PART IV

CHIEFS OF KANARA
INTRODUCTION

In the political history of Kanara the local chiefs, more than a dozen in number, played an important role. The narration of their political influence on the basis of contemporary sources is essential for evaluating their position in Kanara. These local chiefs, whose political career commenced during the Vijayanagara period, ruled over their principalities in different parts of Kanara. They usually acknowledged the sovereignty of the Vijayanagara emperors also; the latter recognised their local autonomy and allowed them to govern their princi-
palities in their own way. Occasionally, conflicts between the freedom-loving spirit of these local chiefs and the authority of the Vijayanagara. But the emperors of Vijayanagara successfully tackled the defiance of such chiefs by armed intervention and by diplomacy till the middle of the sixteenth century.

The relationship between the Vijayanagara emperors and the local ruling families marked a turning point, especially in South Kanara, with the appointment of Keladi Sadāśivanāyaka as governor of Bārakūru and Maṅgalūru rājyas in the middle of the sixteenth century. Sadāśivanāyaka subdued these chiefs on behalf of the Vijayanagara emperor and brought them under his control. This policy was continued by his successors till the accession of Keladi Venkaṭappa I. This was the state of affairs in Kanara on the eve of the commencement of the period under study.

After the battle of Rakkasa-Tangadi, some of the chiefs continued to owe allegiance to the Vijayanagara emperors while others in Maṅgalūru rājya became indifferent to their authority. The political history of these chiefs between 1565 and 1600 A.D. was full of feuds and mutual wars among themselves, sometimes seeking the help of the Portuguese. Their overlords, the Vijayanagara rulers,
were not strong enough either to stop such feuds or to counteract the involvement of the Portuguese in the local politics of Kanara. Amidst these events, these potentates had to oppose the tide of the Keladi expansion under Venkatappa I. In their confrontations with the Keladi Nayaka, some of these chiefs lost their principalities and while others continued to survive as a tributary of the Keladi kingdom.

In the midst of these feuds, wars and intrusion of the Keladi Nayakas, these chiefs carried on their own administration, encouraged the cultural activities such as the installation of deities, construction of Basadis and temples, donations to religious institutions and patronage to poets and artists in their principalities.

An account of such chiefs is given here on the basis of the sources available. Alphabetical index is followed in narrating these accounts, since all of them were contemporary.
A. CHIEFS OF SOUTH KANARA

CHAPTER I

THE AJILAS

The Ajilas, whose political activity commenced in the Vijayanagara period, continued to rule over their territory, till the middle of the eighteenth century. Their principality is known as Punjalike rajya. The headquarter of this principality was at Venuru in Beltangadi Taluk of South Kanara district. These chiefs claimed themselves to be the members of Somavamsa, and worshipper of Mahalingesavara of Venuru, however, they were ardent followers of Jainism. The Ajilas first figured in an epigraph dated in 1419 A.D. From this epigraph, we note that these chiefs acknowledged the authority of emperor
Devarāya I of Vijayanagara, and that along with other chiefs like the Bangas and the Chautas, the Ajilas were associated with the work of administration of the Mangaluru region, under the Vijayanagara governor. But the name of the Ajila chief is not mentioned in the epigraph.

Though traditional account takes back the history of these chiefs to the twelfth century A.D. Māndalika Sōmanātha, the son of Ramādēvi, was the first known Ajila chief who figures in an epigraph of 1479 A.D. In his reign Ramādēvi issued grant to Sūryanārāyaṇa temple at Nārāvī. The same chief continued to rule over his principality till 1489 A.D. On the basis of other epigraphs the genealogy of the early members of this family can be tentatively drawn as follows:

Māndalika Sōmanātha, 1479-1489 A.D.
(Son of Ramādēvi or Kāmādēvi)

Pinnānajila 1490-1515 A.D.

Kāmirāya 1515 A.D.
S/o the former

Sāluva Pāndyadēvarasa Ajila 1537 A.D.

Rāyakuvara 1560-1585 A.D.

The first ruler following under study was Rāyakuvara. Two epigraphs dated in 1604 A.D. found on both sides of Gommata statue at Venūru inform us that he was the brother of
Pāndaṇāgakka. The same epigraphs tell us that his son-in-law was Timmanna Ajila, the latter's brother was Pāndyabhūpāla. We can place Rāyakuvara in the period between A.D. 1560 and A.D. 1585. The mention of Pāndyabhūpāla in these epigraphs indicates that he was a ruler after Rāyakuvara. This chief was placed between 1585 A.D. and 1600 A.D.

The next chief, Timmanna Ajila is the important ruler of this principality. He was responsible for the erection of Gommatā at Venūru on the advice of Chārūkīrti Panditaḍēva of Belagola. It is interesting to note that one of the epigraphs from Venūru referred to above which mentions this fact states that Timmanna Ajila belonged to the family of Chāvunḍarāya of Sōmavāṃṣa. While editing these epigraphs Hultzsch notes "Chāmunda to whose family Timmarāja belonged may be identical with the minister Chāmuṇḍarāja who set up the colossal statue at Belgola". It may be noted that there is a local tradition which connects the Ajilas with the chiefs of Ganganādu. It is also possible that they were closely related to the Ajilas of Bēlūru as may be surmised on the basis of inscription from Belūru, dated in 1419 A.D. Two inscriptions found at Venūru by the side of the statue of Gommatā (1604 A.D.) record that two queens of Timmanna Ajila Pāndyakka and Binnāni set up two basadis in front of the
Gommaṭa statue. It is stated in one of the epigraphs that Timmanna Ajila was an ardent disciple of Chārūkṛti Panditadēva. The local tradition speaks of the conflict of this chief with the Banga and Kalasa-Kārkala chiefs. It is strange that this incident is mentioned in any existing contemporary sources.

It was during the reign of this chief that Keladi Venkaṭappanāyaka led his military expedition against the chiefs in South Kanara. According to Poet Linganna, the Keladi Nāyaka defeated the Ajila chief along with others. According to the Portuguese account of 1613 A.D., the Ajila chief joined the confederacy of the chiefs formed by the Portuguese against the Keladi Nāyaka. But this confederacy was shattered by Keladi Venkaṭappanāyaka.

An inscription dated in 1622 A.D. refers to the reign of Madurakkadēvi, alias Ammāji in the Punjali Kāyja. It is evident that this queen succeeded Timmanna Ajila. The same epigraph mentions her grant to Śaṅtiśvara basadi made in the presence of Rāmanātharasa, the son of Śankararasa, Seṭṭikārāsā, Yelāmes and Halaru. It is believed that Rāmanātharasa of the above epigraph belonged to the family of Kalasa-Kārkala chief, the Bhairarasa Oḍeyar and that Madurakkadēvi married him. But this view is not strengthened by any existing source. In this context, it is safe to infer
that Rāmanātha of the epigraph may be one of the important officers serving under Madurakkadēvi.

According to Govinda Pai the same queen ruled till 1646 A.D.23 But a Portuguese record of 1629 A.D.24 clearly mentions the rebellion of an Ajila ruler against Virabhadranāyaka. It is likely, therefore, that the reign of Madurakkadēvi came to an end before that date and that she was followed by a male ruler, whose name we are not in a position to know. The rebellion of the unnamed king of Ajila was not successful and he had to acknowledge the authority of Keñadi Virabhadranāyaka.

The mention of Ajila Bhūpāla by Chandrama in his work25 strengthens our view that the principality was under a male member. It was this king who made grant of 500 Hādas for the Gommatābhisēka at Karkala in 1646 A.D. But the name of the king is not mentioned in that work.

This Ajila chief twice made unsuccessful attempts along with other chiefs in Kanara, to rise against the Keñadi Nāyakas.26 On both occasions the rebels were crushed. Even the poet Linganna, who often refers to the rebellion of the Ajila chief, nowhere mentions the name of that chief. But a local tradition quoted by Aīgal states that this Ajila chief was Pāndyappa Ajila who figures in an inscription.27 If this chief is identified with the successor
of Madurakkadevi, it follows that he came to power some time before 1629 A.D.

Although Aigal refers to the reign of Padumaladevi and her grant to Nirvana Basadi at Venuru, with the existing sources known to us so far, we are not able to draw the correct genealogy of the Ajilas from 1672 to 1749 A.D.

It seems that in the beginning of the eighteenth century, the Ajila principality was termed as Sime. This has been mentioned in an epigraph dated in 1721 A.D. The same epigraph records that one Stūla Ballāla, probably one of the officers of the Ajila made grant to Kallubasadi of Chandranātha Svāmi of Mūdabidre. We do not know the name of the chief of this principality.

An inscription dated in 1749 A.D. introduces another Timmanna Ajila as Arasa of Ajila II. Further it records a gift of money to reclaim the land at Paduvakōdi in Peranjala māgani which had been endowed by his ancestor for the worship in the Chandranātha Svāmi Basadi at Mūdabidre by the same chief. This is the latest known inscription of the Ajilas. In 1763 A.D Haidar annexed this principality in his kingdom and ended the rule of the family. From that year, the Ajilas ceased to be rulers though their descendants are still surviving at Aladangadi, near Venuru.
The Ajila principality covered thirteen māganis and eighty villages with four Guttus in each village. We can infer that their territory confined to the part of the present Kārkala and Beltangadi Talukas of South Kanara.

Fr. Heras and Swaminathan held that the Ajila disappeared from the political scene after Venkatappanāyaka of Keladi who is said to have annexed their principality to his own. But the inscriptions referred above dated in 1622 and 1749 A.D. respectively state that the Ajilas continued to rule for more than a century after Venkaṭappa.

The Ajila rule is known for its contribution to the growth of Jainism in Kanara. It is noted above that famous Gummāṭa image at Venūru was installed by Timmanā Ajila. Many Jaina monasteries came to be constructed by the members of this family, patronage to Jainism continued as late as 1749 A.D. In the light of this, it is wrong to think as has been done by Swaminathan that "Being a Lingayat, Venkatappanāyaka dispossessed the ruling family of the Ajilas as its members were Jainas." 35

On the basis of the above discussion, the genealogy of the later Ajilas as follows:
Rayakuvara 1560-1586 A.D.

<table>
<thead>
<tr>
<th>Pandyabhupala</th>
<th>Timmanna Ajila I</th>
</tr>
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<tbody>
<tr>
<td>1585-1600 A.D.</td>
<td>(1600-1620 A.D.)</td>
</tr>
<tr>
<td>(Son-in-law of Rayakuvara)</td>
<td>(Son-in-law of Rayakuvara)</td>
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<tr>
<td>and</td>
<td>and</td>
</tr>
<tr>
<td>(brother of Pandyabhupala)</td>
<td>(brother of Pandyabhupala)</td>
</tr>
</tbody>
</table>

Madurakka Devi
(1621-1628 A.D.)
(Niece of Timmanna Ajila)

Unnamed ruler
(Pandayappa Ajila ?)

Padumaladevi?
(1672-1721 A.D.)

Timmanna Ajila II
(1721-1765 A.D.)
REFERENCES AND NOTES

1. SII. VII, No.255, 257.

2. EI, VII, p.114.


4. SII. VII. No.192.

5. According to a popular version of the Ajila history is that Timmanna Ajila was the first known ruler of this family and he ruled between 1154 A.D. and 1180 A.D. Aigal, Dakshina Kannada Jilleya Prāchīna Itihāsa p.315. But we do not get any evidence of this ruler either in epigraphs or contemporary literature. According to Govinda Pai this family hails from Ganganādu above the Ghats. This version seems to be correct. Govinda Pai, "Vēnūru and Colossus," Antharanga, p.12.

6. ARSIE, 1928-29, No.523.

7. SII. VII, No.257.

8. See Note No.6 and 7. Gururaja Bhatt mentions that Māndalika Sōmanātha Birumanarasā Ajila and Rāmādevī as rulers before this chief. (Ref. Studies in Tuluva History and Culture, p.95). But their reign in Punjalika rājya are not mentioned in any of the epigraphs.

9. SII. VII, No.212. The dates of these rulers are assigned by Gururaja Bhatt, See Op.Cit.

10. SII. VII, No.256. According to Ramesh K.V. this chief belonged to the family of Kalasa-Karkala. (See A History of South Kanara, p.233.) But it is not so as the epigraphs clearly mentions Sāluva Pāṇḍyadēvarasā Ajila.


16. SII. V., No.251,252

17. Ibid. No.251.


19. Linganna, Keladinripavijayam, Asvasa V, verse 32, p.71


21. SII. VII, No.255


28. Ibid. p.323.

29. ARSIE. 1940-41, App. No.12A

30. Ibid. App. 10A.
31. When Haidar was in Mangalore in 1763 A.D. Timmanna Ajila IV (Sic Timmanna Ajila II) agreed to pay 7000 varaha as tribute, and in 1765 A.D. Haidar annexed that principality into his dominion. (Ref. Aigal, Op.Cit., p.226,324).

32. This information was given to me by Sri Krishnaraja Ajila, the pensioned chief of that royal house, when I was at Aladangadi on 27th April 1971.


34. SII, VII, No.255, ARSIE. 1940-41, App. No.10A,12A.


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CHAPTER II

THE BANGA CHIEFS

The Bangas also wielded a considerable importance in the history of the Kanaya coast. Their headquarters were first at Bangadi, then at Mangalore and finally at Nandavara. These chiefs came into contact with the Portuguese in the sixteenth century and this led to their direct contact with Portugal in the next century. To the Portuguese, they were known as Banguel.

The origin of the Bangas is still a matter of discussion. While popular version supports their migra-
to South Kanara from outside, some time during the days of the Hoysalas, it is not known whence exactly they hailed to this region. They are found mentioned in inscriptions of the 14th c.A.D. along with the Vijayanagar governors of Mangaluru rājya.

During their heydays they held sway over a considerable part of the southern part of the district of South Kanara.

The first known chief of this family was Chāvadi Banga. He figures in an inscription of 1389 A.D. The genealogy of the family as revealed through epigraphs and the literary sources tall 1565 A.D, may be drawn as follows:

Chāvadi Banga 1389 A.D.

| Pāndyapparasa Banga 1411 A.D. |
| Vīttaladevi 1417 A.D. |
| (sister of the former) |
| Pāndyapparasa Banga II, 1431 A.D. |
| (Son of the former) |
| Basavannarasara Banga 1456 A.D. |
| Kami Rāya I 1461–1473 |
| (Younger brother of Pāndyapparasa II) |
| Viṅgananarasimha Lakshmaparasa Banga 1484 A.D. |
| Vīra Narasimha Lakshmaparasa Banga II 1528 A.D. |
It can be noted from this genealogy that they followed Aliyasantha Kattu. (Succession through the nephews).

The important role of the Bangas in the history of Kanara is revealed through their political contact with the neighbouring chiefs, their matrimonial alliance with some chiefs in Kanara, their relation with the Vijayanagara emperors, the brisk trade activities in their port of Mangalore and their patronage to religion and literature.

In the beginning of the period of our study, the Banga chiefs had already gained political predominance in the southern portion of South Kanara. According to Aigal, Kamiraya III was ruling in that principality from 1556 to 1612 A.D. Then he mentions the conflict between Bhairarasa Odeyar of Karkala and this chief. But this version is hardly acceptable on the following points. Firstly, we notice Kamiraya in 1461 A.D. and another chief of the same name in 1595 A.D. Before the latter date i.e. 1595 A.D. we notice Viranarasimha and Vira Narasimha Sankaradevi alias Banga Raja Odeya, in 1586 and 1587 A.D. respectively. Secondly, we never come across any contemporary source which refers to the conflict between these two chiefs.
Vīra Narasimha III mentioned in the Chaturmukha Basadi inscription was the Banga chief who was in power in 1586 A.D. He was matrimonially connected with chief of Kalasa-Karkaḷa. But we do not know exactly when he ascended the throne. On this aspect the sources known to us so far do not enlighten us. However, it is surmised that this chief had been ruling his principality since 1565 A.D.

It was this Banga chief who came into close contact with the Portuguese. His relation with the Portuguese marked a new turn in the history of Kanara. The Portuguese viceroy and the Banga chief maintained friendly contact. This chief desired the Portuguese alliance in order to strengthen his position from the neighbouring chiefs, particularly, the Chauta Queen of Ullāla. At the same time the Portuguese, too, desired the friendship of this chief to safeguard their trade in Mangalore. Further the arrogant attitude of the Muslims in that principality led to the close contact between the Portuguese and the Banga chief. Thus in 1568 A.D. the Banga chief, Vīra Narasimha III, met the representative of the Viceroy at Mangalore and offered to supply all material and service necessary for the construction of the fortress at Mangalore. Further, in that year a treaty was concluded between this chief and the Portuguese. Accordingly, the chief declared
himself a brother-in-arms to the king of Portugal, binding himself to defend the fortress with his persons and men whenever necessary. From that year Vīra Narasimha and his successors involved the Portuguese in their wars against the chiefs of Ullāla. For instance, this chief and the queen of Ullāla fell out in 1569 A.D. and their war affected the Portuguese trade interest at Mangalore in such a way that the latter was forced to intervene and successfully settled their differences.

An unpublished inscription found at Suratkal dated in 1587 A.D. refers to the grant of Mūlabālike by Vīra Narasimha Śankaradēvi (Alias Bangarāja Vadeya I) to Madappa Holla of Manjēśvara. We do not know definitely whether Vīra Narasimha Śankaradēvi I of this epigraph is the same as the one of Vīra Narasimha III of the Chaturmukha basadi inscription. But the Chaturmukha basadi inscription does not mention Śankaradēvi along with Vīra Narasimha Banga. So we infer in 1587 A.D. that Vīra Narasimha Śankaradēvi succeeded the Banga chief mentioned in the Chaturmukha basadi inscription.

This chief continued his hostile relation with the Chautā chief of Ullāla. The enmity of these two once again cropped up in the year 1589 A.D. In the war, Banga chief was on the verge of losing his principality to the Chautā
chief of Ulūla. The former appealed to the Portuguese help in 1591 A.D. It was the Portuguese intervention that saved the position of the Banga chief. 24

Since we have not come across any name of a Banga chief in between 1587 A.D. and 1595 A.D. it is presumed that this chief by name Vīra Narasimha Shanka- radēvi continued to rule in these years.

In 1595 A.D. we come across one Kāmirāya II as the Banga Chief in an inscription. 25 Further the inscription relates his grant to Jaina Basadi, Sānteśvara, at Bangādi. On the availability of the sources at present, it is presumed that Kāmirāya III was the successor of Vīra Narasimha Šankaradēvi.

According to a Portuguese record of 1597 A.D. the Banga chief was assisting the king of Serra 26 against the Chaūta queen of Ulūla. 27 On the basis of this record, it is surmised that the Banga chief once again involved in war with the Chaūta queen.

In 1599 A.D. the Portuguese came to know the intention of the Banga chief and the Chaūta queen in assisting Kuñhale, a naval commander under Zamorin of Calicut. The Viceroy at Goa, who was waging war in Malabar, was perturbed over this. Andre Furtado, the commander, who
who was sent by the Viceroy against Kunhale, dissuaded both the chiefs. The Banga chief mentioned in both these records was Kāmirāya and his rule continued till 1611 A.D.

In the course of his reign Kāmirāya came into clash with Keladi Venkaṭappa. According to Poet Linganna, Keladi Venkaṭappanāyaka defeated the Banga chief and built fort at Kōdiyāl. This event took place in 1607 A.D.

Vīra Narasimha Lakshmappa Banga IV was the next ruler. He is mentioned in an inscription dated 1611 A.D. which registers his gift of grant to Jaina Basadi at Belgattangadi. This grant was made along with his queen Śaṅkara-devi, probably his sister. This is the earliest known record of this chief. Another inscription dated in the same year found at Manjēsvara also records his gift of a hundred Gadyāṇa to Vāmana Kamti, for certain rituals to be performed in the temple of Anantēśvara at Manjēsvara.

The reign of Vīra Narasimha Lakshmappa Banga IV witnessed two important events; one was his conflict with the Keladi Nāyaka and other was his attempt of involving the Portuguese in war against the Keladi Venkatappa. It was in the second aspect that his relation with the Portuguese was put to test.
According to one of the Portuguese records dated in 16th January 1613 A.D. this chief was engaged in a war against the king of Mountain. In order to protect his principality, the Banga chief invoked the assistance of Keladi Venkaṭappanāyaka. In response to the request of this chief, Venkaṭappa eagerly extended his help in such a way that the Banga chief was reduced to his feudatory position. The same letters conclude by stating that Venkaṭappa built fortress not very far from the Portuguese fortress of Mangalore.

Within a few years the chief of Banga came into deadly conflict with the Keladi forces. Keladi forces. Keladi Venkaṭappa and the queen Abbakkadēvi of Ullāla jointly waged war against the Banga chief. The events leading to the clash between these two chiefs are the following: "The queen of Ullāla, which was the seat of later chowta, had married the Bangal (Banga) king. But some how or the other they fell out, mutual visits were stopped, jewels returned and a war declared. The queen of Ullāla was an enemy of the queen of Carnate and against the latter, who was an ally of the Bangar king, Venkatappanāyaka came with huge army. Abbakkadēvi made common cause with Venkatappa against the king of Bangar, and latter's northern neighbour and the queen of Carnate. The Bangar king was a friend of the Portuguese. The Portu-
guese captain, Miranda Anriques, captured a rich ship belonging to the queen of Ullāla, returning from Macca. In revenge she sided with Venkaṭappanāyaka against the Porũguese, who had an alliance with the Bangar king. The faith of the queen of Ullāla and the Keḷadi king was the same; both were Šaivites. 36

In the course of the war the Banga chief tried to secure the Porũguese assistance against the Keḷadi forces under Venkaṭappanāyaka. 37 In response to the request of this chief, the Porũguese formed military confederacy which included the Banga, the queen of Kārnā and the king of Mountain and within a year the king of Ajila joined it. 38 The Porũguese decided to help these chiefs in such a way that there should not be any risk with regard to the procurement of pepper. 39 This policy of the Porũguese disappointed the Banga chief. He directly wrote a letter in 1615 A.D. to the king of Portugal. In this letter the chief informed the king that Venkaṭappa and his allies had leagued against him and urged him to give concrete help. In response to it, the king of Portugal instructed the Viceroy to help the Banga chief in such a way that Venkaṭappa could not prevail on against the chief. At the same time he wrote a letter to the chief in which the king of Portugal urged him to go ahead against his enemies. 40 The chief finally secured the Porũguese help in the form of ten soldiers.
under the command of Antoneo De Saldanha with gun powder and explosive. This he secured towards the end of 1617 A.D. 41

The Banga chief, even with Portuguese help could not save his position. Venkatappa crushed the confederacy, drove the Banga chief to Kasargod and gave crushing defeat to the Portuguese at Mangalore. All these events took place in 1618 A.D. 42

After this war Venkatappa proposed a treaty by which he promised to pay the Banga chief 7000 varaha per annum provided the chief should live outside his principality. 43 But the chief who had lost territory worth of one hundred twenty five thousand pagoda to Venkatappa as a result of this war, 44 rejected this offer. He tried to regain his lost throne by securing the help of the king of Cannanore. 45 Though the king of Cannanore received him well and promised him to help, no active help was given to him. 46

At any rate "the king of Banga lost hope of receiving help from his allies", in despair he requested the viceroy to intervene as a third party in his conflict with Keladi Venkatappa. 47 The helpless position of the Banga chief is known to us from a letter of Gaspar on 2nd April 1619 A.D. to the viceroy of Goa. The letter says "The Banga chief was brought to Mangalore from Kasargod."
The chief seems to have insisted upon the formalities and honour due to king, which the Portuguese captain seems to have extended, though not whole heartedly. He did not wish to land at Mangalore, but remain in a ship in which he was brought, nor did he consent to go to the Portuguese fortress. Finally he agreed to go to Gaspar's house... he was told to live in his own fortress, rather than in a cottage at Kāsargōd. In the meanwhile the attempt of mediation of the Portuguese viceroy was not successful as the Banga chief was not satisfied with the peace terms. Though Della Valle noticed in his account that the Banga chief was confident of securing the help from the king of Portugal, no active help was given him by the Portuguese. Thus the chief seems to have remained at Kāsargōd till 1629 A.D.

Della Valle visited the principality of the Bangas in 1623 A.D. His account gives elaborate description of this principality. It was subject to Venkatappa-nāyaka and situated a musket shot from Mangalore. It was surrounded by the river. He says that the king of Banga was driven out and was fugitive at Kāsargōd. As regards to the principality Della Valle remarks "is of rich soil, and some time better people than at present, whence the houses are poor cottages of earth, and straw. It hath but one straight street, of good length, of houses
and shops continued on both sides, and many other sheds dispersed among the palm trees. It was this traveller who mentions the marriage between the king of Banga and the queen of Ililala, their quarrel, intervention of the Portuguese and Keladi Venkatappa on the side of these chiefs, the victory of Venkatappa over the Banga and the Portuguese and annexation of these principalities in to his kingdom.

According to a Portuguese record of 1629 A.D. a Banga chief whose name is not mentioned is said to have revolted against the Keladi Nayaka. Other events concerning Viranarasimha Lakshmappa Banga such as his marriage with the queen of Mula, their quarrels over the performance of Anantavrata and the murder of the chief by the men of Mula queen as told by Aigal are not corroborated by any contemporary sources. Next we notice a queen in this family. She is mentioned in a Portuguese record of 1631 A.D. According to it the queen wrote a letter to the king of Portugal in which she requested his help against her enemy, the Keladi Nayaka. Though the record does not state the name of the queen, she was Sankaradevi and this has been confirmed by a paper record and inscriptions dated 1641, 1643, 1644 A.D. Two inscriptions tell us that she was the sister of Vira Narasimha. Therefore it can be surmised that this queen succeeded Vira Narasimha Lakshmappa IV in 1639 A.D.
The queen continued her hostile activities against Keladi. She tried to secure the Portuguese assistance in her clash against the Keladi. For one instance, the queen in alliance with the queen of Karnāḍ and the king of Mountain requested the Portuguese authority to help them in their struggle. In return for help, these chiefs promised the Portuguese to supply substantial supply of rice, wood, pepper, iron, blacksmith and other skilled workers for the fortification of Gangolli.

As per the suggestion of the captain of the fleet of Kanara, Dominigo Fereira, the Viceroy in council decided to assist the Banga queen and her allies in their struggle against Keladi Virabhadra. But the success of the latter over his enemies, particularly, the chiefs in Kanara and the Portuguese desire of securing pepper from the land of Venkatappa led the Portuguese to reconsider their earlier decision. Therefore, in 1637 A.D. the Banga queen and her allies revolted against Virabhadra, now she could not secure the Portuguese help.

It is said that the queen approached the Sultan of Bijapur for help against the Keladi and in return for it, she and her allies promised to give huge amount of tribute to him. Even this attempt of the queen ended in failure. Finding herself deserted by her allies, queen Sankaradēvi entered into a treaty with the Keladi Virabhadra.
This treaty was concluded through the mediation of the chief of Kolatteri in 1641 A.D.

According to the terms of the treaty Virabhadra Nayaka gave this queen the following regions: viz., Melangadi, Kela Bangadi, Beltangadi, Mayya Bailu, Uppinamgadi, Kajekaru, Niru Margada Sime, Sajepada Sime, Padugrama, Harekala Magane, Maninalkuru Sime, Kuluru Graama, Nandavara Graama which was with the Sime of Mogarnadu, Bantavala Pete, Tumbi, Baipadi, Amtaadi, Adyaru, Manjeya Graame, Bantarabailu, Vamanjuru Guttu and Kanikala Guttu. Secondly, she got the right to collect custom duties on behalf of the Keladi Nayaka in the following regions: Uppinamgadi, Beltangadi, Bangadi, Invali and Pane Mangalore. As a result of this treaty the Banga queen lost Mangalore to Keladi Virabhadra. Tribute paid to the Keladi Nayaka was fixed at 14350 Varahas, out of that 10000 Varahas should be given in advance. For the remaining amount, the Banga queen agreed to hand over the custom duties of Kodiyla Magne and Mangalore town to the Keladi ruler. In future, the queen promised to pay 5000 Varahas as tribute to Keladi Nayakas. In addition to these, she was asked to pull down her forts at Bangar Manjesvara, (a region extending from the Uppla river to the river Manjesvara), Uppinamgadi, Beltangadi, Nandavara, and Kela Bangadi. Finally king Virabhadranayaka promised to
pardop all her previous treacherous actions and advised her not to help the Malabaris against the Keladi Nayaka.  

In 1643 A.D. the queen granted land worth of 150 mudies of rice to Dasannañayaka, for the maintenance of a Matha. In the next year (i.e. 1644 A.D.) the same queen made grant of two villages Padua and Amarapadi in the Kanachi Sime, with all rights to Venkatapatidéva who belonged to Śaṇḍalāyana Gōtra and Āśvalāyana Sūtra.

Aigal is of the opinion that Havali Banga who ruled between 1653 A.D. and 1691 A.D. was the successor of Sankaradēvi. This contention cannot be accepted, as Kāmirāya is mentioned in a copper plate of 1653 A.D. The epigraph records Kāmirāya's grant to Vīrabhadra temple in the Indabettu village near Belāntagādi. About this chief, Dr. Gururaja Bhatt remarks that he may be taken to have succeeded Vīra Narasimha Lakshmapparasa Banga. This is not acceptable as we notice the reign of Sankaradēvi between 1630 and 1652 A.D. Dr. Bhatt has not taken into the existance of this queen at all. Therefore, it may be surmised that Kāmirāya IV succeeded Sankaradēvi.

It seems that this chief (Kāmirāya) clashed with Keladi Śivappa Nāyaka as Poet Linganna mentions the victory of Keladi Nāyaka over entire Māngalore Vājiya. Further it is said that Śivappanāyaka destroyed Banga's fort at
Bel t angadi. 68 Thus the Keladi Nāyaka reduced the Banga chief to a subordinate position.

Regarding the duration of Kāmaʻrāya's reign, the existing epigraphs and other sources are silent. But a Portuguese record of 1664 A.D. 70 speaks of the Banga queen and her unsuccessful rebellion in alliance with the king of Ullāla and the Nāirs against the Keladi Nāyaka. Further these chiefs besieged Mangalore which was within the Keladi kingdom. It is interesting to note that Poet Linganna also refers to the rebellion of the Tulu chiefs and the suppression of it by Keladi Nāyaka. 71 But we do not know the name of this queen.

In 1676 A.D. Vīra Narasimha Śankaradevi was the Banga chief. This is confirmed by a copper plate inscription of that year. It mentions the sale deed of land by the chief at the price of 165 Gadyānas for the purpose of worship and offerings to God Rāmachandrādeva. This deity was installed at Vyāsarāya Maṭha situated in Nandāvara on the bank of the river Netrāvatī. The temple was got built by Rāmappaiyya of Bidrūru Kōlala. 72 The mention of the palace at Nandāvara in the epigraph indicates that the capital of this principality was then at Nandāvara. An unpublished Kāvyā known as the Rāmachandra Charitre written by poet Chandrasekhara in the beginning of the eighteenth century gives some historical information. Firstly, it refers to the
The chief is mentioned in the Kayya as the Lord of Bangavadi Bangavudipura. This town is situated on the bank of the river Vetravati i.e. Netravati and shining with all the beauty and grandeur, Majesty and prosperity of the face of the lady of Tulu Nadu.

The same Kayya says that Devaravarni and Padma-shetti were his preceptor and minister respectively. On the basis of the available sources it can be surmised that Havali Banga succeeded Vira Narasimha Sankaradevi III after 1675 A.D.

According to the Kayya mentioned above Havali Banga was followed by Lakshmappa Banga. This chief was the son of Pandyakka and the nephew of Havali Banga. This chief bore the titles such as Somakula Tilaka, Mukkanna Kadamba, Marehokkayara Kava etc. The name of this chief is noticed for the first time in a paper grant dated 1702 A.D. found at Manjesvara. It records that the chief made a grant of six Varaha in Manje grama to Srimat Anantheshvara at Manjesvara. Another paper grant of this chief refers to the grant made by him to Matha at Manjesvara in 1709 A.D.

The most unfortunate event in the life of this chief was that he was imprisoned at Nagar (then capital of the Keladi Kingdom) in 1722 A.D. for not paying tribute to Keladi ruler, Somasekha Maya. Later on he was released.
on bail when the chief minister of Keladi, Nirvana Shetti became the surety for him. A paper grant dated in 1723 A.D. from the Bangavadi palace records the chief's umbali of Nirabailuru, Baloje Bailuru, and Gundamajaluru villages to Nirvana Shetty. This umbali was given to Nirvana Shetty for his help rendered to the Banga chief.

According to Aigal, the same chief continued to rule till 1767 A.D. It was during his reign that Haidar came to Mangalore and this chief gave royal reception to Haidar. But the contention of Aigal that Lakshmappa Banga was ruler of Bangavadi in 1764 A.D. is hardly acceptable. The poet Padmanabha, who completed this Kavya in 1751 A.D. refers to the death of Lakshmappa and poet Chandrasekhara. Therefore, the reign of Lakshmappa must have come to an end before 1751 A.D. It was during his successor's time that Haidar annexed this principality to his own.
THE GENEALOGY OF THE BANGA CHIEFS
(From 1565-1763 A.D.)

Vīra Narasimha Lakśhmarasa Banga III
1565-86 A.D.

Vīra Narasimha Śaṅkaradēvi I, 1587-96 A.D.
(Bangarāja Odeya)

Kāmīrāya II 1595-1610 A.D.

Vīra Narasimha Lakshma-ṇapparasā Banga IV (Nephew of Kāmīrāya, 1611-29 A.D.)

Vīra Narasimha Śaṅkaradēvi II 1629-1646 A.D.
(Sister of the former)

Kāmīrāya III 1646-1656 A.D.

Unnamed Queen 1657-64 A.D.

Vīra Narasimha Śaṅkaradēvi III
1675-1684 A.D.

Havali Banga 1685-1700

Vīra Narasimha Lakśhmaparasā Banga V
(1701-1750 A.D.)
(Nephew of Havali Banga. This Vīra Narasimha Lakshmaparasā Banga is also known as Lakśhmaṇa Banga)

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There are different views regarding the origin of the Bangas. According to one tradition the first chief of this family was one of the sons of Bhūtala Pândya. See Saletore B.A. *Ancient Karnataka* (Poona 1936) I, p.349. Another account says that the Banga chief hailed from the above the Ghāts and came to Bangavādi in the twelfth century and the first chief was Chandrasekhara (Aigal, *Dakshina Kannada Ithiṣaya Prāchīna Ithihasa*, p.226).


3. Unpublished inscription secured through Devakumar Jain. The epigraph records the grant of Mallarasa the governor of Mangalūru rājya under the emperor of Vijayanagara, to Chārūkīrti Pāṇḍitadeva of Mundabidre.


7. The chiefs of Banga often assisted the Vijayanagara Governors of Mangalūru rājya in the conduct of administration. See *MII*, VII, 182. *ARSIE*, 1928-29, No.482. Despite this, there were a few instances of the hostility between the Bangas and the Governors of Vijayanagara at Mangalūru. However, the chiefs of this family enjoyed local autonomy without interference from the...
latter. For all practical purposes the Banga principality was independent. (See ARSIE. 1925-29, No. 462. Ramesh K. V. A History of South Kanara)

9. Saletore B. A. Ancient Karnataka, p. 446. The brisk trade in Mangalore, (the town was within the Banga principality) was in the hands of the Muslims. (See, Ibn Batuta's Voyage, p. 119. Duarte Barbosa, The Book of Duarte Barbosa.) An account of the countries bordering on the Indian ocean and its inhabitants. Tr. by Dames pp. 195-196.


11. Vijayvarni, a Jaina Poet received patronage from the Banga chief. See, Bhatt Gururaja, Studies in Tuluva History and Culture, p. 63.


14. RI., VIII, p. 131-32, ARSIE, 1968-69, App. 7A.

15. See Note No. 7.

16. Ramesh K. V. is the first to note the name of this chief who had been ruling Bangavadi since 1565 A.D. Ramesh K. V. Op. Cit. p. 232. But his evidence for this chief is based on secondary sources.


18. Paulo Da Trinidad, Conquista Espiritual etc. quoted by Shastry B. S. The Portuguese in Kanara, p. 93.


31. See Note No.


33. According to Heras, the king of Mountain was none other than the king of Cannanore. Heras, *PIHRC XI*, p.116. But the same author hinted elsewhere that it could be the king of Mount Delli in Malabar, "Expansion of wars of Venkatappa Nāyaka of Ikkerī*, p.17. Under Serra. Thus he is not consistent and certain. According to Dr. B.S. Shastry, the king of Mountain was the king of Kalasa-Kārkala. His contention is based on the following points; "The Banga chiefs, do not seem to have fought with either the king of Cannanor or of Mount D'Li. However, they seem to have fought with the king of Kalasa-Kārkala on occasions. The Banga chief, the queen of Karnā and the king of Kalasa-Kārkala were neighbours and that is why these three jointed hands against Venkatappaṇāyaka, their common enemy, at the instance of the Portuguese. Kalasa-Kārkala is certainly on a Mountain". Dr. Shastry Letter dated 12-8-1974. But Dr. Shastry puts question mark against Kalasa-Kārkala in *Keladiya Arasaru Ḥagū Portuguṣesaru*, p.12.

34. Shastry B.S. *Portuguese in Kanara*, p.131, also *Keladiya Arasaru Ḥagū Portuguṣesaru*, p.12-13.

35. She was a queen in the family of the Sāmantas,

36. Saletore B.A. *JBHS.* (1929) p.83. Here Dr. Saletore's statement is based on the version given by Della Valle (Della Valle, *Travels II*, p.313.) The correct version is that the queen was a Jaina but tolerated other sects. For detail see Chapter on Chautas.
39. Ibid.
40. Shastry B.S. The Portuguese in Kanara, p.138. also Keladiya Arasaru Hägu Portugeejaru, p.15.
42. According to Heras, the war between Keladi Nayaka and the Banga king ended in 1615 A.D. (Heras, PIHRC, XI, p.109.) However we are not in a position to accept this on the ground that we notice the Banga chief's war with Keladi Venkatappanayaka, the capture of the fort of Kediyalbail on 26th January 1618 A.D. by the Banga chief with the Portuguese assistance and subsequent pressure of Venkaṭappa's forces on Mangalore that forced the Portuguese to advise the Banga chief to pull down the fort are reported in two letters of the viceroy to the king of Portugal dated on March 16th and February 1619. (Ref. Shastry B.S. The Portuguese in Kanara, p.140, and Keladiya Arasaru Hägu Portugeejaru, p.18-19.
44. Heras, PIHRC. XI, p.108
48. Shastry B.S. The Portuguese in Kanara, p.146.
50. Note No.46.
version is based on the statement of Della Valle. Here Kamath has not noticed subsequent events. (See Infra Note No.52).


56. See Note No.62,63,64.

57. See Note No.63,64.

58. Shastry B.S. Keladiya Arasaru Hāgūm Portugeejaru, p.75

59. Ibid. p.76.

60. Ibid.

61. Ibid.


63. JBHS.(1929) p.87.

64. Ibid, p.88.


67. Bhairava studies in Tuluva History and Culture p.66.


69. Buchanan, A Journey, etc II, p.249.


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