

## CHAPTER 2

### HISTORY

Geographically, Dakshina Kannada district is endowed with quite a long sparkling diamond-necklace-like silvery coastal line, fertile riverine valleys, and mountains with Mangalore as the headquarters. It posses mountains of the Western Ghats, with evergreen thick forests and varied animal species. Dr. B.A. Saletore is of the opinion that, the west coast was popular for its Indian overseas trade and commerce right from BC 2000. This district, situated on the coast of the Arabian Sea, known from ancient times as the '*western ocean*' comprises most beautiful, impressive, and enchanting places abounding with nature's bounty, casting charms on the viewers leaving them spell bound with mesmerising effect. Rivers and Rivulets along with their confluencing river spots flowing in the district naturally present many places of scenic attractions to the Tourists. Dakshina Kannada, together with Uttara Kannada, in the beginning was known as Kanara District under the administrative control of the Madras Presidency. Certain unforeseen incidents, precipitated by the Sepoy Mutiny which took place during AD 1857, in Uttara Kannada district, became mainly responsible for the division of these two coastal districts. On April 16<sup>th</sup>, 1862, for purposes of administrative convenience, Uttara Kannada and Dakshina Kannada districts were transferred, respectively, to the Bombay Presidency

and the Madras Presidency. Keeping in view of their ancient nature, and on the basis of the available source materials, Dr. B.A. Saletore, thought that the mummies were wrapped with fine muslin (silk) clothes, imported from India, and buried in the pyramids built in ancient Egypt in about BC 4000, and that India conducted its overseas transactions mainly through Karnataka and Kerala on the Western coast. There are references in the Holy Bible to the importation of pepper, cashew-nut, and other unique spices, from the west coast region of India, as far back as ninth century Before Christ. It is evident from the nick name '*pepper Queen*', bestowed on Queen Abbakka of Ullal, that overseas trade of Tulu-Nadu on the west coast was popular. Above all, large numbers of evidences are found to vouch for the overseas trade and commerce of Ancient India with western countries.

### **Myths and Legends**

There are many descriptions about the origin of *Tulu-Nadu*. According to the references found in the '*Rajathapeetapura Mahatya*', considered to be a part of Skanda Purana, this coastal region was under the command of a legendary king known as Ramabhoja. He belonged to the Tuluva family, and further it is also learnt that he was an administrator of *Tulunadu*. Scholars have identified the mythological *Rajathapeetapura* with modern *Udupi*. People living in that region respectfully eulogize King Ramabhoja, due to several grants he is stated to have made in that region. As a result this coastal region is mythologically considered as 'Tuluva Desha' or Tuluva Nadu. This mythological story has no historical basis. Similarly, there are no definite sources of information about King Ramabhoja. Prof. B.A. Saletore is of the opinion that the region is known as Tulu Nadu on the basis of the language Tulu. But, this argument is not able to muster sufficient support from history. According to the customary belief followed by the Tulu Brahmins, based on '*Grama Paddati*' a mythological book, Parashurama is stated to have created the *Tuluva and Haiga Nadu*. It is on the record of the mythological books that, this coastal land mass appeared as a result of Parashurama throwing his axe, standing on the western ghats, as far as the eye could see in the direction of the sea. It is generally believed that Parashurama built a temple, in memory of his mother, on *Kurjaragiri*, near *Udupi*. According to the *Brahmanda Purana*, Parashurama is stated to have belonged to the family of Sage Bhrugu. He is considered by the Hindus, as the Sixth incarnation of God Vishnu. Sage Jamadagni was his father and

Renukadevi was his mother. In order to learn Vedas Parashurama was sent to the hermitage of his great-grand-father, Sage Bhurghu. After the completion of his studies, under the directions of his great-grand-father, he undertook a pilgrimage to the Himalayas in order to realize God Iswara. Mid-way, before reaching his destination, Parashurama exterminated the Hyhayas, and engaged himself in penance on Mountain Mahendra. At that time, Sages engaged in penance on Sahyadri Mountain, requested for the restoration of the submerged places of penance after liberating them from the king of the sea. Accordingly, Parashurama got back Kerala from Varuna. At the same time, it is generally believed that, the present day Tulu-Nadu region gradually manifested. *Tulu-Nadu* is also known as *Parashurama-Kshetra*, as it has already been noted. Based on *Keralotpathi* and *Brahmanda Purana*, Manjeswara-Ganapathi Rao-Igal, a well known historian, is of the opinion that, it is popularly believed that Parashurama had got, on invitation, certain families of Vedic Brahmanas from Aryavarttha, to that region and helped them settle down in the 16 villages of the Tulu kingdom. As stated by the some Historian, thick forests had enveloped the Western Ghats for thousands of years making it extremely difficult for the common folk to establish their habitations. Since Parashurama, who belonged to the pre-historic period, reclaimed the area for the human habitation, hence it came to be known as *Parashurama-Kshethra*. According to *Purana*, Arjuna, of *Mahabharatha* fame, is stated to have established a Shiva temple in Adur, near the present day Kasaragod. Pushpagiri near *Subrahmanya*, *Kotisaila* or *Kodachadri* near Kollur have become popular on account of the Mookambika temple. Markandeya-purana contains a reference to Kollur Mookambika. The following rivers Kumaradhara, Payaswini, Chandragiri, and Nethravathi flowing in the District find their repeated mention in *Markandeya*, *Vayu* and *Bhavishhottara Puranas*. Although, no direct reference to *Tulu-Nadu* is available in *Mahabharatha*, yet it is reported that there are Pandava caves in Kadri, near Mangalore. Generally, pre-historic burial grounds containing huge stone boulders and their habitations are locally known either as Pandava's temples or the caves of the *pandavas*. There is a lake known as the *Pandavara Gudigalu* at a place five Kilo Metres away east of Kasaragod. Manipura near Udupi is popularly known as residence of Bhabruvahana. Pandava rocks found at Kakkepadavu, in the Buntwal taluk are the burial grounds of the Megalithic Age.

### **Tulu-Nadu's- Ancient Background**

Many places in the district, as revealed in their respective '*Sthalapurana*' are reflected in the legends and folklore literary sources. Interaction between the legendary personalities and religious forces of the pilgrimage centres of the localities concerned in respect of the Dakshina Kannada District will be detailed. As it has already been stated the *Grama Paddati* or the village system, as it were, has made a mention of the legendary background of several places of the District. *Sthalapuranas* inform that Mayurasharma of the Kadamba dynasty had brought to his Empire several Brahmins engaged in the study of Vedic lore from Ahichchatra, gave them liberal land grants, in addition to entrusting them with certain responsibilities such as village administration. Several centres of pilgrimage, at that point of time, were engaged in helping the settlement of local disputes and in dispensing justice as gleaned from the available records.

It may be worth pointing out that the west coast area of Karnataka is referred to as *Tulunadu*' in the *Sangam* Literature (AD 3-4 centuries) of Tamil Nadu. Poet Laureate of Karnataka and a popular poet of the coastal area, M. Govinda Pai, had tried to trace the origins of the West Coast, and pointed out the references to *Tulu-Nadu* and *Mudagara* or *Mogeru*, in the *Vishnuparva* of *Harivamsa*, composed during AD third century. As stated by Govinda Pai himself, a special community of people known as Nagas had inhabited the coastal area of Western Ghats, starting from Uttara Kannada district and spread upto *Kanyakumari*. Primarily worshippers of *Naga*, they had the *Naga* as a symbol of their religion. These worshippers of the *Naga* called themselves as immigrants in the west coast, having come from *Nagarakhand* province and originally belonged to *Shankha-Kula* (tribe?). Evidences on *Shankha-Kula*, coming forth from many Sanskrit writings referring to *Jeemuthavahana*, seems to strengthen this opinion. 'Nagamandala', the ritual worship that is being observed in Dakshina Kannada and a large number of religious rites in vogue for the past several centuries support the theory of the *Naga* Community. The story of *Jeemuthavahana*, found in the *Jathaka* stories written in Pali language, is believed to have taken place in this district. With certainty many scholars believe that the '*Satiyaputo*' referred to in the inscriptions of Ashoka relates to South India. Dr. K.V. Ramesh, who has reviewed all available evidences pertaining to that relationship, has categorically stated that the *Satiyaputta* of the Ashokan inscriptions refers to a community of people who had lived in this coastal district. In

support of this contention, the opinion expressed by Dr. P. Gururaja Bhat, that there is a sub-sect known as Sadiya, among the 'Mogavira' or 'Billavas' living in this district, appears to be relevant. According to the Greek and Roman sources, the west coast of India, during ancient times, had maintained contact with the Mediterranean countries through regular trade and commerce. It is almost impossible to identify most of the places referred to in these sources and discover their geographical significance. But, all source materials make it clear that Dakshina Kannada district played a leading role in overseas trade. During the century before the beginning of the Christian era, the unknown Greek author in his *Periplus of the Erythraea Sea* had stated that, the Egyptians were exporting woollen and linen clothes, along with wines and gold to India while importing spices, precious stones, muslin (special variety of cloth, finer and thinner than silk that was being manufactured in Ancient India, as recorded in the foreign literary sources), pepper, ivory, cotton, betel-leaf and attractive pearl shells. Documentary source materials reveal that in all probability all these materials were exported from Dakshina Kannada district. 'Mushairio' referred to by Pliny, the Greek Geographer, who lived in about AD 23, is believed to be modern Mangalore, according to some scholars. According to Dr. B.A. Saletore, 'Nithrius' is sound-wise analogous to Nethravathi, the River in Dakshina Kannada; brings better clarity. He has also made it clear that, 'Baaras' mentioned by Pliny tallies with 'Basaruru' in Dakshina Kannada. Ptolemy, yet another Greek Geographer (AD 150) has made a reference to certain places in the coastal region of Tulu-Nadu. He had pointed out that, 'Mooganuru' is situated at the confluence of the river 'Baarios'. There is also yet another opinion that *Mooganuru* is none other than the modern Mangalore. Ptolemy had named 'Olokhouya' yet another place, located in a slightly interior part of Dakshina Kannada coast. In all probability that might have been 'Alvakheda', 'Aaluva' or the region of the 'Aalupas' according to some scholars. Yet another significant contribution of Ptolemy is the reference to certain places on the coastal area of Tulu-Nadu. M. Govinda Pai, an eminent researcher of the west coast, and a well known writer, after viewing the papyrus scrolls of the second century AD, had found a unique script unrelated to the scripts of either Egypt or Greece and had pointed out that, that is the Kannada script. 'Based on this, a Greek woman named Charishan was stated to have become a prisoner in the hands of a king of Tulu-Nadu. To liberate her from captivity, a Greek contingent came to the west coast, entertained the king and the associates concerned with liquor, till they got intoxicated, and found that

easy to get her freed'. Some scholars have supported the arguments of Govinda Pai based on the details in respect of the identity of the script with kannada script. Dr. B.A. Saletore stated that "the script is undoubtedly the old Kannada script". He also thought that the reference to 'Malpe and the Nayaka of Malpe in the line under reference are very appropriate. Dr. D.R. Bhandarkar, the famous historian also supports the theory of Dr. M. Govinda Pai. But, there is no unanimity of opinion among other Historians about the Greek and their relations with Dakshina Kannada. Some historians agree with the opinion of Capt. Shivaprakash Rai, that certain expressions found in the Greek drama are borrowed from Tulu language.

### PRE-HISTORIC PERIOD

Pre-Historic evidences found in Dakshina Kannada District, have brought to light certain fascinating points. Although, different findings belonging to the varying stages of human settlements of pre-historic period of the Deccan region in South India are not found in the coastal District of Dakshina Kannada, yet, certain dispersed Archaeological remains have come to light in the three coastal districts of Karnataka, namely Dakshina Kannada, Udupi and Uttara Kannada. On the studies based on the Physical Geography, the coastal area of Karnataka is divisible into (i) coastal region, (ii) region enveloped with hills and hillocks and (iii) Western Ghats. This district has got the natural extension of land mass, South-North, and undulatory region seen from east to west extending from the Arabian ocean to the Western Ghats. Geologists have broadly divided the Geography of coastal Karnataka into the Cambrian (Dharwar group), Dolerite, Cainozoic gambits and rock layers. Rivers, varying in their length from about 150 to 160 kilo meters and less, originating from the Western Ghats located on the eastern part of the District, flow from east to west. They are Gurupura (Phalguni) and Nethravathi. Ordinarily, Dakshina Kannada District gets incessant rains during early monsoon period, with average high rain fall of 3930 mm, with high humidity, and high temperate climate during summer months.

### Lithic Oriented Cultures

It becomes evident from the Archaeological excavations, undertaken during past 100 years that Dakshina Kannada is not outside the purview of the pre-historic remains. Signs of the possible existence of the Pre-historic human settlements are reported from many parts of the district.

Yet, large quantities of Palaeolithic implements are not reported from the west-coast region. Scholars think that the non-existence of hospitable climatic conditions in the district could be one of the important reasons. Stone Age settlements have been reported from Kolaba and Rathnagiri Districts of coastal Maharashtra (Konkan region) by the archaeological excavations carried out in 1972, by Joshi and Bopardikar. Uppinangadi in puttur Taluk, Machchina and Badagakajekaru in Buntwal, are some of the recently reported mid-Microlithic cultural settlements in the Dakshina Kannada district. Many Pre-historic settlements have been reported, recently, from Goa region. During the first stage of the Palaeolithic age use of quartzite (in this region Palaeolithic and Mesolithic) in the manufacture of weapons is reported from many settlements on the coastal Kerala, during the Archaeological excavations carried out in 1978, by Prof. Rajendran. As a result of the excavations cited above, it is evident that the environmental conditions in and around west coast region were conducive for human habitation. Similarly, Coastal Karnataka, Konkan, Goa and coastal Kerala regions, as stated by the Archaeologists, geographically and environmentally, exhibit uniform conditions. Therefore, the reason for the non-availability of pre-historic human settlements in the coastal Karnataka region lies more in the fact that researches have not been scientifically conducted. Researcher, S.N. Rajaguru has documented three settlements of the Micro-Lithic Age, surrounded by huge boulders, near Karwar.

In the environs of Coastal Karnataka not many Neolithic remains have come to light. Barring some rare Neolithic evidences, no definite findings about any settlements are reported from the area. But, as a result of the researches undertaken by eminent Archaeologists Dr. S.R. Rao, and Dr. A. Sundara, (Archaeological Report of India 1968-69) some polished stone-axes, earthen ware, have come to light at Honnavar in Uttara Kannada District and near Gokarna, bearing some resemblance with wares of the age reported from Maski in Gangavathi Taluk. Recently, some Neolithic settlements have been discovered in Shimoga District of Malnad area. Dr. A. Sundara, had carried out researches on the remnants of the Neolithic age found at Guddemaradi on the outer periphery of Shimoga city. This settlement is 50 kilometres away from the already reported site at Hallur. Findings of Neolithic age remains at Nelaskal in the Western Ghats are really curious. This place on the Hulikal Ghat road, is located on a comparatively even land surface. This place appears to have been in use, from ancient times, as a convenient passage between the ghat section and the coastal area.

### **Iron / Megalithic Culture**

During the past ten years several Megalithic sites have been identified in the Dakshina Kannada district. Black and red colour mixed earthen vessels of the Megalithic age found at Kanthraj in Uttara Kannada district, and at Udyavar in Dakshina Kannada district appear to be indicative of the human habitations of the Iron Age. Prominent settlements of the Iron Age / Megalithic culture in the Dakshina Kannada district are Ivar-Nadu (Sulya); Vage-Nadu, Badaga-Kajeraru (Buntwala), Puttur, Beeramalai (Putturu) etc.

Megalithic burial grounds, surrounded by huge stone boulders, of coastal Karnataka have been divided into four groups: 1) Burials having window like openings in the stone, 2) Burials with earthen pots containing the dead body, 3) Burials in man made rock caves and 4) Burials with Menhirs.

**1) Burials having porthole like passage chambers:** Megalithic Burial grounds, having porthole like openings in stone, spread throughout South India are found in large numbers at Nilagiris, Coorg, Coimbatore, and the western parts of Thiruchinapalli. Similar Megalithic burial grounds have been discovered in coastal Karnataka at Badagakajekaru (Dr. Gururaja Bhat, 1969), Belur (Dr. Sundara-1974, 1979), Borakatti in Buntwal taluk and Konaje. All these stone burial grounds are found only in such places where quartzite quarries are found in abundance. The area around Badagakajekaru in Buntwal taluk, is a vast Pre-Historic site and Dr. A.Sundara has succeeded in discovering about 30 Burial grounds having porthole like openings in the stone during 1971. These stone burial grounds are built with huge rough stone boulders along with a huge broader rock used as a cover on the top exhibits certain characters reminiscent of Pre-Historic times. In front of one Megalithic burial ground there is a half-sunken rock boulder with crescent shaped opening. It is curious to note that minute details of the interior parts of the graveyard are visible through this crescent shaped opening. Similar Megalithic Burial grounds/grave yards are found at Belur, in Kundapur taluk of the Udupi district. According to Dr. A. Sundara, the Megalithic burial grounds/graves found at Badagakajekaru, to a great extent resemble the features of the stone graves found at Kannur, Ihole, Hagaratagi, Hakkaragala etc, in North Karnataka. Similarly, the Megalithic Burial grounds/grave yards found at Borakatte and Konaje in Dakshina Kannada district are larger than the Megalithic grave yards with window like openings found at Badagakajekaru and



Beluru and the window like openings in the front are crescent shaped instead of a full circle in form. Dr. A. Sundara has also brought on record that similar graves of the Megalithic age are found at surrounding areas of Hire-Benakal in Raichur district.

As it has already been observed, Megalithic stone graves with porthole like openings found in the coastal area of Karnataka, are contemporaneous with similar grave yards found at Aihole-Rajanakolluru sites as stated by Dr. A. Sundara. He further thinks that these stone graves should have been built in about BC 800-600. Sundara has also stated that the Megalithic grave yards with porthole like openings found at Borakatte and Konaje in Dakshina Kannada resemble similar contemporary constructions made at Hire-Benakal in Raichur district. Pre-Historic remains (BC 800) found at Hire-Benakal appear to have been built prior to the construction of similar grave yards at Rajana-Kolluru in North Karnataka Region. Thus the Pre-History of Dakshina Kannada district is as ancient as the Pre-Historic findings at Rajana-Kolluru and therefore, attracts the attention of the scholars. The fact that Coastal Karnataka area was a prominent settlement of Pre-Historic cultures becomes self-evident. As a result of the Prominent remains of the Iron age and Megalithic age found in Dakshina Kannada district, the Pre-Historic events though not found scientifically dependable or in chronological order, yet they are bound to become useful in future researches.

**2) Pre-Historic Earthen Pot Burials :** Dead body was put inside a huge earthen ware and then buried in the burial grounds. This system is known as earthen ware graves. Generally, earthen ware graves are found in South India wherever big boulders appear to be circularly huddled together. Wherever huge stone boulders are found heaped in South India, they generally happen to be burial grounds, containing large earthen pots with the dead bodies kept inside and their top portions usually covered with stone boulders or laterite placed in circular form—a common practice among the people of the Pre-Historic times. On the basis of the culture of the Pre-Historic period, this type of graves with the bodies of the dead placed inside pots made out of mud, are assigned to the Megalithic period. In coastal Karnataka, these types of grave yards are found in three sites. Dr. A. Sundara has documented seven such grave yards near Puttur in Dakshina Kannada District. The earthen ware/huge mud-pots used in these graves are made out of red soil, having closed circular base and a large opening atop. The unique feature of these pots is the engravings of artistic drawings found on their

exterior. Prof. B.K. Thaper, has pointed out, way back in 1952, that these pots to a very great extent resemble the earthen ware container pots discovered at Porkalam in South India (Porkalam-1948, Excavation of a Megalithic Urnburial, Ancient India No p3-8 1952). In these burial sites found in coastal Karnataka, a large number earthen-ware tripod burial-urns made out of mixed red-black colour mud have been found. The said urns have very large opening, and are circular at their mid-portion. Their bottom is circular and narrow with a bulge at their mid portion. Other findings at these burials are earthen bowls made out of red-black colour mud mixture, iron implements, two pieces of gold jewellery and bronze-quoted iron plates. Saucer like mud bowls resembling toys/play-things, made out of a mixture of red-black colour mud, found along with corpses are very curious. Similar small earthen saucers are also found in the pre-historic sites at Kodagu( Kole 1869), and Beluvanakudige (Dr. A. Sundara 1974).

Dr. A. Sundara had previously brought on record similar grave yards, with earthen pots containing the corpses, at the excavations carried out at Beluru in Kundapur Taluk and Vaddarse sites of Dakshina Kannada. It is noteworthy that, remnants of blowers, saucer like bowls and other domestic appliances are found along with the maxi-midi-mini pots made out of a mixture of black coloured and red-coloured mud and pots made out of exclusively red coloured mud.

**3) Rock-cut Burials:** According to the Archaeologists Dr. Gururajarao and Dr. Ramachandran, burials in man made rock cut caves are the vestiges of the Megalithic culture, generally found only in Kerala, but the speciality is that many man made caves for burials have been noticed recently at eight sites in Dakshina Kannada. They are : Moodanidamburu, Perampalli, Saanthuru and Parkala in Udupi taluk (researched by Dr. P. Gururaja Bhat) and at Bolugudde, Amase-bailu, Mairukome and Ulathuru in Kundapur taluk these man made rock cut caves used as burial ground are found widely dispersed. Dr. A. Sundara had carried out the research on man made rock cave burials at Moodanidamburu. The rock-grave of this cave is circular in its ground plan, and semi-circular on the main grave, has got circular window like opening carved out of the stone in the front portion. The rock used as a cover over this grave is rather rough and exhibits characteristics reminiscent of Megalithic culture, according to Dr. A. Sundara.

**4) Burials with Menhirs;** Menhirs of pre-historic man has been discovered in coastal Karnataka. It is found at Acharyagadde near

Karwar. Six rough rocks of chlorite schist (each one of them approximately 0.5 metres long) are erected upright. You may recall, at this point, the discovery of similar Menhirs at the Nelaskal site, on the north-western corner of coastal Karnataka. Similar Menhirs have been recently discovered in the southern parts of coastal Kerala and at Guddemaradi on the north-eastern parts the Shimoga District.

### HISTORICAL PERIOD

#### **Age of the Mauryas**

Inscriptions of Ashoka found in different parts of the state are indeed the evidence for the extension of Mauryan administration in Karnataka. Ashoka ruled over South India, which comprised Karnataka, also from about BC 273-232. In the second Rock Edict of Ashoka, Cholas, Pandyas Keralaputra or Keralaputo, Tambraparni and Satiyaputo kingdoms are stated to have been the kingdoms on his neighbour-hood. Among these kingdoms, Chola and Pandya kingdoms are in present day Tamil-Nadu; while Keralaputhra (present day Kerala), Tambraparni (present day Sree Lanka); and Satiyaputhra of those days is believed to have been probably the area corresponding to the province found around Satiyaputhra (Sathpura) mountain ranges. According to one opinion Satiyaputaru were the predecessors of the Sathavahanas. But, there is no unanimity about this among the scholars. Tulu-Nadu was outside the purview of the Empire of Ashoka. "Vincent Smith was the first among prominent historians to have expressed his opinion that, the Satiyaputras of the Ashokan period are none other than the people speaking the Tulu language in Dakshina Kannada district" as stated by Dr. K.V. Ramesh. During AD the mid seventh century, after getting influenced by History, Tulu-Nadu developed its own political, cultural and unique linguistic systems and according to scholars, this unique nature appears to have prompted Vincent Smith to have come to that conclusion. The high Western Ghats north of Kerala was known as Sahyadri. Using this nomenclature coastal Karnataka was being referred to as Sahyadri continent. Likewise, Satiyaputhra of Ashokan period may be the Sanskritised form of the Prakrit Sahyaputra. Similarly, Keralaputra appears in one of the Ashokan inscriptions as Ketaputra, appears to support the opinion of Vincent Smith, as argued by Dr. K.V. Ramesh. Putha in Pali language means son and contextually it also means an individual belonging to the community. Therefore, Sahyaputhra could mean the community of people who had lived, from ancient times, in the Sahyadri and the places around, in the Western Ghats and they could

be the Tuluva people, as stated by him. In the Tamil Sangam literature also "Maymali perumpoon Chemmarkohar...Tulu-Nadu" means, as explained by scholars "the people of the Kosar community of Tulu-Nadu, neatly bedecked with jewellery made of gold".

By and large, at the beginning of Christian era, the Koshar community people of Tulu-Nadu, it is gathered, had established themselves throughout South India and was quiet powerful. On the basis of Tamil Literature it is surmised that, after the death of Ashoka in about BC 232, Konkan, the northern part of Tulu-Nadu, became a part of Mauryan Empire, under the administrative control of the kings who belonged to another branch of the Mauryan dynasty. But, the relationship between the Koshar and the Mauryas did not last long. Nannan, the King of Konkan, defeated the Koshar, drove them out of Konkana and Tulu-Nadu, and succeeded in taking Tulu-Nadu to his custody. Thereafter, Tulu-Nadu came under the administrative control of the Cheras. King of the Cheras named Narmudi cheran is believed to have put an end to the administration of king Nannan. The detail information pertaining to the time and duration of the administration of Nannan is not forthcoming with certainty. But, Dr. K.V. Ramesh thinks that Nannan should have reigned possibly during the early three centuries of the Christian era.

Ptolemy, the Greek Geographer, had stated that Olokhoira, a place in India, was a centre for pirates during the second century of the Christian era. This Olokhoira should in all probability be the Aluvakheda (or Tulu-Nadu) according to some scholars. Gauthamiputra Satakarni, the Sathavahana Emperor, who reigned during the early part of the second century of the Christian era, in his Nasik stone inscription, in Maharashtra, had stated that Malayadri and Sahyadri were under his authority. But, to categorically state whether the Sahyadri referred to in the said inscription included Tulu-Nadu or not more evidences are necessary. However, it is clear that Tulu-Nadu formed part of the empire established by Kadamba Mayurasharma during the fourth century of the Christian era. During the middle of the fifth century of the Christian era, it is found that Tulu-Nadu remained under the administrative control of the Kadambas. The Sthalapuranas state that, Mayurasharma brought the Brahmins from Ahichchatra to come and settle down in the 32 villages earmarked for the purpose in Tulu-Nadu. There is a belief that, once upon a time 'Holeyas' and 'Koragas' (local caste names) had their own king by name Habasika. He is stated to have defeated the Kadambas. According to the history of the Haiga Brahmins, a wandering

Sage (Sanyasi) having seen the Tulu-Nadu occupied by the 'Mogeyar' and 'Pareyar' (caste names) communities, encouraged Mayuravarma of Gutti, the king of Banavasi, to acquire Tulu-Nadu. He belonged to the Beda community of Telengana (Andhra Pradesh). After the conquest of Haiga, Tuluva and Konkan, he is believed to have brought 5000 Brahmins from Ahichatra and established himself in Haiga. But Dr. M.G. Nagaraj, a scholar, is of the opinion that, Nanda, son of Uthanga, the successor king of the Mogeyar and the Pareyar communities, drove Mayura out, re-established the authority of his predecessors, and succeeded in repatriating all the Brahmins to Ahichatra.

From the Halmidi inscription we understand that, Tulu-nadu had come under the administrative control of the Kadambas during the mid-fifth century of the Christian era. Halmidi Inscription records the grant of two villages-Palmidi and Moovlivalli, to Vija Arasa of Salbanga, son of Ella-Bhatari, for having fought successfully and defeated the Pallavas of Kekaya, under the command of Pasupathi, of the Bhatari community and a prominent leader of the Alupas, during the reign of Kadamba Kakutsavarma. It is stated in the Annual Archaeological Report of 1936, of the Department of Archaeology, Mysore, that, 'Aalupa' the name of the community of people is referred to in the inscription as 'Alupa', that Pasupathi, who ruled over Tulu-Nadu, was the king of the Aalupas, during the mid-fifth century of the Christian era, and that he was a tributary to the king Kakutsavarma of the Kadamba dynasty. The villages Palmidi and Moovlivalli, referred to in the inscription are found in Hassan district, and Salbanga, the native place of king Vija, in Shimoga district, almost very nearer to the border of Tulu-Nadu. The Administrative authority of the Alupa kings had extended to most parts of the Shimoga district, during seventh to ninth centuries of the Christian era.

### **Alupas**

Alupas were one of the ancient Royal Families, among many prominent Royal Families who ruled the Dakshina Kannada district. Many opinions have been put forth about the meaning of the word Alupa. According to Dr. B.A. Saletore, the word Alupa should have come into usage from its root word 'Aaluka'. According to John Fleet, Alupa means 'the residue' also. Because of this reason, this royal family evidently were the descendents of the original Naga-dynasty. But, it is noteworthy that Dr. Govinda Pai, a great thinker, relates the origin of this dynasty to Jeemuthavahana. The Olokhoyra pointed out by Ptolemy, the Geographer, has been identified with Alvakheda. This family name is

referred to in the Mavali inscription of the Rashtrakuta King Govinda III (AD 793-814). Evidently, this family name, in course of time, instead of the current word 'Aluka', could have become popular as 'Alva' or 'Aaluva', gaining greater resemblance to the root word 'Aalupa'. The words appearing in the inscriptions 'Aalupa', 'Alupa', 'Aaluva', and 'Alva' may generally attract our attention. But, the occurrence of 'Aaluka' in the Mahakuta pillar inscription of Mangalesa has caused curiosity among the scholars. On the basis of the Alupa inscription in the temple of Gollara Ganapathy at Mangalore, Dr. Saletore thinks that, it is evident from the hood of the cobra with five heads in relief work shown prominently on the top that Alupas originally were Serpent/Naga worshippers. Similarly, Dr. K.V. Ramesh, having viewed the same inscription thinks that, Alupas were originally worshippers of Shiva. The word 'Aluva' used in the Vadderse inscription of AD. Seventh century, could possibly refer to 'Alva' or 'Alupa' kings, according to the Epigraphist Hultz, who based his observations on the fact that, the words 'Aal' or 'Alva' are symbolic of administration. Thus, the sound Alupa is indicative of different meanings, such as running the administration, managing the government, directive to discharge the official duties etc, and it is derived from the Dravidian syllable 'Aal'. Dr. Sircar, a well known Epigraphist, is of the opinion that, 'the sounds Aalika', Aaluva, Aalaka, found used in the Brahmanda, Padma and Vamana Puranas, refer either to the Alupa community, or a nation, or a royal-family. Alupas, trace their lineage to the moon (Soma-Vamsha), like the Pandyas of Tamil-Nadu, they had fish as their emblem, and call themselves as belonging to the family of the Pandyas. The fascinating words about the Alupas, found in usage are indicative of their ancient nature according to the unanimous opinion among scholars, although they reserve their opinion about the words themselves. In the book 'Heart of the World', written in Sanskrit, found in Tiruvananthapuram of Kerala state, reference is made to the tradition regarding the creation of Saptha Konkana or Seven Konkanas by Parashurama, and Aaluva are regarded as one among the seven. The time of the composition of this book is still uncertain. It has already been stated that there is a reference to the Alupas in Halmidi inscription (AD 450). From the beginning the Alupas have remained as the devotees of Shiva. It is popularly believed that they had built the Shambhukalla temple, and worshipped in their capital Udyavara (Udayapura). Shivalli, surrounding the Udayapura, in those days, was a sacred place of pilgrimage, just as Varanasi in North India.

In the Gudnapura inscription of Kadamba Ravivarma (AD 485-519), Alupas are stated to be one among several tributary kings. There is a reference to the Alupas in the Aihole Inscription of Chalukya Pulakesi II (AD 634-635). The inscription (AD 694) of Chalukya Vinayaditya, reported from Harihara is considered to be the most important reference about the Alupas. In this copper plate inscription of Vatapi Chalukya king Vinayaditya (AD 681-696), Alupas are referred to as belonging to 'Aluva' lineage. Earlier to that, the Mahakuta pillar inscription of Chalukya king Mangalesa (AD 602), there is a reference to the occupation of a region known as 'Aaluka', by Kirthivarma I (AD 566- 596) and this is considered to be a synonym of 'Aaluva'. The original usage of the word 'Aaluva' referred to in this inscription, is a witness to the historicity of this dynasty. As it has already been observed, if the Olokhoira of Ptolemy is considered to be one with the 'Alvakheda' in the inscription of Rashtrakuta Govinda I (AD 791-814), then the historicity of the Alupas will be carried back to second century of the Christian era.

According to the tradition and belief of the Tulu community of people, the name of Bhoothalapandya is most popular among them. It is well known that traditionally Bhoothalapandya is regarded as the first cause for the system of *Aliya-santhana* (*adaption of son-in-law as the son and successor*). Dr. Saletore completely disagrees with this opinion. According to him, "historically viewed there are no evidences to prove the existence of an individual called Bhoothalpanadya. Yet, only in Tulu stories, a strong belief finds expression in Bhoothalapandya, and myths about him have grown among the Tuluvas". But, M. Govinda Pai, the most authoritative researcher of Dakshina Kannada district, and Venkoba Rao, another researcher, have adduced historical proof about existence of Bhoothalapandya, and in their opinion, Bhoothalapandya has got three names in it Viz. Bhootha-Alupa-Pandya. That was the outcome of the matrimonial alliances between the Pandyas and the Alupas in the bygone days, which has manifested itself as Bhoothalapandya, and entered into general usage. As stated by Govinda Pai himself, Bhoothalapandya came to Tulu-Nadu, the birth place of his mother. After the death of his uncle (Maternal Uncle), he ascended the throne. Evidently, the reason for such an arrangement was the introduction of the Aliya-santhana system. But, the remaining scholars do not agree with this argument.

From the above arguments it is clear that, there was a discussion, among scholars, on the issue of the existence of the Alupas right from the beginning of the first and the second centuries of the Christian era, although no historical evidences are available in support of that

contention. Dr. K.V. Ramesh thinks that, Ancient Alupas, like the Pandyas of Tulu-Nadu, have the fish as the royal emblem, and also call themselves as the descendents of the Pandyas. Reality becomes revealed if some thought is bestowed on the early history of the Alupas. Until AD sixth century, they were one among many petty tributary kings of the time, took part in the internal feuds among the minor subordinate kings and finally proved their valour, proclaimed their independence and became powerful kings. Though, the question remains unanswered as to who that powerful king was? Yet, he is considered as the establisher of the Alupa kingdom. It is proved with certainty that, the kingdom of the Alupas had gained considerable popularity by about the early part of AD sixth century. It has already been examined that, the inscription of Kadamba Ravivarma (AD 566-596), reveals about the occupation of the Alupa region by Kirthivarma I, but that does not throw any more light on any Alupa king in particular. Similarly, as evidenced from the inscriptions, internal relationships between Alupa-Badami Chalukya families have continued during the reign of Mangalesha, the successor of Kirthivarma. According to the Aihole inscription, during the administration of Pulakesi II (AD 609-642), when Alupas had revolted, Pulakesi II is stated to have successfully put down their prominence. Thereafter, inscriptions reveal that, Vinayaditya (AD 681-696), son of Vikramaditya I, with the help of a powerful Alupa king, developed the Chalukyan Empire, during his own administration.

**Aluvarasa I (AD 650-688):** Scholars have identified Aluka Maharaja (AD 650-688), referred to in the Maraturu inscription with Aluvarasa I. The inscriptions that refer to the administration of Aluvarasa I, are reported from Vaddarase in Udupi Taluk and Kigga in Sringeri Taluk, Chikkamagalur District. Mangalapura referred to in Maraturu inscription is the present day Mangalore, without any dispute. Aluvarasa I had taken this Mangalore as his capital, and the same inscription also informs about his queen Mahadevi. Impressed by the assistance his army had rendered, the Chalukyan Emperor bestowed upon Aluvarasa the administrative responsibility of the Kadamba Mandala (Banavasi Nadu) and Pombucha (Humacha, Shimoga District).

**Chitravahana I (AD 680-730):** According to his Kigga inscription, Chitravahana I, had gained administrative experience as the administrative head of Pombucha region while Aluvarasa I, was alive. After the death of his father Chitravahana I, succeeded to the administration of Tulu-Nadu, and Kadamba Mandala. It becomes clear from the copper plate inscriptions of Soraba, Harihara and Shiggamvi



that, the administrative influence of Alupas gradually gained strength over the Kadamba Mandala, and by the time of Aluvarasa their influence had become sufficiently strong. It is stated in the Soraba inscription that, Chalukya Vinayaditya while he was camping at Chitrasethu village in the Todaramara Vishaya (administrative division), of the Kadamba Mandala, granted Saalivoge village to a certain Brahmin named Divakarasharma, at the instance and as desired by Chitravahana Maharaja son of Aluvarasa I also known as Gunasagara Alupendra. The main theme of the Harihara inscription is that, Vinayaditya Satyasraya, while in camp at Karanja-pathra village near Hareshapura granted the village *Edevolal Bhogada Kirukagamasi* in Vanavasi (Kadamba) Mandala to a Brahmin named Eshana Sharma, based on the request of the king of Aluva. The king of Aluva referred to here is undoubtedly Chitravahana I. Shiggomvi copper plate inscription (AD 707), boasts of the greatness of Chitravahana I. Many points pertaining to Chitravahana, as contained in this inscription, provide definite source material for the study of the History of the Ancient Alupas. Transliteration of the Sanskrit version of the said copper plate inscription is appended :

*"Kisuvurilnama sthanamadhivasathi vijaya skandavare Alupendram  
dhrushtum vanavasi mayathavathi Vijayaditya vallabhendre  
Ashada Purnamasyam andyamalakulamalankarvataha  
sakalalokaviditha maha prbhavasya ananya sadharanathyagodaya  
sampathsa muthsarithan yavadhanya keerthi santhanasya  
svakarathalavidhruthanisithanistheemsasanghathavithrastha  
viseeryamananekaripu nripathi matha maathanga sangaathasya  
Chalukyarajyabhivridha hethubhoothasya Chithravahana  
narendrasya vignapanayo sahrudaya prahladana karinya  
Hastirathadhyaneka danapradana purassara hiranyagarbha  
vabhruthasnana pavithreekritha sareerayo kumkumadevya  
purigerinagare kaaritham jinabhavana muddisya navakarma  
khandasputitha samskara devapooja daana syaladi  
dharmapravartha naartham sakalaarhathsa samaya tilaka sree  
moola sangodbha soorastha dharmoopa desenaseshanikaya  
samaana satravaaso guddigere gramodatta".*

The adjectives attributed to Chitravahana in this epigraph may not be mere exaggerations. A detailed examination of the contemporary history of South India will reveal the truth. One of his inscriptions of Kochchadaiman (AD 300-330), the Pandyan Emperor of Tamil-Nadu,

reads as follows: transliteration of Tamil text- "*Kongalarunnarum poralvai kuyilodu mayilagavum mangalapuramennum mahanagarul maharatharai erindarattu arai kadalvalaagam podumori agatra*"- meaning -in the exhilarating atmosphere filled with the fragrance of blossoming flowers on the edges of its irrigation tanks, with cuckoos playing together, and peacocks dancing, there was a great city called Mangalore, with the kings bearing the title 'Maharathis'. After defeating them he came to be known as emperor of the coastal area; according to the Velvikkudi copper plate inscription, issued during the reign of his grand-son Jatila-Paranthaka. Mangalapura referred to in this context is undoubtedly Mangalore, the main harbour of Tulu-Nadu and one among the ancient capitals of the Alupas. Chitravahana I, and Kochchadeyan might have been contemporaries. Because of the fact that the Tulu-Nadu at that point of time was under the Chalukayas, the Maharathis of Mangalapura, who had to be encountered by the Pandya king, could possibly have been the commanders in the Chalukyan Empire and Tulu-Nadu. In this battle Pandyan king does not appear to have been totally victorious. Because, there is an uncertain opinion about Kochchadeyan, who had claimed to have defeated the Maharathis, that marching ahead from Mangalapura he had occupied other provinces of the Chalukyan Empire. Possibly, in his attempt to defeat the Maharathis, his army could have suffered heavy losses and casualties compelling him to return to his native land. Thus, in the battle of Mangalore, the impending danger to the empire was resolved and the threat of enemy entering the other parts of the empire, like wild fire, was obviated, by Chitrasena I, it is reasonably assumed, and appears to be appropriate. This great achievement got him the title "*Chalukya Rajyabhvridhi hethu bhuthaha*".

Apart from that the title of Chitravahana I, "*Pandya kula malankurvanaha*", appears to echo the retreat suffered by the Pandyan king. Hoysala Emperor, Veera-Ballala III, who had conquered Tulu-Nadu during AD 14th century, appears to have made use of the adjective clause of the Alupas "*Pandyan Emperor*", to his advantage. This appears to justify the supposition referred to above. What type of relationship had developed between Chitravahana I, and the Chalukya family? An examination of this point reveals that, as requested by Chitravahana I, Chalukya Vijayaditya had granted Gudigere village as a gift to a Jain temple built by Kumkuma-Mahadevi in purigere and that happens to be the main theme of the Shiggavi copper plate inscription. *Sahrudaya-prahalladana-kaarini*, is an attribute of Kumkuma Mahadevi. In that attribute the syllable 'swa' is said to be indicative of Chitravahana I,

Therefore, Kumkuma-Mahadevi was his queen, as it is shown by Dr. G.S. Gai, the Chief Epigraphist to the Government of India. In one of the Gudigere (Dharwad district) first century inscriptions of the Christian era, it is stated -Kannada, transliterated: "*Chalukyachakravarthi Vijayaditya vallabhanujiyappa Sree math kumkumadevi purigeritalu maadisidana-sejjeya basadi*". From this it is understood that, Wife of Chitravahana I, Kumkuma Mahadevi, was also the sister of Vijayaditya. Thus, Alupa Chitravahana I was the son-in-law of Vinayaditya Satyasraya and cross cousin of Vijayaditya Satyasraya. This is a fine example of Chitravahana I, having gained a position of foremost importance among the minor principalities of the Chalukyan Empire. Chitravahana should have married Kumkuma Mahadevi possibly after AD 694. Because, in the Harihara copper plate inscription issued during the same year, during the reign of Vinayaditya Satyasraya, Alupas are called the brothers of Chalukyas. By that time, the fact that Chitravahana had become the son-in-law of Vinayaditya, though echoed in Harihara inscription, the said statement needs more clarity.

The reign of Aluvarasa I, ended during AD 680. Chitravahana I, succeeded him during the same year, as it has already been stated. If it is agreed that Chitravahana I married Kumkumadevi after AD 694, he should have been very young when he ascended the throne. Stretching this argument further it is possible to state that he should have reigned at least for a period of 50 years or up to AD 730. Like other Alupa kings, he was also a follower of Shaivism. He does not appear to have discriminated other religions as evidenced from the fact that his queen Kumkuma Mahadevi, had built a Jain temple, and that Chitravahana had requested the Emperor to grant a village to the maintenance of that Jain temple.

Chitravahana I, was magnanimous in his attitude towards charitable activities and in bestowing favours, either in cash or kind, on the people who had sought that. He is stated to have killed many elephants of his enemies in the Shiggavi copper plate inscription. On this basis it can be understood that, for purposes of expansion and protection of the empire he should have successfully participated in many battles begun by the Chalukyas. The description attributed to him in the said copper plate "*Sakala Loka VidisaMahaprabhavaha*" may possibly be hyperbolic. Yet it can be said that his influence was certainly felt throughout Karnataka. Therefore, Vijayaditya Satyasraya, his mentor and brother-in-law, while camping at Kishuvolalsthana (present day Pattadakal in Bijapur District), no wonder, had travelled to Vanavasi

(Banavasi in Uttara Kannada District) in order to personally meet King Chitravahana.

An inscription reported from Poolaliamunje (Buntwal Taluk), is an excellent witness to the high position that was accorded to the Alupas, and a definite relationship that existed between the Alupas and the Chalukyas, which began and developed during the reign of Chitravahana I. On the basis of Palaeography, this epigraph appears to tally with the records of the early part of AD eighth century. A hymn contained in this epigraph reads as follows: 'may the Saptha-Mathrukas protect the Alupendras of the Pandyan dynasty, who had attracted the glorious and meritorious ruling families. The kings of the Chalukya and Ganga dynasties had considered Saptha-Mathrikas as their Ishta-Devathas. After the glorious reign of Chitravahana I, Aluparasa II (probably son of Chitravahana), ascended the throne.

**Aluparasa II(AD 730-60) :** Viewed from the angle of the territorial expansion, the reign of Aluparasa II, can be called the declining period of the ancient Alupas. Though he was able to retain his authority over Tulu-Nadu and the region of Pombuchcha, within a few years of his coming to power Alupas lost Kadambamandala. The main reason for this loss of territory can be said to be the crisis in the sphere of contemporary politics, rather than the individual weakness of Aluparasa II. At the time of the ascendancy of Aluparasa II to the throne, Dantidurga of the Rashtrakuta Dynasty, desirous of himself becoming the Emperor, had got himself engaged in the work of dismantling the foundations of the Chalukyan Empire. Due to his activities the expansion of the authority of the Chalukyas had gradually declined. In the meanwhile, Nandivarman II, who had ascended the Pallava throne in Tamil Nadu, had been consistently trying to annex Tulu-Nadu. Apart from that, Dantidurga, having realised the easiest possibility of wiping the Chalukyas out, with the help of Nandivarman II, had been following the policy of winning a friendly alliance with the Pallavas. In that predicament, Aluparasa might have thought that, there was no possibility of gaining a result oriented fruitful help from the weakened Chalukyas, if the Pallavas were to launch an invasion into Tulu-Nadu. As a consequence of this, the Alupa king declined the Chalukyan authority, and became a tributary of the Pallavas. The wonder about this matter is that, a stone inscription in Tamil language containing the details of this important political change in the history of the ancient Alupas is found in the far off village known as Mallam (Gudur Taluk, Nellore District, in Andhra Pradesh). This inscription belongs to the 15th regnal year of Nandivarman II, of the

Pallava dynasty, or AD 745-46. This informs that, at the request of Aluvarasa, the king of the Pallavas gave some coins as a gift to God Subramanya of Thiruvankuru (today, it is Mallam) village.

Nandivarma II was a minor boy of 12 year old, when he became the ruler of the Empire of the Pallavas in AD 731. Having considered that as the auspicious time for the extermination of the Pallavas, Rajasimha I (AD 730-65), the king of the Pandyas, under the pretext of enthroning Chitramaya, an opponent of Nandivarma II, entered the Pallava Empire along with his army. But, Udayachandra, the Commander-in-Chief of Nandivarma II, forced the Pandyan king to retreat, there by not only he saved his master, the boy-king from the danger, but also with a view to enhance the extent of the Pallava authority undertook victorious campaigns of conquest. As a result of this, certain parts of Andhra Pradesh, including Nellore District fell into the hands of the Pallavas. Since Aluvarasa II was found in the village called Mallam in AD 745-46, probably a few years should have lapsed by that time, after he became a feudatory of the Pallavas; and by stretch of our imagination, and a calculated guess work it can be reasonably believed that he had also taken part in the victorious campaigns launched by the Pallavas. The Chalukyan king who had ordered the Mallam inscription probably belonged to the family of the Eastern Chalukyas ruling over Vengi-Mandalam, at that point of time.

During the reign of Aluvarasa I and Chitravahana I, Banavasi in Kabamba-Mandala, and Mangalapura in Tulu-Nadu were the capital cities of the Alupas. During the reign of Aluvarasa II, who had lost the kadamba-Mandala, Udyavara (Udupi Taluk) was the main capital. An inscription found at that village, on the basis of orthography happens to have been assigned to AD mid-eighth century and the Aluvarasa named in that inscription should in all probability be Aluvarasa II. In this inscription the name of the capital city is recorded as Udayapura. Additionally, Aluvarasa II, had a title- Pattiyodeyan, bestowed on him. Since the name Patti happens to be another name of Pombuchchapura, Aluvarasa II, though he had lost the Kadamba-Mandala, it is understood that he had retained Pombuchcha region. He could have regined the kingdom from AD 730 to 760. He was succeeded by Chitravahana II and Ranasagara, probably his children.

**Chitravahana II (AD 760-800) and Ranasagara (AD 760-805):** As on date, only three inscriptions have been reported from Tulu-Nadu pertaining to the three Alupa kings already referred to. Although their

combined period of administration lasted for more than a century, and in spite of the fact that they basically were the rulers of Tulu-Nadu, information pertaining to their administration in the form of inscriptional support are found out-side the Dakshina Kannada District. They are: Vaddarse inscription of Aluvarasa I, Polali ammunje inscription of Chitravahana I, and Udyavara inscription of Aluvarasa II. But, after Aluvarasa II, for a period of time ranging one and a half centuries, though the numbers of inscriptions for understanding the history of Tulu-Nadu are not less, without any reference to chronology, more numbers of them happen to be the Hero stones. As a result this can be regarded as a supporting evidence are depended upon for stretching the imagination in an attempt to comprehend the situation and compose the History of Tulu-Nadu, relating to that period.

When Aluvarasa died in AD 760, Chitravahana II, probably his eldest son and successor, without establishing himself in Udyavara the capital, went to the region of Pombuchcha, and began to rule from Pergunji city in that region. Ranasagara, probably his younger brother, undertook the responsibility of administering the Tulu-Nadu. An inscription in Udyavara, belonging to his reign informs, that for all practical purposes Ranasagara ruled like the real king of Tulu-Nadu. Without any reference to Chitravahana, this inscription informs that Ranasagara made a gift of money obtained from tax to the God Chembukalla in Udayapura.

Leaving the administration of Tulu-Nadu to be carried on by Ranasagara, Chitravahana II, of course not without reason, went to Pombuchcha region, established himself at Pergunji and thereafter Pergunji became the centre of all his activities. The Rashtrakutas had pushed the Chalukyas to insignificance in AD 753, and became all powerful in Karnataka. Not satisfied with that, the ambitious Rashtrakuta kings, with a view to make the presence of their family felt all-through out, were consistently and continuously waging wars against different kingdoms, both in South and Northern parts of India. As a consequence, the political conditions of Karnataka, at that point of time, were full of uncertainties. Personally most ambitious and powerful, Chitravahana II, expected that a critical political situation in the instant context was likely to throw up many opportunities to quench his thirst in the expansion of the Empire as well as to build up a strong influential base for himself. In all probability to take advantage of such a situation and advance his calculated moves to reach other provinces of Karnataka with ease, he seems to have preferred an open door like Pergunji the new capital to be

used it as a base and a spring board, rather than the far off place Udyavara. When such a situation did crop up in AD 792-93, the calculations of Chitravahana II went wrong and his desires turned out to be day-dreams. Rashtrakuta Dhruva renounced the Empire and proclaimed his third son Govinda III, as his successor, disregarding the eldest sons Kambha and Karka. Dissatisfied with this arrangement, Kambha along with the support of 12 of his feudatories opposed Govinda III. Though the names of these 12 feudatories are not found in any of the inscriptions, it is reasonably assumed that Chitravahana II was one among them. If Kambha emerged as Emperor with his support, Chitravahana II believed to make up his gains. But, Govinda III, defeated Kambha and his supporters in a battle, and without awarding any punishment, he rewarded them by returning their kingdoms back. Accordingly, Chitravahana II, who returned to Pergunji refused to accept the Government of Govinda III. As a result of this conduct he was subject to considerable sufferings, humiliation and losses as it is evidenced in a stone inscription found at Mavali (Soraba Taluk, Shimoga District). The inscription informs that, While Rajaditya, a feudatory of Govinda III, was ruling Kadamba Mandala; Kollipallava Nolamba, infuriated by the indifferent behaviour of Chitravahana towards the Rashtrakuta Emperor, is stated to have sent an army under the leadership of a certain Kakkarasa to punish the king of the Alupas, resulting in a terrible battle, in which Kakkarasa having found the army of the Alupas gaining an upper hand, is stated to have despatched a certain Kulamudda with an army contingent and that Kulamudda exhibiting extra-ordinary courage and valour, not only succeeded in defeating Chitravahana but, also forced him to flee from the battle field, but only after he had attained martyrdom.

Thus when he was forced to flee from Pergunji, Chitravahana II, had no other go except to return to Tulu-Nadu. But, Ranasagara, who had gloriously reigned as the king of Tulu-Nadu for over 30 years as on AD 793, was unprepared to vacate the throne which he had occupied all along, in favour of his elder brother Chitravahana II, who had suffered considerable losses, troubles and tribulations in the battle of Pergunji. Having studied his weakened position and expecting to destroy his army with ease, Ranasagara got ready to wage a war against him. The mutual animosity between these two opposing forces had sparked off internal and internecine war in the succeeding period of 20-25 years that had engulfed Tulu-Nadu, taking its toll of two generations of the Alupa ruling family, in addition to reducing the peace and prosperity of the common

folk to ashes. Many Hero-Stones are found standing in certain parts of Tulu-Nadu, especially in Udyavara as dumb witnesses to that passed off gory civil war. Although, none of these inscriptions contain any details regarding their chronology, yet on the basis of Orthography they are assigned to the later part of AD eighth century and the early decades of the ninth century. Series of incidents, or anecdotes gathered from these inscriptions, pertaining to that civil war, can be narrated as follows:

Whatever may have been his preparedness for war, Ranasagara had suffered a defeat in the first invasion itself launched by Chitravahana II, and had left Udyavara. Chitravahana II took possession of the Capital city of the Alupas. A Hero-Stone found in Udyavara informs that certain Kalthide, perhaps a devoted follower of Chitravahana II (also known as Dharagirisa Bhata), had attained martyrdom having fought against and won over Ranasagara. in that battle. Although he had suffered a defeat in the battle, unmindful of that, Ranasagara marched against Mangalore, yet another capital city of the Alupas. Chitravahana II, went on chasing the retreating Ranasagara, and called upon his run-away brother to stand yet another battle against him.. But, in that second battle that took place around Mangalore, Chitravahana II himself suffered the defeat. At that point of time, Nagamma-Sudraka, Ranasagara's official (Bhata), was mainly responsible for defeating Chitravahana II. But, Nagamma Sudraka had lost his life in the battle field, as stated in the Kariyangala (Buntwal taluk) inscription. In that inscription Chitravahana II, is addressed to as Mogeewara (i.e. Mahigeewara=Dharageesa). Chitravahana II, after suffering the defeat was left with no other option except to return to Udyavara. Emboldened by his victory at the decisive battle of Mangalore, Ranasagara followed his retreating brother and laid besieged Udyavara. In the initial stages of that deciding battle Chitravahana II had the upper hand. Before breathing their last on the battle field, two officials (bhataru) of Chitravahana II, namely Nalimani Naga Dixita and Angupesarapoliga exhibiter of great valour and courage as a result of which he could retain with him the capital of the Alupas for a few more days. This swing of the pendulum in these internal wars manifested in yet another battle. In that battle Ranasagara succeeded in driving Chitravahana II, out and had occupied the capital. Chitravahana II was killed in his third attempt to drive Ranasagara out to capture Udyavara. Grasping of this information was made possible by an inscription in Udyavara, in which Chitravahana is addressed as the wicked Maigesha ((Mahigisha=Dharegisha) with certain amount of contempt. It had already been stated that after having suffered a defeat at the battle of Pergunji, Chitravahana II had returned



to Tulu-Nadu in about AD 793. The internal wars between Chitravahana II and Ranasagara should have lasted for about six to seven years. From these happenings it is gathered that Chitravahana II could have ruled the kingdom from AD 760 to 800.

After the death of Chitravahana II, Ranasagara got, in addition to the governance of Tulu-Nadu, the added adjective of 'Pattiyodeyan'. But, neither Ranasagara nor Tulu-Nadu could enjoy any peace. Swethavahana, probably the son of late Chitravahana II, took the position of his father, declared that he was the real king of Tulu-Nadu, and laid siege to Udyavara. But, this first attempt of Swethavahana did not yield any fruit. In that battle, a soldier by name Kamakoda supported Ranasagara, fought successfully and died on the battle field, according to an inscription reported from Udyavara. The same inscription reveals that, Ranasagara had been conferred with an adjective 'Pattiyodeyan' Patty (Humacha) is another name for Pombuchchapura. Therefore, although Alupas had lost Pergunji, it could be observed, that they had succeeded in retaining at least a part of the region known as Pombuchcha. Without accepting the defeat, when Swethavahana invaded Udyavara for a second time, Ranasagara, weakened by incessant wars, breathed his last on the battle field itself. With him the dynasty of Aluvarasa II came to an end. Prithivisagara, probably the son of Ranasagara came into lime light, as an opponent of Swethavahana. Possibly, Ranasagara could have reigned from AD 760 to 806.

**Swethavahana (AD 805-810) and Prithivisagara (AD 810-840) :** As a preparatory step to oppose Swethavahana on the battle field, Prithivisagara established himself on the outskirts of Udyavara, proclaimed himself as the true and legitimate king of Tulu-Nadu and got coronated. That apart, taking to himself the title of '*Dharegisha*' that was borne by Chitravahana II, laid siege to the capital city of Udyavara. In the battle that took place, he won. Swethavahana suffered a defeat and died a heroic death on the battle field. With his death the wild fire like internal wars came to an end. It is possible to assume that he had ruled the kingdom for a little more than five years.

As a result of the death of Swethavahana, Prithivisagara, son of Ranasagara, got his position on the throne of the Alupas confirmed. The Tuluvas got political peace, economic development and social stability. Inscriptions for having made gifts and grants began to appear gradually in the place of Hero-stones recording donations, trusts created for those who had shed their blood on the battle fields (described in regards

*Nettarakoduge*). From the date of the ascendancy of Prithivisagara to the throne, the period of about a century can be called the age of Peace in the history of the Ancient Alupas. During the period of this age of peace, an inscription which belongs to the reign of Prithivisagara is reported from Udyavara. Among the inscriptions referring to the Alupas as belonging to the Lunar Race, this is the most ancient one. This inscription calls Prithivisagara as Udayaditya, Uttama-Pandya and Aluvarasa III. Certain Boyagavarma, an officer serving under him, is stated in this inscription, to have been serving as an administrator of the Nadu encompassing Udyavara. Therefore, it is believed that he should have reigned approximately in about AD 810 to 840.

**Vijayaditya Maramma (AD 840-870)** : After Prithivisagara, probably his son Maramma ascended the throne. Four inscriptions belonging to his reign are found in Udyavara itself. From these it is learnt that he had other names like Vijayaditya Uttamapandya and Aluvarasa IV. After the defeated Chitravahana had been driven out of Pergunji, Rashtrakutas had not paid any attention to Tulu-Nadu. That apart, the dynastic wars had come to an end with Swethavahana and peace had been re-established all throughout. From his inscriptions it is understood that, Maramma, considering that his sole administration was safe as far as Tulu-Nadu was concerned had been using titles like 'Parameswara', 'Adhirajaraja' etc, which were exclusively meant to be used by the Emperors. One among the four inscriptions, belonging to his reign, found in Udyavara, it is stated that certain Karasinayaka was an official of Koolalanakara (now called as Kolalagiri). Another inscription informs that certain Arakela was administering the Nadu surrounding Udayapura.

Two inscriptions, one each, from Bantra in Mangalore taluk and Polali in Buntwala taluk, belonging to, on the basis of palaeography, the second half of the ninth century of the Christian era, inform (Bantra inscription) that about four chiefs of minor kingdoms in Tulu-Nadu had unitedly entered into an agreement to put an end to their mutual animosity and infightings. Nripamalla, one of the kings of Kadambakula (name is not mentioned in the inscription), Rachamallana Dugaraja, and Narasingan Dugaraja were the four chiefs. Probably, all the four were the feudatories of Maramma. The names like Nripamalla, Rachamalla were commonly used among Ganga families of Talakadu, and because of that reason Bantra inscription is believed to point out some kind of relationship that should have existed between the Alupas and the Gangas. Polali inscription supports this point.

The Gangas of Talakadu, who were the feudatories of the Rashtrakutas till then, had risen in revolt against the Rashtrakutas during the period of Maramma. As a result of the defeat suffered by Chitravahana II, in the hands of Rashtrakuta Govinda III, Alupas had developed animosity against the Rashtrakutas. That means, there was no wonder in the development of friendly relations between the Gangas and the Alupas. As a consequence of this friendly relationship, Sevyarakella (probably the same Arakella found in Udyavara inscription) had set off to Talakadu on some royal errand, and he is stated to have died there. Having been told about that incident, and unable to withstand the grief, his follower certain Palyamanaliganappa committed the act of entering into the burning fire set up for the purpose, and breathed his last, according to Polali inscription. Vijayaditya Maramma appears to have ruled the kingdom from about AD 840 to 870. From AD 870 to 950, there are no definite evidences available for the study of the incidents pertaining to the history of Alupa kings. However, according to Venuru inscription, Alupa Kundavarma is stated to have ruled from AD 950 to 980. This marks the beginning of medieval age of the Alupas.

#### ALUPAS OF THE MEDIEVAL AGE

**Kundavarma** (AD 950-980): It is stated in the broken inscription of Venuru that Kundavarma ruled for about a period of 30 years from AD 950 to 980. An inscription, in Grantha characters, dated AD 968, belonging to his reign is found on the basement of an idol in the temple of Manjunatha at Kadri. This epigraph contains the details of the displacement of a traitor named Datta Alupa and the subsequent reforms introduced in the empire. It is also stated that the king was a devotee of Balachandra Sikhmani (Shiva), had given up alcoholic drinks, granted many Agraharas to Brahmins, had the qualities of Karna in magnanimity, valour of Arjuna, wealth of Indira, in knowledge and intelligence imitated Brihaspathi as a role model. It is clear from the records that, Kundavarma continued as a feudatory of the Rashtrakutas. In the Venuru inscription cited above a number of adjectives like - *Meenalan-ghanopetha* (Patron of the fish insignia), *Satya Showchachara* (keen follower of truth), *Naya Vinaya* (with fine humility), *Veera Lakshmi Vasasthala* (abode of heroic goddess of wealth), *Bhrithya Chintamani* etc, are used as attributes to describe the king. But, after Kundavarma, from AD 980 to 1020, no documentary evidences are forthcoming to know the political history of the Alupas. There-after, Bankideva Alupendra I, son of Kundavarma had ruled from AD 1020-1050 and details are available.

**Bankideva I (AD1020-1050):** Bankideva Alupendra I was probably the son of Kundavarma. After the death of his father in AD 1020 he came to power. Bankideva I was known for the glory of having liberated the Tulu-Nadu from the grief of the Chola occupation. Alupas, from the time of their defeat in the hands of Chola-Rajendra, the kings of Kerala and Tuluva, were raising their standards of revolt time and again. After the death of Chola Rajaraja in AD 1016, the administration of Chola Empire passed into the hands of Rajendrachola. Rajendra defeated many kings of the coastal region, as it is stated in the Tiruvalangadu copper plate inscription of his reign. Viewed from that point of time, Bankideva I, of Tulu-Nadu and his feudatories were among the many kings of the West Coast. Barakuru inscription, assigned to the early half of the AD 11 century, on the basis of Palaeography and the period of the reign of Bankideva I, has got the following statement in it. "*Mari Mele Vanada Cholana dandam Benkondareyattida*".

In the two damaged inscriptions found in the *precincts* of Someshwara temple, in the Barakur part of Madikeri, details pertaining to the king's titles and different boundary demarcations only are available. It is recorded in the inscription that, having established real order in the province of Tulu (Vishaya), by his own strength, king Shanthara made it over along with the *Elukombu* (Kodagu) province, to his master Banki-Alupendradeva, defeated the invading army of the Cholas and forced them to flee, and also presented 120 provincial governors (Mandalikas), including Komaradanda, to his lord Banki-Alupendra, while he was, with single mindedness, ruling Shanthalige *Sasira*. '*Konkana-Bhayankara*' is found in the inscription while the remaining portion is defaced. Another mutilated Hero-Stone inscription found on the left hand side of the same temple seems to be an incomplete copy of the inscription described above. It becomes evident that Bankideva had given his daughter Mankabbarasi in marriage to Tailapa, the son of Ammana.

Varanga (Karkala Taluk) inscription has on its record the names of five kings, in their serial order, who had ascended the throne of the Alupas after Bankideva I, who had reigned from AD 1020 to 1050. Probably this happens to be the only inscription which gives the Genealogy of the Alupa dynasty. Palaeographically the inscription resembles the characteristics of the script assignable to the first half of the 13<sup>th</sup> century A.D of the Christian era, and refers to the names of the five kings of the Alupa dynasty. The names are : 1. Pattiyodeya, 2. Pandya-Pattiyodeya, 3. Kavi Alupa, 4. Patti Yodeya Kulasekhara and 5.

Kundanara. Among those kings Kavi-Alupa appears to have ruled Tulu-Nadu from AD 1110 to 1160, according to the inscriptions. Therefore, according to the current opinion, Pattiyodeya and his successor Pandya Pattiyodeyar could have ruled for about 60 years from the last known regnal year AD 1050 of Bankideva I, to AD 1110, the first known regnal year of Kavi Alupa.

**Pattiyodeya** (AD 1050-1080): Ranasagara, among the ancient Alupas, had an added adjective 'Pattiyodeyan' to qualify his name. Because of the fact that, Patti happened to be another name of Poombuchchapura (Humcha), and according to an opinion which has no clarity, Alupas although they had lost Pergunji, yet they had retained a portion of Poombuchcha region under their control. Undaunted by the defeats he had suffered, when Swethavahana invaded Udyavara for a second time, Ranasagara who had grown weak due to incessant warfare breathed his last on the battle-field. With the death of Ranasagara the lineage of Aluvarasa II Pattiyodeya, came to an end and Dr. K.V. Ramesh thinks that, the period of about a century, from the time of the accession of Prithivisagara, (probably son of Ranasagara, and a staunch opponent of Swethavahana) can be called as "the age of peace" in the history of the Alupas. Pattiyodeya's real name was Aluvarasa V. Pattiyodeya or Aluvarasa V, had got his daughter Achaladevi, married to Veerashanthara of the Shanthara royal family. This matrimonial alliance, viewed politically had been mainly responsible for his progress. Varanga inscription states that, 'from the beginning he had successfully followed the policy of chastising the wicked and protecting the righteous, in his administration'. This Veerashanthara-arasa, was the son of Tailapa, the son-in-law of Bankideva I and Keleyabbarasi his mother, was the daughter of Palayadeva of the family of the Gangas. When Jayakesi I, a Kadamba king of Goa, and a feudatory of Vikramaditya VI (AD 1076-1126), launched his attack on the Tuluvas and defeated Pattiyodeya in the battle, he was forced to accept the sovereignty of the Chalukyas. He ruled the kingdom from AD 1050 to 1080.

**Pandya Pattiyodeya** (AD 1080-1110): In the Polali Amunje inscription, found inscribed on the pillar that stands opposite to the entrance of the Durga Parameswari temple, with its script characters assignable, on the basis of Palaeography to 7-8<sup>th</sup> centuries of the Christian era, states "The Saptha Mathrukas will protect Alupendra of the Pandya dynasty, who is capable of enamouring the impressive emperors'. From this inscription belonging to the period of the Mighty (*Bhujabala*)

Kavi Alupendra, which cites 'Udayaditya Arsa', it is gathered that he was none other than Pandya Pattigadeva Alupendra. In the inscription cited above King Alupendra is stated to have gained the titles of Supreme authority and that he was an independent king. Pandya Jayasingarasa's inscription, on the basis of its characteristics assignable to AD 11-12 centuries, found in the wet land under cultivation, at *Kariyangalada Badakabaila*, in Buntwal Taluk, has got on its record several titles like Maharajadiraja, Parameswara, Paramabhataraka etc, indicative of the sovereign powers, attributed to Alupa prince Pandya Jayasingarasa. It is also stated that the king had made a grant of 'Pandikara' land to Holala-Bhataraka-Devi. From this it is evident, that Alupa-Pandya-Pattiyodeya had declined the supreme authority (Paramaditya) of the Chalukyan king Vikramaditya VI As directed by Vikramaditya, Setti-Gaunda, his feudatory and Commander-in-Chief of Hoysala Vishnu Vardhana, had launched an invasion with his powerful army, on the empire of the Alupas, and while returning victoriously, took the Gavunda of Karividi-Hiriyuru under his control. Inscriptions record Setti-Gavunda as very powerful. It is understood that, Pandya Pattiyodeya died in the battlefield fighting against him. From the point of view of either the expansion of the empire and political equations, Alupa king did not suffer considerable losses.

**Bhujabala Kavi Alupendra** (AD 1110-1160): After Pandya Pattiyodeya, probably his son, Kavi Alupendra, ascended the throne. Because of the fact that many inscriptions of his reign are available, ranging in their chronology from AD 1114-15 to 1155, it is believed that he should have ruled at least for a period of 50 years. From an inscription dated AD 1139, it becomes clear that 'Bhujabala' was a title of Kavi-Alupendra. In his earliest inscriptions (AD 1114-1115) he is referred to as Kumara Udayadityarasa.

While Mahamandaleswara Sevyagellarasa was ruling over the provinces of Punjelke and Chalulke, desiring that he should live for a thousand years the inscription dated AD 1118 was installed, at the instance of Kajuva Mainduvadona, near the statue of Gommata in Venuru, in Moodabidri Hobli. An inscription of Kavi- Alupendra, Dated AD 1154, located in Mahalingeswara temple at Basaruru, in Kundapura Taluk, issued while the Pandyan Emperor Bhujabala Veera Kavi-Alupendra was ruling, refers to the details of the gift of Gold Coins called *Pandya Gadyana*, made by a certain benefactor (Dataranu) Mauna Yogi, in the presence of all the residents (*Vokkalu*) of the city (*Nagara*) and

villages (Ur), for the offering of 'Naivedya' to God Nakhareshwara of Basurepura. Similarly, the inscription found in the Vinayaka Temple at Uppur in Udupi Taluk, informs that, Bhujabala-Kavi-Alupendra is called as "Pandyan Emperor", and that, a popular individual known as Parapalli Nayaka, had made a gift of Gold Coins. According to the strong traditional and mythiological beliefs current among the community of people in Tulu-Nadu, Parapalli Nayaka or Palipatha Nayaka is even now regarded as a great benefactor. An inscription in the Panchalingeswara temple at Kotekeri, dated AD 1155, informs that, Pandya Mahadevi, the Chief queen of Kavi-Alupendra, was holding the reins of administration of Pannirpalli (in Udupi Taluk). In the same inscription, Barkur is referred to as *Barahakanyapura*. This place from AD ninth century to AD 13th century was the capital of the Alupas, and thereafter during the reign of Kundavarmarasa it is believed to have been transferred to Mangalapura (Mangalore), according to yet another opinion. It was at that time Bhujabala-Kavi-Alupendra who had worn several titles, began his independent administration, as it is popularly believed. From the documents it is evident that, Hoysala Vishnuvardhana invaded Tulu-Nadu in AD 1117. But, no political changes appear to have taken place as a result of this invasion. Several inscriptions of the Hoysalas praise Vishnuvardhana as *Uthpatitha Ghattaka Patan, TuluNripala Hridayavidalana Ranakeli*. In the meanwhile, during the reign of Kavi-Alupendra the capital of the Alupa Empire had been transferred from Udayavara (Udyavara) to Barakuru.

**Kulasekhara Alupendra I (AD 1160-1220) :** Kulasekhara Alupendra or Emperor Veera Kulasekhara Alupendra, ascended the throne after Bhujabala-Kavi-Alupendra, in AD 1160. Inscriptions inform that he also ruled for a long time. Inscription dated AD 1166, found in the Mahalingeswara temple at Basaruru, bestows the following titles on Alupa Arasu Veera Kulasekhara Deva: *Samastha-Bhuvana, Vikyatha Pandya, Maha-Rajadi-Raja, Parameswara, and Bhattaraka Pandya Emperor* Etc. In that inscription grants made by Chandabbe, the daughter of Rajappa Setty, to God Nakhareshwara of Basaruru, are recorded. Kulasekhara- Alupendra's inscription dated AD 1204, found in the premises of the Canara High School, Mangalore, records the details pertaining to a gift to God Bankeswara, made jointly by Kulasekhara and his son-in-law Bankideva, and transference of the administrative responsibility of Muguru Nadu to the son-in-law Veera Bankidevarasa, in the presence of Commanders-in-Chief, all Ministers, sitting to gather in their regal Paraphernalia (*Voddolaga*) in the audience Hall (*Mogasale*)

called as Bhuvanasraya of old Palace at Mangalapura. Another inscription dated AD 1205, found in the temple of Goddess Gowri in the Mudabidire province, during the reign of Pandyan Emperor Kulasekhara I, records the revival of an earlier grant of food grains along with yet another gift, to Goddess Durgadevi of Moodabidire, and it had prescribed imposition of penalties for all those who had created impediments in the continued implementation of the gift. Second inscription found in the same temple dated AD 1215, records the details of a noble gift made during the period of Alupendra I, by the three Brahmins belonging to the same place. They had donated the produce from their lands, along with Barakuru Gadyana and 50/- Mangaluru Gadyana to the Devi of Bidari (Mudabidire).

**Kundana** (AD 1220-1230): Kundana Aluparaja succeeded Kulasekhara Alupendra to the throne. It is stated in the Varanga inscription that, he was the younger brother of Thribhuvanamalla Shantara; the ruler of Shanthalige Nadu. He is stated to have married the princess of the Alupa dynasty. After the death of Kulasekhara Alupendra, because of the fact that his son Vallabhadeva happened to be a minor on his behalf Kundana ruled the Tulu country. Varanga inscription states as follows about Kundana, "*Akhila dikpalanilayamam nijakeerthiyindhavacisida*". Dr. K.V. Ramesh also thinks that he belonged to the family of Thribhuvanamalla shanthara. "Noormadi chakravarthi" and Vibhudavasul Kulashekara were not the successors, and in the Varanga inscription also his name is recorded as Kundana and he belongs to Tribuvana Malla Shanthara.

An inscription, assignable on the basis of Palaeographic characters to about AD 13th century, found in the Nemeeswara-Basadi at Varanga in Karkala Taluk, refers to *Mesha Pashanagachachada Jain Yati-Maladharideva, Madhavachandra, Prabhachandra, Nemichandra and Sri-Chandramuni*. This inscription records that, among them Sree-Chandra Muni is stated to have built the Jaina Basadi at Varanga and an irrigation tank along with Kuralikunda (Kandaana). It is also abundantly clear from this inscription that, Pattiyodeya, Pandya Pattiyodeya, Kavi-Alupa and Pattiyodeya Kulasekharadeva in that serial order sat on the throne of the Alupas and ruled the kingdom. After Kulasekhara, the throne of the Alupas went to the share of Kundana of the Shanthara family. Though in this inscription, Kundana, the king of Alupa kingdom, is stated to have received a gift of land from certain Varanga, a great man (Mahapurusha), the name of the recipient of the gift is not stated



with clarity, yet by the stretch of logical imagination it is assumed that the gift belonged to the Nemeeswara-Basadi at Varanga.

**Vallabhadeva II Dattalupa** (AD 1230-1250): Vallabhadeva Alupendra or Dattapalendra II, also known by different names such as inscriptional-Oddamaraja, Dattalupendra Sree-Mara Oddamadeva, succeeded to the throne after Kundana. Inscription reveals that, he was ruling from his capital Baraha-Kanyapura (Barakuru). The inscription, which exhibits the palaeographic characteristic features of the early half of the 13th century, found to have been set up near the eastern wall of Someswara temple at Madikeri, around Barakuru, reveals that, Dattalupendra Sree-Mara-Voddamadevarasa, while in state, in his palace in Barahakanyapura (Barakuru), had made a land grant to Gagana Shivacharya, of the lineage of Durvasa-Muni. From this inscription it becomes evident that Barakuru or Barahakanyapura was the capital of the Alupas.

After him Veera-Pandyadeva came to power. Inscriptions of Veera Pandyadeva (AD 1250-1265), are found at Kota, Brahmavara, Neelavara, Koteswara and Kundapura. According to Dr. K.V. Ramesh, the inscriptions of his reign provide several details pertaining to the economic, social and religious conditions of Tulu-Nadu; and his period reminds about the rule of the Chalukyan Emperor Vikramaditya VI (AD 1076-1126), one among finest sovereigns of Karnataka. From the inscriptions found at Koteswara and Kundapura, it is learnt that, he was known as Veera-Pandyadeva Alupendra I, and that his mother Queen Pattamahadevi was ruling jointly with him. According to some scholars, Veera-Jagadevaraya of the Santhara family, a feudatory of the Hoysalas, was a co-administrator with Veera-Pandyadeva-Alupendra. Evidently, Jagadevarasa was a younger brother of Patta-Mahadevi. Therefore, it is possible to imagine reasonably that, since Veera pandyadeva was a minor, Patta-Mahadevi might have used Jagadeva-rasa's help in the administrative matters. In the ministerial council of Veera-Pandyadeva-Alupendra, Narasinga Heggade was serving as the Minister-in-Chief, while the king's son-in-law Bankideva Maiduna Odduma Devaballavergade and Maaradamma Adhikari served as Administrators-in-Chief. From his inscriptions it is learnt that, the king conducted his administration seated in state on the throne, in the palace, from his capital city Barahakanyapura, while all chiefs of Departments, Officials of the harem, the princes, sages and priests remained in attendance at the king's court. An inscription dated (AD 1261, found on the eastern part, inside the

Koteswara temple, at Koteswara, in Kundapura Taluk, refers to Veera-Pandyadeva Alupendra ruling the kingdom seated on the throne, in his old palace at Barahakanyapura (Barakuru), in the presence of his brother-in-law Sreedeva, Narasinga Heggade, Maradaya Adhikari, all important Chief priests assembled in the king's office, the 300s (Munnurvaru) of Kudikuru village, Polala Heggade from the same village and the official called Koti-Melantaru caused an agreement to be written. According to that the residents of Kudikuru among other conditions had agreed to pay 180 Samudaya Gadyanas annually into the treasury of the kingdom. The inscription also records that it was written by Sri-Karana Machaiah Senabova. The second inscription in the precincts of the same temple describes about the tax of 150 Gadyana payable annually to the Kundapura village as per the decision made while Pandyadeva Alupendra was ruling (AD 1262) from Barahakanyapura, at the king's office in the presence of Vaddamadeva, Narasinga Heggade, Kotiyadaha, Lakheya Senubova and the prominent men of the kingdom. When Veerapandyadeva died in AD 1275, his son and successor Nagadevarasa, being a minor, Balla-Mahadevi herself ascended the throne as a dowager empress.

**Ballamahadevi** (AD 1275-1292) : It has been already noted that, Veerapandya's crowning (Pattada) Chief Queen Ballamahadevi was assisting in the administration of the Empire, while her husband was alive. Because of the reason her son Nagadevarasa was still a minor, she ascended the throne after the death of her husband Veerapandyadeva Alupendra. Like other kings of the Alupa dynasty, she also began to use the titles like Pandyan Emperor, Maharajadhiraja etc. An inscription of Nilavara AD 1277, explains the details about how Ballamahadevi used the title 'Pattade Piriya-rasi'. It is stated in the Kenjuru (Udupi Taluk) inscription dated AD 1281, that she was born of the lineage of God Manabharaneswara. On the basis of the fact that a king by name Manabharana had been a king in Ceylon during AD 11th century, makes it possible to assume that Ballamahadevi could have been probably a princess from that country, as opined by Dr. K.V. Ramesh. But, in his own opinion it is impossible to believe that a king of Tulu-Nadu could have married the princess of Ceylon, a far off country. Kote and Brahmavara inscription of AD 1254, announce Voddamadeva Ballavergade, the Chief in the Ministerial Council of Veerapandyadeva, was actually his cousin. Therefore, Ballamahadevi was probably the sister of that Voddamadeva, and Manabharana family, it is learnt, was one among the not-so-prominent families in Tulu-Nadu. Bankideva, son-in-

law of Veera- pandyadeva, on a certain occasion in AD 1285, had joined hands with and helped Ballamahadevi, but, had rebelled against Ballamahadevi, with a desire to become a king himself. As a result, she had divided her empire into two divisions and gave away the Mangalore part of the division to Bankideva as a matter of historical necessity. Thus, for the kingdom of the Alupas, two thrones, one each at Mangalore and Barakuru, came to be established at a time, and became functional. This political avarice of Bankideva had its own reasons. Until their last days, Alupas did not adhere to the practice of '*Aliya-Santhana*'. During the middle of AD 13th century, the principalities of Nagire and Haduvalli, on the northern side of Tulu-Nadu were found becoming powerful, and according to historical evidences they were following the principle of *Aliya-Santhana*. Some scholars think that this principle of succession may have motivated Bankideva the-son-in-law, to advance his claims to Alupa throne as a matter of right. Thus, two Alupa thrones came into existence in Tulu-Nadu, during AD 1285-1300. Ballamadevi and her son Nagadevarasa from Barahakanyapura (Barakuru) their capital, and Bankideva, her son-in-law, from Mangalapura (Mangalore) ruled simultaneously. This is the historical truth. Nagadevarasa after attaining majority, had been proclaimed as the joint ruler of Tulu-Nadu, by his mother Ballamahadevi, during the last year of her administration.

**Bankideva II (AD 1285-1315) and Nagadevarasa (AD 1292-1300)** : Veerapandyadeva Alupendra and after Balla Mahadevi, her son Nagadevarasa ascended the Alupa throne during AD 1290, at Barakuru. But, Bankideva II, became powerful during AD 1300, evicted Nagadevarasa from his position, and having proclaimed himself as the outstanding sole ruler of the two regions, and continued the administration. An inscription dated AD 1302, in Gollara Ganapathi Temple refers to Bankideva (AD 1285-1315) being addressed with his different titles 'Emperor of the Pandyas', and *Rayagajankusha*. For the sake of remembrance of his diseased wife Mochaladevi, it is stated in the same inscription that, the conducted a durbar in the audience hall of the palace at Mangalapura, and made several gifts to the temple, as it is recorded. The Sujeru inscription of AD 1305, records that, during administration of the Alupas, the king took personal interest in the economic and all-round prosperity of his people. During the period of administration of Bankideva Alupendra II a severe famine had broken out causing serious hardships to the common man the inscription further records that, the king not only positively responded, but also performed special worship to God Timireswara seeking the welfare of the people

and timely rains. And, to facilitate rendering perpetual services to the God he had made land grants, as it is explained in the inscription under reference. Even after becoming the lone Emperor to the whole of Tulu-Nadu, Bankideva II, continued to remain in his old palace at Mangalapura and continued his administration from the Bhuvanarayana in the palace. Son-in-law, Bankideva had called himself as the son-in-law of Dattalvas.

**Soyideva Alupendra** (AD 1315-1335) :As stated in the inscriptions, Soyideva Alupendra succeeded Bankideva Alupendrudeva II, and came to power in AD 1315. His first decision was to have his capital transferred from Mangalapura to Barahakanyapura (Barakuru). In an inscription dated AD 1315, he is referred to as Pandya Emperor and Ariraya Basava Shankara. Soyideva's inscription dated AD 1335, found in Ananthapadmanabha temple at Kudupu, mentions his title "Rajyagajankusa", more prominently among his several other titles. Based on these titles and encomiums, it becomes evident that, he was a powerful and an independent king. Soyideva had exhibited his talents in the sphere of administrative, while his father Bankideva II was alive. During the early part of AD 14th century, having taken possession of the Dakshina Kannada district, Bankideva II, entrusted its administration to be supervised by his son Soyideva Alupendra. As a result, during AD 1315, when he ascended the Alupa throne administration of Dakshina Kannada, had been vested in the hands of an official called Basavadeva. Chandavara, in Honnavara Taluk, became the administrative capital of Basavadeva. Thereafter, Hoysala king Ballala III, as a result of his victorious conquests, had taken complete control over the Alupa Empire. Ballala III, had married the Alupa Princess by name Chkkayithayi, and nominated her as 'Piriyarasi' the crowning Chief Queen. During this period, with the help of Hoysalas, Alupas had successfully extended the administration of the kingdom throughout Dakshina Kannada, as revealed by a close observation of the inscriptions available for the period from AD 1333 to 1384; although they do not make a direct reference to it. In the inscription of Soyideva Alupendra, dated AD 1327, found in Mahalingeswara temple at Moodanidamburu, in Udupi Taluk, Heroic king Soyideva Alupendrudevarasa's Mahapradana Singana, Sahani, Adhikari Boppana, Kodakallanayaru of Nadevina, and the residents having united made a grant of thirty Gadyanas to the five demands of Banninje (Bannanje) inscription, One Gadyana to God at Talegudeya, along with the forest on the eastern side. At the end of this inscription is "Sreedhara-natha" in Nagari script. There is an inscription, dated AD 1334, in the

wall Gurugala Basadi at Hiriyangadi in Karkala Taluk, of Mahamandaleswara Lokanathadevarasa, son of Siddaladevi, the crowning Chief Queen (Pattamahishi) of Bhoovidevarasa, and who belonged to the Santhara family. This inscription contains the details about several grants to the Shanthinatha Basadi, including the benefit of its renovation. It is also on the record of the same inscription, referring to him as bearing the titles '*Uttara Madhuradeeswaram Patti-Pombuchacha (Humacha) Puravaradeeswaram, Mahogra-Vamsa- Lalamam* etc, Hoysala Mahamandaleswara Lokanathadevarasu of the Shanthara family, hailed as "*Ballalaraya Chittachamtkarar*" and recorded as worshipper of Charukirthi Pandithadeva. From the records it is evident that Barahakanyapura (Barakuru) was the provincial capital of the Hoysalas, just as it was also the capital of the Alupas and also renovated the Shanthinatha Basadi.

**Kulasekhara II (AD 1335-1346) and the Hoysalas:** Kulasekhara II, ascended the throne (in AD 1335) of the Alupa who had continued as the Mandalikas of the Hoysalas. Because of the fact that his administration had become weak, Hoysala Emperor Ballala III, had appointed Lokanathadevarasa of the Shantara family, as the governor of province. In most of the Hoysala inscriptions found in Tulu-Nadu, ranging in time from AD 1333 to 1342, along with the name of Veera Ballala, the name of his chief queen Chikkayitayi, is brought on record. After the death of Ballala III, Chikkayitayi had evidently appointed her son Kulasekhara II, as a co-ruler. An inscription of Ballala III, and Chikkayitayi, dated AD1336, found in the wall of the Someswara temple at Barakuru informs that, while Yadava Emperor Ariraya Basavashankara and Hoysala Ballala's (III) Chief queen Chikkayatayi were both administering the kingdom, the Minister-in- Chief (Mahapradhana) Valjappa Dannayaka, Ajjana and Sahanees were serving her as chiefs, Somanna and Chaakanna sons of Chakisetti gave 140 *mude* of paddy harvested from the temple land at Haadi to God Sowmya at Moodakeri.

**Bankideva III (AD 1346-1355) :** Tulu-Nadu came under the administrative control of Vijayanagara during the period of Bankideva III. According to the inscripational evidence Kulasekhara Alupendra II, had centralized the system of administration of the Alupa kingdom, and he himself was the centre of all power till AD 1346. In the process of the change of administration, it is not clear whether the Vijayanagara authorities had used their army or not. With the gradual ascendancy of the Hoysala power, the power of the Alupas in Tulu-Nadu began to decline. But, after Ballala III, the political power of the Hoysalas also got

weakened. During that period Vijayanagara gradually became more powerful as evidenced from the records. Bankideva III, who came to power after Kulasekhara II, appears to have ruled till AD 1355. Alupas became weak after him. Kulasekhara III, who belonged to the same family, ruled from AD 1355 to 1360. During the period of his administration the capital is stated to have been shifted from Barakuru to Bidire or Moodabidire. Dr. K.V. Ramesh is of the opinion that 'the imperialistic attitude of the Vijayanagara rulers, during his life time, had caused a setback to his dignity, and became the primary reason for Kulasekhara III's determination to shift the capital'. During the last days of his administration, Veera Pandyadeva II, probably his son, ascended the throne. The Moodabidire inscription (AD 1396-97), of his reign happens to be the most recent one among all the reported inscriptions of the Alupas. The inscription dated AD 1396, issued during the reign of Veerapandyadeva II, found in Goddess Gowri Temple, in Moodabidari area, of Mangalore Taluk, refers to certain grants and gifts for rendering certain services like *Argya*, to Goddess Durgadevi of Mudabidire, by the people of Keduvimbetti, Kudangodal, Mukkalatti and Paadamoola. Incidentally the inscriptions makes a specific mention of the various titles borne by the king Aluparaja Veerapandyadeva II, such as -Samastha Bhuvana Vikyatha Pandya maha Rajadhi Raja parameswara, paramabhattaraka etc. Administration of Tulu-Nadu, after the Alupas, continued under the authority of the Vijayanagara kings. Historically, Alupas lasted for several centuries, ranging from about AD Fifth century to AD Fourteenth century, and had played significant role in the History of Tulu-Nadu. A number of proper names with 'Alupa' either as a suffix or a prefix are found in the inscriptions of Tulu-Nadu, during the period of Vijayanagara administration and it is reasonably believed to be the names of persons who had belonged to the Alupa family. With the ascendancy of Vijayanagara into prominence, the administration of the Alupas had come to an end.

### **Vijayanagara Empire (AD 1336-1565)**

The Vijayanagara Empire came into existence during AD 1336, due to the efforts of Harihara, Bukka, Marappa, Muddappa and Kampana brothers of the Sangama dynasty. Soon after the establishment of the Empire, the rulers of Vijayanagara tried to take under their control the territories that had either severed their relations from the central authority or had remained politically un-organised. Under those conditions, they took Alvakheda on the west coast, under their control.

The primary aim of the Vijayanagara Empire was to establish stability in their Empire on the principles of self-confidence, re-generate the Sanathana culture that was on the disappearance-mode; and to gradually instil perpetual peace and prosperity into the daily life of the people in South India, that was tottering due to the repeated Muslim invasions. In the coastal Dakshina Kannada, by that time, the Alupas and the Hoysalas had grown weak. As a result, Tulu-Nadu got merged in Vijayanagara Empire, during AD 1345, probably without recourse to any kind of fighting. During the period of Vijayanagara administration Tulu-Nadu had been divided into two parts, each with its capital at Barakuru and Mangaluru, and their administration was being carried on from both the centres as revealed by the inscriptions. The earliest (AD 1345) Vijayanagara inscription in this area was found at Athavara near Mangalore. According to this inscription several grants were given to God Gopinatha of Athavara by Shankara wodeya, the Governor of Mangalore, while he was working as a subordinate official of Mahamandaleswara Veera-Bukkanna wodeya.

It can be said that the rulers of Vijayanagara had not attempted to deprive the political independence of the Alupas till the end of AD 14th century. But, having understood the weakness of the Alupas, the Vijayanagara Emperors had gradually strengthened their administrative control over them. A large number of Vijayanagara inscriptions are found in Tulu-Nadu. According to the earliest Vijayanagara inscription dated AD 1345, reported from Athavara, near Mangalore, it becomes evident that, the kings of Vijayanagara, had exercised their administrative authority from the traditional capitals of the Alupas-Viz. Mangalore and Barakuru. The west coast region, from the ancient times had been popular for its over-seas trade. Similarly, the region maintained its predominance in over-seas trade during the Vijayanagara period also. Among the various titles borne by Harihara II, the title-Lord of the Seas-from East to west and South, was also one and this indeed is the finest example of his over-seas authority. Gradually, Vijayanagara Emperors had got their naval power built up, by appointing a naval officer, raising a naval contingent comprising the local Tuluvas, as it is gathered from a large number of their inscriptions. Among the coastal regions, Haive and Konkana provinces also had come under the authority of the Vijayanagara Emperors. Finest breed of Horses were being imported from Arabia and Persia. From the following ports - Mangalore, Barakuru, Bhatkala and Honnavara, of Tulu-Nadu, the imported horses were sent to inland destinations. In order to keep themselves militarily fit and

up-to-date, it was essential for the Vijayanagara Emperors to import horses of the best breeds, from time to time, and maintain their cavalry. Writing his impressions about the expansion of Vijayanagara Empire in the west coast region Ibn-batuta, an African traveller, wrote, "While travelling to Calicut via Sadasivagad in AD 1342, he had learnt about a Muslim governor in Honoor (Honnava) who was a feudatory of Vijayanagara". Several provincial kings, including the coastal area, from the beginning were the feudatories of the Governor of Vijayanagara, designated as 'wodeyar' and stationed at Barkuru. Apart from that it becomes clear from the records that certain provinces under their direct administration were exempted from the payment of tax and revenue. When Ibn-batuta visited the Canara coast in AD 1342, he had named certain places like 'Pakanuru and 'Manjaruru' as pointers on the road he had traversed, and scholars have identified these place names with Barakuru and Mangalore. As he himself had recorded, that on either side of the road to the Canara coast, there were huge avenue trees offering shade to the travellers always, is a point to be noted. He had also recorded in his report that he had found rest houses at the interval distance of every half a mile, provided with drinking water facilities from the wells below the ground level, and the government had appointed persons to protect the establishment. Although, west coast was the most developed region, he did not see even a single vehicle with wheels, as stated by him. He had also stated that the rich people and the royal house-hold commonly moved in palanquins (*Addapallakki* in Kannada). Inscription of Kanthavara (AD 1348) has on record that Shankara Wodeya's successor Pradhana Hadapada Gowtharasa (AD 1348) was the Governor of Mangalore. An inscription (AD 1364) found in the land held by a private individual, at Buntwal has on its record that, during the reign of Veera Bukkanna Wodeya, Maadarasa the king of Mangalore, for rendering service to God Manjunatha, granted to many Brahmins of the village Pudu, exemption of several taxes. An inscription dated AD 1557, in the reign of Bukkanna Wodeya of Vijayanagara, found in the Koteswara temple of Kundapura taluk, refers to the purchase of land from certain Vishnuthirla, by Ravaladeva, the Minister of Maleya Dannayaka, and the donation of that land to Koteswara Temple. Another inscription dated AD 1364, found in the same temple refers to reign of Bukkanna Wodeya and gives the details of Barakuru administration under Maleya Dannayaka and has on its record those thirty families of Chakkare together made a grant for rendering the daily services to God Koteshwara. Koteshwara temple inscription dated AD 1365, during the



reign of Mahamandaleswara Veerabukkanna, under the directions from Dharanideva, son of Mudeya bought several kinds of land and gave that to several Brahmins for purposes of rendering service to God Koteshwara. It is also recorded that Malleya Dannayaka, at that point of time, was ruling Barakuru.

Harihara and Bukka, having taken over Tulu-Nadu, including Dakshina Kannada, in AD 1345, with a view to introduce systematic administration, divided that coastal area into two parts, known as Barakuru and Mangaluru kingdoms. From AD 1345 to 1377, they administered the area through their representatives, appointed for the purpose, as it is revealed in the inscriptions.

**Barakuru:** Following are the names of some of the Vijayanagara Governors appointed to work from Barakuru :

Mahapradhana Maleya Dandanayaka (AD 1345-1365), Mahapradhana Goparasa Wodeya (AD 1366-73), and Mahapradhana Bacharasa Wodeya (AD 1373).

**Mangaluru:** Following are the names of some of the Vijayanagara Governors appointed to work from Mangalore:

Shankaradeva Wodeya (AD 1345), Hadapada Gowtharasa (AD 1348), Madarasa (AD 1364), and Pandarideva Wodeya (AD 1375-77).

The old fort in Barakuru is popularly believed to have been built by Harihararaya. During his period of administration, not only he reformed the system of taxation, but also introduced for the first time Revenue settlement in respect of Land Revenue as follows:

Within a few years of his coming to power Harihara I, had appointed his brother Bukkaraya I (AD 1356-1377), as the joint ruler. The Attavar inscription (AD 1345), already referred to above, states that Mahamandaleswara Bukkanna Wodeya (Bukka I) and Shankara Wodeya were ruling Mangalore province. Thereafter, with a view to give practical training in the administration of the Empire to Mahamandaleswara Kumara Pratapa Bukkaraya II, his father Harihara II, had entrusted the administration of Neeruvvara (Nilavara in Udupi taluk), as it is evidenced by the inscriptions. The inscription dated AD 1365, informs that, the Vijayanagara king, having taken possession of the Barakuru province instantaneously handed over the lordship over the province to Maleya-Dannayaka. He became the Governor of Barakuru, there-after. During that period, though Kulasekhara II (AD 1335-46), Bankideva III (AD 1346-1355) and Kulasekhara III (AD 1355-1390), successively ascended the throne, as a representative of Vijayanagara, Maleya Dannayaka

gradually strengthened his position. An inscription (AD 1377), in the precincts of Koteshwara temple brings on its record that, While Veera Bukkanna's son Hariyappa was ruling, and Bommarasa was administering the Barakuru province, Mahapradhana Mudde Dannayaka, having bought land of several extent, made a land grant to the 13 Brahmin scholars at the place for purposes of meet the expenses at the daily worship of the Koteshwara temple. It is also stated that Muddeya Dannayaka got golden roads constructed for the convenience of visitors to the temple. In the same inscription there is a reference to the fixation of monthly salary to the two women who were serving as *Chamara* bearers to the God.

Several attempts had been made in Tulu-Nadu to put an end to the governance of Vijayanagara sovereigns. In the Mudabidire inscription dated AD 1390, refers to Vikra- (Vikrama?) Chowta or his successor might have instigated the revolt. Though the Chowtas according to the other sources are stated to have been powerful in the Someshwara region of Ullala in Tulu-Nadu, during the later half of the 12<sup>th</sup> century, they have come to light in the inscription during AD 1390 only. It became the responsibility of Mahapradhana Mangappa Dandanayaka, to suppress this instant revolt of the Chowtas. He was the commander of an army contingent stationed at Nagire kingdom in AD 1398. Mangappa Dandanayaka, with the help of Mahamandaleswara Hayivarasa, the lord of Nagire, successfully suppressed the revolt against the Vijayanagara administration. In an effort to protect the army of Nagire kingdom from the ravages of the Chowtas, Jakkanna Nayaka and Thammayya Nayaka, belonging to the army of Hayivarasa had been killed, according to the two inscriptions reported from Kaikini, Bhatkal Taluk, in Dakshina Kannada district. An inscription dated AD 1401, found in the privately owned land at Shankaranarayana in Kundapura taluk, refers to several grants to God Shankaranarayana by Thojaha, wife of Mahapradhana Gopaya Dandanayaka wodeya, the representative of Basavanna Wodeya who was ruling Barakuru, during the reign of Harihara, who had held Dwarasamudra under his control. An inscription dated AD 1402, in the precincts of Ermala Janardhana temple in Udupi taluk, has on its record several grants made by certain Ganapanna son of Lakkappa of Kalalige, to God Janardhana of Ermala, while Harihararaya was ruling. The inscription also informs that the kingdom of Barakuru, at that point of time, was under the administrative control of Basavanna Wodeya.

During the reign of Harihara II, (1377-1404) it is clear that; there were several Governors in Tulu-Nadu. Some of the names gathered from

the inscriptions are: subordinate officials of Bommarasa Wodeya, namely Muddiya Dannayaka, Hariyappa Dannayaka, Basavanna wodeyaru and Bachanna Wodeyaru. According to an inscription dated AD 1387, most of the provinces of Tulu-Nadu were included in Barakuru and Mangaluru kingdoms. It is clear that, Jakkanna Wodeya in AD 1386, and Mallappa Wodeya in AD 1387, were ruling over Barakuru. Kingdom, Mangaluru kingdom in AD 1390, was under Mangarasa Wodeya, and an Official called Manjanna was ruling Mudabidire. From the inscriptions it is learnt that, Singanna Wodeya in AD 1392, and Basavanna wodeya in AD 1401, were ruling Tulu-Nadu kingdom from Barakuru. From AD 1434-35, Devaraya I, and Singanna Dannayaka were powerful and ruling. Under their directions, Appanna Wodeya, the ruler of Barakuru, invaded Shivalli (village), under some pretext. As a result of that, Sree Krishna Matha lost its other grants (*Any-Manya*), the Statue of Lord Krishna was displaced, and the daily services in the temple had come to a stand-still. The residents of Shivalli village were very much pained on account of that. Prominent people of Barakuru city pacified them and petitioned Devaraya I, to restore the Sree Krishna Matha to its previous status. In reciprocation Devaraya I, ordered Appanna Wodeya to get the temple repaired, in addition to having made some grants to Sree Krishna Matha. In the Barakuru inscription of AD 1405, of the Vijayanagara period, Mahabaladeva, the Governor of Barakuru kingdom, is stated to have unnecessarily interfered with the power and function of Nakhara Hanjamana. Bukkaraya II commissioned Bachanna the Mahapradhana of Goa, and directed him to conduct an enquiry and send a report. As directed by Bukkaraya II, he proceeded; and on the spot decided that, those who had suffered the losses should be compensated by their opponents through Payment of a penalty. This significant matter is recorded in the inscription. After that incident, the Vijayanagara Emperors began to impose many restrictions on the Governors of Barakuru from exercising their powers freely. The inscription in Somanatheswara temple at Manigaara-Keri in Barakuru, issued under directions from Veerapratapa Devaraya Maharaya, while Shankaradeva wodeyaru was ruling, records the details about the land symbolically granted by Hariharadeva of Barakuru to God Somantha, as *Deepadana* in the Manigaara-keri, along with the exemption of certain taxes collected for up-keep of the palace, from the residents of Brahmapuri in Hosakere inside Barakuru.

Under the administration of Devaraya II, (AD 1424-1446) about eight Governors had been appointed to the kingdoms of Mangaluru and

Barakuru. In the provincial administration also the same trend continued under Vijayanagara king Mallikarjuna (AD 1446-1465).one Governor by name Pandarideva is stated, repeatedly, to have been ruling over Barakuru, in the inscriptions (1455, 1465, 1478, and 1482). In between there were also other Governors. Probably Pandarideva appears to have been an honest and industrious official. An inscription dated AD 1429, in the reign of Devaraya II, found on the left side entrance to the new *Basadi* in Mudabidire, records the construction of a Maha-Chaityalaya, called 'Tribhuvana-Choodamani' by all *Halaru* of Bidarenagara, the disciples of Abhinava Charukeerthi, It also informs about several gifts made in the Chandra Jinamandira (Choodamani Chaityalaya) at Venupura by Bairavaraja and his queen Nagaladevi of Nagire kingdom. Yet another inscription of Devaraya II, dated AD 1430, found in the same Jain *Basadi*, records several gifts made for the purpose of the construction of Chaityalaya. At that time Mahapradhana Perumaladeva Dannayaka was protecting the kingdom and Devaraja wodeyar of Nagamangala, was administering the kingdom of Mangaluru. For about a period of three centuries, that is, till the end of 12<sup>th</sup> century, Shantararu were very powerful in their administration. During the middle of the 13<sup>th</sup> century, weakened by the political history of Tulu-Nadu, they remained un-noticed and inconspicuous, having lost most of the provinces of their kingdom, with the sole exception of Kalasa (Chikkamagaluru District), and its surroundings under their control. Later, during the beginning of AD 15<sup>th</sup> century, while Bairavarasa I, was ruling the kingdom, Karkala province of Tulu-Nadu belonged to that family. Among the inscriptions referring to this family found in Tulu-Nadu, Marne (Karkala Taluk) inscription (AD 1408) appears to be the earliest. Bairava I, is stated to have built Nemeeswara Chaitya in Karkala, according to the Varanga inscription (AD 1523). After him Bairava Veerapandya I or Abhinava Chamundaraya, became the sole administrator of Kalasa and Karkala. From the same inscription it is learnt that, at the instance of his Guru Lalithakeerthideva, he had got a huge statue of Gomateswara consecrated atop the hill of Karkala, in AD 1432.

Another inscription dated AD 1430, in the Someswara temple, issued during the reign of Devaraya II, informs about a matter of great social significance, as follows: While Veerapratapa Devaraya was ruling the kingdom from Vijayanagara, the capital, and under his directions Mahapradhana Chandarasa Wodeyaru was administering Barakuru in Tulu-Nadu, there was an altercation among the residents of Chowlaya-

keri and Moorukeri in Barakuru province, over the issue of marketing certain articles of trade like sugar (salt?) etc. resulting in differences of opinion among the residents of the said villages. As a consequence incidents leading to violence had appeared imminent, warranting the Governor to invite the residents of those villages for negotiation, a compromise was arrived at, and they were advised to live peacefully in future and carry on their transactions.

Certain groups, previously engaged in internal rivalries for power, again raised their head during the period of his administration, and continued their struggle against the king. As a result turmoil ensued in the capital of the Vijayanagara Empire. Saluva Narasimha, the provincial Governor, at that point of time, took the Vijayanagara administration under his control in AD 1485. He continued the administration till AD 1491. Though his administration was short lived, he was very powerful and dedicated to the cause of the Empire. Saluva Narasimha had defeated all the feudatories who had, in the beginning, rebelled against the sovereign, and succeeded in reconverting them to remain sincere and dedicated to the cause of the Empire. As a consequence of this, many provinces of Barakuru in Tulu-Nadu re-submitted themselves to the Vijayanagara Empire and came under its effective control. Mallappa Nayaka was the Governor of Barakuru at that time. Traditional trade in well-breed (*Jatyashwa*) horses at the coastal harbours like Mangalore, Barakur, Bhatkal, Honnavar etc, had temporarily come to a stand-still. However, during the administration of Saluva Narasimha trade in the finest breed of horses was not only resumed and re-activated but also became popular. During the fifth year of his coming to power (AD 1491) Saluva Narasimha breathed his last. His son and successor Hiriya Tirumala, within a short time of his coming to power, was killed due to the internecine palace conspiracies. According to an inscription identified in the Baindur temple, by the foreign traveller Dr. Francis Buchanan, during the reign of Tuluva Veeranasimha (AD 1505-1509), it is learnt that Kendada Basavarasa was the Governor of Barakur in AD 1506.

**Krishnadevaraya** (AD 1510-1529): Krishnadevaraya was the most powerful and efficient king of the Vijayanagara Empire, and politically he had enjoyed popularity throughout South India. Four Governors named in the inscriptions as having ruled Tulu-Nadu during his administration were Rathnappa Wodeyar (1512), Vajayappa wodeyar (1519), Vithalarasa Dannayaka (1523), and Aliya Thimmanna Wodeyar or Thimmarasa (1528). In the back ground of the fact that, though not-so-very-significant Palegars at that point of time exhibited their sincerity and devotion to

their duty, due probably to the imposing impact of the personality of Krishnadevaraya, yet it is surprising to note that no independent Governor was appointed to rule Mangalore. Within a few years of Krishnadevaraya coming to power the ruler of the kingdom of Nagire, again became a feudatory of Vijayanagara. When Bairarasa died in AD 1515, probably his cross-cousin, Devaraya Wodeya II, became the ruler of Nagire. He is referred to in the inscriptions as Saluva Krishnadevarasa Wodeya II. In the Basthimakki inscription of AD 1515, Bhatkal Taluk, he is stated to have been ruling over Nagire, Haive, Tulu Konkana, kingdoms. But, confederacy among Chauta Kunda Heggade-Kinnika Heggade, according to an opinion current, was trying to displace him from Tuluva. Before his exit from Tulu-Nadu, Krishnadevaraya had decided again to entrust the government of Kalasa-Karkala to Bairarasa V.

An inscription dated AD 1506, in the precincts of the Venkataramana temple at Basaruru in Kundapur taluk records a grant of the produce of land in the Baadakere village belonging to Kandaaura (Kandaavara), made by Mandalika Basavarasa-Wodeya, a subordinate official under the administration of Veeranarasingadeva of Vijayanagara, to God Tirumala of Paduvakeri in Basaruru, for maintaining the oil lamp burning perpetually and other services at the time of worship. The inscription dated AD 1506, in the precincts of the Mahalingeswara temple in Basaruru, issued during the reign of Narasingadeva Maharaya of Vijayanagara and indifference to his orders, while Mallappa-Nayaka younger brother of Sovanna Nayaka of Kurugodu, was ruling the Barakuru kingdom, records the donations given by the merchants of Paduvakeri in Basaruru, along with the produce from the lands in Belathuru and Mooda-Belathuru villages in Paduva-Haralunadu, to God Mahadeva of Basaruru. The inscription also records a grant of a sum of 60 Varahas, payable annually to the same God, by Sankamma Modalithi, the great grand daughter of Bemmana Bhandari of the same village. An inscription dated AD 1515, in the Guru-Basadi at Mudabidire, issued during the reign of Krishnadevaraya, according to the directions of Krishnaraya Maharaya, and the teachings of God Munibhadra, with the consent of all the residents of Bidire (Moodabidire), by Rathnappa Wodeya, while he was ruling Mangaluru-Barakuru kingdoms, records the gift to the Jainadharmasastradhana.

During the reign of Saluva-Narasimha II (AD 1491-1505), the Portuguese sailor Vasco-da-Gama landed in Calicut AD 1498, on the Malabar Coast in South India. On his continued journey he established The Cross of Jesus Christ, on an island near Udupi, and called that 'Yel

Padran de saneba Maria'. This is identified as Saint Mary's Island. Thereafter, in AD 1505, evidently on the basis of the permission granted by an Ambassador of Vijayanagara, the Portuguese were permitted to build forts and fortifications in any place within the boundaries of their administration. It is noteworthy, that the Portuguese had not built any fort within the region of Dakshina Kannada.

It appears evident from the diary of the Portuguese traveller Durate Barbosa, that he had paid a visit to the coastal area of Dakshina Kannada district. He had not only referred to Tulu-Nadu as 'Tulunab', but also had pointed out that; the province begins from the northern part of 'Honnor' (Honnava). According to him there are several rivers dotted with attractive places on the coast, and described the ports as conducive for trade and commerce. As stated by him, fine variety of rice was pooled at Baindoor and despatched to Bhatkal. Barbosa had also stated that, 'Barasola' or Basaruru, was the capital of the 'Narasinga' Empire and to that port ships from Malabar, Ormz, Eden, Chaul etc, paid their visit from time to time. According to him Mangalore was a big city. People known as Mores and Gentles lived in Mangalore, and he could see prayer halls and high styled buildings adorned with tall towers built in European style. He had also recorded the presence of the Masjids built by Muslims. It is apparently clear that, after the accession of Krishnsdevaraya to the Vijayanagara throne in AD 1510, friendly relations with the Portuguese continued. As a result of that, the overseas trade and commerce had made rapid progress. Because of that the overseas trade in the Arab and Moplah ports had suffered a setback. In the meanwhile, Vasco-da-gama in AD 1524, had given proper guidelines to his king to be careful about the Muslim merchants who were causing hindrance to the Portuguese trade and commerce at the ports of Calicut, Mangalore, and Basaruru, and to impose appropriate restrictions at those ports. At that juncture the administrative policy of the Portuguese government was aimed at encouraging the missionary activities of propagating the Christian religion. Therefore, they had to cultivate and maintain friendly relations with many of the local Mandalikas. The Portuguese Vice-roy in AD 1526, Lopez de Sampayo, by following the policy of fishing in the troubled waters and poking his nose in the local skirmishes had succeeded in taking control over the Mangalore kingdom. By making use of that opportunity, Francis Freyer, the missionary, is stated to have actively propagated Christianity in and around Mangalore. Thus, the Portuguese, within a short period of time, had brought the trade and commerce at Mangalore and other coastal areas completely

under their control. Gradually, they began to impose taxes on all commodities that were being exported from the coastal area.

Due to the fact that a certain trader opposed the Portuguese at the time of their occupation of Mangalore fort in AD1530, several restrictions were imposed on the trading in rice. The Portuguese Governor, Diogo-de-Sylveri, at that point of time ordered the Portuguese naval contingent to proceed to Mangalore coast, with a view to strengthen his authority. The local people of Mangalore, with their bows and arrows, launched an unsuccessful counter-attack on the Portuguese naval contingent and failed to save the Mangalore fort. In that skirmish the fighter force of Mangalore suffered a set back and the leader of the merchants of Mangalore attempted to escape through a river route but succumbed to death. As a result all the coastal trade of Mangalore fell into the hands of the Portuguese.

After the death of Krishnadevaraya, succession rivalries ensued and ended with the accession of Achyuthadevaraya to the throne, and he ruled for a period of about twelve years. In the inscriptions of Tulu-Nadu, ranging in time from AD 1530 to 1545, the following Governors of Barakuru are referred to: Kondappa Wodeya (or Konda) (AD 1533-36), Pandarideva Wodeya (AD 1537-42), Achappa Wodeya (AD 1542- 46), Ekadalkhana Wodeya (AD 1551) and Mallappa Wodeya (AD 1560-62). An inscription reported from Uppur, in Udupi Taluk, dated AD 1536, during the reign of Achyutharaya, states that having entrusted the kingdoms of Barakuru and Mangaluru to Sankanna-Nayaka, Kondappa Wodeya was administering the kingdom of Barakuru. Another inscription dated AD 1551, records certain gifts by Ekadal Wodeya, the Governor of Barakuru, to Koteswara temple for purposes of meeting the expenditure incurred in respect of certain expiatory procedures. As it is gathered from the inscriptions reported so far, he was the only Muslim Governor from Vijayanagara to have administered Tulu-Nadu.

It becomes evident from the records that, Aliya Ramaraya, who had ruled Vijayanagara as a powerful monarch, considering that befriending and maintaining friendship with the Portuguese would add up to his political prestige and enhance the security, entered into an agreement for mutual co-operation and friendly relations with them in AD 1547. As a result of that the overseas imports and exports were virtually transferred to the Portuguese control. This Vijayanagara agreement with the Portuguese was naturally unacceptable to the local Nayakas. Their organized opposition found expression in their refusal to pay tribute, in



kind, to the Portuguese. This type of animosity had given rise to several mutual quarrels, and skirmishes with the Portuguese. After the defeat and death of Aliya Ramaraya in the decisive battle of Rakkasagi and Tangadagi AD 1565, revolts against the Portuguese by the local Nayakas had assumed serious form. As if it were supplementing this, evidently the confederates, who had organized the union with Ahmadnagar, Golkonda, Bijapur, Gulbarga, and Calicut etc, against Aliya Ramaraya, appear to have naturally and secretly had understandings with the local Nayakas to oppose the Portuguese. Their main aim was to throw the Portuguese out of the west coast of India. Gradually, over a period of time, all these efforts got weakened and failed. Because, the Portuguese had emerged victorious in the battle fought at Goa, between the Portuguese and Ali Adil Shah of Bijapur in AD 1571, which had put an end to the conspiracies and the struggles engineered by the local Nayakas.

### **Bangarasas of Bangadi**

Among several families of petty chieftains who had ruled coastal Karnataka, Banga Arasu family, with Bangadi, in Belthangadi Taluk of Dakshina Kannada district, as their capital, was also one. According to the documents available at present, Bangas were one among the original royal families of Tulu-Nadu. The information we have got about them is obtained from the Sanskrit *kavya*, entitled '*Sringaaraarnava Chandrika*' written by Vijayavaruni. This poet is stated to have lived in the court of the king known as Kamiraya-Banga. From the inscriptions dated AD 1461 and 1473, reported from the district, it becomes abundantly clear that, Kamirayarasa, as the Lord of Bangavadi, had become very popular. Ganapathi Rao Iygala thinks that, the Bangarasa were ruling from Dakshina Kannada district, right from AD 12<sup>th</sup> century. There is a reference to the kings of this dynasty in the book '*Sringaaraarnava Chandrika*' to the effect that they had been ruling much before the patron kings of its author. The first king Veeranasimha Banga, among the rulers of this dynasty, it is learnt, got coronated in AD 1157. According to Vijayavaruni, Veeranasimha Banga, known popularly as a glorious ruler, claims to have belonged to the Kadamba dynasty, was ruling from Bangavadi. As stated by the same poet, Veeranasimha banga's younger brother Pandya Banga had a sister named Vitalamba. That Vitalamba's son Kamiraya Banga was the patron of this poet, as it is recorded. Bappanadi (near Mulki in Mangalore taluk) inscription dated AD 1411, states that Bangarasa's chief queen Vithaladevi's son was Pandyapparasa. From this it is clear that Pandya Banga was the eldest

son of Vithaladevi. But, the claim of the Bangas that, they were the descendents of the Kadambas remains without a satisfactory explanation.

From the documents it is clear that, the Bangas of Bangadi, the Chowtas of Puttige and Mudabidire had encountered differences of opinion repeatedly. The Bangas became powerful at a later date. According to Ganapathirao Aigala, Veera-Narasimha-Banga, son of Chandrasekhara, is considered to be related to the Gangas of Gangavadi. Another opinion is that, Narasimha was the son of Hoysala Vishnuvardhana. Narasimha, being at that point of time a minor, it is rather difficult to believe that he had obtained the authority to control that province. Several opinions pertaining to the origin of the Bangas have already been discussed. According to Dr. P. Gururaja Bhatta, although it is known that the Bangas originally belonged to Bangadi in Belthangadi taluk, inscriptional sources refer to the existence of Bangavadi near Mulbagal in Kolar District, as the administrative centre of the Nolambas, before AD 13<sup>th</sup> century. The inscription reported from Bangavadi informs about the construction of a tank by a king known as Iriya-Nolamba. Another inscription found in the same place dated AD 950, refers to King Sriman Vikramaditya Tiruvayya's financial assistance in the construction of the Bangavadi tank. Similarly, Bangavadi is referred to in an inscription dated AD 1113, reported from Sulekere in Turuvekere Taluk. Geographically, there is no link between this Bangavadi and the other Bangavadi in the Dakshina Kannada district. As revealed from the documentary evidences, the power of the Bangas which began in AD 14<sup>th</sup> century lasted till the British took over the administration of Tulu-Nadu completely. The 15 provinces (*Magane*) that belonged to the Bangas were: Upper (*Mele*) Bangadi, Lower (*Kela*) Bangadi, Maninalkuru, Mayabayalu, Belthangadi, Uppinangadi, Puttur, Mogarnadu, Badaga Kajekaru, Buntwal, Kodiyala, Sajjipa, Harekala, Varkadi and Majeswara. Apart from that, they had also ruled over the following areas: Bajaala-seeme, Maanila-seeme, Mundukuru-seeme, Bayalu-seeme, Omanjuru-seeme, and Nirumarga-seeme, according to Dr. P. Gururaja Bahat. He himself had referred to Kukke-Subramanya inscription which gives details regarding the gift of 270 *Gadyanas* gold to that temple by the Sthanikas of Bangaravada. During AD 1469, Vijayanagara Governor, Vithalarasa Wodeya, had ruined the palace of Kamirayarasa Nayaka of Kodiyala near Mangalore. From this inscription it becomes clear that, the Bangas had extended their authority upto Mangalore. Sujeru inscription AD 1528 refers to Veeranasimha Banga. After that inscription, no other inscriptions referring to this family are

reported so far. At the time of the battle of Rakkasagi-Tangadagi AD 1565, Bangavadi was under the administration of Lakshmapparasa Banga. As a result of the invasion launched by Venkatappa I, of Keladi, the Banga dynasty lost its power, just as the other royal families of Tulu-Nadu.

### **Abbakkadevi, Queen of Ullala**

It is very clear from the records that, Queen Abbakkadevi of Ullala, wife of king Banga, right from the beginning, had expressed her opposition to the Portuguese authority, and the expansion of their power. She had not only identified herself with the Nayakas of Malabar, but also it is praise worthy that, she had opposed her own husband, who had maintained secret understandings and friendship with the Portuguese. She had stopped the payment of tribute to the Portuguese because of their interference with, and altercations against the Nayakas of Kannanur, who were the symbol of friendship with the Queen. But, afterwards in AD 1555, when a naval fleet comprising 21 war-ships tried to capture Mangalore, under the leadership of Dom-Alverzda-Silveria, the Portuguese Governor at Calicut, Zamorin, had successfully stopped the attack and arranged for an agreement between Queen Abbakka and the Portuguese. Several years afterwards, in alliance with the king of Kannanur,, when a naval officer, Louis-de-Mellow's powerfulship, attacked the Portuguese at Mangalore, Queen Abbakka had secretly supported the king of Kannanur. As a result of that the Queen again incurred the wrath and enmity of the Portuguese.

Having destroyed Mangalore with all his power, the victorious Louis-de-Mellow continued his oceanic onslaught. Thereafter, although peaceful relations prevailed again, for some years between Queen Abbakka and the Portuguese, she on account of her jingoism, stopped the payment of tributes due to the Portuguese at Goa. Main reason for that was the Portuguese attack again in AD 1566, on the king of Kannanur,, an old ally of the Queen. In reply to that, under the leadership of Zoyavo Picsot, the Portuguese Governor, several attacks were launched on the Queen of Ullala. But, since that Portuguese representative was suffering from ill health, those attacks ended up in failure.

Enraged due to the failure of those attacks, Domo-Antao-de-Naronha, the Portuguese Governor, himself organized a powerful naval fleet comprising of seven Roman or Greek war ships, 20 huge Spanish ships and 27 special war-ships, together with the powerful Portuguese navy, and entered the coast of Tulu-Nadu in September AD 1567, in

order to put down Queen Abbakka of Ullala. The well known Portuguese historian, Francico-de-Desoza, in his book *Oriente conquislado*, has given a curious description about that most decisive naval battle which ended with the conquest of Mangalore. According to that, when the Portuguese laid siege with that powerful fleet, the Muslim battalion guarding the Mangalore fort, quicksilver like pounced upon the Portuguese unexpectedly and secretly silenced them. The main reason for such an incident, according to D'souza, was the darkness of the night. However, the Portuguese Viceroy, who was following the fleet all along, without loss of time, caused the walls of the Mangalore fort to be pulled down and ordered for the excavation of a moat surrounding the fort. After the lapse of several months from the date of the occurrence of that incident, in a gruesome battle took place during AD 1568 January, the Portuguese had emerged victorious and Queen Abbakka of Ullala retreated from Mangalore and sought shelter in the mountains and rocks. According to the report of an eye witness, on the battle, "Mangalore was engulfed by a huge fire, and the coconut and the arecanut plantations around were burnt down". Portuguese Viceroy returned to his headquarters only after Mangalore and its environs were burnt down, as stated in the report. The Portuguese had built a tall fort on the northern mountain they had captured. That was next taken over by a Saint Sebastian, a missionary, and came to be named after him in course of time.

Despite these extensive and prolonged struggles having taken place, the Queen of Ullala had been relentlessly trying to escape from the clutches of the Portuguese administration. She had got a tall fort built in Ullala, opposite to the Portuguese fort in Mangalore. At the same time, she had changed her attitude of struggle and entered into an agreement to live in peace with the Portuguese. Thus having successfully and incessantly fought against the foreigners, Queen Abbakka of Ullala had made a name in the history of Tulu-Nadu, as the most powerful and the first queen in India's political arena. Similarly, for having gained great prosperity in overseas trade and commerce she came to be popularly known as "the pepper queen". Many historians think that, the end of the Ullala Empire synchronized with the death of Queen Abbakka in AD 1597. Although she had freed herself from the Portuguese strong-hold, she was forced to accept, in her last days, Keladi Venkatappa Nayaka's political grip over Ullala. After that agreement, Keladi Venkatappa Nayaka extended his full political support to queen Abbakka. Venkatappa Nayaka is stated to have built Veerasaiva Mathas in Barakuru, Bennevali,

Sagara, Beluru, and Kodeyala, etc. According to the records available, he had built secure forts at Barakuru, Kandaluru and Mallikarjunagiri.

Many curious facts have come to light from the Italian pilgrim Pietro- Dellavalle's visit in AD 1623, to the west coast, in South India, as Portuguese Ambassador, and when the route he traversed from Goa to Ikkeri is marked out. From his report several interesting anecdotes are learnt; namely that good will had developed and friendship prevailed between the feudatories of Ikkeri and the minor Palegars of Tulu-Nadu. According to the Dellavalle's record, it is evident that the king of the Bangas, who had maintained friendly relations with the Portuguese, had again grown powerful and Venkatappa Nayaka had fled to Kasaragod. While collecting this information, he had identified himself as the Portuguese Ambassador. Later on, when he came to Ullala, he had recorded about the domestic misunderstandings between the Queen of Ullala and her husband, the king of the Banga dynasty, which had resulted in a divorce. He had also recorded that the Queen of Ullala had sought and obtained the help of Venkatappa Nayaka of Keladi. He had also explained the victory gained by the Queen of Ullala against the combined efforts of the Portuguese and the king of the Bangas. On an occasion while Pietro- Dellavalle was moving about in the market place of Ullala, he accidentally happened to meet Abbakka, the Queen of Ullala. He narrated to her briefly about his itinerary thus: He conveyed his salutations to the Queen, dismounted his horse, and introduced himself as Pietro-Dellavalle, a Christian missionary from Rome. When enquired, whether he had any aids to begin a conversation? He replied to the Queen, that there was a Brahmin named Narasu, who could act as an interpreter. Accepting that statement for its face value, the Queen began the conversation. She questioned him about the countries he had visited and the Royal Courts of the kings he had seen. Replying to the questions, he had briefed the Queen about the errand he had undertaken. After having heard him describe about the great Empire of Turkey, the grand palace of the Persian king, certain curious matters relating to the palaces of Ikkeri Venkatappa Nayaka, She questioned him as to his purpose of paying the visit to the simple forest land of Ullala. He replied that he had come to Ullala to personally see the Queen who had gained great popularity among the people. She next questioned him about the proposed plans of his travel. He replied that his God had desired that he should get back to his home country. According to the diary, the Queen expressed her desire that he should accept to be her guest for some time, and then depending upon his convenience, he would

be allowed to proceed after a formal send off. After that conversation, the Queen is stated to have taken the exit route. While on move, on the narrow and steep routes of Tulu-Nadu, he is stated to have travelled on horseback, with a lone body guard, but found that the ghat roads were very secure under the administration of Venkatappa Nayaka. On his continued journey, he happened to meet the Queen of Maneela, while she was inspecting an irrigation canal which she had herself built. He was impressed by her polite language and simplicity of dress, so much that he had brought on record that she did not appear, to him, like a queen.

### **Rulers of Keladi (AD 1600-1700)**

It is clear that, Sadasivaraya by about AD 1550, had given away entire Tulu-Nadu as *Amara-Magani* to Sadasiva-Nayaka, of the ruling family of Keladi. After the fall of Vijayanagara Empire in AD 1565, it can be said that the administration of Tulu-Nadu, completely became the responsibility of the Keladi ruling family. During the period of the declining phase of Vijayanagara sovereignty, the ruling family of Keladi, who were basically Veerasaivas by religion, and agriculturists by profession, based in a place called Keladi, nearer to the borders of Dakshina Kannada, gradually emerged as a powerful principality. To look after the administration of Tulu-Nadu, Vijayanagara Emperor appointed an official, called Chowdappa Gowda of the Keladi family as Nayaka (AD 1500-1504). Aliya Ramaraya, the political representative of Sadasivaraya, the Emperor of Vijayanagara, appointed Keladi Sadasiva-Nayaka (AD 1530-1566) as an administrator of Mangaluru, Barakuru, and Gutti kingdoms. A copper plate inscription of Keladi Sadasiva-Nayaka, dated AD 1556, reported from the village known as Kapu, in Udupi taluk, issued while Veera-pratapa Sadasivaraya and Aliya Ramaraya were jointly ruling Vijayanagara, and Sadasiva Nayaka was administering the kingdoms of Mangaluru and Barakuru, records the details of land grant made by Muddappa Heggade (Tirumalarasa), and a feudatory Ganapanna, from the same Sime (administrative division). Sadasiva-Nayaka, as a most powerful fighter, is stated to have actively participated in many of the activities of the army of Sadasivaraya of Vijayanagara. His invasion and occupation of Kasaragodu, in the south, and the establishment of a pillar of victory for Vijayanagara, and on its behalf, is one of the most important occupations he had made in the south. The kings of this family continued as the *Mandalikas* of Vijayanagara. But, Venkatappa Nayaka I, proclaimed himself, in AD 1613, as an independent king, and he ruled from AD 1586 to 1629. In the

inscriptions of his period both the elephants with tusks and the insignia of Keladi appear together in sculptural reliefs.

After Venkatappa Nayaka, his grand-son Shivappa Nayaka (AD 1629-1645), ascended the throne of Keladi. Two years after his coming to power in AD 1631, the Portuguese entered into an agreement with him, for friendly relationship. That agreement appeared to be, mostly, an expression of mutual trust. With a view to intensify further the centralization of his administration, he got his capital transferred from Ikkeri to Bidanuru in AD 1639. Because of the fact the king of Keladi did not have sons; he handed over power to his uncle Shivappa Nayaka. Shivappa Nayaka, (AD 1645-1660), who succeeded Venkatappa Nayaka, is considered to be the most powerful Nayaka of Keladi. During the period of Venkatappa's administration, as a consequence of his continued interference in the internal affairs of Tulu-Nadu, the Nayakas of Keladi had to take part, unnecessarily, in the frequent battles. By making use of his exceedingly good diplomatic skills in politics, Shivappa Nayaka managed to lessen the number of battles on one hand and strengthened his army on the other, while maintaining constant vigil on the feudatories in the neighbourhood. He is stated to have built secure forts at Kasaragodu Chandragiri and Bekal. Even before his coming to power, he had suppressed one of the most powerful local chieftains, Byrarasa of Karkala. As a result of his ability of getting his political strategies redefined, the boundaries of his empire expanded up to Neeleswara in the south.

### **War with the Portuguese**

During the period of the administration of Shivappa Nayaka, the relationship between Bidanuru and the Portuguese were strained due to the stagnant political policy of the foreigners. As a result of the battles that took place during AD 1652 to 1653, the Portuguese lost several important centres under their control to Shivappa Nayaka. Because of the fact that the Portuguese had grown weak, by the time these battles came to an end, the historians state that, Shivappa Nayaka of Ikkeri had become the lone powerful ruler of the west coast of Karnataka. He not only patronized overseas trade and commerce but also brought gold coins bearing the symbols of Shiva and Parvathi into circulation. On the reverse portion of these coins the name "*Sree Sadasiva*" was inscribed in Deva Nagari script.

Thereafter, during the reign of Somasekhara I (AD 1663-1671), began to regain their prominence. According to an agreement dated AD

1671, between the Portuguese and the rulers of Ikkeri, the king had agreed to the establishment of Portuguese factories at Honnavara, Mangalore and Barcelore, on the condition of certain restrictions like not to build high rise fortification like walls surrounding their industrial establishments and not to manufacture machinery for oil refineries. Portuguese were also given prior sanction to freely reach their establishments, through that port using small ships or boats. Along with those trade restrictions, the Portuguese were restrained from entering into unnecessary discussions with the local people, whatever the reason be. As a result of the agreement stated above, the relations between the Portuguese and the Nayaks of Bidanur went on cordially.

After the death of Somasekhara Nayaka in AD 1678, yet another agreement between the widow queen Chennammaji and the Portuguese had come into force. According to that agreement, the Queen of Bidanur had permitted the Portuguese to build Churches in Mirzio (Mirjan), Chandor, Bhatkal and Kalyana. The prominent development after this agreement was the successful driving away of the Arabs by the Portuguese from the Indian coastal area. In their retaliatory effort the Arabs had set fire to Mangalore and Basaruru cities, and looted the wealth, as evidenced from the documents. Soon after the death of Somasekhara Nayaka of Bidanur, the feudatories of Tulu-Nadu had risen in revolt, enabling the Queen Chnnammaji in successfully suppressing the revolts and restoring peace.

### **Repeat invasions by the Portuguese**

Basappa Nayaka I (AD 1697-1714) ascended the throne, after Queen Chennammaji and his relations with the Portuguese deteriorated again. Struggle between the Portuguese and the Arabs, right from the beginning, in their common interest over trade and commerce, had reached a stalemate at that point of time. As a result, the Portuguese and the Bidanur army were engaged in several, never ending but, constant armed struggles from AD 1704-1707. Towards the end, in AD 1713, in a prolonged battle a powerful chief of a naval contingent that had arrived from Goa had launched an attack on Basaruru and Kallinapura, and destroyed several merchant marines of Bidanuru. Along with that attack, other ports like Mangalore, Kumta, Gokarna, Mirzio (Mirjan) were also attacked. The incident ended with an agreement between the Portuguese and the Nayaka of Bidanur in AD 1714. According to that agreement, Arab ships were forbidden entry into coastal Canara. Next, Somasekhara Nayaka II (AD 1714-1739) had come to power. During his administration,



the king of Neeleswar, after about a period of 12 years of armed struggle, surrendered to Keladi administration. Many historians think that the French and the British had played a prominent part in that success.

Basappa Nayaka II, the king of Bidanur, administered with great efficiency from AD 1739 to 1754. He is stated to have constructed the forts Dariyabadgad and Manohargad near Malpe, and other forts at Malluru, Thonase and Kundapura, in addition to the palace at Bennegere. After him, Veeramma, the queen of Bidanuru, was overseeing the administration, Ali, the king of Kannur; and the Maratha followers joined hands and began encroaching Tulu-Nadu coast. Manjeswara and the northern parts of Kolluru became the targets to these incursions. In that process, the flourishing centres of the rich merchants were looted. The temple of Kolluru Mookambika was also targeted; and the temple jewellery was looted. It is said that, weakened by these planned incursions Veeramma, the queen of Bidanuru, lost complete control over the administration. Taking advantage of the internal problems of Bidanuru, Hyder Ali who had occupied the throne at Srirangapattanam, managed to take over Bidanuru in AD 1763.

Dr. Fryer, an English traveller, had visited certain centres of coastal Canara in AD 1673. In his long narrative report, he has recorded several curious incidents. According to him "Although, in this area, innumerable Hindus had been converted to Christianity, the same number of people, as I have noticed, with their strong determination have remained without becoming converts'. From his report it is evident that, *Bhootharadhane* in that area was also one among the prominent forms of worship. It is observed from his report that, in the coastal area, then known as Canara, Law and order was satisfactory, and people lived a highly disciplined life. While travelling from Canara to Malabar he had noticed the roads in good condition. As it had already been noted Piatro-dellavelli, also left behind similar remarks about the wide and straight roads in Dakshina Kannada district.

### **Other Minor Principalities**

Apart from the prominent royal families like the Alupas, the Vijayanagara kings, Keladi, Ikkeri and Bidanuru Nayakas, certain minor families also called *Palepattu* in kannada had also administered the Tulu country as it has been already noticed. But, Dakshina Kannada district, particularly because it was the coastal District, it is amazing to note that historically it was a centre of the valorous and independent natured royal dynasties or *Palegars* (chieftains) families. Among them The Bairarasa of

Karkala, had enjoyed a very high position by the dint of their valour. Apart from those, at Mudabidire, Mulki, Hosa-Angadi, Venuru, Soralu etc there were minor administrative dynasties like Bairarasas, Ballala, Chouta, Savantha, Ajila, Moola, Tholahara, Honna kambali, Vittalaa, Kumbala etc.

### **Bairarasas**

Having originally come from Humacha, in Shimoga District, the Bairaras as were the *Palegars* of Karkala in Tulu-Nadu. They had called themselves prominently as belonging to the Ughra dynasty of Shanthara origin. From the documents it is clear that, they administered Tulu-Nadu after AD 14<sup>th</sup> century. Before that they were ruling Kalasa in Chikkamagalur District. It is stated that they began their political career in the place known as Kervase in Karkala Taluk. In an inscription dated AD 1408, Veerapandyadeva is referred to as the successor *Veerabairava-Kshemapala*. During the period of the reign of Veerabairavarasa that is in AD 1432 the mono-lithic statue of Gomateswara was established in Karkala. Thereafter, Bairarasa Wodeya II is stated to have been ruling Kalasa and Karkala in AD 1501, according to an inscription. The inscription dated AD 1586, built into the western wall of Chaturmukha Basadi at Karkala, refers to several gifts made by Bairarasa II, in the presence of Sree Gommateswara of Pandyanagara in Karkala and at the instance of Lalithakeerthi with titles - "*66 Mandalikara Ganda, Honnanmbikala Mommaga, Kalasa-Karkala Rajyada Arasu, immadi Bairarasa, Karkalada Pandyanagariya Sree-Gommateswarana sannidhanadalli Kailasagiriya Chikkabettadalli Desigana-Panasoge-balliya-Lalithakirthi-yavara-upadesa-danteneedida*"). Veerabairarasa Wodeyar or Veerapandya Wodeya (AD 1531-1565) succeeded Bairarasa II. After Veerabairarasa, Byrava succeeded to power. He built in AD 1586; the Chaturmukha Basadi in Karkala. That Basadi has got attractive features and annually welcomes thousands of pilgrims. At a later date, Keladi Venkatappa nayaka defeated the last ruler of the Bairarasa family of Karkala and took him under his control. From the records it is understood that probably the administration of Bairarasa family reached its final end during the period of Keladi Shivappa Nayaka.

### **Choutarasas**

Having built a palace at Puttige, near Mudabidire, the Choutarasas had begun to rule. When that palace was destroyed in an accidental fire, they moved to Mudabidire town, built a new palace, and continued their administration, till they emerged as powerful chieftains in AD 1390.

According to records, a Governor of Vijayanagara is stated to have defeated a Paleyagar of the Chouta family in AD 1438. Chennaraya, a ruler of this family, is stated to have extended the boundaries of his principality, after capturing Maneela, Pejavara and Mundakuru from Bangaraja. According to the traditional belief current in Dakshina Kannada district, which has no historical basis, the Choutas began their administrative career in Ullala and Mangalore taluk. According to Lokanatha Sastry, who has compiled the Genaeology of this family, Tirumalaraya Chouta (AD 1160-1179), was the originator of the family. Similarly, Ganapathirao Aigala also, in his book on History has advanced the same opinion. But the inscriptions available for research on the family are all dated in a later period. An inscription dated AD 1264, reported from Vengula village in Madikeri taluk, the district capital of Coorg, which happens to be on the border of the district, states that, because of the fact Mahamandaleswara Veera Munivaraditya Gokularasa, supported Satyaraya, Choutu Arasa was suppressed. Except for a reference to the word Choutu, nothing is known from this inscription about their family history. An inscription dated AD 1408, reported from Thirthahalli, in Shimoga District, refers to several grants and gifts to Naagarna, son of Choudarasa, and Keshavarasa son of Choutarasa. Both of them are referred to in that inscription as Brahmins belonging to the Bharadwaja Gothra. Similarly, the Puttur inscription dated AD 1431, has on record a gift of gold made by Choutarasa Santeya. From this it is possible to identify that, Santheya was one of the kings of the Chouta family. The inscription dated AD 1434, reported from Adduru, in Mangalore Taluk, has on its record that, Choutarasa Jogi Wodeya had made a land grant to a certain Jogi Purusha also called as 'Jugadikundala'. A Chouta king known as Allappasekha, referring to "*Puttigeya Jananadolu baluva*" in the inscription dated AD 1465, has recorded that, he was ruling from Puttige, and that he had made several gifts to a temple at a place called Polali. In the same inscription there is a reference to three of his brothers known as "devaru Sekhaabimmanna Sekhaa and Bommanna Sekha". Ganapathi Aigala, is of the opinion that, the inscription makes it clear that Tirumalaraya Chouta III, had given several gifts in AD 1507, to the temple at Polali. But, Dr. P. Gururaja Bhat, has opined that probably Tirumalaraya Chouta III, could have come to power in AD 1500. According to the records in Vijayanagara, he had not only visited the court of Krishnadevaraya, but it is also evident that he was honoured by the Emperor. Yet another popular queen from the same family, who had ruled (1544) Puttige, was Lokadevi. In all

probability, both these queens appear to have been contemporary rulers. But, Queen Abbakkadevi, having fought incessantly, on account of her native patriotism, with the Portuguese, came to be known in history as 'unrivalled Heroine' and that the opinion of the Italian traveller Pietro-dellavelli, is found recorded in his reports. As it is recorded by the historian, Phoria-i-Souza, a Portuguese Military official called Don-Alvarode-Silveria, had looted Mangalore in AD 1556, (then under the control of the queen of Ullala), and referring to the tributes he had collected from the Queen, recorded her name as "buka-devi-cha-vu-ta. This strongly supports the argument that, she was some how connected with the family of Queen Abbakkadevi Chouta. Thus, the historical incidents of the Chouta administration and the achievements of the queen Abbakka of Ullala can be clearly understood by the researchers.

### **Savanthas of Mulki**

Reviewing the history of the Mandalikas of Tulu-Nadu, becomes an extremely interesting study. The Savanthas of Mulki (Mangalore Taluk) were yet another family of Palegars in Dakshina Kannada District. Some scholars contend that, because of the fact that they began their political career from a place known as Seemanthuru near Mulki, they had got the nick name as Savanthas. According to Ganapathirao Aigala, Savanthas were originally Jains by religion and the followers of Jinadatta of Patti-Pumbucha. According to the famous Archaeologist R. Narasimhachar, "it is doubtful whether the Savanthas were a royal family at all". Because, Tirumal and Chennamma, the rulers in the Genealogy of that family, happen to be the names which appear in the family of Choutarasas of Puttige and Mudabidire, without apparently any comparable resemblance between the Choutas and the Savanthas". This opinion has no documentary support. Because, in the recently found AD 16<sup>th</sup> century copper plate inscription of the Savanthas, Prof. P. Gururajabhat, had found a reference to Tirumalarasa and Chennamma. Padmanabha, the well known Jain writer in his book *Jinadattaraya Charitre* (Circa AD 1700), Dugganna Savantha of the Savantha family and his sister Devammaji, are referred to. In the same book it is stated that, Devammaji, having married Mahalinga Nripathi of Venupura, had seven children with their following names: 1. Chenniga Savantha, 2. Tirumalendra, 3. Nripathi, 4. Chennambike, 5. Tirumalarasa, 6. Ambakadevi, and 7. Chikkaraya. The same book also documents that, among them Tirumalendra is stated to have belonged to Kasyapa Gothra, having taken the titles- *Kadamba Kuladeepa*, and *Soma-Vamsodbhava*,

with *Kapidwaja* as his insignia. During the reign of Chennammaji, Tirumalarasa's Treasury Officer named Padmanabha had composed the book *Jinadatta-Charitre*, as it is traditionally well known. It appears probable that, the Savanthas referred to in that book were the rulers who belonged to Mulki, they had maintained only matrimonial relations with the Choutas of Puttige and Mudabidire, but had protected their independence. In a privately owned land found in Mulki there are about 20 memorial graves. Locally they are believed to be the graves of the family of Savantharasas. Beeradevarasa, the ruler of Hosagunda, is believed to have occupied the territory of Idubeedu Savantha, in AD 1254, and looted his wealth. Some scholars think that Idubeedu, near Mudabidire, might have been the second head-quarters of the Savanthas. Another inscription dated AD 1284, reported from Soraba in Shimoga district states that, Savantha Jagadala, was the son of Nakunada Senior Belagowda, and related as brother (*Dayadi*), to Ekkavali Gaavunda Jagadala-Kuppe. Similarly, inscription dated AD 1292, refers to the reign of Mahamandaleswara Thamma Savantha and Maleya Savantha of Iruvanduru. So far no inscriptions specifically and clearly referring to the Savanthas of Mulki have been reported. This is one of the serious shortcomings in the study pertaining to the Savanthas of Mulki. There is a belief that the Janardhana temple at Seemanthuru, was built by the Savanthas and unquestionably that was the centre from which the Savantha Empire began.

It is abundantly clear that God Janardhana was the worshipful deity of the Savantha family. Mr. Igala, in his book on History, has identified for the first time nine places (Maagane), -Ikala, Aththur, Kodeththuru, Panja, Valalanke, Kuberuru, Bappa-Nadu, and Talipadi. The area under the rule of the Savanthas is apparently clear. Geographically, the area is demarcated in the South by Palunja (Epigraphical) or River Pavanje, Kodethuru Mulki River on the North, the Empire of the Choutarasas on the East and the Arabian Sea to the west. Poet Laureate of Karnataka (Rashtra-Kavi) M. Govinda-Pai, in one of his writings about Mulki, has brought on record the Kotekeri inscription AD 1378, and its reference to the name of "Dugganna Savantha", a ruler. According to that, Dugganna Savantha is stated to have ruled till AD1400. Kinnaka Savantha is believed to have succeeded his uncle Dugganna Savantha. In the broken inscription dated AD 1411, found in Durga-Parameswari temple at Boppanadu, the reference to the name of Kinnika Savantha alone is understandable. In the same inscription he is also referred to as "Bacha Heggade" In another inscription belonging to

AD 15<sup>th</sup> century, reported from the very same Seemanthuru, there is a description pertaining to the boundaries possessed by Kottiyanna-Heggade or Bachasetti and Harihara-setti. According to that inscription it is clear that Mulki, at that point of time was a famous centre. Padupanamburu inscription dated AD 1542, in Mangalore Taluk, has on its record gifts made by Dugganna or Kinnaka Savantha, as directed by Abhinava Charukeerthi, seeking the highest glory and prosperity for his empire; while his sister Channammadevi had made a land grant to God Ananthathirtheswara for rendering daily services.

### **Ajilarasas of Venuru**

Present day Venuru, in Belthangady Taluk, or Enuru according to inscriptions, or Enooru, was the capital of the family of rulers called Ajilas. The Ajilas, identifying themselves with the Saluva dynasty of Vijayanagara, had been worshipping God Mahabaleswara of Venuru, as their family deity. Ajilas were one among the prominent royal families of Tulu-Nadu. Thimmanna Ajila was the most famous king of the family. The word 'Ajila' after Timmanna Ajila, had come into common usage as a name of the royal family. According to one opinion, the word 'Ajila' is stated to have been derived from 'Ajira' (an important sacrifice by the Jains of Tulu-Nadu) of the Jain origin. From the documents it is gathered that, Thimmanna Ajila IV, wielded power from AD 1154 to 1180. He had two daughters-in-law by name Channamma and Mdhurakka devi, who incidentally happened to be his niece. It is gathered that, they had married Govindapparaya and Chamundaraya from the upghat. When Thimmanna Ajila died, his niece ascended the throne, as she had no children. Refusing to accept that arrangement, when the common people at large revolted, that had the unintended effect of an invitation for the intervention of Kamadeva of Banavasi. Kamadeva, with his army had conquered Punjalike (another name of Venuru kingdom), and established peace, and returned to his capital, after that incident. There were 13 *Maganes* in the Venuru or the Punjalike kingdom. Rayakumara, the son of queen Madhurakkadevi ascended the throne in AD 1186 and ruled till AD 1204.

After him, several capable kings had ruled invigorating their influential administration. It is learnt that those kings also adhered to the customary practice of '*Aliya-Santhana*'. M. Govindapai, while giving the details about the traditional administration of the kingdom of the Ajilas, has listed the Epigraphical records of Venuru in his book. Due to the non-availability of extensive inscriptional sources for the study

pertaining to the history of the earlier kings of Venuru, it had not been possible to give a comprehensive introduction to the early political history of the Ajilas. But, on a definite basis, it may be safely asserted that, the Mahamandaleswara Sevyagellarasa of Punjalike or Poonjalke and Choulke (Saalike-Nadu of the Choutas), held the highest power. As he had taken the title Mahamandaleswara, undoubtedly he was a powerful king. Yet, whether he belonged to the Ajila family remains to be decided. An inscription dated AD 1388, found in Manjunatha temple at Kadri, near Mangalore, refers to 'Ajilamakere' built by the Ajila family. That irrigation tank known as 'Ajilamakere' is according to an opinion now currently is stated to be the Kuluru irrigation tank, which is five kilometres away south of Mangalore. Evidently, the word Ajila appears in that inscription for the first time. The Beluru inscription dated AD 1415, in Hassan District, states that, Mandalika Somanatha Birumannarasa alias Ajila, had gifted a hundred bags or 100 mude paddy (hundred quintals) to the local God Chennakesavanatha. Scholars are of the opinion that that Ajila, referred to in the inscription belonged to the Enuru family. The inscription dated AD 1419, found in Kodibayalu in Mangalore, refers to a direction to the Ajilas, Bangarajas and Choutarasas to offer continued protection to the grants and gifts given by Bychappa Dannayaka Wodeya, the Governor of Barakuru, to the Hanjaman Masjid in Palli. According to that inscription it is abundantly clear that, Ajilarasa was playing an active role in the administration of the Governor of Barakuru. Binnani Ajila, referred to in one of the inscriptions of Mudabidire, was yet another king from the same family. That inscription dated as AD 1515, has on its record a gift to a Basadi of a local Guru, by Kamiraya son of Binnana Ajila. Venuru inscription of AD 1537 refers to several grants made by Salva Pandyadevarasa alias Ajila, to a local Jain Basadi. From the same inscription it is understood that, Adyadevarasa, who belonged to Binnani Bali, was none other than Salva pandyarasa alias Ajila, the chief of the province. Venuru inscription of AD 1604, states that, Timmaraja Ajila, younger brother of Pandya-Bhoopa, had performed the installation of Gommateswara at Venuru. Dealing with the installation of the statue according to the teachings of the sage Charukeerthi, who belonged to the throne of Belgolapura, the same inscription describes Ajila-Timmaraja as Chamundanvaya Bhooshaka, and son of Pandyaraja and Pandyaka-Mahadevi. On the basis of the inscriptions it becomes clear that, Ajilas, with the help of Sixteen Settikars and 366 Halaru, who belonged to Elamegalu, carried out the administration of Punjalake (Venuru) kingdom. Although Ajilas

had been the followers of Jain tradition, yet they had used God Mahalingeswara of the Hindu tradition in their insignia. This is a fine example for their religious toleration. From their inscriptions it is clear that, the Ajilas had paid considerable attention and importance for the development of Art and Architecture of Dakshina Kannada district, including Udupi. From the records it is also evident that, they had applied the administrative policy of the Vijayanagara Empire to solve many administrative problems of their own kingdom.

Prominent among the minor principalities which had ruled over Tulu-Nadu were: Kumbale Arasas, Moolas, Tholhara Arasas, Honnakambali Arasas, Ballalas, Heggades etc. The Moolas had the capital of their kingdom in Bylangadi, in Belthangadi Taluk. Somaladevi was the chief queen of that family, who had administered in AD 1630. She had married Bangaraja. Tholhara Arasas of Surala, in Udupi Taluk, were one among the minor kingdoms of Tulu-Nadu. They were in power in about AD 12<sup>th</sup> century. It is learnt that, a ruler from the Tholhara, with the help of another Honnakambali Arasa, had defeated the Portuguese in AD 1569, and had taken possession of the fort of Basaruru. He appears to have refused to pay the tributes due to the Portuguese. Having taken him under their control, the Portuguese had entered into an agreement with him imposing several restrictions. The Nayaks of Keladi, at a later date, had liberated the Tholhara Arasa, from the Portuguese captivity. According to some scholars, it goes to the credit of the minor principalities which had ruled Tulu-Nadu, for having introduced several measures aimed at promoting the improvement of agriculture in the province. Most of the accounts written by the Foreign travellers about these minor principalities are available. In their several inscriptions mention had been made about the temples and public buildings they had built.

### **Fall of the Portuguese**

The Portuguese, who had established their administrative power on the west coast of South India during the early part of the 16<sup>th</sup> century, began to grow weak during AD 17<sup>th</sup> century. The king of Portugal from about AD 1635 had been issuing strong notices, from time to time, to the Portuguese Governors appointed in India not to unnecessarily interfere in the internal affairs of the native kingdoms in their respective provinces. The reason for that notice was their desire to perpetually continue the Portuguese trade and commerce.



At about the same time the Portuguese forts at Basaruru, Honnavara, Kannaanuru and Mangalore had decayed considerably. As a result of the repeated struggles, from time to time, between the Portuguese and Shivappa Nayaka of Ikkeri, they had lost the fort of St. Sebastian to Shivappanayaka, who had held the administrative responsibility of Tulu-Nadu. That turned out to be a dangerous development for the Portuguese power. Thereafter, the forts of Honnavara and Basaruru also followed suit. During the first half of AD 18<sup>th</sup> century, Portuguese power began to grow weak. Some historians think that, probably the Portuguese intervention in the internal affairs of the minor principalities of the west coast was the main reason. Somasekhara II of Bidanuru had initiated several strategies to weaken the Portuguese. As a consequence of that they were able to maintain their trading centres only in a very few selected places. The local chieftains had been imposing restrictions, from time to time, on the Portuguese factories, which had resulted in the loss of their self-confidence. Towards the end, the Portuguese had to inevitably abandon their political aspirations and forced to concentrate merely on trade and commerce. By that time the Dutch and the French had made their presence in the Indian Ocean and they had also trying perpetually to increase their political prominence, in addition to their competing interests in trade and commerce. Both the Dutch and the French had succeeded in establishing their factories in Mangalore. However, the British entry into the Indian waters had weakened the European powers and the gradual development of the British as a strong political force, is indeed a romantic development.

### **Entry of the British to Dakshina Kannada**

The British had not entered as administrators till AD 1768, in the history of Dakshina Kannada. During the same year they had undertaken an explanatory naval expedition from Mumbai to Mangalore. Before that, the British had come to Mangalore in AD 1737, only with an intention to sign an agreement with the Governor of Bidanuru. The Commander-in-Chief of the army of Somasekhara Nayaka II of Bidanuru, at the time of extending his conquests to Neeleswara in Dakshina Kannada, had to incur the wrath of the powerful British East India Company at Tellacherry in Kerala. As a result of the Malayalles of Kerala supporting the British in AD 1736, the British army could take under its control the Alikunnu fort on the Banks of River Kavaarya. Due to the British influence, Bidanuru Surappayya, the Governor of Mangalore, had entered into an agreement with the British official Linch, during February

AD 1737. According to that agreement, the British gradually obtained monopoly over the overseas trade in pepper and cardamom, in the Kollathiri area of the Bidanuru province under the British occupation. As soon as the British opened the Alikunnu fort under their occupation, the Bidanuru officials captured that. As a consequence of that, the Nayaka of Bidanuru took over that part of Neeleswara which was on the borders of Kollathiri. The king of Neeleswara, who happened to be directly related to the Kollathiri family, protected that keeping under his own authority.

### **Age of Hyder Ali and Tipu Sultan**

When Hyder Ali attempted to conquer Tulu-Nadu, the people of Tulu-Nadu appeared to have lost their personal valour. Queen Veerammaji, who was ruling Bidanuru at that time (AD 1756-1763), was subject to several administrative weaknesses. When the political condition of Bidanuru had reached its lowest ebb around AD 1763, Hyder Ali took over Bidanuru and named it 'Hyder Nagar'. After its take over, Hyder Ali began to pay his attention to the deteriorating condition of Bidanuru. He had occupied Basavarajadurga, Honnavara and Mangalore. Having learnt that Queen Veerammaji was hiding herself at Ballalarayadurga, he took that under his control. Hyder Ali knew that Mangalore could become an important naval base among the prominent commercial cities on the west coast. He converted Mangalore city into a harbour and a strong central port capable of handling all complicated business transactions. Not contented with that, during his administration he organized Mangalore as a prominent harbour and appointed Latif-ali-Baig, Commander-in-Chief of his army, as the Inspector-in-Chief of the naval forces at Mangalore. It is learnt from the records that, Hyder Ali had made a grant to one of the temples of Tulu-Nadu in AD 1765. As a result of the comprehensive activities undertaken by Hyder Ali in Tulu-Nadu, several minor Mandalikas of the area remained thoroughly shaken.

The British were keenly watching every step gradually taken by Hyder Ali in Mangalore to safe-guard his naval force and to expand it. The British had also realised the possible danger which might be fall their own future activities of trade and commerce on the coast. In the heart of hearts, Hyder Ali had intended to impose restrictions on the entry of British ships in and around Mangalore in the waters of the Arabian Sea. Therefore, when the war between the British and Hyder Ali began in AD 1766, the British fleet, under the Command of Admiral Watson, stationed at Mumbai, was ordered to move to Mangalore in

February AD 1768. When Latif-Ali Baig, the Commander of Hyder Ali's naval force, failed to face the British naval force, the British easily took over the Mangalore port under their control. The British had considered that achievement as a most significant victory, a mile stone in the expansion of their Empire in India. With an intention to make it known to a hundred people about their conquest of the port of Mangalore, the British at Fort Saint George in Madras celebrated the event by firing missiles. But, Tipu Sultan, son of Hyder Ali, with lightning speed regained Mangalore, and when he showed the way out of Mangalore, it became self-evident for the British that the celebration was only momentary. In that important recapture of Mangalore, Hyder Ali stood in the fore-front and acted as a path-finder to his son Tipu. Shaken by the unexpected invasion of Tipu, the British had fled to Mumbai, leaving behind in Mangalore, 80 European ships, 180 soldiers and large quantities of arms and ammunition. Tipu had succeeded in liberating Mangalore from the British hold within a week. Inevitably, the British got prepared to negotiate a treaty of peace with Hyder Ali. The Portuguese, who had extended their helping hand to the British, having dreamt of becoming the unquestioned masters of Mangalore coast, became disillusioned about the British capabilities.

### **Treaty of Mangalore**

It has already been stated that the British had celebrated the occasion of their occupation of Mangalore, by way of firing guns, at Fort Saint George in Madras; considering that incident as an important stage in the expansion of British power in the history of India. But, that victory was short-lived. Tipu Sultan, with his powerful army invaded Mangalore. Indeed that invasion was retaliatory reply to the defeat Hyder Ali had suffered in AD 1766 in the hands of the British. After receiving Mangalore to his control from the British, in September 1770, the treaty agreement was signed. This agreement is known as the Treaty of Mangalore. The fundamental condition of that agreement was to supply fine quality rice from Mangalore to Mumbai. The Portuguese had entertained certain ambitions about Mangalore, and this treaty of 1771 became a symbol and a starting point of their friendly relations. Another prominent point of that agreement was to offer free hand to the Church Official to dispense justice in their respective churches to the followers of Christianity. As a result of that treaty, through the renewal of religious rights and obligations in 1776, the Portuguese were asked to move out

of their factories and those places were specially marked for the development of a powerful naval base.

After learning about the help secretly rendered by the Portuguese to the British, Hyder Ali immediately summoned the Portuguese traders and the clergy to his court and enquired about the punishments awarded in their own country for similar acts of the traitors. In their response they had informed him that it was 'death penalty'. Hyder Ali, having said that he was not all that inhuman to impose death penalty on those traitors, instead had sentenced them to imprisonment and ordered for the confiscation of their properties. That penalty was subject to the condition that the punishment would last only till the British entered into an agreement with Tipu. Thus Tipu had exhibited how his administrative policy was tempered with his generosity. The said treaty came to fruition in AD 1770. According to that agreement it had been decided to export rice from Mangalore port to Mumbai One year after that agreement Hyder Ali had signed an agreement with the Portuguese, and helped in the continuation of their commercial activities only, in and around Mangalore. The restrictions that had been imposed on the Portuguese were simplified, Priests of the Parish were permitted to dispense justice to the Christians, and were given the freedom to undertake conversions to Christianity in case the individuals personally desired. During AD 1779, Hyder Ali abolished many of those concessions, and showed them their way out of the Portuguese factories at Mangalore. On the establishments thus vacated, which were on the river banks, Hyder Ali ordered for the establishment of a strong navy. After taking Mangalore under his control in AD 1768, he returned along with his army, basically to the plains, passing through the Subramanya ghat. In return for the help received in the war, he gave Panja and Bellara in Puttur Taluk, to the king of Coorg. But, during AD 1775, in addition these two areas, he had annexed Amara and Sulya provinces (*Magane*) also, which were given to the king of Coorg by Somasekhara Nayaka II of Keladi.

The Second Anglo-Mysore war having commenced in AD 1781, while it was still in progress during December 1782, Hyder Ali breathed his last, in an army camp at Chittor (Andhra Pradesh), leaving Tipu, his son to succeed him. General Mathew, the chief of the British army at Mumbai, who was closely observing the incidents and developments following the death of Hyder Ali, came to Kundapur along with his powerful army. This unexpected movement of the army was a great success. His first success was taking of the fort of Hosangadi, which was

protecting the road to the ghat section. Gen. Mathew, within three days, by his forced march, in the midst of several impediments like lack of food supply, was able to capture the fort of Hosangadi, which was surrounded by thick forest, by cutting the trees and blocking the fort, as seen from the English records. Under the leadership of an army officer Col. McLeod, the British forces had taken the fort over night and had found in the early morning 15 guns left behind. The British continued their onslaughts and conquests incessantly and captured Hydergad fort from 17000 soldiers after a prolonged fight. In that engagement 50 of his soldiers had suffered serious injuries. Marching from there, Gen. Mathew went in the direction of Bidanur. At that point of time there was a traitor by name Iyaz Khan, in Bidanur. With his help Hydergad was taken over easily. Under the assumption that Tipu would dismiss him from his official position at Bidanur, Iyaz Khan had opened the fort gates, and openly welcomed the British Military official, thereby exhibiting his treachery. But, that victory of Gen. Mathew was short-lived, because, towards the end of March 1783, Tipu had regained the fort of Bidanur, or Hydernagar.

While the occupation of Bidanur was still in progress, Tipu Sultan had sent his other contingent for capturing Mangalore. But, the British, having known that well in advance, attacked that contingent when that was 12 miles away from Mangalore and defeated that. Tipu after learning the news about the defeat of his army had decided to descend on Mangalore, personally along with his powerful army. Under the leadership Col. Campbell an army of 700 Europeans and 2000 Sepoys which was camping in Mangalore, displayed their heroic fighting skills to the army of Tipu. By that time, in the background of the monsoon having set in, Tipu had sent back most of his cavalry force but had to continue fighting with a small army. Under those circumstances Tipu had to accept his defeat. On August 2, 1783, when he tried along with his army to protect his own fort, heavy down pour of rain caused havoc and his army suffered heavy casualties, which can hardly be described. Despite all these Tipu continued the occupation of the fort in Mangalore. Taking advantage of Tipu's weakness Gen. McLeod, came with his powerful contingent, occupied Mangalore, and apparently settled there. But, after two months of prolonged fighting, he had decided to set a sail to Mumbai, along with his army on December 2, 1783. Yet, the conditions inside the fort were neither conducive nor encouraging to the British. Day after day, helplessness and weakness in his army contingent had increased. Having realized the critical conditions of the internal

situation Col. Campbell had decided to despatch his army contingent to Tellecherry on January 30<sup>th</sup>, 1784. It appears evident that Tipu had secretly got assistance from the French in that struggle. But, the French and the British who had their long lasting rivalries in Europe, due to their ideological differences and misunderstandings had successfully sorted them out through peaceful negotiations ending in an agreement. As a result of that agreement the French had to withdraw their support which was being provided to Tipu and naturally the hands of the British got strengthened. Lord McCartney, the Governor of Madras, on account of financial problems was rather unwilling to continue the war against Tipu. At about the same time the peace settlement between the French and the British in Europe had its echo in India by way of its impact on the British administration. Lord McCartney wrote a letter to Tipu, invited him for a peace settlement on the basis of the European settlement, and proposed to end the war. During November 1783, the Governor of Madras had appointed two Commissioners to negotiate the terms of peace settlement with Tipu Sultan. As a result of their sustained efforts on March 11<sup>th</sup> 1784, the Treaty of peace with the British was signed in Mangalore, thereby putting an end to the Second Anglo-Mysore war. As a result of that agreement not only the four year old enmity against the British, which was started by Hyder Ali was temporarily put an end to, but also there was the exchange of prisoners of war on either side, in addition to the restoration of territories. That agreement at Mangalore was an important incident in the History of Mysore.

Although Tipu Sultan had failed in his struggle against the British, he had been highly successful in putting down the local chieftains or the Mandalikas, as they were called locally. The prominent among the local Nayakas were: the Kumbale, the Vitla and the Neeleswara. Tipu's capture of the king of Kumbale became responsible for the fall of his Empire, for it is clear that he had taken the Kumbale chief as a prisoner and had killed him. Younger brother of the chief of Kumbale openly supported the British and as a result of that he was killed by the army of Tipu. Under similar circumstances his nephew was also killed in AD 1794. Having captured two princes of Neeleswara Tipu had got them killed in AD 1787. But, a Nayaka at Bekal, who belonged to that family, was saved by Tipu and when the British had completely captured the Tulu-Nadu, it had come to light that he was none other than the ruler of Bekal. In the fourth and the last Mysore war, Tipu, having suffered a defeat, and killed in the battle field in 1799, his Empire had passed under the control of the British.

**After 1799**

As soon as the Fourth or the last Mysore war began against the British, Heggade of Vitla and a prince from the Royal family of Kumbale, together returned to the Canara District and commenced their activities for the recovery of the territories they had lost. Taking advantage of the situation, the king of Kodagu invaded Jamalabad and Buntwal and finally entered into the territorial boundaries of the king of Kumbale. After the fall of Tipu Sultan, with an intention to reminiscence the cooperation received from the king of Coorg, the British granted him the *Magane* territories of Amarasulya, Panja and Bellare (which had been earlier taken away by Hyder Ali), as *Baluwali* / perhaps on rent.

After the death of Tipu, Dariya-Bahdurgad and Jamalabad built by him were taken into custody soon after the British took over the administration of the Canara District and Capt. (Sir Thomas, afterwards) Munroe was appointed as the District Collector during June 1799. To regulate the administration of Canara District, under the guidance of the Board of Revenue, of the Government of Madras, Munroe assumed office on February First, 1800, and worked to bring about revolutionary changes in land distribution and revenue collection in the District. British Government had directed Thomas Munroe to be in constant touch with and to seek timely guidance from Barry Close, the Resident of Mysore, while deciding certain issues pertaining to Revenue administration. When the followers of Dondia-wagh, tried to capture Baindur, in Kundapura taluk, Capt. Munroe took immediate action. Thereafter, northern parts of Dakshina Kannada district appeared to be peaceful to some extent. But, the kings of Kumbale and Neeleswara, in the southern part of the district, had been giving vent to their weakened animosity, through several political conspiracies from time to time, against the British Government. Jamalabad fort, near Belthangadi, which was being accessed by moving through a narrow passage in the Kudaremurkh hills, was an army base capable of supporting the dominance of the British. That fort, which had got natural protection geographically, was endowed with all the facilities the nature could bestow in order to transform that into a true Army base. Therefore, Tipu Sultan had built a fort in such an elevated place. After the fort was built, he had stationed there a strong battalion of 400 soldiers. At the time of the last Mysore war, an army battalion of the king of Coorg had occupied the city at the base of that hill and had ravaged that. British battalion had taken over the Jamalabad fort during October 1799. But, the British had to restore

Jamalabad fort to the descendents of Tipu's family. After the heroic death of Tipu in the IV Mysore war, at Srirangapattana, when Mysore had suffered a defeat, Dakshina Kannada district came into being in AD 1800. The West coast from Mumbai to Kanyakumari and the East coast from Kanyakumari-Madras to Calcutta, completely under the control of the Government of the British East India Company. Canara (Uttara Kannada and Dakshina Kannada), and Malabar districts were created on the West coast and initially entrusted to Madras Presidency. On April 16<sup>th</sup> 1862, Uttara Kannada was separated from Dakshina Kannada and transferred to Bombay Presidency.

### **Heggade of Vitla Revolts**

It has already been noted that, as a result of the conquest of Dakshina Kannada undertaken by Tipu, Heggade of Vitla and his family had fled to Tellicherry. But, keeping in mind the background of the commencement of the Anglo-Mysore war IV, and the fall of Tipu perceived as almost certain, Heggade of Vitla returned from Tellicherry and began to strengthen him-self gradually. By about December 1799, he had already taken back to his possession the provinces around Vitla, which he had lost earlier. In those invasions Heggade got the help of his nephew. Thomas Munroe, who was closely observing the political activities of Heggade, without loss of time, ordered Military action, to put down the prominence of Heggade, under the leadership of Col. Heart, who was the chief of his military and responsible for the activities in the province of Canara. Heggade of Vitla and Subbarao, the Sirasthedar of Coimbatore at some earlier point of time, who had supported Heggade, had attacked the office of the Tahsildar of Kadaba near Puttur, on May 7<sup>th</sup>, 1800. As a result of that attack, the Tahsildar escaped, in the darkness of the night, crossing the river nearby, using a coracle. Similarly, several officials fled for their self-protection. Subbarao, continuing the attack is stated to have occupied and ransacked and desolated Buntwal. Thereafter, he established his office in a one of the bungalows in Puttur and began to collect revenue. Disturbed by these developments, Munroe, had ordered an army contingent of about 200 soldiers, under the leadership of Kumara Hegde of Dharmasthala, who had extended his helping hand in the invasion of Jamalabad fort, put down Subbarao. Accordingly, Kumara Hegde of Dharmasthala, descended on Subbarao, on May 11<sup>th</sup>, 1800, and defeated him. But, in that encounter Kumara Hegde was injured by a gun shot in his hand and suffered unbearable pain. When the struggle ended, the Tahsildar of



Kadaba took possession of Puttur and Buntwal, went chasing the rebels in the direction of Sisila hills, till they went disarray and weakened. The same Tahsildar, during July 1800, had captured nine members of the family including Hegde of Vitla. The British had also regained the Jamalabad fort, which was under the rebels for about three months duration. The kings of Kumbale and Neeleswara having accepted the British administration agreed to receive the pension granted by the British Government. Despite these incidents, the rebels continued to instigate their well organized followers to ensure that the land owners disobeyed the Revenue Settlement of Capt. Munroe. By that kind of their intriguing behaviour their main aim appears to have been an attempt to regain the *Palepattu* which they had lost. But, the land owners had remained undisturbed by the instigations. The financial condition of the Canara District was not all that satisfactory. The District which was well planned and remained progressive during the period of Vijayanagara administration, had suffered a setback in its trade and commerce due to incessant and prolonged political invasions down to the period of Tipu Sultan and had become economically weak. Such a declining trend in its economy impeded the progress of the agricultural communities.

### **Buchanan's Report**

Sir Marquess Wellesley, the Governor General of India, in AD 1801, had appointed and ordered Dr. Francis Buchanan, to submit a detailed report on the Empire ruled by Tipu Sultan with the following terms of reference: "Agriculture, Arts and commerce, Religion, Religious customs and Traditions; Local History, Nature's gifts and private buildings in and around Mysore". Francis Buchanan had submitted his report comprising 130 pages of information about Dakshina Kannada district, based on his observations during the course of his journey. It comprises several minute details about the social and economic issues, prepared with so much of seriousness that it has naturally gained the appreciation of the Scholarly community. Buchanan entered the District through Malabar. When he entered Hosadurga, from the boundaries of Malabar, he had found that, that area had been neglected; the density of population was rather too meagre and widely dispersed, probably either due to severe draught or wars. From there moving Northwards, he had observed disinterest and disregard to agricultural activities around River Chandragiri. In the nearby Kumbale and its surroundings, he had found systematically cultivated and flourishing paddy fields and gardens full of greenery. Evidently, though the southern part of Dakshina Kannada was draught stricken, at the time

of his visit the northern part of the District had prospered and flourished. Similarly the Konkans settled around Manjeswara he had recorded, were economically prosperous. He had also left behind a description about the agricultural labour in receipt of good wages.

While Francis Buchanan was travelling from Mangalore to Parangipet, he had observed the presence of the fewer number of industrial establishments on either side of the road. Considering the economic condition of the agricultural community of Malabar, Buchanan had remarked in his report that the ryots of Dakshina Kannada district had larger land holdings and economically in a better condition. "According to the reports of the locals, with a view to present impressive scenery to the European visitors touring Dakshina Kannada district, cultivation of green chillies on either side of the roads were ordered to be removed by Tipu. Agriculturists living in Buntwal and the common folk had actively participated in trade and commerce", Buchanan reported. Buchanan had also referred to the destruction caused by the king of Coorg, while moving on the road in front of Belthangadi. From there, travelling to Mudabidire, Buchanan had stated that the surrounding area remained economically backward. From there he went to Karkala, and having found the residential places in the villages remaining vacant, had clearly recorded in his itinerary that, as a result of the invasions of Hyder Ali, the residents had migrated to different villages. From Karkala through Udupi he had travelled to Hiriyaadka, he found one fourth of the previously fertile lands had remained fallow without tillers and cattle heads. In his discussion he had found the unbearable invasions of the foreigners as the main reason for having driven the cultivators to migrate to other places. Returning from Hiriyaadka to Udupi, he had proceeded towards Uttara Kannada (Canara) district, through Brahmavara and Kundapura; and according to him progressive conditions were noticed in that area from Kundapura to Kiri-Manjeswara. In the surroundings of that area only, he had noticed scattered Coconut and arenut plantations, and had remarked that, probably the other resident agriculturists of the area having been subjected to incessant invasions of the rebels and epidemic diseases might have caused a decrease of the habitations.

More interesting and curious details are also available from other foreign travellers who had visited Dakshina Kannada. French traveller Francois Fairad, paid a visit to Dakshina Kannada in about AD 1600, and had left behind some interesting details. According to him, the business men of port towns like Barakuru, Basaruru and Mangalore of

the Dakshina Kannada district, had maintained trade contacts with the trading communities of Maldives. Yet another fact he had recorded is, when the Portuguese attempted to capture the Kasaragodu port, the residents of the locality successfully thwarted their plans. Piatrodellavelle (1623), Peter Mundy (1626-37), Frayer (1674-76), Thovnot (1664) etc, were among the others whose accounts are the primary source material for the reconstruction of the History of coastal Tulu-Nadu, in respect of its economic, Social and religious matters. Reports of Fryer and Christian missionary Jose-vase (1681), provide valuable information about Christian Missionary activities in Dakshina Kannada. Similarly the reports of Hamilton Alexander, Forbes and Parson serve as important documents for the understanding of the Nayaks of Keladi, and a large number of economic transactions that had taken place during the administration of Tipu and Hyder Ali in Dakshina Kannada district.

### **Mangalore in 1829**

When a foreign traveller, in AD 1829, undertook a long coastal journey from the Mumbai coast to the Calcutta coast, he had published the natural state of Mangalore as he saw that in the paper named Oriental Herald. This direct observation report introduces several curious facts. That traveller and his co-officials were made to sit in a palanquin and taken to the Deputy Director of the Customs Department. According to him it was observed that Mangalore city and the surrounding places had been developed in a very highly satisfying and planned manner. The fort outside the city was in a dilapidated condition. Yet, from a far off distance, it appears to be fine-looking. The residential buildings of the British officials in that city are built on a levelled ground atop the high hillocks. The population of the whole city and its neighbourhood was 20,000. Hindus, who were more in number, appear generally to have been the worshippers of Shiva. They were following a highly systematized life-style. As stated by him the Christians were proud of being intelligent, and were the second largest in number, after the Hindus. From that report it is understood that the Muslims were very few in number. According to the report, though the Christians were less in number, they appeared to be highly influential. They were found to be wearing the dress befitting their culture, and appeared different from the Hindus. Generally Indians were being appointed to be the clerics and sent to Goa for religious studies and training.

According to his report, the prominence of commerce had gradually declined from the time of Hyder Ali and Tipu Sultan. Because of the

reason, JoAssami Pirates had been frequently creating hindrances in the Persian Gulf, continuous flow of export commodities from the ports on the west coast including Mangalore, had suffered a set-back. Free movement of Merchant Ships had begun to decline due to the restrictions on their movement in the Persian Gulf. During those days the Madder Root which was being exported from the Indian coast was used in Muscat for dyeing the cloths. Along with that export of cotton clothes, Ghee from Surat and Kutch, Salt from Goa and Mumbai, Hosieries from Madras, Sugar from Bengal and Silks from China more of rice, pepper, Sandalwood, Arecanut, Turmeric roots and Cashew from Mangalore port, were more as reported. The climatic condition on that long coastal route-from Mumbai to Calcutta, was conducive for over seas trade and commerce. Thus, the foreign traveller's report of 1829, on the coastal activities of Mangalore and coastal Canara are unique full of curious details.

### **Ryots and Tribals Revolt**

After the administration of Sir Thomas Munroe, the District Collectors appointed to Mangalore, gradually introduced the new orders on Revenue collection. From about AD 1820, for a decade, there was a steep fall in trade and commerce of Dakshina Kannada district which had resulted in serious economic backwardness. During that period of inflation, when prices of ordinary commodities fell, the Government of the East India Company had introduced a reformed policy of Revenue collection. Poor ryots of the District and merchants were unable to pay the revised rates of revenue. That new system of Revenue collection was a ruinous system from the point of view of the ryots and the merchant classes. During the years that followed the economic conditions gradually deteriorated. By about AD 1831, the economic conditions had worsened further; inevitably the poverty stricken people had begun their Non-payment of Taxes Movement against the Land Revenue policy of the British Government. During the following years several movements opposed to the payment of Taxes were organized by the ryots to express their discontent. They were huge assemblies of the protesting ryots, known as *Koota (in Kannada)*. Throughout Tulu-Nadathe ryots had refused to pay Taxes. Through their administrative officers the British Government tried their high-handedness on the Tribal population, who had lived in Tulu-Nadu from ancient times. The main reason for that high-handedness was the imposition of compulsory Tax on the Tribal population who were engaged in transporting the forest products to the

market. Indeed they were naturally afraid of the possible infringement on their traditional life-style due to the increasing regulations being brought into force by the British. The British had forbidden the agricultural system the 'Kuimerie', of the Nomads, or growing staple crops like paddy or ragi by destroying the bushes in the forests. It was opposed vehemently by the tribes' men. Denying land to the actual cultivators, who for generations had enjoyed the fruits from the land after converting that into gardens and irrigated lands, and giving that the same land to the influential land lords, reckoning them as lease-holders or rent payers etc, naturally rebellions manifested. The British administration had decided to bring the situation under control by considering the movement as legitimate struggle, reforming the Land Revenue system, and by reducing the total amount of the tax payable. If the British had not yielded to the revolts, the struggle would have intensified and gone out of control according to the available documents. According to the inquiry conducted, at a later date, by the British Government it has come to light that, a Shirestedar and his co-workers had enhanced the land revenue with a view to defraud the administration of the District Collector. Another reason for such an act was the desire of the Shirestedar, to get his Christian colleagues dismissed.

### **Labour Movement**

As a result of the establishment of the All India Trade Union Congress in 1920, it is opined that, the Labour Movements in the country gradually became powerful. Labour Unions the industries like Mining etc, were gaining momentum in the beginning of AD 20<sup>th</sup> century. During first decade, when Lokamanya Tilak was arrested and taken to the jail for having protested against the prohibition of the Freedom of the press, the workers of Mumbai had held protest meetings for Six days. Lenin, then in London, commenting on the incident had remarked that, that struggle was an indication of the entry of the working class of India into the political arena, and was indicative of the commencement of the end of British Imperialism in India. At that juncture a branch of the Communist Party of India, had started functioning with its elected General Secretary, Sachchidananda-Vishnu Ghati. LalaLajpath Rai, Jawaharlal Nehru, Subash Chandra Bose, Sarojini Naidu etc were the presidents of the All India trade Union Congress at the National level. In that background, under the leadership of Congress Socialist Party, Kamaladevi Chatopadyaya had organized movement in Mangalore during 1934-35. According to B.V. Kakkilaya, after the movement began in the

District, the local leaders of the working class namely Sipson Soans, Keshava Kamath etc, got intouch with S.A. Ghate, and activated the weavers and Associations of the Beedi workers. Earlier to that, Congress workers like Ahmad Bawa, S.N. Holla, Krishna Shetty etc, had actively participated in Beedi workers and Weavers Associations. With that beginning of the movement the fraternity of Workers and Students' Associations began to grow B.V. Kakkilaya, Shivashankararao, Haridas Achar, Shantharam Pai etc, had actively participated in the activities of the District Workers' Associations and the movement.

### **Dissatisfaction against the Company Administration**

Chikka Veerarajendra Wodeya, the king of Coorg, (1820-1834), for the first time, had expressed his dissatisfaction against the Government of the British East India Company, for having unnecessarily interfered in the internal affairs of his kingdom. British Government, having taken the development seriously, on March 29<sup>th</sup> 1834, directed the British army to move towards Kumbale, under the leadership of Col. Jackson. When Col. Jackson, along with his battalion, had reached Eswaramangala, he was surprised to notice powerful obstruction was placed before his battalion at Madduru and Bellare. In the army engagement that took place on April 3<sup>rd</sup> 1834, sixty soldiers and two officers of his battalion were killed. Realising the gravity of the situation from that unexpected army engagement and the resultant sufferings, Col. Jackson, had perceived a definite defeat, if he continued the struggle, decided to immediately return to Coorg. The British having witnessed the shadow of defeat in the beginning itself, gained the support of some of the local rulers and with their own full preparedness attacked the king of Coorg, took him completely under control and appointed an official of the Company Government called Superintendent. Several places under the ghats, like Amara-Sulya, Panja, Bellare, Magane which had belonged to the king of Coorg, at that time, were separated and the British Government added them to the Canara District Probably because of such an action of the British Government, the people living in those places were not only dissatisfied, but also suffered many difficulties. Those people were hither to paying the revenue in kind to the king of Coorg. But, after the transfer to Canara District, they had to make the revenue payment in cash and to the British Government. That was an important cause for their dissatisfaction. In order to pay the revenue in cash, the cultivators were caught in the grip of the money lenders, and gradually their economic condition deteriorated. The moneyed class who had lent money, bought

the agricultural produce of the cultivators at far less than the market prices causing incalculable loss to them and thus aggravating their economic instability. The residents of the provinces transferred to the Canara District gradually became more discontented with the Government of the company.

### **Revolt of Kalyanaswamy**

Several years before the popularly known 'First War of Indian Independence' or Sepoy Mutiny of AD 1857, several revolts had occurred in different parts of Karnataka against the British. The success of the revolts in Coorg area, and more importantly in Dakshina Kannada district, though short lived, had created serious problems to the British, and thoroughly shaken them psychologically is noteworthy. During April 1834, according to the directions of Lord William Bentinck, the Governor General, British army laid siege to the state of Coorg and annexed it. Estranged by the objectionable and questionable behaviour of king Chikka Veerarajendra (1820-1834), the people especially the Kodavas had lost faith in the king of Coorg. The British had displaced him from his kingship, and had taken over Coorg under their direct administration. But, there were people in Coorg and the neighbouring Dakshina Kannada district, who were opposed to the British policy of Imperialism and expansion of their Empire. The separation of Puttur and Amara-Sulya Taluks from Coorg, and their inclusion in Dakshina Kannada district, had caused discontent among many. They were all faithful to the royal family and many people who had sought and obtained the support of the royal family were naturally opposed to the British on sentimental grounds. New regulations introduced by the British in Revenue collection could have also caused some discontentment. Whatever may be the reasons, as soon as the British administration began, the conspirators were getting organized under the leadership of a Jangama, known as Aparampaara, with a view to put an end to the British government in Coorg. Having sensed these conspiracies, the British officials got the Swamy Aparampaara arrested in Manjarabad and confined him to jail in Kannanur. Thereafter, another person known as Kalyanaswamy, took the leadership upon himself and got engaged in organizing the conspirators. He was arrested in Bythuru, and with a view to warn the perpetrators of the revolts, Kalyanaswami was hanged in 1835. Inspire of that, the anti-British sentiments continued to grow in Dakshina Kannada. An individual known as Puttabasappa, under the guise of Swamy Aparampaara, tried seriously to set up a standard of revolt. A number of

people like Nanjaiah, who was bitten by tiger, Subedar Guddemane Appaiah, Kedambadi Ramayya Gowda, Koojugodu Appaiah Gowda, Koojugodu Mallappa Gowda, Lakshmappa Bangarasa, Karanika Subbaiah, Patil Shankaranarayana, Kudekallu-Putta, Sheik, Sirakaje Mallaiah, Karthukudiya, Chettukudiya, Kunchadka Timma, etc, had supported him.

The rebellion which began during the last week of AD March 1837, grew stronger and began to spread with the passage of time. Bellare, Putturu, Amara-Sulya, Kasaragodu, Buntwala, Kumble and Mangalore became the strong-holds of the revolting people. In the name of Swamy Aparampaara, Munshi Sardar Subbaraya of Mangalore had on April 5<sup>th</sup> 1837, had sent to the residents and the wealthy people the following instructions.

*"To wage a war against the British army of the Swamiji has arrived. I have been directed to permit you all to join us. All of you shall come with your weapons. If you disobey these orders, all the heads of your family members will roll. Twelve lakhs of soldiers are expected to be present. You are therefore informed to go immediately to the help of the Swamiji. Otherwise you will be targeted to face the adverse effects. All of you will be safe-guarded if you join Swamiji's army. As soon as you receive this direction you shall send your reply".*

On April 12<sup>th</sup> 1837, the highway men called Thimmaiah, Devapparayi, had sent directions to Bamasetty of Kodyala bailamagane, Narayana Setty etc, as follows: "Fifteen days have lapsed after arriving at this place with the mounted army. It appears you are afraid of meeting us. Soon after the receipt of this letter you shall enlighten the people, help them to be contented and report yourselves immediately at Parangipet. There we remain encamped. Servants of the Company may come to create disturbances. The main purpose of our coming is to put an end to violence, establish peace through reconciliation and to keep the people contented.... "

The revolt that out busted at Bellare, went on systematically spreading and reached Mangalore on April 5<sup>th</sup>. Having brought down the flying British flag at Bavutagudda, the leaders of the revolt had succeeded in hoisting their own flag. A small contingent of British security force inside the fort, stood stubbornly resisting surrendering; with great difficulty, and obtaining help through the sea route they had also succeeded in saving British civilians. Lurve, the Collector at Mangalore, had sent messages to the British Districts in the



neighbourhood for emergent help. British soldiers from Dharwad, Belgaum, Harihar etc, had set off towards Mangalore, Army came from Mumbai also. By that time Dewan Bopu, who had completely suppressed the rioters in the Coorg area, had achieved success in conquering Sulya. Perceiving their defeat as a certainty, the rioters had dispersed in all directions, but most of the leaders of the rioters had been arrested by the British.

After conducting inquiry in the Sadar Adalat (the Court), some of the rioters' leaders were hanged. Subedar Guddemane Appaiah of Mercara, Puttabasappa and Veeranna rai of Mangalore and Manju of Uppinangadi had and several others been killed during the disturbances. Some of them were sentenced to life imprisonment. The prominent among them were Chenniah of Kukkanuru, and Krishnaiah of Peraje. Apart from that, many of those who had participated in the riot were either banished or subjected to specific periods of imprisonment. Col. Mark Cubbon, Chief Commissioner in the kingdom of Mysore, while writing a note on the report of Robert Cotton, who had conducted an inquiry into the riots had made a statement as follows

“In Canara District, such a large group of prominent people had got ready and participated in a riot against the British Government. How did it happen? Or who was the author of that riot? It is perhaps essential to make sure about these facts. More often it is being proved that there are Indians, all through out, who are discontented against the government and if a situation arose they are ready to start a rebellion. But, in a peaceful atmosphere, under the direct administration of the Honourable Company, and from among the people of this area, how was it possible to organize thousands of villagers dependent on agriculture to hold weapons against the Government....”

### **1857 The first war of Independence**

It is very interesting to note that, the 'Sepoy Mutiny', popularly known as the first war of independence in the History of India, which had manifested in Bengal and Maharashtra, had its echo in Canara district (including Uttara Kannada) as well. Nana, Baba and Hanumantha, the sons of Savant Phando belonging to Savanthawadi, Rathnagiri district of Maharashtra, were on parole in Goa. They had participated in the rebellions, which took place in Rathnagiri district, against the British in 1844. Having fled from Goa, they had established a centre for their conspiracies at Darsanigudda, Supa Taluk, in Uttara Kannada district. Inspired by the Sepoy Mutiny 1857, Phadnis brothers

of the locality, with the help of the Sidis, began their struggle against the British, during October 1858. In the meanwhile, Peshwa Nanashaib of Maharashtra, having entered into a treaty (well in advance) with the Portuguese at Goa, and against the British, had come to the South to continue his struggle. The struggle against the British lasting from 1858 to December 1859, had its impact on Dakshina Kannada district also. The District administration of Canara (South and Uttara Kannada districts included) had continued under the control of the Bombay Presidency up to 1860. With a view to exercise effective control over administration, these two districts-Uttara Kannada and Dakshina Kannada, were separated on April 16<sup>th</sup> 1862, and transferred to Bombay Presidency and Madras Presidency respectively. In addition to disturbing the political unity of these two districts, this administrative division of the districts by the British, provided scope for their cultural division as well. But later on, at the time of transferring Uttara Kannada to Bombay Presidency, Kundapura taluk was again added to Dakshina Kannada district. The main reason given by the British for dividing the Canara district was 'It was considered essential that International Trade in cotton should be handled through Bombay Uttara Kannada district (at that time Cotton from Karnataka was known as 'Kumta Cotton') was transferred to Bombay Presidency'. According to Historians, the continued struggle of Sepoy Mutiny-1857, against the British in Canara (Uttara Kannada) district was itself mainly provocative factor for the division of the District.

### **Influence of British Administration**

Towards the end of the 19<sup>th</sup> century, and during the early decades of the 20<sup>th</sup> century, several circumstantial changes had taken place in India, in the Imperialist British attitude and the growth of Nationalism. At the same time, as a result of the establishment of Monopolistic-Polity throughout India, in all states of the Nation for the first time introduction of uniform administration under the District Collector was from the point of view of a common man considered as a progressive administrative system. In the States where the British administration had been introduced, education system of the English Language, considered naturally to be modern from the point of view of the Indians had instilled added impetus to intellectual awareness among the local inhabitants. Catholic and Protestant Missionaries in Mangalore city, having come as immigrants from far off Europe and other countries, after establishing themselves had gradually introduced several progressive developments supposed to be the first in the spheres of Education and Industry.

According to the City Improvement Bill of 1865, introduced by the British in the Nation, Municipalities were established to run the internal administration of the Cities and Towns. According to the same Bill, Mangalore Municipality was brought into existence during 1866. In 1884, for the first time in Dakshina Kannada district, District Boards were introduced and the administration of Kundapura, Uppinangadi and Mangalore taluks was entrusted to the Taluk Boards. Transformation brought about by the modernization in the administration of cities, according to the City and Town Municipalities Bill introduced by the British, had been well received by the public. Similarly, the gradual introduction of the Taluk Board Bill had provided the scope for comprehensive reforms in Administration. Upasana Samaja established at Mangalore during AD 1870, had become transformed into Brahma Samaja in AD 1903, and several other progressive works undertaken in Dakshina Kannada district appeared to be the first in the Nation itself. Modernization of the Administrative system and several other progressive decisions had become mainly responsible for the rise of Nationalism among the Indians. As of result of getting acquainted, for the first time, with the facility of learning in English language, the Western Literature, Philosophy and progressive ideas, new awareness had set in and there was an explosion of knowledge throughout the Nation. Reform movements which had begun through out the nation had spread to Dakshina Kannada as well. Not only the branches of Brahma Samaja and Arya Samaja were established in Mangalore but also, visibly their activities were extensively undertaken. Theosophical Society (Brahma Vidya Samaja) established by Anne Besant had also begun its activities in Mangalore. At about the same time Depressed Classes Mission having begun in Dakshina Kannada district, for the first time in the State in the sphere of social reforms, several activities were undertaken by progressive reformers like Kudmal Rangarao and Raghunathaiah etc, had implemented welfare programmes for the Scheduled Caste and Scheduled Tribes and Backward Classes, initiating there by the renaissance movement. In the spheres of Education and Economy also considerable reforms were gradually introduced. During the same period Ammembala Subbaraya Pai had established Canara High School and Canara Bank, and viewed from the point of view of the people of the locality they indeed were laudable steps.

In the spheres of Literature, writing of books and publications, Dakshina Kannada had become an important centre, at a later date. Christian Missionaries, not confining themselves to religious activities

alone, had evinced interest in learning the languages of the local people, in addition to learning Kannada, the official language of the state. They had also taken special interest to write books and get them published, is a matter to be appreciated. In that direction Basel Mission at Mangalore, had started its own printing press, brought out Kannada-English Dictionary, the first of its kind in the state, translated Bible into Kannada, in addition to the collection and publication of *Padhanas* of the Tulu language was deservedly appreciated by the local people. The Basel Mission Association had established schools and colleges throughout Dakshina Kannada district, undertaken the propagation of education through English Medium and for the first time encouraged among the people a sense of prioritising learning, and writing several popular books. Along with the activities of the Basel Mission, Catholic Missionary Organizations also became responsible for the establishment of several Hospitals, Schools and Colleges throughout Dakshina Kannada. Thus Father Muller's Hospital, the First Grade Colleges and Schools for men and women, had come to be established by Christian Religious organizations throughout the district, there by initiating awareness among the people about their health care education. Along with several progressive activities undertaken by the British, the cities and towns witnessed excellent achievements in the sphere of Transportation and Communication. Along with these achievements, the administrative policy of the British was mainly responsible for the progress of Industries, Trade and Commerce, in the District. There is also an opinion current that, the British had undertaken certain measures to develop the prominent industry of the District-the Beedi industry, handloom industry and such other units. Towards the end of the 19<sup>th</sup> century, because of the fact that awareness about Nationalism in the Nation had grown stronger, the Indian National Congress was established in 1885. In creating awareness among the people of the Dakshina Kannada district, the establishment of the Indian National Congress played a significant role. By that time certain minor incidents relating to the struggle for independence began to crop up in different stages. As a result of the British administration Educational progress in the District was extensive. Traditional or Public Instruction to a very great extent was in reality limited to a few classes. Due to the influence of the British Public Instruction became popular throughout the District. When the Westerners came to Dakshina Kannada, Kerosene oil followed them, and caused to a certain extent a set back in the self-employment opportunities of the Oil-mongers. Afterwards, due to the activities of the Basel Mission (1834), several

transformations had taken place. Due to their introduction of the tiles industry into the District, Potters, (mainly makers of the local tiles) became unemployed to a very great extent. But, over a period of time, the Tiles Industry established extensively in the district, by the Basel Mission, provided employment to the common people on a large scale. By about 1891 there were 15 Tiles Factories had become operational in the district. The credit for introducing the Art of Printing for the first time in the district, goes to Basel Mission. Similarly, the newly established Mangalore Coffee curing Works had provided employment to thousands of people. As a result of the contact with the westerners, the activities of the Basel Mission, increased employment opportunities, the National Independence movement, it is true, did not grow extensively. However, the main cause for the National awareness was English Education, as it has already been discussed.

### **Nationalism-Movements**

After the establishment of the Indian National Congress, all its activities, throughout the nation, put together, had gradually brought about such an amount of awareness among the people which had never manifested before. In the Dakshina Kannada district also there was considerable support for and extensive encouragement to the Indian National Congress. It is true that Dakshina Kannada district is called as the cradle of Kannada Journalism. The popular News paper-Dailies in Dakshina Kannada were '*Tilaka Sandesha*' (1919), '*Satyagrahi*' (1921), and '*Swadesi Pracharaka*' (1940). The first Kannada News Paper published from Mangalore was '*Kannada Samachara*' (afterwards renamed as Mangalore Samachara). In this district, Brahmasamaja came to be established in 1870. Thereafter, Kudmal Rangarao, and Karnad Sadasivaraya became the followers of Brahmasamaja. Similarly, after the establishment (1900) of the Theosophical Society in Mangalore, Kamaladevi Chatopadyaya became its follower. According to M. Umeshraya, 'soldier of Freedom movement', people of the district had no idea of *Swarajya* at the time of 1915. D.K. Bharadwaj, an erudite scholar, having settled in Mangalore had started a paper "*Tilaka Sandesa*" reserved for creating National awareness is worthy of its citation. Similarly, A.B. Shetty, reserved the paper '*Navayuga*' in 1921, to National awareness in Mangalore. Hiriyadka Narayanarao, started the paper '*Satyagrahi*' in 1921. On the same lines, *Krishna-Sukti* published by Kadkaru Goplakrishna Raya, and '*Ananda*' published by M.N. Kamath, from Buntwal, became responsible for the arousal of National awareness.

The publications of English-Kannada Dictionary by Reverend Reeves, in 1824, and Kannada-English Dictionary in 1832, by Christian Missionaries, were the most prominent intellectual activities in Dakshina Kannada. *Mangalore Samachar* paper edited by Reverend Hermann Mogaling, and published by Basel Mission Organization, played a major role, for the first time, in creating public awareness and opinion among the Kannada speaking people of Dakshina Kannada. This paper has the distinction of being called the first Kannada daily in the state. *Kannadavarthika*, published from Mangalore from 1857, was the first Kannada Journal type of paper, devoted for the propagation of only religion and Education (for details see Chapter-14.Culture). News papers have played a very important role in rousing the tide of the war of Independence in the district. The war of Independence, in the beginning, was confined to those provinces in Karnataka which were directly under the administration of the British. They were: Bellary, Dakshina Kannada districts of the Madras Presidency; Coorg which was under the direct administrative control of the British, through their Commissioners; and Dharwar, Bijapur, Uttara Kannada and Belgaum Districts of the Bombay Presidency. All other parts of Karnataka remaining under the administration of the native kings, Congress did not permit Civil Disobedience Movement in those parts. In those parts movements were organized during 1938-39, for the establishment of responsible Government. However, in the Quit India Movement of 1942-43, all the Districts of Karnataka participated alike.

### **Gandhian Era, and Non-Co-operation Movement**

Mahatma Gandhi had decided to participate in the National movement, immediately after his return from South Africa to India; and that had provided the necessary leadership, most essential for that incessant struggle in the war of Independence. In the history of the Indian struggle of Independence, entry of Mahatma Gandhi provided the spirit necessary for the struggle and an influential organizer turned out to be a memorable mile stone. By that time in Dakshina Kannada district, well known freedom fighters such as Karnad Sadashivarao, U.S. Malya, Kamaladevi —Chattopadyaya, H. V. Kamath, etc, were in the front line. Realizing the need for a prominent leader to continue uniformly in the National freedom struggle, Karnad Sadashivarao wrote a letter to Gandhi during August 1917, informing that he himself should take up the leadership in the Nation's freedom struggle had turned out to be the Nostradamus truth (a copy of this letter can be seen in the Gandhi

museum at Delhi). When the Rowlett Bill came into force in 1919, the first person who vowed to participate in the Satyagraha was Karnad Sadashivarao. Not only he had the political awareness but also, he was the first and the foremost leader from Dakshina Kannada district who had maintained contact with the National leaders. Karnad Sadashivarao, and Gandhi together had laid down the highest ideals: Truth (*satya*), Sacrifice (*Tyaga*) Dedication (*Sradde*) and Non-Violence (*Ahimse*) to be followed by the participants in *Satyagraha* and they themselves had strictly adhered to those ideals, throughout their life time. Gandhi, along with the enthusiastic local youth and co-workers, moved about in Mangalore city collectively singing the songs which evoked patriotism, in the Swadesi Movement, and had made a bonfire of the foreign goods by setting them ablaze. In such a situation, it is learnt that Karnad Sadashivarao, had also set fire to the costly foreign cloths from his own home along with the sarees of his wife, and began to use Khadi clothes only. Immediately after returning from the Nagpur session of the Congress in 1920, along with his well-wishers held a meeting at his residence and established the Congress Committee of the Dakshina Kannada district. Sadashivarao, an advocate at Mangalore, along with his participation in Freedom Struggle, had undertaken several social reforms for the development of the Scheduled Caste and Scheduled Tribes and Backward Classes and worked for them throughout his life-time. When Gandhi had come to Mangalore along with Shaukat Ali in 1920, Sadashivarao had organized an excellent programme of welcome and became the most beloved of all Patriots. At the Programme which was organized at Mangalore, all the members of the family of Karnad Sadashivarao and several other women folk had voluntarily gifted their jewellery towards Tilak Swaraj Fund, to Gandhi. Later on when Gandhi had organized the Khilafat Movement in India thousands of Muslims were inspired to participate in the Freedom Movement.

Under the Presidentship of Sarojini Naidu, Karnataka State Political Conference was held during February 1922. Before that in 1921, at the time of Non-Co-operation Movement, public assemblies, protest marches etc were organized at all important places. At the same time D.K. Bharadwaj, was sentenced to imprisonment for the article he wrote in the *Tilak Sandesh*. Ramarayamalya and Narayanaraya were also punished for their publication of the paper *Satyagraha*. When Karnad Sadashivarao, had stayed at Sabaramathi Ashram for a few days in order to gain peace of mind after his wife's death on February 5<sup>th</sup> 1923, there was an outbreak of terrible flood-like situation, hither to unheard of, in the

Dakshina Kannada district. Immediately after having heard that news, he returned to Mangalore to safe guard the people and their interests. Along with Self-groups of people called *Swayamsevakas*, he moved to Buntwal, and arranged to transport to secure places all those people in trouble for several days from their villages which had remained surrounded by water. At that time he had offered protection and facilities at his own residence to some families who had lost all their belongings. It goes to the personal credit of Karnad Sadashivarao, the President of Karnataka Pradesh Congress Committee, who had joined hands with Gangadharrao Deshpande, in order to persuade Gandhi to accept the proposal of holding the All India Congress Session 1924, in Karnataka. Although, Karnad Sadashivarao, had insisted that the Session should be organized in Mangalore, Gangadharrao Deshpande was responsible for the decision of the KPCC to organize the Session at Belgaum. As a conciliatory measure, having accepted the decision of the KPCC, it was resolved unanimously to elect Gangadharrao Deshpande as the Chairman of the Reception Committee of the All India Congress Session. That bold decision to relinquish Chairmanship in favour of Gangadharrao Deshpande was reported in the local papers as 'Bishmacharya relinquishing Throne' may be recalled. The first All India Session of the Congress having assembled in Karnataka, along with Gandhi, Sardar Vallabai Patel, Maulana Abdul Kalam Azad, Chakravarthi Rajagopalachari, Madan Mohan Malavia, Motilal Nehru and Jawaharlal Nehru, Babu Rajendra Prasad, Sarojini Naidu, Dr. Annie Besant etc, had converged from different corners of the nation, was indeed a speciality of the session. Thus in the history of Dakshina Kannada freedom movement the incomparable sacrificial activities and the name of Karnad Sadashivaraya, needs to be recorded in golden letters.

Arabylu Bhojarao, M. Madhavarao, K.Ramakrishna Karantha, U. Shantharamarao, Hiriyadka Ramarayamalya, H.K. Thingalaya, H. Narayanarao, Udupi Govindarao, Seshabhata-Bhide, Kadengodlu Shankara Bhatta, Mudabidire Umeshrao, Bolara Bhojarao, K.R. Achar, D.K. Bharadwaja, Khandige Krishna Bhatta, A.S. Kudva, Vakil Pandurangarao, T. Upendrapai, Purushottama Pai Saanthsar, Anantha Padmanabha Bhatta, Balakattabeedu, Krishnayya Hegde, A.V. Baliga, N.S. Kille, Kochikar Brothers Padmanabha Pai, Panduranga Pai, K.K. Shetty, Sadashiva Heggade, Sitarama Bhatta, D.M. Jamaluddin, H. Putturu Sahebaru, Pangala Manjunatha Naik, Chowki Subbaiah, G.R. Shenoy, Mohanappa Thingalaya, Nayampalli Anandarao, Rajagopala Nayak, etc, were among the prominent participant who had participated in the Non-



Cooperation Movement of Dakshina Kannada district which began under the leadership of Gandhi. Both Mangalore and Udupi centres were home for Nationalist activities. The residence of Karnad Sadashivarao of Mangalore was the first National School known as Tilak Vidyalaya. On account of the spirit of Swadesi Movement, starting of National Schools throughout the Nation had become an important activity. As a part of that movement, propagation of khadi, Prohibition, etc, activities were undertaken throughout the district. At that same time, before Gandhi had decided to work for the progress of the Harijans, Kudmal Rangarao, in Dakshina Kannada district had done many memorable good deeds for the upliftment of the Scheduled Caste and Scheduled Tribes. Afterwards,, having taken a new name-Iswarananda Swami, he became famous as a Sanyasi. Kudmal Rangarao, though he did not take active part in political activities, throughout his life time he had continuously worked for the over all development of the Scheduled Caste and Scheduled Tribes, and became popularly known as the First Social reformer and uplifter of the Harijans, in the History of India. The Non-Co-operation Movement had come to an end throughout India, after the arresting of Gandhi. Protesting against the imprisonment of Gandhi, Sri Monappa Thingalaya, had tendered resignation to the position of Honorary Magistrate, he had held. Later on, not only he had taken active part in Gandhi's reforming activities like Prohibition, etc, he became one of the very important leaders of the Mogaveera Association, a source of inspiration for several youth of that community in addition to involving people like H.K. Thingalaya, etc, in playing a significant part in the war of independence. During the same period, in the spheres of Literature and Journalism, Dakshina Kannada district witnessed considerable progress. Under the Editorship of Hiriyaadka Ramaraya Malya, H. Narayanarao, the news paper called '*Satyagrahi*' was started. *Swadesabhimani* under the Editorship of V.S. Kamath; *Navayuga* under the Editorship of A.B. Shetty; played a very important role in creating awareness among the people throughout the District. In the sphere of Literature, Lakshminarayana Puninchataya, Kadengodlu Shankara Bhatta, Panje Mangeshraya, M.N. kamath, M. Govinda Pai, and K.K. Shetter were prominent.

During the time of Non-Co-operation and Khilafat Movements, Gandhi had visited Mangalore and participated in a massive public meeting on August 19<sup>th</sup> 1920. In 1934, again seven years afterwards, for purposes of fighting against untouchability, Gandhi had visited Karnataka. This is also known as 'Harijan Tour'; incidentally he had also visited Mangalore. Depressed Classes Mission was established in

Mangalore during 1897. Gandhi had unveiled the statue of Kudmal Rangarao, the founder and Organizer of the Depressed Classes Mission. During that visit he had met Karnad Sadashivarao, and expressed his personal grief to Sadashivarao's mother about her son's loss of property etc, for the National cause. Sadashivarao was at that time living in a rented house. Gandhi had undertaken a tour in Dakshina Kannada district from October 27 to 31, for propagating khadi. At that time he had toured Neeleswara, Kasaragod, Mangalore, Puttur, Buntwala, Karkala, Mulki, Kundapura and collected enough money for propagation of Khadi. Gandhi had reached Udupi passing through Padubidari and Katapadi had inaugurated the Khadi Bhandar at Udupi, in the presence of Khan Bahdur Abdul Sahib, the ex. MLA. There after he had participated in public meetings held at Brahmavara, and Kundapura. When all these activities became strong, the conference of All Karnataka Political organization was convened at Mangalore during 1922, presided over by Sarojini Naidu.

### **Salt Satyagraha**

When Salt Satyagraha began in 1920-21, under the leadership of Gandhi, the movement had spread throughout the length and breadth of Dakshina Kannada district, and common people had participated. People having come from the villages, disobeyed The Bill, which was in force, prepared salt and courted arrest. Karnad Sadashivarao, having renounced his profession of Advocacy, devoted all his time to the Satyagraha movement. In that Satyagraha Kumbale Devappa Alva, Bainduru Subbanna Shetty and Ananda Rai from Buntwala Taluk, and others participated actively. As a result of Gandhi-Irwin Pact, the Salt Satyagraha was called off and according to the directions of Gandhi, the Satyagraha was withdrawn. When Civil Disobedience Movement began in 1930, Mangalore Sevalal Organizers Mahasabhe came to Rehman Manzil of Abdul Asadi Sahib, opened a camp for Satyagrahis and began to impart training. In all the important villages of the West Coast: Kasaragod, Manjeswara, Suratkal, Padubidri, Kapu, Katapadi, Malpe, Kundapura, etc, places, participated in Salt Satyagraha. One hundred and fifty nine people including several women in the district underwent the punishment. During the year of Salt Satyagraha, till the Gandhi-Irwin Pact was signed (1930-31), 159 people from Dakshina Kannada courted arrest according to the available documents. Though the Salt Satyagraha was withdrawn, the intensity of the struggle for Independence and the activities pertaining to the movement, increased, day after day,

throughout the Nation was an easily palpable development. For the abolition of untouchability, Gandhi visited during February 1934, Sampaje, Vitla, Sulya, Puttur, Kabaka, Kalladka, Panemangaluru, Buntwala, Arkula, Adyaru. Having visited Mangalore, Gurupura, Bajje, Yekkaru, Kateelu, on February 25<sup>th</sup>, and moving via Kinnigoli route, visited Mulki, Katapadi, Udupi, and boarded a ship on 26<sup>th</sup>, at Kundapur in order to reach Karwar. Gandhiji went to the rented house of Karnad, met Karnad's mother and pacified her. During the course of the next year (1935), All Karnataka political Session held its conference at Mangalore under the presidentship of Dr. Babu Rajendraprasad. In the 1937 General Elections, held throughout the Nation, it is a remarkable development that, Congress Party had won a land-slide victory and came to power in each of the provinces. An expert politician like Rajagopalachari, became the Chief Minister of Madras.

When elections were held for Madras Vidhana Sabha, As a result of Jawaharlal Nehru, having delivered his popular scintillating speeches at huge public gatherings at Mangalore, Udupi etc, National awareness had set in, in the District. During 1937, Karnad Sadashivarao, had breathed his last. Shivaramakarantha, had moved back from the Movement. At the same time, Ullala Srinivasa Malya, remained under-ground in Bangalore. Kamaladevi Chattopadyaya was arrested in Bangalore, while she remained under-ground. At that point of time Dakshina Kannada district was under the administrative control of the Madras Presidency. During the elections of that year, A.B. Shetty and K.R. Karanth from the District became the Secretaries of the assembly. Later on they became Ministers also. Venkataraya Baliga, was not only the president of the Legislative Assembly but also he became the President of the Mangalore City Municipal Council. Jawaharlal Nehru, during his serial tour throughout the Nation in 1937, had paid a visit to Mangalore, and had delivered a public Speech enlightening the people about the National awareness and had encouraged the freedom fighters and gave a bird's eye view/or outlines of the Freedom Struggle.

### **Quit India Movement 1942**

All over India, when 'Quit India' Movement, which had assumed gigantic proportions, began on August 8<sup>th</sup> 1942, in Dakshina Kannada also the visible echo was felt. As pointed out by Mahathma Gandhi, at the Bombay Session of the Indian National Congress the Quit India Resolution was presented. Considering that Movement as the most powerful struggle, a call was given to boycott all Governmental

administrative machinery, with a statement that was the main aim of the Indians. Karnataka Pradesh Congress Committee, constituted an Action Committee to organize the Quit India programme in Karnataka. Under the Chairmanship of C.J.Ambli and Ranganath Diwakar as Secretary and U. Srinivasa Malya, D.P. Karmakar and R.S. Hukkeri were appointed as Members of the Committee. Sevadal began picketing near the District Court in Mangalore on September 9<sup>th</sup> 1942, On that occasion students of all Schools and Colleges in Mangalore, had organized a huge procession, and the procession moved through every street of the City until they had assembled at a Public Meeting towards the evening. The women performed the Vandematharam Chorus. Gradually, as the Movement progressed, police action also became more stringent. When the Police had organized a Flag March on the roads, the people participating in the Movement launched an attack on the police, the struggle assumed a very serious form. One month after the arrest of Gandhi, on September 9<sup>th</sup> 1942, while 'The Gandhi Day' was being observed, many students courted arrest for having organized picketing in front of the Court in Mangalore. Thus 'Quit India Movement' incidents occurred continuously in Dakshina Kannada district. The students participating in the Movement boycotting Schools and Colleges became the reason for the movement assuming serious proportions. Most powerful persons like K. Krishna Shetty, Pangala Nayak, N.S. Kille, Kaidel Thimmappa Shetty, Dr. U.P. Malya, A.B. Shetty, K.R. Karanth, B.V. Baliga, Vittaldas Shetty, Srinivasa Malya, K.K. Shetty, Shankara Alva, Jochim Alva, Nagappa Alva, M.D. Adhikari, had taken part in the leadership of the Movement in the district. When the 'Quit India' Movement had assumed serious proportions throughout the Indian Nation, The British had really mellowed down to some extent their anti-Indian stance. It is noteworthy that women had taken active part in that struggle. In Dakshina Kannada district, prominent women like Kamaladevi Chattopadyaya, Umabai Kundapura, Krishnabai Panjekar, etc, had taken part in the Movement. The struggle for independence calmed down completely after the declaration of India's independence on August 15<sup>th</sup> 1947. To give a constitution to India and States' Reorganization were the main issues the nation had to face soon after becoming independent.

### **Unification Movement**

Freedom Fighters from Karnataka, who had participated in the political struggle for National independence (1905-1920), had dreamt

two idealistic dreams. One was to liberate India from foreign domination and two was to achieve States' Reorganization in Independent India. Ranganatha Diwakar, who had expressed this opinion, was perhaps the spokesman for all Karnataka. All Kannada speaking areas were under the control of 20 different administrative authorities. Dakshina Kannada district (including Udupi), was under the madras Presidency. Alur Venkatarayaru, who is respected as the first *Kulapurohitha (Family-Priest)* of the Unification movement, had given a call to the Youth through his book "*Karnataka Gatha Vaibhava*", to realise the concept of *Karnataka Anthargatha Bharatha Matha*. How Karnad Sadasivarao, who had taken the responsibility of the leadership in Dakshina Kannada district's freedom struggle, was responsible for the Belgaum Session of the All India Congress 1924 has already been noticed. The people in the Tulu language belt of the Dakshina Kannada district, had actively participated in the unification movement in the same way as they had participated in the National Freedom struggle. The Portuguese, who had come earlier than the British, had evidently continued their high handed administration in Dakshina Kannada and Kerala. It was against that high handedness Queen Abbakka of Ullala had revolted and had to fight many battles against them is a well known historical event. Queen Abbakka's struggle against the foreigners is considered as the first historical incident in the history of the Freedom struggle. Later on, when Gandhi entered the Freedom struggle, the concern for Freedom in different parts of the Nation became far brighter. After India had attained Independence on August 15<sup>th</sup> 1947, states in the Nation having become more provincially conscious, the programme of reorganization of the states had been introduced, and that was followed by several protests. Unification Movement in Karnataka had also assumed a similar form. It is evident from several developments that the political leadership of the time had their own preconceived ideas about the united Karnataka State, which was running parallel with the war of Indian Independence from the beginning. Karnad Sadasivarao of Mangalore, Krishnappa Tingalaya, U.P. Mallya, Kamaladevi Chattopadyaya, N.S. Kille, K.R. Acharya, Kota Ramakrishna Karantha, B.Kakkilaya, K.K. Shetty, Hiriyaadka Narayanarao, Vyasraya Ballala etc, along with their ideas about the Freedom Movement had also got their own idea about the unification of Karnataka. In that situation, the other Freedom fighters who had actively participated in the war of Independence and can be named were: B. Vitaladasa Shetty, A.G. Tirumalesha Bhatta, Kulalu Annappa Bhandari, Peruvayi Kochanna Rai, Talapadi Marappa Pakala, Pavuru Anantha Rai,

Yogeeswara Holla, Mahammad Nasarulla of Udupi, Cherkadi Rajagopala Shetty, B. Shambu Shetty of Udupi, Anantha Padmanabha Bhatta, Ammambala Balappa, Kodikal Duggappa Suvarna etc, All these people had also participated in Karnataka Unification Movement according to B.M. Idinabba, literateur, and well known Freedom Fighter. When the Belgaum Session of the Indian National Congress was held under the Presidentship of Mahathma Gandhi in 1924, Swayam Sevakas, Freedom Fighters and all others with their dreams of Unified Karnataka had participated in the Session with great enthusiasm. Several leaders from Dakshina Kannada district had also participated in that August assembly. At that huge Session, when Huyilagola Narayana Rao read out his poetic composition "*Udayavagali namma cheluwa Kannada Naadu*", there was flash of electric lightning in the hearts of all Kannada Participants. The British were already familiar with the provinces based language. Therefore, after the attainment of Independence, it was opined during the process of States Re-Organization that linguistic division was more appropriate. When the establishment of Andhra Pradesh was decided at the Hyderabad Congress Session during January 1953, Kengal Hanumanthayya, the then Chief Minister of Karnataka, had expressed his strong opposition. Later on, K.R. Karanth, of Dakshina Kannada, became mainly instrumental in the establishment of All Karnataka State Formation (Akanda Karnataka Rajya Nirmana Parishath) Association and himself became its first President. When that Association had given a call for a Movement throughout the State, K.B. Shanthavara Baaradi Beedu, Jinaraja Heggade, Andanappa Doddameti, Chennappa Vali, Chinnaiah Swamy Omkarnath, Veerabhadrappe Sirur, had become the prominent members of that Association. When the struggle got intensified, the Central Government in 1953 had appointed The Fazlali Committee for re-organizing the States. According to the recommendations of the States reorganization Committee, on Linguistic basis on 1-11-1956, New Greater Mysore (Vishala Mysore) came into existence, and the Dakshina Kannada district, then in Madras province, was relocated to the Greater Mysore State. Kasaragod, which had been a part of Dakshina Kannada since a very long time, was put under Kerala State. These developments turned out to be catastrophic to the people of Dakshina Kannada. During 1973, the then State Government, renamed the state as Karnataka. During 1997, for administrative convenience Udupi, Kundapura and Karkala taluks were separated from Dakshina Kannada district and a new district called Udupi was established.

### ELECTIONS

After India had attained Independence, in the first General Elections held during 1952, from Dakshina Kannada district, which was then under the jurisdiction of the Madras Presidency, 11 elected Members had been sent to the Madras Legislative Assembly, representing Kundapura, Karkala (Double Member), Brahmavara, Udupi, Puttur-A, Puttur-B, Pane-Mangalore, Mangalore, Kasaragod, and Hosadurga constituencies. Among them A.B. Shetty, T.A. Pai and others represented the district.

From the then two Lok Sabha constituencies viz., Mangalore-South and Mangalore-North Udupi, of the District, B. Shivarao, and Srinivasa U. Mallya, respectively were sent as elected representatives to the parliament.

After the Unification of Karnataka in 1956, Kasaragod and Hosadurga Legislative Assembly Constituencies had been transferred to Kerala. Dakshina Kannada district, comprising the remaining nine Legislative Assembly constituencies, was merged in Karnataka.

During the Second General Elections, for Lok-Sabha and the Legislative Assembly, held during 1957, the district had two Lok-Sabha Constituencies (Mangalore, including Coorg district and Udupi), and 14 Legislative Assembly Constituencies-namely: Puttur (Double Member), Belthangadi, Mangalore-I, Mangalore-II, Pane-Mangalore, Suratkal, Kapu, Udupi, Brahmavara, Kundapura, Baidur, and Karkala (Double Member).

During 1961, according to the abolition of double member constituencies Act, the two double member constituencies of the district viz., Puttur and Karkala, were divided into Puttur, Sulya, Karkala and Mudabidire single member constituencies, and declared Sulya and Mudabidire as reserved Constituencies.

According to the 1966 Election Commissions Amendment Act, Pane-Mangalore constituency was renamed as Buntwal Constituency. Added to that, Mudabidire constituency was declared as the General Constituency. This arrangement in the district continued during 1972. During 1977, Mangalore-II, constituency was renamed as Ullala constituency.

During 1978, Vitla constituency was newly created. As a result the number of seats to the Legislative Assembly increased to 15 in the district.

The present Udupi district was included in the Dakshina Kannada district of those days. Among the members elected to Lok-Sabha, from the district George Fernandes, Janardhana Poojary, Oskar Fernandes. V. Dhananjaya Kumar etc, and among Rajya-Sabha members T.A. Pai, etc, had worked as Cabinet Ministers and as Ministers of State, in different Central Ministerial Councils. K.S. (Kowdageri Sadananda) Heggade, who had worked as Speaker of Lok-Sabha, belonged to Karkala taluk. George Fernandes, who had worked as a Minister in the Ministerial Council of Morarji Desai, belonged to the district. Among the members of the Legislative Assembly and Legislative Councils elected till 2006 November, from the then Dakshina Kannada district (it included present Udupi district), were: A.B. Shetty, B. Vaikunta Baliga, K.K. Heggade, Dr. K. Nagappa Alva, B. Vitaladas Shetty, A. Shankara Alva, M. Veerappa Moly, Smt. Manorama Madhwaraj, B. Subbaiah Shetty, A. Amaranatha Shetty, Vasantha V. Saliyana, K. Jayaprakash Heggade, B. Ramanatha Rai, etc, have served as Cabinet Ministers and as Ministers of State, in different ministerial councils of the State. As a crowning glory to all these on 22-11-1992, M. Veerappa Moly of the then Dakshina Kannada (Present Udupi) district, by way of getting elected as the leader of the Congress Party, had become the Chief Minister and remained in power till submitting his resignation on 10-12-1994.

Later on, for administrative convenience, Dakshina Kannada district was divided during August 1997, into Dakshina Kannada district comprising Mangalore, Puttur, Sulya, Belthangadi, and Buntwala Taluks, and Udupi District comprising Karkala, Kundapura and Udupi taluks. During August 1998, Mudabidiri Hobli in Karkala taluk, had been transferred to Mangalore taluk. As a result of that transfer, the present Dakshina Kannada district has got one seat in Lok-Sabha (Mangalore Lok-Sabha Constituency), and nine seats in Vidhana-Sabha (Mangalore, Mudabidire, Ullala, Buntwala, Sulya, Puttur, Belthangadi Vitla, and Surathkal Constituencies). Udupi district has one Lok-Sabha seat (Udupi Lok-Sabha Constituency), and Six seats in Vidhana Sabha (Kapu, Udupi, Brahmavara, Kundapura-Bainduru, and Karkala constituencies).

The candidates name, party, number of votes polled, and its percentage of the members elected to Lok-Sabha and Vidhana-Sabha, during 1952-2006 is furnished here. For more detailed information about the elections of the entire state (including this district), available in the office of the Chief Election Commissioner at Bangalore.



## Bird's eye view of the Lok-Sabha election results (1952-2004)

<b>Election</b>	<b>Mangalore L.S. constituency Name, Party, Votes Polled, Percentage</b>	<b>Udupi LS Constituency Name, Party, Votes Polled, Percentage</b>
<b>1952</b>	B. Shivarao INC, 96,619, (46.88%)	U. Srinivasa Mallya INC, 98,812, (44.45%)
<b>1957</b>	K.R. Achar INC, 1,43,599, (57.37%)	U. Srinivasa Mallya INC, 1,22,754, (56.75%)
<b>1962</b>	A. Shankar Alva INC, 1,18,102, (42.17%)	U. Srinivasa Mallya INC, 1,17,027, (50.01%)
<b>1967</b>	C.M. Poonacha INC, 1,25,162, (41.07%)	J.M.L. Prabhu, Swatantra Party 1,22,836, (41.76%)
<b>1971</b>	K.K. Shetty NC (J), 2,05,516, (64.59%)	P. Ranganatha Shetty 1,82,409, (65.80%)
<b>1977</b>	Janardhana Poojari INC, 2,33,458, (60.8%)	T.A. Pai INC, 2,24,788, (61.53%)
<b>1980</b>	Janardhana Poojari Cong (I), 2,49,283, (55.94%)	Oskar Fernandes Cong (I), 2,61,738, (61.81%)
<b>1984</b>	Janardhana Poojari INC, 2,99,490, (62.03%)	Oskar Fernandes INC, 2,87,412, (62.37%)
<b>1989</b>	Janardhana Poojari INC, 2,75,672, (44.1%)	Oskar Fernandes INC, 3,13,849, (53.5%)
<b>1991</b>	Janardhana Poojari INC, 2,39,695, (43.46%)	Oskar Fernandes INC, 2,34,120, (47.91%)
<b>1996</b>	V. Dhananjaya Kumar BJP, 2,50,765, (36.12%)	Oskar Fernandes INC, 2,35,932, (37.36%)
<b>1998*</b>	V. Dhanjaya Kumar BJP, 3,41,362, (48.15%)	I.M. Jayarama Shetty BJP, 3,41,466, (50.83%)
<b>1999</b>	V. Dhananjaya Kumar BJP, 3,53,536, (49%)	Vinaykumar Sorke INC, 3,52,326, (51%)
<b>2004</b>	D.V. Sadananda Gowda BJP, 3,84,760	Smt. Manorama M. Madhvaraj BJP, 3,69,627

\* During 1997 Dakshina Kannada District was bifurcated, and Udupi District had come into existence.

**Birds eye view of the results of the legislative assembly elections in  
Dakshina Kannada District (1957-2004)**

Election year	Kapu		Udupi		Brahmavara		Kundapura		Balindur		Karkala (2 members)		Mudabidri (Resr)	
	Name, Party votes polled percentage	2	Name, Party votes polled percentage	3	Name, Party votes polled percentage	4	Name, Party votes polled percentage	5	Name, Party votes polled percentage	6	Name, Party votes polled percentage	7	Name, Party votes polled percentage	8
1957	F.A.Pintora INC 18761, 62.75%		Upendranayak PSP, 17598, 56.97%		Jagjivandas Shetty INC 16864, 61.93%		V.Srinivasa Shetty PSP 16693, 50.66%		Y.Manjajiah Shetty INC Unanimous		1.Manjappa Ullala Unanimous 2. Hegde Kaniappa Kneedingi *INC 15801, 37.18%		Newly formed in 1962, From Karkala	
1962	B.Bhaskara Shetty PSP 13624, 48.77%		Manorama Madhwaraja ** INC 17511, 53.56%		S.D.Samrajya INC 14601, 55.48%		S.S.Kolkebylu INC 16925, 52.57%		Y.Manjajiah Shetty INC 16591, 49.01%		Dayananda R.Kale PSP 17234, 59.05%		Gopala Saliyana SP 10431, 50.63%	
1967	B.Bhaskara Shetty PSP 20956, 57.17%		S.K.Ameen INC 11737, 33.35%		S. Jayaprakash hegde Indt 22551, 62.89%		Smt Vmritified Farnandis INC 18881, 51.76%		Subbarao haisnad PSP 18700, 47.99%		Bola Raghuramasetty BJP 20112, 57.04%		K.Rathnakumar shetty SP 13940, 43.42%	
1972	B.Bhaskara Shetty INC 25358, 62.26%		Smt.Manorama Madhwaraja **, INC 26020, 58.49%		Jayaprakash hegde Kolkebylu INC 22421, 58.28%		Smt Vmritified F Farnandis INC 18776, 48.05%		A.Gopalkrishna kodgi INC 29496, 71.79%		M.Veerappa Moily **, INC 25360, 67.73%		D.Damodar Mulki INC 25121, 64.94%	
1978	B.Bhaskara Shetty cong-I 29030, 47.67%		Smt.Manorama Madhwaraja **, Congress-I, 30899, 55.58%		Anandkund Hedge Cong-I 29031, 49.28%		Kapu Sanjivareddy, JP 28612, 49.09%		M.Gopalkrishna kodgi Con-I 29622, 49.2%		M.Veerappa Moily *, Cong-I 29941, 55.5%		D.Damodar Mulki cong-I 25800, 52.55%	
1983	Vasanta V Saliyana INC 22839, 55.58%		Dr.V.S. Achar BJP 26385, 49.30%		Dr.B.B.Shetty BJP 27504, 47.75%		Pratapchandra sefty K INC 32469, 54.89%		Appanna Hegde JP 25771, 49.26%		M.Veerappa Moily INC 26176, 51.85%		K.Amaranatha sefty **JP 24433, 55.39%	
1985	Vasanta V Saliyana INC 27356, 75.36%		Smt.Manorama Madhwaraja **, INC 38162, 62.92%		P.Basavaraj INC 34354, 53.45%		Pratapchandra sefty K INC 38296, 56.11%		G.S.Achar, INC 28393, 48.40%		M.Veerappa Moily * INC 33330, 53.18%		K.Amaranatha sefty **JP 28683, 50.71%	

Election year	Kapu		Udupi		Brahmavara		Kundapura		Baindur		Karkala (2 members)		Mudabidri (Resr)	
	Name, Party votes polled percentage	2	Name, Party votes polled percentage	3	Name, Party votes polled percentage	4	Name, Party votes polled percentage	5	Name, Party votes polled percentage	6	Name, Party votes polled percentage	7	Name, Party votes polled percentage	8
1989	Vasanta V Saliyana ** INC 29823, 54.52%		Smt.Manorama Madhwaraja **, INC 29490, 39.04%		P.Basavaraj INC 41709, 51.72%		Pratapchandra +setly K INC 46641, 58.60%		G.S.Achar, INC 35892, 48.07%		M.Veerappa Moily #INC 41171, 56.80%		K.Somappa suvama INC 34667, 51.90%	
1994	Vasanta V Saliyana ** INC 17152, 27.78%		Sabhapati UR KCP, 29649, 37.79%		K.Jayaprakash Hegde **, JP 38633, 46.34%		Pratapchandra seity KINC 41209, 45.21%		I M Jairam seity +BJP 29841, 37.47%		M.Veerappa Moily INC 36088, 46.64%		K.Amaranata seity** JD 33319, 47.49%	
1999	Vasanta V Saliyana ** INC 31151, 47		Sabhapati UR INC,41018, 49%		K.Jayaprakash Hegde, Indt 32429, 39%		Srinivasa shetty haldi BJP 48051, 50%		K.Gopal Poojani INC 46075, 52%		H.Gopal Bhandary INC 49591, 62%		K.Abhaychandra INC 35588, 50%	
2004	Lalaji R Menon BJP 36397		K.Raghupati Bhat BJP 36%		K.Jaiprakash Hegde Indpt 39521		Srinivas shetty haldi BJP 48923		K.Gopal Poojani INC 47627		Sunil kumar BJP 42061		K.Abaychandra INC 29926	

\*\* Minister for state

- Cabinet minister
- #Chief Minister 10-11-92 to 10-12-94

**Birds eye view of the results of the legislative assembly elections in  
Dakshina Kannada District (1957-2004)**

	Pattur (2 members)	Belthangadi	Pane Mangalore/Bantval	Mangalore-I	Mangalore-II/ Ullal	Surathkal	Sulya (Resr)	Vittla
Election year	Name, Party, votes polled, percentage	Name, Party, votes polled, percentage	Name, Party, votes polled, percentage	Name, Party, votes polled, percentage	Name, Party, votes polled, percentage	Name, Party, votes polled, percentage	Name, Party, votes polled, percentage	Name, Party, votes polled, percentage
1	2	3	4	5	6	7	8	9
1957	1. Subbaiah-Nayak INC.29673.33.16% 2.K.Venkataramana gowda INC 28691, 31.97% Venkataramana gowda INC 14259, 48.45%	Ratnavarma Hegade INC 20563.69.76%	Dr.K. Nagappa Alva INC 19533.58.64%	*B. Vaikunta-Baliga INC 16365.48.94%	Gajjana panfita INC 20332.58.33%	B.R.Karkera INC 15629.56.98% Bye-election 19-05- 1959 K.Dhumappa INC 10019, 43.94% Sanjivanatha lkal PSP 13148 48.90%	Newly formed in 1962, Bifurcaing puttur 2 mem constituency Subbaiahnayak INC 12787, 49.38% A Ramachandra 15487, 46.43%	This constituency was created in 1978
1962	**B. Vittadasa shetty INC 22534, 48.34%	Vaikunta-Baliga INC 15991, 46.18% B.Vaikunta-Baliga INC 15476, 46.56% Bye-election (19-11- 68)K.Chidananda INC 16870.49.84%	M.Srinivasa Nayak INC. 16785, 41.37% Smt K.Leelavathi Rai INC 20347, 47.20%	Dr.K. Nagappa Alva INC 16170, 47.69%	A. Krishna-shetty CPI 17725, 42.23%	P.V.lthai PSP.25070, 61.68%	P.D Bangera INC 23089, 63.02%	
1972	*A.Shankar Alva INC 19630, 56.42%	K.Subramanya Gowda INC 24126, 57.97%	BV Kaakkilaya CPI 30081, 62.51%	Smt.Adi Saldana INC 21994.49.74%	U.T Farid INC 30048,53.79%	**B.Subbaiah shetty INC 27720.64.30%		
1978	K.Rama Bhat JP 25751, 43.32%	K.Gangadhar Cong (I) 31255, 55.53%	Mohiddin B.A Cong(I) 30790, 60.12%	**P.F Rodrits Cong(I) 26539 50.13%	Farid U.T Cong(I) 30174, 57.07%	Subbaiah shetty Cong(I) 29452, 58.63%	A.Ramachandra JP.24184, 44.54%	B.A. Kakkilaya CPI 31,030 51.89%
1983	K.Ramabhat BJP 26618, 45.63%	K.Vasantabangere BJP 25579 62.16%	A.Shivaram BJP 17690, 28.12%	Dananjeya kumar V BJP 22909, 44.80%	P.Ramachandra Rao, CPM 16423 32.44%	Lokayashetty JP 29082, 61.83%	Bakli Hukrappa BJP 21975, 42.64%	A. Rukmayya Pujari, BJP, 22,277 37.90%
1985	Vinai Kumar Surake, INC 37426, 51.45%	K. Vasanta Bangera B.JP 33324, 51.11%	B.Ramanatha Rai INC 26333, 49.96%	Blesius M d'souza INC 24494, 44.43%	B.M.Idinabba INC 26184, 45.80%	N.M.Adyanthayya, INC 31846, 54.38%	K.Kusala INC 25542, 40.66%	B. A. Ummarabba INC 31,017, 45.44%

	Puttur (2 members)	Belthangadi	Pane Mangalore/Bantval	Mangalore-I	Mangalore-II/ Ullal	Surathkal	Sulya (Resr)	Vittla
Election year	Name, Party, votes polled, percentage	Name, Party, votes polled, percentage	Name, Party, votes polled, percentage	Name, Party, votes polled, percentage	Name, Party, votes polled, percentage	Name, Party, votes polled, percentage	Name, Party, votes polled, percentage	Name, Party, votes polled, percentage
1	2	3	4	5	6	7	8	9
1989	Vinalkumar Surake, INC 43695, 46.58%	K.Gangadhara Gowda INC 40964, 44.95%	**B.Ramanatha Rai INC 32939, 48.36%	Blesius M d'souza 23739, 39.69%	B.M.Idinabha INC 25785, 36.54%	Vijaykumar Shetty INC 35230, 45.29%	K.Kusala INC 33560, 38.61%	A. Rukmayya Pujari BJP 27,846 31.99%
1994	D.V.Sadananda Gowda BJP 53015, 48.59%	K.Vasantha Bangera JD 39871, 38.51%	B.Ramanatha Rai INC 34027, 44.28%	N.Yogish Bhat BJP 25106, 43.45%	K.Jayarama Shetty BJP 24412, 32.26%	Kumble Sundar rao BJP 29589 35.51%	S.Angara BJP 2113, 51.21%	A. Rukmayya Pujari BJP 41,627 43.47%
1999	D.V.Sadananda Gowda BJP 62306, 52%	K.Prabhakar Bangera BJP 45102, 41%	B.Ramanatha Rai INC 49905, 57%	N.Yogish Bhat BJP 34628, 54%	Farid UT INC 50134, 53%	Vijaykumar Shetty INC 53749, 52%	S.Angara BJP, 54814, 52%	K.A. Ibrahim INC 54,268, 50%
2004	Shakunithala T.Shetty BJP, 65119	K. Prabhakar Bangera BJP 48102	B.Nagaraja Shetty BJP 54860	N.Yogish Bhat BJP 29928	Farid UT INC 47839	J.Krishna Palemar BJP 57808	S.Angara BJP 61480	Padmanabha Kotlari BJP 60,250

\*Cabinet Minister

\*\* Minister for State