

CHAPTER II

HISTORY

Information available on the pre-history of Uttara Kannada area is very meagre. Heavy rainfall and geological changes may have caused the destruction of pre-historic remains in the district. Another possible explanation is that "non-availability of suitable raw materials for the manufacture of tools, and the relatively inhospitable environment" with dense tropical monsoon forest might have made the early man to bypass the region. But stone age sites have been reported, though not in plenty, from districts of Kolaba and Ratnagiri in Maharashtra, and also from Goa. It is, therefore, viewed that perhaps due to lack of proper field exploration remains of stone age man have not come to light in coastal Karnataka. At Kantraji near Banavasi a few megalithic black-and-red-ware pottery pieces were found by Dr. A Sundara. In some sites between Karwar and Gokarn, Mesolithic tools made of quartz were collected by Joshi, Rajguru and Pappu of Pune, indicative of the existence of early man in the area. These scholars also located a megalithic stone alignment near Achargadde hamlet on the banks of the Gangavali. These scholars repeat the statement made earlier here: "The extreme rugged nature of the country and the absence of suitable raw materials for making stone tools possibly account for the meagre evidence of Stone Age remains in the area". Pre-historic man must have started his activities in this region only during the age when iron axe could be made and dense forests could be tamed.

Remains of the proto-historic and the Shatavahana period, and also of the Kadamba period have been found in Uttara Kannada. Of these, remains of two brick structures with apsidal plan at Banavasi are notable. One of them is outside the Banavasi town near the Varada bridge (Huvinakoppalu) and another in a backyard of a house

in the car street at Banavasi. The burnt red bricks used here are 43×22×7 cm. Many terracotta figurines, some of them identified as of the Yakshas, with very beautiful features have been unearthed in Banavasi and other places. Most of these are of the Maurya-Shatavahana period. They are proportionate with an enchanting smile on their face and have finely marked jewellery and crown. Some figures of horse, pig, etc., have also been located. Russet-coated kaoline pottery pieces, and also black-and-red and black polished red wares, dark green, red and yellow coloured bangle pieces and beads of agate and chalcedony in red, white, purple, orange or green colours have also been found. The pottery found at Banavasi has floral and other designs in relief and *in relievo*. Underground earthen drain pipes have also been discovered at Banavasi and Haigunda. In addition, coins of silver, potin, lead, etc., have been unearthed in many places including Banavasi and Hulekal. Of the coins, those of the Shatavahanas and the Chutus and Roman coins are notable. Of the Shatavahana coins, those of Yajnyashri Shatakarni and Vasishthiputra Sivasiri Pulumavi are important. Of the coins of the latter, one with an elephant having its trunk raised and Brahmi inscription is the most notable. A mould in stone of an imitative Roman coin is preserved in the sculpture shed of Banavasi. It was perhaps used to produce locally replicas of Roman coins as these coins were used as pendants. There is also a stem in this soap stone mould to facilitate the use of the coin moulded as a pendant. In addition, one pendant in agate with the engraving of a Roman Emperor seated on a chair was discovered at Banavasi together with pieces of pottery of Roman origin. At Hulekal in Sirsi taluk were located coins of Emperor Lysias, Demetrius, Ptolemy and Agathocles, as reported in the *Annual Report of Indian Epigraphy*, 1939-40 to 1942-43. Of the coins of the Chutus, one of lead with the inscription 'Ranho Sivalanandasa' on the obverse and a pipal tree surrounded by railings has been discovered recently at Banavasi in addition to those coins of Mudananda and Chutukulananda of the same metal discovered earlier.

Archaeology

The district has fine archaeological monuments like forts, temples and bastis, some of them going back to the days of the Kadambas. There are remains of forts at Banavasi, Rayapatna, Haliyal, Sambrani, Murdeshwar, Mirjan, Honavar, Chandavar, Ankola and Basavaraj-durga, to mention the most notable. There are remains of temple of the Shatavahana-Kadamba phase not only around Banavasi but also at places like Balehalli and Indurkoppa. Gunjavati in Mungod taluk

has two ancient temples, perhaps of Later Chalukyan times, awaiting to be excavated. The brick-stone structure at Balehalli also is partially covered by earth. A brick Shiva temple, perhaps the oldest in district, had been located at Bole in Ankola taluk. Remains of dilapidated temples are found scattered in many places like Rayapatna, Belavatgi and Havagi, to mention a few places in Haliyal taluk alone. The so-called *pancha kshetras* or five holy places viz., Gokarn, Murdeshwar, Dhareshwar, Gunavante and Sejjeshwar appear to have had Later Chalukyan temples, and the Chalukyan structure at Dhareshwar is almost in tact, and in other places, the temples have undergone many changes and additions. The Gokarna Mahabaleshwara temple complex has additions made during various ages. The two-handed Ganapati idol there is of the Banavasi Kadamba period. Nandikatta, Indurkoppa and Bedasgoan in Mungod taluk have fine Chalukya temples with beautiful lathe-turned pillars. At Banavasi, the Madhukeshwar complex has undergone many changes, though originally it appears to be a Kadamba monument. Changes and additions have been made till the days of the Sonda Nayakas and even later. The Later Kadambas of Goa built many temples and of these, those at Haliyal and Tergaon are notable. In Vijayanagara times, many temples and *bastis* came to be erected and of these, the temples at Sonda, Hulekal, Analgar, Bhatkal, Somasagar, Manjuguni, Bakkala, Venktapur, etc. are prominent. The Khetappayya Narayana temple at Bhatkal has a frieze depicting Ramayana scenes and also many secular sculptures. The Venkatapur temple has fine Dashavatara sculptures. Of the bastis, those at Bhatkal, Haduvalli, Sonda, Gersoppa and Bilgi are the most important. They were built in Vijayanagara times. But many dilapidated bastis have Tirthankara statues of pre-Vijayanagara times as at Hungund, Bastikeri, Kumta and Havgi. Many temples came to be built or renovated during the 18th and 19th centuries and most of them have fine ochre (*kavi* in Kannada) paintings wrought on the walls, and these included beautiful geometric pattern and scenes from the Hindu puranas and epics. Those on the walls of the Sirsi Marikamba temple are the most notable among them, but they are found in many other places like Bilgi, Aghanashini, Sadashivgad, Sunkeri, Haldipur, Chandavar, Kumta, etc. One temple at Kumta has very fine wood work on its ceiling,

Most of the mosques in the district have been renovated and have lost their original form, but the Chinnadapalli at Bhatkal has retained its fine old wood work. The churches in the district too are mostly

modern ones (due to renovation). But the one at Sunkeri, with its octagonal plan built in 1801 is a unique one. The museum at the Shirali Chitrapur Matha has many antiquities.

Inscriptions

The district has nearly 500 inscriptions, and a majority of them have been copied by the office of the Chief Epigraphist and scholars from the Karnatak University. But the full texts of most of these inscriptions are yet to be published. The district abounds in hero and *mahasati* stones, and some places like Kaikini, Bedkani, Chittakula, Gunjavati, Pala, Bedasgaon, Bailandur and Ranamandal have huge clusters of hero stones with fine war scenes engraved on them.

Traditions and Legends

There is a strong tradition current in Uttara Kannada as elsewhere in the Western coast embodied in the 'Sahyadrikhanda' of *Skanda Purana*, that the region was the creation of Parashurama, the sixth incarnation (*avatara*) of Vishnu, who by throwing his axe from a point on the Western Ghat and asking the ocean to recede back to the extent of the distance covered by his axe. Thus, the region is believed to be a part of the Parashurama *sristhi* or the region created by Parashurama. At Gokarn, the Mahabaleshwara linga is described as the very *atma linga* of Shiva secured by Ravana after severe penance, as per the wishes of his mother. But Ganapati, the son of Shiva, tricked Ravana and made him leave the linga on the spot, according to a popular legend. Gokarn is spoken of as a holy spot in *Ramayana*, *Mahabharata* and in some of the *Puranas* like the *Skanda* and *Bhagavata*. Kumbhakarna is believed to have performed penance at Gokarn to please Brahma, according to *Ramayana*. Arjuna visited Gokarn during his pilgrimage according to *Mahabharata*. According to another tradition, Gokarn is described as the spot where the story narrated by Harsha in his *Nagananda* is believed to have taken place. When Sankhachooda, a Naga, had to offer himself to Garuda, Jimutavahana saved him. Harsha borrowed this story from the *Puranas*. The famous Bhairava Kshetra, Yan, is described as the place where Bhasmasura was destroyed by Vishnu taking the form of Mohini, and the whitish earth around is described as the ash mound caused by the death of Bhasmasura, who was burnt. The famous Kavale Caves near Ambikanagar are spoken of as the place where Shiva performed penance when afflicted by Saturn (Shani). Banavasi is believed to be the town where Vishnu killed a *rakhasa* called

Madhu. The younger brother of this Madhu, Kaitaba, it is said, was killed at Kubatur in Shimoga district. The temples, Madhukeshwara of Banavasi and Kaitabeshwara of Kubatur were built by these brothers earlier, according to this tradition. It is also said that Dandeli was the Dandakaranya of the *Ramayana* days when Rama had stayed with Sita and Lakshmana during his exile. Supa, it is said, was the haunt of Shurpanakha. (Many other local traditions and legends are discussed in Chapter XIX).

The Shatavahanas

The statement in the Srilankan texts that Ashoka sent Rakhita, one of the Buddhist missionaries to Vanavasaka (Banavasi) makes one feel that Banavasi was a flourishing township in the Mauryan times. No other details of the period regarding the happenings in the district of the Mauryan times are known. Some punch-marked coins ascribed to the Mauryan times have also been found in the district. But there is no specific evidence to show whether the region was under the Mauryas. But the recently discovered stone inscription, a stone installed in memory of the queen of Vasishthiputra Shivasiri Pulumavi, clearly indicates the rule of the Shatavahanas over the region.

The Shatavahanas started their rule from Paithan (Maharashtra) and the first ruler of the dynasty was Simukha, whose rule started in about 30 B.C. Krishna was the successor of Simukha, and he was followed by Shatakarni. After Shatakarni, the dynasty suffered an eclipse due to the invasion of the Shakas. But Gautamiputra Shatakarni (c 106-130 A.D.) restored the fortunes of the family by defeating the Shakas and his coins have been found at Banavasi. He was succeeded by his son, Vasishthiputra Sivasiri Pulumavi (c 130-159) and it is the memorial stone of the queen of this prince, the lone inscription of this family in Uttara Kannada that has been referred to earlier. Sivasri Satakarni (c 159-166), Sivaskanda (c 167-174) and Yajnyashri (c 174-203) were the successors of this prince in the Shatavahana dynasty. After the death of Yajnyashri Shatakarni (whose coins were found at Banavasi), there was a split in the dynasty, and one line came to rule over Kuntala or Karnataka, and Kuntala Shatakarni and Hala are two rulers, identified as ruling in Kuntala. There is a view that Banavasi might have been their capital.

The Chutus

Later, the relations and feudatories of the Shatavahanas, the Chutus are found ruling from Banavasi, and four Prakrit inscriptions

and some coins bear testimony to their rule. Some even call them as of the 'Ananda' family, and they have called themselves as the Haritiputras and of the Manavya Gotra. Some scholars identify them with the Nagas. Their rule extended from the second century A.D. to the third century A.D. The earliest known record is of Vinhukuda Chutukulananda Shatakarni. He is mentioned in the famous Banavasi record, found on the slab of the Naga statue, caused to be engraved by his daughter Shivaskanda Nagashri called as Mahabhoji (some thing like a senior administrator), during the 12th year of his reign. She not only had this Naga installed but also caused the construction of a tank and creation of a *vihara* at Banavasi. Perhaps Nagashri succeeded her father, and the next ruler is her son, Chutukulananda Shatakarni II. His inscription is found at Malavalli in Shimoga district. Some coins belonging to one Mudananda have been identified as of a prince of this family. Rapson holds the view that Mudananda might have ruled earlier to Shatakarni II on the basis of palaeography of the coins. Of late, another lead coin of one Sivalananda has been discovered, and he has been identified as another Chutu prince Vishnurudra Shivalananda Shatakarni, described as ruling from Banavasi in an inscription from Nagarjunakonda (*E.I.*, XXXIV, p. 197). No further details of the rule of the dynasty are available. A third century inscription from Nagarjunakonda speaks of one Mahadevi Kodabalasiri, the wife of a Vanavasaka Maharaja (*E.I.*, XX). It is difficult to identify this prince of Vanavasaka (Banavasi). Periplus makes a mention of Aigidioi and Noura, identified by McCrindle as Anjadiv Island and Honavar respectively. The Chutus perhaps, were soon overpowered by the Pallavas of Kanchi, and after a short rule of the Pallavas, the Kadambas of Banavasi came to rule over the region.

The Kadambas

The Kadambas are a major royal family that ruled from Uttara Kannada with Banavasi as their capital. They were a sovereign power who ruled over major parts of Karnataka and also parts of Goa and Maharashtra. The Gangas, their contemporaries ruled over Gangavadi (South Karnataka) at the same time. They have called themselves as Brahmins, belonging to Manavyasagotra and the sons of Hariti. This makes one to feel that they were related to the Shatavahanas, or at least to the Chutus. But in the Devagiri plates of Mrigesha Varman, the sons of Hariti are described as of the Angirasa Gotra. Their royal emblem was lion.

Inscriptions, especially of the eleventh and the twelfth centuries narrate many interesting stories regarding their origin. The Devagiri Plates of the Krishna Varman I connect his family with the Nagas. But according to one story found in the inscription of the Goa Kadambas, the family derived its name from Trilochana Kadamba, a prince who had three heads and four arms. He was born at the bottom of a *kadamba* tree, from a drop of sweat that fell from Shiva's forehead. Mayura, the first ruler of this dynasty is described as the son of this Trinetra. According to a second story Mayura Varman was the son of Shiva and Parvati who had come to the Sahyadri region, and he was born under a *kadamba* tree (*Anthocephalus cadamba*). "He was born with an eye in his forehead" says a record and adds that as he grew under the shadow of the *kadamba* tree, his family came to be known as the Kadamba family. A third story states that Mayura Varman is the son of a sister of one Jaina *thirthankara* and he was born under a *kadamba* tree. According to a fourth account, king Kadamba is the child of Shiva and Earth Goddess and he was born under the Kadamba tree. All these versions are from later inscriptions.

But the Talagunda inscriptions of crown prince Shanthi Varman of c 450 A.D. states that the originator of the family was Mayura Sharman and that the *kadamba* tree which grew near his home gave the name Kadamba to the family. It also states that he had gone to Kanchi for education with his *guru* Virasharman. The recently discovered Gudnapur inscription made it clear that Virasharman was Mayura's grandfather and that his father was Bandhushena who had developed the character of a *kshatriya*. The Talagunda record informs us that the family was known by the name Kadamba because of a *kadamba* tree that had grown near their house. Thus, all the legends that are narrated in later inscriptions regarding the origin of the family are laid to rest. The ancestors of Mayura were local men, perhaps from among the Brahmana settlers that had been invited to the newly founded *agraharas* by the Shatavahanas, few centuries ago.

Mayura Sharman

Mayura Sharman was the son of Bandhushena and grandson of Vira Sharman. He was well versed in all the Vedas. He had gone to Kanchi, the capital of the Pallavas, which was a *ghatikasthana* or centre of higher learning. The Pallavas ruled parts of Karnataka in those days and Talagunda, the home of Mayura, was a part of the Pallava kingdom. Mayura was highly enraged and humiliated by the *ashwasamstha*. Scholars have discussed the meaning of this,

word at length, and it appears to be actually *ashwamedha*. This made him to discontinue his studies, leave Kanchi and take to the life of a warrior. "That the hand dexterous in grasping the *kusha* grass, fuel and stone, ladle, melted butter and the oblation vessel, unsheathed a flaming sword, eager to conquer the earth", is the sentence by which the sudden change of his giving up the career of a Brahmana and take that of a Kshatriya is described in the Talagunda record. He succeeded in establishing himself in the forest of Sriparvatha region after defeating the *antarapalas* or the guards of the Pallavas. This Sriparvatha is identified by some with Srishailam. Some scholars hold it to be Uchangi and Dr. K.V. Ramesh identifies it with Sringeri. He subdued the Banas (of the Kolar region) and other kings and levied tribute on them. The Pallavas were forced to recognise him as king over the regions stretching from the western ocean to the river Prehara. Initially, he appears to have accepted the overlordship of the Pallavas, but later he became a sovereign monarch.

Chandravalli inscription is his only contemporary record and it appears that his rule in the south-east extended till Chitradurga region, when the location of this record is taken into account. The statement of one Talagunda record of the 11th century in which Mayura is described as having performed 11 *ashwamedhas* has no support in earlier records. A good number of records of the Kadambas do not contain the year of their issue. Scholars have calculated with the help of later records that Mayura Sharman came to the throne in c 325 A.D. He was succeeded by his son Kanga Varman in c 345 A.D. He is described as receiving obeisance from a number of chiefs and had to face terrible wars. Prof. Jouveau-Dubreuil feels that the Kuntala ruler described as defeated by the Vakataka king Prithvisena must be this Kadamba prince. Still Kanga Varman appears to have maintained his freedom. He was succeeded by Bhageeratha, his son, who is described as "born secretly in the Kadamba family" according to the Talagunda record. This indicates that Kanga Varman had lost his kingdom and Bhageeratha was born when he was away (in exile) from the capital. Perhaps the birth of this prince was not known to the people for long. A period of 20 years rule can be assigned to Kanga Varman, thus bringing the date of Bhageeratha's accession to 365 A.D. Bhageeratha is described as "the sole Lord of the Kadamba land", and again the great Sagara himself, only to indicate that he retrieved the fortunes of his family. His son Raghu (c 385-405) who succeeded him is described as having punished the enemies of the kingdom and like Prithu, secured the land

to be enjoyed by the younger brother Kakustha Varman. The Talagunda inscription is of crown prince Shanthi Varman, son of Kakustha. He must have also been the joint ruler (as the record calls him *nripati*).

Kakustha Varman

Kakustha (c 405-30), the following ruler, was acting as the *yuvaraja* in the days of his brother, Raghu. Ravi Varman's Davanagere plates inform us that he conquered Kundalagiri fort which Raghu could not subdue. The Talagunda inscription and the Halsi copper plate are two important records of his period. "It may rightly be said that it was during the reign of this king that Kadamba empire reached the acme of its greatness", says Dr. Moraes. An interesting aspect of Kakustha Varman's foreign relations was his having married his daughters in some of the leading royal families of India like the Guptas as suggested by the Talagunda inscription. Literary sources also support this statement. Hemachandra, the noted Sanskrit scholar in his work *Auchitya Vichara Charcha* quotes certain portions of the work called *Kuntaleswara Dautya* ascribed to Kalidasa. Kalidasa states here that he had gone to the Kuntala as an ambassador. The *shloka* quoted therein states that Kalidasa was not offered an honoured seat in the court of the king and was forced to sit on the ground. This indicates the fact that the Kadambas treated the ambassador with scant respect and that they must have been equal in status to the Guptas from whose court the poet had come. Sanskrit Poet Bhoja in his *Sringara Prakasika* also indicates the visit of an envoy from the Gupta court to Kuntala. Though Dr. Moraes feels that this embassy was sent to the court of Bhageeratha, other scholars like R. S. Panchamuki and Dr. Desai feel that it was to the court of Kakustha. Dr. Desai feels that the Kadamba ruler's daughter was married to Skandha Gupta son of Kumara Gupta. The Balaghat inscription of Vakataka Prithvisena states that his son Narendrasena was married to Ajitabhatarika, a Kuntala princess. Some scholars have identified this princess to be the daughter of Kakustha Varman as he was Prithvisena's contemporary.

Another Talaguuda record (MAR, 1911) states that one of the daughters of the same king was married to a prince of the Bhatari family, a feudatory of the Kadambas. This princess Lakshmi was the mother of Kakustha of the Bhatari family, mentioned in this record, whose husband was one Pashupati. We also know from a later record that Ganga Avinita was the nephew of Kadamba Krishna

Varman. This leads to the conclusion that Avinita's father Madhava had married another daughter of Kakustha Varman, as Krishna Varman was the son of the latter.

Kakustha was a powerful ruler, strong enough to forge matrimonial alliances with some of the noble royal families of India. He was also diplomatic enough to realise the importance of such alliances. This makes him a great statesman.

Shanti Varman, who was a joint ruler with his father succeeded him as a sole ruler in c 430 and ruled till c 450 A.D. He is styled as "the second sun of the Kadamba family" in one of the grants of his son Mrigesha. His younger brother Krishna Varman was ruling as viceroy over the southern provinces. Some scholars hold that Shanti Varman never ruled. But the Birur plates of Vishnu Varman, son of Krishna Varman, refer to Shanti Varman as Dharma Maharaja and they also inform us that Vishnu Varman made a grant with the permission of Shanti Varman. This proves that Shanti Varman did rule. Krishna Varman, who was a viceroy, revolted against him and started ruling from Triparvata. He performed horse sacrifice too. But he was later killed by the Pallavas. After this, his son Vishnu Varman must have succeeded his father as viceroy of the Banavasi branch.

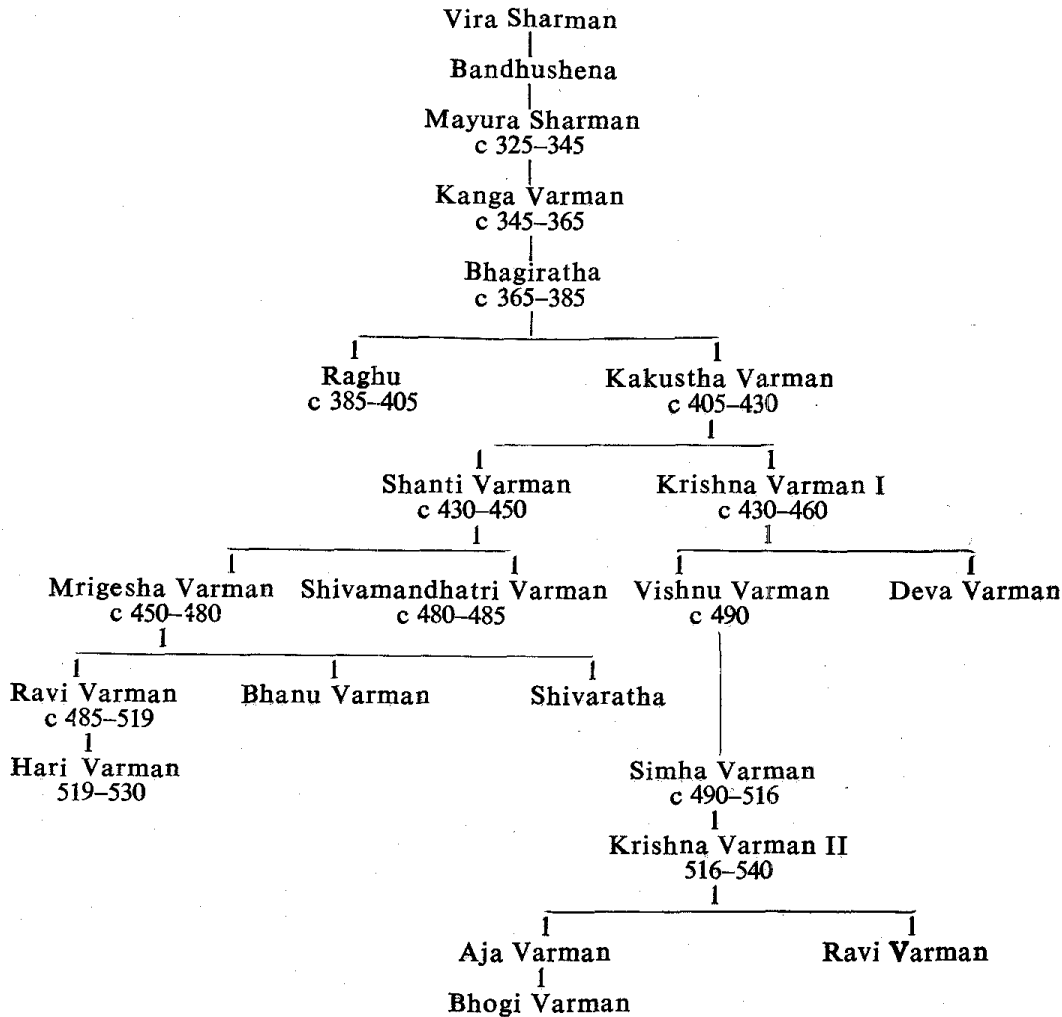
Mrigesha Varman, the eldest son of Shanti Varman succeeded his father in about 450. He came into conflict with the Gangas and the Pallavas. Palasika or Halasi (Belgaum dt) was a second capital of his. He was married to a Kekaya princess, Prabhavathi, and he had three sons, of whom Ravi Varman succeeded him. His Halasi plates inform us of his having overcome the opposition of the Tungas, Gangas and the Pallavas. The Tungas are identified by Panchamukhi to be a branch of the Rashtrakutas ruling in Central India. The capital of the new branch, Triparvata, is identified as Halebidu by Dr. Moraes and as Murgod (in Belgaum dt) by K. B. Pathak. The latter appears to be correct. Shimoga plates help us to know that there was a second viceroy of the kingdom, ruling from Ucchangi (Chitradurga dt) called Kumara Varman, and Dr. Moraes calls him as another brother of Shanti Varman. But others do not accept this identification.

After Mirgesha, his brother Sivamandhatri appears to have ruled for a short while (according to Kudagere grant), perhaps during the minority of the former's son, Ravi Varman. After this regency

(c480-485) of his uncle, Ravi Varman succeeded to the throne, and his rule is the longest among the Kadambas. He killed the ruler of Kanchi called Chandadanda, whom Prof. R. Sathianathier identifies as Pallava Shanti Varman, who had perhaps come to the aid of the rival line of Triparvata. He also killed Vishnu Varman of the Triparvata branch according to Dr. Moraes. He put an end to the vice-regality of the successors of his uncle Shivamandhatri, who must have tried to revolt and establish another rival branch from Ucchangi. Ravi Varman's younger brother Bhanu Varman was stationed at Halasi and another brother Shivaratha at Ucchangi as viceroys. Ravi Varman has left behind atleast 10 records. The Gudnapur inscription is the most notable among them. It refers to his having defeated the Punnatas, Alupas, Kongalvas and the Pandyas. It also tells us that he was born of a Kekaya princess, Prabhavati. The recently discovered Kelagundli record (in Kannada) speaks of his queen called Mallige who pre-deceased him. His Sirsi plates help us know of his long rule of over 35 years.

His son Hari Varman succeeded him in 519, and his Sangolli plates, issued during his eighth regnal year, help us to get this precise date. He came to be killed by Krishna Varman II of the Triparvata branch, and thus Hari Varman was the last prince in the line of Shanti Varman.

In the Triparvata branch, Krishna Varman, the second son of Kakustha Varman, who had founded the line in c 430, was succeeded by his son Vishnu Varman in c 460. Vishnu Varman's Hebbatta record inform us that he had come to the throne with the help of the Pallavas. His Birur plates speaks of his being subordinate to Shanti Varman, perhaps temporarily. He was succeeded by Simha Varman in c 490. His son, Krishna Varman II, who succeeded him in 516, captured Banavasi by killing Hari Varman, in about 530. But soon, Pulakesin I of Badami, who must have been a subordinate of the Kadambas, overpowered him (c 540) and the sovereign rule of the Kadambas thus ended. Inscriptions later speak about Krishna Varman's son Aja Varman and grandson Bhogi Varman, but they ruled only as subordinates of the Chalukyas of Badami.

Genealogy of the Kadambas**The Bhojas**

Two inscriptions of the Bhojas of Chandrapur (Chandor in Goa) have been discovered in Uttara Kannada, namely the Hiregutti plates and the Arga plates. The Bhojas are mentioned in the traditional Samskrita literature (Puranas) as belonging to the Haihaya sub-division of the Yadavas (of Dwaraka) and they appear to have been ruling from North Konkan as contemporaries of the Shatavahanas. A branch of theirs ruled from Chandor in Goa between the 4th and 6th centuries. The Kekayas appear to be their feudatories, and the Kekayas later shifted their allegiance to the Kadambas. The Bhojas of Chandor appear to have been ruling over Goa, parts of Khanapur-Haliyal region and in the coastal strip, at least till Kumta. They had elephant as their emblem. Six records of theirs, all copper plates in Samskrita, have been found.

The Siroda plates, issued from Chandor (*EI*, XXIV, p. 143) speak of Devaraja, the earliest known ruler of this branch. He appears to have ruled during the close of the third or beginning of the fourth century. This surmise is based on the palaeography of the record. Prithivimalla Varman is the next ruler of the dynasty, spoken of in the Ponda and Bandora plates (both from Goa), and these records are assigned to the later half of the fifth century. The Hiregutti plates (*EI*, XXVIII) speaks of Ashankitaraja of the same dynasty, making a grant to a Buddhist *vihara* in Dipaka Vishaya, perhaps Divgi near Mirjan. Another record of the same prince (Ashankitavarman) is from Belgaum district (Kopoli, *EI*, XXXI) and it looks, the donor of a grant mentioned in the record, Elakella of the Kaikeya (*ekkaya*) family was his feudatory. There is also a view that "this Ashankitavarman is considered to be different from his namesake of Hiregutti plates". The Arga plates from Karwar taluk speaks of Bhoja Kapalivarman, described as "Dharmamaharaja". From his camp at Halasi (Panasa Khetaka) he made a grant of land through one Swamikaraja. This record is assigned to the early part of the sixth century, and Swamikaraja mentioned here is identified by some with Swamikaraja of the Kalachuri family whom Chalukya Mangalesha claims to have defeated. Thus, five (or six) Bhoja rulers, ruling between the fourth and sixth centuries are seen. "The relationship in which the five rulers of the family stood to one another and the order of their succession, if any, is not clear from the records". The rulers are, Devaraja, Prithvimallavarman, Ashankitaraja, Ashankitavarman, Prithvimallavarman and Kapalivarman. These records also speak of officers like *ayukta*, *bhogika*, *sarvatantradhikari* and *maharahsyadhikrita*.

The Kekayas

The Kekayas (or Kaikeyas) were a minor dynasty ruling over parts of Uttara Kannada. The Puranas speak of the Kekayas as ruling in the modern Punjab region and they are also mentioned in the *Ramayana* (Dasharatha's queen Kaikeyi was a Kekaya princess). In their records, the Kekayas from Uttara Kannada are described as of Atreya Gotra and Somavamsha. They appear to have been the feudatories of the Bhojas earlier and later of the Kadambas. Two of the Kadamba rulers, Mrigesha Varman and Krishna Varman I had married Kekaya princesses and the queen of the former was Prabhavati.

The earliest known record on the Kekayas is assigned to the 5th century, of a prince called Shivananda Varman from Anaji in

Chitradurga district. Like the Ikshvakus in Andhra, the Kekayas must have risen into eminence after the fall of Shatavahanas. The record speaks of their matrimonial connection with the Ikshvakus. It is stated that Shivananda Kekaya took *sanyasa* and died after having participated in a war between Krishna Varman Kadamba and Nanakkasa Pallava. He fought on the side of Krishna Varman who was defeated. This Krishna Varman must have been Krishna Varman I who had married a Kekaya princess. The Halmidi inscription speaks of a war between the Kadambas, assisted by the Sendrakas and the Banas on the one hand the Pallavas assisted by the Kekayas on the other. It is not clear from the record whether the Pallavas were the Pallavas of Kanchi or one of their minor branch ruling from Uttara Kannada. The Kekayas must have opposed the Banavasi Kadambas as against the claim of a rival branch of Krishna Varman, related to them. After this fight Kekayas appears to have again developed friendly relationship with the Kadambas and given one of their princesses, Prabhavati in marriage to Mrigesha Varman, son of Shanti Varman. The Honavar Plates (*E.I.*, XXXVII, p.33) speaks of one Kekaya Chitrasena Mahakella to be in alliance with Kadamba Ravi Varman. Ravi Varman's mother as already noted, was Kekaya Prabhavati. The record speaks of a grant of land in the village Napitapalli to the Arya Sangha or Buddhist Vihara. The Hiregutti plates (*E.I.* XXVII) of the Bhojas speaks of Kotti Peggili belonging to Nandipalli branch. This Nandipalli has been suggested to be in Hangal taluk of Dharwad district. The Kapoli plates of the Bhojas (*E.I.*, XXXI, p.236) speak of one Elakella of the Kekaya (Kaikeya) family. It looks that during the 8th century the Kekayas inherited the fortunes of the Pallavas of Uttara Kannada by matrimonial relations. Thus the Haldipur plates (*E.I.*, XXXI 17) speak of one Gopaladeva who is spoken of as Pallavaraja and also as Kaikeya Vamsodbhava. The Kekkar stone record assigned to the eighth century (*Prog. of K. R. in B. P.*, 1941-56) speaks of one Anneyarasa of the Kaikeya Vamsha. It states that he had iron crest and lion flag and was the lord of Paivegundapura (Haigunda, Honavar tq) administering Kadatoke as far as Sivalli. He appears to be a successor of Gopaladeva of the Haldipur Plates when his titles are taken into account though he is called a Pallava. Thus beginning from the fifth century till the eight century, Nandi Varman, Chitrasena Mahakella, Elakella, Kottipeggili, (Gopaladeva) and Anneyarasa are the rulers from this family as mentioned in records, But their mutual relationship is not known. They were related matrimonially to both

the Kadambas and the Pallavas and were connected with the Bhojas too. Though their early records are from places like Anaji and Nandihalli near Hanagal, after the sixth century, they appear to have been ruling in the Honavar and Kumta taluk region.

The Pallavas

A branch of Pallavas appear to have been ruling in Uttara Kannada district as can be seen from the records of the eighth century. They were related to the Kekayas. The notable record mentioning them clearly is the Haldipur Plates (*EI.*, XXI, p. 173) of the eighth century of one Pallava Gopaladeva who is called "Pallavaraja Gopaladeva" and also as "Kaikeya Vamshodbhava", etc. He was "connected with the Kekayas on his mother's side" says Dr. G. S. Gai. Another record of Kekkar (*Prog. of Kan. Res. in B.P.*, 1941-56) speaks of one Anneyarasa, who is described as the scion of the Kaikeya family. But he has titles which were common to Gopaladeva, mentioned above, such as one with a lion flag, with a lion emblem and the master of Payvegundapura. It is not certain whether the Pallavas mentioned in the Halmidi record and the Nanakkasa Pallava mentioned in the Anaji record belonged to this branch. Nothing is heard of this branch of the Pallavas subsequently. There is a record at Manmane, Sorab taluk, assigned to c 800 by Rice where a ruler called Rajaditya, ruling as a feudatory of one (Rashtrakuta) Jagathunga (over Banavasi-12000). "He was apparently the Pallava prince also called Nolambaditya" says Rice. This makes him a Nolamba Pallava, ruling in Chitradurga district. Whether the Pallavas of Haldipur and Kekkar plates and the Nolambas were connected to each other is not clear.

The Chalukyas of Badami

The Chalukyas over powered the Kadambas of Banavasi. It is quite likely that the Chalukyas were earlier feudatories of the Kadambas. Like the Kadambas, the Chalukyas also call themselves as sons of Hariti and as belonging to Manavyasa Gotra. Pulakeshin I (c540-66 A.D.) must have defeated the Kadambas before he could perform *ashwamedha* or horse sacrifice. Such a sacrifice had been performed only by Kadamba Krishna Varman I earlier. Kirti Varman (566-96) also claims to have defeated the Kadambas, and the Kadamba princes, Aja Varman and Bhogi Varman, successors of Krishna Varman II must have ruled only as his feudatories. Mangalesha (596-609), Kirti Varman's brother, also claims to have defeated the Kadambas, as indicated by the Mahakuta pillar inscription. Who

were the Kadamba rulers that might have opposed Chalukyan rule, it is not clear. How long Aja Varman and his son Bhogi Varman might have ruled, and whether they had any successors, is also not clear. Later ruler Pulakeshin II (609-642) claims to have destroyed the fort at Banavasi and subdued the Kadambas. His Aihole record gives a fine description of Banavasi ("which by its wealth rivalled the city of Gods", etc.) while indicating its occupation by Pulakeshin II. Perhaps, during the first six or seven decades of Chalukyan rule, the Kadambas continued as their feudatories. Later, they appear to have been exterminated. Parts of Uttara Kannada were looked after by the Bhojas who ruled till the seventh century under Chalukyas. The Bhojas appear to have been succeeded by the Pallavas in the northern coastal parts of the district. Though no records of the Chalukyas of Badami have been found inside the district, the Haldipur plates of Pallava Gopaladeva call him as "Vikramaditya Satyashraya Sri Prithvivallabha Pallavaraja Gopaladeva", indicating the fact that he was a feudatory of Chalukya Vikramaditya, and as the Haldipur Plates have been assigned to the eight century A.D., on the basis of palaeography. The overlord mentioned here must have been Chalukya Vikramaditya II (734-44).

Banavasi Mandala appears to have been assigned to the Alupas of Mangalore, perhaps right from the days of Pulakeshin II. The Aihole record says that when Banavasi was attacked (and Kadambas defeated, and perhaps exterminated), the Alupas and the Gangas readily submitted to him. Pulakeshin II had even married an Alupa princess, Kadamba Mahadevi. Later records clearly speak of Alupa Chitravahana, a contemporary of Vinayaditya (681-96; son of Vikramaditya, the son and successor of Pulakeshin II; he ruled between 655 and 681 A.D.) was administering Banavasi Mandala. A copper plate grant from Sorab taluk (IA, XIX) speaks of Vinayaditya visiting Banavasi Mandala in 692 A.D. and having camped at Chitrasedu in Toramaravishaya of Banavasi Mandala. He donated a village, Salivoge to one scholar. The village Salivoge is described as in the vicinity of Banavasi city. Chitravahana was married to Vinayaditya's daughter Kumkumadevi. Later, the Shiggaon Plates of Chalukya Vijayaditya (696-734) dated 707 (EI, XXXII) indicate the fact that Chitravahana was ruling from Banavasi itself, and that in that year Emperor Vijayaditya came to Banavasi to meet his brother-in-law. But, if the testimony of the Shiggaon Plates is to be accepted, Chitravahana might have stayed at Banavasi only temporarily, and the Alupa capital was not shifted to the place

permanently. Alupas appear to have controlled Banavasi Mandala till the end of the rule of the Chalukyas, i.e. even under the rule of Vikramaditya II (744-57) and Kirtivarman II (744-57).

The Rashtrakutas

Only two records of the Rashtrakutas are available in the district, as pointed by Dr. R.N. Gurav, and both the records are of the latter part of their rule. But, Uttara Kannada was very much under the rule of the Rashtrakutas as major parts of it came in the province Banavasi 12,000.

The earliest record assigned to c 797 from Sorab taluk speaks of Madananga Arasa ruling over Banavasi 12,000. Later, a record of 800 mentions Ereyammarasa as the governor, and still later, Rajaditya is described as the governor of the province. All these were under Govinda III. The headquarter of the Banavasi province was Banavasi itself. But later, under the Chalukyas of Kalyana, the headquarter of Banavasi 12,000 was shifted to Balliganve (Belgavi) in Shimoga district. In fact, poet Pampa (10th century) while speaking of Banavasi Desha, speaks of Banavasi proper as he makes a reference to the unforgettable spring festival which was held at Banavasi right from the days of the Banavasi Kadambas, as indicated by the Gudnapur inscription of Kadamba Ravi Varman I.

The Rashtrakutas of Malkhed had overthrown the Chalukyas of Badami and succeeded to the latter's fortunes in Karnataka in 753 A.D. Dantidurga (c 753-56), Krishna I (c 756-74), Govinda II (c 774-80), Dhruva (c 780-78), Govinda III (793-814), his son Amoghavarsha I (814-78), Krishna II (878-914), Indra III (914-29), Amoghavarsha II (929-30), Govinda IV (930-36), Krishna III (939-67), Khottiga (967-72), Kannara (972) and Karka II (972-73) are the princes who ruled the empire. Of these, one record of Khottiga dated 969 has been found at Somanahalli in Sirsi taluk, and Chattayya Deva, the first prince of the Hanagal Kadamba line is described as the *pergade* of Banavasinadu in the record. Another record of Khottiga dated 976 is found at Somanahalli, even after his overthrow as the emperor from Malkhed. Prior to this, Bankeya of the Chellaketana family, a trusted commander of Amoghavarsha I, was administering Banavasi. For some time (nearly 100 years), members of his family looked after the region before the Kadambas of Hanagal took over its administration.

The Chalukyas of Kalyana

The Chalukyas had assigned some parts of the district to the Kadambas of Goa on the one hand, and to the Kadambas of Hanagal on the other. They appear to have secured control over the district a few years after their conquering the empire. As pointed out earlier, Khottiga's record is found even after his overthrow, in 973, and he was trying to secure his power back by staying at Bankapur or somewhere around the region.

Good number of inscriptions of the Chalukyas of Kalyana, most of them of their feudatories, but mentioning the overlord, have been found in the district and a good number of them are from Sirsi taluk. There are three records of Taila II (973-997) from Yesale in Sirsi taluk and one from Hulekal. These and one of Satyashraya (997-1008), make a mention of Chattayya, the Hanagal Kadamba prince, who had been the governor over the region under the Rashtrakutas, as noted earlier. The Banavasi record of Trailokyamalla Someshwara I (1043-68) incidentally happens to be the last record of the prince. No records of the Chalukya rulers Vikramaditya V (1008-15), Ayyana (1015) and Jayasimha II (1015-43) have been found in Uttara Kannada. Though the feudatories from Hanagal were looking after Banavasi-12,000 the empire also appointed a governor over the province, perhaps to supervise the feudatory's functions and Banavasi province came to have a regular governor, administering the territory from Balliganve. Satyashraya had appointed his son-in-law Kundamarasa, whose record of 1019 is seen. Someshwara II (1068-76) had been appointed governor of Banavasi province when he had been the crown prince. Later, Someshwar II appointed his younger brother Vikramaditya VI as the governor over this province and Vikramaditya VI (1076-1127) had appointed his younger brother Jayasimha as the governor over Banavasi. One record of his dated 1077, is found at Gunjavati (Mundgod taluk). The Tammadikallala hero stone (Siddapur taluk) speaks of the civil war between Someshwara II and Vikramaditya VI in 1071 and Someshwara II sending an army under Udayaditya to occupy Banavasi and subsequent defeat of the army. In fact, before occupying Kalyana in 1076, Vikramaditya made use of Banavasi province as his spring board. Another record speaking of the rule of Someshwara II (Bhuvanekamalla) is dated 1073 from Chipgi near Sirsi, connected with the construction of the Jakkeshwara temple. The Kadambas of Hangal took Vikramaditya's side in the civil war. Many records of Vikramaditya VI are found in the district of which those at Banavasi (1095), Indur (1120), Onikeri (1122), Ingalgi (1122)

and Nandikatta (Mundgod tq), Sahasralinga, Aggere (Siddapur tq) and Kottalli (Yellapur tq) are notable. The huge Kalmeshwar temple at Indur is built by Kalayya, a commander (*tantrapala*) of his in 1120. Though many records of subsequent rulers like Someshwara III (1127-1139) and Jagadekamalla II (1139-49) and Taita III (1149-62) are not found in the district, the Chalukyas had firm grip over the district as the district was ruled by the feudatory Kadamba families. Two hero stones from Kavalvad, Haliyal taluk, speak of the rule of Jagadekamalla (II ?). Similarly one record from Totlagundi (Yellapur tq) and another from Banavasi speak of Bhulokamalla (Someshwara III). The Kalachuris who overthrew the Chalukyas of Kalyana in 1162 also had firm hold on the district. In addition to the records of Bijjala found at Balliganve which mention Baramarasa as his governor of Banavasi in 1161 and Kasappayya holding the same post in 1163, one record of his of 1163 has been found at Bhedasgaon (Mundgod tq). One inscription of Rayamurari Somideva dated 1174 is found at Sahasrahalli in Sirsi taluk. The former speaks of a feudatory called Mahaprabhu (of Bhedasagame) Boppagavunda, who was administering Kondaratte-70. The latter record also makes a mention of Kadamba Kirtideva of Hanagal. Chennabasavanna (nephew of Basaveshwara) and his followers who left Kalyana after the death of Bijjala and were chased by the Kalachuri army took shelter in this district, at Ulvi from 1168.

The Seunas

Of the other Imperial powers of Karnataka, the Seunas (Sevunas or Yadavas of Devagiri) have left quite a few records in the district and the region appears to have been the ground where some battles between them and others were fought. In 1216, Seuna Singhana (1200-47) after defeating Hoysala Ballala II, has one officer called Hemmayanayaka posted in Banavasi. Of the Seuna records, the earliest appears to be from the Jaina basti at Banavasi. The name of the ruler is not clear, and it is of the cyclic year Iswara, and is either of 1217 or 1277. Three hero-stones, two dated 1268 and one dated 1270 from Pala in Mundgod taluk of the days of Seuna Mahadeva (1261-70) mention his fight against Kadamba Kamadeva. Mahadeva had succeeded in subduing Kavadeva. Two records from Bedkani, Siddapur taluk, assigned to 1278 speak of Vira Singanna (another record speaks of him as "Yimmadi Ravuttaraya Singeya") attacking Sirsi. This Singeya must be of Kampila, a feudatory family of the Seunas. But, it is difficult to ascertain how much area the Seunas held in Uttara Kannada and how long. Their records are seen only in

Mundgod and Sirsi taluks. They appear to have concentrated on the area under the control of the Hanagal Kadambas and not tried to go beyond that region.

The Hoysalas

The Hoysalas appear to have made inroads into Uttara Kannada in the days of Vishnuvardhana (1108-1152). He occupied Hanagal in about 1119, and subdued the Kadambas. He had to give it up in a year or two later, when Chalukya Vikramaditya VI sent Sindha Achugi against him, and Vishnuvardhana was pursued upto his capital in 1122. But again, Vishnuvardhana occupied Banavasi-12,000 and Hanagal in 1140-41. Hanagal became his second capital. But, the region was lost by his son Narasimha I (1152-73). But, Ballala II (1173-1220) captured Hangal in 1178 and Balliganve in 1184. One Ereyanna is found governing Banavasi-12,000 under him in 1192. But, Ballala II could not have his control over this region for long. As Ballala II proceeded northwards after his victory at Soratur in 1190 against Seuna Bhillama V, the Hanagal Kadambas revolted against him. In 1212, A.D, Seuna Singhana drove him southwards, beyond the Tungabhadra. Later under Narasimha III (1220-35), the Hoysalas appear to have secured some portions of the kingdom in the coast and crown Prince Ballala III is found functioning as viceroy (Mahamandaleshwara) according to a record from Shirali dated 1278, though it is not clear which was his headquarters and how much area he had under his control. When Ballala III (1291-1343) ascended the throne, his queen, Alupa Princess Krishnayitayi (Kikkayitayi) administered the region in the 1330s, perhaps from Barkur in Dakshina Kannada. A battle was fought between the Kadambas of Hanagal and the Hoysalas, at Sirsi, in 1300. The Hoysalas appear to have had control over more portions of Uttara Kannada than the Seunas, and for a longer period. They controlled Bhatkal taluk for more than fifty years during the days of Ballala III.

The Kadambas of Goa

The Kadambas of Goa were ruling from Chandor (in Goa) as feudatories of the Chalukyas. They had control over Konkana-900 and Halasige-12,000. The former region included the areas of the present Karwar and Ankola taluks, and in the latter, the whole of Supa, Haliyal and Yellapur taluks. They claim to be the descendants of the Kadambas of Banavasi and came into eminence in the days of Chalukya Taila II as his feudatories. The earliest known

rulers of this family are Shastha, Nagavarma and Guavaladeva I. The last named became prominent under Chalukya Taila II. Shastha II appears to have ascended the throne in 1006. His elder son, Guvaladeva II, who was a joint ruler with his father, died early and Shastha's second son Jayakeshi I became the joint ruler with his father from around 1050. Jayakeshi shifted his capital from Chandore to Gopakapattana or Old Goa. He had a strong navy. He claims to have exterminated Pandya Tribhuvanamalla Kavadeva of Gokarna. His daughter was married to Emperor Vikramaditya VI. But the first ruler whose records are found in Uttara Kannada is Guvaladeva III (1078-1125), son of Jayakeshi I. He made a grant to the *mahajanas* of the *agrahara* of Haliyal in 1088. There are also two herostones of his time, one at Janaga (Haliyal tq) and another at Bailandur (dated 1115, Yellapur tq). Guvaladeva's nephew (brother Vijayaditya's son), Jayakeshi II (1125-47) had married a daughter of Emperor Vikramaditya VI. The name of the princess was Mailaladevi. Jayakeshi II appears to have been a joint ruler with his uncle and he also became the master of Kavadadveepa Savalakka (one-and-a-quarter lakh), the cluster of islands like the Laccadives in the Indian Ocean. Though Haive-500 was also under him for some time, it was taken away from him for his insubordination towards his own father-in-law, Emperor Vikramaditya VI in 1122. Herostones of his time are found at Kiruvatti (1126) and Bailandur (two : 1129 and 1131 ; Yellapur tq), and at Nandikatta (1138, Mundgod tq). A record dated 1144 from Haliyal speaks of the *mahajanas* of the place making a grant to a tank. He was succeeded by his two sons Permadi-deva Shivachitta (1147-1186) and Vijayaditya II Vishnuchitta who were joint rulers, and the latter pre-deceased the former. When Chalukyas were overthrown by the Kalachuris, the Kadambas of Goa declared themselves free. But, when the Chalukyas staged a come-back at Kalyana, they not only demonstrated their allegiance to the Chalukyas, but even sheltered Emperor Someshwara IV of Kalyana at Goa, when he was driven out of Kalyana by the Seunas. There are two herostones of Permadi-deva's time, one at Bailandur (1167) and another at Sadashivgad. One copper plate found at Sadashivgad dated 1179 speaks of Vijayaditya Vishnuchitta donating Aruvige (Agra) village to a scholar. Son of Vijayaditya Vishnuchitta, Jayakesh III (1187-1226) has left behind one record at Haliyal mentioning a grant to the *Mulasthanadevaru* by the *mahajanos* of the place. His son, Vajradeva was joint ruler with Jayakeshi III (1215-26), and one record at Tergaon (Haliyal tq) dated 1217 makes a mention of him. Jayakesh III was actually

succeeded by his second son, Tribhuvanamalla Soyideva (1127-45). Three herostones of this prince's time are found in Uttara Kannada, at Bailandur (1233), Majali (near Karwar) and Kanagila (Ankola tq) in the district. No records of his son and successor, Shastha III (1246-1262) are found in Uttara Kannada, and he is the last prince of the dynasty.

The Kadambas of Goa had a strong navy and they commanded a flourishing overseas trade. The temples in Haliyal fort and at Tergaon appear to be creations of their time.

Kadambas of Hanagal

Ruling earlier from Banavasi and later from Hanagal, the Kadambas of Hanagal call themselves as successors of the Banavasi Kadambas, and their first ruler was Chattayyadeva (Chattiga, Chatta), who started his rule under the Rashtrakutas as already noted (Somanahalli record of 969 A.D.). He was administering Banavasi-12,000 and Santalige-1,000 in Shimoga district. Several records of his have been found in Uttara Kannada such as those at Yesale (four), Hulekal (982), Devatemane and Banavasi. One Yesale record of 981 mentions him as the feudatory of Chalukya Tailapa, and the Devate-mane record of 1006 as of Satyashraya. His rule continued till 1015. For some time, he had to work under Kundamarasa, the son-in-law of Emperor Satyashraya who was appointed viceroy over Banavasi-12,000. Chattayyadeva also played an important part in the imperial army, and when the imperial capital was attacked by a confederacy of the enemies of the Chalukyas, he played a prominent part in its defence and earned the title "Katakada Gova".

But after him, for some time, Banavasi 12,000 was ruled by another branch of the Kadambas with their headquarters at Bankapur and four members of this family are known. The first known ruler of this family is Arikesari or Harikanta. It is not certain whether he ruled over the region. Two records of 'Parikantadeva' found at Kodkani (Siddapur tq) may be of this ruler. His successor Mayura Varman who administered the territory had married Akkadevi, sister of Emperor Jayasimha II. His records are found from 1035. He was succeeded by his son Arikesari II in 1047 and later by Toyimadeva, another son in 1062.

After this, from 1068, Kirti Varman, great grandson of Chattayadeva, ruled between 1068 and 1071, followed by his brothers Chatta II

and Taila II who ruled jointly. A herostone from Tammadi Kallal dated 1072 speaks of a fight between the two brothers, Tailapa and Chattayadeva at Sirsi. These brothers were sons of Mavuli, grandson of Chattayadeva I (his son Jayasimha's children). It has been already observed that Kirti Varman had helped Vikramaditya VI as against Someshwara II and the latter attacked him and he had to confine himself to Banavasi town in 1071. The Chipgi record of 1072 states that Mahamandaleshwara Tailapa (Taila II) was administering Banavasi 12,000 under Emperor Bhuvanekamalla (Someshwara II). The record also mentions Kirtideva as administering the region (perhaps Kirti Varman) and it also speaks of one Shantayadeva, perhaps the later governor. The record also speaks of an administrative division Magale-70 of which Chipgi (Sippage) was a part. Taila II was succeeded in about 1075 by his paternal uncle Shantayadeva or Shantideva (He was Jayasimha's third son). Shantayadeva was a favourite of Emperor Vikramaditya VI and during Shantayadeva's time, his son Taila II also was a joint ruler and later he became the sole ruler in about 1089. A record of c 1084 from Pala (Mundgod tq) mentions of Shantivarman (Shantayadeva) as ruling from Bankapura and one of his subordinate called Singarasa administering Hanungal-500 and the latter making a grant to two temples the village Kiriya Hingalige in Palambi-70. Two records of Tailapa dated 1121 from Indur (Mundgod tq) speak of his subordinate Kalayya ruling over Kontakuli-30 and Kalayya building the Kalmeshwara temple of the place (*ARIE*, 1972-73, No. 65 and 66). Another record of 1122 from Onikeri (Mundgod tq) speaks of one Chaudagavunda as administering Hosanadu-70 under Tailapadeva. Successors of Taila II were his three sons in succession, Mayuravarman (1130-32), Mallikarjuna (1132-46; one record of his is found at Totlagundi, Yellapur tq) and Taila III (c 1146-48) and Taila III was succeeded by his first son, Mavuli Taila whose record of 1152 is seen. Two herostones of the days of Taila III are found at Kondli near Siddapur. Later, under the Kalachuris, Kirtivarman II is found ruling. He is the second son of Taila III and his record found at Bedasgaon of 1163 speaks of him as the feudatory of Kalachuri Bijjala and Boppagavunda, ruling over Kondaratte-70 under him. Another record found at Sahasrahalli (of 1174) speaks of Rayamurari Soyideva as his overlord and that Sahasrahalli was in the unit Karbunalage-70, administered by Huliya Dandanayaka. The Kansur record of 1181 mentions Gutti as his headquarters.

Kirti Varman II was succeeded by his younger brother Kamadeva

(c 1182-1217). Two records of this prince are found at Bedasgaon, two others at Husur, two more at Bedkani in Siddapur taluk and one of 1184 at Hasanige, Yellapur taluk. His period was quite stormy as all these records are herostones and he appears to have declared himself free after the fall of the Chalukyas. But his son Mallideva (1217-52) was forced to accept Seuna overlordship. Two records of one Kadamba ruler from Hanagal, Kavadeva are found at Pala for the period between 1282 and 1291. One more found at Bedkani is of 1279 and it mentions a fight against the Seunas. There is the undated Buddimane record (Yellapur tq) also of this prince. No records of the Kadambas are found after this.

The Kadambas of Chandavar

A branch of the Kadambas ruled between the 11th and 14th centuries in the Ankola, Kumta and Honavar taluk regions, earlier from Honavar and later from Chandavar. During the close of their career, they were the subordinates of the Saluvas of Gersoppa. Their inscriptions have been found at Kanagila, Uluvare, Ankola, Kumta, Haldipur, Mallapur, Chandavar, Konalli, Kekkar, Hebbaranakere and Gundabal. They may have been subordinates of either Kadambas of Goa or of Hanagal, feudatories of the Later Chalukyas. The earliest known prince of this family, Kamadeva I was ruling from Ponnatura (Honavar) according to a record of 1079. He appears to have defeated one Nagavarma, ruler of Gokarn in 1080. More than a dozen records of this prince are found and he is called Mahamandaleshwara and Kadamba Chakravarti. Next known Kadamba ruler, Mallideva, in a record of 1142 calls himself as the descendant of the Kadambas of Shishukali in Konkan. This place has not been identified. One of his records speaks of his ruling over Haive 500, Konkana 900, Banavasi 12,000 and Santalige 1,000 from his capital Siryur (Honavar). This claim of his territories appears to be rather tall, and he controlled mostly Haive. He was, according to Dr. R.N. Gurav, succeeded by one Basavidevarasa, seen in one record from Ankola. However, Dr. B.R. Gopal considers the record as of the 13th century palaeographically. Kamadeva mentioned in the Gokarn record of 1160 was the successor of Mallideva. He is called the son of Shivachitta.

The first prince described as ruling from Chandavar is Biradeva in 1215. He is called "Mahamandaleshwara Kadamba Chakravarti Tribhuvanamalla Pratapa Beeradevarasa ruling Chandrikapuri". His minister Narayana built the Yoga Narasimha temple at Chandavar

in 1222. The *nishidhi* of his queen Kenchaladevi is found at Kumta (of 1205-6). His successor was Kamadeva III whose records range from 1219 to 1234. The last record from Mogata calls the prince as Shivachitta Vira Kavadevarasa and two records found in the neighbourhood at Kanagila and Uluvare, speak of Tribhuvanamalladeva and the Kanagila record of Shivachitta Tribhuvanamalladeva. These records must be of Kavadeva III, as Tribhuvanamalla is a honorific used by other princes too. Basavidevarasa of the Ankola record can be a successor of this prince. A record from Vaddarse (1296) Dakshina Kannada speaks of one Mukkannodeya, perhaps of the same line.

Vijayanagara army lead by Marappa defeated a Kadamba prince of Chandavar in 1347. His name is not known. Later, Basavarasa of Chandavar is mentioned as a subordinate of Saluva Haivarasa of Gersoppa in 1378. A record of 1390 found in the vicinity of Mangalore speaks of Kamadeva of Mukkanna Kadamba Vamsha. But, it is not clear whether he belonged to the Chandavar branch. After this, the Kadambas of Chandavar are not heard of.

The Alupas

Earlier, ruling from Mangalore and Udyavara and later from Barkur, the Alupas of Alvakheda-6,000 (Dakshina Kannada) are a very ancient family. They must have started ruling from the beginning of the Christian era, as Ptolemy (130 A.D.), the Greek Geographer from Alexandria had mentioned a place called Olokhoira, identified as Alvakheda, the land of the Alvas or Alupas. The Alupas had fish cret, resembling that of the Pandyas.

The Alupas had control over part of Uttara Kannada in the days of the Chalukyas of Badami and Banavasi Mandala was assigned to them, perhaps, right from the days of Pulakeshin II. It has been noted already that Chitravahana I, a contemporary of Chalukya Vinayaditya and Vijayaditya was stationed at Banavasi. But, under the Rashtrakutas, Banavasi was taken away from the Alupas, as already noted. It was only during the days of the Hoysalas that Alupas came to have control over parts of Uttara Kannada, especially the southern coastal tract. The Hoysalas had secured control over this region during the close of the 13th century and had even appointed crown prince Ballala (III) as the governor. Ballala married Krishnayitayi or Kikkayitayi, an Alupa princess and through her, and perhaps with the help of the Alupas, administered the territory. The

earliest Alupa record in the district is of 1304, from Shirali (*KI*, III, pt II, 2) and it speaks of one Vira Ajaidevara and his titles Pandya Chakravarti and Ariraya Basava Shankara make one assign him to the Alupa family. And, it is not possible to connect his relationship with the main family. In 1334, one prince Soyideva made a grant to the Ulugodu Narasimha temple. This must be Soyideva, ruling in the main line, whose date is fixed by Dr. K. V. Ramesh as c 1315-35. Two records of 1336 and c 1338, both from Shirali are of Krishnayitayi, described as the queen of Ballaladevarasa. Two other officers Baichappa Dandanayaka and Ajanna Sahani are mentioned together with her. Another record from the same place dated 1346, speaks of Kulashekhara (perhaps the son of Krishnayitayi) described as ruling from the place at Barkur and donating a choultry to the people of Shirali. A record of 1348 from Idagunji speaks Somideva Alupendra as the ruler and one Sarvatithya of Idagunji making a grant, for some public cause. But, the Alupa ruler in Tuluva at this time is one Bankideva (1346-55). The same record makes a mention of Mahapradhana Maleya Dannayaka, perhaps a Vijayanagara governor. After this, Alupas are not heard of in the district.

Penetration by Muslim Power

Malik Kafur, the commander of the Delhi Sultan invaded Devagiri (Daulatabad) and took the Seuna ruler Ramachandra captive in 1307. Though Ramachandra was restored as the ruler of Devagiri, he died in 1312. Efforts of his son Singhana III to free himself from Delhi in 1313 and later by Harapaladeva, Ramachandra's son-in-law in 1318 proved futile, and both of them were killed by the Delhi Sultan's army. In 1327-28 when the Delhi army came to the south, it successfully marched till Dwarasamudra (Halebidu) and Madurai. The army might have even subdued Konkan, Goa and parts of Uttara Kannada. The Verem plates of Malik Bahadur Timma Mantri dated 1348 from Goa indicates this. "It seems he was then ruling in Goa as local officer of the Muhammadan king. It is possible that he might have been appointed by Delhi Sultans and continued under Bahmani kingdom as their officer" (*Gazetteer of Goa, Daman and Diu*). It is also likely that Jalaluddin, the 'Sultan' of Honavar whom Ibn Batuta met in 1343, might have been an officer earlier appointed by the Delhi Sultan's administration. He perhaps later accepted the overlordship of Vijayanagara as indicated by Ibn Batuta who says that the Sultan is the feudatory of Hariab, a Hindu overlord, identified as Harihara I of Vijayanagara. No other details of Muslim penetration into Uttara

Kannada are available. Only an attack was made on Mirjan in 1481 by the Bahmanis from Goa.

But, inscriptions of Vijayanagara are seen only in the southern taluks of the district, and none in the Karwar, Supa, Yellapur and Mundgod taluks. This indicates that these up-ghat taluks might have been under the Bahmanis during the early decades of Vijayanagara rule and under the Adilshahis during later years. The province Halasige 12,000 of the Goa Kadambas later became a part of the *taraf* Gulbarga in Bahmani kingdom and major parts of these taluks were in Halasige province.

Vijayanagara Rule

The southern taluks of Uttara Kannada were brought under Vijayanagara rule soon after the establishment of the empire in the year 1336. Buchanan speaks of Dakshina Kannada being under the control of the empire from that year with the help of records in the possession of one village accountant at Barkur. Harihara I is stated to have built the Barkur fort in 1336, according to this account. The Alupas who had under them the taluks of Bhatkal and Honavar during the early decades of the fourteenth century, readily submitted to the new Empire. Krishnayitayi, an Alupa princess, who had married Hoysala Ballala III, submitted to the Sangama Brothers of Vijayanagara, as indicated by the Sringeri record of 1346. A record of 1348 (or of a little later date) from Idagunji speaks of Mahapradhana Maleya Dannayaka having control over the region. This Maleya or Mallayya Dandanayaka was the governor in Dakshina Kannada, as evidenced by records ranging between 1353 to 1365 from that district. The Kadambas of Chandavar resisted Vijayanagar rule. Emperor Harihara's brother Marappa invaded Uttara Kannada and subdued the Kadamba in 1347. Marappa also visited Gokarn in that year. The record (*EC.*, VIII, SK 375) states that Marappa was administering Banavasi-12,000 country from Chandragutti in Shimoga district. Later, Uttara Kannada appears to have been brought under the general administrative supervision of Madhava Mantri as indicated by record from Banavasi of 1368. He later conquered Goa in c 1378 from the Bahmanis. It is likely that parts of Uttara Kannada like Ankola and Karwar taluks which were perhaps under the Bahmanis before they were conquered for the Empire. Goa continued to be under the empire till 1472 when Mahamud Gawan, minister of the Bahmani prince Muhammad I (1358-75) conquered it. Madhava Mantri is described as the governor of Banavasi-12,000 in two records from

Banavasi, dated 1368-69, and in one of 1387 he is described as having his headquarters in Govanagara.

But, before long, Vijayanagara appointed a governor in the district with Honavar as the headquarters. Nagarasa Odeya is the first governor from Honavar, under Harihara II in 1378. The list of governors from Honavar can be given as follows.

<i>Governor</i>	<i>Emperor</i>	<i>Date</i>	<i>Findspot of record</i>
1	2	3	4
Nagarasa	Harihara II	1378	Kaikini
-do-	-do-	1381	-do-
Mallappa	-do-	1389	Hadake
-do-	-do-	1393	Gokarn
Govindadeva	-do-	1401	Babruwada
-do-	-do-	1402-3	Shirali
Icchappa	Devaraya I	1408	Dhadeshwar
-do-	-do-	1410	Hiregutti
-do-	-do-	1411	Gunavanti
Somappa	-do-	1410	Gokarn
Chandarasa	-do-	1413	Gunavanti
Goveya Bacharasa	-do-	1415-16	Hadava
-do-	-do-	1416	Jug
Bankarasa	-do-	1417	Gokarn
Bhanappa	Devaraya II	1425	Kaikini
Timmanna	-do-	1427	-do-
Lakkanna	-do-	1430	-do-
Tippanna	-do-	1431	Jug
Antappa	-do-	1438	Kaikini

After this date, no imperial governor with headquarters in Uttara Kannada is mentioned. For sometime, the governor at Barkur itself was perhaps taking care of this region too, as can be seen from two records of Mundolli, Bhatkal taluk dated 1446 (But, inscriptions mentioning Vijayanagara emperors as overlords continue to appear in the district even till 1611).

The rulers of Gersoppa and Haduvalli resisted the power of Vijayanagara initially. The first known such resistance was of 1398

when Mangappa Dandanayaka, the empire's governor from Mangalore invaded Uttara Kannada and defeated Haiva, the ruler of Gersoppa in 1398. The second revolt by Gersoppa was in 1417 when Keshava II was silenced by Naganna Odeya, the governor of Honavar, and again in 1425 Bhanappa Odeya of Honavar suppressed a second revolt by the same prince. In 1427, Timmanna Odeya, the governor at Honavar attacked the Hanjamana (Muslims) of Honavar (the reason for the attack is not known). The Hanjamana people led by Ummara Marakala took shelter at Kasarkod and sought the help of Sangiraya, the Gersoppa ruler, who sent Kotishwara Nayak with 1,000 men to help the Hanjamana people. Timmanna Odeya, accompanied by the army from all the three *chavadis* of Honavar attacked the Hanjamana. Koteswara Nayaka gave protection to the Hanjamana people and died fighting. But soon there was reconciliation between the two parties, for when the Haduvalli ruler Sangiraya attacked Gersoppa kingdom in 1403, the Vijayanagara governor at Honavar, Lakkanna Odeya helped Keshava II of Haduvalli in driving the invader back. The Gersoppa ruler Bhairava I challenged Vijayanagara rule again in 1438 when Antappa Odeya, the governor of Honavar defeated Gersoppa army at Manki. The herostone of one Tirukanayaka at Kaikini mentions this episode. One more fight between Bhairava I and Vijayanagara took place in 1454. A similar fight between Haduvalli and Vijayanagara took place at Baindur in 1422 when Virupanna Odeya, the Barkur governor led an army against Sangiraya of Haduvalli. A herostone at Haduvalli speaks of the death of a Haduvalli soldier Kotiyanna in the fight in which the imperial army had an upper hand. A herostone of 1431 from Sonda, speaks of the death of Arasappa Nayaka of Sode and his nine wives committing *sati*. This appears to be an event of the Nayaka resisting the authority of Vijayanagara and his death in war against the imperial army, perhaps in the days of Devaraya II.

Thus, during the first half of Vijayanagara rule, the local princes appear to have resisted imperial authority. But, Vijayanagara succeeded in keeping these revolting feudatories under control. Almost all records of the feudatories, whether of Haduvalli, Sonda, Bilgi or Gersoppa, mention the Vijayanagara Emperors as their overlords. The rulers of Sode continue to acknowledge Vijayanagara overlordship even till 1611 when Emperor Venkata II (1584-1614) was ruling from Chandragiri in Andhra Pradesh. One record of the Bilgi ruler, connected with the construction of the Ratnatrayabasti at Bilgi also mentions Venkata II.

Some of the emperors or members of the imperial family visited the district, especially Gokarn. Marappa's visit in 1347 is already mentioned. A record of 1389 speaks of one daughter of Harihara II making a grant to a choultry at Gokarn. Vithaladevi, described as a queen of Vira Bukka makes a grant to a choultry at Gokarn. Similarly, Honnadevi, queen of Bukka makes a grant for another choultry at Gokarn in Saka 1296. These grants must have been made when members of the family visited Gokarn on a pilgrimage. Emperor Vira Narasimha (1503-09) also paid a visit to Gokarn. There is also a mention of the founding of an *agrahara* at Kalkuni (Sirsi tq) called Lakshmipuri in 1395 in Harihara II's times.

The governors administering the district from Honavara are described in many of their records as looking after Haive, Tulu and Konkana. How these territories were demarcated, it is difficult to ascertain now. But, if Buchanan is to be believed, territory in the south till Bhatkal was Tuluva and from Bhatkal to the Gangavali it was Haive (Haiga). Konkana was the territory to the north of the Gangavali. Perhaps, the three *chavadis* spoken of as under the governor of Honavar in one record (of 1427) might mean these three sub-divisions.

The Bahmanis who conquered Goa in 1471, attacked Mirjan, perhaps with the intention of capturing the region in 1481. They were led by Kesari Khan and Nizam-ud-din-ul-mulk. The ruler of Gersoppa, Devarasa repulsed the attack. A subordinate officer of his, administering Adakekuli town, Ranagabbinayaka and his brother Devunayaka opposed the invaders and both of them were killed in the encounter. Later, in 1494, Devarasa of Gersoppa invaded Goa. His record says that he attacked the *mokadumba* (*mukadam*?) ruling over Goa who was Sultan's Vazir ("suritalana vajira"). The record claims the killing of *mokadumba's* horse and his men and breaking the strength of his army by the Gersoppa army. The record is important because the prince does not make a mention of the Vijayanagara overlord which he does in a record of 1484 (mentioning Emperor Virupaksha). On the other hand, Devarasa assumes high-sounding titles like "Sriman-maharaja Rajaparameshwara", indicating sovereign postures. This shows that the imperial hold on the district had become weak in view of a weak prince like Virupaksha (1465-85) coming to throne of Vijayanagara. The records of Vijayanagara in the district are also absent for over two decades, between 1484 to 1504. This authority

was restored by Tuluva Vira Narasimha (1604-9), who, according to other than epigraphical sources, had visited Gokarn.

The entry of the Portuguese to the West Coast brought about many radical changes. The hold of the Bahmanis was getting weaker for sometime on Goa and parts of Uttara Kannada due to weak rulers succeeding to the throne at Bidar. But, from 1489, the situation changed when Yusuf Adil Khan revolted and founded the Adilshahi dynasty at Bijapur. He had a stronger hold on Goa and other territories. When Bijapur lost Goa to the Portuguese in 1510 (in which episode Vijayanagara helped the Portuguese by sending Timmayya-Timmoj and his men from Honavar), Bijapur's hold on the surrounding regions of Goa including those in Uttara Kannada were attempted to be strengthened. By the middle of the 16th century, part of Uttara Kannada came under the administration of the Keladi Nayakas, who during the 17th century, became free from the imperial control of Vijayanagara. The Portuguese were followed by the Dutch and the English who took interest in the activities of Uttara Kannada. The entry of the Marathas as rivals of Bijapur in Uttara Kannada, and of the Mughuls as successors to the fortunes of the Bijapur rulers whom they overthrew in 1686 add new dimensions to the narration of the history of Uttara Kannada.

Though Vijayanagara's hold on the empire in the days of Krishnadevaraya (1509-1529), Achutaraya (1509-42) and Sadashiva (1542-70) was strong, it became considerably weak after the historic battle of Rakkasa Tangadi (1565) when the Imperial army was defeated. Though the princes from the district mention as their overlord the emperor of Vijayanagara, like Sadashiva in 1569 and 1573, Venkata II in 1593 and 1611 (mention by Sode and Bilgi rulers) such a mention was perhaps only nominal. Perhaps it was with a view to hoodwink the Keladi rulers, who were trying to claim overlordship as successors of Vijayanagara, that these princes made a mention of the Empire.

The Vijayanagara Empire did not interfere with the day-to-day administration carried on by its feudatories like those ruling from Bilgi, Sode, Gersoppa or Haduvalli. It initially had a governor from Gutti looking after its possessions in Uttara Kannada. For some time, Banavasi-12,000 was continued as a province; and parts of Uttara Kannada falling in it were administered by the governor stationed at Chandragutti. Coastal regions in further south were under the administrative control of Barkururajya. Later, a governor

came to be appointed at Honavar. For sometime, he was under the control of a superior officer stationed at Goa. From the middle of the fifteenth century, no governor is seen at Honavar, or there are no records, speaking of him. Perhaps in the 1480s, no governor was appointed, and the feudatories were given greater autonomy. After 1550, the Keladi Nayakas appear to have been given some supervisory powers in the district.

On conditions in Uttara Kannada more details are available regarding Vijayanagara rule than earlier periods. This is due to the accounts left behind by many foreign travellers beginning with Ibn Batuta, a visitor from Tangier in Morocco who lived at Honavar for many days, and a good number of Europeans.

Varthema (1503), the Italian traveller says that Honavar had perfect air, a great deal of rice and roses, flowers and fruits flourished throughout the year. He calls Bhatkal "a noble city, very beautiful". It was a district of great traffic with quantities of rice and abundance of sugar, according to him. This clearly indicates that Bhatkal was an important commercial mart for Vijayanagara empire. It was such an important centre that Portuguese made repeated requests to Krishnadevaraya who was friendly towards them, to permit them to open a factory at Bhatkal which was turned down by the Emperor. Domingo Paes who visited Bhatkal (1520) also says that it was the port from where foreigners mostly tried to reach Vijayanagara city and he also says that he saw five to six thousand pack oxen carrying merchandise from Vijayanagar to Bhatkal. He mentions Ankola, Mirjan, Honavar and Bhatkal (in this district) as the main ports of the empire. Duarte Barbosa (1514) calls Bhatkal as one of the important commercial centres from where boats from Ormuz (Middle East) took rice, powdered sugar and iron ore. He calls it a rich town. He calls Honavar a beautiful town frequented by ships from Malabar which procured rice at this port. Travellers who visited this region during Vijayanagara times, call it a well cultivated territory and under prosperous conditions. Sir Thomas Munro, who became the collector of Canara in 1799, after his enquiries and study, concludes that under Vijayanagara kings, Kanara enjoyed remarkable prosperity. The revenue settlement of Vijayanagara days has also been praised by later authorities like Buchanan, Rice and Munro. Buchanan, while discussing the revenue records of Vijayanagara times found at Gokarn, says thus: "This seems to me a clear proof of the flourishing state of the country".

The Saluvas of Gersoppa

The Saluvas of Gersoppa started their rule from about the close of the 13th century. They style themselves as belonging to Soma Vamsha and Kashyapa Gotra and they were Jains. Their capital Gersoppa, also called as Nagire (modern Nagar Bastikeri), Kshemapura and Bhallatakupura is on the banks of the river Sharavati. Their capital was spread on both the banks of the river and was a great centre of trade and cultural activity. Honavar port was under their control and it was a flourishing centre of overseas trade. Over 50 inscriptions, literary sources like *Keladinripa Vijayam* and *Salva Bharata* and the Portuguese records help us to outline the history of this family which ruled for nearly four centuries. Though the earliest record of the family (*MAR*, 1928, No. 108), a record from Mudabidre in Dakshina Kannada and some more from Gersoppa, help us to know the earlier rulers like (1) Narananka, (2) Nagananka, (3) Honna, (4) Kama and (5) Mangarasa I. This Mangarasa I was the father-in-law of Haiva (1378). Kama I was the successor of Honna and also his nephew (and son-in-law). Thus it is clear that in this family succession through female line or *aliya santana* (a man being succeeded by his sister's son) which was popular in Tulunadu appears to have been in vogue (in fact Gersoppa is described as in Tuluva country in many records). The dynasty's rule may have started by the close of the 13th century as five rulers at least had preceded Haiva whose record is of 1378.

The Chaturmukha basti at Gersoppa, one of the finest monuments in the district must have been built by the beginning of 14th century either by any of the early princes of this dynasty or by any layman. The earliest known ruler of the Haduvalli Saluva family, Sangiraya calls himself as the son of Nagire Haivarasa Odeya in a record of 1415 from Bhatkal. It is likely that when Haiva was succeeded by his nephew (sister's son) and son-in-law Mangarasa, Haiva's own sons Malliraya and Sangiraya (born of Bhairadevi of Haduvalli) revolted and founded a new line from Haduvalli. Till this schism, Gersoppa was having control over the coastal territory which included parts of Kundapur taluk including Baindur and in the north till the river Gangavali. After, the split, the Gersoppa line lost control over the region to the South of the Venktapur river. One of the queens of Haiva, Santala, appears to be the grand-daughter (daughter's daughter) of Sonda Arasappa. His other queen was Honnabbe, daughter of Manga I. Haiva appears to have started his rule c 1370 and he had the Chandavar Kadamba ruler Basavarasa as

one of his feudatories. Perhaps the Saluvas of Gersoppa did not yield to the Vijayanagara Empire in its initial days or did not show allegiance to the Empire continuously. Thus Mangappa Dandanayaka of Vijayanagara conducted an offensive in 1398 against Haiva. Haiva's successor was his own nephew Manga II, whose initial date is not known but who died in 1401 (*MAR*, 1928, No. 111) and he had married Haiva's daughter Jakkabbe. Successor of Manga II was Keshava II, Manga's nephew who ascended the throne in 1401. He too had to face a Vijayanagara offensive led by Naganna Odeya, Honavar governor, in 1417 and a second such offensive led by Bhanappa Odeya of Honavar, in 1425. Keshava conducted an offensive against Haduvalli in 1423 in which his nephew, Sangiraya had also participated. *Salva Bharata* and a record from Mudabidre help us to know the details of subsequent period. Keshava was succeeded by his nephew Sangama or Sangiraya in about c 1426. He had to brave the army of Vijayanagara led by Timmanna Odeya, the governor of Honavar, whose wrath the Muslims (Hanjamana) had to face. The Muslims from Honavar left the place and took shelter at Kasarkod and sought the protection of Sangiraya, who sent his commander against the Imperial army. The army succeeded in providing succour to the Muslims, but Gersoppa commander Kotisara Nayaka died, according to a Kaikini herostone of 1427. Sangiraya also warred against Haduvalli as his territory was invaded by Haduvalli Sangiraya, and later, he marched against Haduvalli in the company of Vijayanagara governor at Honavar, Lakkanna, who wanted to punish Haduvalli for its incursions in Gersoppa territory. These events appear to be of 1430. The Parshwanatha basti at Kaikini was built during Sangiraya's time and the prince made a grant to the *basti*.

Sangiraya's successor was his nephew (son of sister Lakshmidēvi, who was married to Tayapparasa of Tiluvalli, Shimoga dt), and his was a long period of rule (1430-61). He made generous grants to the *bastis* at Mudabidre, Chandragutti, Honavar and Gersoppa. He had to face Vijayanagara army led by Antappa Odeya of Honavar in 1438. There was another fight against Vijayanagara in 1454. His last record is of 1461 of Mudabidre when he is described as seriously ill. Though he was succeeded by his younger brother Bhairava II, his power was challenged by his step-brother, son of Shankaradevi, another sister of Sangiraya. The name of this prince was Salvamalla or Malliraya. An undated record from Mudabidre (*S.I.I.*, VII, 207) speaks of him as ruling from Suvarnapuri or Honavar and a Kaikini record of 1471 also repeats the fact. Bhairava II continued to rule from Gersoppa

till 1471, when there was a fight between the two. Malliraya was helped by Idangarasa of Haduvalli, and he had an upper hand in the fight and he became the sole ruler of Gersoppa kingdom. Poet Salva was in the court of Malliraya, and praises the latter and his successor Devarasa or Salvendra who appears to have succeeded his uncle in 1480. Two copper coins of this prince have been identified by M. M. Prabhu. An army of the Bahmani Sultan from Goa (which had come under the Bahmanis in 1471) led by Nizam-ud-din-ul-mulk attacked Mirjan (Midije) in Gersoppa territory and Devarasa had an upper hand in the fight, and the invaders were repulsed by the Gersoppa cavalry. The Bahmanis could not attack the region again due to their own domestic problems and Vijayanagar's hold too over Uttara Kannada became weak due to similar troubles at the capital. After this victory, Devarasa's prestige must have been high and he appears to have assumed stances of a sovereign. His record of 1494 addresses him with high-sounding titles like 'Maharajadhiraja' and 'Rajapameshwara' and speaks of his march against the Bahmani army at Goa in 1494 or a little earlier. Devarasa was succeeded by his nephew Bhairava III in about 1499, and he in his turn was succeeded by another nephew of Devarasa, Devarasa II in about 1511. His earliest record is of 1514. This was a period when the Portuguese had started their activities in the area and they had even attacked Honavar in 1508. Their activities will be discussed separately. The Portuguese sources inform us that the king of 'Onore' usurped throne from his brother 'Melrao'. The usurper ruled for some time, and then he died. The dethroned prince was for some time in Goa, and then he went to Vijayanagara, and finally, returned to the capital on the death of the usurper, in 1511. Thus Devarasa II must have started his rule in that year. Later his war against the Portuguese is mentioned in a herostone of 1516, and another war of 1522, when he had even gone till Madgaon (Madagove) in Goa. The next ruler is his nephew Krishnadevaraya, son of Padmamba and nephew of Devarasa. (Some scholars have identified Krishnadevaraya with Devarasa II, but this is not correct; according to Kaikini record of 1542 wherein Krishnadevaraya says that Immadi Devaraya was his *mavaji*). Some scholars also try to identify this Krishnadevaraya with the prince of the same name of Haduvalli. This attempted identification is further 'strengthened' by the fact the both these princes happened to have the names of their mothers as Padmamba. But Padmamba of Gersoppa is the sister of Devaraya II and Sangiraya, whereas Padmamba of Haduvalli was sister of Idangarasa of Indra and daughter of Sangiraya of

Haduvalli. Gururaya of Haduvalli, brother of Padmamba, even warred against Krishnadevaraya of Gersoppa in 1530. Thus, this identification of two princes of a common name as one is not correct. Krishnadevaraya had (c 1527–1553) Vadi Vidyananda in his court. Krishnadevaraya appears to be the last prince in this main line, and he was later succeeded by Chennabhairadevi of Haduvalli in about 1553. It is likely that Krishnadeva of Gersoppa might have been killed in one of the wars with Haduvalli, or might have died a natural death without leaving a strong successor. Two records, one of 1573 and the other of 1598 speak Chennabhairadevi as the ruler of Nagire. And Portugese sources, while speaking of this region speak of Chennabhairadevi alone, describing her as the ruler of Gersoppa, and calling her as the “Queen of Pepper”. Her descent from Haduvalli is clearly indicated in the records (The rule of the queen will be discussed under the Saluvas of Haduvalli).

Gersoppa was a great centre of commercial activity and overseas trade. It also encouraged religious and cultural activity. Poets like Salva, Vadi Vidyananda and Adiyappa (work *Dhanyakumara Charite* composed at the court of Bhairava I) were patronised by these princes. Fine temples and *bastis* were built at Gersoppa by these princes.

There are reasons to assume that the Tuluva dynasty of Vijayanagara (1491–1570) might be a branch of this line of rulers from Gersoppa. The successors of Emperor Narasa Nayaka, who were also Saluvas, called themselves as Tuluvas to distinguish their family from that of the earlier rulers of Saluva Narasimha’s family. Gersoppa was very much in Tuluva, as noted earlier.

Saluvas of Haduvalli

The Saluvas of Haduvalli or Sangitapura in Bhatkal taluk were a collateral branch of the Saluvas of Gersoppa. The first ruler of this family was Sangiraya, son of Haivarasa of Gersoppa, who appears to have revolted against the succession in female line (when Haivarasa’s sister’s son Mangarasa came to the throne of Gersoppa) and founded a separate and independent principality. He had control over regions between the Venktapur river and the Uppunda river in the present Dakshina Kannada. Buchanan informs us of the southern boundary once touching Barkur. They had also control over parts of Sagar and Nagar taluks in the present Shimoga district. Bhatkal, the noted commercial port was in their kingdom. The earliest record of the family is of 1408 when Sangiraya is described as ruling over

Padavalli. This revolt of Sangiraya against a recognised feudatory (of Gersoppa) resulted in Vijayanagara army marching against Sangiraya thrice, once in 1415, led by Shankara Odeya, for a second time in 1422 led by Virupanna Odeya and for a third time in 1430, led by Lakkanna Odeya of Honavar, accompanied by Keshavadeva of Gersoppa. But these invasion did not appear to have cowed down Sangiraya who assumed elaborate titles as a result of his victories. He ruled between 1408 and 1449 and Kannada poet Kotishwara, author of *Jivandhara Shatpadi* (1440) was patronised by him. He was succeeded by his son Indangarasa (as per his record found at Baindur of 1449). In 1471 he fought against Nagire Bhairava Odeya. He was followed by his son Sangiraya II. No separate record of this prince is found. A record of 1491 from Sagar taluk speaks of Saluvendra, son of Sangiraya II and he is also spoken of in 1484. He built the Haduvalli Chandranatha basti in that year. The Saluvendra is also called Indra or Idangarasa in records, his latest record being of 1509. Kannada Poet Payanna composed his *Ahimsa Charite* at the court of this prince, Indra.

Idangarasa was succeeded by his step-brother Gururaya. He was the son of Sangiraya's queen Basavamba, and Indra was the son of Shankaramba, another queen of Sangiraya II. Gururaya's records range from 1527 to 1532. He warred against Gersoppa in 1530 and lost heavily. After Gururaya, succession in female line also started at Haduvalli. His successor was Devaraya, his nephew, son of his sister Padmamba. No record of Devaraya is available, but a record of his successor and niece Chennadevi speaks of him as Mahamandaleshwara and Sangitapuravardhishwara and he may have ruled between c 1533 and c 1540. Chennadevi, daughter of Devaraya's sister Bhairavamba is known from two herostones of 1542 and a record of 1550 (*KI*, 78 of 1939-40). The Portuguese had their contacts with Haduvalli which paid them tribute. Gaspar Correa speaks of the queen in 1540 when she might have started her rule, and he informs us that her husband had died. She had married Devaraya, the son of Devaraya, her maternal uncle and the previous ruler (*vide K.I.*, No. 77 of 1939-40). Her kingdom was attacked by the Portuguese in 1542 and Bhatkal witnessed lot of bloodshed and destruction. The attack was led by Governor of Goa, D'Souza. The two herostones of 1542 mention a war against 'Parangada kapita' (European captain).

She was succeeded by her own younger sister Chennabhairadevi in about 1550. Chennadevi must have died young, and her younger

sister was perhaps in her teens when she came to the throne. Devaraya's younger brother, Krishnadeva ruled as regent for sometimes both in the days of Chennadevi and Chennabhairadevi. Chennabhairadevi was married to Krishnadeva's son (described as 'snusha' of Krishnadeva, *K.I.* 80 of 1939-40, dated 1556), Bhairavabhupati. A copper plate in Gokarn Partagali Matha (1549) speaks of Krishnadeva as the ruler and he was the regent at that time. Many temples and *bastis* came to be constructed in Bhatkal during her time. This includes Vardhamana *basti* at Bhatkal, built by a commander, Narayana Nayaka (1556) and many temples in Mudu Bhatkal. As already noted, she also came to have control over Gersoppa kingdom in about 1553. She calls herself as a subordinate of Vijayanagar Empire.

Chennabhairadevi whose (personal) rule started in about 1550 must have been 18 years old at that time. The territory from Baindur to Honavar was under her control and she also commanded the ports of Bhatkal and Honavar. How she inherited the Gersoppa kingdom is not clear. (The statement that she was the niece of Krishnadevaraya of Gersoppa, made by some scholars, is not based on facts, as already noted in the section on Gersoppa). She is described as the ruler of Gersoppa for the first time in a record of 1562 and later of 1573. She warred against Bilgi Narasappa Odeya in that year (1573). Caesar Frederick also states that Honavar was under the queen of Bhatkal (1567). A record of 1598 from Gersoppa also speaks of her rule. (The statement of Buchanan that she was related to Karkala Bhairarasa rulers is baseless). She was at war with the Portuguese and the Portuguese sources speak of her defeat at the hands of Capt. De'Mello in 1559. She helped the Tolaha chief of Dakshina Kannada in his war against the Portuguese in 1569. *Keladinripa Vijayam* speaks of her defeat by Keladi Dodda Sankanna. *Shivatattava Ratnakara* speaks of her defeat at the hands of Sanna Sankanna Nayaka. This pressure of hostile powers must have forced the queen to align herself with the Adilshahis of Bijapur after 1565 when Vijayanagara's hold over the region had weakened. The Portuguese forced her to permit them to build a fort at Honavar in 1569. She joined hands with Bijapur in their attack against Goa in 1570. The Portuguese later maintained friendly relations with her as they were keen on securing pepper from her territory, and they called her as the "Queen of Pepper". One of the Portuguese records dated 1591 says that, "We must deal with her most carefully and diplomatically. We must be very courteous, polite and diplomatic to win her to our side".

She was a queen who fostered all religions. Many Saraswat Brahmins from Goa who were skilled traders took shelter at Bhatkal and of these Kheta Pai (Ketappayya) and Lakkarasa Kamthi (Kamath) were notable and their wealth can be measured by the temples they built at Muda Bhatkal, the new town that arose after Bhatkal's destruction by the Portuguese in 1542. Akalanka II, the renowned scholar was at Haduvalli, and renowned Kannada grammarian Bhattakalanka was his disciple. She built the Shantishwara basti of Gersoppa. One of her officers built the Tiruvengadanatha temple at the same place in 1598. Chennabhairadevi was the last ruler at Haduvalli (and Gersoppa). Keladi Venkatappa Nayaka captured the kingdom in 1606 and took her prisoner. The queen sought the help of the Portuguese in vain. She must have been over 70 when it is taken that she came to the throne in 1550 at an age of 18. She was a powerful queen of whom any people can be proud.

Though she was married to the son of Krishnadevarasa of Haduvalli, nothing much is heard of her husband later and it is not clear whether she had any children. Pietro Della Valle who visited the region in 1623 has a story to narrate about her. He says that the queen fell in love with somebody of base blood. The consort "ignoble as his blood", instead of "corresponding with gratitude" thought of rebelling against the queen and taking the kingdom for himself. He sought the help of Keladi. The Keladi army took the queen and the rebel prisoners. Della Valle also informs us that the queen died in prison. As the queen was above 70 at the time of Keladi's take-over, her consort, if any, might have been of her days of youth, whose relations with her might have strained as she grew old. (One source speaks of one more queen, Lakshmidēvi as the last ruler in the line. But no other source supports this statement).

The Bilgi Odeyas

The Bilgi rulers started their carrer as feudatories of Vijayanagara and their rule came to an end with the advent of the British. *Bilagiya Arasugala Vamshavali*, a poem in *champu* style, *Bilagila Arasugala Charitre* one manuscript and over 30 inscriptions are the main sources for outlining the history of the dynasty. Originally ruling from Aisuru (also called as Aishvaryapura) in Siddapur taluk, the first known princes of the family are Andanna (c 1475) and his son Parshwa. They were ruling over parts of Siddapur and Sagar taluks. The first known prince of some consequence was Mundanna, son of Parshwa. Mundanna was succeeded by his son Bhairava and he in

turn by his son Abhinava Bhairava. After these princes, Mundanna's brother Narasimha came to the throne and he was a contemporary of Krishnadevaraya of Vijayanagara and an inscription of 1530 speaks of the visit of Vadi Vidyananda, celebrated Kannada poet and Jaina scholar to his court. Though one of the sources claim that Prince Narasimha had married a daughter of Krishnadevaraya, this statement is baseless. He was succeeded by Ghante Odeya who transferred his capital from Aisuru to Bilgi (also called Svetapura) around 1490 A.D. He built a fort at Bilgi and conquered the forts of Bedkani, Kunuje and Kondli. His brother, Mundanna II ruled with him jointly. Narasimha II, son of Ghante Odeya succeeded his father. Narasimha II was succeeded by his son Veerappa whose son was Rangaraja or Narasimha III (mentioned in two records of 1570 and 1573). Veerappa is mentioned in a record of 1546. This Narasimha's mother Virambika built the Virupaksha temple at Bilgi in 1570. Narasimha III had warred against Gersoppa Chennabairadevi in 1573. He also started the construction of the Ratnatraya basti at Bilgi, as per the advice of Bhattakalanka, the great Jaina scholar. He appears to have clashed with Bijapur Sultan and paid him tribute. He was succeeded by his son, Ghante Odeya II (in about 1580) as per the Bilgi record of 1591 and he is described as a feudatory of Vijayanagara Emperor Venkata II, ruling from Chandragiri. Keladi Venkatappa had subdued Bilgi and on his death, Bilgi ruler had revolted. (The claim that a Keladi princess was married to him appears baseless). But Ghante Odeya II had married Sonda princess, Veeramaji, perhaps the daughter of Arasappa Nayaka II.

Ghante Odeya II was succeeded in around 1600 by his cousin Tammappa's son Ghantendra III. This Tammappa was the son of Devappa and grandson of Timmappa who was the brother of Narasimha II. This Timmappa (Timmayya) is mentioned in one inscription from the Itgi Rameshwara. These three princes had not actually ruled, Ghantendra III had a sister Ghante Ammaji married to Keladi prince, Bhadrappa. He was the son of Sadashivanayaka (brother-in-law of Keladi Virabhadra) whose claim to the Keladi throne had been espoused by Bilgi and Sonda jointly with no effect. Ghantendra's queen, Jayamba later built the Vighneshwara or Siddi Vinayaka Temple at Siddapur in 1651 in the days of her son, the next ruler Ghante Odeya IV or Mauna (the Silent) Ghante who might have ascended the throne in c 1630. Some time around 1600 or a little later, the Bilgi chiefs appear to have changed their religion and they became Veerashaivas. A record of 1643 speaks of a grant of Ghante

Odeya IV to a Veerashaiva Matha of Siddapur. Ghante Odeya IV died issueless and his queen Chennamma adopted one Shivappa from Kyadage. Three records of his are found, of 1665 and 1667. When Shivappa died issueless, his queen Shantamma adopted one Shivappa from Jambur. This Shivappa II also died soon; one of his records is of 1674. His adopted mother again adopted one Somashekhara from the Jambur family and his records are of 1678 and 1685. His son Somashekhara II is described more as a scholar in Samskrita and also a poet and his two records are of 1710 and 1716. He appears to have faced the attack of Peshwa Bajirao I (1726). His son Veerabhadra renovated the temple of Aisuru. Veerabhadra was succeeded by his son Basavendra who succeeded his father in the cyclic year Angirasa (1752). The *Vamshavali* eulogises his rule and speaks of his warding off a Muslim invasion. But he had to actually face the invasion of Haider (1764) to which he must have reconciled himself. He was succeeded by Somashekhara III, as testified by two records of 1769. It appears that this prince was lying low till the time Haider and Tipu ruled over the territory as their subordinate and then revolted against the British soon after their taking over the region in 1799. He appears to have been killed in September 1800 and his two queens and a son (adopted?) were granted pensions. Bilgi was subsequently made a taluk in the new district.

The Bilgi rulers patronised religion and art by buliding many temples and *bastis* in Siddapur taluq like those at Bilgi, Siddapur, Bhuvanagiri and renovating the temples at Itgi, Aisuru, etc. Gauda Saraswat Brahmanas from Goa were invited by them to Bilgi and were provided with land and other facilities with a view to encourage trade and scholarship.

The Nayakas of Sonda

From around 1400 to 1764, the Nayakas of Sonda (in Sirsi Taluk) ruled over major parts of Uttara Kannada. They wielded power over the territories in the district between the Sharavati and the Kali below the ghats and the whole region above ghats which included the Sirsi, Yellapur, Haliyal and Supa taluks. They also wielded power over parts of Sorab and Sagar taluk in the present Shimoga district, and certain regions in present Goa. According to Marathi Bakhair, the earliest ruler of the family is stated to be one Venkatapatiraya who was a nephew of Sadashivaraya (1542-1570) of Vijayanagara. But a *mahasati* stone from Sonda dated 1431 speaks of the death of Arasappa Nayaka; son of Sankanna Nayaka of Sovade (this appears to be the

earlier name of Sode or Sonda) having died together with his nine wives. As Arasappa died in 1431, it can be surmised that his father Sankanna must be ruling around 1400. There appears to have been no relationship between Vijayanagara rulers and the Sonda family, except Vijayanagara being its overlords. The relationship between Venktapati (who is mentioned in the Marathi Bakhair) and this Arasappa is not clear and the Bakhair speaks of Ramachandra, Vajra Vader and Devaraja as the successors of Venkatapati Nayaka. Arasappa Nayaka II who is mentioned in the five epigraphs (between 1583 and 1598) is described as the son of Devaraja (Buchanan gives his date wrongly as between 1556-98). His records call him as a feudatory of Venkatapati of Vijayanagara (1586-1614). He had been a disciple of Vadiraja Swamy of the Sode Matha (1480-1600) and his record of 1593 speaks of his grant to the Trivikrama Temple in the Matha at Sode (Sonda). He also made a grant to the Madhwa Abbur Matha (Bangalore dt) in 1595. He clashed with Keladi Sankanna Nayaka in 1583 over some territory in Sorab taluk. The Keladi sources state that he had joined hands with Bijapur commander Salabat Khan in this campaign.

He was succeeded by Ramachandra Nayaka, who ruled for a short period (1602-1613). The date assigned by Buchanan to Ramachandra Nayaka appears to be wrong, and his rule must have ended before 1611. His successor was Raghunatha Nayaka. He made a grant (Devakoda village in Shimoga dt) to a religious centre (*matha?*) at Kashi (Varanasi). Raghunatha Nayaka embraced Veerashaiva faith. He was a great devotee of Madhukeshwara of Banavasi. He donated the beautiful stone couch to the temple of Madhukeshwara (in 1627-28). He was forced into submission by Keladi Veerabhadra and later on the death of Veerabhadra, he, by joining hands with the ruler of Bilgi, revolted against Keladi and freed himself from the hold of Keladi. Raghunatha's successor (in 1638-39 according to Buchanan) Madhulinga Nayaka had to pay tribute to Bijapur on the one hand and face the wrath of Keladi Shivappa Nayaka, his powerful neighbour on the other. Madhulinga Nayaka was forced to accept vassalage of Bijapur. In 1663 Sharaja Khan, Bijapur commander reached Sonda with his army. The Marathas also started making inroads into his territory. Shivaji raided Gokarn, Ankola and Karwar in 1665. His successor and son Ramachandra III (Savai Ramachandra) ruled for a short period between 1665 to 1675 and three of his inscriptions are available. One record speaks of his mastery over Kubatur Sime in Shimoga district. Shivaji raided Swadi territory

again in 1673 and he reached Shiveshwar and Ankola, and the territory to the North of Gangavali came under his control. The Sonda prince must have been forced to owe allegiance to Shivaji, though temporarily. He was succeeded by his son Sadashiva II in around 1665 and though Buchanan states that 1698 as his last year, four later inscriptions (of 1702, 1712-13, 1714-15 and 1718-19) make mention of his rule. He had to fight against Keladi Chennammaji who tried to capture Mirjan. She claims to have ousted the Sonda chief from his capital and later restored him his territory. Fryer who visited the region in 1675 says that though the Sonda prince is a tributary of Bijapur, Shivaji also had a share in this tribute 'now and then'. The prince maintained 12,000 soliders and 3,000 horses according to Fryer. He, in those days, had under him territory yielding a revenue of 10,00,000 sterling, and his territory was famous for pepper, "the best and the dearest in the world", according to Fryer. The Sonda prince shifted his loyalty from Bijapur to the Mughuls (1685). He appears to have even met Aurangzeb. But soon, the Marathas had an upper hand in the coastal territory and Sonda paid tribute to Rajaram, and Rajaram even raised a loan from Sonda (1694). His relations with the British at Karwar were not good and he started building a fort at Sadashivagad in 1698 (the place is named after him). Gemelli Careri, Italian traveller, who visited his kingdom in 1695 says that he was staying at Sambrani, near Haliyal which was perhaps his second capital. He also informs of Sonda being a tributary of the Mughuls. Though the Marathi Bakhair speaks of the two rulers of the name (Sadashiva), other sources do not support it. Sadashiva's last record is from Banavasi dated 1718-19 (189 of 1970-71). One of his notable achievements was the capture of Ponda which was in the hands of the Mughuls till then. Shahu Chatrapati sent an army against him and subdued him, at a time perhaps when he was trying to transfer his allegiance to Kolhapur branch of the Chatrapatis. He had an upper hand in his fight against the English in 1716 and 1717 and the factory of the English at Karwar had to be closed in 1725, perhaps in the days of his son Basavalinga. Sadashiva Nayaka was also a scholar. He wrote in Kannada, *Sadashiva Neeti* or *Panchashataka Neeti*.

It is difficult to ascertain the date of Basavalinga's accession as the Bakhair speaks of him between 1705 to 1732 whereas his father's inscriptions are existing till 1718. He may have even been a joint ruler with his father earlier. He was in friendly terms with the Portuguese. On the coast, his territory was limited to areas to the

north of Mirjan. Bajirao I plundered Sonda territory in December 1726. Sadashiva II who came to the throne in 1746 had to face continuous inroads of the Marathas just as the latter harassing Keladi and other neighbouring kingdoms. He had to pledge the Pancha Mahals (Mirjan, Ankola, Siveshwar, Kadwad and Ponda) to Gopalarao who came to collect *chauth*, according to the testimony of Buchanan. The English were permitted to open their factory at Kadwad again in 1750, but it had to be closed in 1752. Taking advantage of the humiliation of the Marathas at Panipat in 1761, Haider conquered their allies like Keladi, Bilgi and Sonda kingdoms. Sadashiva II entered Portuguese territory in Goa and sought their shelter. His territories in Uttara Kannada fell into the hands of Haider. The Queen of Belavadi in Belgaum district who defied Shivaji in 1677 is described as a princess of the Sonda family.

The Keladi Nayakas

Keladi Sadashiva Nayaka (1530-66) was put in charge of Mangaluru, Barkuru and Gutti rajyas by Rama Raya, the Imperial regent of Vijayanagara in the days of Emperor Sadashiva Raya. But whether Gutti included Uttara Kannada or not is not clear. But no inscriptions indicating Keladi rule over the areas in the district are seen during the days of Sadashiva Nayaka. The only inscription of Sadashiva Nayaka in the district is from Uluvare (Ankola tq) dated 1550 where he is mentioned together with Krishnadevaraya of Gersoppa, when the former made a grant to the Gokarn temple and a choultry and the record does not refer to Sadashiva Nayaka as a superior of the Gersoppa feudatory. It was only after 1565 that Keladi rulers appear to have attempted to assert their power on Uttara Kannada, taking advantage of the weakening of Vijayanagara's hold over the district. In this process they came into contact with Gersoppa, Bilgi and Sonda rulers who were their immediate neighbours. *Keladinripa Vijayam* a Kannada work by Linganna Kavi speaks of Chikka Sankanna Nayaka (1570-80) levying tribute on the queen of Gersoppa. Chikka Sankanna also claims to have defeated Arasappa Nayaka of Sonda, despite the fact that Arasappa had sought the help of Salabat Khan, the Bijapur captain. The fort Udugani in Shikaripur taluk was wrested from the Sonda chiefs by Keladi. The alliance between Bijapur and Sonda and the Bilgi families perhaps prevented Keladi rulers from making further inroads into their territories. In fact, the Bijapur army led by Mustafa Khan conquered Bankapur in 1572 and started their expansionist activity in the region.

In 1606, Keladi Venkatappa Nayaka sent his General Linganna against the queen of Gersoppa, Chennabhairavadevi and took her captive. Thus, the coastal territory from Baindur to the Tadari river which was under the queen fell into Keladi hands. Keladi came to possess the regions of Bhatkal and Honavar taluks and secured control over the rich trade of these ports. Buchanan informs us that Keladi had posted four senior officers, one each at Shirali, Chandavar, Gersoppa and Mirjan in Uttara Kannada district to look after its administration. But for long, Mirjan was under Bijapur, and later came under Keladi, only in the days of Chennammaji. After the death of Venkatappa Nayaka (1586-1629), there were revolts in his coastal possessions against his successor Veerabhadra Nayaka (1629-45). Sonda Raghunatha Nayaka, got himself freed from the clutches of Keladi. The invasion of Bijapur led by Ranadulla Khan in 1637 and the Sonda ruler aligning himself with him must have forced Veerabhadra to leave Sonda and Bilgi to themselves.

Shivappa Nayaka (1645-60) the most powerful and celebrated among the Keladi rulers and the grandson of Chikkasankanna Nayaka succeeded Veerabhadra Nayaka and he was strong enough to subdue both the Bilgi and Sonda princes and levy tribute on them. The Bilgi source, *Vamshavali* also concedes Bilgi being submissive to him. Shivappa also ousted the Portuguese in 1652 from Honavar where they had a factory. He secured the help of the Dutch in this venture. His territories extended upto the Tadari river in Uttara Kannada. The Portuguese made repeated efforts to secure their footholds in Karnataka coast. They sent Vithoji, the Sonda Administrator at Ankola to mediate between them and Shivappa Nayaka. But, the effort bore no fruits. He did not permit the Portuguese to have any foothold in Uttara Kannada till his end but only permitted them to trade at his ports. Pietro Della Valle who visited Honavar in 1623 on his way to Ikkeri states that the fort on the rock in the town was under the Portuguese. Similarly Peter Mundy, who visited Honavar in 1637 says that he saw that there were 40 to 50 frigates laden with rice, with Goa as their destination.

Shivappa's successor Venkatappa II (1660-62) has made a grant to the Venkatapur Venkataramana temple in the year 1660 built earlier by one Ganapati Malle (Mallya). This is one of the only two stone inscriptions of Keladi in the district. Shivappa's son Bhadrappa (1662-64) lost some territories to Sonda kingdom which were earlier occupied by Shivappa. The Sonda prince sought the help of Bijapur and Bahlol

Khan and Shahji invaded Keladi in 1663 and levied tribute on Keladi. Venkatappa's successor, his own younger brother, Somashekhara (1664-73) was a capable ruler. The Portuguese secured his permission to establish their factory at Honavar in 1671, by a treaty. But during his later years he turned insane and he died in 1675. But his wife, Chennammaji, adopted a son Basavappa, and herself administered the territory. There were revolts against her not only at Keladi capital but also by some feudatories. Prof. G. S. Sirdesai has said that she secured the help of Shivaji in subduing some of her enemies. She also conquered the port of Mirjan from Bijapur. When the Sonda ruler tried to reconquer Mirjan, she not only foiled his efforts, but wrested Banavasi from him by defeating his forces. Later, the Portuguese entered into an agreement with her (1678) by which they were given certain trade privileges and were also permitted to build churches at Mirjan, Chandavar, Honavar and Bhatkal; but they were prohibited from converting people forcibly to Christianity, adopting orphans and killing cows in the Keladi kingdom. After the death of Chennammaji in 1697, her son Basavappa became the *de facto* ruler. Basavappa foiled the efforts to capture and fortify the island near Haldipur by Kanhoji Angre, the Maratha naval commander, the island was captured by Keladi forces led by Channabasavappa, and it was fortified and named Basavarajadurga in 1699. He also established Basavarajapura Agrahara near Halidpur (at modern Agrar). Efforts of Arabs to capture Honavar in 1707 and of the Mughuls who had inherited the fortunes of Bijapur (by capturing Bijapur in 1686) to capture Mirjan were also foiled by him. Basavappa's successor Somashekhara II (1714-39) developed friendly relationship with the Sonda ruler, Sadashiva Nayaka. The British opened a factory at Honavar in 1727. Hamilton who visited the area in 1720 says that beyond (south) Mirjan, the territory belonged to Keladi ruler, and it was a better country than what was under the Sonda ruler. There was no major change in the possessions of Keladi in the district under Basavappa II (1739-54). The Portuguese records of his times have said that the Keladi ruler is very rich and "the traffic in rice with whole of Malabar and part of Muscat is the cause of great influx of money into his kingdom". Tulaji Angre plundered Honavar and Gokarn in 1750.

During the administration of Virammaji (1757-63) the Marathas tried to capture Mirjan. But her Commander Virabhadra drove them back. But with the conquest of Keladi kingdom by Haider in 1763, Uttara Kannada came under the control of the Mysore kingdom.

Though Keladi and a small patch of territory in Uttara Kannada in the beginning, by the capture of Gersoppa kingdom, the Nayakas came to control extensive areas in the district and the friendly relations Keladi could maintain with the Portuguese during the 18th century helped the growth of trade at the ports in the district. Shivappa Nayaka's revenue settlement helped the fostering of agriculture and plantations too. To man the forts built by them, the Keladi rulers brought Marathi-speaking soldier from outside. They are called Shervegars and are found even today in places like Chandavar, Mirjan, etc.

The Bijapur Rulers

Yusuf Adil Khan, one of the commanders of the Bahmani kingdom revolted against his master and founded the Adilshahi kingdom of Bijapur in 1489. The western tracts of the Bahmani kingdom including Konkan came under the control of the new kingdom. Both Barbosa and Tom Pires (1511), Portuguese travellers who visited Uttara Kannada in the days of Ismail (1510-34), successor of Yusuf, say that the territory till the Kali was under the control of Bijapur. Chitakula was an important military base of the Adilshah during the days of Barbosa's visit (1516), though Bijapur had already lost Goa. The Adilshahis could not make any inroads into Uttara Kannada till the times the Vijayanagara Empire was fully entrenched in the district. (The rulers after Ismail were Mallu 1534-35 and Ibrahim I 1535-57). After the defeat of Rakkasa Tangadi (1565), Vijayanagara's hold on these northern portions gradually weakened. Bijapur conquered Bankapur and soon appears to have levied tribute on Bilgi in the 1570s. The queen of Gersoppa, Chennabhairavadevi who was repeatedly being harassed by Keladi, concluded some sort of alliance with Bijapur in the days of Ali I (1557-80). Chennabhairadevi joined hands with Bijapur in the latter's effort to oust the Portuguese from Goa in 1570. A Bijapur army was sent to help the queen of Gersoppa against Keladi in 1596, but the army had to be withdrawn due to some revolt at Bijapur. When Venkatappa Nayaka conquered Gersoppa kingdom in 1606, Bijapur ruler Ibrahim II (1580-1626) sent an army against Keladi along the coast which marched till Chandavar. But, this was repulsed by Venkatappa's army. But, the Bijapur governor at Ponda (in Goa) secured control over territories beyond Mirjan. Buchanan points out that the Bijapur army was lead by Sherif-ul-mulk ("Sarapana Malika" of the Kannada works like *Keladinripa Vijayam*) who returned to Ponda leaving one *havildar* in charge of Mirjan

Buchanan reveals certain details with the help of some records he had consulted, from a revenue official. In the course of next 35 years, when the territories, namely, the *mahals* of Mirjan, Ankola, Kadwad and Siveshwar in Uttara Kannada were under the control of Bijapur, there had been 12 Havildars at Mirjan in succession. The British founded their factory at Kadwad (near modern Karwar) in 1638 after securing permission from Mohammad Adilshah (1626-56). When Ponda (in Goa) was captured by the Portuguese in 1643, the headquarters of the Adilshahi province was shifted to Kadwad (Uttara Kannada). Later, Ponda was recaptured and Mirjan, Kadra and Siveshwar were fortified by Bijapur. After about 1643, Mirjan had a *mahal mokasi*, as in other *mahals*, says Buchanan. The British factory records from Karwar point out that the celebrated Bijapur general, Rustum Zaman had a *jahgir* at Karwar. Names of the Bijapur governors at Karwar like Agha Murshid (1659), Ikhlas Khan (1663, appointed in that year) and Muzaffar Khan (1671-72) are mentioned in these records. Madhulinga Nayaka of Sonda was forced into submission by Bijapur army and Sonda kingdom was forced to pay tribute. During the days of Ali Adilshah II (1656-72), activities of Shivaji increased in the region and on the death of Ali II, it was a mere boy, Sikandar who succeeded him (1672-86). Bijapur's power slowly declined. The governor of Karwar revolted against Bijapur in July 1673. Mirjan was captured by Chennammaji of Keladi. Sonda ruler also shifted his loyalty from Bijapur to Shivaji or took advantage of the confusion created by Shivaji's raids. English traveller Fryer who visited the region in 1676 says that the Sonda ruler was partially loyal to Shivaji and partially to Bijapur and Shivaji shared the tribute paid by Sonda. Shivaji secured control over all Bijapur possessions in Uttara Kannada in 1675. Bijapur was not in a position to regain the lost territory and in 1686, Bijapur was conquered by the Mughuls.

Buchanan, quoting records he could see, has said that Bijapur rule in Uttara Kannada lasted for 72 years (beginning from about 1600) and that when the English came to have control over the region in 1800, the revenue settlement that prevailed at that time in Karwar, Mirjan, Ankola and Siveshwar mahals was the one implemented by Sherif-ul-Mulk, Ponda governor in about 1650. Karwar was the chief port of Bijapur to the south of Goa.

The Marathas

Shivaji who had started his career by revolting against Bijapur rule, started encroaching upon the Adilshahi dominions in Uttara

Kannada also. Coming by sea route, he made an effort to plunder Bhatkal in 1664 and proceeded to Basrur. Way back, he visited Gokarn (13-2-1665) and reached Karwar on February 22, 1665. He collected contributions from the merchants and landlords of Karwar and also some cash gift from the English factory, and left the place the next day. In 1673 Shivaji again visited Uttara Kannada between Dec. 4 to 8 perhaps to assist Keladi queen Chennamma, against whom there were revolts lead by her general Timmanna. Shivaji occupied Karwar in 1673 taking advantage of the revolt of the Bijapur Fauzdar, Mian Saheb at the place. He founded *thanas* at Karwar and Ankola. The prince of Sonda pledged loyalty to him. In May 1675, Shivaji succeeded in subduing Ponda the provincial headquarters of the Adilshahis of Bijapur. He sent Annaji Datto to Karwar in May and he marched upto Mirjan. This resulted in his securing control over Kadra, Siveshwar and Ankola mahals in Uttara Kannada, as testified by Fryer who says that Shivaji's power in the region had greatly increased when compared to 1673 when also the traveller had visited the region. Fryer also informs us that Shivaji had been aided in the conquest of the region by the *dalvi* or lieutenant of the *desai* of Karwar who was Bijapur's Governor. Fryer finds Ankola in 1676 half-burnt when Shivaji occupied it, and the remaining shops in the town were tenantless. Shivaji's territory extended till the Gangavali, according to Fryer. Keladi appears to have developed friendly relations with Shivaji as he had humbled the Sonda prince and weakened the Adilshahis. Keladi sided with Sambhaji when he warred against Mysore in 1682 at Banavar. Sambhaji depended upon the rice supplied from Karwar in 1680 when he was preparing to fight against Rajaram's party at Raigad. His efforts to fortify Anjadiv in 1682 resulted in the Portuguese occupying and fortifying it. The English entered into an agreement with Sambhaji in 1684 by which they were to trade at Karwar. Sambhaji prohibited the English from engaging in slave trade at Karwar and from converting his subjects to Christianity. But his possessions in Uttara Kannada were soon lost by him when the Mughuls advanced on Karwar in February, 1685, as testified by Karwar records of the British. The Desai of Karwar also revolted against Sambhaji in 1685. The Maratha fleet at Karwar was also seized by him. The territories till Ankola in the north were handed over to the Sonda prince by Aurangazeb in 1685. But the Marathas appear to have recovered it from the Mughuls. In 1697, Marathas plundered Sonda territory till Yellapur above the ghats. Sonda prince had to purchase peace.

They also plundered Karwar in April 1698. But these must have been exploits of some adventurous commanders. Because, Rajaram (1689-1700), Sambhaji's brother, maintained cordial relations with the Sonda prince and even borrowed money from him. Sonda Sadashiva agreed to pay 22,000 gold coins (*hon*) to Rajaram in return for the five mahals of Ankola, Kadwad, Kadra, Baad and Siveshwar in 1696. After the death of Rajaram, Hindurao Ghorpade promised on behalf of the Marathas to adhere to the contract made in 1696. Later five more mahals *viz.*, Supa, Chandrawadi, Khejarabali, Hemad-barse and Ashtagad were acquired by the Sonda prince for a further payment of 10,000 *hons*. (The promissory notes—*bhashapatra*—issued by Rajaram to the Sonda prince are also published in *Shivacharitra Sahitya Samgraha, Vol. III*). When Shahu was released by the Mughuls, the Sonda prince directly allied himself with him in 1708 and accepted his overlordship, and agreed to pay him an annual tribute of Rs. 25,000 for the Pancha Mahals (which included Ankola, Kadwad, Kadra, Baad and Siveshwar). The capture of Naviledurga, an island under the control of the Marathas (Angre) in 1699 and its fortification by Keladi Basavaraja is already mentioned. It was renamed as Basavarajadurga by improving its fortifications. The Mughul Emperor Muhammad Shah granted the Marathas the right to collect *chauth* and *sardeshmukhi* in the South in 1719. The very next year the Marathas raided Sonda and collected dues as testified by a British factory letter.

Bajirao I during the first southern campaign entered Uttara Kannada and stayed in the kingdom of Sonda in December 1726 to collect the dues and proceeded to Bidanur *via* Islur and Jade. He also had an encounter with Bilgi Somashekhara Nayaka II as testified by the Bilgi sources. He was in the Sonda kingdom for more than a week. Way back from Srirangapattan, he visited Sambrani in April 1727 in the Sonda kingdom. Tulaji Angre, Maratha naval captain attacked the parts of Honavar in March 1750 and he sacked Gokarn, belonging to Keladi. But later peace was made between him and Basavappa Nayaka II in 1751. In the days of Veerammaji (1757-63) Balwantrao Mehandale, Peshwa's commander attacked Mirjan in Keladi kingdom in Feb. 1758 to force Veerammaji (1757-63) pay the dues to the Marathas. When Haider invaded Keladi and also occupied Uttara Kannada in 1763, the Marathas were recovering from the shock of Panipat in 1761 and they could not come to the succour of their allies and tributaries like Keladi and Sonda.

There is a bell in the Madhukeshwara temple at Banavasi donated by Parvatibai, wife of Sadashivbhai, the Maratha General, in 1779. Ahalyabai Holkar of Indore (1720-64) built a choultry at Gokarn.

The Mughuls

Mughuls entered Uttara Kannada mainly as successors to the fortunes of Bijapur. But they had started making inroads into the district even earlier to their conquest of Bijapur in 1686. In 1685, Aurangzeb had made the prince of Sonda his tributary. Sonda continued to have dual loyalties—both to the Marathas and to the Mughuls, as it used to owe allegiance to Shivaji and the Bijapur rulers earlier. Italian visitor Careri says in 1695 that the Sonda chief was the tributary of the Mughuls. Later the collection of dues, etc., from Sonda and other neighbouring feudatories was entrusted by the Mughuls to the Nawab of Savanur. There had been much activity of the Mughuls around Ponda during the early decades of the 18th century but not much in Uttara Kannada. There was a brief period when they tried to control some territory around Karwar. Alexander Hamilton who visited Karwar in 1720 says that the Raja of Sonda was a tributary of the Mughuls. While granting the right of *chauth* to the Marathas, the Mughuls speak of 13 centres in Konkan as under them, and this included Ankola. On the whole, the Mughul activity in Uttara Kannada was of a very limited nature and was not of much consequence.

The Portuguese

The search for sea routes to India from Europe brought the Portuguese to India in 1498. Vasco da Gama reached Calicut in that year. Joao de Nova had visited Bhatkal in 1501 and negotiated with the king and the merchants about the possibility of trade. This was possible only after some unpleasant events. During his second trip in 1502 Vasco Da Gama reached Anjadiv Island and here he came across Timmayya or Timmoja, a naval officer, commissioned by Vijayanagara. Dr. B. S. Sastry says that the Vijayanagara Emperor “sent Timmayya as the head of a fleet with express orders to compell all merchant men to sail down” to the Vijayanagara ports instead of going to Goa under the Adilshahs. Vasco Da Gama considering Timmoja as a pirate, chased his ships and burnt them near Honavar. The next day, Vasco Da Gama forced the king of Bhatkal (Haduvalli) to permit him to land at the port, agree to pay regular annual tribute to the Portuguese and not to allow Turks to trade at his port. “This is the fleet of the king of Portugal my sovereign, who is lord of the Seas of

all the world and of all the coast, for which reason all the rivers and ports which have got shipping will have to obey him and pay tribute for their people who go in their fleet", Vasco da Gama is stated to have told the Bhatkal prince, as reported by Gaspar Correa in his *Three Voyages of Gama* (III, p. 311). This expresses the policy the Portuguese were going to adopt in India. When Dom Francisco d'Almeida was appointed the Viceroy of the Indian possession by the Portuguese king, he reached Honavar in October 1505, and as he was not well received, he burnt the town and a number of ships at the port. Later Timmayya (Timmoja) came to him and offered to pay tribute from the town to the Portuguese. Vijayanagara Emperor sent an embassy to Almeida in October 1505 at Cannanore and offered to provide facility to the Portuguese to trade at the ports of the empire, as testified by Portuguese historian Castanheda. It was in view of such a policy that Timmayya had met Almeida. The Portuguese fortified the Island of Anjadiv in 1505. But they demolished the fort in a year or two as it was not found safe, and they requested the Vijayanagara Emperor to permit them establish a factory at Bhatkal and fortify it. Vijayanagara was keen on securing Middle-Eastern horses for its cavalry through the Portuguese as the Arab traders supplied it only to Bijapur, Vijayanagara's rival. But Portuguese were not permitted to build a fort at Bhatkal. Almeida also appears to have met Emperor Vira Narasimha who had visited Gokarn in Feb. 1509.

Later Timmayya encouraged Albuquerque, the new Portuguese viceroy to conquer Goa from the Adilshah and even promised him help. Timmayya was originally from Goa, as Dr. Shastry has pointed out. Albuquerque with the help of Timmayya conquered Panaji on the 1st of March 1510. Timmayya accompanied him with 13 large ships. The Gersoppa ruler had also sent 2,000 men by land to help Albuquerque under the leadership of a Gersoppa prince. (Timmayya later married a Gersoppa princess). Later, the Portuguese however lost Goa in May, and they could reconquer it again on 25th November, 1510, with the help of Timmayya's captain Madhava Rao.

In the meanwhile as one usurper had held the throne of Gersoppa, the legitimate successor, Devaraya II ('Melrao') went to Goa and accepted an appointment under the Portuguese in their newly acquired territory. Later he returned to Gersoppa after visiting Vijayanagara. Two instances of Gersoppa Devarasa II invading Goa are mentioned in records, one in 1516 and another in 1522. Dr. (Rev) L. A. Rasquinha explains the second event as a sequel to instructions by Emperor

Krishnadevaraya who wanted the Gersoppa ruler to recover three *thanedaris* (Salsette, Ponda and Bardes) on the borders of Goa which the Portuguese had occupied from Bijapur. These the Portuguese were permitted to occupy after signing a treaty with Vijayanagara. But as the Portuguese did not adhere to the terms of the treaty, Vijayanagara conquered these Adilshahi territories by sending this Gersoppa prince. Thus "the Portuguese lost these territories to the emperor of Vijayanagara" says Dr. Rasquinha.

As the Portuguese efforts to secure a foothold at Bhatkal failed, Albuquerque made every effort to ruin the trade at Bhatkal by blockading the port and diverting the ships trying to reach Bhatkal to visit Goa and succeeded for some time. His successors at Goa, Lopo Soares (1516) and De Sequeira (1519) personally visited Bhatkal to teach a lesson to the people at Bhatkal for trying to defy the Portuguese will and also to collect the dues.

During the early decades of stay, the Portuguese succeeded in gradually making themselves masters of the coastal trade to the exclusion of the Arabs and the Turks and even collected a kind of tribute from all the notable ports. Thus Chitakul, Ankola, Honavar and Bhatkal paid tribute, mostly in kind, in the form of rice. Goa had to always depend upon rice supplied from this region, and at one time, the requirement was 70,000 bags per year. Together with gaining commercial monopoly, especially the trade on spices, the Portuguese were also keen on spreading Christianity.

Martin Alfonse De'Souza, the Governor attacked Bhatkal in 1542 under the pretext that the queen was sheltering pirates and that she had withheld the tribute due to the Portuguese which she had agreed to pay by a treaty of 1540. He wasted the town with fire and sword. It appears the town Muda Bhatkal grew after this destruction of the port town in 1542. (*Lusiad*, the Portuguese epic poem by Portuguese poet Camoens, translated by Mickle, glorifying Portuguese activities, describes the event of destruction of Bhatkal thus: "Bhatikala inflamed by treacherous hate, Provokes the horrors of Badala's fate. Her streets in blood, her skies enwarpt in fire, Confess the storm of D'Souza's ire!"). The queen Chennadevi had to purchase peace.

In 1547, the Portuguese Viceroy Dom Jouro de Castro succeeded in signing a favourable treaty with Vijayanagara Empire. By this treaty, the Empire agreed to sell all its merchandise such as pepper,

cloth, iron and salt petre to the Portuguese factors posted at Honavar and Ankola and the Portuguese were to supply horses, copper, tin, coral, vermilion, mercury, etc., to the Empire. The next year a similar favourable treaty was signed with Chennabhairadevi of Bhatkal. But after the fall of the City of Vijayanagara in 1565 and shifting of the capital to Penukonda, the Portuguese trade at Goa highly declined. Portuguese historian Cauto in his *Decades* says, "from that time onwards, the inhabitants of Goa have been on decline".

Though Portugal lost its trade with the empire by way of sales to the Empire, the pepper and rice market on the Kannada ports were intact and now they were more free to tackle the port towns without incurring the displeasure of the empire. They forced Chennabhairadevi to permit them to build a fort at Honavar in 1569 which was garrisoned by 400 men by the Portuguese viceroy De Atayde. They also forced Chennabhairadevi (whom they called 'the Queen of Pepper') to sell 500 khandis of pepper per year to them at a rate dictated by them. Van Linschoten, the Dutch traveller who visited the region in 1595 says that the Portuguese were so powerful on the West Coast that neither the Moors nor the Indians were allowed to travel in the sea without the Portuguese passport. He also says that pepper from Honavar was of the best quality in India and that every year seven to eight thousand quintals of pepper was exported from Honavar in Portuguese ships and that rice too was available in abundance at the place. Still the declining of the Portuguese power in the area had already started.

The effort made by Chennabhairadevi by aligning herself with the Adilshah to dislodge the Portuguese from Honavar (and also from Goa) in 1570 is already referred to. The Portuguese fleet sent from Goa drove the fleet of Bijapur and Calicut out of the Sharavati river and burnt the Honavar town after bombarding it for four days. Dom Luiz de Atayde personally led the campaign with dauntless courage, as pointed out by historian Faria Y Sousa.

But the Portuguese could not behave in a high handed way continuously nor could they have some position on the West Coast for long. Van Lischoten had seen them at the height of their powers in 1595, but their decline had already started. In 1580, Portugal came to be merged with Spain and Spanish king who started ruling over Portugal could not pay as much attention to the Eastern possessions

held by the Portuguese as he could do with regard to the Western possessions, held by the Spaniards in the New World. After the weakening of Vijayanagara's hold, Keladi came to have greater say in the affairs of the coast and a powerful ruler Venkatappa Nayaka came to the throne of Keladi (1586). He already had control over Dakshina Kannada and later he also conquered Uttara Kannada possessions of Chennabhairadevi in 1606. The slowly changing situation is indicated in the letters written by the Portuguese (Spanish) king Philip II in 1589 and 1591 to the Viceroy at Goa, Mathias de Albuquerque. The letter of 1591 says: "I understand the queen of Bhatkal is not very happy with us..... We must deal with her most diplomatically and most carefully". (quoted from *Archives Portuguez Oriental*, III, pt. I). In fact, in 1598 Chennabhairadevi even refused to pay tribute to the Portuguese.

After the conquest of Gersoppa-Haduvalli kingdom by Keladi, the Portuguese could not continue to have their monopolistic position. Venkatappa increased the price of pepper. They also incurred his displeasure by sheltering the rebel prince Banga of Dakshina Kannada, a Keladi feudatory and in a war between them and Venkatappa and Ullala Queen Abbakka (who was in alliance with Keladi), the Portuguese were worsted in Mangalore in 1618. The Portuguese officer at Honavar, Fernandes Laitaon had to face difficulties at Honavar and he himself had to proceed to Ikkeri for negotiations with Keladi in 1623 (Italian traveller Pietro Della Valle joined him in this journey). The Portuguese did not secure any concessions from Venkatappa and after his death 1629, they tried to encourage the prince on the West Coast who had revolted against the new ruler Virabhadra and they also entered into a treaty with a rival claimant, Veerappa, to the Keladi throne. But Veerappa died in 1631 and they were forced to enter into a fresh agreement with Virabhadra in 1633. But the Portuguese records complain about the Nayaka not adhering to some of the terms. By then the Portuguese had to face the competition of the Dutch and the English in the Indian waters. But the Portuguese continued to have their fort at Honavar.

Later in the days of Shivappa Nayaka, the Portuguese position became very precarious. The embassy they sent to Keladi capital in 1651 did not gain anything, and their fleet was destroyed by a storm near Gangolli in May 1652. Their fort at Kundapur ('Barcelore') was taken by Keladi the same year, and the next year they were forced to vacate Gangolli ('Cambolim') fort, and this was followed by

Shivappa sending Vithala Mallaya an envoy to Honavar to which place came Father Martinha, the Portuguese envoy. The negotiations did not bear fruit. In the meanwhile Mangalore Fort was also taken by Keladi in Aug. 1653 and Honavar fort was completely encircled by his men in Jan. 1654. As the Portuguese were involved in a neck-to-neck fight with the Dutch in Ceylon, they were forced to abandon the Honavar fort in August 1654. It was only in 1671 that the Portuguese secured permission to open their factory at Honavar after their treaty with Somashekhara Nayaka. But Queen Chennammaji permitted the Arabs to trade at Honavar and other places in 1677 and thus Portuguese were unhappy. A fresh agreement was signed in 1678 by which Portuguese were permitted to build churches in some ports, etc., and their trade privileges were reaffirmed. Still, the Arabs were permitted to trade at Keladi port by Basavappa Nayaka. Another treaty of 1705 between the two parties reaffirmed the agreement of 1678. After this, Arabs tried to conquer Honavar in 1708 by landing 2,000 men. But they were driven out by the Keladi army. But the love-hate relationship between the two parties (the Portuguese and Keladi) continued. The capture of a Portuguese ship by the Marathas at Honavar in 1711 was alleged to be with the connivance of the Keladi officer at Honavar. In 1712, the Portuguese captured one Keladi ship carrying horses. Basavappa reacted by refusing to sell rice to the Portuguese. A Portuguese fleet led by De Brito destroyed 13 ships of Basavappa at Kumta port in Jan. 1713 and proceeded southwards and damaged many forts in Dakshina Kannada. On way back from Mangalore to Goa, the Portuguese fleet damaged the towns of Kumta, Gokarn and Mirjan in Jan. 1714. The noted temple at Gokarn was burnt. The fleet caused extensive damage to the coastal towns. An agreement that followed in 1714 was favourable to the Portuguese, and the Viceroy wrote to his king that his high-handed behaviour had borne fruit. But the Portuguese could not have their fort at Honavar again, though they traded at the various ports till the end of Keladi rule.

In the north, the Portuguese allied themselves with Sonda against the Marathas (Sambhaji) in 1685. The Sonda chief permitted the Portuguese to build a church at Siveshwar in 1735, and in the struggle between the Marathas and the Portuguese, Sonda helped the latter in 1739. But in 1752, the Portuguese conquered Sadashivgad fort from the Sonda prince. They gave it up in 1754 in return for four villages at the mouth of the Kali near Baithkol. The French traveller Anquetil du Peron who visited the district in 1758 confirms that the

Portuguese held the mouth of the river. Later, when Sonda was attacked by Haider, the Sonda chief took shelter in the Portuguese territory.

When Haider descended on Uttara Kannada, the Portuguese were frightened and they conquered the fort of Supa in Uttara Kannada from the Marathas, with a view to guard their own frontiers. But Haider permitted the Portuguese to have all the commercial privileges they enjoyed in Uttara Kannada. Later when the Anglo-Mysore war began, and the English entered into an agreement with the Marathas, and the Portuguese were worried about their own position in Goa. The English had occupied Mangalore and thrown the Portuguese out of their fort there in March 1768. The Portuguese took Sadashivagad in that year, but soon retreated from there when Haider could regain Honavar occupied by the English. With the occupation of Uttara Kannada by Haider and Tipu and finally by the British, the Portuguese could not have any political activities in Uttara Kannada.

But contact with the Portuguese brought about many changes in Uttara Kannada. Christianity was introduced and churches were built in many places introducing new modes in architecture. New techniques of agriculture, animal husbandry and crafts were introduced. New breeds of fowls and pigs became popular. New flora like pineapple, papaya, cashew, sweet potato, etc., were introduced. Carpentry and smithy underwent many changes. New techniques of navigation and warfare also became popular. The monopoly that the Arabs and the Turks enjoyed on trade of the region was broken, and competitive price could be secured for the products like rice and pepper. Agriculture and crafts received a new fillip due to the trade which further increased with the entry of the Dutch, English, etc., who followed the Portuguese.

The Dutch

After the Portuguese it is the Dutch who arrived in India. It was the writings of John Hughen Van Linschoten who had visited India in 1595 which made the Dutch aware of the commercial potentialities of India, and they founded the Dutch East India Company in about 1602. The Netherlands had been enslaved by the Spanish ruler for long, and the Dutch had launched a prolonged struggle against Spain for their independence. As Portugal was being ruled by the Spanish ruler from 1580, the Dutch hated the Portuguese too as they did the Spaniards. They opposed the Portuguese in Indian waters and always treated them as their enemies.

They were very much attracted by pepper that was available on the coast of Karnataka and historian Danvers speaks of their attempt to contact the Sonda ruler soon after their arrival in India. But the Portuguese foiled their efforts. Decades later, in 1637, they sent an envoy to Bijapur and taking advantage of the enmity between Bijapur and the Portuguese, they tried to secure some privilege of trading at their ports like Karwar and Ankola, as pointed out by Dr. Nayeem. He also says that this adversely affected the Portuguese trade at Honavar and Mirjan. They also succeeded in cultivating friendly relations with the Keladi prince and started trading at some of their ports in Dakshina Kannada and also founded a factory at Basrur later. The fight between the Dutch and the Portuguese for supremacy in Ceylon helped Shivappa Nayaka to oust the Portuguese from all their factories in Karnataka including Honavar and Fryer speaks of Keladi securing Dutch help for the ouster of the Portuguese from Honavar. The Dutch also founded a factory at Vengurla (Maharashtra) and this adversely affected trade of the English factory at Karwar. Shivappa Nayaka permitted the Dutch to establish a factory at Honavar in 1658. But it is not clear whether a factory was founded. The Dutch eclipsed the trade of the Portuguese in rice and pepper during these decades in the region and the English records of the period say, "by every means fair and foul, the Dutch tried to win over the Bednore Nayaka to their side and in this they were successful" (1664).

The Dutch tried to ruin English trade at Karwar and in 1674 they even secured a piece of land on lease at Karwar. The English efforts to dislodge the Dutch from Karwar by appealing to the Bijapur ruler to withdraw permission granted to them to trade proved futile, and they continued to trade from Karwar and in 1680, the Dutch even erected a factory to the North of the Kali. Robert Lindsay, the former chief of their Balasore factory also stayed there for some months. The good relations they had with Keladi helped them to regularly trade at Bhatkal and Honavar. The Mughul devastations at Karwar in 1684-85 caused huge loss to the Dutch factory there. Dr. K. G. Vasantha Madhava says that during the second half of the eighteenth century the Dutch were "completely eclipsed because of the increasing activities of the English on the one hand and the Marathas and Haider on the other".

The Dutch broke the monopoly of the Portuguese on the overseas trade of the region and this was to the advantage of the local people. The Dutch did not show any political ambitions in this region nor evangelical zeal like the Portuguese.

The French

The French East India Company, a Government sponsored body was founded in 1664, and they started their activity from Surat in 1668. They faced severe opposition from the English and the Dutch. They had also met the Bijapur Governor at Karwar in 1668 and spoken to him of their intention to start a factory at the place. The same year they appear to have contacted some trader at Barkur called 'Naran Malla' (Narayan Mallya) in Dakshina Kannada and in 1669 founded a factory at Mirjan, then under Keladi. Their activities were described as causing loss to the trade of the English at Karwar, as they had founded a factory at Rajapur (Konkan) in 1668. Their alliance with the enemies of Keladi, the Kollattiri prince in Malabar, made them unpopular with Keladi. Later Basavappa Nayaka II negotiated with them in 1752 after a defeat in his fight against Kolattiri, and he even sent an envoy to Pondicherry for direct talks with Dupleix. The details of its outcome are not known. The French did not continue their commercial activity in Karnataka coast despite the fact that Haider and Tipu were their allies. After the close of the Seven Years War in 1763 (fought with the English in America, Europe and India), their Company declined as a political power.

The Germans

The Prussian Asiatic Company also known as the Edmen East India Company opened a factory at Nandanagadde near Karwar in 1779. Haider Ali encouraged them to start the factory. They operated there till 1789, and then subsequently wound up their activity. They did not engage themselves in any political activity.

The English

The English East India Company founded in 1600 secured a foothold at Surat in the West Coast in 1613 by securing a *firman* from the Mughuls to that effect. What Goa was to the Portuguese Surat was to the English. The English from Surat traded at Bhatkal in 1619 by purchasing pepper. Though Keladi Venkatappa Nayaka offered to sell pepper to them at Bhatkal in 1623, the English did not venture to accept the offer as Bhatkal was very near to Goa and an Anglo-Spanish war was raging in Europe at that time. But after the conclusion of the war in 1630, the English actively started trading at Goa and they founded a factory at Bhatkal in 1637. This was another English Company floated by Courten, a trader from

Cornwal (on whose site the London East India Company of 1600 had founded their factory at Karwar in 1653). Peter Mundy informs us that the Bhatkal factory was founded by Captain Wedell. Robinson, the British envoy whom Peter Mundy had accompanied, signed an agreement with the Keladi Virabhadra in 1637 by which the prince agreed to sell pepper to the English and permit the London Company to open a factory at Bhatkal. They also started their transaction from Mirjan. But they had to face opposition from the Dutch.

The Courten Company started their factory at Kadwad village near modern Karwar in 1638 after securing permission from the Adilshah. But in 1650, the Karwar (Kadwad) factory had to be closed due to the fact that the rent of the factory site was not paid for over four years and the merchants there engaged themselves in some irregular practices. Some of the factors were arrested and imprisoned by the Bijapur Governor of the place. In 1653, the factory was reopened by the London Company and trade flourished. Muslin produced at Hubli was exported on a great quantity from Karwar together with pepper, cardamom and cassia. "From 1660 onwards the English factory at Kadwad was prosperous. Of the subordinate factories (of Surat) Carwar was the most important. The finest muslin in Western India was exported from Carwar along with pepper and other materials", says M. A. Desai. Hamilton speaks of 50,000 weavers in Hubli region being supported by this trade.

But the English factory at Bhatkal had to be abandoned in 1670 due to an unfortunate incident. A bull dog of the factory at Bhatkal bit a temple bull (*basava*) and killed it. This enraged the local people and they killed all the 18 Englishmen at the place. The factory was closed.

In 1665, Shivaji on his return from Basrur came to Karwar waters. But as Sher Khan, a Bijapur commander was on visit to Karwar, Shivaji did not enter the town. The Karwar merchants sent to Shivaji a collective present of 112 sterlings. Shivaji left Karwar on 23rd February. But the Karwar factory was under constant fear of Shivaji's attack, and after his escape from Agra in 1666, the Karwar factory was closed by them in September and it was re-opened after two years.

On the death of Ali II of Bijapur (1672) his *faujdar* at Karwar, Mian Saheb revolted. This invited Shivaji to the region and, in December 1671, he captured Karwar and Ankola. But he did no harm to the factory. But by April 1674, Karwar was reconquered by

Bijapur. But Shivaji captured Karwar again on 26th April 1675. As Shivaji's general Annaji Datto burnt Karwar on the occasion and trade at the town declined though the Marathas did not harm the factory. As Shivaji entrusted the region to the Sonda prince, and as Sonda was making heavy demands by way of customs from the English, the Surat factory suggested the closure of the Karwar factory. But the Karwar factory chief was under the fear that if the factory is abandoned, Shivaji might not issue license again to restart the factory. In 1683, after Shivaji's death, the factory was expanded.

In 1684, the English signed a treaty with Sambhaji by which they were required to pay 2½% duty on their imports. The very next year, Mughuls conquered Karwar and handed over the region to the Sonda prince. The Karwar factory prospered. The English started a ship-building yard too at Karwar as quality wood (teak) was available nearby. But the English could not maintain cordial relationship with the Sonda Raja. When some Maratha adventurer raided the Sonda territory including Karwar in 1690, the English did not fire at the raiders from their factory. This enraged the Sonda Raja. He thought that the English were in league with the Marathas. The Raja, Sadashiva Nayaka, not only refused to sell pepper to the English, but started building a fort on the hill (the fort came to be known as Sadashivgad) at the mouth of the Kali. The fort was sure to be a menace to the Karwar (Kadwad) factory which was at the upstream. Later, in 1705 he also built the island fort at Kurmagad near the bar of the Kali. The Sadashivgad fort was completed in 1715. The English who were unhappy over its completion, committed some high-handed actions against the Raja. A wrecked ship in Karwar waters was seized by them, to the defiance of the Raja's right over it. Raja Sadashiva Nayaka besieged the English factory at Karwar from July 1716. The English fleet that came from Bombay was forced to return. The English sought help from Goa, but it was of no avail. Finally the English were forced to make peace with the Raja in November 1717. But George Taylor, the chief of the Karwar factory whose 'indiscretion and bad faith' (in the words of Commodore Hamilton of the British Navy who had participated in the campaign) towards the Sonda Raja had caused all trouble, could not learn any lesson even after the humiliation of 1717. This angered the Sonda Raja further and invited adverse reactions towards the English factory. The factory was encircled and the factors starved. Thus the English were forced to leave the Karwar factory

for good in 1725. In 1750, when the Sonda Raja was in financial difficulties, he permitted the British to trade at Karwar. Robert Holford went to trade at Karwar, and he was there between 1750 and 1752. But as the Portuguese occupied the Sadashivgad fort in 1752, Holford was recalled to Bombay.

But the English founded a factory at Honavar in 1727 after a treaty with the Keladi ruler. This was under the jurisdiction of the Tellichery factory. They traded in pepper and sandalwood. In 1751 Basavappa Nayaka II gave the English exclusive privilege to trade at Honavar. They were seen functioning from there in 1763 too, and Haider permitted them to trade from Honavar, and Forbes who visited the coast in 1762 also speaks of the factory. He says that they were engaged in pepper and sandalwood trade, and the latter was sent to China.

Haider and Tipu

Haider Ali, who had risen to the position of *dalavayi* at the Mysore court in 1761, soon became the *karyakarta* (administrator) of Krishnaraja Odeyar II (1734-66) in Mysore. The defeat of the Marathas at Panipat in 1761 gave Haider an opportunity to expand the Mysore dominions. He secured Sira in 1762, and taking advantage of the internal dissensions in the Keladi kingdom, Haider invaded Keladi. Haider secured the help of the Chitradurga chieftains. Haider reached Bidanur, the Keladi capital, in March, 1763 and took the queen captive.

Next, Haider turned his attention towards Uttara Kannada. A detachment was deputed to Honavar and it took the coastal town and also Basavaraja Durga. The English secured a *firman* from Haider at Bidanur in May, 1763 to continue their trade at Honavar. After having secured all the Keladi territories, Haider next preyed upon Sonda and Bilgi. Fazl-ullah Khan or Haibut Jung, his commander, was sent against Sonda in December, 1763. After capturing Sonda, Fazl-ullah Khan proceeded to Sadashivgad. Sadashiva Nayak left the fort and took shelter at Siveshwar. He sent a fervent appeal to the Portuguese for help. The Portuguese sent their army to defend Ponda, Kanakon and other territories on the border. The prince was chased by Haider's army and he entered Bandode, and the Portuguese gave him shelter. When Fazl-ullah Khan tried to chase him further, the French commander in his army refused to enter the territory under the Portuguese. Haider's army also conquered the

Bilgi territory. The Bilgi prince Basavendra surrendered after resistance in 1764. Thus, the whole of Uttara Kannada was brought under Haider Ali.

The Marathas, whose allies the kingdoms of Keladi and Sonda were, were not happy over this, and they made serious efforts to conquer those territories from Haider Ali. During the First Anglo-Mysore War (1767-69), the English offered these territories to the Marathas and tried to secure their co-operation. At Honavar, Haider started a ship-building yard in the marine yard of the East India Company. He wanted to have a navy. But, his navy was destroyed in 1768 by the English during the First Anglo-Mysore War. Haider built good military roads in the district as he was very keen on holding the ports and take full benefit of their trade. The word "Haider Ghat" is still on the lips of the people in Uttara Kannada. He divided the district into 34 paraganas or taluks. He allowed the Bilgi Raja to continue as his tributary. He entered into a new commercial treaty with the English in 1770, and they continued to trade from Karwar and Honavar. "Haider secured a highly improved country, filled with industrious inhabitants, enjoying a greater proportion of the produce of the soil and living more comfortably than those of any province under any native power in India", says Thomas Munro, and he further comments: "The whole course of his administration was a series of experiments to discover the utmost to which the land-rent could be raised without diminishing cultivation."

During the Second Anglo-Mysore War (1780-84), Haider died in 1782 and his son Tipu succeeded him. The British sent General Mathew from Bombay to capture Bidnur territory. Mathew reached Basavarajadurga, captured it, and passing through the Tadri river captured Mirjan. Next, he took Honavar, and from there sent detachments to capture Ankola and Sadashivgad. Later, he proceeded to Bidnur and captured it on 27th January, 1783. The resources General Mathew had at his disposal were limited. But he was provided with financial help (a sum of Rs 3,30,000, as pointed out by Scurry) and 1,000 bags of rice by the Christians on the coast. "The spectacular results of the march of General Mathews made a great impression on Christians and induced them to help him the more. The Christians were sure that the Moslem rule would be over", says Severine Silva.

But, Tipu retook Bidnur soon (April, 1783). Next, a large force

as sent to Uttara Kannada. Mirjan was taken in May. But, Honavar held out till March, 1784, when peace was declared. "The English Commissioner shall give written orders for the delivery of Onore, Carwar and Sadashivgad and forts and places adjoining there to", the Treaty of Mangalore of 1784 read. All commercial privileges of the English were also renewed.

After the conclusion of the Treaty, Tipu resorted to retaliatory action against the local Christians. From the whole province of Kanara (Uttara and Dakshina Kannada together) nearly 30,000 to 60,000 (various sources give various figures) Christians were seized and force marched to Srirangapattan (those from Uttara Kannada *via* Gersoppa) and were made to suffer inhuman cruelties. Many died on way, many ran away, many made to suffer for over 3-4 years. Many churches were also destroyed and of them, those of Kumta, Chandavar, Honavar and Sunkery were notable. But, soon Tipu realised his mistake. Persecution was going to tell upon his state's prosperity. Many Christians had left his realm and agriculture and crafts suffered. After staying for over four years, those held captive at Srirangapattan were permitted to return to their places. In 1789, Tipu wrote to the Goan Archbishop, asking for Catholic priests to be sent at his own cost. He also sent a special deputation to Goa.

Tipu paid great attention to overseas trade and state depots were opened by him at Karwar and Bhatkal. He maintained his own vessels and used them to take goods to the Middle-Eastern countries. Tipu did everything possible to encourage overseas trade. Trade in pepper, betelnut, cardamom and sandalwood were state monopolies under him. As some of his measures could not be implemented in this far off territory, "Tipu ordered the trade of his Kanara ports should cease". He even demolished Honavar in 1784.

During the Fourth Anglo-Mysore War, the British laid seige to Srirangapattan and Tipu was killed on 4th May, 1799. Mysore came under British. General Stuart of the Bombay army was asked to take possession of Uttara Kannada in June. The Bilgi prince resisted, but was subdued in September. Tipu's men could be easily overpowered. In the same month, Munro was appointed Collector of the undivided Kannada district. The whole of Uttara Kannada was brought under the Compay in October. First Munro was subjected to the authority of the Resident of Mysore, but from February 1800, the district was placed under Madras Presidency.

The new district had Mangalore as its headquarters. But, it took the British quite some time to have full control over the district by eliminating those that resisted their authority and the freebooters. Bapuji Sindhia, the Maratha commander who had participated in the Anglo-Mysore War, held the forts of Haliyal and Sambrani. His men could be thrown out by the close of September, 1799. Col. Wellesley who had participated in the campaign marched in the region in October, and stationed troops at Supa, Haliyal, Mundgod and Badangod.

The district was divided into two in 1800, with the northern half having Honavar as the headquarters. Munro was transferred as Collector to Bellary in November 1800, and to the newly created North Canara, Ravenshaw was appointed Collector. In 1817, this division was undone, and again one united Canara district was formed. This continued till 1862 when the new Uttara Kannada district was transferred to the Bombay Presidency. The Kundapur taluk, which was in the northern unit between 1800 to 1817, was retained in Dakshina Kannada in 1862. The district was called only as 'Canara' in Bombay province.

Anti-British Uprisings

There had been a few anti-British uprisings in the district as elsewhere in Karnataka and India. Of these, the first was in 1800. During the years 1800-1801, there had been a serious anti-British revolt in South India described as "South Indian Rebellion" by Dr. K. Rajayyan and this was evidenced in Karnataka, Tamilnadu and Kerala. The notable leader of this uprising from Karnataka was Dhondji (Dhondiya) Wagh of Chennagiri. He was in league with other such rebels from Tamilnadu. He unfurled the flag of revolt from Shikaripur and his allies and supporters also were active in many areas of Karnataka. There were disturbances in Banavasi, Sonda (around Badangod village) and Ankola. Some of the insurgents coming from Mangalore and some others from Shikaripur with the help of local people captured Banavasi and took possession of the British stores where a huge quantity of pepper had been stocked, in around June 1800. Another group of rebels from Ankola not only secured control over the town but also marched till Bilgi almost during the same time. The prince of Bilgi also revolted against the British and declared his freedom. A descendant of Sonda royal family was declared to be the ruler of Sonda and all the regions surrounded by these insurgents in this part. The reinforcements that

came from the Peshwa had to take refuge in the forests of Haliyal and Sonda as the insurgents were numerous. But with escape of Dhondji towards Gadag and his final death at Kongal in September 1800, the movement soon cooled down and the British authority was restored. The Bilgi Prince was also killed in action.

At the time of the Nagar uprising of 1830-31 in Mysore State, there were also disturbances in Uttara and Dakshina Kannada, mostly led by peasants. This was due to depression in trade during the 1820s on the coast and the peasants finding it very difficult to pay revenue. First, there was trouble at Haliyal when people from Dharwad area attacked the treasury at Haliyal on January 22, 1830. This unrest was suppressed. The movement became acute in Mangalore region and its echoes were felt in the present Uttara Kannada region too. There were riotous proceedings in Sonda taluk and serious disturbances in Sirsi in April, 1831.

1857 Series

The next and major uprising in Uttara Kannada was in 1858-59, and it was an echo of the 1857-58 series of uprising all over India. Three sons of Phond Sawant (a noble from Sawantvadi in Ratnagiri district) named Nana, Baba and Hanumant escaped from Goa where they had been under parole. They had earlier participated in an anti-British rebellion in Ratnagiri district in 1844. They entered Supa taluk and made Darshani Gudda their headquarters. They started an anti-British revolt with the help of local youths called Phadnis Brothers and some Siddis. The first event was the looting of government money with the Chaukidar at Deocarpa on 12.3.1858 by Baba Sawant. The British refer to the events as *bund* (revolt). It looks that these men were either simply inspired by the 1857 uprising, or were even in touch with the leaders of the uprising from the North. In one letter found at a camp at Sonali of the Sawants in October 1858, it was alluded that the Peshwa (Nanasaheb) was likely to visit this region in the South to continue war against the English and the Portuguese of Goa were requested to co-operate with Sawant against the English. The British records further state that "There were a few Desai, who from a feeling of clan-ship, Maratha relentlessness of disposition, and it may be, a tincture of that uneasy feeling which the mutinies of North West caused to spread over India, were willing to join any chief who were willing to lead, especially with a name so well known as that of the Sawants". They burnt down the police posts and customs houses. This insurgency continued from

March 1858 to December 1859. The British army led by Capt. Schneider from Bombay reached Uttara Kannada and drew the Savant Brothers back to Goa. By a joint action, the Portuguese and the British cornered the Savants in Goa and in November 1858, they were caught. Seventy of the insurgents were transported to Timor Island by the Portuguese. But the Phadnis Brothers and one Siddi Bastian continued their resistance. Of them, Chintoba Padnis was killed in July 1859, while facing a contingent led by Lt. Giertzen and Drevar. A prize of Rs. 1,000 each was announced for those helping the arrest of one Gunabah Shenoy, one of the leaders of the insurgents and the Phadnis Brothers and Siddhi Bastian. Finally, most of the insurgents were caught, four of them were hanged, nearly 30 deported to Andamans and over 20 sent to Chingalpet jail to serve various terms after trial, by the close of 1859.

National Awakening

But people in Uttara Kannada were never happy with British rule, whether it was a peasant or a plantation owner, a merchant or a coolie. Most of the area was hilly and full of forests and people in the up-ghat area always suffered from malaria and their crops were subjected to the deprivations of wild animals like elephants. To them, the Government was only an expropriator, coming only to collect the taxes and land revenue, but incapable of assuring them any protection. Even when their betelnut plantations failed to yield due to plant diseases or other reasons, tax had to be paid and all demands for concessions had fallen on deaf ears. The plantation owners living in secluded hilly tracts had no protection from armed gangs of robbers. The proposal to develop Karwar as an all-season port and to connect the port with railway to Hubli was given up in 1872 when decision to develop Marmagoa port and connect this port with Hubli-Pune line from Londa was taken. The merchant class was highly disappointed by this action.

With the laying of the railway lines in the Dharwad and Belgaum districts in 1887, the trade of the ports in the district also suffered as the flow of goods from Dharwad district to the ports like Kumta stopped. The order defining the boundaries of state-owned forests in 1868 and the Forest Act of 1878 brought misery and sufferings to the poor and the rich alike. The staff of the Forest Department behaved in a high-handed way and people were seething with discontent against this oppressive punitive measures of the Forest Dept. officials. They could neither get fodder or leaves or firewood which they would

legitimately secure from the forests. If there was a fire incident in a forest, the forest officials will pounce upon a household where there had been a death. At times, even Lingayats will be harassed despite the fact that they buried their dead and never cremated. The Salt Regulations took away the means of livelihood from many a salt pan worker on the coast and deprived the poor on the coast, a handful of salt they could collect free. The centres of salt production at Kumta, Bhatkal, Sirali and Bailur were closed by a Government order of 1878 and only Sanikatta continued as a centre of salt manufacture. This threw out of job many a salt pan worker, the Agers. The dissatisfaction of the public, especially against the Forest Act, manifested itself in the convening of the Kaanada Vanadukha Nivarini Sabhe in 1886 and again in December 1887 at Sirsi. At this meeting in 1887, it was even decided to send one Pundalik Narayan Pandit of Sirsi to the annual session of the Indian National Congress to be held in Madras the same year.

There was a strong elite in the district like the Havik Brahmanas, the Gauda Saraswat Brahmanas who were merchants and the other town dwelling sections like the Vaishyas. English, Marathi and Kannada newspapers were also being read with interest. *Kal* of Shivaram Paranjape *Navakal*, *Chitramaya Jagat* and Tilak's *Kesari* were some of the Marathi newspapers popular in the area. In addition, there were Kannada newspapers *Havyaka Subodha* (1895) and *Kannada Suvarte* (c 1882) being published from Bombay with good circulation in the district. They had contributed in their own way to the awakening of national spirit in the district.

The enforcement of the forest laws had become so unbearable to the people that another Vana Dukha Nivarana Sammelan was organised at Bilgi 1916, under the presidentship of Vasudevarao Kollali. A second such conference with Dodmane Narayana Hegde presiding, was organised again at Bilgi in 1917. A newspaper *Kaanada Dhureena* was started in 1918 from Kumta, especially to ventilate the grievances of the people on these forest regulations. Similarly, another trilingual newspaper *Kaanada Vritta* (Canarese News) was started from Kumta in 1916. These two newspapers played a prominent part in forming public opinion in favour of nationalism in the 1920s in the district. The *Bombay Chronicle* (English, Bombay) also championed the cause of the people of the district.

The impact of Swadeshi movement (1906-07) had been felt in the district. There are many instances of individuals giving up the use

of sugar and tea and foreign bangles. At Islur, one Kanetkar had even installed some handlooms to produce khaddar cloth. After the Hardinge Bomb Case (1911), police had even searched his house. At Karwar, Krishnarao Haldipurkar, a boy in teens, organised Balabandhu Samaj, an organisation of teenagers, to propagate Swadeshi in 1906-1907 and soon the Government ordered the stopping of its activities. Krishnarao had also collected contributions with a view to assist Aurobindo for his defence in the Alipur Bomb Case. These developments only indicate the stirrings in the district.

The Home Rule League

The Home Rule League organised by Tilak had its branch founded in the district in 1917. Dodmane Narayana Hegde (from Siddapur taluk) had been a student at Pune and he had been influenced by the speeches of Tilak and other national leaders. On his return to the district, he organised the District Home Rule League in 1917 and it had scores of members. In Siddapur taluk alone the League, it seems, had 50 members. Tilak's death in 1920 and Gandhiji coming to the forefront had their own impact in Uttara Kannada. When Gandhiji spoke of non-co-operation (1920-21), to the people of Uttara Kannada, the programme looked like a welcome course of action as to them the Government was an oppressive burden and peaceful non-co-operation was the only course open for undoing with it. A district political conference was organised at Karwar in 1920, with Sir Narayan Chandavarkar as its president. The noted advocate from the district who had settled in Bombay had been the President of the Indian National Congress at the Lahore Session (1900). The conference discussed many problems of the district and helped strengthening of political awakening.

The developments that followed the Home Rule League had created a widespread awakening in the district, when the proposal to launch no-tax campaign in Bardoli was discussed at the Allahabad meeting of the All India Congress Working Committee in 1921, the then K.P.C.C. President, Gangadhar Rao Deshpande had said that the Uttara Kannada district was also quite ripe for launching such a campaign. The reasons he gave for the suitability of the district were as follows: (1) The people of the district were peace-loving by nature and highly perseverent in the work they would undertake. (2) The Brahmana-Non-Brahmana controversy was not so very strong in the district unlike elsewhere in Karnataka. (3) The common people had deep faith in Mahatma Gandhi. (4) The people

were highly emotional and were ready for making sacrifice. (5) Students from the district who had given up their studies (in response to the call of Non-Co-operation in 1920-21) had worked in the villages and created awakening in the people. Thus, he had argued, the situation in the district was more favourable for launching the no-tax campaign than in any other districts of Karnataka.

There was no exaggeration in what he had said. The people and especially the peasants, were highly displeased with the British rule. In fact when Marathi *Kesari* made fun of Mahatma Gandhi and his Non-Co-operation, it published an outline of the proposed programme in a lighter vein early in 1921. It looks that people from Bilgi took the write-up so seriously that they made preparations for launching the movement in the same way as laid down by *Kesari*, though in a lighter vein.

Non-Co-operation Movement

Gersoppa Ram Pai, a *keertankar* was active in the district from the days of the Home Rule League, spreading the gospel of nationalism through his *harikathas*.

Another *keertankar* who contributed much for national awakening in Uttara Kannada as elsewhere in Karnataka was Jayaramacharya Koppal. He was invited to Sirsi during the Dasara of 1921 to the Marikamba Temple, and people were crazy after him. He organised *holis* of foreign goods soon after his *keertans* wherever he went, and he was invited to almost every town in the district. The blind bard of Uttara Kannada, Tippayya Master (1856-1926) composed many nationalist songs, and of these "Gandhiye Gandhi Sarvatra Gandhi" was on lips of every body. On 8.11.1920 Mahatma Gandhi visited Haliyal and delivered a speech while he was travelling from Belgaum to Dharwad. A batch of people who included Bhavanishankar Karkal of Honavar and Kollali, Ritti and Halkar, three advocates from Sirsi, had attended the Nagpur Congress in December, 1920. Already nationalist leaders like Gangadhar Rao Deshpande, Dattopant Majali, Govindrao Yalgi, Krishna Rao Mudvidkar, Hanmantrao Kaujalgi, Srinivasrao Kaujalgi and others had repeatedly toured in the district and addressed public meetings.

In December 1920, took place an event at Sirsi. Cadell, the Commissioner for the southern division of Bombay visited Canara. As usual, free labour and free service of carts to move his camp materials were procured. A cart visiting Sirsi from a nearby village

was also attempted to be harnessed. The cart driver pleaded his inability to render service due to other engagements. He was manhandled and severely beaten by the police. The matter was reported to the Congressmen in the Sirsi town. A delegation lead by Akadas Ganapati Bhat, noted social reformer went to see the Commissioner in this connection. But, the Commissioner did not receive the delegation respectfully and he insulted Akadas. This provoked a protest in the town. The citizens led by Kadave Ramakrishna Hegde organised an unprecedented hartal in the town. Cadell's behaviour was also condemned at a public meeting. This was followed by similar hartals in all places which were visited by the officer in the district. Even crossing the ferries became a problem to him. The people came to realise that they could boldly organise protests against the British.

A batch of 12 youths, most of them from the district, who had given up their studies from the colleges at Bombay and Pune in response to Gandhiji's call of non-co-operation came to the district in around March 1921. They included Shankar Gulvady and Devanna Koppikar. They ceaselessly toiled in the district to create national awakening. By then, in October 1920, Vaman Hodke had given up his studies at the Teachers' Training School at Dharwad and opened a nationalist school at Sirsi whose students were regularly conducting *prabhath pheris* in the town and the school had become a centre of nationalist activity. In the beginning of 1921, the District Congress Committee was founded with S. S. Shastry, an advocate of Honavar as the President. He later gave up his practice in response to Gandhiji's call. Timmappa Nayak, who was the head master of the Anglo-Vernacular School of Sirsi resigned his job and became the headmaster of the nationalist school of Sirsi. Both these were highly respected persons and they proved to be an asset to Congress in the district. The Khilafat movement launched by Congress attracted many Muslims to Congress. At the prayers said at the Sirsi Marikamba Temple together with "Hara Hara Mahadev", "Allaho Akbar" was another slogan raised. One Habibulla Khan, believed to be from Peshawar, who claimed to have been wounded in the Jalianwala Tragedy of 1919, visited the district in June-July 1921 and addressed public meetings in all towns of the district. He criticised the corrupt bureaucracy and condemned it in very severe terms for its slavish mentality. His mode of talk would appeal to the most common people too. He insisted on the opening of nationalist schools. His speeches attracted a large number of Muslims to the Congress

in the district. It was due to his efforts that the nationalist school at Siddapur was opened. Similar schools were also later started at Kumta and Bilgi. Most of the boys and girls that studied at these schools later became active workers in the national movement.

An event similar to the Cadell's of 1920 took place in 1921, this time in Siddapur. An Assistant Commissioner called Coimbatore who was on a visit to the district, had camped at the house of Narayana Hegde of Dodmane. He took exceptions to Narayana Hegde's participation in nationalist activities. Narayana Hegde replied that anybody opposing his activities had no place in his house and he asked the Assistant Commissioner to quit his house. There was a heated exchange of words and the Assistant Commissioner threatened Narayan Hegde of dire consequences for his behaviour. The news went round and the Assistant Commissioner could get no help from any quarters during his tour after his ouster from Narayan Hegde's place. In fact, most of the patels, nearly 80 of them, in Siddapur taluk, resigned spontaneously. The officer had to eat a humble pie. Of these many patels who resigned was Kelaginamane Nagesh Hegde whose family took a leading part in the movement during later years. The visit of Keertankar Jayaramacharya Koppal during the Dasara (1921) further helped to take matters to a pitch as he conducted *keertans* in all important towns.

The Congress workers during this period were busy engaged in conducting *prabhat pheris*, public meetings, *holis* of foreign goods, picketing of liquor shops, etc. But, the Collector of the district, Haig, an Englishman, wanted to just ignore these activities so long as they did not disturb peace. Except preventing Habibulla Khan from delivering lectures within the limits of the town in one or two places, there had been no open official opposition to the nationalist activities. Spinning and weaving, picketing of liquor shops on a very large scale and many other such programmes were going on in all taluks of the district. Sirsi, Siddapur, Bilgi, Gokarn, Kumta and Ankola were the most notable centres. But Congress propaganda had stirred every village in the district by 1921. Abdus Sammad of Sirsi, Mohiyuddin of Bhatkal, Badruddin Pirzade of Ankola, Abdul Khader Maniyar from Haliyal, etc., were some of the notable leaders of the Khilafat movement.

The local officials who were simmering with anger for their open criticism, both from the platform and in the press, were waiting for an

opportunity to strike. Chance came when Bedkani Chauda Nayak made a speech condemning the Government and spoke of "rolling of heads". He was arrested and sentenced. He was the first political prisoner from Uttara Kannada. This was followed by the conviction of Dattatreya Joshi and Narayan Marathe, two teachers of the national school at Sirsi in January 1922. Later, the headmaster of the school, Timmappa Nayak was also arrested and sentenced. Another convict was Puddi Saheb, a Muslim cultivator for continuing nationalist activities.

A batch of youngmen under the leadership of Shankar Gulvadi was deputed to Nagpur to participate in the Flag Satyagraha in 1923. But, they had to return from Hubli as by then the satyagraha had been withdrawn. In 1924, the third Karnataka State Political Conference was organised at Gokarn with the Shankaracharya of the Dwarakapith presiding. The conference was a great success. The Shankaracharya, who had already courted arrest in the Khilafat movement and who could speak fluently in Kannada, could awaken the orthodox sections in the district. The Swamiji also made a strong appeal to eradicate untouchability.

The Hindustani Seva Dal, which was founded in 1923 by Dr. N. S. Hardikar, organised a camp at Kumta in 1924. Several youths trained in this camp not only worked for the success of the Political Conference at Gokarn but also participated in the Belgaum Congress of 1924. The Seva Dal contingent from the district to Belgaum Congress was led by Krishna Narayan Nayak of Karwar. Hundreds of delegates from the district attended the Belgaum Session of the Indian National Congress and returned inspired by the atmosphere of the session presided over by Mahatma Gandhi.

Though there had been no agitations after Belgaum Congress, the Congress workers in Uttara Kannada engaged themselves in constructive activities like the production (especially spinning) and popularisation of *khadi*. Hindustani Seva Dal continued to train many young men.

Salt Satyagraha

The first major movement in Uttara Kannada was the Salt Satyagraha of 1930. The K.P.C.C. had decided to have its first main movement in the Civil Disobedience days in Karnataka at Ankola by organising Salt Satyagraha there. A camp was organised at Ankola and hundreds of volunteers including a good number from the

princely Mysore area came down to Ankola. Kaujalgi Hanamantarao and Timmappa Nayak (T. S. Nayak or Nayak Master) were appointed by the K.P.C.C. to outline the programme at Ankola. Volunteers from far and near from Mangalore, Hubli, Belgaum, etc., also came by foot to Ankola, propagating the programme in places they touched during their journey. It was planned to hold a mass procession at Ankola on 13-4-1930 and Dr. Hardikar was appointed to break Salt Laws. An old huge building housed the camp at Ankola. The government issued an order that the building must be vacated. Fourteen people stayed in this building in contravention of this order. These were arrested, and of these, Timmappa Nayak, Hanamantarao Kaujalgi and Kaka Karkhanis were convicted for a jail term of three months. The camp was shifted to another private house (marriage pandal erected at the house of Shamrao Shenvi).

On 13-4-1930, thousands of people started a peaceful procession to Pojageri, a nearby village from Ankola. As Dr. Hardikar could not reach Ankola, M. P. Nadkarni, a local leader with others, went in a huge procession, collected sea water in earthen pots at Pojageri, and prepared contraband salt at Ankola. It was auctioned at a public meeting in defiance of the rules. It was the biggest political gathering the district had ever seen. M. P. Nadkarni and Swamy Vidyananda were arrested the next day. What had been the programme on the 13th was repeated the next day and the day after. Salt Satyagraha was thus continued at Ankola for over six weeks. Scores of volunteers, many coming from princely Mysore, toiled for its success. The police only made symbolic arrests though hundreds participated in the satyagraha daily. The enthusiasm of the local people including the Nadavar peasants from the Ankola villages knew no bounds. A shandy of contraband salt was organised at Ankola on 20-4-1930, followed by a bigger such shandys on 25th and 27th April and on 3rd May. Over 600 people brought the contraband salt to the shandy for sale on this last day and over 6,000 people bought this contraband goods. The salt laws appeared to be non-existing and the police had to keep quiet in view of the peaceful mass upsurge. Salt Satyagraha was also organised in places like Karwar, Kumta and Honavar taluks and similar shandys of contraband salt were organised at Kumta. On June 1, hundreds of people led by Sridhar Balgi and others, raided Government salt pans at Sanikatta and looted the salt from the depots. Hundreds of volunteers from Karwar, Majali and other places entered Goa and brought salt from there without paying the duty to Karwar on 16-6-1930. Krishna

Narayan Nayak of Karwar and Shamrao Gaitonde of Halga were the only two persons arrested and convicted for this action.

Civil Disobedience : Other Forms

When rainy season set in, the Satyagraha was stopped and other forms of Civil Disobedience like Hullubanni Satyagraha and Forest Satyagraha were taken up. This movement was diversified and organised in more centres. As most of the leaders including Dr. Hardikar were arrested, young volunteers of the Hindustani Seva Dal like K.A. Venkataramaiah, S. Vasvdeva Rao and Venkatesh Magadi guided the people. Hullubanni Satyagraha was non-payment of the two-anna tax for grazing the cattle in State forests. In Siddapur taluk, out of the total annual collection of about Rs 3,500 as Hullubanni, only Rs. 250 could be collected in 1930. Forest Satyagraha was symbolic cutting of a twig from the reserved forest or cutting a fully grown sandal wood tree in contravention of the forest regulations. The anger of the people of the district against the high-handed forest officials was well ventilated by them by participating in these satyagrahas in various villages in hundreds. At Yasale, Sirsi taluk, 2,000 people participated in the forest satyagraha on 4-8-1930, and of these, only 17 were arrested. There were 21 centres (camps) in Sirsi from where Forest Satyagraha was being organised on 5-8-1930. Forest Satyagraha was organised at 18 centres of Siddapur taluk. Ankola and Kumta taluks too did not lag behind. Every where efforts were made by the Police, who were handful, to mercilessly beat the satyagrahis (who assembled in hundreds) with lathis and disperse them. But the satyagraha was peaceful and non-violent to the core. Though the Forest Satyagrahis were armed with sickles and axes, they did not lift them against the police. At times, the satyagrahis were beaten so severely that they had to be hospitalised. At Haliyal, the police not only hit the satyagrahis proceeding in a procession, but also readers in a reading room on the road side. Even the furniture in the reading room was damaged by the police. Some patels in Sirsi and Siddapur taluks resigned in protest against police excesses. The lead was given by Patel Shivarama Manjappa Hegde of Kannalli, and 26 patels followed suit in Siddapur taluk by 5-9-1930. Led by Dodnalli Timmayya Hegde, 42 patels from Sirsi taluk tendered resignation by going in procession to the Tahsildar's office on 15-8-1930, and by 11-9-1930, the number of resigning Patels rose to 62.

There was also an agitation against the production and sale of

liquor. The picketing of liquor shops and cutting down of toddy trees was started. In Kumta and Ankola taluks, the volunteers conducted a regular campaign in all villages and made the people accustomed to drinking to take an oath against the habit. The caste panchayats were requested to enforce the oaths. When the monopoly of running liquor shops was being auctioned at Karwar on the 27th of June, the town observed hartal in protest. There were no bidders at the auctioning of the shops in Ankola, Sirsi, Siddapur and Honavar taluks. Of the 13 shops in Karwar taluk, only five could have bidders. The figures for other taluks were, Kumta two out of 18, Bhatkal one out of 11, Yellapur two out of seven and Supa two out of seven. The Government lost 75% of its revenue for the year 1930-31. This was all due to the intensive propaganda and picketing by Congress everywhere. The volunteers were beaten, insulted and jailed. Congress came to be banned on the 10th of November, 1930. But the agitations did not stop.

No-Tax Campaign

More serious was the No-Tax Campaign launched in 1930-31 due to the failure of crop in the areca plantations. Due to economic depression, price of arecanut also fell from Rs 10 per maund to Rs 3. The plantation owners petitioned the Government seeking concession in land tax. A conference of the planters was also organised at Sirsi, on 31-1-1931. Similar conference was organised at Siddapur the next day. But, the pleadings of the planters fell on deaf ears. The Siddapur and Sirsi peasants decided to resort to No-Tax Campaign on economic grounds. Such a movement was also launched in the Hirekerur taluk of the Dharwad district due to the failure of crops. The peasants of Ankola also joined the No-Tax Campaign on political grounds. The No-Taxers had the shining example of Bardoli in Gujarat of 1928. Forty-two out of the 63 patels in Ankola taluk resigned their posts. Eleven secret camps were organised in Ankola taluk. D. P. Karmarkar assisted by local leader Rama Naik of Basgod organised the peasants in Ankola taluk for the No-Tax Campaign. A majority of villages in the taluk joined the movement. By the time of the Gandhi-Irwin Pact (5-3-1931), the village Hichkad owed Rs 724 out of its total dues of Rs 863. Figures of dues for other notable villages were Rs 295 out of Rs 384 in Kanagila, Rs 1,100 out of Rs 1,564 in Hillur and Rs 1,155 out of Rs 1,512 from Achve. Most of the peasants who had paid their revenue dues had retained a part of the amount of revenue due from them unpaid,

symbolic of their sympathy with the movement. But, when the news of Gandhi-Irwin Pact came, the No-Taxers from Ankola taluk, as the most disciplined soliders of Congress, paid all their dues before 12th March, 1931. But, at the same time, they were unhappy over the withdrawal of the movement.

But, the problems of Sirsi and Siddapur taluks were different. The peasants (planters) sent individual petitions seeking remission in tax. But, the official did not pay heed to them. The two taluks had successfully launched Forest Satyagraha and many patels had also resigned. The officials were convinced that people here were anti-Government. They also felt that the agitation and the petitions were purely Congress-tutored and there was no substance in the request of the planters. Though the dates for paying the first instalment (February 5 to 15) approached, no replies were received for the petitions. On the other hand, they were advised orally by the officials that if they paid the first instalment, the question of granting remission for the second could be considered. But, as no written replies or notifications were issued, the first instalment was not paid by most of the people. Notices were issued to the planters asking for paying first instalment together with 25% fine (*chawtayi*). As the Gandhi-Irwin Pact soon came, the planters decided to seek Gandhi's guidance in the matter. In reply to the representation by planters, the government only extended the date for payment of the second instalment from 5th April to 15th May and no other concession was granted. In the meanwhile, the officials proceeded with attachment orders for dues of the first instalment, by 9-4-1931, there had been 80 attachments in Siddapur taluk, beginning with 8-3-1931 and 65 in Sirsi taluk beginning with 26-3-1931. The goods so attached were attempted to be auctioned, though not with much success. But, the planters were not deterred by such high-handed and humiliatory steps. By the negotiations held by T.S. Chikodi, the then M.L.C., and perhaps after an informal discussion Gandhi had with Viceroy Irwin, the government yielded, and there was an agreement between W.W. Smart, the Commissioner for the Southern Division of Bombay Presidency and R.R. Diwakar, the Congress leader in-charge of the movement. By this, a notification dated 9-4-1931 was issued and it was decided to grant remission in the payment of the second instalment to planters of Sirsi and Siddapur taluk after considering their individual representations. But, the government did not stop its high-handedness. After a full of about three weeks, efforts to collect the second instalment by attachments

and other methods started. This made the planters all the more bitter in their attitude towards the government, as can be seen in the later movement.

A report published by the K.P.C.C. in June 1931 states that 442 people were convicted and imprisoned in the district during the period from April 1930 to March 1931 (the total for British Karnataka—seven districts including Kodagu—was 1739). The district gave a good account of itself during this phase of the freedom movement.

But, more serious movement was to be witnessed during the period that followed the lull after the Gandhi-Irwin Pact (March to December 1931). The No-tax Campaign that was launched in the district during the years 1932-33 earned Uttara Kannada a notable place in the history of freedom movement in India.

No-Tax Again

When the Civil Disobedience Movement was resumed in 1932 after Gandhiji's return from London and on his arrest, Uttara Kannada did not lag behind in its protest. All forms of Civil Disobedience like Forest Satyagraha, picketing of liquor shops and foreign goods' shops, etc., were resumed in all taluks of the district. More important than all these, was the resumption of the No-Tax Campaign. The peasants of Sirsi and Siddapur taluks, who had suffered a lot at the hands of the police and government officials at the time of attachments and forfeitures intended to collect revenue dues in 1931, joined the movement again with full enthusiasm. The campaign was launched in Ankola and Yellapur taluks also. But, No-Tax was confined only to Uttara Kannada district in Karnataka in 1932. This time, the movement was launched only for political reasons, only demanding freedom as had been done in Ankola taluk in 1931.

In the beginning, Congress engaged itself in organising Salt Satyagraha, Jungle Satyagraha, cutting of toddy trees and other forms of Civil Disobedience in all taluks beginning with the day of the arrest of Mahatma Gandhi. Many local leaders were arrested and detained when the Government declared Congress, Hindustani Seva Dal and other organisations as illegal on 5-1-1932. Contraband salt was brought from Goa by a large number of people on 15-2-32 and police resorted to firing at Karwar and seven satyagrahis were arrested. Land Revenue collection was to begin in February and Congress workers conducted propaganda in favour of No-Tax. When the K.P.C.C. gave the green signal for No-Tax, R.R. Diwakar was

deputed to organise it in Sirsi and Siddapur taluks and D.P. Karmarkar in Ankola. These leaders travelled in these taluks despite police vigilance to arrest them. Group meetings were organised in many places they visited and every where peasants expressed their willingness to join the movement. Ten secret camps were organised in Siddapur taluk, each camp aimed at guiding and helping Satyagrahis in a group of villages. Similarly, seven camps were organised in Sirsi taluk and 10 in Ankola. Trained Seva Dal volunteers and Congress workers, some of them from outside the district like Mysore State and from other district of Bombay Karnataka, manned these camps with the help of local men. These camps were mostly in thick jungles, not easily accessible to the Government servants. Workers took shelter at these camps during day time and went out to conduct propaganda—mostly mouth to mouth—after dusk. They had to stay in areas infested with reptiles and wild animals which included even tigers and bears. At times, being chased by police, these people had to run away, take shelter in deeper forests, at time, during nights and remain in far off places without food, in biting cold or by getting drenched in rain and under the fear of wild animals. Diwakar was soon arrested and local leaders like Shankar Gulvady, Shiralgi Subraya Bhat, Dodmane Nagesh Hegde and Kannalli Shivarama Hegde continued the fight in Siddapur taluk. In Sirsi, as senior leader like Timmappa Nayak and Vaman Hodke were arrested early, Kadave Ramakrishna Hegde, Bisalkoppa Ganapati Bhat, Suganvi Krishna Bhat, etc. took the leadership. To guide these people, K.A. Venkataramaiah (later termed as 'Sardar' for guiding the movement successfully) reached the scene on 6-3-1932. He camped at Tadagalale in Sagar taluk, not far away from Siddapur and guided the movement till his arrest in July, 1933. In Ankola, Karmarkar, followed by Tengse and after the arrest of both these leaders in succession, V. S. Narayan Rao, guided the movement. Basagod Rama Naik was the most notable moving spirit in Ankola taluk. Many patels resigned in Ankola soon after the movement was launched. As the K.P.C.C. was under ban, a secret office of the K.P.C.C. from Bangalore provided the necessary instructions to these workers. Another office was maintained at Vasco in Goa, from where reports were sent to newspapers. Financial help too came though in trickles, from Bombay and Bangalore to meet the expenses of the camps. When the movement was in full swing, and lands and other property including foodgrains in houses were attached or forfeited by the police, relief to such families of satyagrahis was also provided through

these camps, but the relief was very meagre, at the rate of Rs four for elders and Rs two for children per month. Cyclostyled bulletins containing the news of satyagraha were regularly issued clandestinely.

If it was 283 *khatedars* who did not pay the revenue instalments due in February, 1932 in Siddapur taluk, their number rose to 592 in March 1932, and of these, 420 did not pay the revenue till the end, though the rest (of the 592) were forced to pay by attaching their properties or by force, etc. In Ankola taluk, if 400 had refused to pay the first instalment, their number rose to 734 when the second was due. After attachments and forfeitures, the number of those who did not pay till the end was nearly 400. In Sirsi, the total number of no taxers was nearly 150. In Yellapur some people under their own initiative, started the movement. But, the Congress did not have enough men to guide the movement here, as most of the leaders were under arrest, and repression was at its height. A few still stuck to their guns till the end in Yellapur.

Sufferings

For non-payment of land revenue, some peasants were arrested. To recover revenue dues, their properties were attached. Properties included vessels, livestock, furniture, jewellery, houses and lands and plantations themselves. In many places, the No-Taxers hid their properties and saw to it that the officials could not lay hands on anything. Houses were attached, locked, sealed and inmates were thrown out of the residences. This included women, some of them sick, carrying or those who had just given birth to a child. They were forcibly evacuated, at times when they were taking their food or it was being cooked. Not only people were forced out of the houses, but the pots on the oven were lifted and thrown out together with the uncooked food in them. This did not deter the peasant folk. The heroic Nadavars of Ankola region, known for their martial traits, bore all these outrageous acts silently as they were wedded to *ahimsa*. There was no physical protest. Over half-a-dozen Halakki Vokkal families who included Ramdas from Uluvare village, who were the poorest among the poor, also joined the movement, and were thrown out of their houses.

Women resorted to Civil Disobedience by trying to force open the doors of houses which had been sealed and courted arrest and followed the head of the family to jail. Other members of the family too

participated in Forest Satyagraha, picketing of liquor shops and other forms of civil disobedience and filled the jails. There are instances when whole families went to jail. Kelaginamane Nagesh Hegde (Siddapur taluk) had gone to jail with three of his brothers, and seven women from their family joined them later. The Madgaonkars of Bilgi (Siddapur taluk) contributed ten men and two women to the jail goers' list, and one of the women had taken her babe-in-arm too with her.

Livestock, so dear to the peasants, vessels, jewellery, land, plantations, etc., that were confiscated were offered for auction. Their confiscation did not deter the peasants. But, when auctioned, there were not many bidders either. The whole society stood as one man, supporting these few hundred families of No-Taxers. No body came forward to buy the goods confiscated from these freedom fighters. Buying them was considered as sinful! The Tahsildar of Ankola reported in 1932 that out of the total population 38,000 in the taluk, 15,000 people actively participated in the Congress actively and the other, 23,000 sympathised with the Congress. This he said to Leonard Matters, member of the India League Delegation who had visited Ankola in the thick of the movement (September, 1932).

When there were no bidders to confiscated property, such properties were sold at nominal price to loyalist government servants and outsiders, especially invited to buy them. Lands were thus sold to people from outside the district. But they could not cultivate them for long nor reap the standing crops. A vessel worth Rs 5 or 6 was sold for only annas eight, and property worth several thousands to a few hundreds. The idea was to break the morale of the participants in the movement. But what had happened was the reverse. A patel who bought a buffalo was greeted by a batch of lady satyagrahis who squatted in front of his house. They were on hunger strike, and sat for several days there insisting that the buffalo bought on auction should be returned to its lawful owner. Such satyagrahas were held at remote lonely villages like Hechche (in Sagar taluk), Mavinagundi, Bilgi or Tigane. The handful of ladies, at times with a suckling child in their arms, offering satyagraha in those remote places, in front of a lone house in the forest surroundings, were harassed, insulted and attacked. Dirt was thrown, abuses were heaped and ruffians were let loose on them. The police manhandled them. When arrested, another batch of ladies would take

their place. This kind of hunger strike went on for days and weeks. At Mavinagundi it was for 31 days. Thirty-seven ladies participated in batches in such satyagrahas. Some buyers of the goods belonging to the satyagrahis at last had a "change of heart". They offered to return the goods (vessels or buffalo) they had brought on auction. Then followed a procession and the confiscated property was returned to its owner. The hunger satyagraha had yielded fruit. Gauramma Venkataramiah, Subbamma Jois, Kamalamma Chandur, Kallala Kaveramma, Mahadevitai Dodmane, Sitabai Madgaonkar, Devayani Pai, etc., were some such ladies who restored to protest fasts. In Ankola, the illiterate Nadavar similarly faced all kinds of police atrocities in their repeated efforts to break the seals of houses confiscated by the Government. Manudevi of Kanagila was repeatedly beaten by the police during her ceaseless effort to enter such a house, and she was actually taken as dead by them and abandoned. She had to be hospitalised; and after being discharged, she was again active in Civil Disobedience activity.

When men and women went to jail in hundreds, shelter homes for their children (*balakashramas*) had to be opened at Shimoga and Karwar and these together took care of 63 children of the jailed at a time. The establishment of these shelter homes were an unprecedented phenomenon, as there arose such a need when all grown up members of several families went to jail. The movement was very strong in Siddapur and Ankola taluks where 420 and 400 families respectively did not pay revenue on their own till the end. According to a K.P.C.C. report of 1932, out of the total revenue dues of Rs 1,48,885 Rs 75,000 remained unpaid in 1932 in Siddapur; and the figures for Ankola were: total due Rs 91,255; unpaid Rs 24,000; In Sirsi Rs 1,54,000 were due; unpaid Rs 6,000. In Yellapur Rs 1,500 were unpaid. Nelamavu Shivarama Bhat of Kalache and Ganapati Krishna Ganvkar of Agrahara (Telangar) organised the movement in Yellapur taluk and Kalache, Baginakatta, Baraballi and Bigar were the notable centres of No-Tax in Yellapur taluk. Ananta Narayana Bhat, a Patel of Baraballi was suspended and later jailed for his participation in No-Tax.

During the years 1932-33, a total of 3,568 satyagrahis including 287 ladies came to be arrested in all the taluks of the district for having participated in various forms of Civil Disobedience, and of these 1,088 were convicted including 120 ladies. Many of these including ladies who knew no other language than Kannada, had to

spend their jail term in far off places like Hindalga near Belgaum, Yeravada near Pune, and Visapur near Ahmednagar. Of the ladies that went to jail, there were the highly conservative Havik widows with shaven heads, who in normal course, would have not taken food outside their houses, out of fear of 'polution' (*madi*). But all restrictions and taboos were forgotten under the pressure of their devotion to the national cause.

People in jail returned after completing thier terms. They had no lands, no livestock to till hired lands and no houses to live. Many houses sealed by the government, had been dilapidated due to heavy rains. Others had their interiors excavated by the police in search of buried valuables. These houseless, landless men toiled to earn their livelihood and suffered silently. Many families from Siddapur taluk took shelter outside the district, in Sagar taluk. If they had offered apologies to the state, they could have got their lands back, and everything they had lost. But, none of them apologised. None of them had lost their morale. They suffered silently for many more years.

Sardar Patel's tribute

"The brave peasants of Karnataka have vied with you in their sacrifice, in their loss of lands and property, in their privations and their suffering. They have courted attachments, confiscations, imprisonments and worse. Both men and women have shown utter disregard to sufferings and privations and they are today as ruined and resourceless as can be imagined. The tales of their bravery and their sacrifices have filled me with admiration and pride and the news of their sufferings at times unhinged me", said Sardar Vallabhbhai Patel to his own peasant co-workers of Bardoli who had made history by their No-Tax Campaign in 1928.

The Government made every effort to break the morale of the No-Taxers. Efforts were also made to hand over the lands to some of the tenants of the No-Taxers by persuading the tenants to pay the tax and promising them to issue *pattas* in their names. But such efforts proved futile. Some loyalists who had purchased the auctioned lands could not harvest the crops they raised in the teeth of opposition from the satyagrahis. Most of the forefeited lands remained fallow. Mahatma Gandhi who conducted 'Harijan tour' in the district by visiting Karwar on the 28th of February, 1934 and also Ankola, Kumta, Sirsi and Siddapur (the last place on March 1st)

consoled these satyagrahis. In the elections that followed to Bombay Legislative Assembly, Congress won all the three general seats in 1937 and Congress also came to have control over the District Local Board in the elections (1936).

Keshvain (Sirsi), Gopi (Gokarn) and Hallikeri (Haliyal) were the Congressmen elected to the Assembly and Shamrao Haldipurkar from Karwar became the DLB President. He was succeeded by Hari Anant Pai. As already noted, the confiscated lands were returned to No-Taxers by an Act got passed by the Congress Government in Bombay in 1938 (Act No. XXII of 1938) known as the Bombay Forefeited Lands Restoration Act.

The lands so returned had become unfit for immediate cultivation, having been left fallow. Nor the peasants had bullocks, seeds and agricultural implements to till them. Areca plantations, raised by several years of hard labour, had been reduced to nothing. Everything had to be started afresh.

Individual Satyagraha

The next major landmark in the history of freedom movement was the Individual Satyagraha in protest against the British decision to involve India in the Second World War. A committee to screen the list of persons to be selected to participate in Individual Satyagraha from the district for scrutiny by Mahatma Gandhi was appointed by the K.P.C.C. with Timmappa Nayak as the chairman. About hundred people appear to have participated in Individual Satyagraha in Uttara Kannada out of a total of 1,200 from Karnataka (seven British districts including Kodagu) during this period (1940-41). Many offering Individual Satyagraha from Dakshina Kannada, on their not being arrested in their district, entered Uttara Kannada, and were arrested and convicted here.

Quit India

Next phase was of Quit India. Uttara Kannada did not lag behind in this last phase of the movement despite the fact that the participants in the No-Tax Campaign had suffered for long due to loss of their lands.

On the evening of 9th August, 1942, Timmappa Nayak called a public meeting at Kumta and made a speech protesting against Gandhiji's arrest. He was arrested. Processions and protest meetings were organised in other centres too, like Karwar, Ankola, Bhatkal,

Kumta, Gokarn, Bilgi, Sirsi, Siddapur, Yellapur and Haliyal during the course of the whole week from 9th August. In Sirsi, Subrao Samasgikar and Gopal Desai were arrested on the 10th August after a procession. In Siddapur, beginning with 11th August, two people offered satyagraha everyday by shouting anti-War slogans and courted arrest and this went on for almost a month. As warrants were issued on many prominent leaders ; most of them went underground.

The Quit India Movement took a different turn all over the country. It was planned to organise sabotage and subversion to undermine the governmental machinery without indulging in physical violence. An article written by K. G. Mashruvala and another by Kaka Kalelkar, two close associates of Mahatma Gandhi in the *Harijan* weekly held out these ideas. The K.P.C.C. appointed an action committee headed by C. J. Ambli. Diwakar and Burli Bindumadhava and other leaders occasionally visited the district, being underground.

K. G. Joshi of Dharwad was deputed to Uttara Kannada, and he with the help of Dayananda Prabhu (Shirurkar) of Ankola, organised underground work and sabotage. Undermining the war efforts of the British was also aimed at. There were four major groups in the district, engaging themselves in sabotage. One was at Siddapur, led by Nilakantha Yaji, Dr. N. G. Pai and Kannalli Shivarama Hegde. These people were in touch with K. A. Venkataramaiah who was guiding the movement from Bangalore. Shankar Gulvady was another moving spirit. In Sirsi, Gopala Kini, assisted by Raghavendra Bhat, Narayana Mense, Imamsaheb Gaudalli, etc. were engaged in sabotage. After Gopal Kini's arrest, Krishna Bhat, a polio-ridden youngman guided all activities from his house at Sirsi. In Kumta, Sridhar Balgi guided the movement and Govind Kamath, Venkataramana Udadangi, Nagesh Rayas, etc., engaged themselves continuously for nearly a year in various subversive activities in both Kumta and Honavar taluks. Gopal Hegde was bringing out bulletins from a hide-out near Kumta. The burning of Karki bridge on 15-9-1942 was a notable work of this group. They were in regular touch with Dayananda Prabhu. Dayananda Prabhu, was also in touch with the village folk like those of Hichkad, and men like Dayananda Nadkarni (Bankikodla) and Jayaramasharma Devte (Gokarn). There was also a small group at Gokarn, headed by Jayaramasharma Devate and Sadashiva Hosmane. Explosives were secured from Bombay through M. M. Rama Rao and weapons from Goa. But weapons were not used to kill or injure

anybody. Cutting of telegraph wire, damaging bridges and roads, sabotaging postal facilities, attacking government offices with explosives, and destroying war materials like wood stocked at forest depots were some of the forms of subversion. Shantabai Koppikar specially came from Bombay and helped in the traffic in explosives and secret bulletins.

The Siddapur underground group became active in September and on 9-9-1942 the main bridges on the main roads connecting Siddapur, viz., the Manmane bridge on Sagar road, the Tyagli bridge, the bridge near Nidugod on the Sirsi road and the Mavinagundi bridge were damaged and telegraph wires on all these roads were also cut. All this was done on a single night by four batches. Siddapur town was isolated from other parts of the country. Thirty-six persons later came to be arrested in this connection. In Ankola taluk, the villages around Ankola town which were active during No-Tax Campaign were active this time too. A report in *The Bombay Secret Abstract* (Bombay province) of November 1942 reads thus: "Ankola taluk in Kanara district also appear to have been considerably affected and instances of extensive damage to telegraph wires and poles are reported. Nadores of Wasarkudrige, Agsoor and Adloor villages in Ankola taluk and Congress workers of Shiroom, Belse and Hichkad are said to be responsible for these activities. They seem determined to cause as much damage as possible to Government property. Their activities are likely to extend in other directions as well and it is possible that quite a number of Police Patels of Nadore community will resign". In fact the main reason for such a report was some of the notable sabotage activities undertaken by these people, which included burning of sawn timber worth Rs 28,000 (as per Government report) from the Government timber depot at Gangavali on October 1st (1942), burning of a wooden bridge in the Ankola-Kumta road on November 7th, burning of the village *daftar* of Belse, robbing the postal runner of his letter bag near Gokarn, burning of the travellers' bungalow at Tadri, etc. These activities made these villages the subject of Government's wrath and the police, with the help of the reserve police, surrounded these villages like Hichkad, Kanagil, etc., any number of times, and tortured men and women to secure the arrest of the freedom fighters who were underground. The beating and excesses by the police did not deter patriots from the area. On the 14th of November, the Government forest depot at Hattikeri near Aversa was burnt, causing damage of Rs 13,000. On the 29th

of November, nearly 300 youths from Vandige, Surve, Bhasgod, Shetgeri, Maskeri, Kanagila, Hichkad, Kamgi, Sagadgeri, Uluvare, Jug, Belse, Shirur, etc., lead by Dayananda Prabhu and K.G. Joshi overpowered the four armed constables on guard at Uluvare, snatched their guns, and burnt the *jungal* or device used to cross the Gangavali at the Uluvare ferry. Beeranna Naik of Hichkad demonstrated extraordinary courage in snatching the gun from the police. This event brought another round of police excesses on the villages surrounding Uluvare and warrants were issued on 18 notable leaders from this area. But, subversive activities were continued in the area including the cutting of telegraph lines. Punitive fine of Rs 30,000 was levied for the Gangavali firewood depot burning, and most of it was collected from Gokarn. The police demonstrated such high-handedness that one woman from Gokarn died of terror.

The workers from Siddapur were equally active. The post office at Siddapur and the rest houses of Manmane and Harsikatta were set on fire. Telegraph wires were cut more than once around Siddapur. As police repression increased, the leaders, Neelakantha Yaji, Devu Nayak and Shivaram Hegde took shelter at Tadgalale in Sagar taluk. Yaji had resigned his job in the District Board at Karwar and the Police Patel of Itgi in Siddapur taluk had similarly resigned in October 1942. Ordinary forms of civil disobedience like processions, hartals, public meetings, etc. were conducted in all notable towns, especially on the 9th of every month and there were demonstrations to protest against Gandhiji's arrest on 9th August. Eight persons led by Ganapati Krishna Ganvkar (Agrahara) were arrested at Yellapur on 15-9-1942 for conducting a procession, and later sentenced for six months jail term and a fine of Rs 50 each. The batch of workers from Kumta continued to cut telegraph wires in Kumta and Honavar taluks till July, 1943. Collective punitive fines were levied on Kumta and Honavar towns and villages like Hegde, Handigona and Idgunji. The Kumta workers also snatched the parcel bag from a postal runner on 15-3-1943. So numerous were the cases of cutting telegraph wires in December that the *Bombay Secret Abstract* in December, 1942 says that "In Kanara District the police have effected a number of arrests, but Ankola and parts of Kumta taluk still continue to give trouble".

The Bhavikeri school was set on fire on 9th December (1942); the school buildings at Halgeri and Kudakeri were burnt on 9th January (1943); the *grama-chavadi* of Islur was burnt on 16th of January; the forest naka at Gundbala was burnt on 18th January; twelve persons,

perhaps from Belgaum district, raided the house of one gun licensee at Mangalwada in Haliyal taluk and snatched his gun on 24th of January; a bomb dropped in the post box at Sirsi exploded and caused damage to the post office building on 26th January (1943); the police outpost at Manmane was burnt on 28th January.

These incidents give an idea of the intensity of the movement in the district. This type of activity continued in full swing despite many arrests till August 1943. At Mangalwada in Haliyal taluk 42 persons were arrested on the 29th of March, 1943. In Sirsi, Sitaram Devki, Narayan Mense, etc., were arrested for burning the *gramachavadi* and a collective punitive fine of Rs 5,000 was imposed on the town. Guns were snatched from the police in Siddapur police station in June 1943. The movement continued in full swing despite police repression and arrest and harassment of scores of people, either participants in the movement or innocent. One Pirnekar was tortured by plugging a wooden peg into his anus by the police at the Madangeri rest house. This instance gives an idea of police excesses. As per the *Secret Abstract*, following notable events of July, 1943 can be seen: July 7: Cutting of telegraph wires on the Ankola-Yellapur road near Navigadde and on the Sirsi-Haveri road. July 8: Cutting of telephone wire in Kumta and telegraph wire near Venktapur. July 11: Cutting of telephone wires between Balkur and Idgunji, and similar activity between Sirsi and Hanagal; on July 13: between Gunavanti and Idgunji on 14: Haveri and Sirsi on 24 and between Hegde and Kumta on 26. On July 29, the *Gramachavadi* of Narebail was attacked and village records and furniture burnt. On the 30th, a postal runner was relieved of the mail bag at Sirsi.

After this, only stray events were reported in September and October 1943; the cutting of telephone wire in February on the Supa-Londa road and at Jagalbet in March 1944 are recorded. Later, Dayananda Prabhu (for whose arrest a prize had been announced) and his two colleagues Biranna Naik of Hichkad and Venkataramana Naik of Sagadageri surrendered to the police in 1944 as per Gandhiji's instructions after the latter's release. With this movement came to an end in Uttara Kannada.

Unification Movement

When India became free on 15th of August, 1947, Uttara Kannada continued in the Bombay State. But the people of Uttara Kannada had always felt that the district must be included in a proposed new

State of Kannada speaking people. They had always an impression that continuing in a composite state like Bombay where the Marathi and Gujarati speaking people dominated, the Kannada speaking areas were not receiving their due share in the developmental activities. The neglect of the proposal to develop Karwar as an all-weather port, lack of rail and even normal communication facilities in the district, etc., made them feel that only in a united Kannada-speaking state, justice can be meted out to them. The district was backward agriculturally as most of the land was hilly or was under forest. Most of the people did not have enough land to cultivate nor any other alternative means of livelihood as the district had no industries worth the name to provide jobs.

The elite in the district always felt that their solace lay in the formation of the united state of Karnataka, and district's merger in it. The district had been included by the Indian National Congress in the Karnataka province when K.P.C.C. came to be formed in December 1920. The State hosted the third Karnataka Provincial Political Conference at Gokarn in 1924. Leaders from the district like Shamrao Haldipurkar had held the post of office bearer of the K.P.C.C. more than once. The district hosted the 17th annual Kannada Sahitya Sammelana in 1931, organised at Karwar under the Presidentship of Muliya Timmappayya. The district also hosted the 36th annual Kannada Sahitya Sammelana organised at Kumta in 1954 presided over by V. Seetharamaiah. Resolutions in support of Unification were passed during these conference. A Special Karnataka Unification Conference was organised at Karwar in Dec. 1931, with J. A. Saldanha, M.L.C. as the President.

Local newspapers in the district like *Kaanada Vritta* had always supported the idea of Unification. Representations of the Karwar Chamber of Commerce, Bar Association and other such bodies had been sent to the States' Reorganisation Commission (1953) in support of the formation of United Karnataka and the district's inclusion in the proposed State. Dinkar Desai and P. S. Kamath played prominent part in drafting the *Memorandum for United Karnataka State* submitted by the K.P.C.C. to the States' Reorganisation Commission in 1954. When the new State of Mysore came into existence on 1st November, 1956, Uttara Kannada came to be transferred to it together with the other three districts from Bombay Province, viz., Dharwad, Bijapur and Belgaum.

The Agrarian Movement

The agrarian movement that was organised in the district to press the principle "land to the tiller" is also a notable development. It was started in the 1940s by the efforts of Dinkar Desai of Ankola, renowned writer and member of the Servants of India Society and an avowed Socialist. The peasants' organisation was called Raita Koota. So strong was the movement that Dinkar Desai was expelled from the district (not permitted to enter it) by the Bombay Government for five years (from 1940) and Sheshagiri Pikle and Dayananda Nadkarni took leadership. In the general elections of 1952, the Socialists contested all assembly seats in the district and one of them won, and the Socialist party polled 41% of the total votes as against 47% of the Indian National Congress. A Kannada weekly, *Janasevaka* was also started by Desai in 1955. The movement became so intense in the 1950s, that the Socialists were voted to power in the Ankola Taluk Board in 1959. The movement not only demanded protection of tenancy rights and measures against arbitrary eviction of tenants but also for fixation of rent (*geni*) by law and enhancement of wages of agricultural labour. It agitated over the methods of implementing the levy system and for the release of cultivable forest lands for agriculture also. As a result, one lakh acres of forest land was released and earmarked for agricultural use in the late 1960s. The leaders of the movement also took to constructive activities like spread of education, and Dinkar Desai and Sheshagiri Pikle took initiative in the establishment of the Canara Welfare Trust in 1953 (see Chapters XV and XVIII). The agrarian agitation had strengthened the Socialist movement to such an extent in 1967 that the Praja-Socialist Party (the P.S.P. into which the Socialist Party had merged) won five out of the six seats to Mysore Legislative Assembly in the 1967 general elections and Dinkar Desai was elected to the Lok Sabha. This agrarian movement was a special phenomenon of Uttara Kannada, and an equally strong movement was evidenced only in neighbouring Shimoga district in Karnataka.