CHAPTER V

KALASA KĀRKAĻA CHIEFS

The chiefs of Kalasa Kārkala known as Bhairarasa Odeya were one of the powerful rulers in South Kanara during the period under study. Keravafse near Kārkala the headquarter of this principality. Kārkala is also known as Pāndyanagari in both the epigraphs and literary works. Both these sources tell us that these rulers belonged to descension of Jinadattarāya, the lord of Uttara Madura. Though there are different views regarding the early rulers and their origin, it is safe to state that from 1408 A.D. till 1646 A.D. Bairava I and his successors were ruling round about Kārkala with the Keravafse as their capital. Commencing from this
date till the beginning of our period the following
were rulers who governed this region:

- Bhairavarāya I 1408-1420 A.D.
- Vīra Pāṇḍya 1420-1450 A.D.
  (son of the former)
- Abhinava Pāṇḍyadeva Oḍeyar (Pandya II
  1450-1475 A.D.)
  (Sister's son of the former)
- Bhairava II 1475-1480 A.D.
  (nephew of the former)
- Pāṇḍya III 1480-1490 A.D. (Bhairava III)
- Vīra Bhairava 1490-1510 A.D. (Bhairava IV)
- Bhairarasa V (1510-1538 A.D.)
  (Son in law of Hiriya Bhairavarāya)
- Pandya IV 1538-1554 A.D.
  (Son of Chandaladevi & nephew of Bhairava V)
- Immidipāṇḍya 1555-1560 A.D. (Pāṇḍya V)

The chiefs of Kalasa Kārkala were constantly
engaged in strife, caused by territorial disputes with the
neighbouring chiefs like the Chautas, the Bangas and Kunda
Heggade of Yellūru and Sāmantas of Simantūru (i.e. Mulki).
The Kalasa Kārkala chiefs maintained a force of cavalry. In
the critical periods they concluded flexible political
treaties with neighbouring chiefs.

These chiefs acknowledged the overlordship of
the Vijayanagara emperors. Whenever there were weak rulers
in Vijayanagara, they, however tried to ignore their authority
as indicated by inscriptions between the years 1498 A.D. and
1515 A.D. and again between the years 1542 and 1547 A.D.
These epigraphs do not mention the names of the Vijayanagara emperors. But the strong rulers like Krishnadevaraya and Ramaraya put them down through military intervention. 9

The chiefs of this family such as Bhairava I, Vira Pandyya I and Pandyappa IV promoted Jainism in the principality of Karkala by donating grants liberally to the Jaina basadi, 10 installing Colossal 11 statue of Gommata at Karkala and constructing Chaturmukha basadi at Pandyanagari (i.e. Karkala itself) in 1545 A.D. 12 At the same time the grants made by them to the Hindu temples also reveal their liberal attitude towards all religions. 13

The absence of the names of Vijayanagara emperor in Pandyappa's inscriptions (Pandyappa IV) 1536-1544 A.D. hailing from South Kanara between the years 1543 and 1545 A.D. 14 indicates two points. It shows the supremacy of these chiefs and his indifferent attitude towards the emperor of Vijayanagara. It is the latter point that led to Pandyappa's conflict with the Keladi Nayakas. Both the Sivatattvaratnakara and the Keladimripavijayam mention the subjugation of Tulu chiefs by Keladi Sadashiva under the orders of Vijayanagara emperor. 15 Recurrence of the emperor's name in Pandyappapa's inscriptions dated in 1547 A.D. and 1552 A.D. implies that along with other chiefs of Tuluva, he was also subdued by the Keladi Nayaka. Further an inscription dated
in 1555 A.D. indicates that his successor Pāndyappa V (Immaḍi Pāndyappa) also acknowledged the authority of Sadāśivārāya. On the eve of the commencement of the period under study, Bhairava VI (Immaḍi Bhairava) was a ruler of Kaḷasa Kārkāla principality. The epigraphs as well as literary work of 1560 A.D. say that Arirāya Gandaradaṇavāṇi Bhairavēndra (Bhairava VI), a devotee of Jina of this family, was the protector of 'Sringeri Pontificate. Keladi-āripāvijayaṇ also adds that this Bhairavarāya was crushed by Dodda Sankanna and the chief was forced to pay tribute.

An epigraph found at Hariharapura Matha dated in 1573 A.D. tells us that the principality of Bhairava extended above and below the Ghāts and that he accepted the authority of Vijayanagara emperor Śrī Rangarāya ruling from Penugonda.

From the date of this inscription, till 1608 A.D. we notice again the absence of the names of Vijayanagara emperors in the inscriptions of this chief. Further, they are also given high sounding titles. Kārkāla Gommatesvara Charitre describes Bhairava VI as Aravatāra Māndalikara Ganda, Nikalanakamalla, Hemmina Doregala Ganda, and Arirāya Ganda Dāvani. On the basis of these, Heras surmised that the only chief who withdrew allegiance in south was the chief of Kaḷasa Kārkāla. But Saletore B.A. does not accept this view.
An epigraph found at Ammavara basadi at Hireyangadi, near Karkala dated in 1579 A.D. speaks of Bhairava's responsibility for the management of the gift made to the Matha of 5000 Sravaka and Halaru of Karkala for the purpose of Sastradana. (i.e. imparting religious instruction). Further his greatest achievement was the construction of Chaturmukha basadi at Karkala in 1586 A.D.

The Chaturmukha basadi inscription informs us that Bhairava VI was the son of Vira Narasimha Banga and Gummattambé and was the son-in-law of Hireya Bhairavaraya who belonged to Kasyapa Gota and was descendant of Jinaattaraya of Soma Vamsa. Finally, the epigraph also helps us to know the extent of the region under this ruler.

Tradition affirms that the Ananthasayana temple at Karkala was also constructed by this ruler in 1584 A.D. in honour of the visit of the Pontiff of Sringeri. But there is no contemporary source to support this statement. Gururaja Bhatt is of the opinion that this temple belongs to an earlier period, i.e., 13th century A.D. The last date of this chief is 1585 A.D. This epigraph is found in Gopalakrishna temple at Narasimharajapura.

Poet Chandrama gives the lineage of this family. He says that Immadi Bhairava (Bhairava VI) had a queen called Mallidevi Amma. They had three children Vira Pundy Chandrasekhara and Immadi Bhairavaraya (Bhairava VII).
This has been corroborated by epigraphs. Pandyappa VI succeeded his father Bhairava VI in 1593 A.D. An epigraph found at Gurugala Basadi at Karkala relates that Pandyappa was the son of Vimabhairava Odeya (I.e. Bhairava VI) and assumed the title of Arirayagandaradavani and was ruling unshakable empire under the spiritual guidance of Lalitakirthi-bhattaraka. The poet describes the grand court of Pandyappa, his keen interest in music, literature and heroism. With regard to the nature of Pandyappa's policy of conciliatory attitude brought him tributes from his subordinates.

Another inscription dated in 1598 A.D. found at Maruru tells us that Parayadvi, the sister of Pandyappa donated a gift of land to basadi of that place during his reign. This is the latest known inscription of this chief.

The next chief, Bhairarasa Odeyar (Bhairava VII), the younger brother of Pandyappa. He succeeded his brother in 1599 A.D. It may be noted here that Saletore B.A. identified with this Bhairava with Bhairavaraya who built Chaturmukha basadi. But the epigraphical evidence does not permit this identification. This Bhairava came after Pandyappa V in 1599 A.D.

This Bhairava came into conflict with Keladi Venkatappa as indicated by work like the Keladinripavijayam.
It mentions the crushing of Bhairava's forces by Venkataappa and wresting a large chunk of territory from the chief. In this context, it is worth considering the view of different scholars with regard to this conflict. Ramesh K.V. thinks that it was Pandyappa Odeya who was subdued by Venkataappa. But chronological difficulties do not permit this identification. Pandyapparasa was in authority between 1592 and 1598 A.D. During that period Venkataappa was involved in a clash with a queen of Gerasoppe and he could not have led a campaign against Kalasa Karkala then. It is clear from an epigraph of 1609 A.D. that it was Bhairava VII who had accepted the authority of Vijayanagara emperor Venkatapatiraya. Obviously, it was the result of his subjugation by Keladi Venkataappa who still called himself a subordinate to emperor Venkatapatiraya.

Aigal holds that Venkataappa defeated Davani Bhairava II (Bhairava VII) at the instance of the Chauta chief. But there is no evidence to support this view. It may be that Venkataappa defeated Bhairava at his own instance. Swaminathan K.D. and Kuduva K.K. contend that Bhairava was killed in the battle. This view, too, has no basis. There are evidences to show that Bhairava continued to rule for many years after his conflict with the Keladi Nayaka which probably took place before 1609 A.D. The result of this conflict was that the Kalasa Karkala chief
had to lose a portion of territory and the Keladi Nayaka built a fort at Karkala and stationed his own army there as a check on the rebellious activities of Bhairava VII.

There is a statement in the Keladinripavijayam and the Guruvamșakāvya to the effect that Bhairava raided the Śrīnēri Maṭha. But there is a discrepancy of chronology and genealogy of the Keladi rulers in these works. Further these works are not contemporary sources. On the other hand, there is enough evidence to show that this family had high regard for the pontiff of the Matha. After the death of Venkaṭappa, Bhairava VII tried to flout the authority of Keladi. But obviously he was unsuccessful. The Keladinripavijayam informs us that he was routed and was forced to pay tribute to Keladi Virabhadranayaka, the immediate predecessor of Venkaṭappa nayaka. Although this work does not give exact date of this incident, yet on the basis of two epigraphs dated in 1641 A.D. we can infer that it took place much time earlier than this date.

Within a decade of this event, Bhairavarāya secured the help of the Keladi ruler for Mastakābhishēka of Gommaṭa at Karkala. This also shows the cessation of hostilities between the Keladi rulers and the Kalasa Karkala chiefs.
Bhairava's name is immortalised in Jaina religion because of his performance of Mastakabhisheka of Gommaṭa and patronising Chandrama to write kavya, Karkala Gommatēvara Chatitre. 54

Aigal mentions the rule of Rāmanātha and Pândyappa after Bhairava. 55 The absence of these names in the contemporary sources known to us so far raises doubts regarding this point.

Buchanan observes on the basis of local tradition that Śivappanāyaka of Ikkēri "overthrew the Byrasu Wodeyar of Carcula and divided into small districts each producing annual revenue from one to three thousand pagodas". 56

But detailed information about this is not forthcoming. However, it is certain that the Kalasa Karkala principality continued to exist till 1646 A.D. We do not hear any thing of it after that date and it became a part of the Keladi kingdom. But Mascarenhas notes that this principality remained in existence till the advent of Haidar in Kanara in 1763 A.D. 57 But there is certainly no evidences to corroborate this view.

RELATION WITH OTHER CHIEFS

The Kalasa Karkala chief had attained considerable prominence in the political history of South Kanara. The high sounding titles bore by these chiefs, their thrice
resisting the expansion of the Keladi forces in South Kanara and the grandeur of their court as described by Chandrama substantiate this view. These chiefs had matrimonial relations with the Bangas of Bangavadi. Often they clashed with the Chautas of Puttige and finally concluded a treaty with them in 1543 A.D. According to a local tradition these chiefs had strained relationship with the Chautas and the Bangas on the eve of the advent of Keladi Venkaṭappa in South Kanara. Again its authenticity can be questioned as this is not supported by contemporary sources. The fact that the Bangas, the Ajila, and the Chauta and the Keladi Māyaka extended their help to the Abhimēka ceremony of Kārkala Gommata, indicates that Bhairavarāya VII was ultimately successful in establishing some form of relationship with neighbouring forces.

With regard to the relationship between these chiefs and the Sāluvas of Gerasoppe, Buchanan remarks "The last male of this branch (the Kārkala rulers) had seven daughters, all called Byrādevī. When the rāja died, his country was divided among his daughters in seven portions ......... The second sister of this family married the son heir of Itchappa Wodeyar of Gerasoppa who seems to have been the tributary Rāja of Haiga. This marriage produced only one daughter and none of her aunts having had children, she united again in her person the sovereignty of all dominions of Carcuḷa."
The above version is hardly acceptable on the following grounds. Firstly, the epigraphs concerning Chennabhairādevī nowhere state her relation with the chiefs of Kārkala. Secondly, during the reign of that queen from 1556 to 1606 A.D. Kārkala was not under her control. We have stated elsewhere that during these years Kārkala principality was ruled by Pāṇḍyappa V, Bhairava VI and Pāṇḍyappa VI and Bhairava VII. Thirdly, there was no ruler by name Itchappa Wodeyar in the genealogy of the Bāluvas of Gerasoppe. Further Buchanan himself admits that he collected this information from Jaina Sanyāsī which obviously based on hearsay.

There is an indication of matrimonial relationship between the Kalasa Kārkala and Gerasoppe family in the inscription of Immadi Devarāya of the latter family. The epigraph dated in 1518 A.D. refers to the marriage of his daughter Bhairavāmbha with Pāṇḍyanātipāla. Gopal B.R. is of the opinion that Pāṇḍyanātipāla might have been a chief of Kārkala who ruled between 1538 A.D. and 1544 A.D. Since these years are nearer to the reigning period of Immadē Devarāya.

THE EXTENT OF THE KALASA-KĀRKALA PRINCIPALITY

On the eve of the advent of Keladi Venkatappa, the Kalasa-Kārkala chiefs ruled over the territory which extended
from Bagunji above the Ghāts and to Kārkala below the Ghāts comprising the towns of Keravarse and Kalasa. This comprises almost the whole of Balehoffuru Taluka in Chikkamagaluru district and portions of Kārkala and south-eastern portion of Udupi Taluka of South Kanara district. Bhairava VII, who was the last ruler of this principality, lost the regions of Koppa, Bellare, Kārkala and Kalasa to Keladi Venkaṭappanāyaka. As stated earlier, after his demise the principality became a part of the Keladi kingdom.
GENEALOGY OF THE KALASA-KÄRKALA
CHIEFS
(1560 - 1646 A.D.)

Bhairava VI 1560-1591
(Popularly known as Immadi Bhairavaraya)

Pändyappa Odeyar VI 1593-98 A.D.
(Son of the former)

Bhairava VII 1598-1646 A.D.
(The brother of the former)
(Popularly known as Vira Bhairavarasa Odeyar)
REFERENCES AND NOTES

1. Many rulers of this dynasty had Bhairarasa as their names and for that reason this dynasty was known as Bhairarasa Odeyars of Kalasa-Kärkala. (Ref. Ramesh K.V. A History of South Kanara, pp. 187, 188 and 236)


3. EC. VI, Mg. 49, EI. VII, p. 109, Ibid. VIII, p. 132 SII. VII, No. 380 Chandrama, Op. Cit. Sandhi I, verse 13, Sandhi II, verse 3. An inscription dated in 1388 A.D. found at Haṭṭiyangaḍi basadi (Coondapur taluk, South Kanara) refers to the grant made by Jīnādattarāya to that basadi. (The text of the epigraph see Gururaja Bhatt, Studies in Tuluva History and Culture, p. 30)


5. For detail see Ramesh K.V. Op. Cit. p. 186-87, 236. Gururaja Bhatt gives the following rulers of Kalasa Kärkala. These rulers are Lōkanātharasadēvarasa 1330-1355 A.D. Vira Chennarasa Odeya, (Op. Cit. p. 83, 84 and 90). But the epigraphs on which he relied no where state that the capital of this principality was at Keipra. Therefore it is doubtful whether these rulers had any hold on Kärkala. Further discussion of these rulers is beyond the scope of this work.


8. EC. VI, Mg. 48, 64, ARSIE. 1921-22, App. No. 44, SII. VII No. 243, 380.
9. EC. VI, Mg. 41, 62.
10. ARSIE 1928-29, Nos. 530, 529.
12. EL. VII, No. 246, For detail see Saletore B.A. Media
evai Jainism (1938, Bombay), pp. 360-63, Gururaja Bhatt
13. MAR. 1934, Ins. No. 16, EC. VI, Mg. 39-42, 50, 54, 60, p. 68,
70, XII. VII. No. 380.
14. ARSIE. 1921-22, App. No. 4 and 5A, ARSIE, 1953-54, No. 329
XII. VII, No. 248, 320.
15. Avasa II, verse 37. Aiyangar S.K. Sources of Vijayanaga
gara History, I, p. 195.
16. MAR. 1934. Ins. No. 15 See also EC. VII, Mg. No. 40
17. EC. Mg. 60.
18. Narasimhachar, Karnataka Kavicharitre, (Ed.) 1973,
Bangalore, pp. 238, 239.
19. Avasa IV, p. 57.
22. Sandhi XVI, Verse 35.
24. "Did Tuluva revolt after the battle of Rakkasa Tangadi?
Eastern Indian Studies in honour of F. W. Thomas, p. 211.
25. XII, VII. No. 243.
26. EL. VIII, p. 132, IA, V, pp. 35-39. c
Tenkanadu. (Kasargod) p. 23.
29. EC. VI, Kp. 57.
31. **SII. VII, No.244, EC. VI, Kp.50.**
32. See Note No.30-31.
33. **SII. VII, No.244, (Lalitakirthi Bhattarakha Devara Upadeshadinda).**
35. **ARSIE, 1939-40, No.74.**
36. **EC. VI, Kp.50. This epigraph tells us that Pândyappa was the predecessor of Bhairava.**
37. **Medieval Jainism (1938, M. M. Bombay,) p.363.**
38. See Note. No.36.
39. Āsvāsa V, verse 28.
42. **EC. VI, Mg. 63. See Kânakacu *Op.Cit* p.66**
45. The Nayakas of Ikkeri, p.60, *Daksina Karnadada Itikara, p.150.*
47. **Ibid. p.70.**
48. **Ibid. Āsvāsa V, verses 42-43, p.74. MAI, 1928, pp.18,19.**
51. EC. VII, Sh. 2. Ibid., Ti. 63. It is interesting to note that a Portuguese letter of 6th February 1635 refers to the subjugation of feudatory chief by Virahadra. See Shastry B.S. Portuguese in Kanara, p. 184.


53. Ibid. Verse 26, Sandhi XVII verse 61.

54. Ibid. I Sandhi, Verse 35


58. Hyder Ali and Tippu Sultan in Canara, (Unpublished thesis submitted to the Bombay University, 1931, p. 6)


61. This information is highlighted by Kamath S.U. to whom my indebtedness is hereby acknowledged.


63. Ibid.

64. See Note No. 47.