"A brief study on Kannada Kaifiyat’s in the History of Karnataka And its Culture"

* **Mr Ramesh**  
  Research scholar  
  Department of Studies and Research in History and Archaeology  
  Tumkur University, Tumkur-572103.

**Research Guide**  
**Dr. CHIKKANNA**  
M.A.,Ph.D.,LLB  
Assistante professor  
Department of Studies and Research in History and Archaeology  
Tumkur University, Tumkur-572103.

**Introduction:**

Karnataka kaifiyat’s are gold mines to reference of ancient Karnataka history. Mechange isa patron who encourage kaifiyat and edited them. inscription, maps, coins, figures, idols, Manu scripts which were collected were shifted to Britain in 1835 remaining are preserved in presidency college in Chennai. As part of library Kaphiyat may be found. Mechange encourage to write kaiphiyat. Origin of this word is from Arabic and Persian languages. The world came to Karnataka to Kannada language during reign of adilshahi during the reason of Hydher and tippu sultan, parsy scriber who were loving history of whole world were writing and keeping records which would be stated by local people. Result of this, Kaphiyatugalu are plentiful.

**Kaphiyat Means**

Kaphiyat Means statement are event in Arabic Language in kannada it means matter subject topic. This world wasa polarized across Karnataka during reign of Adhilshai. By that time means of this world had expanded and in kittle dictionary this world is reffered as statement an affair a case. Similarly in dictionary of kannadasahityaparishathparishath,
this world is referred as distinct statement, explanations, memorandum, notice. In the Language of Malayalam and telugukaiphiyatu means matter explanation in kannada this world was being use instead of complaint and appeal, ledhiyalaru opined that.

Dr. Billimalayaru opined that complaint is suitable word to the world kaiphiyatu now day’s this word as means of complaint.

Dr. M.M. Kalburgi opined that this word used as history word and material for history work. This word means distinct statement and explanation in Arabic language. When this world got means of historic record. This word is limited to name for place mythological story. It is remembered that Mehanze once asked that which is the place of devachandra.

In the beginning of kaiphiyatu contained place incidents of place, following which contained work cashed of persons in Karnataka karnal mechanize used the word kaiphiyatu records which were written by local people. Totally above world explanations show that kaiphiytu is used as a along with dynasty of king cast religion, place, business, agriculture informations.

**NATURE:-**

In writing of kaiphiyatu, specified designed is found. In the end of the writing it includes name of poet, His age, place, work, and name of patron

As they are recorded literature they gave informations regarding happened incident and its results. Kaphiyatu are written in paper. Some kaiphiyatu are written in file also. They directly connect to topic and some time it referred in sholoka. Incident of pre Period of vijayanagara kingdom are recorded. Usually in which incident of mourya, nanda, shantawahan, kadamba, hoysal, chalukya are recorded And righteous, social customs are recorded and explanations recording place, miracle of god well and take, incarnation of God. It referred also recording crops, grains, caste, religion and index of topic, the word column is used in this. In kaiphitu, chronicle of date, incident of their dates of recorded in eginning and end of writing here use of number letters are found.
History of kaiphiyatu:

along with compitation and interconfilct of provosioncesHyderali and tippu sultan, British official were depicting of country. Finalaybritish east india company conquered whole india.

Westerns studied culture of india along with spreading religion and education results of this old boos were edited, published. Dicctionaries were prepared and studies of inscriptions were held. Many scholar researched in many filed. In such person karnalmachinze (AD1754-1821) is the one. He encouraged to right local people scholler, since then ka-piyatu were evolve in Karnataka. In AD 1799, in travel across sounthindia, when he was designated region Mechanze encourage to right kapiyathu and collected them along with kapiyathu he encouraged right janapada in form of written. During colonieal period this nature of literature got historical place in recording by Christ missioneris. In the consequence of trying influence the thought of European kapiyathu were evolved.

Mechanzie encourage to right kapiyatu. Pulliguddamallaiah,venkatarao, Baburao, Ana-darao, who were indigenous scholar. They worte more that 2070 Kaiphiyathu because of this karnalmachaize it was started by karnalmechange AD1789, Then got importance form indigenous scholar to explain history of place. As for as Karnataka during AD of 1799 and 1816 was like season of harvest kaiphyat.

Classification of Kaiphiyatu:

Kaiphiyatu are classified of for the purpose of study and publication. As it is mixture of many topics this will not be classified into righteous, political, social, As tittel tells, Dr.M.M.Kalburgi has classified on the basis of geographic.

1. Mysore reigonKaiphiyatu.
2. Dakshina and Uttara KanndaKaiphiytu.

Importance of Kaiphiytu

Inscriptions which are recorded during writing history stands first place and remaining stands sesend place and on this Basis kaipiyathu are recognized as material of history. Hence, some time inscriptions are important than inscriptionsAs inscriptions are alive documents, They referred prominent kings, Mandalaka, but in matter of kaiphiytu, They
gave second importance to kings. After dynasty of vijayangara, History of other communities are found, Because of Limitations of size, inscriptions have refereed only main points of incident.

Conclusion

So Kannada kaifiyats are vitel role in the reconstruction of Karnataka History and culture

Reference

- Dr.PursothmaBilimale, MekanjiKaiphiytagalu, kannadavishwavidyala, Hampi 1985 Page No-29
- Kadilaya A.S foreign Loan words in Kannada-university of Madras  Page No-83
- Dr.Kalburagi.M.M, kannadakaiphiytu -Prasaranga Kannada vishwavidayalaHampi,1993
- Kushalappagouda.k, chinappagouda.k, - Dakshinakannadajileyakaiphiytagalu. Shri ManjunatheswaraPusatakaparakashnamale, ujire. Page No-87.
- Sharma Thi,Tha – Charitrika Dakalegalu - Kannada sahitya parishata-1971
- Annigeri.A. M, Shasanasangraha , Kannada sahityaparishata, Bengalore-1971