CHAPTER VIII

OTHER MINOR CHIEFS OF SOUTH KANARA

On the eve of the commencement of our period a host of petty chiefs were ruling over small regions in different parts of South Kanara. The territories of these chiefs covered a few villages and they were known by their titles such as Ballāla or Heggades. They acknowledged the authority of Vijayanagara and enjoyed local independence. In the middle of the sixteenth century Keladi Sadāśivanāyaka subdued these chiefs on behalf of the Vijayanagara emperor.

After Keladi Sadāśivanāyaka, for quite some time, some of the chiefs became indifferent to the authority of
the Keladi Nayakas. As a result of this, Keladi Venkatapapanayaka subdued them and seized their territories. Both the account of Bélia Valle and a Portuguese record of 1629 A.D. substantiate this. These chiefs were trying to revolt against the Keladi authority. But they were not successful.

**KUMBALE CHIEFS**

Kumbale is a small town situated roughly twenty-two miles away from south of Mangalore. Now it belongs to the Cannanore district of Kerala state. The descendants of this family even today are ardent followers of Hinduism and practise Aliyasantāna Kaṭṭu. There are two versions regarding the origin of this family — that they were related to the royal family of Cochin and that they originated from the Kadambas of Hāngal. But it is difficult to establish the authenticity of either. Nothing is known about the early history of this family until we come across one Jayasimha in an epigraph from Talangere ascribed to circa 10th century A.D. Further, a stray references are made to a few chiefs like Jayasimha Guṇyapparasa and Kāmadēva-rasa of this family in literature and epigraphs. From these slender sources, it is difficult to fix definite chronology of the family. However, it may be surmised that this family at the peak of its glory held sway over
thirty two villages which constituted roughly the territory known as Kumbale Sīme.

In the beginning of the sixteenth century Kumbale was under the control of Vijayanagara. This has been confirmed by Duarte Barbosa and his remark on this principality is worth noticing. He says "This town of Cumbola is under a Lord who commands and governs it, appointed by the king of Narsyngua. It is the frontier town next to the kingdom of Cananor. Here ends the kingdom of Narsyngua, on the coast of the province of Tolinate." ⁸

With the advent of the Keladi kingdom in Kanara in middle of the sixteenth century this principality came under their control. Like other chiefs situated in the southern portion of South Kanara, the chiefs of Kumbale, too, ruled independently from 1565 A.D. to 1607 A.D. ⁹ It was Keladi Venkaṭappa who routed the forces of Kambaḷe and annexed some portions of territory from this principality and built forts at Kumbale, Kāsargōḍ and Chandragiri. ¹⁰ An Italian traveller Della Valle in 1623 A.D. refers to Rama Rau the king of Kumbale. About the king, the traveller says: "paid eight hundred Varāhas to Vencaṭappa Naieke to whom he is tributary...... Nevertheless, he wears the title of king and they call him Omigu Arasu". He married the daughter of Abbakkadēvi II, the Chauṭa queen of Uḷḷāla. ¹¹
It is known that the chief of Kumbale along with other Tulu rulers revolted against Keladi Virabhadra. But the latter subdued the rebellion and extended the boundary of the Keladi upto Malabar. Naturally Kumbale was also brought under the authority of the Keladi.

The next Keladi ruler Sivappa carried on his triumphant march towards the south of Mangalore and captured the forts of Bekal, Chittārī and Chandragiri and strengthened these forts which were situated in the Kumbale principality. All these events took place in 1651 A.D. It is known from the Portuguese record of 1651 and 1653 A.D. that Kumbale was within the jurisdiction of Sivappa.

After this event we do not know anything about the political history of Kumbale till 1709 A.D. A copper plate inscription of this date reveals hitherto unknown chief of Kumbale Sōmanātha Kāvi Simharasa who claims to be the Lord of Banavāsi. The epigraph records that he granted a piece of land at Bādūru village situated in the Angadimogaru Hobāli to Dūmrasa Pai for the religious ceremonies in Śrimat Ananțēśvara temple at Manjēśvara. It is clear from this epigraph that this region was under the Kumbale chiefs as late as in the 18th century. Therefore the contention of Kuduya that Angadimogaru was lost by the Kumbale chief in 1652 A.D. has no basis.
Thus in about 1734 A.D. the chief of Kumbale made an attempt to undermine the authority of the Keladi Nayaka by conspiring with the Nayanmars of Malabar. But he was caught and imprisoned at Durga by Somaśekhara-Nayaka II.\footnote{18}

In course of time the principality of Kumbale passed into the hands of Haidar.

**DOMBA HEGGADES OF VITTLALA**

The chiefs of Vittala were known as Narasimha Domba Heggade. A few inscriptions and paper grants reveal their grants to various temples in that principality. They also practised *Aliyasantaṇa Kattu*. According to Heras this principality was known as thousand sime and its early rulers were originally tributary of the Bangas.\footnote{19} But there is no clear evidence to this view.

An inscription dated in 1463 A.D. indicates that these chiefs rose to prominence in the middle of the fifteenth century A.D. Then the epigraph records that a golden pinnacle was set up over the temple of Panchalīṅgēśvara-deva at Ishtēkapura (sic.Bu Istēkapura) by Mundisiddasēkha aliya of Eynenasvāmi, the son of Kunchanna-sekha alias Domba Heggade on behalf of Manimaiduna aliya Kīnyanna Kava alias Dombava Heggade for curing the disease affecting the latter.\footnote{20}
This chief was the first known ruler of this family.

During the commencement of our period, Kumni devarasa alias Domba Heggaḍe was the ruler of Viṭṭala. An epigraph found at the same place dated in 1571 A.D. states that he constructed cistern for cows to secure merit.

The chiefs of Viṭṭala recognised the overlordship of Keḷadi Venkaṭappanāyaka. This has been substantiated by the statement of Linganna who speaks of the subjugation of the forces of Heggaḍe and Ballalas by the Keḷadi Nāyaka. It is said that the latter forced the former to pay tribute. The name of the chief is known from a paper grant dated in 1619 A.D. His name was Viṭṭala Narasimha Heggaḍe. The record states that he made grant of land known as Mavuri Dhuma's garden with sistu Gadyāṇas at Hosabettu village to Krishna Nāyaka for the conduct of Kartika pūja, for deity Bhadra Narasimha at Manjeśvara.

It seems that the same chief figured in another paper grant of 1637 A.D. from the same village. Here he is stated to have made grant of land known as Mallerūya Daiva Uttara situated at Karompadi village to an individual called Rāmachandra. It was enjoined that Rāmachandra was to pay the sistu of two Gadyāṇas and nine muddis' rice to Mallerūya Daiva.
Two other records dated in 1653 A.D. mention Narasimha Arasu as making grant of land to two persons called Timma and Anantayya. It is not unlikely that this Narasimha was the one figuring in the record of 1637 A.D.

But Narasimha mentioned in a record of 1719 A.D. is certainly a different chief of this family. This chief was kept in prison at Nagar for non-payment of tribute. But he was released on bail when a merchant called Nirvanashetty paid the amount. The record adds that in appreciation of help rendered, the chief made grants of land in Chandrapadi, Kadu Matha and Narkal in the village of Kolanadu and Vittala to Nirvanashetty.

Recently, discovered epigraph dated in 1721 A.D. brings to light a new ruler of Vittala, Pandyapparasa alias Domba Heggade. He is said to have renovated Bāyaru Panchalingēśvara temple in the name of his uncle Narasimha Heggade, probably, the same as the one mentioned above.

Again we know one Nandapparasa alias (nephew) of Vittala Narasimha Heggade from another recently discovered epigraph dated in 1727 A.D. found on silver vessel which was presented by the former to Panchalinga Śāvāra temple at Vittala. It is interesting to note from the same epigraph that he called himself Pārthampādi Simhāsanādēśvara.
This chief was the brother of Pāṇḍyappa who figured in the inscription of 1721 A.D.

Yet another Narasimha Domba Heggade figures in another inscription of 1730 A.D. This inscription incidentally indicates his benevolent attitude towards the Vaishnava saint Vidyadhiraja of Udupi. 30

Narasimha Krishṇapparas figures in a record of 1731 A.D. from Manjēśvara was brother of Narasimha mentioned above. The record speaks of his selling of land of Pennarmogaru worth of 18 Gadyāṇa and 8 vadda to one Paramēśvara Bhatta. 31

The successor of Krishṇapparas appears to be another Narasimha who figures in an inscription of 1744 A.D. He is stated to have erected a mantapa in front of 'Śri Panchalingēśvara at Viṭṭala. 32 He also figures in two other paper grants of 1755 A.D. and 1757 A.D. respectively from Manjēśvara in connection with sale deeds of lands. 33

On the basis of these sources we may draw tentative genealogy of the Viṭṭala chiefs as follows:

Kunchanna Sekha
Mundisiddhasēkha 1436 A.D
(Son of Kunchanna Sekha)
Aliya of Evanasyāmi
Kumnidevarasa 1571 A.D. Narasimha Domba Heggade
<table>
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<tr>
<th>Rang</th>
<th>Narasinga Domba Heggade (1660-1719 A.D.)</th>
<th>(Son of Ranga)</th>
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<td>Narasinga Heggade (1619-1660 A.D.)</td>
<td>(Son of Devarasa)</td>
</tr>
<tr>
<td>Pandyappa</td>
<td>Nandappa</td>
<td>Kumarrasa</td>
</tr>
<tr>
<td>(1721 A.D.)</td>
<td>(1727 A.D.)</td>
<td>(Aliya of Narasinga)</td>
</tr>
<tr>
<td>(Aliya of Narasinga)</td>
<td>Narasinga Heggade</td>
<td>(Aliya of Narasinga)</td>
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<tr>
<td>brother of Pandyappa</td>
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THE EXTENT OF THE PRINCIPALITY

Vittenala principality comprised of nineteen Simes namely, Mudnuru, Vittenala, Padnuru, Bagnuru, Chipparu, Alake, Peruvaje, Manila, Bunacha, Keppu, Kanyana, Karom padu, Kudamarkala, Saleturu, Kula, Vakketnuru, Paivalike and Kelanadu.

PADUBIDRE CHIEFS:

Padubidre is situated in the Udupi Taluk of South Kanara. This principality was known to the Portuguese as Bedrette. It covered the villages of Palimar, Padbeetru and Nadasal. Recently discovered copper plate inscription of 1572 A.D. introduces a chief, Padumaladewi and refers to her construction of
basadi with the help of Mahāmāṇḍalāsvara Chennabhairādevī of Gerasoppe. It mentions incidentally Mahālinga and Kimniki-kka Heggaḍe who appears to have been recognised officers under the chief. In the beginning of the seventeenth century we hear of Mahālinganripati as a chief of this family and he married Dēvammāji, the sister of Duggannya Sāmanta.

Tradition mentions such chiefs like Chandaladevi, Umālaṇḍevi, Barmaiyya, Chennamma, Gaṇapaṇṇa Ballāla, as belonging to the years of 1543 A.D., 1586 A.D., 1665 A.D., and 1723 A.D. But there is no evidence to substantiate this statement.

KĀPU CHIEFS

This small town lies north of Paḍubidre. These chiefs were known as Marda-Heggaḍe. There is no means of knowing the extent of principality in the absence of epigraphical records. Local tradition informs us that they ruled over, seven villages of Mallūru, Mūlūru, Paḍūru, Herūru Mujuru and Innanji. By concluding a number of political agreements with the neighbouring chiefs, the chiefs of Kāpu played a significant role in the political activities of this reign during the Vijayanagara period.

In the middle of the sixteenth century the principality recognised the overlordship of Keḻadi Sadasiva as is known from an inscription of 1556 A.D. It tells us
that the chief Madda Heggade alias Ganapanna Sumantha belonged to a Pangal balī (lineage) was ruling at Kapu with the assistance of different guilds. In the presence of these bodies and at the instance of Devachandra, the chief made grant of land in the village Maluru yielding an income of 80 Varahas to Dharmanatha basadi for the spiritual welfare of Munichandradeva, the Guru of Dēvachandra.

There is evidence to show that these chiefs tried to revolt many times against the Keladi Nayakas. But the latter put them down and brought the principality under their control. Here Basavappa II built fort known as Manohargadāma.42

**YERUMĀLĀ CHIEFS**

The chiefs of this principality were known as Maramma Heggade. Yerumāla is situated between Paṇḍubidre and Kapu. This principality included only two villages (Tenka and Bada Yerumāla). Inspite of the limited extent of territory, these chiefs commanded considerable respect and exercised reasonable influence on the neighbouring chiefs during the Vijayanagara period.43

At the commencement of our period we notice a chief of this family known as Tirumalarasa Maramma Heggade. His name is found in a stone inscription of 1559 A.D.44
The epigraph records that one Gaṇapṉa made a grant with the consent of Māramma Heggaḍe to Žanārdaṇa temple at Yerumala, for the worship of the deity in the month of Vṛṣṭikha. With the rise of the Keladi Nāyakas this principality became a part of it.

In addition to these chiefs, a Portuguese record of 1630 A.D. mentions a number of other chiefs such as the king of Dalhator, the Ballālas of Māṇyaparṇa, Pednar, Gondegure, Tombosa, the queen of Saura etc. details of whom are not forthcoming.

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REFERENCES AND NOTES


5. Ibid. p.368.


8. Duarte Barbosa, The Book of Duarte Barbosa. An account of the countries bordering on the Indian Ocean and their inhabitants (Tr.Dames 1918, London), I, p.197. Although it is stated in his account that the Kumbaleraḷā was appointed by the Vijayanagara rulers, it is safer to infer that the Rāja was brought under the subjugation of Vijayanagara overlordship, since the antiquity of the former is established beyond doubt.

9. A conspicuous absence of reference to the overlordship of Vijayanagara suzerain in the contemporary epigraphs clearly indicates the considerable degree of independence enjoyed by these chieftains during this period.


14. Linganna, *Op. Cit.* Āśvāsa VII, p. 96. It is said that Sivappa reduced the principality of Kumbala to the areas of Arduru, Madduru and Kanipura and Kumbale Māganis and the chief of Kumbalē was Kṛishṇarāya. (See Aigal, *Op. Cit.* p. 372.) But we have no evidence to prove it.


24. Aigal, *Manjeśvara*, App. No. 2, This and other records whose texts are given by Aigal may be accepted as fairly reliable as other historical allusions in that texts appeared to be historically true.


29. This inscription I am able to secure through Mr. Gaṇapayya from Viṭṭala. For text see *Appendix I*, No. 7.


36. *Inscription secured through Gururaja Bhatt. For text see Appendix I, No.3*


40. *SI.* XX, p.93.

41. Chitnis says that Sadasivanayaka patronised Jainism by making grant of land to Dharmanatha. (Keladi Polity p.37). But this is not so. The text says "Kapinaalu Dhamavam madaBekemba Chitadiinda Tirumalarasar-ada Madda Heggadeyara Kumi (Ku) dayu avara nalina dha Nana (P) ana SamaNtara Kudeyu Kapina HaJara Sahayadim Da DhammakKe Vomdu Kshetravanu kodabaku yimdu...." (Line 32-35. Therefore the grant was made by Kapina Madda Heggade during the governorship of Keladi Sadasivanayaka.


43. ARSIE. 1921-22, App. No54,55, and 5A.

44. SII. VII, No.269.

45. PIHRCg.XI, (1928), pp.111-12.

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