

POLITICAL HISTORY OF THE HECHHE KINGS OF SORAB TALUK

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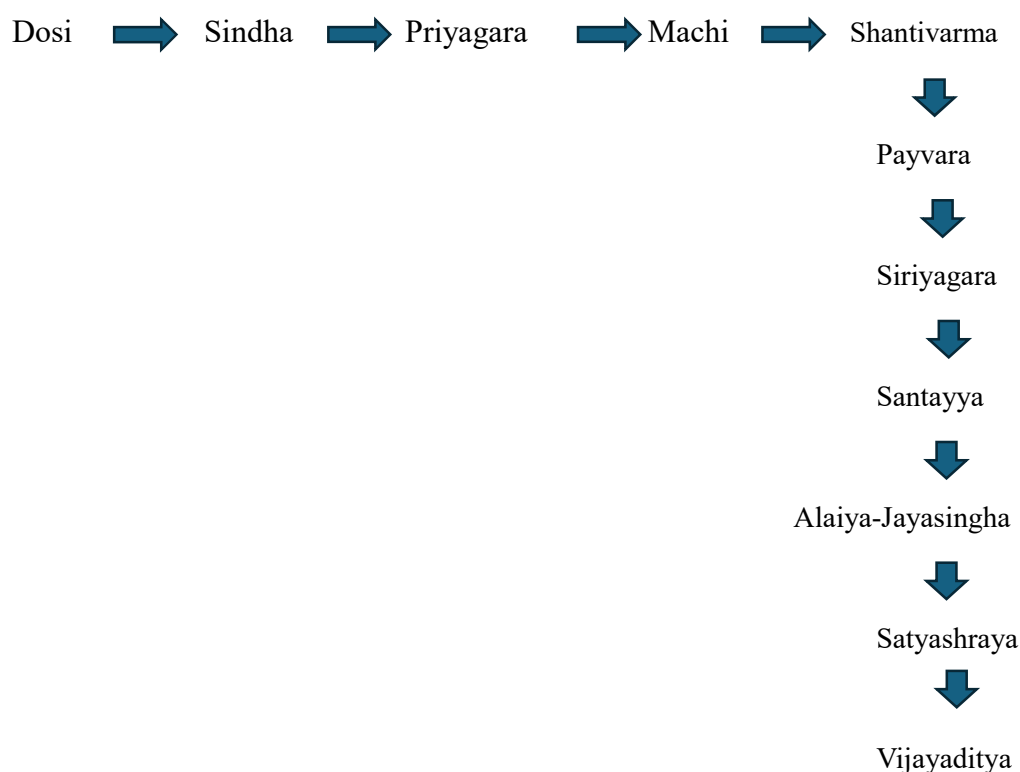
The Hechhe Kings are a testament to the fact that the feudal rulers of that time also gained as much importance as the royal families that built empires in Karnataka. Starting from their contemporary kings like the Badami Chalukyas, they ruled as vassal kings during the Kalyana Chalukyas and Rashtrakutas.

The Hechhe Kings were a royal family that ruled in the Malnadu region around the 10th-11th century and gave its own unique shape to the history of Karnataka. Many inscriptions related to them are found in Haveri district and Shivamogga district. In the inscriptions, they are called 'Maturuvamsa'. It is difficult to physically find Matur. Because there is no evidence to support the fact that this Matur is the village of today's Hubballi taluk of Dharwad district. No such remains are found in this Matur. Therefore, there is no clear information about their origin. There is no clarity about what this Trikunda is like the deity they worship, Trikundada Parameshwara. Sripada Bichugatti has said that Trikunda means three kunds or Mugunda. It seems that they must have worshipped the Parameshwara of Mugunda. It is said that today's Chinnamulagunda was Mugunda of that time. Therefore, they can be said to be followers of Shaivism.

Inscriptions call them Brahmakshatris, but the Ukkunda inscription, the Kuppagadde inscription and the Cheelanoor inscriptions call them 'Ahicchatravatara'. A Kuppagadde inscription mentions their emblem as the Darpanadhwaja emblem. Their original home was Matur, which is a village in the present-day Sorab Taluk. Thus, Kechhe and Matur are villages in the Sorab Taluk. Their descendants may have come from this village, so it is understood that they were called by the Matur clan. There is no doubt that Otur in the present-day Sorab Taluk is the earlier Matur. As discussed in the matter of the village name, this village was originally called Matur, and later it was called Otur. The reason for this is that it was called Matur earlier and the people there believed that they would be considered as witches, so they called it 'Otur' later. Therefore, my argument is that many royal families must have come from this village and settled in this village. The village 'Otur' is located at a distance from the old village of Soraba. The place name of this area is mentioned in the inscription of 938 AD, in inscription number 70, 'Matur' is mentioned at the beginning of the inscription and 'Otur' at the end. There is a mention in the stone of the Rameshwara temple of this same village. The stone inscription in the entrance hall of the Rameshwara temple mentions Otur. If we look at this, it is understood that the village which was called Matur in the 10th-11th century also came to be called 'Otur' in the 11th-12th century. Based on the inscriptions of this period, their period can be identified in this way. AD It is understood that the Rashtrakutas and the Kalyana Chalukyas, who ruled the then Karnataka region from the 9th to the 12th centuries, were the chief rulers.

It is known that most of the kings were originally Brahmakshatris and belonged to the Maturu dynasty and were Brahmins and Kshatriyas. Some inscriptions mention them as Ahicchatravatara or Ahicchata. Their royal emblems are Nandanavanachatra, Hayalanchana, Darpanadhwaja. An inscription of Kanavalli dated 1017 AD indicates the lineage of this dynasty. According to this lineage, Dosi was the progenitor of this family. After him, Sindha, Shantivarma, Payvara, Siriyagara, Charakabbe and so on continue the lineage. But the relationship of this lineage is not clear. The lineage traced by Sripada Bichugatti identifies a person named Dosi as the progenitor of this lineage. An inscription of the 8th century AD identifies a person named Dosi as a Mandalika during the time of the Badami Chalukyas. After him, no inscriptions are known about the kings of his time. The later inscriptions of Kanavalli and Ukkunda of 1088 AD mention Siriyagara.³⁰ This inscription mentions Vijayaditya as a Mandalika. A Kerehalli inscription of 903 AD mentions Priyagara. Although there are many sources to know the history of his time, it is not clear. As far as the number of kings is concerned, a total of twelve kings have been found to rule. Of these, two were Mahamandalikas. The genealogy of the kings who ruled here, as explained by Sripada Bichugatti on the basis of various inscriptions of their time, can be listed as follows. It is understood that the time period is fixed as 9th to 12th century AD.

Genealogy of Kechhe Kings



Thus the dynasty can be listed. But here the history of the Dosis and Sindhas is unclear due to lack of evidence. But the history of the later kings is fixed by the Kerehalli inscription, which is recognized as the first inscription of their time. He is mentioned in the Priyagar inscription of 903 AD. According to this inscription, he was ruling here, and it is known that Gulaganna built a lake and a temple in a Veeragall erected by a man named Biran of this village in memory of his father Gulaganna.

KING MACHI

A Rashtakuta inscription of 931 AD mentions the Machi king of this family. Other inscriptions related to the same region state that during the time of Govinda of the Rashtakuta, Machi ruled the Edenadu region and Chikkayya ruled the Banavasi region in this region. Here it is known that he was praised with many titles. He is called Akalankadeva, Karyadileep, Vijayalakshimvallabha.³⁵ Another inscription mentioning the Machi king is the inscription of 939 AD. This inscription reveals many things about his time. There is a reference to the donation of Sajjegadde for the offering of Srikanthadeva here, and the donation of the village of Edenadu to Machi and Chattaiah in the presence of Rudrashakti Muni for the renovation of the temple. An inscription dated 958 AD mentions that a king named Machi was the ruler of Edenadu for 70 years. Thus, it is clear that a king named Machi was ruling this region during this period. This king named Machi can be clearly identified as the ruler of many kings. It is known that the South Indian inscriptions and Epigraphia Indica have misunderstood the matter of this Machi king. It is known that he was an officer of the Rashtrakutas and also ruled from Banavasi. But it can be said that they have failed to identify him as the ruler of the region. It can be said that R. S. Moraes also said that he was a king of the Narakki dynasty due to a wrong understanding.

SHANTI VARMA

From the inscriptions of his time, it is known that he was also the administrative officer after the Machi king during the Rashtrakuta and Kalyana Chalukya periods. A Devagiri inscription in Haveri district mentions him. As mentioned in this inscription, a reference is made to a ghost. While Shanti Varma was traveling, he camped at Palarur. On this occasion, when he asked the elders of the town to feed his elephants and horses, the people told a man named Allagunda. Then Allagunda said that if he gave boiled rice to the ghost who was at the place where food was available, he could bring food. Accordingly, it is known that Shantivarma gave food to the ghost.

In an inscription dated 972 AD of the time of Shantivarma, the following information is known about the belief in him among the people and a part of the rituals of that time, although this is an inscription from the time of Karka of the Rashtrakutas, it is known about Shantivarma. The gist of this inscription is that a man named Akathe promised that if Shantivarma had a son, he would surrender his head in front of Kundakabbe. Acting accordingly, it is known that Shantivarma, pleased with this, donated land to his family in front of the great people for the sake of his subjects. Moreover, as mentioned in an inscription dated 972 AD, it is seen that the king Shantivarma and the Santara chief Santara fought a war. It is known that Shantivarma, after waging war on Birasantara regarding the issue of Gade, conquered this region and gave alms to the local Gavunda Jogayya, and that Jogayya also participated in this war. Thus, it is known that Shantivarma was powerful in this region. It is known that a vast area was under his rule. For example, it is known that Edenadepatta, Belhuge seventy, Tandavoru twelve, Gadeya twelve, Mugunda twelve, Pulivatta twelve, Kalpatti seven, Santalige thousand, all these areas were under his rule. It is found that his enemies were praised as Martanda, Vikrama Singha, Subhata Chudamani, Tejagara, Satyaratnagara.

PAYVARA

He is mentioned in inscriptions of Kanavalli dated 1017 AD and 1068-69 AD. Based on this, it is known that Payvara was the father of Siriyagara. But it is not known about his reign. It is stated that his wife was Charakabbe. Thus, not much information is found about Payvara. Therefore, it is known that Payvara must have been an ordinary king.

SIRIYAGARA

This Siriyagara was the son of Payvara and Charakabbe. It is known that he ruled over the area of Seventy-two Manne and Five Hundredara. In this same inscription, it is known that he was praised with many titles. He praised him as Martanda, Samara Prachanda, and Nardicam Ganda. The full details and more information about this are not known.

MADEVOOR SANTAYYA

There is no clear information after Siriyagar in the genealogy of most kings. The name of Madevoor Santayya is not found after Siriyagar, so it is not clear who this Madevoor Santayya was. This Madevoor is believed to be Mudenur in present-day Ranebennur taluk. It is known that the inscriptions of Edenadu in 1032 AD call him Madevoor Santayya. However, some inscriptions call him a descendant of Mathura, and overall it appears that he ruled in the Mathura dynasty or more than one dynasty after Siriyagar.

ALAYYA

There is no clarity about Alaya. There are differences of opinion among scholars about his time and subject. There is no clarity about the time of Alaya and Santayya. Two very important inscriptions are found about him. The inscription of 1032 AD has been identified by B.L. Rice as belonging to Alaya. Based on this inscription, it can be understood whether Alaya and Santayya were of the same period or whether Alaya took over after Santayya at a very short period. Another inscription mentioning Alaya is the inscription of 1033. According to this, it is known that he died after waiting for Kadamba Kundam. The next part of this inscription tells us that he was ruling in the Edenadu and Banavasi regions. Considering this, it can be concluded that it is possible that Alaya and Santayya ruled in different regions at the same time. This inscription mentions that Alaya had many titles. Parasainya Bhairava, Ripubalamalla. It appears that he had all these titles: Samaraikaveera, Parakramasinga, Tolagadaganda, Shauryagara.

JAYASINGADEVA

After Alayaya, his son Jayasingadeva appears to have ruled. The inscriptions that mention Alayaya itself mention his son. Jayasingadeva is known to have been very brave. In the inscriptions, he is described as Samastashasta, Paravara, Ganikamanoja, Ashwadyadita. Pakasasana, Geetakanjasana, various Budha Magadha Chintamani, etc. It is reported that he attacked the feudal kings of that time, Gavundas, Malaaras, Bedars, and Kurubas. It is known that he built Aleshwara in Kuppagadde in memory of his father Alayaya and donated the village of Gade in Edenadu for the daily rituals of the god.

SATYASHRAYA

In an inscription of 1057 AD, Mahamandaleshwara Satyashraya is mentioned. But it is difficult to say who succeeded the Satyashraya mentioned here. From the point of view of time, he is assigned to this period. He was Mahamandaleshwara during the time of the Chalukya TreöÊlokya Malla of Kalyana. It is known that Satyashraya showed compassion to Bamma Gavunda of Chilanur in Edenadu and entrusted him with the gavundika of three towns. Their relations are not known.

VIJAYADITYADEVA.

His name is known to have been recorded in an inscription from Ukkunda in Ranebennur taluk dated 1088 AD. No inscriptions are found about other kings called the Matur dynasty. In this same inscription, he is praised in various ways and it is known that the Matur dynasty was the ruler of the Belhugge region. According to J.M. Nagaiah, Kalyana Chalukya was the administrative officer of Vikramaditya VI. According to the Ukkunda inscription, Vijayaditya ruled over Belhugge seventy, Edenadepthu fifty, Mugunda twelve, Thaddur twelve, Kalvatthi seven, Seevattidur, Heddase, Kanavalli, and other mannas under his rule.

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