Chapter – IV
Political History of Scheduled Tribes in Karnataka
Political history of Scheduled Tribes in Karnataka, this chapter exclusive concern to identify the history political participation and administration of scheduled tribes in Karnataka.

From History of Karnataka, it can be seen that the Valmiki people were rulers of some places such as Chitradurga, Surpur, Keladi, etc. In Karnataka the Valmiki community are also called as Nayaka, Beda, Talavara. All these people are known as Valmikis. The Beda (means Hunters), Talavar (means Natives) also use Nayak as the last names. Now Beda and Talavara communities also identified as Nayaks.¹

The Bedas are the Bedars and the Bedars are Vedars. While Vedars are a subcaste of Tamil Murburaja community, these people known as Valmikis are a subcaste of Telugu Mudiraj community today.

Vetans = Vedars = the people of Kannappa Kula.

Beda or Boya=Boyar = Bedar = Vedar = Valmiki

Chitradurga region has been in existence much before the Vijayanagara empire (1300 AD), governed by local chieftains called "Nayakas", One such Chieftain by name Timmanna Nayaka rose to the rank of governor of Chitradurga under the Vijayanagara empire as a reward for his excellence in military achievements; this fort was built by him in 1562 AD. After the fall of the city of Vijayanagara in 1565, the Chitradurga family and most other
central Karnataka nayakas soon declared their independence of the remnants of that empire. Later, in the 17th - 18th centuries, Chitradurga became the headquarters of Bedas, until it was occupied by Hyder Ali in 1799 and then annexed by the British.

It is well known fact that the Mudiraj people worship Goddess Ankamma. There is one Ankali mutt near Chitradurga. Nestling amongst a group of rugged hills, west of Chitradurga, this mutt is known for its subterranean chambers. Near the Panchalinga cave (Wonder cave) entrance, is an inscription dated 1286 A.D. executed in the reign of the Hoysala King Narasimha III. This strongly proves that these Valmiki Nayakas and Mudiraj are one and the same. This region of Tirupati and Srikalahasti is known to be the home land of Kalabhras (the ancestors of Muthurajas) who invaded Chela, Chera, and Pandya kingdoms. These Valmikis could be the descendants of kalabhras who are in turn are known as branch of Kalachuris of Central India.

The term Nayaka means leader. The Nayaka community has three sub-castes namely Valmiki, Beda and Talavara. Valmiki claim direct descent from Valmiki, the author of Ramayana. Bedas practice hunting. Talavars function as messengers as well as village watchmen. NAIKADA, NAYAKA popularly known as Palegar, Beda, Valmiki, Ramoshi Parivara etc., they are concentrated in the Chitradurga, Shimoga, Bellary and Tumkur.

**Madakari Nayaka**

Madakari Nayaka was the last ruler of Chitradurga. From the south, Hyder Ali of Mysore pretended friendship with Madakari Nayaka and won
the Nijagal fort from Marathas, but later Hyder-Ali's eyes fell on Chitraduraga. Hyder-Ali's son Tipu Sultan made it possible by defeating Madakari Nayaka.

During the reign of Madakari Nayaka, the city of Chitraduraga was besieged by the troops of Hyder Ali. Hyder Ali spotted a woman entering Chitraduraga through a gap in the rocks and sent his soldiers through the crack hole. The guard on duty of the port near the gap had gone home for lunch, leaving his wife to guard the gap. Obavva noticed the soldiers emerging out of this crack, but used her onake (fail for rice) to kill the soldiers. The guard, Obavva's husband, upon his return from his lunch was shocked to see Obavva, with a blood stained Onake and hundreds of soldiers lying dead about her. The passage remains as a historical witness for the story, beside the Tanniru Doni - a small water source which holds cold water all round the year. Hyder Ali attacked again in 1799 and took the fort. ²

The place is renowned for its Kallina Kote ("the place of the stone fort"), and is home to the "Fort of Seven Rounds", built with large stones.

The Chitradurga Paleyagar ³ family was of the Beda or Boyar (caste), one of the hill tribes who subsisted by hunting and tending cattle. The accounts of their origin are somewhat confused. According to one tradition, three Beda families emigrated from Jadikal-durga, in Tirupati, and settled at Nirutadi near Bharamasnagara about 1475. They are said to have belonged to the Kamageti family and Valmiki gotra. The son and the grandson of one of these, Hire Hanummappa Nayaka and Timmanna
Nayaka, settled at Matti in Davangere taluk. The latter, called Kamageti Timmanna Nayaka, was appointed by the Vijayanagara king, first as the Nayaka of Holalkere, then of Hiriyur and finally of Chitradurga. He fortified the bill at the last-mentioned place and conducted himself in such a manner that a force was sent by the king against him. According to another account, Tinunanna Nayaka came with a small body of armed men from a place called Madakeri below the ghats near Tirupati and entered the service of the Paleyagar of Basavapattana. When later as some quarrel arose about a mistress he had kept at Matti, he left the place and took refuge at Mayakonda. Being pursued there also, he escaped to the jungle near Guntur and from there, collecting a band, started plundering on every side, and erected a small fort called Rangapatna near Haleyur. The neighbouring Paleyagars of Harapanahalli, Nidugal and Basavapattana, being annoyed by his depredations, united against him and, with the aid of some Vijayanagara troops, marched upon Rangapatna. Timmanna Nayaka was then forced to retire to Chitradurga, where he was closely besieged. At that time the following incident occurred, which led to his recognition as one of the chiefs dependent on Vijayanagara. This was in about 1562.

**Timmanna Nayaka**

Timmanna Nayaka distinguished himself by stealing into the camp at night with the intention of carrying off the horse of Saluva Narasinga Raya, the Vijayanagara prince, who commanded the forces against him. The groom awoke, and Timmanna hide in the straw to escape observation
when the groom, driving in afresh the peg for the heel ropes, sent it right through the band of the hiding thief. The latter bore the pain silently and without moving, and when all was again still, he released himself by cutting off the hand which remained pinned to the ground, and made off with the horse. This unexampled proof of fortitude showed the besieging army well that no intimidation would be effectual with such an opponent. A peace was, therefore, said to have been concluded. The Vijayanagara king invited the Nayaka to the capital and expressed his great admiration of his courageous exploit. At the request of the king, Timmanna Nayaka next took Gulbarga, which the Vijayanagara forces had failed to take even after a siege of 6 months. The king, pleased with this invited him to court. At a later period, however he incurred the royal displeasure and was imprisoned at Vijayanagara, where he died.4

Timmanna Nayaka was succeeded by his son Obana Nayaka. He took the name Madakeri Nayaka and within a few years of his coming to the throne, declared his independence from the Vijayanagara empire.

In 1602, Obana Nayaka was succeeded by his son Kasturi Rangappa Nayaka. His reign was full of conflicts with the neighbouring chiefs. There took place several battles with the Paleyagar of Basavapattana in connection with the possession of Mayakonda, Santebennur, Holalkere, Anaji, Jagalur and other places, which ultimately remained as parts of Chitradurga territory. At the time of his death in 1652, his possessions yielded a revenue of 65,000 Durgi Pagodas.
Rangappa Nayaka was succeeded by his son Madakeri Nayaka in 1652. He is also credited with a number of victories particularly in the east. During his time, the kingdom was divided into four regions and the local officers in charge of these were Hotte Gurukanna, Karauika Bhunappa, Abbigere Mallanna and Karanika Appanna. The Nayaka died in 1674, leaving a dominion yielding 100,000 Durgi Pagodas.  

Chikkanna Nayaka

Madakari Nayaka had no children and his adopted son, Obana Nayaka succeeded him to the throne of Chitradurga. Obana was put to death by the Dalavayis, possibly because he had failed to give them the customary gratuities. Chikkanna Nayaka, a younger brother of Madakari Nayaka, was installed in 1676. At this time, the Harapanahalli chief laid siege to Anaji and killed the local officer Bhunappa. Chikkanna Nayaka went to Anaji and forced the opponents to ruse the siege. Immediately after this, he had to run to Harihar to defend it against the Muhammadans, who, under Shamsher Khan had attacked that place. The defence was effected by the following strategy. On the approach of night, numerous torches were lit and fixed to the branches of trees and the horns of the cattle and the musicians were asked to play on their instruments as usual at his encampment on a hill called Baregudda. The intention was to create an impression in the enemies' camp that the army was there still. The Nayaka marched with his whole force by a circuitous route and threw himself into the fort from the west and drove off the enemies. The Chitradurga officer at Harihar at this time is said to have
been a Muslim named Sher Khan who was continued in his position by the Nayaka. Chikkanna formed marriage alliances with the Rayadurga and Basavapatana chiefs. It is said that the Chitradurga family changed its religious faith twice during the reign of this Nayaka. First, the entire family embraced Veerashaivism and the Nayaka even caused a Matha to be built in the fort and a Virakta Jangama named Ugrachannaviradeva to be appointed to act as a guru to them. But later, all are said to have returned to their original faith, except one lady named Ratti Mallavva agati, who wore the linga on her person and live separately from the rest of the family. Chikkanna Nayaka died in 1686.

Chikkanna Nayaka was succeeded by his elder brother Linganna Nayaka, otherwise called Madakari Nayaka III. But at this time there arose a serious difference of opinion amongst the Dalavayis as to the rightful successor to the throne. One section of them, headed by one Panchamara Muddanna, imprisoned, and later killed, Linganna Nayaka and one Donne Rangappa Nayaka on the throne. For some time Muddauna remained the strongest man in Chitradurga, but soon the other section headed by one Dalavayi Bhararnappa gained the upper hand. Muddanna and his brothers were soon destroyed and Donne Rangappa imprisoned.

**Bharamappa Nayaka**

This Dalavayi Bharamappa was a man of forethought interested in the integrity of the State. At this moment, there being no direct heir to the throne, he, in consultation with the other elders of the court, brought a distant heir
named Bharamappa Nayaka. The new Nayaka ascended the throne in about 1689. This was really a difficult time for the State; for, it was during this period that the Mughals overran the possessions of Bijapur and established their government at Sira, of which Basavapattana and Budihal were made paraganas and to which Chitradurga and other neighbouring States of Paleyagars became tributaries. There were many battles in the reign of this Nayaka between Chitradurga and Harapanahalli, Rayadurga and Bijapur in all of which the Nayaka had splendid success. His long reign of 33 years (1689-1721) was equally remarkable for the extent of his benefactions. He is said to have built as many as 30 temples, 3 or 4 palaces, strong forts and not less than 20 tanks throughout his territory. A part of the Chitradurga fort, a number of gateways and bastions are also attributed to him. The only thing from which people suffered during this reign was the great plague in 1703, which took a heavy toll and which caused an almost complete evacuation of the capital city for some days.

On his death in 1721, Bharamappa Nayaka was succeeded by his son Hiri Madakeri Nayaka, within two or three years of accession, the young prince had to face the consequences of a famine and the Maratha raid under Piraji. His reign was punctuated with a number of hostilities against Harapanahalli, Savanur, Bidanur and the Marathas, He was generally successful in his engagements and, annexed a large tract of country, especially in the north-east extending beyond Molakahnuru. There was a great battle in Mayakonda in 1747-48 between Chitradurga and the confederate forces of
Bidanur, Rayadurga, Harapanahalli and Savaur. The Chitradurga army met with disaster and the Nayaka was slain by Somashekhara Nayaka of Harapanahalli. During the reign of this Nayaka, Chitradurga rose in prosperity; State revenue reached 300,000 Durgi Pagodas. The chief is remembered for the construction of a number of temples, but is also said to have made arrangements for a number of worships and festivals in different temples.

**Kasturi Rangappa Nayaka II**

The next Nayaka was his son Kasturi Rangappa Nayaka II, who retook Mayakonda. This he achieved with the help of the Maratha Sardar Murari Rao and the Subedar of Advani. Kasturi Rangappa Nayaka is said to have made various expeditions to the north and south, and in the latter direction gained some possessions in the Budihal region. He is also said to have kept up friendship with the Subedar of Sira. He died in 1754 without issue, and Madakeri Nayaka, called Madakeri Nayaka the last, son of one Bharamappa Nayaka of Janakal-Durga, was his successor.

**Raja Veera Madakari Nayaka**

At the time of his accession to the Chitradurga throne, Madakari Nayaka, who was destined to be the last Nayaka of Nayaka's Chitradurga, was but a boy of 12. The enemies of Chitradurga tried their hand once more on the State, but the Bedas remained faithful and defended the Nayaka. Kalyadurga made an effort alone and met with failure. Then there came in 1759-00 a united front formed by Rayadurga, Harapanahalli and Savanur. A battle took
place near Hoskere in where Chitradurga got clear victory, though with some loss. This was followed by some minor disturbances owing to the activities of the chiefs of Tarikere and Jarimale in the border areas of the State.

Chitradurga had become a powerful State in the south, so powerful that even the major powers like Hydar Ali and the Peshwas sought its help against each other. This placed the Nayaka in an embarrassing position. First he helped Hydar Ali in his campaigns against Bankapur, Nijagal, Bidanur and the Marathas, But in spite of all this, the Nawab had never been straightforward with the Nayaka, He had an eye on Chitradurga and was waiting for all opportunity to attack. In 1777, Hydar was threatened with a formidable invasion by the allied armies of the Marathas and the Nizam. The Nayaka of Chitradurga changed his allegiance. Hydar marched upon Chitradurga, rejecting the offers of the Chief to pay a large tine. The siege was maintained for some months without success, when an arrangement was entered into and a fine of thirteen lakhs of pagodas levied on the Chief. The Maratha campaign over, Hydar once more approached Chitradurga. The story of this siege forms a brilliant chapter in the history of Chitradurga, which held out against Hydar for months (153). At last, only by the treachery of the Muhammadan officers in the Paleyagar's service, the place was taken in 1779. Madakari Nayaka and his family were sent as prisoners to Srirangapattana and 20,000 Beda soldiers from Chitradurga were also sent to the island of Srirangapattana (Mysore), with the sole view of breaking up their power.
This last Madakari Nayaka was undoubtedly a remarkable man. A brave soldier, a shrewd administrator and a generous chief, he was easily the most influential and respected Paleyagar of his age. Particularly his generosity to the soldiers and generals has been described as 'beyond limits' and was wondered at by the recipients themselves. With all this, this Nayaka is said to have had a detestable trait also in him, which often made him unpopular even amongst his own men. This was his harsh treatment to the enemies. In one of his campaigns against Hydar, he is said to have caused a huge Virasana or hero-platform made of the severed heads of the enemies and requested the Peshwa Madhava-rao, on whose side he had led this campaign, to be seated on it and bathe with enemies' blood! And when the Peshwa refused to do so, the Nayaka is further said to have had the honour done to himself (154). After the death of the Nayaka, the Chitradurga treasury is said to have yielded to Hydar, inter alia, the following numbers of various coins: 400,000 silver, 100,000 royal, 1,700,000 Ashrafi, 2,500,000 Dabolikadali and 1,000,000 Chavuri.

Thus came to an end the Chitradurga line of Paleyagars, after ruling the present district of Chitradurga together with some outlying tracts. These princes invariably valorous in battle, merciful and generous to their enemies, wise and discreet in their administration, far-sighted in their policy, religious and orthodox in their belief. These powerful chieftains had some French engineers in their service and built very strong fortresses and other works of public utility.
Keladi Nayaka Kingdom

During the decline of Vijayanagar empire in the 14th century, the administration of Kasaragod area was vested with the Ikkery Naikans. They continued to be the rulers till the fall of the Vijayanagar empire in 16th century. Then Vengappa Naik declared independence to Ikkery. In 1645 Sivappa Naik took the reigns and transferred the capital to Bednoor. Thus, they came to be known as Bednoor Naik. Chandragiri and Bekal forts are considered to be parts of a chain of forts constructed by Sivappa Naik.

KOTTAPPURAM Mud fort build by the Nileshwar Rajas and later annexed by Bednore Nayaks in the 18th century.

Bednur seems to derive its name from Bedan (Bedar) Nayaka rulers who built it and made it as the capital city of Bednur Nayaka kingdom. While Bedans or Bedars are a subcaste of Tamil Muthurajas, the same people who are known as valmikis in parts of Karnataka and Andhra are a subcaste of Telugu Mudiraj.

Mudiraj = Muthuraja = Mudduraj

Telugu Mudirajas, Tamil Muthurajas, Kodagu Muddurajas and Keladi & Chitradurg valmiki Nayas are all one and the same warrior people who ruled the entire South India.

Telugu Mudiraj = Tamil Muthuraj = Kodagu Mudduraj = Keladi Valmiki Nayaks.

Keladi Nayaka (1499 - 1763 CE) were an important ruling clan of post-medieval Karnataka, India, They initially started to rule as a feudatory of the
Vijayanagar Empire. After the fall of the empire in 1565, they gained independence and ruled significant parts of Karnataka including Shivamogga, practically the whole of coastal districts and parts of central districts of present day Karnataka till 1763 when they were overthrown by Hyder Ali, the king of Mysore. They played an important part in the history of Karnataka, during a time of confusion and fragmentation that generally prevailed in South India after the fall of the Vijayanagar Empire.

The Nayaka clan

Chaudappa (1499 - 1530) from Keladi was the earliest chieftain to rule the area surrounding Shivamogga.

Sadashiva Nayaka (1530-1566) was an important chieftain in the Vijayanagar Empire and earned the title Kotekolahala from emperor Aliya Rama Raya for his heroics in the battle of Kalyani. The coastal provinces of Karnataka came under his direct rule. He moved the capital to Ikkeri some 20 km. from Keladi.

Sankanna Nayaka (1566 - 1570)

Chikkasankanna (1570 - 1580) was an opportunist ruler who took advantage of the confusion in the Vijayanagar Empire following its defeat at Tallikota and grabbed a few provinces in Uttara Kannada district.

Ramaraja Nayaka (1580 - 1586)

Hiriya Venkatappa Nayaka (1586 - 1629) is considered by scholars as ablest monarch of the clan. He completely freed himself from the over lordship of the relocated Vijayanagar rulers of Penugonda. Italian traveller
Pietro Della Valle, who visited his kingdom in 1623, called him an able soldier and administrator. In his reign the kingdom expanded so that it covered coastal regions, malnad regions, and some regions to the east of the Western Ghats of present day Karnataka. He is also known to have defeated the Adilshahis of Bijapur ill Hauagal. Though a Virashaiva by faith, a valmiki nayaka king converted to veerashaivism, he built many temples for Vaishnavas and Jains and a mosque for Muslims.

Virabhadra Nayaka (1629 - 1645) faced many troubles from the start, including competition from rival chieftains for the throne of Ikkeri and invasion by the Sultanate armies of Bijapur. Ikkeri was plundered by the Bijapur army during his time.

Shivappa Nayaka (1645 - 1660) is widely considered as the ablest and greatest of the Keladi rulers, He was not only an able administrator: he also patronized literature and fine arts. His successful campaigns against the Bijapur sultans, the Mysore kings, the Portuguese, and other Nayakas of the neighbouring territories east of the western ghats helped expand the kingdom to its greatest extent, covering large areas of present day Karnataka, He gave importance to agriculture and developed new schemes for collection of taxes and revenues which earned him much praise from later British officials. A statue of him and the palace built by him containing many artifacts of his times are reminders of the respect he has earned even from the present generation of people of the region.
Chikkavenkatappa Nayaka (1660 - 1662)

Bhadrappa Nayaka (1662 - 1664)

Somashekara (1664 - 1672) The King who was once a good administrator, gave up his interest in administration after his association with a dance named Kalavati, Bharame Mavuta, a relative of Kalavati slow poisoned the king which eventually led to his death.

Keladi Chennamma (1672 - 1697) was an able rule who some scholars say allied with the Maratha Shivaji and later his son Sambhaji to defeat all rival claimants to the throne. She gave shelter to Chatrapathi Rajaram when he fled from the Mughal army. Chennarnma of Keladi is well remembered by local people through tales of her bravery.

Basavappa (1697 -1714)

Somasbekara (1714 - 1739)

Kiriya Basavappa (1739 - 1754)

Chennbasappa (1754 - 1757)

Queen Virammaji (1757 - 1763) was defeated by Hyder Ali and the Keladi kingdom merged with the Kingdom of Mysore.

Nayaka Dynasty of Ikkeri

The Nayaka Dynasty of Ikkeri, a feudatory family rose to power due to the feudalistic decentralization in the Vijayanagara Empire was a very important empire. Later on the Nayakas became independent and came to be called the rulers of Ikkeri. They ruled from 1500 to 1763, under uncertain conditions in the south.
The Nayaka dynasty was matchless in framing the political and cultural history of Karnataka because they continued the policy of the Vijayanagara emperors in acting as a barricade against expansion of Islam. Besides this, the Keladi rulers successfully curbed the expansionist tendencies of the Portuguese power on the western coast. The kings also offered resistance to the absorption of their territory by the Sultan of Bijapur. At its zenith, the Keladi kingdom extended from Goa in the north and Cannannore in the south and included the present Shimoga, Uttara Kannada, Dakshina Kannada and part of Hassan districts.

Two semi-historical literary works Keladinripavijaya and the Sivettattva Ratnakara speak about the history of Keladi. The founders of the kingdom were Chauda and Bhadra, the sons of a Veera Saiva agriculturalist. Raving discovered a buried treasure in their field at Keladi, Chauda managed to become the chieftain of that village. He ruled for thirteen years having been crowned in 1500. The two brothers were employed by Krishnadeva Raya against rebel elements in his empire. In recognition of the heroism and loyalty of Chauda the Vijayanagara emperor made him the governor of Pulladesa and gave him the title Keladi Mulasam Sthanada Chaudappa Nayaka. He had two sons Sadasiva and Bhadrappa, Chaudappa Nayaka was succeeded by his son Sadasiva Nayaka.6

**Sadasiva Nayaka (1513-1536) or (1530-1567)**

The Keladi Nayakas emerge into the limelight with the accession of Sadasiva. He is known to have routed the rulers of Kalyana, Kalburgi, Bidar,
Bankapur, and the Tulu and Kerala countries and gained the title of ‘Satrusaptangaharana.’ According to one of his inscriptions, Sadasiva ruled over 56 garudas comprising Araga, Curti, thirty-six Kampanas, Tulu rajya, Barakura and Manguluru. Besides military exploits, Sadasiva is credited for having made grants to Brahmin and Virasaiva mathas, and constructing forts at Chandragiri, Keladi and Kasargod. He appears to have taken to a retired life towards the end of his life and left the responsibility of administration to Bhadrappa Nayaka. Later the successors of Sadasiva continued as feudatories of the Vijayanagar Empire till Venkatappa Nayaka I became independent some time in 1613. It is believed that the capital of this kingdom was shifted from Keladi to Ikkeri during Sadasiva Nayakas time. But according to some scholars this happened during Venkatappa Nayaka.

**Venkatappa Nayaka (1582-1629)**

Venkatappa was the most successful Nayaka who extended his kingdom on all sides and drove back the Bijapur forces. He defeated Bhairadevi of Gerusoppa and restricted the Portuguese expansion. To mark the victory against Bhairadevi, he erected a pillar at Hangal. The Keladi state became a power to be reckoned with and the rice and pepper trade of the west passed into the hands of the Nayaks from the Portuguese. Venkatappa is credited with the construction of a number of forts, temples and the founding of many agraharas (villages granted to learned Brahmanas). Venkatappa was succeeded by his grandson Virabhadra Nayaka (1629-45). Virabhadras reign was one of political troubles. As Virabhadra died without a male heir, the
throne passed on to his uncle's sons - Sivappa and Venkatappa, Sivappa murdered Venkatappa, who had been crowned because of his age, and ascended the throne in 1645.

**Shivappa Nayaka**

Shivappa Nayaka (reigned 1645 - 1660) also known as Keladi Shivappa Nayaka, was a notable ruler of the Keladi Nayaka Kingdom. The Keladi Nayakas were successors of the Vijayanagara Empire in the coastal and Maluad (hill) districts of Karnataka, India, in the late 16th century. At their peak, the Nayakas built a niche kingdom comprising the coastal, hill and some interior districts (Bayaluseeme) of modern Karnataka, before succumbing to the Kingdom of Mysore ruled by Hyder Ali in 1763. He was known as Sistina Shivappa Nayaka because he introduced a tax system called Sist.

**Conquests**

Shivappa Nayaka is remembered as an able administrator and soldier. He ascended the throne in 1645. During this time, the last ruler of the diminished Vijayanagara Empire ruling from Vellore, Shriranga Raya III was defeated by the Bijapur Sultanate and sought refuge with Shivappa. The growing threat of the Portuguese was eliminated by 1653 and the ports of Mangalore, Kundapura and Honnavar were brought under Keladi control. Having conquered the Kannada coast, he marched down to Kasargod region of modern Kerala and installed a pillar of victory at Nileshvara, The forts of Chandragiri, Bekal and Mangalore were built by Shivappa Nayaka.8
Later he invaded north of the Tungabhadra river and captured territory in the modern Dharwad district from the Bijapur Sultanate. In the south, when he invaded and laid siege to Srirangapatna in modern Mysore district, an epidemic broke out in his army forcing him to withdraw.

**Administrator**

Shivappa Nayaka introduced a revenue settlement scheme called Sist, a policy that has found favourable comparison to revenue schemes formulated by the Mogul emperor Akbar. According to this scheme, agricultural lands were divided into five types depending on the type of soil and available irrigational facilities. A unit of sowing capacity called Khanduga was developed and every irrigable land was taxed in varying amounts based on this unit. The rate of taxation depended on the yield in each one of these five types of land, the rate varying from village to village and amounting to a third of the total yield. Shivappa Nayaka gave importance to agriculture which resulted in an expanding agrarian economy. A religious and tolerant man, Shivappa Nayaka performed Vedic sacrifices and rituals and patronized the Hindu Advaita order of Sringeri. He was tolerant towards Christians and gave them land to cultivate. He encouraged the mercantile communities of South India such as the Komatis and Konkanis to settle down and establish businesses in his kingdom.

All interesting episode from the time of Shivappa Nayaka's rule goes as follows. A poor man called Ganesh Mallya came to Keladi, the capital city, with the intention of finding a job. Having no money, he carried a bag full of
home-grown coconuts. Before entering the city, every traveller had to pass through eight toll gates, each of which collected a tax. Because he carried no cash, Ganesh Mallya had to part with two coconuts at each toll gate, one as tax and the other as a gift to the official. He also paid with two coconuts at the city entrance. Frustrated with all the tolls, Mallya boldly set up his own toll gate (the ninth toll gate) and collected a toll after registering full details of travellers into the city in his own register. In return for the toll, Ganesh Mallya handed out a receipt with a note new custom station for eighteen coconuts, signature of Ganeshayya Raja of Kumta. This went on unnoticed for eighteen months before King Shivappa Nayaka heard of it. When summoned by the king, Ganesh Mallya admitted he had collected an illegal toll to make a livelihood. Impressed by his honesty and business acumen, Shivappa Nayaka took Ganesh Mallya into his service. Shivappa Nayaka was succeeded on the throne by his younger brother Chikkaveukarappa Nayaka in 1660.

**Tirumalai Nayaka of Madurai**

**Nayaka dynasty of Madurai**

One of the well-known rulers of the Nayaka dynasty of Madurai, Tirumalai Nayak was very apt in administration activities. Son of Muttu Krishuappa, Tirurnalai Nayaka succeeded his brother Muttu Virappa Nayaka on the throne. Muttu Virappa had changed his capital from Madurai to Tiruchirapalli. But, Tirumalai Nayak shifted his capital from Tiruchirapalli back to Madurai, and carefully organized the defenses of the kingdom.
Tirumala's reign was marked by a large number of military campaigns. He was successful in his wars with Mysore. He undertook a successful expedition against Travancore in about 1634-35 A.D. He settled the dispute for throne between Sadaika Deva and Tambi in the Ramanth region. Finally, Raghunatha Deva became the ruler and he remained loyal to Tirumala who rewarded him liberally when he crushed the poligar rising at Ettaiyapuram. Till about 1634 Tirumala was loyal to Vijayanagar, though it was only a normal subordination. Then he planned an alliance with the Nayaks of Gingee and Tanjavur, to oppose Sriranga III, the Vijayanagar emperor. His plans were betrayed by the Nayak of Tanjavur, then Tirumala requested the Golconda Sultan to help him against the emperor.

After defeating Sriranga, the Sultan turned against the other South Indian kingdoms. So Tirumala was forced to ask the Sultan of Bijapur for help. But all this led to expansion of Muslim rule in the south. He remained neutral in the contests between the Dutch and the Portuguese in the south. Tirumala made significant contributions in the realms of art and architecture. He built the Pudu mandapa, dug the Uppakula (tank), carded out many repairs and renovations to the Madurai temple and began the unfinished Raya gopura in Madurai. He also built an extensive palace to the south-east of the temple. Tirumala is credited with the building of many structures - both religious and civilians in his realm- at Madurai, Tirupparan-kunram, Alagarkoyil, Srivilliputtur, etc.
Rani Mangamma of Madurai

Famous for developing infrastructure, Rani Mangamma was the queen of Chokkanatha Nayaka (1659-82) of Madurai. She ruled as the regent when her grandson Vijayaranga Chokkanatha was crowned when he was barely three months old. Her son Ranga Krishna Virappa Nayaka died in 1689 after a short rule. His wife Muttamma committed suicide after the birth of her son Vijayaranga Chokkanatha.

The tact and diplomacy of Mangammal helped in maintaining amicable relations with the neighbouring powers. She bought off the Muslims and was subordinate and loyal to them. She also bribed the Marathas. Mangamma successfully resisted the aggressive policy of Chikkadevaraya of Mysore. She undertook an expedition to Travancore to collect arrears of tribute. Her war with Tanjavur ended in peace and an alliance. In Ramnad, Kilavan SETUPATI was becoming more and more independent. In about 1698 A.D. he besieged Madurai city and took it but was soon driven out. In 1702 A.D. he became completely independent.

Mangamma showed great lenience towards Christian preachers and her Christian subjects. She was equally considerate towards other religions. A copper plate inscription of 1692 records a grant for the maintenance of a mosque in the name of her grandson. In 1701 she financed for the construction of a Muhammadan dargah as a gift to some villages near Tiruchirapalli.
Mangamma has favoured many Hindus. Her liberality regarding charities and public works is proverbial. She is famous as a road maker. She built some artistic public edifices like summer house and the choultry, which is named after her prestigious name. She provided for the comfort of pedestrians by planting trees on the roads she constructed and repaired, and placing inns and supplies of water on the way. She made grants for providing village settlements for brahmanas called agraharas. An inscription of 1701 records a grant of land for a feeding institute. She paid attention to irrigation, as is indicated by her inscriptions on the bank of the Uyyakondau channel in 1687 and 1704. She is said to have met with a tragic death in 1706 A.D.

**Vijayaraghava Nayaka of Tanjavur**

The last ruler of the great Nayaka rulers of Tanjavur, Vijayaraghava Nayaka was the son of Raghunatha Nayaka. He was also known as Mannarudasa and Achyuta Vijayaraghava Nayaka as he succeeded his father to the throne in c. 1634 A.D. and ruled over the Tanjavur area for a long time till 1673 A.D.

Trapped between several conflicts, Vijayaraghava's reign was not a peaceful one as be was caught between the Nayakas of Madurai on one side and the Muslim armies on another. Unlike the Nayakas of Madurai who were disloyal to their overlords the last emperors of Vijayanagara, the Nayaks of Tanjavur, up to the time of Vijayaraghava rendered help to their masters and assisted them in all their battles against the Muslim forces.
Vijayaraghava is very well-known with regard to his contributions to religion and culture, especially the fine arts of music and dance, for which Tanjavur had become very famous due to the contributions of his predecessors like Raghunatha, Achyutappa and Sevappa. He too was a great patron of learning and was a scholar in Sanskrit and Telugu and composed the Vijayaragbavabhyudayam and other works.

Vijayaraghava sheltered a large number of poets, musicians and scholars who flocked to his court. He honoured these intellectuals for their imperishable talents. Some of the more important poets were Kamarazu Venkatapati Somayaji, the author of Vijayaraghava Chandrika and Koneti Dikshita, author of Vijayaraghava Kalyanam. Among the poetesses, Rangajamma was the most famous. The famous music composer Kshetragua, who composed numerous compositions known as padams sung by many musicians of the present day, frequented the court of this king.

**Achyutappa Nayaka of Tanjavur**

A jewel stone ill the crown of the Tanjavur Nayaka lineage was Achyutappa Nayaka of the 16th century A.D. He was one of the most well known rulers in South India. He ruled along with his father Sevappa Nayaka, for a period of about twenty years from 1560 A.D., and after his death ascended the throne at Tanjavur in 1580 A.D. Achyutappa Nayaka was an devout person, a Vaishnava by faith, and devoted to Lord Ranganatha (Vishnu) of the temple at Srirangam (Tiruchirapalli district), Tamil Nadu.
Literary works, the Nayaka age such as the Sanjjita Sudha and the Kaghunatha-bhyudayam divulge that, Achyutappa was also a patron of music and dance. Achyutappa Nayaka was fond of the Kuchipudi style of dance of the Andhra region and invited many Telugu exponents of this style of dance and also the Bhagavata Mela style from their native villages in Andhra to live in Melattur in Tanjavur district. They were provided with houses and land and this area came to be called Achyutapuram or Achyutarayapuram after the name of this patron.

Achyutappa Nayaka's other contributions to the cultural scene included building and renovating many temples and honouring poets and scholars by giving them gifts of land and money, which added to the enriching glory of the Tanjavur area. This liberal king extended his patronage to Salvas, Vaishnavas and Madhvas as seen from the inscriptions and the literary sources of that time. He abdicated the throne in 1680 and made his son Raghunatha the ruler of Tanjavur. Achyutappa was supported by his very loyal and brilliant minister Govinda Dikshita, a great scholar, who also went on to be the minister of Achyutappa's son Raghunatha, one of the most famous kings of the Nayakas who ruled with Achyutappa as heir apparent (yuva-raja) for some time before ascending the throne in Tanjavur.

Sevappa Nayaka of Tanjavur

The Vijayanagara Empire which covered most of South India has witnessed the most prosperous times in the 16th century. Following the death of their greatest emperor Krishnadeva Raya, Achyuta Raya succeeded the
throne. He appointed a number of viceroys to govern various parts of his far-flung empire and one of these was Sevappa Nayaka who was given the Tanjavur area in the Tamil region to rule over. Sevappa was related to Achyuta Raya (his wife was the sister of Achyuta Raya's queen) and so the emperor was fond of him for his loyalty and dedication.

Sevappa a peacemaker and gem of a person did not indulge in war activities. His reign in the Tanjavur kingdom was known to be one of comparative peace and prosperity. He helped the Vijayanagar emperor with his army and financial resources whenever needed during wars with the Bahmani kingdom. Sevappa's contributions to the cultural and religious spheres is remembered even today. He brought about a cultural efflorescence of Tanjavur in the subsequent ages. Numerous temples were constructed and many gifts of gold, jewels and land were donated to the deities on various occasions. Many tanks such as the Sivagauga tank in Tanjavur were repaired and renovated by him, which were of great help to the agriculturists of the area. One of the gopuras (temple tower's) of the Arunachaleshwara (Siva) temple at Tiruvannamalai, Tamil Nadu, was constructed during his reign.

Sevappa's spirit of religious tolerance is well known. Although a Vaishuava by faith, he donated liberally to Saiva shrines and his gift to a Madhva teacher as well as to other religious faiths such as Buddhism and Islam are also recorded. Sevappa was succeeded by his son Achyuttapa Nayaka after his death in 1680 A.D.
The political history of scheduled tribes in thereafter had its roots from the Vijayanagar kingdom. The administration of Tahgard of tribal clocks were very much prevailed in south India, which is evident from Mamajana the great epic of this caste. It is a fact that in the changing circumstances, the tribal rulers were dominated and the people belonging to these communities were displaced at later stage because weaker sections all began the live in a vulnerable conductions.

However, the leadership in the politics of democracy occupies a very significant position. In a caste based society the political power in being controlled by dominant upper castes. The upper castes through the political power are ruling the larger sections of the society. These upper castes are also determining the policies and programmes of the entire nation. Though the reservation provisions in political institutions starting from Panchayat Raj Institutions to parliament made it compulsory by the Indian constitution but there is no significant achievement in the political participation of tribal community. It is evidence that these reservation provisions have not provided adequate space for the political participation of weaker sections in general. The leadership among weaker sections is subject to the acceptance of upper caste dominance and leadership in each and every political party. It is not exception to the tribal political leadership in Karnataka and with special reference to Hyderabad Karnataka region along with Bellary district.

Among the weaker sections Tribal community particularly Valmiki' community is comprises of more number of population but less in political
positions. As a result they deprived from education, employment, social status and political power. Denotification of constituencies increased nearly 15 Assembly and Two parliament seats to Valmiki community - reserved to under Scheduled Tribe category in Hyderabad Karnataka region along with Bellary district. As a result, there is being identified of the Tribal leadership in Karnataka. It is important to mention here that the emerging political leadership among Valmikis is caused for the formation of the citing the views of different sections of the people. Therefore, the present study is an interdisciplinary one and had has social science relevance.
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