CHAPTER I

NATURE AND SCOPE

The purpose of the present thesis is to study the political history of the region covered by the present South and North Kanara Districts of Karnataka State and the adjoining areas from the fall of Vijayanagara up to the rise of Haidar Ali. It thus covers a period of about two centuries from 1565 A.D. to 1763 A.D. This region has long history of its own beginning from a few centuries before the Christian era, and it has played an important role in the political and cultural history of Karnataka from the early period. In the hoary past, as early as in the third century B.C. Banavasi of this region had the
reputation of receiving the messenger of peace from the great Maurya king Aśoka. Excavation of this area have revealed the remains of the Buddhist monuments indicative of its being a flourishing Buddhist monuments. The recent discovery of an epigraph of the Śātavāhanas clearly associates this region with the rule of this dynasty. In the subsequent centuries the whole of the region passed through the control of such dynasties of Karnataka viz., the Kadambas of Banavasi, the Chālukyas of Badami, the Rāshtrakūtas, the Chālukyas of Kalyāna, the Hoysālas and the Vijayanagara rulers without disturbing the local dynasties of the Alūpas in South Kanara, and the Goa and Chandavar Kadambas in the Coastal and Ghāṭ regions of North Kanara. The whole region was then divided into different administrative units like Banavasi-12000, Konkanā-900, Haiwe-500 and Aluvakhēda-6000 (Tulu). During the period under study different parts of the region came under the rule of such dynasties as the Sāluvas of Gerasoppe and Bhaṭkala, the Nayakas of Keḷadi, the chiefs of Bīligi and Svādi, the Ajilas, the Bangas, the Chautas, the Samantas and the like. Subsequently the Muslims and as well as Europeans exercised some authority over this region.

PURPOSE AND SCOPE

During the period under study, Karnataka entered into a new phase of its history. Till the fall of Vijayanagara,
the history of Karnataka concerned itself mainly with the activities of different ruling dynasties, their struggles for political power, their patronage to literature, art and culture and the like. The change in the dynasty did not materially affect the political, social and the religious institutions and they came to be fostered in the same manner by the succeeding dynasties. But with the advent of the foreigners came a new twist to the current history and all the institutions mentioned above came to be gradually affected. The Muslims had come to stay even in the beginning of Vijayanagara itself and founded their kingdom in Bijapur and Bidar. This did considerably affect the traditional institutions, but it became more pronounced when the Europeans set their foot on the soil. During the heydays of Vijayanagara the Portuguese landed on the coastal Kanara and a century later the Dutch and the English followed. The French also landed here later. These foreigners came as traders and entrenched themselves in the region, controlling especially the sea trade. This situation brought in a series of changes not only in the economic condition of the area, but also affected religious and political activities. These intruders were not merely satisfied by their trade activities but tried to establish control over the region even politically.
There is copious material for the study of this region from the very early period. This material includes large number of stone and copper plate inscriptions, official and private records on palm leaf and paper and the records and accounts of the foreigners. Considerable work has been done regarding the history of Kanara especially South Kanara upto the fall of Vijayanagara. But no work has been done regarding the history of Kanara of the post Vijayanagara period. Mention may be made here of a Kannada work published in 1923 A.D. by Aigal known as Dakshina Kannada Jaleya Prāchīna Ithiḥāsa, which seeks to cover the period from the earliest times down to the modern period. On the one hand, the work is most antiquated, published as it is, more than fifty years back. But much new material has come to light during this long period. On the other, the scope of the work also being very wide, the period under study in this thesis, has not received the attention it deserves. Barring this, there is some passing reference to the history of this region in the works of Heras, Moraes, Alvares, Menezes, Swaminatha, Chitnis, and Shastry B.S. But the scope of these works being different, they do not help us in getting a picture of Kanara of our period. Thus in view of the fact that no work has been done so far in this field and that there is ample material as shown in Chapter-II, to work on the
history of the post-Vijayanagara period of this region, I have undertaken this study. This study is an attempt to fill in the gap in the knowledge of the history of Kanara in most crucial period, when it was undergoing a series of changes in the political and administrative fields. As can be seen from the following pages, the study has brought to light many new facts regarding the history and administration of Kanara region not known so far. As stated earlier, the study covers the region of Kanara covering the present North and South Kanara districts of Karnataka State and adjoining regions in Kerala State. Thus it is bounded by Goa in the North, Kerala on the South, on the east it is bounded by the present districts of Shivamogga, Chikkamagalur and Hassan of Karnataka State, on the North-East by the districts of Belgaum and Dharwar of the same State and on the West by the Arabian Sea.

As pointed above, this region included such divisions as Banavasi mandala, Konkana, Haive and Tulu. It received the name Kanara from the Portuguese. Subsequently the British also used this term. There is no doubt that it is a corruption of the work Kannada, though Buchanan wrongly calls it a corruption of the word Karnataka. Early foreign writers like Bothelho, Albuquerque and Barros include both North and South Kanara Districts
of the present day in what was known as Kanara in earlier
days. The last writer for example states: "From the
Aliga (i.e. the river Kālī) to another river named Cangercora (i.e. the river Chandragiri), which lies five leagues
to the North of Mount Da Eli (Mount Deli), a notable cape
on this coast lie these localities, Ancola, (i.e. the modern
Ankola) Engropa (i.e. the present Gerasoppe) Merjan,(i.e.
the present Mirjan), the city of Onore (i.e. Honnūvar).....
Baticola (i.e. Bhaṭkala), Bendore (i.e. Byndoor),Barcelore
(i.e. Basrūru) Bacanore (i.e. Barakūru), Carnate,(i.e.
Kārnāḍu near Mulki, South Kanara), Mangalore, Mangueira
(i.e. Manjēśvara) and Combata (i.e. Kumbala)......... All
these localities belong to the province of Kanara, subject
to Bisengoe".13

The sylvan grandeur and scenic beauty of this
region, which continues to exist in the present day, has
attracted the poets and writers from the early days. As
early as in the tenth century, the famous poet Pampa was
so much enamoured of Banavāsi region that he even declared
that he would not cease to remember Banarāsi even if some-
body would pierce him with an arrow.14 In the period under
study anonymous poets of inscriptions have glorified this
region in their own way. One of the epigraphs from Bilīgī
describes the region as "Vanyamandala, situated in Karnatakasantified by illustrious Jina".15
A poet of our period, Chandrama by name, describes the region in his work *Karkala Gommatesvara Charitre*, in these words: "Tulu Deśa (part of Kanara) which is on the shore of the sea, was famous for unrivalled splendour. In the land we see many rivers, tanks and all kinds of grains. Further the land is majestically covered with gardens, fruits". Another poet, Padmanābha, eulogises Tuludēśa in his work *Rāmachandra Charitre*, as most prosperous of all countries in the world. Hussein Ali Kirmani, the court historian of Haidar Ali praises the region thus: The fertility of the country (i.e. Karnara) was the envy of Kashmeer, for on it depended many cities pleasant and rich, and its beautiful fields and meadows, gave delight to the hearts of beholders. Various foreign travellers who passed through Kanara during the period under study, were impressed by the natural beauty of this region. Their words in praise of this region are worth noticing. Della Valle, the Italian traveller, who was in Kanara in 1623 A.D. describes the scenery of the region in these words: "The ascent of this mountain is not so rough but rather easie and pleasant like other parts being thick set with groves of trees of excessive greatness. Some of them were so straight that one alone might serve for the mast of a ship. With all the mountains is so watered with rivulets and fountains that me though I saw the most beautiful place
of the Appennine in Italy". The same traveller was so impressed by the river Saravati that he exclaims "Nine miles beyond the Gersoppa river the country was very picturesque and enchanting the river itself being the most beautiful". About the journey in Kanara Della Valle remarks: "But returns to my travel I must not omit that three leagues of this journey was one of the most delightful passage that I ever made in my life". Another traveller, Mr. Fryer, was also impressed by the natural beauty of this region and he notes "the country is enticing and beautiful ........ woody in plains, up the country mountainous where grows pepper". About the Western ghats he observed that the Ankola hill was woody mountain of extraordinary height.

Kanara played significant role in development of trade and commerce in Karnataka. It was through this region that Karnataka rulers carried on trans-oceanic trade. They knew the importance of Kanara coast and they made several attempts to retain it under their jurisdiction. Of all rulers of Karnataka, those of Vijayanagara brilliantly succeeded in bringing the whole of Kanara under their control. This has been proved by their inscriptions which refer to them as Lords of the Western sea or three oceans. It was in Kanara that the emperors of Vijayanagara carried on the trade of horse, first with the Arabs and later on with the
Portuguese. In the words of Ramesh K.V.: "the annexation of the coastal kingdom was carried out by the empire to facilitate the import of war horses from foreign lands".  

The rivers in Kanara served as the natural highways for the transportation of products of the interior to coast and from the coast to interior. In the period under study these rivers further gained importance on account of the activities of the Europeans like the Portuguese. The mouth of these rivers afforded the safe harbourage to their commercial vessels and they built forts and carried on their commercial activities. This even helped them to meddle with political affairs of Kanara.

Besides this, Kanara was noted for its rich products which made it rich and prosperous. Several epigraphs of our period inform us of the products of Kanara such as rice, coconuts, arecanuts and other products. A paper grant of 1745 A.D. found at Manjeshvara records the brisk trade of grain, coconut, jaggery, sugar cane, Sandal wood, paper, cloth and others in the port of Mangalore.

In addition to the indigenous sources, the foreign travellers of our period noticed the prosperity of Kanara. In 1663 A.D. Baldaeus, the Dutch traveller observed "Kanara was rich in rice and other products and had a healthy and strong people capable of any kind of work." While descri-
bing the wealth of the Svādi principality, Hamilton states that the vallies abundant in corn and pepper are the best in India. On the eve of the closing of our period, the richness of Kanara impressed the French general, Mounsieur Maistre De La Tour. He notes "It (Kanara) was rich in all sorts of productions and having valuable expanse of sea coast with a good number of sea ports".

These natural resources naturally influenced the political history of Karnataka. In the period under study especially these following factors are noticed. The rich products of pepper and rice attracted the European traders, and it marked the commencement of trade activities on the coast subsequently influencing the political events of Kanara. The rulers of Keladi and Svādi gained importance on account of the possession of this region and the European traders started seeking friendship to further their own trade interest. It is this richness that induced Haidar Ali to conquer this region. It is to be noticed that in Karnataka the European activities first commenced in Kanara region and making it as their base, spread their activities to other parts of Karnataka. Despite this, however, Kanara remained the main stream of Karnataka history and it still retains the basic features of Kannata culture.
EARLY HISTORY OF KANARA

As background to our study, a brief outline of the political history of Kanara is given here. As pointed out above, the history of Kanara goes as far back as the last centuries of pre-Christian era, when the Mauryas held sway over almost whole of India. No Maurya vestiges are discovered in this region; though Banavāsi as noticed above, is said to be a place where Aśoka's Messengers were sent. It is, however, to be noted that the region of South Kanara is supposed to have remained outside the boundary of the Mauryan empire on the ground that Satyaputra mentioned in the second Rock Edict of Aśoka stands roughly for the present South Kanara. Like wise, in subsequent period also the Banavāsi region formed a part of the 'Śātavāhana kingdom,' when perhaps, South Kanara remained outside its scope.

THE KADAMBAS OF BANAVĀSI

A few inscriptions discovered round about Banavāsi confirm the rule of the Kadambas in North Kanara. For instance, the recently discovered inscription of Ravivarma at Guḍnāpura, for the first time brings to light the predece­ssors of Mayūraśarma, such as Viraśarma and Bandhusena, who belonged to Mānavya Gōtra and Hāritī putra. Further, it
tells us that Bandhusena possessed martial spirit. Thus it gives an indication that Bandhusena made an attempt to establish a kingdom of his own. 32

It was Mayūraśarma who ousted the Pallavas who were in possession of major portions of Karnataka, laid the firm foundation of the Kadambas in Karnataka. Regarding his achievements the Chandravalli inscriptions speaks of his subduing the Trikūṭakas, Ābhīras, Pallavas, Pāriyātrakas, 'Sakasthāna, Mokari, Punnāta and Saindraka. It is quite possible that he subdued all these chiefs except the 'Sakasthāna and Mokari. He ruled between 325 and 345 A.D.

The next important ruler of this family is Kākusthavarma (405-430 A.D.). By matrimonial alliance with the prominent contemporary ruling families viz., the Guptas, the Vākāṭakas and the Gangas, Kākusthavarma raised the status of his family to all India prominence. After him, the Kadamba kingdom was divided into two branches, namely the Banavāsi line and the Triparpvata line. The former was ruled by Sāntivarma and the latter by Kṛishnavarma. Both of them were sons of Kākusthavarma. Finally, however, both the territories were reunited in the reign of Kṛishnavarma II of the Triparpvata line.
Santivarman (430-455 A.D.) clashed with the enemies, probably, the Pallavas. It is also probable that he came into collision with the Gangas. His successor Mrigēśavarman was a valiant ruler. He followed a policy of territorial expansion and this brought him into conflict with the Gangas and the Pallavas. According to the newly discovered inscription found at Banavasi, Mrigēśavarman scattered the huge forces of cavalry and infantry of the Gangas and won victory over the Pallavas. Three inscriptions of the same monarch, issued during the third, fourth and eighth years of his reign, records his grants to Jaina institutions. This confirms his devotion to Jainism.

Ravivarman was the next important ruler. He ruled for thirty-five years (485-520 A.D.). Regarding his achievements, the Gudnapur inscription speaks of his scholarship in polity and other branches of knowledge and his skill in archery. We are told in the same epigraph that he exercised supremacy over the rulers like the Gangas, the Punnāta, the Kongālva, the Alupas and the Pāṇḍyas. He also constructed Kāmajiṇālaya. The mention of Ravivarman in the Honnavara copper plate belonging to a certain Chitrasēna of the Kaikeya family, ruling from the Ambudvipa, indicates that the latter was a subordinate of Ravivarman. During his reign Uchchāringi, i.e. Uchchangi in Bellary District,
also became the headquarter of the kingdom. The next Kadamba ruler of this line was Harivarma, the son of Ravivarman. His record from Sangoli, dated in his eighth regnal year corresponding to 526 A.D. speaks of him as ruling from Vaijayanti (Banavasi). The major event that took place during the rule of this king, was his crushing defeat and the loss of his kingdom to Krishnavarma II of the Triparvata line and consequent unification of the Kadamba kingdom. This event may be roughly assigned to 535 A.D.

Simultaneously, the Triparvata line of the Kadambas flourished under Krishnavarma I. Considering the extent of the Kadamba kingdom, during this period, Triparvata may be identified with Murugod in Belgaum district. He often clashed with the Pallavas and the Nagas and it seems that he was successful against these enemies as indicated by his performance of a horse sacrifice. His rule came to an end round about 460 A.D.

The last important ruler of this line was Krishnavarma II. As mentioned above, he reunited the Kadamba-mandala. A recently discovered copper plate inscription found at Ajibailu (near Sirsi, North Kanara) states that Krishnavarma II, who was ruling at Vaijayantipur, granted Kamakhalli in Girigada village of Karvanad Kampana as
Umbali to Somayami. This grant was made in the 19th regnal year of Krishnavarma, i.e. 535 A.D. Further the same inscription informs us that he performed avamadh yajna.

The mention of Krishnavarma's rule at Vaidyanathipura and his performance of horse sacrifice suggests that this grant was issued by the ruler after his victory over Harivarman.

But Krishnavarma could not hold his position against the new rising power, the Chalukyas of Badami under Pulakesi I, who overthrew the Kadamba rule, Krishnavarma II, about 540 A.D.

Though the Kadambas lost their political hold in Karnataka, their stock did not wither away. Many offshoots of this family came in course of time and continued to hold authority in some form or the other for centuries to come even as late as in the fourteenth century. In the history of Karnataka, the Kadamba rule witnessed the appearance of Kannada language as can be seen from Halmidi inscription. It was under the Kadambas that different religious institutions flourished in Kanara.

The Kadambas of Banavasi at the zenith of their power ruled over the regions of Belgaum, North Kanara,
Shivamoga, Chikkamagaluru, Chitradurga and Bellary districts of Karnataka With reference to South Kanara, there is no direct evidence to indicate the direct rule of the Kadambas. There are, however, traditions and epigraphs of later period and literary works which associate this region with Mayurasarma and his successors.

It is worth noticing here that the famous Halmidi inscription establishes a close contact between the Kadambas and the Alupas, the latter being the chiefs in Kanara.

THE ALUPAS

With the rise of the Chalukyas of Badami, rose the power of the Alupas, who however, acknowledged the authority of the former. This is the first known dynasty of South Kanara. The Alupas ruled over the major portion of Kanara nearly for seven hundred years. During the height of their glory, their sway extended up to Sirali (North Kanara) with the headquarter at different places such as Udayapura, (i.e. Udyavara), Magalapura (i.e. Mangaluru) Barakanayapura (i.e. Berkuru) and Mudabidre, at different periods.

Aluvarasa I, the first known ruler of this dynasty commenced his career from 650 A.D. as a ruler of Tulu country. Subsequently, he gained foot hold in the Kadamba-mandala after forming friendship with the Chalukyas.
of Badami. His successor, Chitravahana raised the fame
of his dynasty not only by means of his political emi-
nee, but also by entering into marital relationship with
the Chalukyas. Aluvarasa II, the next immediate ruler, lost
Kadambamandala, as he transferred his allegiance from the
Chalukyas to the Pallavas. Chitravahana II, who followed
next, was bold enough to resist the Rashtrakuta forces at
Pergunjji in 794 A.D. But he could not gain any success
in that battle. After that battle, civil war broke out
in this family and this continued for forty years.

Peace and prosperity were restored during the
reign of Māramma (840-870 A.D). His sovereign titles such
as Paramēśvara and Adhirāja indicate his supremacy in South
Kanara. Further, we note from the Bantar inscription that
Nripamalla rāja, an unnamed Kathamba ruler, Kāchamalla
Dugarāja, and Narasinga Dugarāja were his feudatories.
Even the second invasion of the Rashtrakutas on the Aluva-
kheda did not extinguish the Alpas and they asserted their
independence under Datta Alupa. Kundavarma, the successor
of Datta Alupa, was a ruler who installed the image of
Lokeśvara at Kadri in 968 A.D. An inscription found at
Vēnuṟu, dated in 967 A.D. mentions his epithet such as mīnē
lanchchana őpetha, satya saunch āchāra, nava-vinaya, vīra
Lakshmi yasa vaksbhala and bhṛitya Chintāmani.
Towards the beginning of the eleventh century, the Kanara coast faced the raid of the Cholas. But they were driven out by Bankidēva, one of the Ālupa rulers. His successors continued to be the rulers in the present South Kanara and extreme southern portion of North Kanara till the end of the fourteenth century, inspite of the political turmoils in their kingdom, such as the inroad of Goa Kadamba ruler, Jayakēśi I and subsequent acceptance of the suzerainty of Chālukyas of Kalyāṇa, the civil war, the occupation of their territory by the Hoysalas and the establishment of Vijayanagara empire. At the same time the Ālupa rulers were permitted to rule their territory in their own way by the imperial rulers of Karnātaka.

Thus the Ālupas had maintained their contact with early Karnātaka rulers in one way or the other. They started their career as a subordinate of the Chālukyas of Bādāmi. This subordinate relationship led to the matrimonial alliance between the two when Chitravāhana I married the Chālukya princess Kumkumadēvi. Under the suzerainty of the Chālukyas, the first two rulers of the Ālupa dynasty not only governed their own territory (Ālvakhēda) but also Kadambamandala. But the successors of Chitravāhana lost the latter, when they changed their allegiance to the Pallavas of Kānchi. The Ālupas suffered heavily under the Rāshtrakūtas. Twice
their kingdom faced attack of the latter, and this led to their loss of a part of Pombuchcha, but they remained firm in the Aluvakheda. They acknowledged the overlordship, though only for a brief period, of the Chalukyas of Kalyana under Vikramaditya VI and thus increased their prosperity. Their allegiance to the Chalukyas, however, was superficial and nominal.

During the long period of their political career in South Kanara, the Alupas had set up their own political and administrative system. This they did as their overlords rarely interfered in their administration. Finally, they drove away the invader from the Tamil country and preserved the political influence of Karnataka in their kingdom.

In the meantime other parts of Kanara witnessed the rule of different feudatory families like the Kadambas of Goa, Hangal and Chandavar.

The Kadambas of Goa, who appeared on the political scene after the downfall of the Rashtrakutas, ruled over some portion of Kanara known as Konkan. It consisted of the North eastern part of North Kanara district upto Gomarna. They rose to greatness under Jayakesi I (1050-1080 A.D) who assembled the Kadambas, conquered the Alupas and established
the Chalukyas in his kingdom. Jayakesi II, Pemadi and Shashatadeva III of the same dynasty had called themselves the lord of the western ocean and Konkan Chakravarti. In 1264 A.D. Shahastadeva III became a foundation of Sena king Mahadeva. In regard to Haive, it also remained under the influence of Karnatak rulers. An inscription dated in 1046 A.D. tells us that this region was under the authority of Chavundaraya who was also governing Banavasi—12000, Santalige—1000.

The Kadambas of Chandavar were rulers of the region in Kanara from Honnavar to Gokarna from the eleventh to the end of the fourteenth centuries. Their capital was at first Siriyuru (Sisukulai) and later shifted to Chandavara (North Kanara). The first known ruler of this family was Kavadevarasa (1079—1108 A.D.). His inscriptions describe him as Lord of Ponnavura (i.e. modern Honnavar) and Gokarna Mahabalешvara Deva Divya Sri Padapadamardhakara (Worshipper of the feet of god Mahabalешvara of Gokarna). According to a few epigraphs the same chief subdued several chiefs round about Honnavar and Gokarna. These chiefs were Nagavarmarasa (Lord of Gokarnapura), Kotiyarasa of Nagire and Narana Devarasa, the chief of Sāmanas. We are informed by the epigraph that Kavadevarasa died while fighting against the last chief.
Within a decade after his death, the Haive region passed into the hands of Kadambas of Hangal. This we notice from an inscription dated in 1119 A.D., which says that Tailapa was governing Haive-500 in addition to Sāntalige-1000. But the authority of the Hangal Kadambas remained for a short period in Haive.

The successors of Kāvadevarasa rose to power in Haive under Mallidēva II. An epigraph dated in 1143 A.D. found at Gundabale (North Kanara) refers to his title of Tribhuvanamalla and his rule over Haive-500, Komkana-900 Banavasi-12000 and Sāntalige-1000 from his capital at Siriyuru. Further the same record mentions his gift of grant to Parāvanātha Tīrthankara at Vijayapura.

Chandāvara, near Kumta, became capital of their kingdom with the accession of Bīrēdeva in 1215 A.D. An undated hero stone found at Chandāvara informs us about his expedition against Mallidēva of Gutti. It is probable that as a mark of this victory he called himself Tribhuvanamalla Pratāpa. In 1234 A.D., Sivachitta Kāvadevarasa was a ruler of Haive-500.

We are not able to trace the history of these chiefs between 1234 A.D. and 1319 A.D. Therefore this period is regarded as a dark period in the history of this family. The last known ruler of this dynasty was Basavadeva. It
It was during the reign that he clashed with the Hoysala ruler, Vira Ballala II as stated in the epigraph. In the words of this epigraph, "Hoysala Vira Ballala raya's senior house-minister Baicheya Dannayaka's brother-in-law Sankhyasahani marching against Basava deva of Chandavur below the ghats, he destroyed Chandavur and marching to Mutta ..... was fighting, when the mahasavanta-savantadhhipati, (with various epithets), son of both Nayakas of Kare, Sangiya-nayaka, being in the battle of the Ghats, fought with the army, destroyed the Tuluvas, bathed in the Davadana-tirtha, and gained the residence of the Vaikunta-loka". 62

As the above record refers to the destruction of the Tuluvas, there is reason to presume that the Chandavara Kadambas ruled over some portions of the Tuluva region, probably Gerasoppe and Honnavar. It is to be noted that despite this defeat he continued to rule over Chandavara and Gokarna till 1378 A.D. under the overlordship of Haive, the ruler of Gerasoppe. 63

Banavasi-12000 was continuously under the authority of Karnataka rulers. Under the Chalukyas of Badami, it was governed by the Alupas. 64 When the Rashtrakutas became overlords of this region, they appointed their own men as governors of Banavasi. 65 This practice was followed by the Chalukyas of Kalyana. 66 Chalukya Vikramaditya VI took keen interest in
maintaining peace in the Kadambamandala. He appointed his own trusted general as governor of that region. But many a time imperial officers of the region were governing over Banavasi as De June. The actual government of this region was in the hands of the Kadambas of Hangal and they ruled over it, till the beginning of the thirteenth century under the overlordship of the Chalukyas of Kalyana. After the extinction of that dynasty in Karnataka, the Hoysalas tried to establish their authority over that region, but with little success. In order to protect the territory, the Kadambas of Hangal acknowledged the authority of the Seunas.

The Hoysalas, when they rose to power, made several attempts to establish their supremacy over Kanara and mostly succeeded in the coastal region of Kanara during the days of Viraballāla III. He brought Aluvakhēḍa under his control defeated the forces of Chandavara, but made little success in the Banavasi region. Thus the sway of Ballāla III extended over the whole of present South Kanara and extreme southern portion of North Kanara.

The Hoysala rule under Viraballāla III affected South Kanara. Though they allowed the Alupas to rule over their territory, Ballāla III, unlike others, made the region a part of his empire and established a second line of the administration run by his queen, Chikkayitāyi, with the assistance of generals and ministers. Further, he stationed
a standing army at the capital city of Barakanyapura. But the achievement of the Hoysalas in Kanara remained for a short period.

The entire Kanara came under the control of Vijayanagara in the middle of the fourteenth century. The reign of Vijayanagara is remarkable for the following reasons. Firstly, the entire Kanara effectively came under one imperial authority. An undated inscription of Harihara II confirms this by stating that his authority extended upto Goa in the west and 16,000 Janapada.

It was during this period that a number of chiefs rose to power in South and North Kanara districts. Barring a few instances of intervention on the part of the Vijayanagara rulers owing to cases of sheer recalcitrancy, all these feudatories enjoyed full liberty of administration as indicated by epigraphs.

The rulers of Vijayanagara set up their own administrative machinery in Kanara without destroying the local institutions. Under them, various local institutions were fostered and they grew in number and importance as decades rolled by. Under the same empire Kanara comprised the following administrative units: Gouve Rajya, Honnavara Rajya, Barakuru Rajya and Mangaluru Rajya in coast and Banavasi and Gutti regions. Besides, there were principalities within these units.
It was during this period that Kanara saw an unprecedented flow of settlers into this region from outside. The peace and prosperity in Kanara under Vijayanagara was responsible for this.

This period saw the advent of the Portuguese who tried to secure Bhatkala port and commence their trade activities in the region. Towards the beginning of the sixteenth century, the Vijayanagara rulers lost extreme Northern portion of Kanara to Bahmani and then it went under the control of the Adilshahi.

By the middle of the sixteenth century a new power was entrusted with the administration of Barakuru and Mangaluru rajyas by the Vijayanagara emperors. This new power was that of the Nayakas of Keladi which in course of time played an important role in the history of Kanara. Thus on the eve of the commencement of the period under new powers were appearing in Kanara and many changes were brought about in the political and other fields, as will be seen in the sequel.

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REFERENCES AND NOTES

8. (i) Keladiya Arasaru Hāgu Portugueseru (Kannada) (Keladi Kings and the Portuguese, 1972, Dharwar).
10. He was the author of Tombo Estadé. According to him the river Cumbin (i.e. the river Kumbala) was the dividing line between Kanara and Malabar. Quoted by Manezes, Op.Cit., p.6.
12. He was a factor of the House of India Mina Ceula "where he had an easy access to the documents relating to India". Quoted by Shastry B.S., Ibid. p.6.
13. Ibid.
14. "ارد-َاُعْکُشَا-َتْتُومةُ
   نَعْمُنِنْنَا لَىَهَبَمَانَام
   مَاَنَاَشْتَهَبَاشَاامَانَام
   (VikramaRāuna Viyavam, Ed. Venkatanarayanappa, B.1935 Bangalore,) Aśhvāsa IV, verse 30, p.98."

16. Sandhi 1, Verse 64, 71, 72.

17. (Unpublished MSS found in possession of Devakumar Jain, Mudabidre) Sandhi 37, Verse 20.


22. SJII, VII, No. 325, See also Heras, OJMS. XIX (1928) p. 27


31. As already noted above the Satavahana inscription of Śīva Śrī Pulumāvī has been discovered in Banavāsī, See Ref. No. 1 above.


34. Saletore B.A. Mediaeval Jainism (With Reference to the Vijayanagara Empire, 1938, Bombay). p.32.
41. There is reason to believe that the Alupas were in power as early as the second century A.D. This is based on the identification of Olokhoira with Alvakega. Ref. IA.XIII, p.367. But the correct chronology of the Alupas began from the middle of the seventh century.
43. Ibid. p.48.
45. SII. VII, No.253.
46. Ibid. No.327.
49. Ibid. p.108.
53. EC. VII, Sk. 151. See also Gopal B.K. JKU (Social Sciences, III) 1967, p.104.

54. Descriptive Lists No.29, p.18.

55. Ibid. p.18,19.

56. Ibid. Nos.20,25,28,33, pp.18,19.

57. ARIE, 1946-47. No.203.


63. MAR. 1928, p.97, According to Moraes G.M. after the battle, Viraballāla III appointed his veteran general Honnarāja, the progenitor of Gerasoppē family, as the governor of this region. (JBBRAS, New series No.15) 1939, p.41.


65. Ibid. pp.69,70.


67. Ibid. p.3.


71. MAR. 1929 No.115, pp.193-94.

72. These chiefs were the Ajīlas of Vēnūru, the Bangas, the Chaútas, the Honneyskambali chiefs, the Kalasa Kārkala chiefs (Bhairaraśa Oḍeyar), the Sāmantas, the Tolahas of Sural, the Sālvās of Gerasoppē and Sangitapura, the Svādi and Bilige chiefs and “ālike. The role of these will be narrated in Part III of this thesis.
