halenagara]**

As already narrated earlier, Rani Channammaji fought with Aurangzeb, the Badshah of Delhi and through war and conciliations successfully retreated his army. She

extended her helping hand to the Areyya King, Ramaraja (son of Shivaji) in reaching his destination and thus earned lot of fame. Further, Rani Channammaji undertook a pilgrimage to Subramanya along with her son. Returning therefrom, she was living happily in Venupura. After some time, she sent a big army with Bommarasaiah of Sabneesu Koliwada who successfully stabbed the commander of the Mysore army, Dalwai

Thimmappa and captured his son, Krishnappa. Rani Channammaji later released Krishnappa and this generosity earned her a lot of fame.

On the banks of the Tungabhadra river, Rani Channammaji constructed an Agrahara in her husband's name called Somashekarapura. She formed several



Copper Shasanas of Keladi Period

sites, created employment and gave endowments to ascetic Brahmins through a written 'Shasana' (epigraph). Further, she

took over the fort at Hoolikere (Hulikere) near the Basavapatna province, renamed it Channagiri fort and fortified the same. Then, she made it mandatory to hold annual car festival to God Neelakanteswara in Bidarur. She gave enormous endowments to Sri Keladi Rameswara, Sri Veerabhadreswara and Sri Kollur Mookambika temples and ensured regular worship without any lapse or hindrance. She earned lot of wealth with the blessings of Sri Kollur Mookambika. The stone-tower works and the renovation works of the 'Ranga Mantap' of Sri

Veerabhadreswara temple were completed. A flag-pillar (Dhwaja Sthamba) was installed opposite the "Bhoga Mantap". She also patronized the Shrungagiri (Sringeri) Mutt. She strengthened the "Bhadra Chawadi" in the beautiful Venupura Palace and followed the "Kashi Dharma" sincerely. She made arrangements for proper worship at Kashi, Rameswara, Srishaila, Tirupathi and other pilgrimage places. She also got constructed Mutts at several suitable places and endowed them for "Shiva Jangamas" through a written "Shasana". Further, she also gave away several endowments of Mutts, temples and Agraharas through the Veerashaiva, Brahmana and Vaishnava scholars. By all these righteous acts and charities, she ruled the country and was equal to none in her noble qualities, valour and charity.

She ruled for 25 years 4 months and 20 days from the day she was crowned at Bhuvanagiridurga (Shalivahana Shaka Varsha 1594-Virodhikrit Samvatsara Phalguna Shuddha 10 till Eswaranama Samvatsara Shravana Shuddha 14) and attained the heavenly abode.

Chapter summary: *Channammaji's rule continued*
– *Adoption of Basavappa (Basavappa Nayaka)*
– *as her son to succeed to the throne – Reclamation*

of Tavanidhi, Honnali and Jadeya forts from muslims – Annexation of Midije fort – Reclamation of several areas of Sodhe kings – Annexation of Kaduru, Banavara, Hassan and other places belonging to Mysore rulers – Asylum to King Ramaraja son of Shivaji – a brief history of Areyars – Unsuccessful bid for 12 years to capture the 'Chittodu' fort by Akbar Badshah of Delhi – Birth of Shivaji and Sambaji to Rana – Find of treasure by these two brothers as per a dream – a history of muslims – list of kings with their duration of rule – Aurangzeb's family details and his rule – Details of Badshahs of Bijapur, Bhaganagar and Ahmednagar – Acts of bravery of Shivaji vis-a-vis the Badshah of Bijapur – Battle of Channammaji with the army of Aurangzeb; retreat of Aurangzeb's army – Death of Aurangzeb – Channammaji's several welfare works – endowments to Mutts and temples – Renovation works of Veerabhadreswara temple at Keladi – Patronization of Sringeri Mutt – Demise of Channammaji.

***'Chowdai Varamana' (Chowdai means 1/4th : Varamana means income: Chowdai is an Urdu word.

(?)- appearing here and elsewhere are found in the original text as well.

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TENTH CHAPTER

[Stanzas 1 to 70]

After Channammaji, her son, Basavappa Nayaka (son of Senior Somashekhara Nayaka) was anointed to the throne in the Palace at the Venupura capital on Shravana Shuddha 14 Eswara Samvatsara Shalivahana Shaka Varsha 1620), and he took over the saddle and ruled in an exemplary manner.

In consultation with Mariyappa Shetty, Nirvanaiah son of Monappa Shetty, his brother Guruvappa, Pradhani Guru Basavappa Devaru, Garajina Shanthappa Odeyar, Sabbunisa Bommarasiah of Koliwad, Sharaja Hoovaiah, Chitnis Bhairasiah, Gajanur Yellappaiah and Lakshmaiah (Gajanur Lakshmaiah), Honnali Subbaiah, Pattiya Senabova Rangappaiah, Venkateshaiah of Kolala, Lakshmipathaiah and Venkappaiah of Nallur, Rayasada Aswathaiah, Sharaja Narasappa, Channappaiah and Nagappaiah, Venkataiah, Chikkathimmayyana Kusappayya and other ministers, social leaders, emissaries and village leaders, Basavappa Nayaka administered all the provinces, forts and also his subjects in a very able and efficient manner. During the same

Samvatsara (Eswara), Basavappa Nayaka married Channammaji daughter of Basavappa son of Kutarahalli Channa Veerappa and Puttavva and Veerammaji daughter of Shivaiah of Hebbekote Virupakshaiah. During Rani Channammaji's time, he had married Channammaji daughter of Hebbe Mahantaiah and Channa Basavammaji daughter of Malige Channa Veerappa (on the Kalayukthi Samvatshara Margasira Masa); thus, he had four wives. Channammaji daughter of Hebbe Mahantaiah and Veerammaji daughter of Shivaiah son of Hebbe Virupakshaiah both had no issues. It has already been earlier narrated elsewhere that Channa Basavammaji daughter of Malige Channaveerappa had a son, Somashekhara Nayaka (Prajothpathi Samvatsara Karthika Shuddha 10) when Rani Channammaji was alive. The other wife, Channammaji daughter of Basavappa son of Kutarahalli Channaveera Odeyar and Puttavva, gave birth to a son, Veerabhadra Nayaka (Vikrama Samvatsara-Vaishakha Shuddha-1). Thus the senior Basavappa Nayaka had two children. His elder son, Somashekhara Nayaka married Veerammaji daughter of Chilanoor Veerappa and Basavammaji daughter of Surirayana Kallappa (Chitrabhanu Samvatsara Vaishakha Shuddha 3). Later,

when Somashekhara Nayaka was ruling independently, he married Neelammaji daughter of Bhadramma and Nirvanaiah (son of Monappa Shetty). Thus, Somashekhara Nayaka had three wives. None of them had children. Later, Basavappa Nayaka arranged the marriage of his younger son, Veerabhadra Nayaka with Channammaji daughter of Varada Channabasavappa of Sagar and Mallammaji, younger daughter of Surirayana Kallappa (Sarvadhari Samvatsara Margashira Bahula 5). Channammaji daughter of Varada Channabasavappa had no issues. During the regime of Somashekhara Nayaka, Mallammaji daughter of Surirayana Kallappa gave birth to a son, Basavappa Nayaka (Plava Nama Samvatsara Margashira Shuddha 3). This is the family lineage of senior Basappa Nayaka son of Channammaji.

Back to the narration on hand: the senior Basavappa Nayaka arranged the marriage of Mariyammaji, sister of Channammaji, who was fostered by Rani Channammaji as her own daughter, with Nirvanaiah son of Monappa Shetty (Eswara Samvatsara Phalguna Masa) when he was anointed to the throne. At that time, he made the strong Areya army to flee and

took control of the beautiful Navile fort on the sea-shore [also known as Navilaghada (Navilekote)]. The fighting took place under the leadership of Channabasavappa, brother of Nirvanaiah. He renamed it as "Basavarajadurga" (after his name) and further fortified it. In addition, he killed Sheku Kunda, a valiant person, who was roaming in disguise. Further, Mayavis had taken over the lands belonging to Arkalgud people. Basavappa Nayaka restored the same to Arkalgud people, in the process, earned their goodwill. He fought valiantly, annihilated the muslims (Turukas) and took control of the Holehonnur fort.

At one time, Malayalees with the assistance of Mayavis (Mysoreans) army marched and covered the Chandragiri fort. Under the leadership of Basavappa Devaru of Garaj, he sent an army and destroyed the Mayavis (Mysorean) army. The Malayalees were also defeated and the Chandragiri fort was retained. He also reclaimed the Vasudhare fort from the Mysoreans and fortified the same. In order to avoid frequent differences of opinion and enmity between these two provinces, he entered into a treaty with the assistance of his emissary, Sharaja Nagappaiah. In addition, he reclaimed

the forts at Anavatti, Mahadevapura, Jade Honnali and Midije, which were earlier won by the Moghuls. Basavappa defeated the Nawab of Savanoor, who attacked him with a big army and made him flee through his minister, Guruvappa and ruled happily. He also produced two great literary works viz., "Shivatatva Ratnakara" and "Subhashitha Suradruma" in Sanskrit language which earned him lot of fame and name. He also wrote several other works in Sanskrit and Kannada Languages – "Sukti Sudhakara", a poetical work (in 'Vastuka' format) and earned a title, "Surinikara Kalpadruma" (a 'Kalpavriksha' among scholars). Further, he extended his patronage to 'Dasoha' (Mass feeding), Mutts and community centres of all religions.

He brought into practice the "Padapooja" of Jangamaas on every Saturday during the Karthika Masa. For the benefit of all, he built a stone bridge across the river of Venupura. He arranged for the daily feeding of scholars, Fakirs and the hungry people and distribution of milk-butter to children. On the annual death ceremony of his mother, Channammaji (Shravana Shuddha 14), he made it mandatory to offer food ("Dasoha") to all Jangamas, scholars, Fakirs, Jogis, foreigners etc.,

besides giving charity of clothes. He also ensured that no special taxes were collected during times of drought in the country. He expeditiously completed the remaining stone-works of Keladi Verabhadreswara temple. Thus, he earned himself great fame by establishing agraharas and other permanent utilities through his servants, leaders, preachers etc. Thus, Basavappa Nayaka ruled for 17 years, 5 months and 11 days from the day he was anointed viz., Shalivahana Shaka Varsha 1620 – Eswara Samvatsara Shravana Shuddha 14 till Jaya Samvatsara Aswahuja.....

In the Shalivahana Shaka Varsha 1636 – Jayasamvatsara Pushya Bahula 10 – Somasekhara Nayaka, the eldest son of Basavappa Nayaka was duly anointed the King in the Venupura Palace. The details of his rule are now given in the form of poetry: A descendant of the King of Kings, the son of Basavappa Nayaka, whose lineage is like a full-moon in the milky ocean and a terror to enemies, Somashekhara Nayaka became the king of the Keladi empire. He delegated suitable powers to the appropriate persons such as Ministers Nirvanaiah son of Monappa Setty, Guruvappa, Huzur Parupattegar Garajina Shanthappa Odeyar,

Edava Siddappa, Devappa of Mahadevapura, Subedar Siddappa, Kohile Lingappa, Bellary Channappaiah, Karnika Venkateshaiah of Kolala, Laxmarasaiah of Gajnoor, Parameswaraiah of Araga, Barakur Suraiah, Japooru Mallappaiah, Suraiah of Rayasa, Aswathaiah, Gangadharaiah, Sabbunisa Krishnappaiah, Thammarasaiah son of Bommarasaiah of Koliwad and other emissaries and social leaders. He ably conducted all the affairs of all the provinces, States and countries which were earlier looked after by his father and looked after the welfare of all his citizens, servants, relatives etc. He also took good care of his brother Veerabhadra Nayaka. He gave full powers to his father-in-law, Nirvanaiah and ruled capably and in a righteous manner. At this point of time, unable to stay in his kingdom due to the tyranny of enemies, Nawab of Savanoor sent a message seeking the help of the Nayaka. The King sent a capable army under Kohile Siddappa, defeated the enemies, who later fled. Chasing away the enemies, Somashekhara Nayaka restored Savanoor Nawab his earlier position thus exhibiting his fighting abilities. The details of Badshahs of Bijapur who ruled Savanoor earlier were as follows: Minister Ragate Balul Khan, his son, Chikka Balul Khan, his son, Abdul Raho. After Aurangzeb

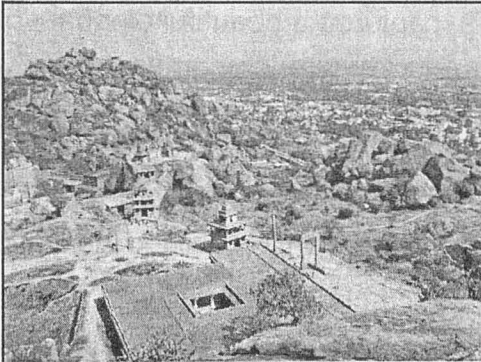
of Delhi conquered Bijapur, he renamed Abdul Raho as Dilaal and made him in charge of Malnad and other southern provinces. Dilaal established himself well. He had four sons: Abdul Mahmood, Kareem, Satar and Gafar. Madija was the son of Gafar. Thus, these persons ruled Savanoor. Thus, Somashekhara Nayaka protected Savanoor by defeating the enemies of Abdul Mahmood Khan. He received a gift of an elephant (named Patte Lashkari) and horses from the Savanoor Nawab. Somashekhara Nayaka keen to visit the Sode kingdom proceeded and camped at Jade. Sadashiva Nayaka of Sode who was over-whelmed at this news, came with his retinue and called on Somashekhara Nayaka on the tank-bed of Guddanapura. After this meeting, Sode Sadashiva Nayaka took Somashekhara Nayaka to Banavasi, extended all hospitalities and gave away several valuable gifts such as jewels, costly attire, horses, elephants etc. Enjoying the hospitality and after visiting all the places, Somashekhara Nayaka happily returned to Bidanur. During the Hevilambi Samvatsara, he held discussions with his Minister, Guruvappa to put an end to the arrogance of the Mysore Kings. They felt that this task cannot be accomplished without the help of strong people and Bharama Nayaka of Bilijodi was the right

and suitable person for this purpose. He later explained this mission to Surappa of Rayasa and sent him to Chintanakalli. He explained the mission to Bharamanna Nayaka, who orally agreed to the prospect. This was mistaken by Surappa as consent and accordingly he communicated. Believing this to be true, Guruvappa reached the Channagiri border along with an army. Guruvappa explained that if they joined hands, it would be easy to keep in check the Mysoreans and if he agrees for this, they would also assist him in his missions. Without giving any visible and specific response, Barama Nayaka silently hatched a conspiracy. The ill-motivated Barama Nayaka started uttering non-sense words and gave an impression that his earlier consent was broken. He also planned to capture Guruvappa who had arrived with a small army. However, Guruvappa was wise enough to notice this plan and he diplomatically handled Barama Nayaka, gave him valuable gifts and made him return. After some time of his return, the brave warrior, Bilijodi Baramana Nayaka, King of Chintanakalli, attacked the forts of Harapura King.

Earlier to this, Chintanakalludurga (Chitradurga) province was ruled by Kasthuri Thimmappa Nayaka, Sarjappa Nayaka, Hiriya Chikkanna Nayaka, Hiriya

Madakari Nayaka, Madakari Nayaka, Chikkanna Nayaka, Madakari Nayaka, Rangappa Nayaka, Raghuvappa Nayaka and Rangappa Nayaka. Later, Baramappa Nayaka was ruling Chitradurga from

Uchanggi; he was a very arrogant ruler.



A view of Chitradurga fort

Dadi Nayaka, Rangarajaiah, Hiriy Basavantharaya, Immadi Basavappa Nayaka, Kotturappa; Nayaka, Hiriya

Basavappa Nayaka and Kotturappa Nayaka were ruling in Harapanahalli. Later Basavappa Nayaka was the king of that place. Chintanakallu Baramappa Nayaka had captured the fort and kingdom of Basavappa Nayaka of Harapanahalli and was behaving very arrogantly. Unable to bear with his tyranny, Bagali Basavappa Nayaka of Harapanahalli sent a written message to the Keladi King seeking his help. Accordingly, Somashekhara Nayaka sent a huge army under his minister, Guruvappa and subdued Baramanna Nayaka. He retrieved that fort and

restored it to Basavappa Nayaka, which made the King still popular. Again, Barama Nayaka with the help of Hanumanthagowda of Guttala, Siddhoji of the Hinduraya lineage and others attacked. The Keladi Nayaka defeated Hanumantha Gowda. Later, he subdued the King of Chintanakallu, captured a beautiful elephant of Siddhoji and annexed the fort of Santhebennur. At that time, again, unable to put with the tyranny of Baramanna Nayaka, the less powerful kings of Tarikere and Rayadurga, sought his intervention. He obliged them and gave them his promise of help. He set out with a huge army, made Daradakhulli (who had come to support Barama Nayaka) to retreat. The province of Tarikere was earlier ruled by Kapinayaka, Bulla Nayaka, Kenganayaka, Raddi Hanumappa Nayaka, Kuntu Hanumappa Nayaka, Immadi Hanumantha Nayaka, Nithya Maduvaniga Hanumantha Nayaka, Sharaja Hanumappa Nayaka, Seetharamappa Nayaka and Pattabhiramappa Nayaka. Subsequently, Somashekhara Nayaka restored Hanumappa Nayaka his kingdom and also helped restoring the Rayadurga province to the original kings; earning in the process, glory and fame for himself.

He learnt that the Sringeri Mutt was in deep debts. He sent Sharaja Venkataiah, invited the Swamiji of



Sri Sharadamba Temple, Sringeri

Sringeri Mutt and received him during the Plava Samvatsara and during the same Chaitra Masa Krishna Paksha Triodashi, he

called on the visiting Sri Sachidananda Bharathi Swamiji of Sringeri. He arranged for appropriate hospitalities, cleared the debts of the Mutt and showed his respects by the offering of several gifts. Later, on the Margashira Shuddha Tadige Plava Samvatsara, a son was born to his brother, Veerabhadra Nayaka. He was named Basavappa Nayaka and was looked after by him with great love. On the Bahula Tadige Plava Samvatsara, he married the daughter of Nirvanaiah, Kumari Neelammaji and lived happily. The King of Harapanahalli came to pay his respects to him, when his brother's son was being named. He was honoured with golden ornaments and other gifts. Afterwards, the Keladi King cleared the huge debts of the Harapanahalli king. Hanumantha Nayaka

of Guttal, hearing this, arrived with his retinue and the Keladi King met him at a place called "Gaganmahal Chawadi" and honoured him too. Then Somashekhara Nayaka visited Kollur, worshipped Devi Mookambike and later proceeded to Keladi. After offering his worship to Sri Rameswara and Sri Veerabhadra, he went to Bidanur. From there via Thirtharajapura, he reached Sringeri. At Sringeri, he called on Sri Sachidananda Bharathi Swamiji near Sri Sharada Peetha and paid his respects and gave valuable offerings in due reverence to the Swamiji. In turn, he was also suitably honoured by the Swamiji. From there, the King Somashekhara Nayaka reached Subramanya Kshetra passing through the ghats of Kalasa and worshipped Lord Subramanya. Then, he reached Koteeswara, worshipped Divya Koti Lingeswar and also Mahadevalinga of Vasupura (Basarur). From there, he reached Kollur and worshipped Devi Mookambike with all devotion. From Kollur he reached Gokarna and had the Darshan of Sri Mahabaleswara. He then visited Kerala and later returned to Bidanur.

He gave shelter to two Brahmin boys who had come from South Kanara; named them Shadakshari and Panchakshari and made them wear 'Lingas'. He gave

them good education and was impressed by the oral communication skills of the younger one. At that time, when Pyjeyalli Khan attacked Ranoji Ghorpade, he was crushed in the battle, was made to retreat and through the intelligent Rayasada Gangadharaiah, helped Ghorpade cross the border. At one time, to recover the money due by Pattabhirama Nayaka, King of Tarikere, a vazir (minister) named Daradakhulli, attacked with an army, looted en-route and reached Tarikere. Somashekhara Nayaka sent his army there and paid the dues himself and made Daradakhulli return. Pattabhirama Nayaka was again restored in the Tarikere province. The King purchased 21 elephants, strengthened his army and built an enclosure ("Praakara") around Bidanur. The King of Rayadurga greatly troubled by the Areyas and Moghuls sought the help of Somashekhara Nayaka, who sent an army with horses and elephants under the leadership of Harovedappa, Nallu Laxmipathi and other ministers. Through war and conciliation, the Areyas and the Muslim armies were made to retreat which further enhanced the fame and glory of the Nayaka.

Having heard about the glory and valour of Somashekhara Nayaka, the King of Punganoor thought it wise to develop friendly relations with him. Accordingly, he wrote a message and sent it through his emissaries. The Keladi King obliged, gave a suitable reply and sent gifts through Chinna Bhandarada Rangaiah and fulfilled his wishes. Further, the provincial heads of Kumbale, with the connivance of Nayemaara indulged themselves in cheating acts. They were captured and kept in check at Durga. He also put an end to the infighting between the Tholapa and Arkalgud rulers, invited Venkatadri Nayaka from there and anointed his brother to the throne. Thus, he de-throned the arrogant Venkatadri Nayaka and established his brother, Gopala Nayaka in the Belur province. The Mysore army with the help of a conspiracy of Gopala Nayak's emissary, Mallappa, attacked under the generalship of Subbaraya. However, they were made to retreat by sending Channaveerappa of Rayapalya, thus ensuring the throne to Gopala Nayaka; in the process, earned himself great name and fame.

As directed by the Delhi Badshah, the Nizam sent a communication to Somashekhara Nayaka to oust Mirza Addam Khan from the Seerya fort and establish Tayara

Khan. The Nayaka set forth Lingappa, a great personality amongst Subedaars and a valiant fighter.



Subedaar Rohileganganna Koti Lingappa followed by a huge army camped at Kandugere of Chikkanayakanahalli province belonging to Mysore area. He pushed back the Mysore army which came to help Mirza Addam in the battle. From there, he enclosed the Seerya fort and on the Krodhi Samvatsara Ashada Shuddha-13

captured the Seerya fort, removed Mirza Addam and established Tayara Khan in his place, thus fulfilling the mission entrusted by the Badshah. He returned to Venupura and participated in victory celebrations. The "Bheri" instrument (a drum) was played for 3 consecutive days (both day and night). Sugar was distributed to each house in the capital. Then, along with the army of Shahadulla Khan, he sent Subedaar Lingappa to attack the borders of Mysoreans. He approached the fort of

the Pattana (Srirangapatna) and camped there. Greatly frightened, they came forward for conciliation. Agreeing to the same, he received lot of offerings of money, ornaments, vehicles etc. The Nizam was greatly pleased. He received the gifts sent by the Nizam and became very famous among the peer-Kings. With the permission of the Chikkaleesa Khan, Somashekhara Nayaka captured the forts of Ajjampura, Holehonnur and Sasuvehalli, which were under the control of the muslims. On the Phalguna Masa of Krodhinama Samvatsara, he went to Kollur and worshipped Sri Mookambike. At that time, here Chikleesa Khan, minister of Areyar King, Shaharaja, joined Sripathiraja and his army, and proceeded to obtain more booty. However, he was duly dealt with through Lingappa and the country was protected. Further, on the Margashira Shuddha Sapthami Raakshasa Samvatsara, the King Somashekhara Nayaka sat on a beautiful vehicle known as "Naalaki", set out with a huge army and held a meeting in the Mahanavami Bayalu. He was duly honoured by the local and surrounding provincial heads. During the Chaitra Masa of Nala Samvatsara, the Nizam enraged at the news of Somashekhara Nayaka setting out on the "Naalaki", attacked the Nayaka; but was decisively

defeated. Earlier, during the Parabhava Samvatsara, Bajeeraya who had attacked with the consent of Shahuraja was duly handled through Lingappa by offering gold.

During the Keelaka Samvatsara, the King went to Kollur and held a feast to Brahmins there. He also gave offerings of blouse pieces to 1000 women, honoured them and held a chariot Seva to Sri Mookambike. He also arranged for the performance of different kinds of Poojas (Ranga Pooja, Laksha deepa pooja etc.,) to Sri Mookambike. Returning from Kollur, he reached Keladipura and worshipped Lord Rameswara. He worshipped Sri Veerabhadraswamy and arranged the 'Kendada Archane" (a kind of seva; walking on the burning coal) and returned to his capital. Kaapi Konaiah, one of the famous emissaries, who heard about the great valour and popularity of Somashekhara Nayaka, set out with his family seeking an interview with the King. The King received him and honoured him with gifts including land. While thus ruling the country happily, he assisted the chief of Gudikote who was troubled by 'Bedas' and others. Further, setting out with a huge army, he reached the beautiful Honnali and drove away the

army of Sugunabai. Later, on the western side of the Bidanoor fort, he built a beautiful palace which was praised by all. In the Palace, he built a row of stairs known as 'Daalimba', 'Navaranga', Biridu(?).

He systematically developed the tanks, lakes, ponds, wells, channels, sugarcane gardens, flower gardens, paddy fields etc. Later this was named Chandrashekharapura. He was enjoying the frequent visits to that place on horse-back. The Venupura Palace was extended with the addition of stairs and towers known by the names, 'Gajina Bhavanthi' (glass tower), 'Hosa Bhavanthi' (new tower), a Hall with a dimension of 5 'Ankanaas', Vasanth Mahal, Chandra Mahal etc. Stables for horses and elephants were built in the capital. He also developed a satellite town near Venupura called Nagapattana during the Sadharana Samvatsara. He renovated the 'Ranga Mantap' of Sri Neelakanteswara Swamy temple. The tower of the temple was covered with metal sheets with gold-coating. Besides, he also constructed some strange and new structures known as 'Muttinakode', 'Karibegariya Pachhe Ratna', 'Bhangarada Suragi Maale', 'Chinnada Shikhara' etc. With the help of sculptor Nagappa he installed stone

pillars in the tower of the palace of Bhuvanagiri Durga and renovated the same. He built additional storeys and fortified the Palace. Thereafter, this great King among Kings, went to Bhuvanagiri during the Pingala Samvatsara, crossed the Bangadi ghat to reach Sringeri and from there, went to beautiful Subramanya, worshipped Lord Subramanya and proceeded to Mangalore. From Kodeyala (Mangalore), he went to Vasupura (Basarur), worshipped Mahalingeswara and reached Hosangadi. He then proceeded to Shankaranarayana, worshipped the deity there, proceeded with his retinue and reached Gokarna after visiting Kundapur and Baindoor. This rich and brave King worshipped Mahabaleswara Linga with all devotion. From there, he went to Kollur, worshipped Sri Mookambike and ascending the ghats and receiving various offerings from his subjects, en-route, reached Sagar. He reached Shivamogga via Anandapura, Mahadevapura and Honnali. The great among Kings, a terror in war, a master in destroying the enemy, Somashekhara Nayaka breathed his last in Shivamogga.

Thus, Somashekhara Nayaka ruled for 24 years, 4 months and 23 days (from the Shalivahana Shaka

Varsha 1637 – Jaya Samvatsara Pushya Bahula 10 till Siddarthi Samvatsara Vyshakha Bahula 3) before he passed away in the Mandali Mutt of Shimoga.

Chapter summary: *Coronation of Basavappa Nayaka in Venupura Palace – Family lineage of Basavappa Nayaka son of Channammaji – Annexation of Navile fort from Areyas – Defeat of Malayalees and Mysoreans and restoration of Chandragiri and Vasudhare forts – Reclamation of several other forts earlier occupied by Moghuls – Literary works of the King – Anointment of his son, Somashekhara Nayaka as the King – Offering a helping hand to Nawab of Savanoor in restoring his position – Over-powering the Chintanakallu rulers – Clearing off the debts of the Sringeri Mutt – Pilgrimage tour of the King – Improvements to Venupura Palace besides several other construction works – Demise in Shimoga.*

Note: “Shivatatva Ratnakara” authored by the Keladi King Basappa Nayaka is a great literary work. It is learnt that this has been translated in German language by the Director of the National Museum, New Delhi. Many of the MSS of this work are available in the Keladi Museum. “Subhashita Sphuradruma” MSSs are available in the Bhandarkar Oriental Library, Poona and in the Sringeri Mutt.

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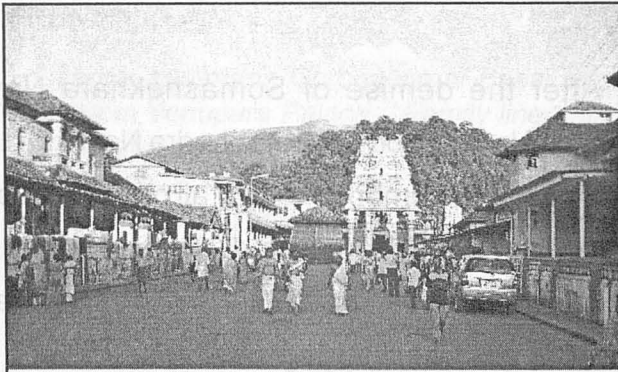
ELEVENTH CHAPTER

[Stanzas 1 to 52]

After the demise of Somashekhara Nayaka, Basavappa Nayaka son of Veerabhadra Nayaka, a terror to enemies and an embodiment of all good virtues, was anointed to the throne on Sri Vijayabhyudaya Shalivahana Shaka Varsha 1662 – Siddarthi Samvatsara Jyestha Bahula-5 as the King.

While he was ruling the country, one Parameswara of Araga and his brother hatched a conspiracy with the help of his step-mother. The King suitably punished them and also arrested Bhairappa of Hugudi and others as also his step-mother. While under custody, the agitated step-mother died. He built a 'Samadhi' (tomb) in the Koppel Mutt and conducted the after-death ceremonies as per rituals. Thus, he taught a lesson to conspirators and took control of the reins. He also took good care of his mother, Mallammaji. The King, Basavappa Nayaka went to Kollur, worshipped Sri Mookambike and then visited Keladi and offered worship for Sri Rameswara and Sri Veerabhadreswara. He, along with his retinue, then entered Bidanur. After a long time

in Venupura, he married Kumari Channammaji daughter of Shivaiah (son of Siddappa Setty of Kotipura) and



A view of Kukke Subramanya Temple

Kumari Channaveerammaji daughter of Shivalingappa of Palya on the Magha Bahula Tadige. Thus, he engaged himself in the rule of the country and gave full powers to Shivalingappa. Medekere Nayaka, the notorious King of Chintanakallu, defeated the King of Harapura, captured his Kingdom and made him flee. Unable to bear this assault and ignominy, the King of Harapura sent a letter to Basavappa Nayaka and submitted himself to him. Hearing this, consultations were held with Siddoji; his army was summoned and along with Subedar Lingappa, the Nayaka sent a huge army and smashed the kingdom of Medekere Nayaka. In addition, he captured the fort at Hodigere, Maravanji and a fort named

Dummi. Then, he acquired the beautiful fort at Nandigave and looted the enemy's army. After the capture of these forts, Medekere Nayaka held conciliations with Pattesingh and with a huge army consisting of brave warriors such as Raghoji Bhousalya etc., set out to attack and captured the Santhebennur fort. Basavappa Nayaka fought valiantly and regained control of the Santhebennur fort and Medekere Nayaka fled. On the western side of a place called Baleya Koppa at the centre of Venupura, he built a beautiful Mutt. He named that place Bhadrarajapura and gave that land as endowment to the Mutt. During the Karthika Masa Durmathi Samvatsara, he gave this as an offering to Lord Shiva and handed over to the Thotada Swamy of Dambala Siddeswara Devara Gadduge. Thus, by his charity and righteous acts, he earned lot of popularity. Basavappa Nayaka got constructed one of the best coastal forts (known as Dariabad fort) at Malpe near Udipi. He established a fort at a place called "Kapu" on the western sea side. He also built a beautiful fort called Tonase at a place known as Kalyanapura. Besides, he built a strong fort at Kundapur known as Bennegere fort and also a magnificent palace. This popular king built a fort called "Shivarajendragiri" in a new style. A grand Mutt was built

at a place near Siddapur in Dakshina Kannada district (he named it as “Mantrarajapura”) under the supervision of one Shadaksharaiah. The King gave appropriate endowment of lands to this Mutt and handed over to Guru Nanjundaswamy for propagating “Shaivism” through a written ‘Shasana’. He also made it mandatory to conduct the annual car festival to Sri Siddeswara at Mantrarajapura. Similar arrangements were also made to Lord Sri Murige at Anandapura. Annual car festival was also initiated by an order for Sri Siddeswara at a place called Dambal. Basavappa Nayaka also initiated the annual fair on the “Champa Shashti” day to Lord Subramanya Swamy. He gave away in charity a variety of things to over 1,96,000 Jangamas and earned their blessings and goodwill. The things included a variety of food preparations, fruits, varieties of plates, clothes, blankets, books on Shaivism, beds, footwear, Rudrakshi, sacred threads etc. By these acts of charity, Basavappa Nayaka earned a lot of glory.

At that point of time, Venkatappa, a Minister of Areyas arrogantly entered the country along with his army and challenged Basavappa Nayaka for a fight. In fact, en-route Venkatappa had done sufficient damage at

Soraba and Kumsi. Basavappa Nayaka gave him a sound but firm advice by which the Minister retraced his steps. On 23-Raktakshi Samvatsara Pushya Masa, one Bapu Raya, at the directions of Shahu Raja, entered the country. However, through his diplomatic tactics, Basavappa Nayaka pushed him out of his country. Sadashiva Raya, a vazir (minister) of the Areyas was also frequently troubling his country. In fact, on 24-Prabhava Samvatshara Chaitra Masa, he along with a huge army attacked Basavappa Nayaka. However, through war and dialogue, he was also made to leave the country. Nana Raya attacked twice – once in Angeerasa Samvatsara Phalguna Masa and second time in Bhava Samvatsara Chaitra Masa from the Honnali province. Again, through resistance and diplomacy, Basavappa Nayaka sent him back too. During the Siddarthi, Raktakshi, Prabhava, Vibhava, Shukla, Pramodootha, Prajotpatthi Samvatsaras, Basavappa Nayaka along with a troupe of his army went on a pilgrimage from Venupura and visited Kollur, Koteswara, Basrur, Shankaranarayana, Kamalashile, Keladi and other places. Duly paying his respects to all the deities in these places by suitable worships, he witnessed the car festival at Mantrarajapura. On the horse ride, he

visited Kodeyala, Mangalore, Kundapura, Karkala and other places and returned to the Palace at Venupura. He engaged himself in religious and pious activities in the company of 'Gurulinga Jangamas'.

At that time, he got information that the Tarikere Kings were entering into an agreement with the Mayavis (Mysoreans). He sent an army led by Sabbunisa Krishnaiah, attacked the King of Tarikere and took over the three beautiful forts at Ubraniya Durga, Rangayyana Durga and Hanumana Durga. The King of Tarikere who surrendered and pleaded for mercy was suitably pacified by Basavappa Nayaka with presents of horses, elephants, attire, ornaments and sent him back gracefully. One King, Medekere Nayaka, arrogantly proceeded against the kingdom from Mayakonda. Basavappa Nayaka, with the help of the King of Harapura and the army of the Nawab of Savanoor, suitably punished Medekere Nayaka. At the victory celebrations, he honoured the Harapura King, who had helped him, with lots of gifts of elephants, horses, attire and ornaments. After some time, Kāsturirangappa Nayaka, son of Medekere Nayaka, laid a seize of the great fort at Santhebennur. However, the Nayaka defeated him also

and made him flee. The King of Rayadurga, along with his army, met Basavappa Nayaka and sought his friendship. The Nayaka assured him of all his help and cooperation and honoured him with suitable presentations. By defeating the Gutlada Odeya, he took over the fort of.....Hole. Similarly, once the Nayeemaras had seized the fort of Chandragiri. He sent one Mariyappa along with an army and regained the said fort. He also acquired a most expensive and exquisite "Pache Rathna" by paying 12,000 'Honnus'. The King of Biligi had permitted his subjects to conduct marriage processions on elephants. His authority was questioned and he was frequently troubled by one Appanna. The Biligi King approached the Nayaka and requested for his kind intervention. Basavappa Nayaka suitably tackled Appanna and restored the authority of the Biligi king. For the welfare of the kingdom and his subjects, on the Srimukha Samvatsara Magha Masa, Basavappa Nayaka conducted a "Grama Shanthi" pooja (pooja for village welfare) as per the set rituals and continued to rule happily. Unfortunately, he had no children. To succeed him in the throne, he decided to select a suitable individual. On the Bhava Samvatsara Bhadrapada Shuddha Navami, he adopted one Channappa, son of

Guruvappa and grandson of Nirvanaiah. He was welcomed to the Palace on a palanquin and before the family deity, his wife, Veerammaji received him. This adopted son was named Channabasavappa Nayaka. Suitable arrangements were also made for his education, war-exercises and other diplomatic lessons.

Later, on the Bhava Samvatsara Karthika Shuddha-5 (Vijayabhyudaya Shalivahana Shaka Varsha 1677), Channabasavappa Nayaka succeeded Basavappa Nayaka. Under the guidance of his mother Channaveerammaji and following the foot-steps of his father, Basavappa Nayaka, Channabasavappa Nayaka ruled the country ably and in a righteous manner. Then on the Yuvanama Samvatsara Phalguna Masa, at the instance of Nana Raya, a vazir named Madhoji Purandara advanced against the King and laid siege of the Ikkeri fort. Through might and through negotiations, Channabasavappa Nayaka vacated the siege of the Ikkeri fort by Madhoji Purandara and threw him out of his border. The King also gave endowments of lands to Lord Siddeswara temple at Dambal to ensure regular car festival and other rituals. The Madevapura's king, Devappa, perished on an ill-conceived mission.

Channabasavappa Nayaka took over that province and ruled through Basavalingapparya. After some time, as per the instructions of Nana Raya, one Gopalaraya set out with a big army and stationed at the border. He sent one of his brave and intelligent ministers, Basavalingappa to Channagiri border along with an army. There, he met Gopalaraya and through very diplomatic talks, ascertained his real intentions. Through his exemplary oratory and diplomatic acumen, he won the heart of Gopalaraya and made him proceed towards Mysore.

At that time, Krishnappa Nayaka of Belur was dethroned by the Kodagas and he was camping at the Kalasa fort. He sent a letter to Channabasavappa Nayaka explaining his story and pleading for asylum in his country. The Nayaka thought it the duty of a King to protect those who sought help. He sent a huge army led by Rayasada Shankaranarayana and made the Kodaga army retreat and forced the Kodaga King, Veeraraja to hand over the Bhalye fort to Krishnappa Nayaka. He thus reinstated Krishnappa Nayaka in Belur and earned a lot of fame. He appointed one Channa Veera Devaru in charge of the Hangara Mutt. He remained unmarried

and passed away due to illness. He ruled for 2 years, 8 months and 27 years from the Shalivahana Shaka Varsha 1677 Bhava Samvatsara Karthika Shuddha-5 till the Eswara Samvatsara Shravana Shuddha-2.

Chapter summary: *Basavappa Nayaka son of Somashekhara Nayaka took reins of the kingdom – Defeat of the Chintanakallu ruler, Medekere Nayaka – Annexation of Hodigere, Maravanji, Dummi and Nandigave forts – Construction of best coastal fort at Malpe besides at Kalyanapura, Kundapur etc., - Endowments to Mutts to propagate 'Shaivism' and for other religious activities – Effective handling of the attacks of the 'Raya' through war and dialogue – Defeat of the Tarikere King – Holding of a 'Grama Shanthi' Pooja – Adopted one Channappa, as his son, renamed him as Channabasavappa Nayaka– Defeat of the Kodaga king and restoration of kingdom to Krishnappa Nayaka of Belur – Demise after a rule of about 3 years*

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TWELFTH CHAPTER

[Stanzas 1 to 9]

Subsequently, Somashekhara Nayaka, the adopted son of Basavappa Nayaka and Channaveerammaji, came to the throne on the Shaka Varsha 1680- Eswara Samvatsara Shravana Bahula Panchami – Thursday. Prior to this, after the demise of



Sri Chandrashekhara Bharathi
Swamy of Sringeri Mutt
[1912-1954]

Basavappa Nayaka, Channaveerammaji was very much concerned about the continuance of the throne. She decided that it may be proper and advisable to adopt the youngest son among the four sons of his brother in law. Before deciding accordingly, she held detailed discussions

with her close confidants viz., Basavalingappa, Siddappa Nayaka, Shivalingappa and others. Accordingly, the

adoption took place on the day stated earlier. He was also named Somashekhara Nayaka. He was duly anointed the King at the Gaganmahal Chawadi. As Somashekhara Nayaka was still a young boy, Rani Channaveerammaji started ruling the country herself in the name of her son. She duly conducted the affairs of the State as per her late husband-king. At that time, she heard that the Sringeri Mutt was in deep debts. She sent one Hoovaiah, son of Chinnabhandarada Purushottamaiah and invited Abhinava Sachidananda Bharathi Swamiji to Venupura. The background of the Swamiji is detailed here:



**Sri Bharathi Theertha
Swamy [the present
Pontiff of Sringeri Mutt]**

Lord Parameswara is the creator of this universe. Lord Vishnu from Parameswara; Brahma from Vishnu; Vasista from Brahma; Shakti from the Vasistha Muni; Parashara from the Shakti; Vyasa from Parashara; Shuka Yogeendra from Vyasa; his disciple was Gowdapadacharya;

Gowdapadacharya's disciple was Govinda Bhagwadpadacharya; later Srimat Shankaracharya, known as the 'avatar' of Lord Shiva, adorned this land. He had four disciples viz., Hasthamalakacharya, Thotakacharya, Padapadmacharya (more known as Padmapadacharya) and Sureswaracharya. These four disciples were kept in-charge of the 4 Mutts established by Sri Shankaracharya on all the four directions of the country. Within 12-16 years, Sri Shankaracharya achieved scholarly proficiency in all the branches of learning and entered into "Sanyasashrama" at a very young age itself. He travelled across the four corners of the country and became known for his many extraordinary feats. An embodiment of Lord Brahma and author of "Soundarya Lahari", Mandana Misra was defeated by Shankaracharya in a scholarly debate. At that contest, Sri Shankaracharya entered another body and came back ('Parakaya Pravesha'), wrote a famous book, "Amaruka" and also defeated the saintly wife (an 'avatar' of Goddess Saraswathi) of Mandana Misra in the scholarly debate she had continued from Mandana Misra. Later the Goddess Sharada Devi was duly installed at the Sringeri Mutt (Sharada Peetha) on the banks of the river, Thunga Bhadra in the midst of an

Ashram of Rushyasringamuni, who was the son of Vibhandaka Maharshi. Shri Shankaracharya was adorned with many titles such as advocator of 'Sankhyathraya', founder of 'Vishuddhadvaitha' cult, 'Padavakya Paravara Pareena', 'Astangayoganusan - dhana Niratha', Shanmatha Sthapanacharya", "Jagadguru Paramahansa Parivrajakacharya" etc. He appointed his disciple, Sureswaracharya, in charge of Sringeri Mutt and spent his remaining time in religious tours across the country, before attaining salvation. After Sureswaracharya, those who succeeded were: Nityabodaghanacharya, Narasimhacharya, Jnanottama Shivacharya, Jnanagiryacharya, Narasimhagiri Acharya, Eswar Thirthacharya, Narasimhacharya, Vidyathirtha - charya, Bharathi Thirtha Krishnacharya, Vidyaranya Yogindra. Vidyaranya Yogindra, known as Vidyaranya, had obtained the blessings of the Sri Devi by his unstinted worship of "Sri Chakra". Later he entered "Sanyasahrama" at the hands of Vidya Shankar of the Sringeri Mutt. At the command of Sri Devi, he built a township near the Pampa Kshetra known as Vidyanagara. Harihara Raya, elder brother of Bukka, was anointed and seated on the golden throne and Vidyaranya instructed him to rule the country in the name

of Virupaksha. He brought the Chandramouleswara Linga given by Revana Siddeswara to Sringeri and after a sufficiently long stay at Sringeri Mutt, he passed away. After Vidyardya, Chandrashekhara Bharathindra, those who succeeded were Narasimha Bharathi, Purushottam Bharathi, Shankara Bharathi, Chandrasekhara Bharathi, Narasimha Bharathi, Purushottam Bharathi, Ramachandra Bharathi, Narasimha Bharathi, again Narasimha Bharathi, Abhinava Narasimha Bharathi, Sachidananda Bharathi and then Sachidananda Bharathi.

Thus, Channaveerammaji welcomed Sri Abhinava Sachidananda Bharathi Swamy on Margashira Bahula-12 (Eswara Samvatsara) at the Namada Chawadi and honoured the Swamiji with appropriate offerings. She decorated the "Vrshavana" area in a very grand manner and arranged for the stay of the Swamiji. Everyday, she arranged for the service of the Swamiji by all the prominent subjects of the town. She also presented a "Sphatika Linga", an idol of Gopalakrishna (studded with expensive red stones), a pendant etc., along with an endowment of lands worth 74 'varahas'. She also gave endowment of lands worth 300 'varahas'

to the Sringeri Mutt as an indication of her devotion to the Mutt. She also made arrangements to clear the debts of the Mutt and took leave of the Swamiji after handing over presents of a high order.

She effectively pushed back the attack of the Areya's army with the help of Veerabhadrappa Nayaka and took control of the Midije fort on the western coastal area. Thus, Channa Veerammaji and Somashekhara Nayaka ruled

the kingdom from Eswara Samvatsara Shravana Bahula-5 till Chittrabhanu Samvatsara Magha Shuddha.....for 5 years and 6 months.



Idol of Gopalakrishna



Sphatika Linga

On the Shalivahana Shaka Varsha 1685 – Chittrabhanu Samvatsara Magha Shuddha-5, this kingdom eclipsed. The rule of the devotees of Lord Shiva entered the pages of history.

Chapter summary: Somashekhara Nayaka assumed charge – defacto rule by Rani Channa Veerammaji – A brief description of the 'Acharyas' (Pontiffs) of Sringeri Mutt – Rani Channa Veerammaji paying her respects to Sri Abhinava Sachidananda Bharathi Swamy of Sringeri Mutt through several offerings – Endowments of lands to the Mutt besides clearing its debts – Fall of the kingdom.

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KELADI NRUPA VIJAYA CONCLUDED.



Keladi Nrupavijaya, palm leaf

Section II

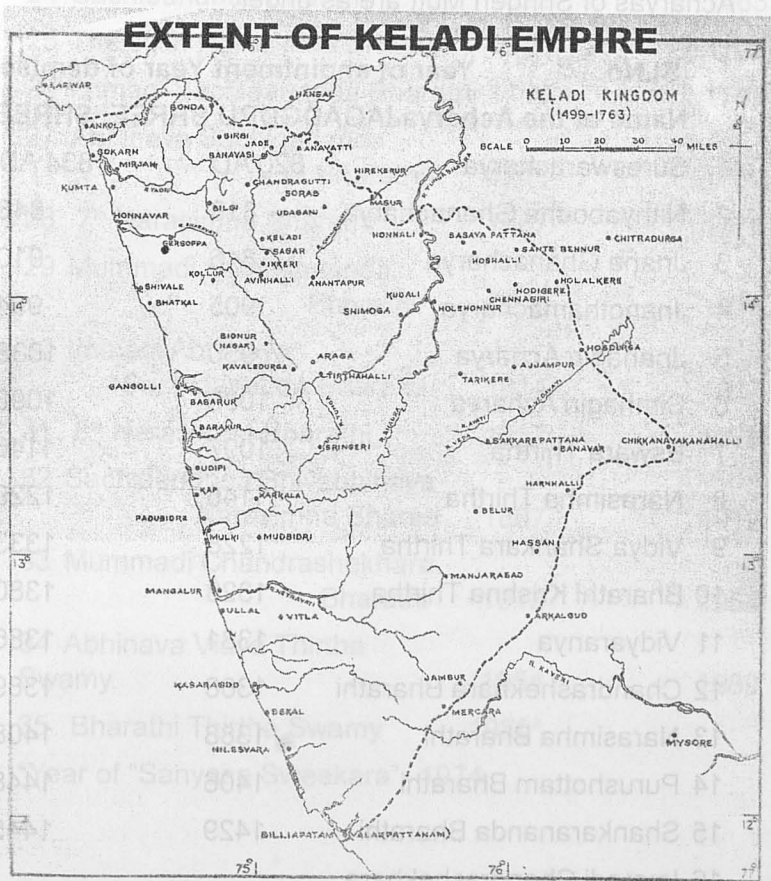
APPENDIX - I

Keladi Kings in Chronological Order

1	Chowdappa Nayaka	1498–1506A.D.
2	Sadashiva Nayaka	1509 – 1565
3	Doddasankanna Nayaka	1567 – 1570
4	Chikkasankanna Nayaka	1572 – 1586
5	Ramaraja Nayaka	1571 – 1586
6	Hiriya (Sr.) Venkatappa Nayaka	1592 - 1629
7	Veerabhadra Nayaka	1628 – 1646
8	Shivappa Nayaka	1646 – 1660
9	Immadi Venkatappa Nayaka	1661 – 1661
10	Bhadrappa Nayaka	1661 – 1663
11	Hiriya (Sr.) Somashekhara Nayaka	1663 – 1672
12	Kutsita Shivappa Nayaka	- 1692
13	Channammaji	1672 - 1692
14	Hiriya (Sr.) Basavappa Nayaka	1692 – 1714
15	Immadi Somashekhara Nayaka	1714 – 1739
16	Immadi Basavappa Nayaka	1739 – 1754
17	Channabasavappa Nayaka	1754 – 1757
18	Mummadi Somashekhara Nayaka and Veerammaji	1758 - 1763

Source: Extracted from the Kannada Book, "Mareyalagada Keladi Samrajya" By Dr.Keladi Venkatesh Jois. [p.20]

APPENDIX - II



Courtesy: Dr.K.N.Chitnis – KELADI POLITY

APPENDIX - III

List of Acharyas (Pontiffs) of Sringeri Mutt.

Adi Shankaracharya was born in the year 788 AD and attained heavenly abode in 820 AD. The details of the Acharyas of Sringeri Mutt are as under:

Sl.No.	Name of the Acharya	Year of anointment	Year of demise
	JAGADGURU SHREE SHREE		
1	Sureswaracharya	820 AD	834 AD
2	Nithyabodha Ghanacharya	818	848
3	Jnana Ghanacharya	846	910
4	Jnanothamacharya	905	954
5	Jnanagiri Acharya	950	1038
6	Simhagiri Acharya	1036	1098
7	Eswara Thirtha	1097	1146
8	Narasimha Thirtha	1146	1229
9	Vidya Shankara Thirtha	1228	1333
10	Bharathi Krishna Thirtha	1328	1380
11	Vidyaranya	1331	1386
12	Chandrashekhara Bharathi	1368	1389
13	Narasimha Bharathi	1388	1408
14	Purushottam Bharathi	1406	1448
15	Shankarananda Bharathi	1429	1445
16	Immadi Chandrashekhara Bharathi	1449	1464
17	Immadi Narasimha Bharathi	1464	1479
18	Immadi Purushottam Bharathi	1472	1517
19	Ramachandra Bharathi	1508	1560

20	Mummadi Narasimha Bharathi	1557	1573
21	Nalvadi Narasimha Bharathi	1563	1576
22	5th Narasimha Bharathi	1576	1600
23	Abhinava Narasimha Bharathi	1599	1623
24	Sachidananda Bharathi	1622	1663
25	The sixth Narasimha Bharathi	1663	1706
26	Immadi Sachidananda Bharathi	1706	1741
27	Abhinava Sachidananda Bharathi	1741	1762
28	7 th Narasimha Bharathi	1767	1770
29	Mummadi Sachidananda Bharathi	1770	1814
30	Immadi Abhinava Sachidananda Bharathi	1814	1817
31	8 th Narasimha Bharathi	1817	1879
32	Sachidananda Shivabhinava Narasimha Bharati	1867	1912
33	Mummadi Chandrashekhara Bharathi	1912	1954
34	Abhinava Vidya Thirtha Swamy	1954	1989
35	Bharathi Thirtha Swamy	1989*	

*Year of "Sanyasa Sweekara"- 1974

Source : "Sri Shankara Kathamrutha", a Kannada Book, written by Late Ratnamma Sundararao, daughter of late SK Lingannaiya and VI generation descendant of Kavi Linganna, Author of "Keladi Nrupa Vijaya".

Appendix – IV

A note on Kavi Linganna

Kavi Linganna [1499-1763 AD] was the Court Poet of the Keladi rulers. It is believed that subsequent to him, his successors have be-got the 'sur-name' – 'Kavi'. His father was Venkatappa (mother's name is not known). [However, Dr.K.N.Chitnis in his book: KELADI POLITY mentions: "The ancestors of this Lingannakavi appear to have been the Court poets under the Keladi rule".] It is stated that he lived in Sagar and had some lands in a village called Sulagodu. He had seen the Keladi rule during its peak from close quarters and from his writings, one can infer that he lived during the period of the second Basavappa Nayaka (1739-1754). Keladi Nrupa Vijaya gives an account of the entire Keladi history till the end. Hence, it can be inferred that Kavi Linganna lived upto the end or slightly beyond the eclipse of the Keladi dynasty.

It is said that once Linganna was melodiously singing a song in front of Kollur Mookambike at Kollur with all devotion and the Keladi King who had just arrived there was greatly impressed by his singing. (It can be seen from the Keladi history that Keladi Kings also held Kollur Mookambika in very high esteem). At that time, one of the flowers fell in front of Linganna from the idol of Mookambika. Greatly impressed by his singing and this incident, the Keladi King enquired about his antecedents and appointed him as Court Poet*.

His work, 'Keladi Nrupa Vijaya' is known more for its historical importance than its literary features; though at several places, Kavi Linganna's literary command is also

clearly demonstrated. Besides, 'Keladi Nrupa Vijaya', a historical work, his other literary works include: Dakshadwara Vijaya, Shivapooja Darpana, Parvathi Parinaya and Shiva Kalyana (Yakshagaana). Kavi Linganna has included several musical compositions** in his above works and has also indicated the 'Raaga' of each Krithi. No doubt, Kavi Linganna was also an eminent scholar in Carnatic music and well-versed in Yakshagaana as well.

*Keladi Gunda Jois has mentioned that he had seen a reference about this in the book: "Vaideeka Dharmada Shastreeya Vichara" by Kavi Lingannaiyya, which was taken by Sri Madhava Rao, father-in-law of late GVK Rao, the then Chief Secretary to Government of Karnataka; the book is since not traceable. [Manavika Karnataka, Edition-2.1973 – Mysore University].

**One of his musical compositions from "Dakshwadwara Vijaya" is given below:

ರಾಗ || ಭೈರವಿ

ಜಯಜಯ ಜಗದಂಬಿಕೆ

|| ಪಲ್ಲವಿ ||

ಸುರಯುವತೀಜನ ಸೇವಿತೆ | ಮುನಭಾವಿತೆ |

ಧರಣೀಧರ ವರಜಾತೆ

|| 1 ||

ಬಾಲೆ ಸಕಲ ಜಗನ್ನೋಹಿನ | ಸಿಂಹವಾಹಿನ |

ಲಾಲಿತ ಗಣಪ ಸೇನಾನ ||

|| 2 ||

ಚಂದ್ರಶೇಖರ ಸಹಚಾರಿಣಿ | ಸೌಖ್ಯಕಾರಿಣಿ |

ಇಂದ್ರಾದಿವಂದ್ಯ ಶರ್ವಾಣಿ ||

|| 3 ||

APPENDIX – V

Extracts from the book: Keladi Polity written by K.N.Chitnis, M.A., Ph.D, Prof. in History, University of Poona (published by Karnatak University, Dharwar in 1974) regarding Keladi Nrupa Vijaya authored by Kavi Linganna.

“.....The most important literary works are the Keladinripavijayam by Lingannakavi or poet Linganna and the Sivatatvaratnakara compiled by Basavappanayaka I (also called Basavaraja) of Keladi. The Keladinripavijayam was edited by R.Sama Sastry in 1921 with an introduction by A.R.Krishna Sastry. This work seems to have been written between 1763 A.D. and 1804 A.D. The ancestors of this Lingannakavi appear to have been the Court poets under the Keladi rulers. The Keladinripavijayam is written in the *champu* style i.e., partly in verse and partly in prose. This literary work, unlike many others, contains more of historical information than of literary praises about the Keladi monarchs. In the work the poet mainly gives a narration of the rulers one by one. Incidentally, he refers to other contemporary dynasties ruling in India, particularly in Karnataka. **Much of the information contained in this work is in agreement**

with the inscriptions and foreign sources. Hence it seems to be more authentic than other literary works. I have freely drawn upon this work in my thesis corroborating it, wherever possible, by the inscriptions and other sources. It is interesting to note that Lingannakavi has, in his work, supplemented the main narration by copious footnotes given usually at the end of every chapter. They contain the names of various officers serving under their respective rulers. This information is useful in writing about the ministers, military generals and other office-bearers.....”

APPENDIX – VI

Geneological tree of Kavi Linganna, Keladi Court Poet and Author of Keladi Nrupa Vijaya

I Generation

1. Kavi Linganna (Linga Bhatta) s/o Venkatappa .. 1750
AD

II Generation

1. Shambhatta s/o Kavi Linganna
2. Venkabhatta s/o Kavi Linganna

III Generation

1. Channayya s/o Venkabhatta
2. Subbabhata s/o Venkabhatta

IV Generation

1. Venkabhatta (Venkanna) s/o Subbabhata
2. Lingabhata s/o Subbabhata
3. Ramabhata s/o Subbabhata
4. Subbabhata s/o Subbabhata
5. Naranabhata s/o Subbabhata
6. Krishnabhata s/o Subbabhata

V Generation

1. Appannabhata s/o Venkabhatta (Venkanna)
2. Krishnabhata (Kavi Krishnappa) s/o Venkabhatta (wife-
Subbamma)
3. Shivabhata s/o Venkabhatta

VI Generation

1. Venkabhatta s/o Appannabhatta
2. Kavi Ramanna s/o Krishnabhatta (Kavi Krishnappa) wife- Narasamma and later Subhadramma
3. Kavi Venkanna s/o Krishnabhatta (Kavi Krishnappa) (wife- Lakshmamma)
4. Gangamma d/o Krishna Bhatta (Kavi Krishnappa) w/o Krishna Jois
5. Thungamma d/o Krishnabhatta (Kavi Krishnappa) w/o Dyavappa
6. Kavi Lingannaiyya [1879-1943 AD] s/o Krishnabhatta (Kavi Krishnappa) wife: Janakamma and later Lakshmamma
7. Kollurappa s/o Shivabhatta
8. Shambhatta s/o Shivabhatta

VII Generation

1. Subbabhatta s/o Venkabhatta
2. Krishnabhatta s/o Venkabhatta
3. Shambhatta s/o Venkabhatta
4. Narayana s/o Kavi Ramanna – wife: Annapoornamma
5. Srikantiah s/o Kavi Ramanna – wife: Bhageerathamma
6. Huchuraya s/o Kavi Ramanna
7. Kavi Subramaniya [1904-1966 AD] s/o Kavi Venkanna – wife: Anandalakshmamma
8. Sundaramma d/o Kavi Venkanna w/o Srinivasa Rao
9. Muttamma d/o Kavi Lingannaiya w/o Srinivasa Rao
10. Mookamma d/o Kavi Lingannaiya w/o Nanjunda Jois (Keladi)
11. Janakamma d/o Kavi Lingannaiya w/o Srinivasa Rao
12. Saraswathamma d/o Kavi Lingannaiya w/o Gundu Rao
13. Subbalakshamma d/o Kavi Lingannaiya w/o Subba Rao
14. Nagarathnamma d/o Kavi Lingannaiya w/o B.N.Sundara Rao

15. Padmavathamma d/o Kavi Lingannaiya w/o Subba Rao
16. Girijamma d/o Kavi Lingannaiya w/o Lakshmipathy
17. SK Narayana Rao s/o Kavi Lingannaiya – wife: Varalakshamma
18. SK Krishna Murthy s/o Kavi Lingannaiya – wife: Anasooya (Bangalore)
19. SK Rama Rao s/o Kavi Lingannaiya – wife: Nagarathna (Bangalore)
20. Shivabhatta s/o Shambhatta – wife: Komalamma
21. Krishnabhatta s/o Shambhatta – wife: Muktabai and later Kamalamma (Keladi)

VIII Generation

1. Padmavathi s/o Srikantaiah w/o Sarja Channappa (Araga)
2. Jayamma d/o Srikantaiah w/o Kashi Ganesh Dixit (Thirthally)
3. Sharada d/o Srikantaiah w/o Bhaskar Jois (Araga)
4. Saroja d/o Srikantaiah w/o Govinda Rao (Salur)
5. Vinodamma d/o Srikantaiah w/o Gopala Rao (Shikaripur)
6. Rangaswamy s/o Srikantaiah – wife: Indiramma
7. K.Rama Rao s/o Srikantaiah – wife: Subhashini (Harihar)
8. K.Venkatasubba Rao s/o Kavi Subramaniya – wife: HS Seethamma (Shimoga)
9. Shankara s/o Kavi Subramaniya
10. Seethalakshamma d/o Kavi Subramanaiya w/o HV Krishna Murthy (Shimoga)
11. Nagarathnamma d/o Kavi Subramanaiya w/o Narayana (Billeswar-Huncha)
12. BN Lakshman Rao s/o SK Narayana Rao – wife: Parimala (Bangalore)
13. BN Thyagaraj s/o SK Narayana Rao (Bangalore) – wife: Sharada
14. SK Prakash s/o SK Krishna Murthy – wife: Jayashree (Bangalore)

15. SK Gopinath s/o SK Krishna Murthy – wife: Shylanath (Bangalore)
16. Vasanthi d/o SK Rama Rao w/o Satish
17. Vyjayanthi d/o SK Rama Rao w/o Sudarshan
18. Aswath Prasad s/o SK Rama Rao – wife: Kavitha (Bangalore)
19. Kavi Nagaraja Bhatta s/o Shivabhatta – wife: Savitramma (Shimoga)
20. Rama Murthy s/o Krishnabhatta – wife: Savitramma (Keladi)

IX Generation

1. K.Srikantha s/o Rangaswamy – wife: Usha (Bangalore)
2. Gurusurthy s/o Rangaswamy – wife: Vijayalakshmi (Thirupathi)
3. Dattatreya s/o Rangaswamy
4. Chayadevi d/o Rangaswamy w/o Shivashankara Shastry
5. Bharathi d/o Rangaswamy w/o Govinda Rao
6. Gayathri d/o Rangaswamy
7. Geetha d/o Rangaswamy w/o Umashankara
8. Harish s/o K.Ramarao (Harihar)
9. Rekha d/o K.Ramarao w/o Muralidhar
10. Mukta d/o K. Ramarao (Harihar)
11. KV Nagaraj s/o K.Venkatasubba Rao – wife: KS Bharathi (Hassan)
12. KV Lalithamba d/o K.Venkatasubba Rao w/o D.Venkatarameiah (B'lore)
- 13. KV Suresh s/o K.Venkatasubba Rao – wife: S.Renukamba (Shimoga)**
14. KV Sridhar s/o K.Venkatasubba Rao – wife: Annapurna (Bangalore)

15. KV Anantha s/o K.Venkatasubba Rao – wife: Radha (B'lore-USA)
16. Satish s/o BN Lakshman Rao – wife: Jyothi (Bangalore)
17. Aravinda s/o BN Thyagaraj (Bangalore)
18. SP Vinay s/o SK Prakash (Bangalore)
19. Chinmayi Deepthi d/o SK Gopinath (Bangalore)
20. Adithi d/o Aswath Prasad (Bangalore)
21. Arundathi d/o Aswath Prasad (Bangalore)
22. KN Shivaprasad s/o Kavi Nagaraja Bhatta – wife: Soumya (Bangalore)
23. Poornima d/o Kavi Nagaraja Bhatta w/o Ganesh Murthy (Kadegadde, Hosanagar Tq)
24. Muktha d/o Kavi Nagaraja Bhatta
25. Prathibha d/o Kavi Nagaraja Bhatta w/o Subraya Hegde (Bangalore)
26. Darshan s/o Rama Murthy (Keladi)
27. Karthik s/o Rama Murthy (Keladi)

X Generation

1. KS Sindhu d/o K.Srikantha (Bangalore)
2. Nitin s/o Gurumurthy
3. N.Bindu d/o KV Nagaraj w/o KV Raghavendra (Bangalore)
4. N.Vinay s/o KV Nagaraj (Bangalore)
5. Kavi BSR Deepak s/o KV Suresh (Shimoga)
6. BSR Ambika d/o KV Suresh (Shimoga)
7. S. Vijeth s/o KV Sridhar (Bangalore)
8. A.Pooja d/o KV Ananth (Bangalore-USA)
9. A. Benaka s/o KV Ananth (Bangalore-USA)
10. Sanjay s/o Satish (Bangalore)
11. Srimatha d/o KN Shivaprasad (Bangalore).
12. Kavi Srinidhi s/o KN Shivaprasad (Bangalore)



This updated genealogical tree of the Keladi Kavi family is also displayed in the Keladi Museum and Historical Research Bureau, Keladi now under the control of Kuvempu University, Shankaraghatta, Shivamogga; this was handed over to the Vice-Chancellor Keladi by the Kavi family members on the very day when the University took over the Keladi Museum i.e., on 30.1.2007 at Keladi. [Pl.see photo] [From L to R: Sri Ratnakar, Director of Archaeology and Museums, Mysore, Kavi Suresh, Sri Shivanna, Registrar, Prof.Sheregar, VC, Kuvempu University, Smt.Anuradha Patel, Kuvempu University (now Director Keladi Museum), Kavi Nagaraj and Kavi Krishnamurthy – **Keladi Gunda Jois was also present on the occasion]]*

Appendix- VII

Keladi Basavappa's grant of exchange Uttara to Kavi Linga-Bhatta

Contents in brief of the document in possession of the
Keladi Jois family:

Raudri Samvatsara Asvija Sudha 10. AD 1740

Keladi Basavappa Nayaka II granted exchange of utara to Kavi Linga Bhatta. The exchange of utara site was in the Sulgodu village of Keladi Seeme and it was rated 45 varahas in exchange for Linga Bhatta's estate in the Apagara village. This exchange of utara was granted to Linga Bhatta because the latter made representation to the king that his estate in Apagara village of Sirsi seeme rated at 45 varahas was far off, and that another plot of land together with compensation might be granted to him in lieu of his former estate. Guruvappanavaru, the minister of the Keladi kingdom recommended for the exchange of the utara. Besides the piece of land as utara, Linga Bhatta received another piece of land in the same village rated at 16 varahas 6 Hanas and 1 Haga. The king sent uligadava, Huchcha, to the village with an instruction to demarcate the boundary of the exchanged utara land. The uligadava had to demarcate the boundary of the land by erecting Vamana Mudra stones and he had to do it in the presence of the villagers in such a way that no dispute would arise in future. This document is to be recorded in the Kadata of Senabova.

Source of information: Keladi Gunda Jois.

[Original documents are in the repositories at Ikkeri, the second capital of Keladi]

APPENDIX – VIII

List of Repositories where the palm-leaves of ‘Keladi Nrupa Vijayam’ are preserved

1. Government Oriental Manuscripts Library, Madras [Palm Leaf Manuscript, D.No.1123. The MS has 77 pages]
2. India Office Library, London
3. Kannada Research Institute, Mysore University, Mysore.
4. Keladi Museum and Historical Research Bureau, Keladi
5. Asiatic Society Library, Calcutta.

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1. Director, Indira Gandhi National Centre for the Arts, National Manuscripts Mission, Government of India, New Delhi
2. Sri K.Gunda Jois, Project Director and Coordinator, Keladi Manuscripts Resource Centre, National Manuscripts Mission, Keladi
3. Dr. Rajaram Hegde, Deputy Director, Centre for the Study of Local Cultures, Kuvempu University, Shankaraghatta, Shivamogga district.
4. Dr.K.G.Venkatesh Jois, Curator, Keladi Museum, Keladi
5. Prof.BS Rambhatta, Historian, Shivamogga
6. Dr.K.N.Chitnis, Prof. in History, University of Poona
7. Sri Kavi Nagaraj, Retd.Tahsildar, Hassan (also a 9th generation descendant of Kavi Linganna and elder brother of the translator of this work)
8. Late K.N.Rathnamma, Bangalore (also a descendant of Kavi Linganna)

* * *



Sri K.V. Suresh: He is the great grand-son of Kavi Venkanna (elder brother of S.K.Lingannaiya) and second son of Sri Kavi Venkata Subba Rao. He is a B.Com., graduate and (voluntarily) retired Section Officer of the Karnataka Government Secretariat. He has served as Private Secretary to several very senior IAS officers of the State Government. His publications under the Kavi Prakashana include: 'Hale-Beru Hosa Chiguru' (2007) containing the Keladi Kavi family lineage, 'Karma Yogi - Kala Vallabha SK Lingannaiya' - a biography (in English) (2007), 'Utkruthadedge' (a collection of self-written articles in Kannada) (2008) and a Telephone Directory of Keladi Kavi family members (2008). He has translated a Kannada book on Keladi history by Dr.K. G.Venkatesh Jois to English under the title: 'The unforgettable Keladi Empire' which was released in 2009. He has also translated a book by Vidwan Kudali Jagannatha Shastry: SHRI KSHETRA KUDALI to English. This was released in the august presence of Sri Vidyabhinava Vidyaranya Bharathi Swamy of Sri Kudli Mutt in May 2009 at Shivamogga. He writes articles on matters of common interest (other than politics) in papers and magazines regularly. Other areas of interest: horticulture, music, Ayurveda, playing mridangam, travelling. He is a resident of Shivamogga.

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