CHAPTER SIX

SOUTH KANARA UNDER VIJAYANAGARA

The empire of Vijayanagara was blessed into its birth and Harihara I was crowned its first emperor in A.D. 1336. Its beginnings were humble enough, only a part of the just defunct Hoysala empire coming under the sway of Harihara I at the start. But, very soon, the then prevailing political circumstances, which were largely the creations of the peril into which the Hindus found their timeless religion thrusted by the relentless Muhammadan onslaughts, contrived to expand the territories of the Vijayanagara empire into an unprecedented vastness.

South Kanara itself came to form a part of the empire within a decade of its birth as is shown by the Attavara (Mangalore Taluk) inscription of Bukka I which is the earliest dated Vijayanagara inscription so far discovered in South Kanara and which is dated Śaka 1267, Pārthiva, Māgha 14, Monday = A.D. 1345, January 17.

Vijayanagara inscriptions are by far the largest in number among epigraphs discovered in South Kanara. Dated records of all the emperors who are known to have ruled over the

1 SII., VII, No. 179.
empire have been found in the region. It will be mere re-
petition to trace the dynastic history of Vijayanagar as re-
vealed by the South Kanara inscriptions. It will suffice the 
purpose of this Chapter if only such of these records which 
throw new light and which go contrary to known facts are dis-
cussed hereunder.

The circumstances which brought about the annexa-
tion of South Kanara into the empire are not revealed by 
available epigraphical material. The Muhammadan cavalry had 
everywhere weighed against the defending armies of the Hindus. 
The rulers of Vijayanagara could hope to build up a formidable 
cavalry only with the help of horses imported from Arabia and 
for doing this they needed suitable ports. It is not unlikely 
that South Kanara, which possessed such ports in Mangalore 
and Bāракūru, was annexed into the empire on this account.

The reign of Harihara I (A.D. 1336-57) is represented 
by an inscription from Kembavarade, Karkala Taluk. This ins-
cRIPTION is dated in the cyclic year Sarvadhāri, Viśabha 4, 
Tuesday. Harihara I and Harihara II ruled from A.D. 1336-57 
and 1377-1404 respectively. During these years, the cyclic 
year Sarvadhāri fell only once in A.D. 1348, during Harihara 
I's reign, and the given details of date regularly correspond 
to April 29, A.D. 1348. The king receives the title of 
mahāmāmapāpaladhāvrade and his pradhāna Gautarasa is stated to be 
ruling over the Mangaluru-rajya.

2 Ibid., No. 231.
Another damaged inscription from Udipi records some grants by Vīra Harihararāya to the god Kṛishṇa. The available details of date read Durmukhi, Phālguna. This cyclic year should be referred to A.D. 1356-57 and the inscription, in that case, was issued sometime between the 20th February and the 21st of March in A.D. 1357, and the ruler must be identified with Harihara I.

Within a decade after his accession, Harihara I made his younger brother Bukka I, whose records make their appearance elsewhere as early as in A.D. 1344, a joint ruler. We have seen above that the earliest Vijayanagara inscription from South Kanara, found in Attāvara and belonging to A.D. 1345, belongs to the reign of Mahēmanḍalēvara Bukkappa-Ōḍeya (i.e. Bukka I). This record states that Śaṅkaradēva-Ōḍeya was governing Mangalūra-rajya. It is obvious from this that Śaṅkaradēva-Ōḍeya was a predecessor of Gaurarasula in the office of the governorship of Mangalūra-rajya.

Bukka I's reign ended in A.D. 1377. His latest inscription found in South Kanara is from Bārakūru and is dated Saka 1298, Naḷa, Kārttiṅka 3, Thursday = A.D., 1376, October 16.

While, for the reign of Harihara I, we have only the Kāntāvara and Udipi records, for the reign of his successor Bukka I we have, apart from the earliest and latest records.

2 Ibid., No. 231
3 Ibid., No. 303
of his reign from Attavara and Barakuru, twenty nine more inscriptions which directly refer themselves to his reign. Most of these records register gifts of land and/or money to various deities and/or brahmanas either by the emperor or by his governor or by private individuals. But an inscription from Keragāl, Coondapur Taluk, dated in the cyclic year Sarvajit, Vaisākha ba. 5, Mondya = A.D. 1347, April 30, without making any reference to the reigning emperor, records the interesting fact that two individuals Govinda and Krishna by name, made some grants to the god Tirumūrti in expiation of the sin of killing a brahmaṇa when Mahāpradhāna Maleya-dappāyaka was governing the Barakūru-rajya from his headquarters at Barahakanyāpura.

From Udipi comes the earliest copper-plate inscription as yet discovered in South Kanara. Dated in Saka 1275, Nandana, Mārgaśira su. 2, Saturday = A.D. 1352, November 10, it belongs to the reign of Bukka I but refers only to his governor in Barakūru-rajya, Maleya-dappāyaka. The charter registers a deed of land partition effected in the presence of the said governor by three private individuals.

The only informations, important for the political history of South Kanara, to be gathered from these inscriptions are the names of the governors who were appointed by the emperor to rule over the Barakūru and Mangalūrū rajya. Of these,

4 Ibid., No. 341
5 ARBE., 1961-62, No. 621.
Bārakūru-rajya comprised of the Udipi and Goondapur Taluks while in the Mangalūru-rajya were included the Mangalore, Karkala, Puttur and Kasargode Taluks.

The names of the Governors who ruled over these two rajyas under Haṭṭihara I and Bukka I are given below along with their earliest and latest known dates:

<table>
<thead>
<tr>
<th>Governor's Name</th>
<th>Earliest Known Date</th>
<th>Latest Known Date</th>
</tr>
</thead>
<tbody>
<tr>
<td>Mahāpradhāna</td>
<td>January 17, A.D. 7</td>
<td>October 3, A.D. 8</td>
</tr>
<tr>
<td>Maleyadappaṭayaka</td>
<td>1345</td>
<td>1365</td>
</tr>
<tr>
<td>Mahāpradhāna</td>
<td>December 15, A.D. 9</td>
<td>October 21, A.D. 10</td>
</tr>
<tr>
<td>Goparasa-Oḍeya</td>
<td>A.D. 1366</td>
<td>1373</td>
</tr>
<tr>
<td>Mahāpradhāna</td>
<td>October 16, A.D. 11</td>
<td>....</td>
</tr>
<tr>
<td>Bacharasa-Oḍeya</td>
<td>A.D. 1376</td>
<td></td>
</tr>
</tbody>
</table>

6 ARSIE., 1928-29, App. A. No. 16.
7 SII., VII, No. 179.
8 Ibid., No. 332
9 Ibid., No. 306
10 Ibid., Vol. IX, part II, No. 415
11 Ibid., VII, No. 341.
### Mangaluru-rājya

<table>
<thead>
<tr>
<th>Governor's name</th>
<th>Earliest known data</th>
<th>Latest known data</th>
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</thead>
<tbody>
<tr>
<td>Saṅkaradēva-</td>
<td>January 17, A.D.</td>
<td>....</td>
</tr>
<tr>
<td>Odēya</td>
<td>1345</td>
<td></td>
</tr>
<tr>
<td>Maḍapada</td>
<td>April 29, 12</td>
<td></td>
</tr>
<tr>
<td>Gautarasa</td>
<td>A.D. 1348</td>
<td>....</td>
</tr>
<tr>
<td>Mādarasa</td>
<td>August 19, 13</td>
<td>....</td>
</tr>
<tr>
<td></td>
<td>A.D. 1364</td>
<td></td>
</tr>
<tr>
<td>Paḍaridēva-</td>
<td>June 14, 14</td>
<td>October 26, 15</td>
</tr>
<tr>
<td>Odēya</td>
<td>A.D. 1375</td>
<td>A.D. 1375</td>
</tr>
</tbody>
</table>

Maleya-dappāyaka who governed the Bārakūru-rājya i.e. the northern half of the Āḷupa kingdom for over two decades right from the time of the region's annexation by the rulers of Vijayanagara, and who had for his headquarters the Āḷupa Capital of Bārakūru itself, must have contributed much towards the establishment of imperial authority over the Tulu country. Bārakūru offers the strange picture of having been the seat of three powers until in A.D. 1348 one of them, Chikkāyī-

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12 Ibid., No. 231.
13 Ibid., Vol. IX, part II, No. 408
14 ARSIE., 1928-29, No. 475
15 Ibid., No. 460. This governor continued in office even after Bukka I's reign.
Tayi, the queen of Hoysala Balla III, makes her exit. During the governorship of Maleya-dappayaka, the Alupa throne had been occupied by three successive rulers, Kulasekhara II (A.D. 1335-46), Bankideva III (A.D. 1346-55) and Kulasekhara III (A.D. 1355-90). The Vijayanagara and the Alupa inscriptions contain no references whatever to each other and this may be interpreted to mean that each was holding its power independent of the other. It is, however, certain that with the advent of Vijayanagara authority, the Alupas were relegated to the position of an unimportant and inconsequential power. This is best proved by the numerous Vijayanagara inscriptions which appear during this period in South Kanara as against only a handful of Alupa records.

It is also likely that the Alupas had lost all their military initiative and continued to rule only under imperial sufferance. It is significant, in this regard, that the appellation dappayaka (= dappa-nayaka i.e. army general) is applied to Maleya, the governor of Barakuru-raja.

Bukka I was succeeded by his son Harihara II in A.D. 1377. His earliest inscription in South Kanara is from Baptvij-Mu;da, Mangalore Taluk, and is dated in Saka 1299, Pingala, Simha 10, Saturday = A.D. 1377, August 8. Harihara II is known to have reigned till A.D. 1404 and his latest inscription found in South Kanara, from Atrakdi, Udipi Taluk,

16 Ibid., No. 519.
17 ARSIE., 1931-32, No. 238.
is dated Saka 1327, Tarapa, Vaisākha su. 8, Thursday = A.D. 1404, April 18, Friday (and not Thursday). The names of the Governors who were appointed during his reign to administer the Bārakūru and Mangalurū rāiyas as also their known dates are given below:

### Bārakūru-rāiya

<table>
<thead>
<tr>
<th>Governor's name</th>
<th>Earliest known date</th>
<th>Latest known date</th>
</tr>
</thead>
<tbody>
<tr>
<td>Mahāpradhāna</td>
<td>November 2, 1377</td>
<td>A.D. 1380-81</td>
</tr>
<tr>
<td>Bommarasa-</td>
<td></td>
<td>A.D. 1377</td>
</tr>
<tr>
<td>Oṣeya</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Mahāpradhāna</td>
<td>April 28, 1382</td>
<td>May 22, 1385</td>
</tr>
<tr>
<td>Jakkampa-</td>
<td></td>
<td>A.D. 1382</td>
</tr>
<tr>
<td>Oṣeya</td>
<td></td>
<td>A.D. 1386</td>
</tr>
<tr>
<td>Mahāpradhāna</td>
<td>January 2, 1386</td>
<td>...</td>
</tr>
<tr>
<td>Mallappa-</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Oṣeya</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

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19 Ibid., Vol. VII, No. 325. The only details of date given in the record are Saka 1302, Raudri.
20 Ibid., No. 329.
21 ARSIR., 1930-31, No. 357.
<table>
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<tr>
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<th>Pradhāni</th>
<th>September 18, 23 A.D. 1336</th>
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<tr>
<td></td>
<td>Jakkampa-</td>
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<tr>
<td></td>
<td>Odeya</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Mahāpradhāna</td>
<td>May 3, A.D. 1387 February 16, 25</td>
</tr>
<tr>
<td></td>
<td>Mallappa-</td>
<td>1387 A.D. 1390</td>
</tr>
<tr>
<td></td>
<td>Odeya</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Mahāpradhāna</td>
<td>July 29, 26 A.D. 1392</td>
</tr>
<tr>
<td></td>
<td>Singappa-</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Odeya</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Šankaradeva-</td>
<td>April 12, 27 A.D. 1393 April 2, 28</td>
</tr>
<tr>
<td></td>
<td>Odeya alias</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Haggade Śaṁ-</td>
<td></td>
</tr>
<tr>
<td></td>
<td>karasa</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Mallappa-Odeya</td>
<td>March 8, 29 A.D. 1395 July-7, 1396</td>
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</table>

23 Ibid., No. 317.
24 ARSIE., 1928-29, No. 497.
26 Ibid., No. 344.
27 Ibid., No. 356.
28 Ibid., No. 299.
29 Ibid., No. 363.
30 Ibid., No. 342.
<table>
<thead>
<tr>
<th>Mahāpradēha</th>
<th>July 4, 1399</th>
<th>Nagarasa-</th>
<th>A.D. 1399</th>
</tr>
</thead>
<tbody>
<tr>
<td>Basavama-</td>
<td>August 11, 1400</td>
<td>Odeya</td>
<td>A.D. 1400</td>
</tr>
<tr>
<td>Mahābaladeva-</td>
<td>February 12, 1404</td>
<td>Odeya</td>
<td>A.D. 1404</td>
</tr>
<tr>
<td>Mahāpradēha</td>
<td>April 18, 1404</td>
<td>Basavama-</td>
<td>A.D. 1404</td>
</tr>
<tr>
<td>Odeya</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

**Mangaluru-rājya**

<table>
<thead>
<tr>
<th>Governor's name</th>
<th>Earliest known date</th>
<th>Latest known date</th>
</tr>
</thead>
<tbody>
<tr>
<td>Papšaridēva</td>
<td>August 8, 1377</td>
<td>...</td>
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<tr>
<td></td>
<td>A.D. 1377</td>
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<tr>
<td>Madarasa</td>
<td>December 4, 1379</td>
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</tr>
<tr>
<td></td>
<td>A.D. 1379</td>
<td></td>
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</table>

31 Ibid., No. 350.
32 Ibid., Vol. IX, part II, No. 423.
33 Ibid., Vol. VII, No. 270.
34 ASIE., 1928-29, No. 486.
37 Ibid., No. 418.
Vīra Chāmma-  
rasa-Oḍeyya  
October 29, 38  
A.D. 1385

Mangarasa  
March 26, 39  
A.D. 1388

Mallarasa  
April 5, 40  
A.D. 1389

Kanagarasa-  
Oḍeyya  
June 11, 41  
A.D. 1390

Mahāpradhāna  
Lingarasa-  
Oḍeyya  
December 8, 42  
A.D. 1390

Hadapada  
Madarasa  
Basavappa-  
Oḍeyya  
June 28, 43  
January 19, 44  
A.D. 1398

A.D. 1396

A.D. 1404

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38 ARSIE., 1928-29, No. 531.
39 Ibid., No. 474
40 Ibid., No. 465
41 SII., Vol. VII, No. 229
42 ARJE., 1958-59, No. 652
43 SII., Vol. VII, No. 133
44 ARSIE., 1928-29, No. 469. This record states that
Madarasa was the son of Pandaridēva who may be identified with
his namesake who served as governor of the Mangaluru-rājya
earlier in A.D. 1375-77.
From the above lists, we learn that changes in the office of the governors of the two rājyas were frequently effected and that the same person was eligible for re-appointment to the post after intervals. Such were the cases with Mallappa-Odeya who governed Bārukūru-rājya for three different terms, Jakkappa-Odeya who administered the same territory on two different occasions and of Mangarasa-Odeya who served as governor of Mangalūru-rājya twice.

Two inscriptions from Bārukūru, dated respectively in Saka 1308, Kṣaya, Māgha su. 1, Tuesday = A.D. 1386, January 2, and Saka 1310, Prabha, Ashāṇa su. 1, Monday = A.D. 1387, June 17, declare that Mallappa-Odeya was governing, from his capital at Bārukūru, the TuJ.-Haiva and Konkapa rājyas. By TuJu-rājya is obviously meant the whole of the TuJu country comprising the Bārukūru and Mangalūru rājyas. This phenomenon of these two rājyas being united into one unit and brought under the administration of one governor will be seen repeating itself in later reigns of the empire. Haiva is the southern parts of the North Kanara District while

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46 Ibid., No. 470.
47 SII., Vol. VII, Nos. 351 and 347 respectively.
Konkana represented the northern parts of the district lying south of Goa. Many inscriptions from territories adjacent to South Kanara show that the governor of the Bārakūrā-rajya was simultaneously administering these regions, a fact which finds only very rare mention in the records from South Kanara itself.

An interesting inscription from Nīlavara, Udipi Taluk, dated in Saka 1310, Prabhava, Vaisākhā su. 15, Friday = A.D. 1387, May 3, refers to Mallappa-Odeya as merely ruling over the city of Bārakakanyāpura (Bārakā-kanṭāparāda nagaramam-ṛga). It further states that Mahāmaṃḍalāśvara, kumāra Pratāpa-Bukkarāya was ruling over Nīlavāra-Pamchamiya-grama. This Bukkarāya is no doubt identical with Harihara II's second son Bukka II who reigned for a short time as one of his father's successors.

Another inscription from Bārakūru, dated in Saka 1308, Kshaya, Bhādrapada ha. 10, Wednesday = A.D. 1386, September 18, Tuesday (and not Wednesday) states that Jakkappa-Odeya, who was governing the Bārakūrā-rajya, was the pradhāni of Mudda-dappāyaka, the mahāpradhāna of Harihara II. It will be seen below that some of the governors in the Tuḷu country were appointed by senior officers who held high positions under the emperors. In this instance, Mudda-dappāyaka was

48 ARGIE., 1928-29, No. 497.
may have been placed in charge of the Tulu country and he, in his turn, appointed his own subordinate officers to govern over the Bäarakūru and Māṅgaluṛu rājyas.

Yet another inscription from Bäarakūru, dated in Saka 1314 (expired), 1315 (current), Āṅgiras, Srāvapa su. 10, Monday = A.D. 1392, July 29, states that Mahāpradhāṇa Simgappa-Ojeya was administering the Tulu and Malaha rājya from his headquarters at Bäarakūru. In this case again, the Tulu country comprised of the Bäarakūru and Māṅgaluṛu rājyas and by Malaha was meant, in all probability, North Malabar in Kerala State.

An inscription from Saṅkaranārāyaṇa, Coendapur Taluk, dated in Saka 1324, Vishu, Srāvapa su. 12, Sunday = A.D. 1401, July 22, Friday (and not Sunday) states that Basavappa-Ojeya was administering the rājya from his head-quarters at Bäarakūru under the grace (eva-kārupa) of Mahāpradhāṇa Ojeya-dappāyaka-Ojeya who is described as the pāda-padmāpajīvi of Harihara II. It is clear from this that Basavappa-Ojeya owed his appointment to the Mahāpradhāṇa.

Among the governors of Māṅgaluṛu-rājya listed above, we have seen that Paṅgārīḍēva had served under Bukka I also.

An inscription from Tiruvallu, Mangalore Taluk, dated

50 Ibid., No. 344.
51 SII., Vol. IX, part II, No. 425
52 ARSIE., 1928-29, No. 465.
In Saka 1312, Sukla, Mesha 11, Monday = A.D. 1389, April 5 and referring to the administration of Mallarasa over Mahâja-lûru-râjya records a grant to the temple of Amâritânâtha by Padumalâdevi, the daughter (kumâri) of Kamâdêvarasa who claims to belong to the Mukkappa-Kadamâvanâ. It is not stated in the record if Kamâdêvarasa was ruling over the region as a feudatory.

An inscription from Mûdabidure, Korka Taluk, dated in Saka 1312, Sukla, Mithuna 15, Friday = A.D. 1390, June 11, Saturday (and not Friday) mentions Mahârasa-Odeya as the governor of Mahâjalûru-râjya and Mamjappa-adhikârî as administering the region of Bidire (i.e. modern Mûdabidure). The inscription records a gift of land to Chapdagra-Parsvadeva during the reign of the Chauta ruler Vikra-Chauṭa. Vikra appears to have been wrongly engraved for Vikrama.

The Chautas were a minor family of Jaina chieftains who ruled over a small territory in the Tuļu country from the 12th to the 18th centuries. Their territory was around Uḷāḷa near Mangalore and they had for one of their capitals Sâmê-vara near Uḷāḷa. The earliest members of this family, whose names and dates are known, are as follows:

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The names and dates of the immediate successors of Dēvarāṇya-Chauṭa are not known. Vikra-Chauṭa appears to have set up his headquarters at Muddabidure.

Two inscriptions from Kaikini, Bhatkal Taluq, North Kanara District, bear witness to the earliest recorded rebellion in the Tulu country against the imperial authority of Vijayanagara. Both these records belong to the reign of Harîhara II and are dated in the cyclic year Bhūdāṇya, Pushya su. 1, Thursday = A.D. 1398, December 10, Tuesday (and not Thursday).

The two inscriptions are in the nature of hero-stones commemorating the heroic death, no doubt in the same battle, of Jakkaṇṇa-nāyaka and his son Tammanāyaka, whose deaths are recorded in one inscription, and of Jakkaṇṇa-nāyaka, the son of Bommappa-nāyaka, the rāja-gurum of Nagire, whose death is recorded in the other. The battle which brought about these deaths is important for the history of South Kanara and hence needs to be studied in detail.
Both the inscriptions state, in identical terms, that on the given date Mahāpradhāni Mangapa-dappāyaka carried his arms into Tuḷū-rajya and encamped at Bidire and that he subsequently routed the Chavaṭa (i.e. Chauṭa) forces. Having achieved this victory against the Chauṭas, Mangapa ordered his men to escort back the forces of Mahā-maṇḍalāśvaram Hayivarasa of Nagire. When this was being done, the Chauṭas fell upon the invaders and in the battle which ensued the heroes, commemorated in the two records, fought valiantly and, after overwhelming the Chauṭas, fell and died.

It is thus clear from the above inscriptions that the imperial forces under Mangapa-dappāyaka were supported by the army of the Nagire Chief Hayivarasa in their fight against the Chauṭas. Harihara II was a powerful monarch and it is surprising that a minor chieftain of the Tuḷū country should have chosen to question his authority. Mangapa-dappāyaka was perhaps stationed with an army in the Naive region of North Kanara and brought along with him the forces of Hayivarasa at the time of invading the Tuḷū country. The name of the Chauṭa chieftain who was thus defeated is not given in the records. It may have been Vi-kra-Chauṭa of the Mūḍabidure inscription of A.D. 1390 discussed above or his successor.
Haivarasa belonged to the family of Jain chieftains who ruled over the Nagire-rājya comprising the southern extremes of the North Kanara District and the northern extremes of the South Kanara District. The ruling house of Nagire was one of the families which held sway over small principalities in the South and North Kanara Districts during the Vijayanagara period and which associated themselves with the dynastic name of Sājuva. Inscriptions of the Nagire Chiefs found in South and North Kanara Districts claim that Nagire-rājya and its capitals Geresoppe and Nagire were situated in the Tulu country.

By A.D. 1404, in which year the reign of Harihara II came to its end, the Ḫupa power appears to have virtually disappeared. It has been shown in the previous chapter that the last known Ḫupa ruler was Vīra-Pāḍyadēva II and that his only inscription belongs to A.D. 1397.

Harihara II was succeeded by his eldest son Vīru-pāksha I who ruled for a short period in A.D. 1404-05. His only inscription found in South Kanara is from Hachavettu, Karkala Taluk, and is dated Saka 1326, Tārāṇa, Makara 6, Thursday, Solar eclipse = A.D. 1405, January 1. It merely records

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56 *SII., Vol.VII, Nos. 202 and 207; Karnata Inscriptions, Vol. 1, Nos. 1*

57 *ARASIE., 1928-29, No. 519.*
a grant of land to the temple of Mahādeva at Īṭṭala by one Kantapa-Marājuva alias Kompa and makes no reference to the governor of the Mangalūru-rajya.

Virūpāksha I was succeeded on the throne by his younger brother Bukka II who reigned for less than two years in A.D. 1405-06. His earliest inscription in South Kanara is from Bārakūru and is dated Saka 1328, Pārthiva, dvitiya Asadha su. 1, Saturday = A.D. 1405, June 27 while his latest record comes from Mūḍabidure, Kārka Taluk and is dated in Saka 1329, Vyaya, Bhadrapada su. 10, Wednesday = A.D. 1406, August 24, Tuesday (and not Wednesday).

The Bārakūru inscription of A.D. 1405, mentioned above, is of special interest. We gather from this record that Mahāballalā who, as we have shown above, was the governor of Bārakūru-rajya in A.D. 1404 when Harihara II was emperor, had seriously interfered with the office and functions of the settitana of the halaru of hattukāṇi who included the nakhara-hanjamāna of the city of Bārakūru. An appeal was, in consequence, made to Bukka II who directed Mahāpradhāna Bāchappa of Gōve (i.e. Goa) to enquire into the affair. Bāchappa, accordingly, paid a visit to Bārakūru and after conducting an enquiry arranged for compensations to the aggrieved parties. The record

59 Ibid., No. 211.
tells us that the appeal to the emperor was made by Chik-kappa who was the *sthānapati* of the *hattukēri* of Bārakūru. This incident clearly proves that the people of the locality were not helpless against imperial officers when the latter were in the wrong.

Bāchappa-Ojleya, who came from Gōve to settle this problem, was subsequently made the governor of Bārakūru-rājya. He was also appointed governor of Mangalūrulājya as is revealed from a copper plate inscription from Kukke, Puttūr Taluk which belongs to the reign of Bukka II and is dated Saka 1329, Vyaya, Chaitra su. 1 probably = A.D. 1406, March 21, Sunday. The text of this inscription gives his name as Bāchappa-Ojleya but he signs his name towards the end of the record as Bāchappa. Bukka II's latest known inscription from Mūḍabidure, also mentioned above, states that Bāchappa-Ojleya was governing Mangalūrulājya during the pradhanika of Mahāpradhāna Jomapa-dappayaka. The latter was probably in overall charge of the two coastal provinces of the empire.


61 *ARSIE*, 1928-29, App. A, No. 3. The name of the governor is wrongly read here as Bāvappa-Ojleya.
Bukka II was succeeded sometime in A.D. 1406 by his younger brother Devaraya I who is known to have reigned up to A.D. 1422. His earliest inscription in South Kanara is from Nilavara, Udipi Taluk and is dated Saka 1330 Sarvajit, Ashvayuja ba. 1, Sunday = A.D. 1407, September 18, while his latest available record from that region is from Paquvari, Coondapur Taluk, dated Saka 1344, Plava, Karttika su. 1, Monday = A.D. 1421, October 27. Devaraya's early inscriptions from the Barakuru region reveal that Bachappa-Ojeya was continued in the office of governor of the Barakuru-raiya. The names and dates of the governors of the two raiyas during the reigns of Virupaksha I, Bukka II and Devaraya I are given below:

<table>
<thead>
<tr>
<th>Governor's name</th>
<th>Earliest known date</th>
<th>Latest known date</th>
</tr>
</thead>
<tbody>
<tr>
<td>Bachappa or Ojeya</td>
<td>June 27, A.D. 1405</td>
<td>December A.D. 1411</td>
</tr>
</tbody>
</table>

63 Ibid., 1929-30, No. 545.
65 Ibid., Vol. IX, part II, No. 435.
<table>
<thead>
<tr>
<th>Governor's name</th>
<th>Earliest known date</th>
<th>Latest known date</th>
</tr>
</thead>
<tbody>
<tr>
<td>Bāchappa-Or</td>
<td>March 21, A.D. 68</td>
<td>August 24, A.D. 69</td>
</tr>
<tr>
<td>Bāchappa-Ogeya</td>
<td>1406</td>
<td>1406</td>
</tr>
<tr>
<td>Ogeya</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Timmappa-Or</td>
<td>June 2, A.D. 70</td>
<td></td>
</tr>
<tr>
<td>Ogeya</td>
<td>1410</td>
<td></td>
</tr>
<tr>
<td>Mahāpradhāna</td>
<td>October 14, A.D. 71</td>
<td>January 17, A.D. 72</td>
</tr>
<tr>
<td>Kēsappa-Ogeya</td>
<td>1414</td>
<td>A.D. 1417</td>
</tr>
<tr>
<td>Appanna-Ogeya</td>
<td>April 18, A.D. 73</td>
<td></td>
</tr>
</tbody>
</table>

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67 Ibid., No. 365.
68 ARSIE., 1928-29, App. A, No.3.
69 SII., Vol. VII, No. 211.
70 Ibid., No. 259.
71 ARSIE., 1928-29, No. 471.
Of the governors of Mangalururajya, Kassapa-Odya is stated in an inscription as appointed to the post by order of Mahapradhana Bayichaya-daḍanāyaka. The latter appears to have enjoyed for a long time a position of importance in the Tuju country. The earliest reference to Bayichaya-daḍanāyaka is to be found in the Ullavara inscription of A.D. 1387, of the reign of Harihara II. We have pointed out above that this epigraph refers to the rule of the prince Bukka II over Nīruvāra-pañchāmiya-grāma. It refers to Bayichaya as one of the donors. Another inscription from Barakuru, belonging to A.D. 1389, refers to him as Mahapradhana Bayichaya-dappāyaka and records a gift by his son Sarvappa-dappāyaka. Yet another inscription from Mangal-
lore, belonging to March, A.D. 1418, states that Devaraya I conferred the Mangaluru-rajya on Bayicha-dappayaka and that the latter, in his turn, appointed Timmappa-Odeya as its governor.

In April 1417 A.D., Appappa-Odeya is stated to be ruling over Mangaluru and Barakuru-rajyas. However, a number of inscriptions dated between A.D. 1413 and 1420 refer to Sankaradeva-Odeya as the governor of Barakuru-rajya. Moreover, no other records referring to Appappa-Odeya have come down to us. It is, therefore, likely that he was only the governor of Mangaluru-rajya and that, during Sankaradeva-Odeya’s brief absence elsewhere, he was in charge of the Barakuru-rajya also.

Timmappa-Odeya, the governor of Mangaluru-rajya was, like Mahabhadra, one of his predecessors in that office, involved in an affair with the Hanjamana. The inscription which records this incident belongs to A.D. 1418 and narrates that, while they were conducting themselves in accordance with established rules and custom, Timmappa-Odeya, for no reason whatever, attacked the Hanjamana with his soldiers and wasted four or five villages which were under their jurisdiction. This news having reached the ears of the emperor, the general and Bayicha-dappayaka, they were pleased

79 Ibid., No. 261.
80 Ibid., No. 132.
to instruct Timmappa-Odeya to offer reparations to the suffering Hanjamana. The latter obeyed the instruction after holding an enquiry with the help of his pradhanis, the Chauja, the Banga and the Ajila chieftains and the samasta-kaṭṭaḷa.

Dēvarāya I was succeeded for a short time in A.D. 1422 by his elder son Rāmachandra. South Kanara has yielded only one inscription belonging to his reign. It is from Kuttur, a hamlet of Heggammad in Udipi Taluk, and bears the date Śaka 1345, Subhaṅkṛit, Chaitra ba. 8, Tuesday = A.D. 1422, April 14. It records a gift of land to god Mahādeva by a private individual when Harideva-Odeya was governor of Bārakuru-rājya.

In the same year (A.D. 1422) Rāmachandra was succeeded by his younger brother Vijayarāya I. His earliest inscription from South Kanara is to be found at Kadiri, Mangalore Taluk and it is three weeks earlier in date to the inscription of Rāmachandra mentioned above. It may be concluded from this that the latter was not expected to reign for any length of time, perhaps owing to some mortal illness. The Kadiri inscription is dated Śaka 1345, Subhaṅkṛit, Chaitra su. 1, Sunday = A.D. 1422, March 23, Monday (and not Sunday) and the king is named therein as Vijaya-Bhūpatirāya.

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81 ARSIE., 1931-32, No. 317.
We learn from this record that Nāgappa, who had served under Dēvarāya I as the governor of Mangaluru-rajya, continued in the same office. In this instance, however, he is stated to have been appointed to the post by Mahāpradhāna Bayicha-dappāyaka whose position of importance in the Tulu country has been already alluded to. Another inscription from the same place and belonging to the same reign is dated in Saka 1345, Sōbhakrit, Phālgupa su. 5, Monday = A.D. 1423, February 15 and it refers to Nāgappa-Ogeya's administration over Mangaluru-rajya under orders from Bayicha-dappāyaka.

The latest available record for this reign is from Hosāla, Udiπ Taluk. It is dated Kali 4524, Saka 1345, Sōbhakrit, Bhādrapada ba. 8, Saturday = A.D. 1423, August 28, F.D.T. and gives the name of the king as Vijaya-Bukka-rāya. Virupappa-Ogeya is herein stated to be governing Bārakūru-rajya.

The exact reign period of Vijayarāya is difficult to fix. It is generally believed that he may have ruled for above five years until A.D. 1426. His son and successor, Dēvarāya II, was actively associated with him in the administration of the empire and, at least as far as South Kanara was concerned he appears to have been considered as the monarch after the date of the Hosāla inscription of Vijayarāya.

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83 Ibid., No. 195.
84 ARSIE, 1931-32, No. 266.
85 A History of South India, II end., p. 259.
The earliest inscription of Dēvarāya II is also from Hosaḷa and is dated in Saka 1345, Sōbhakrit, Karttika su. 12, Sunday = A.D. 1423, October 16, Saturday (and not Sunday). Dēvarāya II is taken to have ended his reign in A.D. 1446. However, the latest date for Dēvarāya II, as given in an inscription from Barakūru, is Saka 1371 (expired), 1372 (current), Sukla, Chaitra ba. 10 probably = A.D. 1449 April 18, Friday. The contents of this record, to be discussed below, show that the inscription should not be dismissed as a freak.

It is known that towards the end of his reign, a plot was hatched by his own brother to murder Dēvarāya II by administering poison. Though the plot failed to achieve its main purpose, Dēvarāya may have fallen seriously ill. The Barakūru inscription of A.D. 1449, referred to above, states that Rayarasa-Ojeyā, who was then the governor of Barakūru-rājya, went, at the bidding of the emperor, to the shores of the Western sea and made a grant of 68 kōṭi-zadyāpasa (gold pieces) in order that the peril which the emperor faced may cease (Immaṇi Dēvarāya-mahā-rājarīgi bāmji abhākā-kampaka nishkātakō-āgi śvabhāy-śhibhyādhi vībhāk-ānādu). From this we may conclude that though Dēvarāya II survived the plot in which many of his trusted officers lost their lives, he fell a victim to some serious illness. The Barakūru inscription states that the grant by Rayarasa-Ojeyā was

86 ARSIE., 1931-32, No. 265.
87 A History of South India, II edn., p. 261.
made on the occasion of solar eclipse. The reference is obviously to the solar eclipse which occurred on Thursday the 29th of August, A.D. 1448. It is thus certain that Devarāya II was still fighting for his life at least on the latter date. The possibility of Devarāya II having ruled up to A.D. 1449 is further strengthened by the occurrence of a few more inscriptions elsewhere of Devarāya and belonging to the period A.D. 1446-49. That Mallikarjuna makes his appearance even in A.D. 1447 as emperor should be interpreted to mean that Devarāya's illness was serious enough for him to have his son crowned emperor even during his own lifetime.

The names and dates of the governors of the Barakūru and Mangalūru rāiyas during the reigns of Rāmachandra, Vijayarāya I and Devarāya II are as follows:-

### Barakūru-rāya

<table>
<thead>
<tr>
<th>Governor's name</th>
<th>Earliest known date</th>
<th>Latest known date</th>
</tr>
</thead>
<tbody>
<tr>
<td>Haridēva-Ogeya</td>
<td>April 14, A.D.</td>
<td>90 1422</td>
</tr>
</tbody>
</table>

89 Sewell: A Forgotten Empire, p. 79
90 ASIE., 1931-32, No. 317.
<table>
<thead>
<tr>
<th>Inscriptions</th>
<th>Date</th>
<th>Month</th>
<th>Year</th>
</tr>
</thead>
<tbody>
<tr>
<td>Virupappa-Ögeya</td>
<td>December 8, 91</td>
<td>October 16, 92</td>
<td>A.D. 1422, 1423</td>
</tr>
<tr>
<td>Mahāmantri</td>
<td>March 15, 93</td>
<td>September 13, 94</td>
<td>A.D. 1425, 1428</td>
</tr>
<tr>
<td>Narasimhadēva-Ögeya</td>
<td>May 1, A.D. 95</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Mahāpradhāna</td>
<td>September 12, 96</td>
<td>April, A.D. 97</td>
<td>A.D. 1430, 1434</td>
</tr>
<tr>
<td>Timmappa-Ögeya</td>
<td></td>
<td></td>
<td>1427</td>
</tr>
<tr>
<td>Mahāpradhāna</td>
<td>November 6, 98</td>
<td>April 16, A.D. 100</td>
<td>A.D. 1433, 1439</td>
</tr>
<tr>
<td>Purushottamadēva</td>
<td>November 25, 99</td>
<td></td>
<td>A.D. 1434, 1439</td>
</tr>
</tbody>
</table>

92 ASIE., 1931-32, No. 265.
94 Ibid., No. 288.
96 Ibid., No. 309.
97 ASIE., 1931-32, No. 246.
99 Ibid., No. 245.
<table>
<thead>
<tr>
<th>Period</th>
<th>Date</th>
<th>Year</th>
<th>Date</th>
<th>Year</th>
</tr>
</thead>
<tbody>
<tr>
<td>Mahāpradhāna</td>
<td>January 19</td>
<td>A.D. 1440</td>
<td>February 20</td>
<td>A.D. 1442</td>
</tr>
<tr>
<td>Chandarasa-</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Ogeya</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Timmappa-Ogeya</td>
<td>October 5</td>
<td>A.D. 1442</td>
<td>December 14</td>
<td>A.D. 1444</td>
</tr>
<tr>
<td>Meghañapuruśa</td>
<td>April 11</td>
<td>A.D. 1446</td>
<td>May 1</td>
<td>A.D. 1446</td>
</tr>
<tr>
<td>Kṛṣṇarasa-Ogeya</td>
<td></td>
<td>1446</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Rupappa-Ogeya</td>
<td>April 30</td>
<td>A.D. 1447</td>
<td>October 10</td>
<td>A.D. 1447</td>
</tr>
<tr>
<td>Nāyapura-Ogeya</td>
<td>August 29</td>
<td>A.D. 1448</td>
<td>April 2</td>
<td>A.D. 1449</td>
</tr>
</tbody>
</table>

101 ARSIE., 1931-32, No. 244.
104 Ibid., Vol. IX, part II, No. 450.
106 ARSIE., 1929-30, No. 533.
108 ARSIE., 1929-30, No. 590.
109 The solar eclipse, on which occasion Rājārasa is stated to have made the grant occurred on this date. See SII., Vol. VII, No. 337.
### Mangaluru-nāya

<table>
<thead>
<tr>
<th>Governor's name</th>
<th>Earliest known date</th>
<th>Latest known date</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nāgappa-</td>
<td>August 31, A.D. 111</td>
<td>February 15, A.D. 112</td>
</tr>
<tr>
<td>Ogeya</td>
<td>1418</td>
<td>A.D. 1423</td>
</tr>
<tr>
<td>Mahāpradāhāna</td>
<td>May 1, A.D. 113</td>
<td>October 28, A.D. 115</td>
</tr>
<tr>
<td>Timmappa-</td>
<td>1427</td>
<td>A.D. 1430</td>
</tr>
<tr>
<td>Ogeya</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Devarāja-Ogeya of Nāgānāgala</td>
<td>January 29, A.D. 114</td>
<td>October 28, A.D. 115</td>
</tr>
<tr>
<td>Appappa, son of Devarāja</td>
<td>November 10, A.D. 116</td>
<td></td>
</tr>
<tr>
<td>Ogeya</td>
<td>A.D. 1431</td>
<td></td>
</tr>
<tr>
<td>Devarāja-</td>
<td>October 25, A.D. 117</td>
<td>June 28, A.D. 118</td>
</tr>
<tr>
<td>Ogeya</td>
<td>A.D. 1432</td>
<td>A.D. 1433</td>
</tr>
<tr>
<td>Appappa-</td>
<td>April 13, A.D. 119</td>
<td></td>
</tr>
<tr>
<td>Ogeya</td>
<td>A.D. 1439</td>
<td></td>
</tr>
</tbody>
</table>

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114 Ibid., No. 196.
115 Ibid., Vol. IX, part II, No. 442.
116 ARIE., 1930-31, No. 344.
117 Ibid., No. 349.
119 Ibid., No. 313.
Among the governors of Barakuru-rājya, Narasimha-deva-Oḍeya is stated in an inscription to be ruling under the orders of Hariyappa-dappayaka-Oḍeya. This record further states that a grant made earlier by one Devappa-senabōva to the god Kundēśvara of Goondapur having fallen into misuse, the governor summoned the grāma, jāgati etc., and after due enquiry, restored the grant without, at the same time, any loss to the income of the palace.

An inscription from Kaikipi in North Kanara District states that Timmappa-Oḍeya was administering Haiwe, Tulu and Kohkapa from his headquarters at Honnavara.

Chandarasa was appointed governor on two occasions, first during A.D. 1430-34 and again during A.D. 1440-42. Ins-

120 ARSIE, 1930-31, No. 346. The name of the governor is wrongly given here as Apparas-Oḍeya.
121 Ibid., 1928-29, No. 467.
122 SII., Vol. IX, part II, No. 441.
123 Karnāṭaka Inscriptions, Vol. I, No. 43.
criptions belonging to the period of his first tenure in office declare that he was governing Bārakūra-Tulurājya. By this is obviously meant only the Bārakūra-rajya for, during the period in question (A.D. 1430-34), Mangalūru-rajya has its own governors. On the second occasion, however, he was made governor of both the rājyas.

During Chapdarasa's governorship in A.D. 1430, a serious difference arose between the inhabitants of chaṇīyakārī and mūrūkārī, two adjacent parts of the city of Bārakūru. The feud resulted from a controversy as to the utilisation of crops and other groceries coming from beyond the Ghāts. Since the controversy had resulted in armed fights, the governor summoned to his court the five halaru of chaṇīyakārī and the three satṭi-kārās and the samasta-halaru of mūrūkārī and effected a compromise between the contending groups. They accordingly undertook never again to use violence in settling their differences.

In January, A.D. 1432, Chapdarasa-Ojeyya is stated to be governing Bārakūru-rājya under the orders of Dēvarāya II and Perumāḷadēva-daṇḍayaka both of whom, according to the record, were

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125 Ibid., No. 378.
ruling the empire from Vijayanagara. Perumaladeva-dappayaka was apparently a very high official, next in importance only to the emperor himself.

It has been shown above that Appappa-Odeya was governing Barakuru-rājya during A.D. 1434-39 and that in A.D. 1439, he was also governing Mangaluru-rājya. In the absence of any evidence to the contrary, it may be reasonably supposed that he was at the same time governing both the rājyas during A.D. 1434-39. This is supported by the fact that even as early as in A.D. 1431, he was governing Mangaluru-rājya.

A copper-plate inscription from Surāla, Udipi Taluk, dated in Śaka 1358, Rākshasa, Margasira su. 14, Sunday = A.D. 1435, December 4, states that Appappa-Odeya, the governor of Barakuru-rājya, made a gift of land called Ampara-haravari and of certain tolls in Muṅga-nāḍu, a subdivision of Barakuru-rājya to Toḷahara Śāṅkaranayaka who was administering Yeḷare with the stipulation that the latter should, in return, build a māhā attached to the temple of Nārāyaṇadēva at Barakuru and feed therein six Brāhmapās daily. A stone inscription from Hosāla, Udipi Taluk, dated in Śaka 1359, Nāḷa, Kārttika su. 2, Friday = A.D. 1436, October 12 records the gift of the same piece

126 ARSIE, 1931-32, App. A, No. 3.
127 Ibid., App. B, No. 263.
of land, with the king's permission by Tojahara Sankaranayaka to the temple of Narayapadéva in hattukéti (i.e., Barakuru) of the Tulu-rájya for feeding seven brahmapás daily, while Appappa was governing the Barakuru-rájya.

A reference had been made in Chapter IV above to the minor ruling family of Tolahas while discussing the Barakuru inscription of A.D. 1139 of the reign of Kavi-Ajupendra. The next time we hear of a member of this family, in a record from Sankaranarayapa (Coondapur Taluk) which mentions one Mađdi-Tojhaha. He is not, however, referred to as the ruler of any territory. Barring the above records, the Surâla copper-plate and the Hosâla inscription are the earliest to refer again to the Tolaha family and Sankara-nâyaka is the second known name among its members. The Tolaha principality was situated to the east of Barakuru and they had their seat of power at Surâla. Yejare, over which Tojhaha Sankaranâyaka is stated to be ruling, may have been the name of their principality.

Appappa-Odya, while he was governor of Barakuru-rájya, had to face some serious trouble in the Udipi region. An inscription from the Krishna-máthâ at Udipi, dated in Saka 1259, Nâla, Chaitra su. 10, Friday ≠ A.D. 1436, March 28, Wednesday (and not Friday) states that in the cyclic year Ananda (i.e., A.D. 1434-35) Appappa-Odya, who was then governing Barakuru-

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raJay under the orders of Sīnpa-dappāyaka, who was himself administering the whole empire under the orders of Dōvarāya II, invaded and laid waste the village of Sīvallī (i.e. modern Udipi and its surroundings). The reasons for this invasion are not given in the record which further states that the kattalayaVamu (officials), including the hattukārī of Bāraḵūrū, were engaged in the task of appeasing and comforting the residents of Sīvallī. During the disturbed conditions, the administration of the Krishpa temple had fallen on evil days and even the idol of the god had been displaced. Then follows a number of grants made by one Singarasa to the temple of Krishpa as a result of an appeal carried to the emperor by the kaṭṭałayaVamu.

In A.D. 1439, Appappa- Odysseya is stated to be govern­ning Bāraḵūrū and Maṅgaḷūrū rājyaas under the orders of Lakhpappadappāyaka who was administering the whole empire. Likewise, in A.D. 1440 Chaṇḍarasa was governing the Bāraḵūrū and Maṅga­lūrū rājyaas under the orders of the same officer. The same inscription informs us that one Rāmarasa was administering, on that date, Kaḍabarājya. Kaḍaba-rājya was a subdivision within Maṅgaḷūrū-rājya and comprised the region around Kaḍaba, a village about 18 miles to the east of Puttūr.

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130 SII., Vol. VII, No. 88 313
131 ARSIE, 1930-31, No. 346. The names of the officer and the governor are wrongly given here as Āchappa-dappā­yaka and Apparasā.
An inscription of A.D. 1438 from Kaikini, North Kanara District, records a battle between Appappa Ogeya, who was administering the Haive, Tulu and Konkapa rājyas from his headquarters at Honnavura, and Mahāmaṇḍalāsvara Bhairavādēva-Ogeya, the ruler of Nagire-rājya. The inscription does not give the reason for the governor's invasion of Nagire. Appappa is, no doubt, identical with his namesake who served as governor of the Bāракūrū and Māngalur rājyas during A.D. 1431-39.

In A.D. 1442-43, Timmappa-Ogeya was governing the Bāракūrū-rājya under the orders of the same Mahāpradhāna Lakhamapa-dappāyaka.

In April, A.D. 1447, when Ruppappa-Ogeya was governing Bāракūrū-rājya, Gururāj-Ogeya, who was in charge of the imperial treasury (bhaṇḍāra) at Vijayanagara, paid a visit to Kopaśvara and, in the name of the emperor, made some grants to the deity Kopaśvara.

In May, A.D. 1446, Acharasa-Ogeya and in October, A.D. 1447, Ruppappa-Ogeya are stated to be governing the Bāракūrū-rājya under the orders of Māḍapa-dappāyaka.

Among the governors of Māṅgaluru-rājya, Dēwarāj-Ogeya is stated, in A.D. 1430, to be governing, under the orders of

132 Karnāṭak Inscriptions, Vol. I, No. 56. The name of the governor is wrongly read here as [Am]tappa-Ogeya.

Mahāpradhāna Perumāldeva-dappayaka who was administering the whole empire.

An inscription from Puttur, Puttur Taluk, belonging to November, A.D. 1431, states that Appappa, who was governing the Maṅgalūru-rājya under the orders of Pradhāna Hariyappadappayaka, was the son of Dēvarāja. The latter was, in all probability, identical with Dēvarāja of Nagamahgala who preceded and then succeeded Appappa as the governor of the same rājya. This inscription says that Puttur was included in the principality (sthāna) of Pāṇḍyapparasa, the Baṅga chieftain. The Baṅgas were a local family of Jaina rulers who held sway over the region around Puttur with Beḷtaṅgaḍi for their headquarters.

We have seen above that in A.D. 1428, Tiṟṟamappa-Oḍeya the then governor of Maṅgalūru-rājya held discussions with his pradhānis as also with the local rulers belonging to the Baṅga, Chauṭa and Ajila houses before taking a decision beneficial to the haṃjamānas subsequent to his actions against them. The earliest epigraphical reference to the Baṅgas occurs

135 ARSIE., 1929-30, No. 553.
136 Ibid., No. 590.
138 ARSIE., 1930-31, No. 344.
in an inscription from Bappanāḍ near Mulki in Mangalore Taluk. This inscription, which is incomplete, is dated in Śaka 1333, Vikīrtī, Mithuna, Amāvāsyā, Mṛgāśīrṣa-nakahatra = A.D. 1410, January 2, Monday, and refers to the Baṅga chief-tain Pāṇḍyapparasa and to the governorship over the Maṅgalūru-rājya of Tiṁmappa-Oḍeya under the orders of Dēvarāya I.

The next reference to a Baṅga ruler is met with in an inscription from Pāvane, Mangalore Taluk, dated in Śaka 1340, Hevijambi, Vaisākha 10, Monday = A.D. 1417, April 18, Saturday (and not Monday). This inscription records a grant of land to a brahmana by Viḍhalaḍēvi, the Baṅga ruler. Like the other local Jaina houses, the Baṅgas followed the matriarchal system (alīva-santāna) of succession. Viḍhalaḍēvi, therefore, may have been the sister of Pāṇḍyapparasa and may have succeeded her brother in view of her son's minority.

An inscription from Paṇuva-Papambūru, Mangalore Taluk, dated in Śaka 1359, Piṅgala, Vaisākha 14, Monday = A.D. 1437, April 19, Friday (and not Monday), records a grant to a brahmana by Pāṇḍyapparasa Baṅga, the son (kumāra) of Viḍhaladevi.

140 Ibid., No. 261.
141 Ibid., No. 265.
Undoubtedly this Panjlyapparasa is identical with his namesake mentioned in the Puttur inscription of A.D. 1431 discussed above. We have thus the names of three Banga chieftains who ruled under Devaraya I and II:

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Pāṇḍyapparasa I (A.D. 1410) Viṭṭahaladevi (A.D. 1417)

Pāṇḍyapparasa II
(A.D. 1431, 1437)

The Puttur inscription of A.D. 1431, referred to above, also included a gift of gold by Chauṭa Sānteya. Sānteya was, perhaps, the then ruling member of the Chauṭa family. The Bangas and Chauṭas ruled over adjacent principalities and the inclusion of a grant by a Chauṭa in an inscription which is important for the Bangas suggests that the latter were, among the two, the greater power. Sānteya was one of the successors of Vikra-Chauṭa whose mention in A.D. 1390 has been noticed above.

An inscription from Edamangala, Puttur Taluk, dated in Saka 1354, Paridhāvi, Kārttika su. 1, Sunday = A.D. 1432, October 25, Saturday (and not Sunday), states that Rāmarasa of Kadaba-nāgu assigned certain incomes from taxes from...
BjJemangala for the feeding of brāhmapās under the orders of Devarāja-Odeya, the governor of Mangaluru-rajya. There is no doubt that this Rāmarasa of Kaḍaba-nādu is identical with his namesake mentioned as administering the Kaḍaba-rajya in the inscription of A.D. 1440 discussed above. The fact that Rāmarasa was ruling over the Kaḍaba region for at least a decade and, perhaps more, suggests that he was a member of some ruling family of the locality.

An inscription from Adduru, Mangalore Taluk, dated Saka 1356, Ananda, Mesha 1, Sunday = A.D. 1434, March 27, Saturday (and not Sunday), registers a gift of land by the Chauṭa chief Jōgi-Odeya to a jāgi-purnaḥa called Jugādikupḍa. With this inscription, we come to know of three Chauṭa names which are as follows:

Vikra-Chauṭa (A.D. 1390)

Santheya-Chauṭa (A.D. 1431)

Jōgi-Odeya Chauṭa (A.D. 1434)

With the end of Devarāya II's reign, a period of chaos and confusion set in the affairs of the empire. Devarāya II's elder son Vijayarāya seems to have been associated with the

143 ARSIE., 1928-29, No. 476.
administration of the empire for a brief period during A.D. 1446-47. No inscription referring to the latter has been discovered in South Kanara. From A.D. 1447, Dēvarāya II's younger son Mallikārjuna begins to style himself emperor and receives in the inscriptions all the usual sovereign titles and epithets. Mallikārjuna's earliest inscription in South Kanara is from Bainḍūrū in Coondapur Taluk and is dated Śaka 1371, Śukla, Chaitra su. 10, Thursday = A.D. 1449, April 2, Wednesday (and not Thursday). He ended his reign in A.D. 1449 and his latest inscription in South Kanara, from Poḷali-Ammnāje, Mangalore Taluk, is dated Śaka 1387, Pārthiva, Simha 15, Wednesday = A.D. 1465, August 13, Tuesday (and not Wednesday). A few inscriptions falling within these two dates refer themselves to the reign of Immadi-Dēvarāya. These must be assigned to the reign of Mallikārjuna himself who had the second name of Dēvarāya as is revealed by an inscription from Basaruru, Coondapur Taluk, belonging to May, A.D. 1465, where the king is named Praṇṭha-Immadi-Dēvarāya-Mallikārjuna.

Mallikārjuna was ousted from the throne in A.D. 1465 by Virūpāksha II, son of Dēvarāya II's brother. Mallikārjuna was a weak emperor but Virūpāksha, the usurper, was weaker and,

144 Ibid., 1929-30, No. 536.
146 Ibid., No. 459. Cr. Ibid., No. 460, also of A.D. 1465, wherein his name is given as Praṇṭha Mallikārjuna Dēvarāya.
in addition, given to vice and pleasures. During his reign the empire faced the very danger of extinction and it was saved from this tragedy when Virūpaksha was set aside and the throne was occupied by Sāluva Narasimha. The earliest inscription of Virūpaksha II in South Kanara is from Bārakūru and is dated in Saka 1387 Vyaya, Chaitra śu. 12, Friday = A.D. 1466, March 28. The Sāluva usurpation took place in A.D. 1486. But Sāluva Narasimha did not do away with Virūpaksha, obviously for political reasons. The latter lingered on for almost a decade after his disgrace as is shown by his inscription from Hosāla, Udipi Taluk which is dated in Saka 1416 (expired), 1417 (current), Ananda, Karttika śu. 1, Sunday = A.D. 1494, October 30, Thursday (and not Sunday).

Another inscription from Basarūru, Coondapur Taluk, provides the latest date for a ruler belonging to the First or Sangama dynasty of Vijayanagara. It is dated Saka 1408 (expired), 1409 (current), Pīlavanga, Karttika śu. 5, Sunday = A.D. 1487, October 21, and refers itself to the reign of Pratāparāya, son of Virūpaksha.

The names and dates of the governors who served in the Bārakūru and Mangalūru rājyas during the reigns of Mallikārjuna, Virūpaksha and Pratāparāya are as follows:-

147 Ibid., Vol. VII, No. 320.
148 ARSIE., 1931-32, No. 278.
**Bārakūru-rāya**

<table>
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<tr>
<th>Governor's name</th>
<th>Earliest known date</th>
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<tr>
<td>Dēvappa-Oḍeya</td>
<td>April 2, A.D. 1449</td>
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<td>Lingappa-Oḍeya</td>
<td>April 24, A.D. 1450</td>
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<td>Bhānappa-Oḍeya</td>
<td>October 30, A.D. 1451</td>
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<tr>
<td>Mahāpradāhāna</td>
<td>January 23, A.D. 1455</td>
<td>October 12, A.D. 1455</td>
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<tr>
<td>Paṇḍaridēva-Oḍeya</td>
<td>1455</td>
<td>1455</td>
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<tr>
<td>Bhānappa-Oḍeya</td>
<td>January 30, A.D. 1457</td>
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</tr>
<tr>
<td>Guruvappa-Oḍeya</td>
<td>September 8, A.D. 1458</td>
<td>December 3, A.D. 1458</td>
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150 *ARSIE*, 1929-30, No. 536, wherein the governor’s name has not been given.


152 *ARSIE*, 1929-30, No. 551.


156 *ARSIE*, 1929-30, No. 559.


<table>
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<tr>
<th>Mahāpradhāna</th>
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<tr>
<td>Deśvappā-daṇḍyakā</td>
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<td>Ođeya</td>
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<tr>
<td>Mahāpradhāna</td>
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<td>October 16, 163</td>
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<td>Lakappa-</td>
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<td>Ođeya</td>
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<tr>
<td>Pāṇḍariṇīdeva-</td>
<td>February 16, 164</td>
<td>May 15, A.D. 165</td>
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<td>Ođeya</td>
<td>A.D. 1465</td>
<td>1465</td>
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<tr>
<td>Sīngarāsa-</td>
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<td>Ođeya</td>
<td>A.D. 1466</td>
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<tr>
<td>Viṭṭharāsa-</td>
<td>August 15, 167</td>
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<tr>
<td>Ođeya</td>
<td>A.D. 1467</td>
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<tr>
<td>Kopḍerāja-</td>
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<td>Ođeya</td>
<td>A.D. 1467</td>
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160 Ibid., No. 338.
161 ARSIE., 1928-29, No. 549.
162 Ibid., 1928-29, No. 504.
164 ARSIE., 1928-29, No. 495.
166 Ibid., Vol. VII, No. 320.
167 Ibid., Vol. IX, part II, No. 461.
168 Ibid., Vol. VII, No. 373.
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<th>Governor's name</th>
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<td>Gapapanpa-</td>
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<td>Timmappa-dappya-</td>
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<td>yaka</td>
<td>1456</td>
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<td>Vitharasa-</td>
<td>August 13, A.D. 176</td>
<td>January 24, 177</td>
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<tr>
<td>Odeya</td>
<td>1466</td>
<td>A.D. 1477</td>
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169 *ASIE*, 1928-29, No. 514.
172 *ASIE*, 1931-32, No.250.
Among the governors of Bārakūru, Dēvappa-Oḍeya (A.D. 1449) was appointed to the post by Dēvappa-dappāyaka. Mahāpradhāna Vallabha-dappāyaka who, in A.D. 1451, appointed Bhānappa-Oḍeya as governor, is stated to be administering the empire. Dēvappa-Oḍeya owed his appointment to the post in A.D. 1454 to Singappa-dappāyaka who is stated to be the emperor's Mahāpradhāna. In A.D. 1455, Paṇḍaridēva-Oḍeya is stated to have received his appointment from Siddhapa-dappāyaka. Guruvappa-Oḍeya was made governor in A.D. 1458 by Mahāpradhāna Siddhapa-dappāyaka who was administering the whole empire (samastada-pārinātyavo-māda). Paṇḍaridēva was governing Bārakūru-Tuḷu-rajya in A.D. 1465 under the orders of Mahāpradhāna Rāma-chandra-Dappāyaka-Oḍeya.

During the sixth and seventh decades of the fifteenth century, Viḍharaṇa rose to great importance in the Tuḷu country. His earliest mention occurs in A.D. 1465 and we continue to hear of him even in A.D. 1477. For most of the time during these years, he served simultaneously as the governor of both the Bārakūru and Maṅgalūru rājyas. A study of his inscriptions from the Bārakūru region show that in A.D. 1467, he was made governor of Bārakūru by Mahāpradhāna Kachappa-dappāyaka-Oḍeya; in A.D. 1472, he was made governor of Bārakūru-Tuḷurājya by Mahāpradhāna Singarasa-dappāyaka-Oḍeya; and in A.D. 1475, he was appointed to the post by Singappa-dappāyaka. The later appointed, in A.D. 1482, Paṇḍaridēva-Oḍeya as the governor of
Barakuru-rajya.

Among the governors of Mangaluru-rajya, Timmappa-dappayaka owed his appointment to Naraharideva-dappayaka. An inscription of August, A.D. 1465 states that Vitharasa-Odseya was made governor of Mangaluru-rajya by Mahapradhana Ramachandra-dappayaka who, wearing the emperor's ring of authority (Mallikarjuna-maharayara mudrav-misurava sharini), was administering all the territories of the empire (samasta-rāpayava pārampatyavavam naśa). Another inscription of August, A.D. 1474, states that Vitharasa was made governor of Barakuru and Mangaluru rājyas by the orders of Singappa-Dappayaka-Odseya. In A.D. 1476, Singappa-dappayaka is described as administering all the imperial territories (samasta-rāpayagajalannu pratipalisuttiralu) when he made Vitharasa governor of both the rājyas. This inscription gives us the interesting fact that Vitharasa was governing the rājya along with (i.e. with the help of) the kattalaśavarnam, the Baṅgas and the Chauṭas (Vitharasa-Odseya kattalaśavara Baṅgaru Chauṭarn sahavāgī rājyaśavam āhuva-kaladali).

A noteworthy inscription from Nilāvara, Udipi Taluk, belonging to February A.D. 1465 states that Pāḍarideva-Odseya, the governor of Barakuru-rajya, took stern measures against the subjects of Niluvāra for their refusal to pay taxes. It further records

180 ARSIE., 1929-30, No.5 28.
that on the orders of Mahāmandalāśavara Rāmachandra-dappāyaka, it was stipulated that taxes payable to the imperial treasury should be paid without fail from thence. Among the signatories to the record is mentioned Pradhāni Viṭharasa-Oḍeya who was then, probably, governor of Mangalūru-rājya. This inscription thus contains the earliest reference to Viṭharasa-Oḍeya.

Another inscription from Baṣūr, Coondapur Taluk, belonging to May, A.D. 1465 records that the haṁjamānas of Basarūru being unable to pay their taxes to the palace in gold, they surrendered their harvest and that the gold earned by the sale of this harvest was gifted to the god Mahādeva of paṇḍava-kūri in Basarūru by Paṇḍaridēva-Oḍeya, the governor of Bārakūru-rājya.

An inscription from Bārakūru, belonging to January, A.D. 1469 refers itself to the reign of Rājasēkha-ra-mahārāya. Rājasēkharā was the son of Mallikarjuna and this record, referring to his reign but belonging to a date when Virūpākṣa, who had forcibly ousted Rājasēkharā's father from the throne, was holding the reins of power, is a source of confusion. The explanation lies, perhaps, in the fact that in those days when feudatory chieftains and generals were the main power behind

182 ASIEI., 1928-29, No. 495.
Vijayanagar, developments in the ruling dynasty itself had come to be ignored. This inscription records a grant to the deity Adiparamesvara and contains no reference either to Bāra-kūru-rājya or its governor.

To the period of Vijharasa's long tenure as the governor of the two rājyas belong a few interesting inscriptions.

Thus, an inscription of August, A.D. 1465, from Pojali-Ammunaje, Mangalore Taluk, informs us that Allappasa-khara Chauṭa was (ruling from his headquarters) at Puttige. It records a gift of land by the Chauṭa chieftain, along with his brothers Dēvarusākhara, Bhīmappasa-khara and Bommappasa-khara to Maṇjapasa-khara and his sisters for offerings to the goddess Pojala-devi. After Jōgi-Ojeyā-Chauṭa, whose mention in A.D. 1434 has been referred to above, Allappasa-khara's is the first Chauṭa name we come across in inscriptions. He is stated in the record as belonging to the Puttige lineage (janacī) implying thereby that more than one Chauṭa family was exercising power in South Kanara.

An inscription from Ujre, Puttur Taluk, belonging to July, A.D. 1469, which makes no reference to the Vijayanagara authority over South Kanara and which is in the form of an order given by Kāmīrāya-arasa and Dēvappa-Koṭhāri to the residents of Ujiri, states that Vijharasa-Ojeyā had attacked and burnt down the palace at Kōjeyāla and also the village.

185 Ibid., Vol. IX, part II, No. 460.
186 ARSIM., 1928-29, No. 482.
of Nīrūmārga. Without narrating the developments which immediately followed this action, the record states that the village of Ujiri was granted to the aggrieved parties as a tax-free compensation. Then follows an order by Kāmīrāya-arasa and Dēvappa Kophāri to the residents of the village that the latter should in future remit their taxes to the former.

We learn from an inscription from Indabejṭu, Puttur Taluk, belonging to A.D. 1473, that Kāmīrāya-arasa was the ruler of the Baṅga principality. Dēvappa-Kophāri was probably an official serving under the Baṅga chieftain. The circumstances which led to Vīṭharasa's aggressive action against the Baṅgas, who were otherwise left to themselves by imperial authorities, are not known. But Vīṭharasa's action appears to have received the sanction of his superiors, for unlike Mahā-baladeva and Timmappa-Odeya who were promptly relieved of their governorship after similar events, Vīṭharasa continued to administer the whole of the Tuḷu country for years after A.D. 1465.

Kāmīrāya-Baṅga appears to have succeeded Basavapparasa-Baṅga who figures in an inscription of October, A.D. 1456 from Perḍūru in the Udipi Taluk. This inscription records a gift of land by the Baṅga chieftain to the god Janardana-dēva at Perḍūru. Basavapparasa may have been the direct successor of Pāḍyapparasa II whose known dates, as shown earlier, fall in

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187 Ibid., No. 478.
188 Ibid., No. 502.
A.D. 1431 and 1437.

An inscription from Chokkadi, Udupi Taluk, belonging to March, A.D. 1474 records that, during Vitharasa's governorship over the Barakuru-rājya, a dispute having arisen over certain lands in Vodevuru between the Saṭṭikāras of the hattukēri of Barakuru and the nakharā-haḷḷaṭṭjamānas on the one side and the Niḍumbūras, Müdilas and the six Ballāḷus on the other, it was settled in favour of the former. The Niḍumbūras, Müdilas and Ballāḷus make their appearance in a number of inscriptions from South Kanara and appear to have been locally influential families of landlords.

An inscription from Udupi, belonging to January, A.D. 1476, records a political agreement entered into by three private parties when Vitharasa was governor of Barakuru-rājya. From this record we gather that Bevaradi-Kunda-heggade, Duggapasēbita-Madda-heggade and Kinnika-Heggade were ranged against one another, in a serious dispute. These heggades were probably holding tiny principalities and their mutual differences often resulted in armed conflicts. The record says that these three rivals met and agreed that they should thenceforward put an end to further intrusions into each other's territories. The record stipulates that none of the three should be attacked by the other either alone or in conjunction with the third.

139 Ibid., 1929-30, Nos. 579-80.
The absence of any reference to imperial authority in a number of inscriptions which fall into the period of Mallikärjuna's and Virūpākṣa's reigns bear ample testimony to the weakening of the central power at Vijayanagara. While a few of these merely record grants by private individuals and hence are not of any significance to the political history of the region and the period in question, some of them belong to local ruling houses and, therefore, are of importance. The more important of these are being discussed below.

The earliest of these inscriptions is from Baindūru, Coondapur Taluk, and is dated Śaka 1371, Chaitra su. 10, Thursday = A.D. 1449, April 2, Wednesday (and not Thursday). It records a gift of land for offerings and worship in the Pārśvanātha-basti by Mahāmapādaśvara Indagarasa-Öcaya, son of Sangiraya-Öcaya and ruler of Hādavalī-rājya. The principality of Hādavalī (of Ḫāšuvalī)-rājya comprised of portions of the southern extremes of the North Kanara District and also portions of the northern extremes of the South Kanara District. It had for its head-quarters the modern village of Ḫāšuvalī, also appearing in inscriptions in its Sāskritised form of Sangitapura (Kannada hāṣu = Sanskrit saṅgīta, song), situated in the Bhatkal Taluk of North Kanara District. This principality was, during the period in question, under the rule of a family of Mahāmapādaśvara who, as will be shown below, consi-
dered their subordination to Vijayanagara authority as a matter of mere convenience.

The earliest dated reference to this family occurs in an inscription from Bhatkal, North Kanara District, dated in Śaka 1332 (wrong for 1330), Sarvadāri, Kārtika su. 10, Monday = A.D. 1408, October 29. This inscription records provisions made for the samaṇḍava of the whole town, in memory of his deceased brother Mallirāya, by Mahānandadeśavara, Hāḍavallipuravarādhīvāra Śaṅgirāya, the son of Haivarasa. Haivarasa, being the earliest member of the family that we know of, may have ruled in the second half of the fourteenth century. The origin of this family and the extension of Vijayanagara authority over this region were, perhaps coeval.

Another inscription also from Bhatkal and belonging to October, A.D. 1408, informs us that Śaṅgirāya was born of Haiva-bhūpa and his queen Bhairādēvi. The inscription eulogizes Bhairādēvi in glowing terms and then refers to her death.

An inscription from Kaikipi, Bhatkal Taluk, North Kanara District, belonging to May, A.D. 1413, records the death of Mābunaśiaka, a soldier of Śaṅgirāya, in a battle which resulted

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193 Ibid., No. 39.
194 Ibid., No. 40.
SOUTH KARNATA DURING THE VIJAYANAGARA PERIOD
from an invasion of Haḍuvalli by Mahāpradhan Śaṅkaradeva-Oḍeya, who, as we have seen above, was at that time governor of Bārakūru-rājya, and his Tulu army. The inscription itself states that the invasion was necessitated by political developments. In this record Śaṅgirāya's father is referred to as Nagireya-Haivarasa i.e. Haivarasa of Nagire.

The principality of Nagire-rājya was adjacent to that of Haḍuvalli-rājya and, like the latter, comprised of portions of the southern extremes of North Kanara District and portions of southern extremes of North Kanara District and had the modern town of Gersoppa, also referred to as Kshemapura in inscriptions, in the Gerṣoppa Taluk of North Kanara District as its capital. The history of these two principalities overlap at so many points and the names of contemporary rulers of these rājyas are more often than not identical and both these have resulted in much confusion. Being Jaina families, the Haḍuvalli and Nagire houses followed the alīya-santāna system of succession. In the above case, therefore, we may venture to suggest that Bhairādevī, having been the oldest sister of the then ruler of Haḍuvalli-rājya, her son born out of her marriage to Haivarasa, the ruler of Nagire, succeeded to the throne of his uncle. Similarly, Indagarasa, who is referred to as the son of Śaṅgirāya, must have been the latter's nephew. That the ruler called his heir-apparent, even though he may be only his nephew (alīya), as his son is borne out by the fact that among the chieftains of Nagire, Kesāvadēva-Oḍeya called himself the grand-
son (sonagitt) of Haivarasa while he is stated, in an inscription from Mūdabidure, Karkal Taluk, to have been the nephew (aliya) of Haivarasa's nephew.

If this is accepted, the name of Sangiraya-Odeya's predecessor on the throne of Haḍuvali-rājya can be fixed with the help of an inscription from Haḍuvallī itself, belonging to August, A.D. 1423, wherein Sangiraya is stated to be the kumāra of Mādaraya-Odeya. The latter was, in all probability, the brother of Bhairādevi and uncle and predecessor of Sangiraya. The latest available date for Sangiraya-Odeya is to be found in an inscription from Kaikini, Bhatkal Taluk, North Kanara District, which is dated Saka 1353, Viṛdhikṛit, Chaitra su. 5, Wednesday = A.D. 1431, March 18, Sunday (and not Wednesday).

The earliest available date for Sangiraya's successor Indagarasa-Odeya is found in the Baindur inscription of A.D. 1449 discussed above. As will be seen below, Indagarasa appears to have had an exceptionally long reign of over six decades. The genealogy of the Haḍuvali family upto Indagarasa is given below:

195 Ibid., No. 42.
His sister Bhairādevī
(married to Haivarasa of Nagire)

Sangirāya-ōjaya
(known dates: A.D. 1402 to 1431)

Indagarasa-ōjaya
(earliest known date: A.D. 1449).

Another inscription which also ignores any reference to Vijayanagara authority and which is only slightly later in date than the Bainduru inscription of Indagarasa, is from Keravase, Karkala Taluk. This record is dated in Saka 1371, Sukla, Kāttika su. 1, Sunday = A.D. 1449, October 17, Friday (and not Sunday). It refers itself to the reign, over Keravase and Kārakala, of Vīra-Pāṇḍyadēvarasa-ōjaya, who receives epithets such as Pāṭṭi-Pombuchchaphuravārāśvar-ādikāś-
vara, Padmāvati-lahdha-vara-prasāda, bhāshaga-tapuva-nāyara-
gānda, arirāya-gāndara-dāvapi etc. Of these epithets, the first two are typical of the Sāntaras, to whose sway over the Pombuch-
cha region frequent references have been made above. The connection between the Sāntaras and the family of Vīra-Pāṇḍyadē-
varasa suggested by these epithets is further confirmed by

an inscription of April, A.D. 1523, from Varāṅga, Karkala, Taluk, which, while giving a genealogical account of this family, claims Nanni-Saṅta to have been its progenitor.

Lewis Rice, who gives the name of 'Kalasa-Kārkāla' to this family, observes: "The Kalasa-Kārkāla kingdom was an extension below the Ghats into South Kanara of the original Saṅtara kingdom of Pombuchcha. Kalasa is above the Ghats, in Mysore, and Kārkāla below the Ghats, in South Kanara, in about the same latitude."

For the sake of convenience in narrating the history of this family, the genealogical account's given in the Varāṅga inscription, referred to above, is furnished hereunder:

<table>
<thead>
<tr>
<th>Nanni-Sānta</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sahakāra</td>
</tr>
<tr>
<td>Jinadatta</td>
</tr>
<tr>
<td>After many kings had reigned</td>
</tr>
<tr>
<td>Bhairava (I)</td>
</tr>
</tbody>
</table>

199 ARSIÉ, 1928-29, No. 529.

A few inscriptions, belonging to the last six decades of the 13th century and referring themselves to the reigns of the rulers of the Kalasa kingdom have been found in the Chikmagalur District, Mysore State. However, these rulers do not appear to have had any hold on Karkala. Also, from the

201 Ibid., M. 65-75; cm. 35-36, 106.
the fact that the Varāṅga inscription, after mentioning three of the earliest members of this family, directly passess on to Bhairava I, it may be concluded that he was the first ruler of Kalasa to establish his family's seat of power at Kārkala. The Varāṅga inscription states that Bhairava I built the Nāmesvara-chaitya at Kārkala.

The earliest dated inscription of Kalasa-Kārkala family is to be found in a rice-field at Marpe, near the hamlet of Koraga, Karkala Taluk. It is dated Saka 1331, Sarvadhāri, Pushya su. 10; Thursday = A.D. 1408, December 22, Friday (and not Thursday). It refers itself to the joint reign of Viśva-Bhairava and his son Pāṇḍya. These two may be easily identified with Bhairava I and his successor Pāṇḍya I alias Abhinava-Chūmupārāya. This identification is rendered possible by the fact that the installation of the Gummaṭa image at Kārkala, which is attributed in the Varāṅga inscription to Pāṇḍya I, took place, as will be seen below in A.D. 1432. The inscription states that the two chieftains were ruling from the great capital city (mahārājadāni) of Karavase. Karavase is a village in a Karkala Taluk. It is obvious from this that Bhairava I had extended his sway into the Kārkala region sometime in the beginning of the 15th century. The assertion made elsewhere that this

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202 ARSIE., 1928-29, No. 530.
family established its sway over the Karakalā region only in A.D. 1516-17, is, therefore, wrong.

An inscription from Kaḷasa, Mudgere Taluk, Chikmagalur District, is dated Śaka 1341 Vikāri, Āśayuja ba. 1, Thursday = A.D. 1419, October 5, and refers to Bhairava I as Bhairarasa-ōgeya of Karakalā and as the feudatory of Devaraya I. One Bīraṇṇa-adhikārī is mentioned as an officer of his household.

The earliest reference, apart from the Karakalā inscription of A.D. 1408, Bhairava I’s successor Pāṇḍya I alias Abhinava-Chaṇḍarāya, occurs in an inscription on the right side of the Gummajā statue at Karakalā dated in Śaka 1353, Virādhikrit, Phālguna su. 12, Monday = A.D. 1432, February 13, Wednesday (and not Monday). It records that Vīra-Pāṇḍya, son of Bhairava and belonging to the lunar race (Sōm-aṇavaya), caused to be made the image of Bāhubalin (i.e. the Gummajā colossus at Karakalā) on the advice of his preceptor, Lalitakīrtti.

Another inscription, on a pillar in front of the Gummajā statue, is dated in Śaka 1358, Rākshasa, Phālguna su. 12 probably = A.D. 1436, February 29, Wednesday, and records that

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204 Ep. Carro., Vol. VI, Mg. 47.
206 Ibid., p. 111.
the pillar with the image of Brahman was set up by Vīra-Pāṇḍya, son of Bhairava of the family of Jinadatta. It is obvious that Pāṇḍya I, the maker of the Jaina colossus at Kārakaḷa, assumed the second name of Abhinava-Chāmpārāya after the Ganga minister Chāmpārāya who, in the tenth century, caused to be made the famous Gummaṟa statue at Sravana-Bēḷgola in the Hassan District of Mysore State.

While these two Kārakaḷa inscriptions do not mention any suzerain, an inscription of Pāṇḍya I, from Kaḷasa (Mudgere Taluk, Chikmagalur District), dated in Saka 1362, Raudri, Vaiśākha = A.D. 1440, April-May, which gives his name as Vīra-Pāṇḍya-deva and refers to his rule over Kaḷasa-rājya, shows that he was the feudatory of Vijayanagara Dēvarāya II. In the light of the above dates the Keravase inscription of A.D. 1449, discussed above, is to be assigned to the reign of Pāṇḍya I.

An inscription from Karkaḷa, dated Saka 1379, Isvara, Kārttiṅka su. i, Wednesday = A.D. 1457, October 19, refers itself to the reign of Pāṭṭi-Poimbhachapura-var-S ṇhīvarā Abhinava-Pāṇḍya-deva-ōßeya. In view of the prefix Abhinava and, also, in view of the fact that the reigns of four chieftains of the family have to be accommodated within the eighty and odd years between A.D. 1440, the date of the Kaḷasa ins-

208 Ep. *Carn.*, Vol. VI, Mg. 47.
cription of Pāṇḍya I and A.D. 1523, the date of the Varāṅga inscription of Chikka-Bhairava V, Pāṇḍya of the Karkaḷa inscription of A.D. 1457 may be identified with Pāṇḍya II, the nephew and successor of Pāṇḍya I. The Varāṅga inscription records that Pāṇḍya II caused to be erected a sky-high maṇa-stambha in front of the Nāmisvarabasti at Karkaḷa.

We may here refer to an inscription from Keravase which is wrongly dated Saka 1083, Vishu, Asvayuja su. 1, Thursday. Palaeographically, the record belongs to the 15th century. If the intended Saka year was 1383, the given details would work out to A.D. 1461, September 5, Saturday (and not Thursday). The inscription is an interesting document, recording an agreement of peace between Kāmirāya-arasa, the Bahga chieftain, and Pāṇḍyadēvarasa alias Pāṇḍyapparasas, ruling from Keravase. The above dating of the record is further supported by an inscription from Indabeṣṭṭu which refers to Kāmirāya-arasa in A.D. 1473. The Keravase inscription records that Pāṇḍyadēvarasa and Kāmirāya-arasa agreed to suspend thenceforward all acts of hostility against each other; that when one was to be attacked by an outsider, the other will rush to the help of the defender; and that none of the two shall unilaterally

211 ARIS!, 1928-29, No. 478.
enter into any pact with the Chautás. Since this record is not far removed in date from the Kárkaḷa inscription of A.D. 1457, discussed above, Páṇḍúyatárāsā of Keravase may be identified with Páṇḍya II.

No inscription assignable to the reign of Páṇḍya II's successor Bhairava II has come down to us. The Varaṅga inscription eulogises Bhairava II as interested in music (saṅgīta) and literature (sāhitya). His successor was Páṇḍya-rajyā III. An inscription from Bantakallu, Udipi Taluk, which is dated only in the cyclic year Sōbhakrī and which, palaeographically, belongs to the 15th century may be referred to A.D. 1483–84. It records an agreement entered into between Kunda-heggaḷe and Kinnika-heggaḷe on the one side and Páṇḍyaappōḍeya on the other. We have shown above that Bhairava IV was on the Kāḷasa-Kárkaḷa throne in A.D. 1493. Páṇḍyaappōḍeya of the Bantakallu record of A.D. 1483 may, therefore, be identified with Páṇḍyaratājā III, the uncle and predecessor of Bhairava IV.

The next dated reference for a ruler of this family occurs in two inscriptions from Kāḷasa which are dated Śaka 1414, Paridhāvī, Māgha su. 10, Sunday = A.D. 1493, January 27. These records refer themselves to the rule of Vīra-Bhairarasa-

213 Indi., 1930-31, No. 370

213 En. Carn., Vol. VI, Mg. 50 and 54.
Oḍeya over Kalása-rājya during the reign of Sāluva Immaḍi-Narasimha. This Bhairarasa-Oḍeya may be identified with Bhairava IV of the genealogical tree on the strength of another inscription from Kalasa itself which is dated Saka 1438, Dhatu, Sravapa su. 15, Sunday = A.D. 1516, July 13 and which says that Immaḍi-Bhairarasa-Oḍeya, the then ruling chief of Kalasa-Kara-kāla-rājya, was the nephew of Hiriya-Bhairarasa-Oḍeya and son of Bommaladevi.

While the earliest available date for Bhairava IV falls in A.D. 1493, the latest date for him is to be found in an inscription from Kalasa, dated in Saka 1429, Surmati, Bhadrapada ba. 10, Tuesday = A.D. 1501, September 7. This record mentions one Balamadevi as the younger sister (taṅgi) of the ruler, Bommaladevi, of whom his successor Bhairava V was born according to the Varāṅga inscription was, obviously, Bhairava IV's elder sister.

The further history of this family including the reign of Bhairava V will be discussed as and when their inscriptions make their appearance.

Next in date among inscriptions of local rulers which make no reference to Vijayanagara authority is a record

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214 Ibid., Mg. 41.
215 Ibid., Mg. 48.
from Mūgabidure dated in Śaka 1384, Vishu, Pushya, su. 1, Wednesday, Mūla-nakshatra = A.D. 1461, December 2 (the tīthī, however, was Mārgasīrsha ba. 15 and not Pushya su. 1). It refers itself to the reign of Hiṭiya-Bhairavadeva-Oṣeya of Nagire and records grants by the king, who had fallen seriously ill, for the worship of the deities Chandranātha, Supārasva-tīrthankara and Chandraprabha-tīrthankara with the permission of his brothers Bhairarasa and Ambirāyarasa. We have shown above that the principality of Nagire consisted of portions of the North and South Kanara Districts and that it was considered to be a part of Tuḷu-rajya. The presence at Mūgabidure of inscriptions of the Nagire family does not mean that they ruled over that region which was far to the south of their own territory. Mūgabidure, being a great centre of Jainism, must have been a sacred place of pilgrimage for the Nagire rulers who themselves professed that religion.

For the religious and cultural history of South Kanara, the Nagire rulers are as important as the Kalasa-Kārakāla rulers. Two other inscriptions from Mūgabidure, one dated in Śaka 1351, Saumya, Māgha su. 5, Thursday = A.D. 1430, January 29, Sunday (and not Thursday) and the other undated furnish a detailed genealogical account of the Nagire family. The genealogy as given in these records, of which the former refers itself to the reign of Devaraya II and the latter
makes no reference to Vijayanagara authority, is given hereunder. The names given within the brackets are those found in the undated inscription:

(Sāluva Nārāpa)

(Sāluva Nāgapa)

After many rulers had reigned

Bhima

Kāma

Manga I (Māvarasa)

Haiva

Manga II (Saptamahīpāla)

Kēsavarāja (Kēsavarāya)

Lakshmīmati (Married to Tāyapparasa of Sangēma Tiluvallī)

Bhairava (I) Chikka-Bhairava (II) Tipparasa Ambiraya Keśa- Sirīya- Kūvāra- Ya- Ambarasi- ja Ambi- devi rayarasα
Among the children of Lakshmimati, the undated inscription mentions only Bhairava and Ambirayarasa, the former as Sangama’s successor and the latter as Kuvarrja under Bhairava. It then says that in that family was born Sāluva-Malla. The nature of Sāluva Malla’s relationship to Bhairava and Ambirayarasa is not revealed in this record.

It is obvious from the above genealogical table that the Nagire family claimed to be of Sāluva extraction. It is well known that for a short period, between A.D. 1486 and 1506, the Sāluvas came to occupy the imperial throne at Vijayanagara. It is not, however, possible to say, at the present state of our knowledge, if the imperial Sāluva family was in any way related to the Sāluva house of Nagire.

No inscriptions referring to the reign of Sāluva Narapa, Sāluva Nagapa, Honna, Kama and Manga I have come down to us. As for Manga I’s successor Haiva, he is the same as the father of Sangiraya or Sangama who, by virtue of the alyasa-santāna system of succession in voyage in the Nagire and Hāduvallī ruling houses, succeeded to the Hāduvallī throne. The Kaikipi inscription of A.D. 1415 A.D., which contains this information regarding Haiva and Sangiraya, has been discussed above.

The earliest date reference to Haiva is met with in two inscriptions from Kaikipi, both of them dated in the cyclic

The year Bahudhānya (= Śaka 1320), Pushya su, 1, Thursday = A.D. 1398 December 10, Tuesday (and not Thursday) and both of them referring themselves to the reign of Harihara II (A.D. 1377-1404). We have already pointed out above that these inscriptions record an invasion of the Tulu country by the imperial general Mangapa-dappayaka, aided by the forces of Hāivarasa of Nāgire.

The nephew of Hāivarasa, whose name was Manga (II) alias Saptamahāpāla has not left behind any inscriptions. There are reasons to conclude from available inscriptions that he may not have ruled. For, as early as in A.D. 1422 we hear of Kēsavadeva-Ogeya, who calls himself the grandson of Hāivarasa but who in reality was the nephew of Maṅgarasa who was himself the nephew of Hāivarasa, marching his forces against Sangirāya of Hāguvallī. This, coupled with the facts that this record makes no mention of Kēsavadeva-Ogeya's uncle Maṅgarasa II and that Sangirāya's name alone is associated with both Hāguvallī and Nāgire till A.D. 1422 leads to the belief that when Hāivarasa ended his reign over Nāgire-rājya, he was succeeded by Sangirāya who, by virtue of the aḷīva-saṅtāna system of succession, also became ruler of Hāguvallī-rājya. The circumstances which brought about the succession of Sangirāya to his father Hāivarasa on the Nāgire throne, thus creating a breach with the prevalent aḷīva-saṅtāna system, are not known to us. It may be that Hāivarasa's aḷīva Manga II had predeceased him and that the latter's nephew, Kēsavadeva, at
the time when Haivarasa had ended his reign, was only a minor
thus enabling Sangiraya to secure the throne at Nagire.

At any rate, Kesavadeva appears to have asserted his
claims by A.D. 1422. He got hold of the Nagire throne, which
was his due, and this started a period of incessant struggle
between the rulers of the Ha$uvalji and Nagire rajya. Three
inscriptions from Kaikipiti and one from Ha$uvalji belonging to
A.D. 1422-23, refer to the invasions of the Ha$uvalji-raija
of Sangiraya by Kesavadeva-Odeya of Nagire. On the other hand,
an inscription of A.D. 1417 from Kaikipi itself refers to
Sangiraya-Odeya as the ruler of Nagire. It is thus clear that
Kesavadeva was preceded on the Nagire throne, not by his uncle
Manga I as required by the aliya-santâna system, but by Sangi-
raya-Odeya. Kesavadeva was succeeded by his nephew Sangama who
is mentioned, as early as in A.D. 1423, in an inscription
from Ha$uvalji, as aliya Sangiraya-Odeya and as having jointly
led an invasion into Ha$uvalji-raija along with his uncle Kes-
avadeva. We have no dated references to the reign of Kesadêva
after A.D. 1425. The earliest date for his nephew and suc-
cessor, Sangama or Sangiraya, is found in an interesting ins-
cription from Kaikipi, dated in Saka 1349, Plavanga, Vaisâkha

221 Ibid., Nos. 42, 44, 45 and 46.
222 Ibid., No. 41.
223 Ibid., No. 46.
224 Ibid., No. 47.
225 Ibid., No. 48.
su. 5, Thursday = A.D. 1427, May 1. This inscription refers itself to the reign of Devaraya I and states that Mahāpradhāna Timmappa-Oḍeya was governing, from his headquarters at Honnāvara, the Haiva, Tuḷu and Koṅkaṇa rājyas. It is then stated that a serious breach having occurred between the governor and one Ummara-marakāla, who was the chief of the haṭjamāna of Honnāvara, the latter, along with his supporters, retired to Kāsarakoḍu (a village in the North Kanara District) and appealed to Mahā-mandāḷēsvara Śaṅgirāya-Oḍeya, the chief of Nagire, to use his good offices and bring about the cessation of hostilities against him by Timmappa-Oḍeya. On receiving this appeal, Śaṅgirāya despatched one Koṭiśvara-nayaka, along with a thousand soldiers, to offer protection to Ummara-marakāla and his followers. The inscription tells us that, at this stage, Timmappa-Oḍeya treacherously (mōśadim) laid siege to Kāsarakoḍu and started harassing the womenfolk of Ummara-marakāla's camp. Rising to the occasion, Koṭiśvara-nayaka transported all the members of the haṭjamāna, including Ummara-marakāla and the women-folk, with the help of boats to a place of safety. In the battle which ensued on this account with the forces of Timmappa-Oḍeya, Koṭiśvara-nayaka fought valiantly but was killed. From the above, it may be concluded that the Nagire Chiefs were powerful enough to question the acts of imperial officers.

The next available record of Śaṅgirāya of Nagire is equally important. This inscription, also from Kaikipi, is

226 Ibid., No. 50.
dated Saka 1353, Virodhikrit, Chaitra su. 5, Wednesday. These details of date are irregular. But, for Saka 1352, Sadharapa, the given details regularly correspond, to A.D. 1430, March 29. After referring itself to the reign of Dēvarāya II and to the administration of Mahāpradhēna Lakhappa-Odēya over Honnavura-rājya, the inscription states that Bhayiravadēva-Odēya of Asakaḷi deserted the camp of Sangirāya-Odēya of Nagire and shifted his allegiance to Sangirāya-Odēya of Hāḍuvallī. The inscription then records the death of a hero in the battle which ensued between Sangirāya of Nagire on one side and Sangirāya of Hāḍuvallī and his ally Bhayiravadēva-Odēya of Asakaḷi on the other. For reasons not stated in the record, Sangirāya of Nagire and Lakhappa-Odēya, the imperial governor, now joined hands and invaded Hāḍuvalliya-rājya. The death of another hero in the battle which resulted is also recorded in the inscription.

While the Kaikipi inscription of March, A.D. 1420, discussed above, provides us with the latest known date for Sangirāya of Nagire, the earliest date for his nephew and successor, Bhairavadeva Odeya is met with in the Mudabidure inscription of January, A.D. 1430, which, as has been shown above, contains a genealogical account of his family. The dates of these two inscriptions suggest that Bhairavadeva was actively associated with the administration of the Nagire territory even during his uncle's lifetime.

The Mudabidure inscription of A.D. 1461, discussed earlier, belongs to the last days of Bhairavadeva's rule. This inscription refers to the serious nature of the ruler's illness
and records some grants made by him with the consent of his brothers Bhairarasa and Ambirayaarasa.

227 An inscription from Kaikipi, belonging to the reign of Virupaksha and dated in Saka 1384, Tarapa (wrong for Chitrabhama) = A.D. 1462-63, refers to the rule over Nagire-raya of Immaidi-Bhairavesvara. This Immaidi-Bhairavesvara was the successor of Bhairavadova and is no doubt identical with the Chikka-Bhairava of the Mudabidure inscription of A.D. 1430 and the Bhairarasa of the Mudabidure record of A.D. 1461. Here we have an interesting instance of younger nephew succeeding to the throne on the death of the elder nephew of an uncle.

The undated Mudabidure inscription, referred to above, states that Bhairava II appointed his younger brother Ambirayaarasa as Xwara. The person who actually succeeded Immaidi-Bhairava on the Nagire throne was Malliraya-Odya. This may be understood from the undated Mudabidure inscription of Malliraya himself which refers to Ambiraya as Xwara. The relationship of Malliraya to Bhairava II is not known. The undated Mudabidure inscription merely states that Malliraya hailed from the same family of Bhairava II and his brother Xwara Ambiraya.

The earliest dated reference to Malliraya occurs in 228 his inscription from Kaikipi dated Saka 1394, Khara, A'svayuja

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227 Ibid., No. 60.
228 Ibid., No. 61.
Su. 5, Friday = A.D. 1471, September 19, Thursday (and not Friday). This inscription refers to him as the younger brother (tammindra) of Bhairavadeva-Odya. The latter is, no doubt, the same as Bhairava II. Malliraya may, therefore, have been another name for Tipparasa who, according to the Mūgabidura record of A.D. 1430 was the younger brother of Bhairava II and elder brother of Ambiraya.

The inscription records that Bhairava II and his brother Malliraya fell out with each other and their enmity became aggravated beyond all compromise. Yindaradeva the ruler of Hāduvallī, whose mention in the Baindur inscription of A.D. 1449 as Indagarasa-Odya has been referred to above, appears to have supported Bhairava II thus inviting upon himself an invasion by the forces of Malliraya. The inscription records the death of a soldier of Malliraya in the battle which ensued. From this it may be concluded that Malliraya won the battle. He also must have secured the Nagire throne as we do not hear any more of Bhairava II. The undated Mūgabidura inscription showers lofty praise upon Malliraya and hails him as a great warrior and as a great follower of Jainism. His inscriptions show that he acknowledged the suzerainty of Virūpāksha. He was perhaps assisted by the imperial authority in wresting the throne from his elder brother Bhairava II.

229 Another inscription from Kalkipī, dated in the

229 Ibid., No. 62.
reign of Virūpāksha and in Saka 1404, Plava, Chaitra ba. 4, Monday = A.D. 1481, March 19, refers to Malliraya as Sāluva Mallirajendra but states that his nephew (aliya) Devarasa-โอ�이ya was then ruling over Nagire, Tulu and Haiye 魯gas. Malliraya thus appears to have ruled for less than a decade. His aliya Devarasa must have been the son of either Kesavadēvi or Siriyamarasi who, as gathered from the Mūdabidure inscription of A.D. 1430, were the sisters of Bhārava II, Tipparasa and Ambiraya. This inscription records that when, under the orders of Sāluva Devarasa, Rapagabhināyaka was administering the Haiyēraīya, Nījāmuddin Maluk who was governing Goa under the orders of the Sultan of Bidar, marched his forces to Midije and was there opposed by the armies of Devarasa. The record further states that in the battle which ensued Rapagabhināyaka was imprisoned. The inscription also records the death of some soldiers in their attempt to free the prisoner.

The next available inscription of Devarasa-โอ�이ya's reign is dated in Saka 1406 = A.D. 1484-85 and refers to a battle fought between the forces of the Nagire ruler and a Muhammadan army. This inscription also provides us with the last available date for Virūpāksha in this region. The subsequent history of the Nagire family falls into the period of transition at Vijayanagara when the Saṅgama dynasty was replaced by the Sāluva house and will be taken up at the appropriate place.

We may now turn our attention to the history of the Bangas. We had stated above that the Bangas were a local family
of Jaina chieftains ruling over a principality around Puttūr.

Epigraphical references to Pāṇḍyapparasā I (A.D. 1410), Viśhaladāvī (A.D. 1417), her son Pāṇḍyapparasā II (A.D. 1421 and 1437) and Basavapparasā (A.D. 1456) who were members of this family, have also been discussed above. The next Banga name we meet with in inscriptions is found in a record from Keravase, Kārkāla Taluk, which is dated Śaka 1083 (wrong for 1383), Viśu, Āsvayuja su. 1, Thursday = A.D. 1461, September 5, Saturday (and not Thursday) and which has already been referred to while narrating the history of the Kālaha-Kārkāla family. The inscription records a political pact entered into by the Banga chief Kāmīrāya-arasa Bahga and the Kālaha-Kārkāla ruler Pāṇḍya-dēvarasa (II) against mututal enmity and against the chief of the Chauḍa principality. We learn from this record that the Banga principality was known by the name of Bangavāḍi.

The Indabeṭṭu (Puttūr Taluk) inscription of Śaka 1394, Vijaya, Kār tikā su. 15 probably = A.D. 1473, November 4, Thursday, which has already been referred to, contains the latest known date for Kāmīrāya-arasa Bahga. This inscription, which makes no reference to Vijayanagara authority, records a gift of land by the Banga chief to one Naṭjappa for providing worship, offerings etc., to god Viṣṇu-Bhadra of Bangavāḍi.

The inscriptions from the Karkala Taluk contain information about yet another family of local rulers. The earlier
of these is an inscription from Nārāi and bears the date Saka 1411, Saumya, Mīna 1 probably = 1489, February 25, Wednesday. This inscription records a gift of land to the temple of Suryanārāyana by Kāmadēvi, the mother of Mapdālika Somanātha Pennapparasa-Ođeya. The other inscription from Vēpūr, is dated Saka 1411, Saumya, Mīna 10 probably = A.D. 1489, March 6, Friday and records a gift of land by the same Kāmadēvi, mother of Mahāmapdalika Somanātha-Pennappa-Ođeya, the ruler of Punjāliya-rājya, for the feeding of ascetics visiting the Santi-nātha-Chaitya. Though these two records give the ruler only feudatory titles, they do not refer to any imperial authority.

We have pointed out in chapter IV, while discussing the Vēpūr inscription of Mahāmapdaliśvara Savyagellarasa of A.D. 1113, that Punjaliya-rājya was the territory around the modern village of Punjalakapā near Vēpūr in the Karkala Taluk. The prominent reference to the ruler's mother Kāmadēvi in both the records suggests that, like the other Jain families of the region, the ruling house of Punjaliyarājya also followed the Śālīya-santāna system of succession.

The greatness of the Saṅgama dynasty of Harihara I and Bukka I lasted for over a century and did not long survive the end of Dēvaraya II's reign in A.D. 1446. Mallikārjuna and Virupāksha II, who succeeded Dēvarāya II and who occupied the Vijayanagara throne for a little less than four decades between...
themselves, were both weak and given to vices. The loyalty and the obedient support of the numerous chiefs and the citizens of the vast empire which the earlier rulers of the Sangama dynasty had commanded was no more available. The empire was very near extinction.

The way in which Virūpāksha II's reign ended offers a fitting illustration to the decay which had set in in the Sangama dynasty. He was murdered by his own son in A.D. 1485. The otherwise virtuous parricide declined the throne rendered vacant by his own act. His younger brother Pādearao, who got the throne, had the parricide executed and then gave himself up to wine and women, and became utterly indifferent to the fate of the kingdom. This Pādearao may be safely identified with Pratāparāja to whose reign an inscription from Basarūru, Coondapur Taluk, dated Saka 1409, Plavaṅga, Kārttiṭa śu. 5, Sunday = A.D. 1487, October 21, belongs.

The sorry state of affairs which came to stay at Vijayanagara lifted the veil of the empire's power and greatness. Feudatory chieftains, especially rulers of principalities which were along the borders of the empire found their opportunity and declared independence. The many minor principalities in South and North Kanara districts were quick to utilise this change.


The latest date for Virupaksha II’s reign in the southern parts of the South Kanara district i.e. in the Mangaluru-rajya is found in an inscription from Mudabidure, bearing the date Saka 1398, Purvamah, Māgha su. 10, Friday = A.D. 1477, January 24. The next date when we meet with an epigraphical evidence for the inclusion of the Mangaluru-rajya within the empire is only in A.D. 1512 when Krishpadēvaraya the great was the emperor.

Bārakuru-rajya, on the other hand, continued to form a part of the empire until at least A.D. 1487 as is proved by the Basarūru inscription referred to above. The explanation for this paradox lies in the fact that while portions of the Mangaluru-rajya were under powerful chieftains such as those of Kaḷasa-Kārkāla and Bangavēḍi, the Bārakuru-rajya had no such powerful ruling houses. The northern portions of the latter ṛajya, which were included in the Ṛagire and Hāḍuvalla ṛajyas, must have, however, attained independence when the Ṛagire and Hāḍuvalla chiefs had themselves deserted the imperial cause.

While the latest dated inscription of an emperor belonging to the Sangama dynasty and found in South Kanara belongs to A.D. 1487, the earliest inscription for a ruler of the Saḷuva dynasty which replaced the former belongs to A.D. 1490. Both these inscriptions hail from villages which were situated in the Bārakuru-rajya. It is thus obvious that while

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237 Ibid., No. 222.
238 ARSIES., 1931-32, No. 269.
the southern half and the northern extremes retained their independence for a longer period, the central part of South Kanara was re-annexed into the empire within three years.

We may now turn our attention to the dynastic changes at Vijayanagara and their effects on the Tulu country. Prataparaya (Padearao) who benefitted from his brother's crime and subsequent renunciation proved himself unworthy of the crown. Sewell aptly observes that in Padearao "the nation merely found repeated the crimes and follies of his dead sire. Disgusted with this line of sovereigns, the nobles rose, deposed their king, and placed on the throne one of their own number, Narasimha."

Narasimha claimed to be of Sajuva extraction and thus he established the second or Sajuva dynasty of Vijayanagara. Before being raised to the throne, he was governing, as a nominal feudatory of Virupaksha II, the whole of the east coast to the south of the Krishnä. Being then the most powerful chief in the empire, he was naturally the inevitable choice of the disgruntled nobles. Eventually, however, instead of earning their support and loyalty, Sajuva Narasimha became the object of envy for the very nobles who had helped him usurp the throne. Notwithstanding this, the new emperor went about the task of enforcing

239 A Forgotten Empire, p. 108.
240 A History of South India (II edn.), pp. 263-64.
imperial authority over those regions which had tended to exploit the weakness of the central power for their own aggrandisement.

The usurpation of the imperial throne by Śāluva Nārasimha must have taken place sometime after the date of Pratāparāya's Basarūru inscription, i.e., October 21, A.D. 1457.

The loss of the Tulu country for the empire too must have occurred after this date. An inscription from Hosāla, Udīpi Taluk, gives us the next earliest date for the reestablishment of Vijayanagara authority over South Kanara. Dated in Śaka 1412 (expired) 1413 (current), Sādhārana, Kārttiṅa su. 1 probably = A.D. 1490, October 14, Thursday, the inscription refers itself to the reign of Śāluva Nārasīṅgarāya-mahārāya and mentions Ḥamparasa-Oḍeya as the then governor of Bārakūru-rājya.

There is no direct reference in inscriptions either to the loss or to the subsequent reconquest of the Tulu country. However, the absence of Vijayanagara inscriptions in the region of the Mangalūru-rājya from A.D. 1477 to 1512 and in the region of the Bārakūru-rājya from A.D. 1487 to 1490, as also the independent nature of the inscriptions of many of the local chieftains during the troubled reign of Virūpākṣha II, do support the statement made elsewhere that the West coast was lost to the Vijayanagara empire towards the end of the fifteenth cen-
tury. The attempts made by Sāluva Narasimha to recover the lost coastal territory are nowhere alluded to. The presence of his inscription of A.D. 1490 at Hosāla, however, proves that he did make the attempt and that he met with some success in this task.

That Sāluva Narasimha did not succeed in recovering the whole of the Tulu country is evidenced by known epigraphical records. Thus, as has been stated above, the Mangalāru region has not brought to light any of his inscriptions. Again, Dēvarasa-Ojeya, who, as we have shown above, succeeded Mallirāya as the ruler of Nagire, receives in an inscription from Kaikini, dated in Saka 1416, Ananda, Kārttika su. 5 probably = A.D. 1494, November 3, Monday, sovereign titles such as Mahārajādhirāja and Paramāsvara.

Sāluva Narasimha did not rule for long and died in A.D. 1491, leaving the task of restoring the empire to its former size to his successors. His immediate successor was his eldest son Tirumala or Timma who, soon after his coronation, was murdered in a palace intrigue. Sāluva Narasimha's younger son Tammarāya alias Immadī Narasimha next ascended the throne. The earliest inscription belonging to his reign and discovered in South Kanara is from Handādi, Udipi Taluk, and bears the date Saka 1414 (expired), Paridhwā, Vaisākha su. 15, Friday = A.D. 1492, May 11. It refers to Honnakajasārya-mahārāja, son of

244 ARSIE., 1929-30, No. 598.
Triyambakarāya, as the governor of Barakuru-rajya.

The dynasty which Sāluva Narasimha inaugurated in A.D. 1487, in order to save the empire from utter ruin, ended in tragedy within 20 years after its birth when Immaḍi Narasimha was murdered in A.D. 1505. His latest inscription in South Kanara is from Bārakūru and is dated Śaka 1424 (expired) 1425 (current), Durmati, Māgha su. 6, Rēvati = A.D. 1502, January 14. His inscriptions, so far discovered, come only from the region of the Bārakūru-rajya. This clearly shows that, as in the reign of Sāluva Narasimha, parts of the Tulu country continued to remain outside the pale of imperial authority.

The murder of Immaḍi Narasimha meant the end of the Sāluva dynasty. Its place was taken by a line of rulers which has come to be popularly known as the Tuluva dynasty. Before discussing the history of this dynasty, we may study the developments which took place in South Kanara during the brief Sāluva rule at Vijayanagara.

The names and dates of the governors who administered Barakūru-rajya during this period are as follows:

<table>
<thead>
<tr>
<th>Barakūru-rajya</th>
</tr>
</thead>
</table>
Governor's name | Earliest known date | Latest known date
---|---|---
Hamparas-Ođeya | October 14, A.D. 1490 | 
Honnakaśrāya-mahārāya | May 1, A.D. 1492 | January 6, A.D. 1494 |
Sādharapadēva-Ođeya | July 3, A.D. 1493 | July 9, A.D. 1499 |
Basavarasa-Ođeya | October 11, A.D. 1499 | October 1, A.D. 1502 |

While two inscriptions, one from Handadi and other from Hosāla 2 in the Udipi Taluk, belonging to May, A.D. 1492 and January, A.D. 1494 respectively refer to Honnakaśrāya-mahārāya as ruling over Bārakūru-rājya under the emperor Immađī
Narasimha alias Tammaraya, an inscription from Koṣesvara, Coondapur Taluk, dated in Saka 1415, Paridhavi, Asvija ba. 30, Solar eclipse - A.D. 1492, October 21, Sunday ascribed to him the imperial titles Mahārājadhirāja, Rājaparamāsvara and Viṇapratāpa. This record makes no reference to the emperor of Vijayanagara. In view of the fact that at a subsequent date he is merely referred to as a governor, the ascription of sovereign titles to him in the Koṣesvara record may only mean that Honnakaḷasaraya-mahārāya was an important member of the imperial Sāluva family and that, as such, he was not barred from assuming these titles. The Hosāla inscription of A.D. 1494 says that he was appointed governor by Gavurappa-dapaya. An inscription 256 from Giliyara, Udiṭi Taluk, of the reign of Sāluva Immaḍi Narasimha, dated Saka 1420 (expired) 1421 (current), Kālyukta, Āśāga sa. 15, Tuesday = A.D. 1498, July 3 records a gift of land by Sādhārapadēva-Oḍeya, the governor of Barakiru-raja, to one Narasappa of the Vaisishṭha gātra for the merit of Mahāpradhāna Narasappa-nāyaka-Oḍeya. The Giliyara inscription thus provides us with the earliest reference in any inscription from South Kanara to Narasa-nāyaka of the Tuluva dynasty, who was the mainstay of the Vijayanagara empire from A.D. 1491, and whose sons occupied the imperial throne for nearly four decades after the end of the Sāluva dynasty. Narasa-nāyaka died in A.D. 1503, during the reign of Immaḍi Narasimha. Saka 1425, Dundubhi, Asvija ba. 30, Monday,

255 Ibid., 1927, No. 386.
256 Ibid., 1928-29, No. 511.
Solar eclipse = A.D. 1502, October 1, Saturday (and not Monday), which is the date of an inscription from Handaḍi, Udipi Taluk, is the latest dated reference to Narasapa-nāyaka in inscriptions from South Kanara.

Two inscriptions, both dated Saka 1421 (expired) 1422 (current), Siddharthi, Dhanus, 29, Friday = A.D. 1499, December 27, one of which is from Kap and the other from Yelluru, both in the Udipi Taluk, record an agreement of peace between local chieftains without at the same time making any reference to the authority of Vijayanagara. The inscriptions record that Śāṅkarāḍi alias Kunda-heggaḍe and his followers and Tirumala-arasa alias Mada-heggaḍe agreed to suspend hostilities between Yelluru and Kap, to support one another in case of attacks from outside and to resort only to peaceful means of settling all the differences which may arise in their midst thenceforward. Reference has been made above to an inscription from Udipi, belonging to A.D. 1476, which mentions Devarāḍi alias Kunda-heggaḍe and Duggapa-sēbita alias Mada-heggaḍe. Śāṅkarāḍi and Tirumala-arasa were, thus, the successors respectively of Devarāḍi and Duggapa-sēbita in the Kunda-heggaḍe and Mada-heggaḍe families. While the Udipi inscription refers itself to the governorship of Vitharasa-Oḍeya over the Bārakuru-rājya, the Kap and Yelluru inscriptions are silent about imperial authority. This may mean either that

257 Ibid., 1939-40, No. 593
258 SII., Vol. VII, No. 273
259 ARSIE., 1927-28, No. 392.
local rulers were left to themselves in dealing with one another or that imperial hold at this time even over part of the Tulu country was not complete.

As was stated above, in the year A.D. 1505 Immadī Narasimha was assassinated and the sway of the Sājuva dynasty over the empire was thus suddenly terminated. The throne fell to the lot of the regent Vīra/Narasimha who had succeeded his illustrious father Narasa/Nāyaka in that capacity when the latter died in A.D. 1503. The family of Narasa-nāyaka and his descendants has come to be known as the Tuluva dynasty. No tangible evidence has so far been discovered which helps to connect this dynastic name with the Tuluva territory.

Vīra Narasimha is generally taken to have reigned from A.D. 1505 to 1509. His earliest inscription in South Kanara comes from Basarūru, Coondapur Taluk and is dated Saka 1427 (expired) 1428 current, Prabhava, Kārttika su. 15, Saturday = A.D. 1506, October 31. It records a gift of land to the god Tirumaladeva of Basarūru by Basavarasa-Ojeyya, for the merit of the king. Basavarasa-Ojeyya was governor of Bārakūrurājya as early as in A.D. 1499 and appears to have continued in that office inspite of the dynastic changes at Vijayanagara.

Another inscription of Tuluva Vīra Narasimha, from Bainḍūru, Coondapur Taluk, is dated Saka 1429 (expired) 1430 (current), Vibhava, Kārttika su. 1, probably = A.D. 1508, October

261 ARSIE., 1929-30, No. 541.
25, Wednesday, and refers to Keśadā Basavarasa-ōdeya as the governor of Bārakūru-rājya. It records the endowment of a land by one Dugapa-śetṭi for feeding daily six brahmaṇas in a matha built by him at Baindūru during the reign of Mahāmaṇḍalesvara Yindagarasa-ōdeya, son of Mahāmaṇḍalesvara Saṅgirāya-ōdeya, over the Hāduvali-rājya. It has been shown above that Yindagarasa-ōdeya was actually the nephew (aśīva) of Saṅgirāya-ōdeya and that his reign had commenced as early as in A.D. 1449. Thus, on the date of the Baindūru inscription under study, Indagarasa had been ruler of Hāduvali-rājya for sixty years. The present record shows that by A.D. 1508, the rulers of Hāduvali-rājya had once again become the subordinates of the Vijayanagara emperors.

A third inscription of the same ruler, from Hosāla, Udipi Taluk, dated in the cyclic year Śukla, Chaitra su. 1, Wednesday = A.D. 1509, March 21, refers to Sōvappa-ōdeya as the governor of Bārakūru-rājya.

Vira Narasimha is generally taken to have ended his reign in A.D. 1509. However, two inscriptions from South Kanara, referring themselves to his reign, belong to A.D. 1510. The earlier of these, from Basarūru, Coondapur Taluk, is dated Śaka 1432 (expired) 1433 (current), Śukla

262 Ibid., 1931-32, No. 271.
Magha su. 5 = A.D. 1510, January 14, Monday, and refers to Mallapa-nāyaka, brother of Sovapanāyaka, as the governor of Bārakūru-rajya. The other inscription is also from Basarūru and bears the date Pramodūta, Vaisākha su. 1 probably = A.D. 1510, April 9, Tuesday. This record also mentions Mallapa-nāyaka as the governor of the Bārakūru-rajya. At the same time, it is also known that Vīra Narasimha’s successor was on the throne at least from July, 1509. They perhaps ruled in joint capacity towards the end of the former’s reign.

In the wake of the Basarūru inscriptions, the story that Vīra Narasimha had tried to disable Krishṇādēvarāya, his half-brother, from securing the throne deserves to be viewed with greater suspicion.

As in the preceding reigns, Maṅgalūru-rajya continued to maintain its independence as is proved by the absence of Vijayanagara records in this region. This fact is further supported by an inscription from Poḷali-Ammunaje, Mangalore Taluk, dated in Śaka 1429, Prabhava, Phālguna ba.5, Monday = A.D. 1508, February 21, which refers to a local chieftain without, at the same time, referring to the authority of Vijayanagara. This much damaged inscription refers to the rule of Tirumalerāya-Chauṭa and seems to record some grant made by him to the goddess Poḷaladēvi. The family of the Chau-

264 Ibid., No. 471. In the published text, the Śaka year has been wrongly read as 1403 (expired) and 1404 (current).

265 A History of South India, p. 267

266 ARSIE., 1927-28, No. 372.
As has been referred to above.

Given below is the list of officers who governed over the Bārakūru-rajya during the reign of Tuluva Viṅga Narasiṃha.

### Bārakūru-rajya

<table>
<thead>
<tr>
<th>Governor's name</th>
<th>Earliest known date</th>
<th>Latest known date</th>
</tr>
</thead>
<tbody>
<tr>
<td>Kendada Basa-varasa-Oqeya</td>
<td>October 31, A.D. 267</td>
<td>October 25, A.D. 268</td>
</tr>
<tr>
<td></td>
<td>1506</td>
<td>1508</td>
</tr>
<tr>
<td>Sovappa-Oqeya</td>
<td>March 21, A.D. 269</td>
<td>...</td>
</tr>
<tr>
<td></td>
<td>1509</td>
<td></td>
</tr>
<tr>
<td>Mallapanayaka</td>
<td>January 14, A.D. 270</td>
<td>April 9, A.D. 271</td>
</tr>
<tr>
<td></td>
<td>1510</td>
<td>1510</td>
</tr>
</tbody>
</table>

Viṅga Narasiṃha was succeeded on the throne at Vijayanagara by his half-brother Krishṇa-devarāya. His memorable reign was the period of Vijayanagar's greatest successes.
when its armies were everywhere victorious, and the city was most prosperous." All Southern India came under Krishpadēvarāya's sway and it is needless to say that, unlike in the preceding reigns, the whole of the Tulu country was once again brought under the effective control of Vijayanagara authority. As a matter of fact, the earliest available inscriptions of Krishpadēvarāya's reign in South Kanara come from the Mangaluru region. With these records, one of which comes from Sīmantūru in the Mangalore Taluk and the other from Puttige in the Karkala Taluk, and both of which are dated Śaka 1434, Āṅgirasa, Jyēṣṭha ba. 2, Tuesday = A.D. 1512, June 1, Vijayanagara inscriptions make their reappearance in the Mangaluru region after a lapse of about 35 years. It is not known when and how exactly Krishpadēvarāya reestablished imperial authority over the Tulu country. The two inscriptions of A.D. 1512 show that the task had been accomplished soon enough after his accession.

The names of the governors who served during the reign of Krishpadēvarāya in the Bārakūru and Mangalūru rāivas and their known dates are given below:

Bārakūru-rāiva

272 A Forgotten Empire, p. 119.
<table>
<thead>
<tr>
<th>Governor's name</th>
<th>Earliest known date</th>
<th>Latest known date</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ratnappa-Odaya</td>
<td>June 1, A.D. 1512</td>
<td>275</td>
</tr>
<tr>
<td>Vijayappa-Odaya</td>
<td>December 9, A.D. 276</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>1514</td>
</tr>
<tr>
<td>Ratnappa-Odaya</td>
<td>December 28, A.D. 277</td>
<td>January 28, A.D. 278</td>
</tr>
<tr>
<td></td>
<td></td>
<td>1519</td>
</tr>
<tr>
<td>Vijayappa-Odaya</td>
<td>May 14, A.D. 279</td>
<td>April 1, A.D. 280</td>
</tr>
<tr>
<td></td>
<td>1519</td>
<td>1520</td>
</tr>
<tr>
<td>Vijayarasa-Odaya</td>
<td>August 26, A.D. 281</td>
<td>A.D. 1525-26</td>
</tr>
<tr>
<td></td>
<td>1523</td>
<td></td>
</tr>
<tr>
<td>Yatiraya-Odaya</td>
<td>February 12, A.D. 283</td>
<td>March 26, A.D. 284</td>
</tr>
<tr>
<td></td>
<td>1526</td>
<td></td>
</tr>
</tbody>
</table>

275 Ibid.
278 ARSIE., 1928-29, No. 501.
279 Ibid., No. 503.
281 ARSIE., 1931-32, No. 255.
283 Ibid., No. 520.
284 ARSIE., 1930-31, No. 355.
<table>
<thead>
<tr>
<th>Governor's name</th>
<th>Earliest known date</th>
<th>Latest known date</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ratnappa-Ogeya</td>
<td>June 1, A.D. 1512</td>
<td>April 19, A.D. 1515</td>
</tr>
</tbody>
</table>

Among the governors of the Bāarakūrurājya, Ratnappa-Ogeya and Vijayappa-Ogeya, who held that office between themselves from A.D. 1512 to 1520, were related to each other as father and son. Ratnappa-Ogeya served simultaneously as the governor of the Bāarakūrurājya and Maṅgalūrurājya. An inscription from Varāṅga, Karkala Taluk, belonging to
January, A.D. 1515, states that Ratnappa-Odeya was governing the Tuļu-rajya which included the Bāракūrū, Māṅgalūrū and other raivas. Another inscription from Muddabidure, Karkala Taluk, belonging to April, A.D. 1515, refers to him as the descendant of Baicha-dappadhipa and ascribes to him the lofty epithets of santa-santati-durg-ādhīśvara, mēdinī-misara-ganda. Baicha-dappadhipa is obviously the same as Bayicha-dapḍa-nayaka to whose position of eminence in the Tuļu country during the reigns of Harihara II and Dēvaraya I reference has already been made. Ratnappa-Odeya is stated to be serving as governor under the orders of Sēluva-Timma.

In all the inscriptions which mention him, Viṣṇuṣara-Odeya is stated to be the son of karanika Lakshminirayapa-Odeya. Yatiṛaya-Odeya served his tenure as governor under the orders of Liṅgarasa-Odeya. An inscription from Matpadii Udiπi Taluk, dated in Śaka 1448, Vyaya, Kārttiκa śu. 12, Tuesday = A.D. 1526, October 17, Wednesday (and not Tuesday) refers itself to the reign of emperor Tirumalarāya and mentions Viṣṇuṣara-Odeya as the governor of Bāракūrū-rajya. This Tirumala should be identified with his namesake, the infant son of Krishnādvarāya. Tirumala, though he survived his famous father, died while still a child and never sat on the throne.

292 ARSIE., 1929–30, No. 605.
Vijeyappa-Ogeya, who was governor of Barakururayya in A.D. 1528, is stated to have been appointed to that post by Timmappa-Ogeya on whom the raja had been conferred by Krishparaya-nayaka on whom the territory had earlier been conferred by the emperor himself. A little later, in the same year (A.D. 1528), Timmappa-Ogeya himself was holding the reigns of the governorship of the Barakururayya.

An inscription from Basaruru, Coondapur Taluk, dated in Saka 1450 (expired) 1451, Sarvadhari, Karttiika su. 1 probably = A.D. 1528, October 14, Wednesday, provides us with the latest known date for the reign of Krishpaderva-raiya in South Kanara.

It is surprising that for the Mangaluru-raiya, only one governor, Ratnappa-Ogeya, is known for the entire reign of Krishpaderva-raiya. As a matter of fact Ratnappa-Ogeya is the last known governor of the Mangaluru-raiya and the Mujabidure inscription of April 19, A.D. 1515, which has been discussed above, is the latest known date for any governor who administered the Mangaluru-raiya under the rulers of Vijayanagara before its fall in A.D. 1565. Krishpaderva-raiya wielded, all through his momentous reign, unprecedented power and influence as emperor and it is not possible to conclude, on the basis of the mere absence of his governors in the Mangaluru-raiya after A.D. 1515, that that region of the
Tulu country had once again lapsed into independence. As had been pointed out earlier, the Mangaluru-rajya included a number of principalities which were under the sway of local ruling families. Krishpadevaraya appears to have left these petty chieftains to themselves as long as they proved their obedience to his authority. In view of this, the appointment of separate governors for the Mangaluru-rajya was, perhaps, deemed unnecessary.

Some of the inscriptions of Krishnadevaraya from South Kanara throw further light on the history of local ruling houses. The earliest of these are two inscriptions, one from Simanturu, Mangalore Taluk, and the other from Puttige, Karkala Taluk, both of them date in Saka 1434, Angirasa, Jyestha Jyeshtha ba 2, Tuesday = A.D. 1512, June 1. They refer themselves to the reign of Krishnpadevaraya and state that Ratnappa-OGeya was governing the Mangaluru and Barakuru rajyas under the orders of Saluva Timmaya-doppaya. The inscriptions then record an agreement, entered into by Devaradi-Kunda-hegade of Yelluru, Tirumalaraya ChauJa of Puttige and Tirumalarasa-Kinnika-hegade, to the effect that they would thenceforward cease all acts of hostility against one another and that in the event of the in-

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295 SIX, q Vol. VII, No. 228.
vasion of any of their territories by Bhayirarasa of Nagire, they will jointly counter the invading forces.

Of these chieftains, \textit{Devarādī-Kunda-hēggāde} was the successor of \textit{Saṅkarādī-Kunda-hēggāde} to whose mention in the Kap and Yellūru inscriptions of A.D. 1499 reference has been made above. \textit{Tirumalarasa} was the then ruling member of the Kinnika-hēggāde family. This family is referred to in the Udipl inscription of A.D. 1476 and the Bantakallu inscription of A.D. 1483-85, both discussed above.

\textit{Tirumalarāya} was the then ruling member of the family of the Chaūṭas of Puttige. The Poḷali-Ammunaje inscription, discussed above, shows that Tirumalarāya had been ruling at least from A.D. 1508. His is the first Chaūṭa name we come across after that of Allappasekhara who is mentioned in the Bārakūru inscription of A.D. 1469 discussed above.

The Sīmantūru and Puttige inscriptions also state that the Chieftains agreed to stand united against invasions by Bhairarasa of Nagire. We had stated above that sometime before March, A.D. 1481, the Nagire throne had come to be occupied by Sāluva Devarasa-Ođeya, the nephew of Malliraya. Devarasa-Ođeya's latest known date is found in an inscription from Kaikipi, Bhatkal Taluk, North Kanara District. This inscription, dated Śaka 1416, Ananda, Karttika śu. 5 probably = A.D. 296 Karnatak Inscriptions, Vol. I, No.67.
1494, November 3, Monday, records that Mahārajaḍhirāja, Rājaparamesvara, Mahāmandalesvara, Sāluva Devarasa-Odeya, the ruler of Nagire, Haive, Tuļu and Koṅkapa rāya, marched with all his forces against Mokadumba, the Mahammadan governor Gouveyarāja. The inscription belongs to a period of confusion in the capital of Vijayanagara and hence Devarasa-Odeya's imperial titles. The claim that he was also the master of the Tuļu-rāya shows that Devarasa-Odeya interfered with the local rulers of the Tuļu country. This belligerent attitude on the part of the powerful Nagire ruler must have brought the local Tuļuva rulers closer, as is shown by the agreement recorded in the Yellūru and Kap inscriptions of A.D. 1499, discussed earlier, and the Śimantūru and Puttige inscriptions.

Bhairarasa, the Nagire chief mentioned in the two inscriptions, may have been the nephew of Sāluva Devarasa and may have succeeded him after A.D. 1494. No other references to his reign have come down to us.

The independence of the Nagire house, evidenced by the Kaikipi inscription of Devarasa, was lost after Krishpadēvarāya ascended the throne at Vijayanagara. This is shown by two other inscriptions from Kaikipi, dated Śaka 1443, Vishu, Phālgupa ba. 3 probably = A.D. 1522, February 13, Thursday. These records refer themselves the reign of Krishpa-

297 Ibid., Nos. 68 and 69.
Devaraya and state that his feudatory Mahamandalesvara Immadi Devaraya-Ogeya was then ruling over the Nagire, Hayave, Tulu and Konka rajas. They record that the Nagire ruler set out with his army against the Portuguese captain of Goa (Goveya Paramgada Kapitana mle dandetti-hoddalli) and that in the battle which was fought at Madagarve (i.e. modern Maggaon) two heroes named Tamminayaka and Virunayaka fell fighting. This invasion of Goa finds no place in Krishapadevaraya's military exploits. It may have been carried out, therefore, on the initiative of Devaraya himself.

The appellation Immadi prefixed to his name suggests that Devaraya was different from Devarasa-Ogeya whose latest inscription from Kaikipi belongs to A.D. 1494. Devarasa-Ogeya had been succeeded by Bhairarasa, who may have been his nephew, and who is referred to in the Simanturu and Puttige inscriptions of A.D. 1512. Immadi Devaraya may have been the nephew of Bhairarasa and, therefore, may have succeeded him sometime after A.D. 1512.

An inscription from Varanga, Karkala Taluk, which is dated Saka 1444, Chitrabhanu, Chaitra ba. 12, Monday = A.D. 1522, March 24, and which has already been discussed in detail while narrating the history of the Kalasa-Karkala family above, refers itself to the reign of Immadi Bhairarasa without at the same time referring to the emperor Krishnapadevaraya. Immadi Bhairarasa succeeded his uncle Bhairarasa IV whose latest known date falls in A.D. 1501.
Immați Bhairarasa’s earliest inscription, from Kajasa, bears the date Śaka 1438, Dhatu, Sravāpa su. 15, Sunday = A.D. 1516, July 13. It refers itself to the reign of Krishpadevarāya and names the chief’s mother as Bommaladevi, a fact which finds repetition in his Varāṅga inscription of A.D. 1522. It records the interesting fact that the emperor of Vijayanagara marched into the Tulu-rājya with his armies and set up his camp in the Bhuvanaśāle at Mangaluru. Immați Bhairarasa claims in the record that, as a result of this imperial action, his own status as a ruler fell into jeopardy. This leads us to believe that Krishpadevarāya’s march into the Tulu country followed an act of insubordination on the part of the Kajasa-Karkaḷa ruler. The inscription further states that the latter resolved to repair the temple of Kalasānatha if the emperor and his forces withdrew. The inscription records that the desired withdrawal was effected and that the temple was accordingly repaired.

Another inscription of Immați Bhairarasa, also from Kajasa, dated in Śaka 1446, Tāraka, Bhādra-pāda su. 5, Thursday = A.D. 1524, August 4, and referring itself to the reign of Krishpadevarāya, states that he was ruling over the territories both below and above the Ghats. It also refers to his minister (pradhāna) Gūrappa-sēnabōva as administering Kalasāsīme.

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299 Ibid., Mg. No. 41.
300 Ibid., Mg. No. 62.
The latest known date for Immađi Bhairarasa's reign is furnished by an inscription from Kallabasti near Bagguñji in Koppa Taluk, Chikkamagalur District, which is dated in Saka 1452, Vikriti, Chaitra su. 10, Wednesday = A.D. 1530, March 9. The glorious reign of Krishpadœvarâya had ended in A.D. 1529 and the Kallabasti inscription makes no reference to either his successor Achyutarâya or to imperial authority. It records a grant to Pārśva-Tīrthañkara of Kallabasti by Kāḷaladēvi, the younger sister of the Kaḷasa-Kārkâla chief, while she was administering the Bagguñji-sîme, for the merit of her deceased daughter Rāmadevi.

An inscription from Bainḍūru, Coondapur Taluk, referring itself to the reign of Krishpadœvarâya, is dated Saka 1445, Chitrabhānu, Māgha su. 5 probably = A.D. 1522, January 22, Thursday. It records a gift of land to the temple of Ṣenēsvara at Bainḍūru by the minister (mantri) Ṣahkara-sēnabōva, while Mahāmandalesvara Dēvarasa-Oḍeya, son (kumāra) of Sangirâya-Oḍeya, was ruling over all his possessions (samasta-rāya) including Bainḍūru, from his capital Sah-gitapura (i.e. Hāḍuvāḷi). We had seen above that, according to the Bainḍūru inscription of Tuḷuva Vīra Narasiṁha, Mahāmandalesvara Indagarasa-Oḍeya was on the throne of Hāḍu-

301 Ibid., Kp. No. 47.
302 ARSIE., 1929-30, No. 539.
valiya-raja in A.D. 1508. Indagarasa-Odeya had succeeded his uncle Sangiraya-Odeya whose latest known date as shown above, fell in A.D. 1431. Since Dhvarasa-Odeya calls himself the son (kumara which, as stated above, really stands for aliya or nephew) of Sangiraya and since the available inscriptions do not suggest the reign of another Sangiraya after A.D. 1508, Dhvarasa-Odeya may be considered to have been another nephew of Sangiraya-Odeya of A.D. 1431 and as the younger brother of Indagarasa - Odeya. Dhvarasa had ended his reign by A.D. 1527 to which year an inscription from Bhalkal, mentioning his successor Gururaja-Odeya, belongs. It is dated Saka 1449, Sarvajit, Margasira su. 15, Saturday, lunar eclipse = A.D. 1527, December 7.

This inscription, which refers itself to the reign of Krishpadevaraya, mentions Mahamandalesvara Gururaja-Odeya as the son (vara-kumara) of Sangiraya-Odeya and as ruling over all his possessions (samasta-raja) including Bhalkala from his capital Sahgitalapura. Inspite of the usage of the term kumara = son, Gururaja must be taken to have been the nephew (aliya) of Sangiraya. He must have been the younger brother of both Indagarasa and Dhvarasa. The inscription also refers to an earlier grant made by Yindarasa i.e. Indagarasa. The subsequent history of this family will be discussed along with the reigns of Krishpadévaraya's successors.

An inscription from Sujeru, Mangalore Taluk, dated Saka 1450, Sarvadhari, Vaisakha ba. 2, Tuesday = A.D. 1528, May 6, Wednesday (and not Tuesday), which makes no reference to the reign of Krishpadivaraya, records an interesting pact between two local chieftains, Tuluvarasa-Chauja of Puttige and Vira Narasimha-Banga of Baiga. The agreement, which was brought about by Krishpananda-Ojeya and his disciple Vedananda-Ojeya and signed in the presence of Tirumalarasa-Kinnika-hegga, was to the effect that the Banga chief should not impede the movements of the Chauja and his followers from the east to the west and vice versa; that the latter should not, thenceforward, stage any battles at Ammamba; that the Chauja should not impede the movements of the Banga and his followers from the south to the north and vice versa; that neither of the parties to the agreement should secure soldiers and horses from the ruler of Keravase (i.e. the Kalasa-Karkala ruler) and invade the other's territory and that neither should capture the ballaings belonging to the other camp.

Of the names occurring in the inscription, Tuluvarasa, the Chauja chief of Puttige, was, probably, the direct successor to Tirumalarasa-Chauja whose known dates, as pointed out above, fall in A.D. 1508 and 1512. Among the predecessors of the Banga chief Vira Narasimha, the latest
name is that of Kamirayarasa who, according to the Inda-bēṭṭu inscription discussed above, was ruling in A.D. 1473. Tirumalarasa, the Kirika-heggaḍe chief, in whose presence the agreement was written, is mentioned, as shown above, in the Sīmāntūru and Kāp inscriptions of A.D. 1512. The Kera-vase (i.e. Kaḷasa-Kārkaḷa) ruler, referred to in the inscription, is Immāḍi Bhairarasa (Bhairava IV of the genealogical table given earlier in this Chapter), whose known dates range from A.D. 1516 to 1530.

The agreement recorded in the Suḷḷru inscription, however, appears to have been broken immediately by the Baṅga chieftain. For, within a week after the date of this inscription Tuḷuvarasa-Chauja figures in an agreement between him and Tirumalarasa-Kinnika-heggaḍe and two other local chieftains, the contents of which go inimical, among others, to the Baṅga chief. This latter agreement is of importance to the history of South Kanara as it involves, in one way or the other, almost all the local ruling families of the Maṅgaḷuru region. The agreement which, therefore, needs to be studied in some detail, is found written on two copper plate sets, both of them found in Kārkaḷa.

These two copper plate charters are both dated in Śaka 1450, Sarvadhāri, Vṛishabha 14, Monday = A.D. 1528, May 10, Sunday (and not Monday) and are in the form of letters of exchange, recording the same agreement, one charter signed

305 Ibid., 1921-22, App. A, Nos. 6 and 7.
and given by Tuļuvarasa-Chauṭa and Tirumalarasa-Nālina to Tirumalarasa-Kinnika-heggaṭe and Kinnikanimita-Nālina and the other vice versa. No reference is made to Vijayanagara authority and the agreement is stated to have been brought about by the good offices of Krishṇananda-Bḍeṭa who is referred to in the Sujēru inscription as well.

They record that if the Chauṭa and his ally Tirumalarasa-Nālina were to be attacked from the south and north by the Baṅga, Bhairarasa of Kārkaḷa and the Kunda-heggaṭe, then the Kinnika-heggaṭe chief and his ally Kinnika-nimita-Nālina will assist the defenders with their armies; that if Bhairarasa sues for peace, neither of the two parties to the agreement shall consent for peace without the participation of the other; that if Nandarasa, the chief of Paṅwa-Bidire, fails to act according to the treaty he had signed with the Chauṭa and his ally, Kinnika-heggaṭe and his ally will assist the latter in forcing Nandarasa to act up to his wards; that if, on the other hand, the Baṅga, Bhairarasa of Kārkaḷa and Kunda-heggaṭe invade the territories of Tirumalarasa-Kinnika-heggaṭe and his ally Kinnika-nimita-Nālina, the other parties to the agreement, Tuļuvarasa-Chauṭa and Tirumalarasa-Nālina shall help the defenders with their armies; that there shall be no unilateral agreement for peace with Bhairarasa; that if the Baṅga chief should attack the Kinnika-Heggaṭe and his ally, the Chauṭa and his ally shall support the defenders with their three thousand warriors; that the
mutual assistance, envisaged by the treaty, should be kept up even if it meant the total destruction of the agreeing parties.

There is, then, a reference in the two records to a dispute between Tirumalarasa-Kinnika-heggađe and Kinnika-nimita-Nālīna on the one hand and Madda-heggađe of Papambūru on the other as to who should rightfully claim the revenue income to be collected and paid by the Bahga and Ajila rulers from the villages of Yekkaru, Kutyattūru and Turatakallu. The record stipulates that the Chauja and his ally should assist the Kinnika-heggađe and his ally in receiving the revenue income over the claims of Madda-heggađe; that if, in order to prevent his rival claimants from getting the amount, Madda-heggađe should resort to force, the Chauja and his ally should join the Kinnika-heggađe and his ally in laying waste and burning to the ground the territories of Madda-heggađe. The records end with the condition that, for all the battles to be fought within the meaning of the treaty recorded in those charters, the warriors should be armed at the expense of their respective masters.

We thus find that the above treaty concerns, in one way or the other, the following ruling families of the Maṅga-jūru region: Kalasa-Kārkāla (or Keravase); Chauja of Puttige; Baṅga of Baṅgavaṛi; Kinnika-heggađe; Kunda-heggađe; Madda-heggađe of Papambūru; Ajila; the Nālīnas and Paḍuva-Bidire. The fact that these rulers shifted their allegiance and friendship from one to the other without the least reference to im-
perial authority shows the degree of independence which they enjoyed even during the reign of Krishnadēvarāya.

Of these local rulers, the Sujēra inscription mentions the Kaḷasa-Kārkāla ruler as the chief of Keravase without giving his name, Tuḷuvarasa, the Chauṭa chief of Puttige, Vīra Narasiśa, the Baṅga chief and Tirumālarasa, the Kinnika-heggaṇe chief.

Of the others, the copper-plate charters refer to the Kunda-heggaṇe, Madda-heggaṇe and Ajila families without giving the names of the then ruling members of these houses. According to the Śimantūrū and Puttige inscriptions, discussed above, Dēvarāgi was ruling over the Kunda-heggaṇe principality in A.D. 1512. According to the Yellūrū and Kāp inscriptions of A.D. 1499, also discussed above, Tiumalārāsa was the then Madda-heggaṇe chief. It is not known if these two chiefs had continued to rule when the two Kārkāla copper-plate charters were issued in A.D. 1528, or had made way for their successors. We learn from these copper-plates, for the first time, that the Madda-heggaṇe possessions were situated around Papambūru, near Mangalore.

The name of the Ajila chief is not given in either of the copper plates. The Ajilas are referred to in the Mangalore inscription of Dēvarāya I, belonging to A.D. 1418, as assisting Timmappa-Odeya, the governor of Maṅgaḷūru-rājya, in administrative matters.
Two chiefs bearing the family name of Nālina are mentioned in the copper plate records: Tirumalarasa-Nālina as the ally of Tuḷuvarasa-Chauṭa and Kinnika-nimita-Nālina as the ally of Tirumalarasa-Kinnika-heggāṇe. They were, probably, members of two branches of the same family called Nālina which is mentioned in these records for the first time.

The principality of Paḍuva-Bidire and its ruler Mandarasa also appear for the first time in these charters. Paḍuva-Bidire is the same as modern Paḍubidri, a village roughly half way between Mangalore and Udipi on the coastal road.

Krishpadēvarāya's inscription from Mīlāvara, Udipi Taluk, dated Śaka 1450 (expired) 1451 (current), Sarvadhāri, Jyēṣṭha 10 probably = A.D. 1523, May 28, Thursday, records a grant of 7-1/2 kāṭi-gadvāṇa (gold coins) to goddess Durgādevi of Mīrūvāra (i.e. Mīlāvara, the findspot of the inscription) by Vijeyappa-Oḍeya, the governor of Bārkūru-rājya for having caused distress to the village. The inscription is a dāṇa-pattra given to the goddess and hence the grant may be termed an act of expiation performed by the governor. The nature of the distress suffered by the village is not given in the inscription.
Krishpadēvarāya's historic reign came to an end in A.D. 1529 when he died perhaps not long after the 23rd of April of that year to which date his inscription in front of the statue of Ugra-Narasimha at Hampi belongs. The end of this great monarch, undoubtedly one of the greatest to have ever ruled in South India, was the beginning of the empire's decline. The glories of his reign appear to the students of history all the greater, and rightly so, because of the fall and shattering of the vast empire into irretrievable bits within four decades of his death for want of a leader of his calibre, energy and enterprise.

Krishpadēvarāya's death was followed by a brief dispute over succession between the supporters of the late emperor's infant son Tirumala and those of his half-brother Achyutarāya. Achyutarāya won the race and crowned himself emperor. He was on the throne for over a decade (A.D. 1530-42). During this period, chieftains ruling over various principalities within the empire and certain nobles at the court of Vijayanagara appropriated more and more powers for themselves at the expense of the imperial throne. Rāmarāya, the late emperor's son-in-law and Salakarāju-Tirumala, the brother-in-law of Achyutarāya, rose to great power at the imperial court but they cared less for the empire's safety and welfare than for self-aggrandisement and each for the other's elimination.

Subsequently, when Achyutarāya died in A.D. 1542, Salakarāju-Tirumala raised Veṅkaṭa, the young son of the former,
to the throne with the ultimate ambition of usurping the throne for himself. In spite of the opposition of Rama-
yaya and the nobles at the court, Tirumala had the young em-
peror and all the members of the royal family liquidated and
had himself proclaimed emperor. Ramaraya and his supporters
now took up the cudgels, proclaimed Sadashivaraya, son of Ra
nga who was also a brother of Krishnaparaya, as emperor and pre-
pared to challenge the tyrant Salakaraju-Tirumala. Within a
few months, Ramaraya defeated and killed the usurper and
placed Sadashivaraya on the throne at Vijayanagara.

The death of Achyutaraya, the accession and eventual
assassination of his young son Venkata, the tyrannical and
outrageous rule, for a few months, of the regicide Salaka-
raju Tirumala, his defeat and death at the hands of Ramaraya
and Sadashivaraya's elevation to the throne had all trans-
pired in the year A.D. 1542. Sadashiva lived until A.D. 1576;
he was officially styled emperor but had no powers to wield.
Until A.D. 1565, Ramaraya ruled the vast empire in his name;
after A.D. 1565, Ramaraya's brother Tirumala and his son Srir-
anga ruled in his name over an empire which had, in many res-
pects, ceased to be.

The present thesis will be concluded with the battle
of Rakkasa-Tangadi (Talikota) fought between the forces of
Ramaraya of Vijayanagara and the combined armies of the Sul-
tans of Bijapur, Golconda, Ahmadnagar, Bidar and Berar. With
the least expected yet complete rout of the Hindu forces
in this battle, the empire of Vijayanagara, conceived by
Vidyārāya, set up by Harihara and Bukka and nourished by a line of zealous sovereigns, among them KrishpadeVARAYA being the last and most successful, perished in agony. The empire which survived this disastrous defeat was not an extension of the Vijayanagara that fell in Rakkasa-Taṅgaḍi but was merely the creation of the then prevailing political circumstances. What effects the destruction of Vijayanagara had upon the then prevailing conditions in South Kanara will be narrated briefly in the last chapter of this thesis. The political history of that region for the reigns of Achyutaraya and Sadāsiva is given hereunder.

The names and dates of the governors who administered the Bārakūru-rājya during these two reigns are as follows:

<table>
<thead>
<tr>
<th>Governor's name</th>
<th>Earliest known date</th>
<th>Latest known date</th>
</tr>
</thead>
<tbody>
<tr>
<td>Kopḍa-Oḍeya or Kopḍappa-Oḍeya</td>
<td>July 2, A.D. 1533</td>
<td>February 26, A.D. 1536</td>
</tr>
<tr>
<td>Pāḍaridēva-Oḍeya</td>
<td>February 9, A.D. 310</td>
<td>June-July A.D. 311</td>
</tr>
<tr>
<td>Oḍeya</td>
<td>1537</td>
<td>1542</td>
</tr>
</tbody>
</table>

309 ARSIE., 1928-29, No. 487.
310 SII., Vol. IX, part II, No. 578.
311 Ibid., No. 603.
Achehappa- August 11, A.D. November 7, A.D.

Ogeya 1542 1546

Yekadałakhana- April 7, A.D.

Ogeya 1551

Mallappa- October 27, A.D.

Ogeya 1554

Kaleya-Yellappa- January 28, A.D. October 28, A.D.

Ogeya 1560 1562

As for the Maṅgalūru-rājya, it had been pointed out above that since A.D. 1515, even while Krishpadevarāya was on the throne, the practice of appointing governors for that region had been discontinued. The Maṅgalūru region, however, continued to form part of the Vijayanagara empire even during the reigns of Achyuta-rāya and Sadāsiva.

Koppappa-Ogeya and Paṇḍarideva-Ogeya were appointed to the post by Suṅkapa-nāyaka. An inscription from

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312 ARSIE., 1929-30, No. 599.
313 SII., Vol. IX, part II, No. 621 A.
314 Ibid., No. 621 B.
315 Ibid., No. 655.
316 ARSIE., 1929-30, No. 603.
318 ARSIE., 1928-29, No. 487.
Uppuru, Udipi Taluk, dated in Saka 1477 (expired) 1478 (current) (wrong for Saka 1457-58), Manmatha, Phalguna su. 5 probably = A.D. 1536, February 26, Saturday, states that Sunkapa-nayaka, after receiving the Barakuru and Mangaluru rāivas from Achyutarāya, appointed Kopgappa-Ogeya as governor for the former rāiva. It has been suggested elsewhere that Sunkapa-nayaka may have been of the Kejadi family and that he may have been the father of Kejadi Sadāsiva-nayaka. This suggestion rests upon the conjecture that since Kejadi Sadāsiva-nayaka's sons bore the names of Dogga and Chikka Saṅkappa, their grandfather (i.e. Sadāsiva-nayaka's father) may have had the name of Saṅkappa. While this will, no doubt, be in keeping with the well-known system of giving a person's name to his grandson, it has to be admitted that the only name by which Sadāsiva-nayaka's father is known is Chauḍa. Even the Saṅkararāyapa inscription of A.D. 1562 of the reign of Sadāsivarāya, coming as it does from South Kanara itself, refers to Sadāsiva-nayaka's father as Chauḍa and not by any other name.

What is more, the Uppuru inscription gives the name of the imperial officer as Sunkapa-nayaka and not as Saṅkapa-nayaka. There is, therefore, no conclusive evidence to show that the Keladi house had secured sway over the Tuḷu country even during the time of Chauda, the father of Sadāśiva-nayaka.

The Uppuru inscription records that the governor Kopḍappa-Ojeya marched his forces into Uppuru-grāma to support some imperial cause (Uppura-grāmada mēle rājakārvava maṇuvāga) and that, at that time, excesses were committed against the lives of men and the chastity of women. As an act of compensation, Kopḍappa-Ojeya made a grant of incomes from taxes to one Śiva-kēkuḍe. The excesses committed appear to have cost Kopḍappa-Ojeya his governorship. For an inscription from Kōpīśvara, Coondapur Taluk, dated in Śaka 1458, Durmukhi, Māgha ba. 14, Thursday = A.D.1537, February 8, F.D.T. 19, records a grant of land and

320 SII., Vol. IX, part II, No. 578. While publishing the text, the details of the date contained in the record were wrongly equated to February 8, A.D. 1536. The name of the governor, Papḍaridēva-Ojeya had not been read in the published text and hence Sunkapa-nayaka himself is stated in the introduction to have been the governor on that date.
gold by Kopḍappa-ūdēya to the deities Kōṭināṭhadēva and Saṅkamadēvi while Paṇḍaridēva-ūdēya was serving as governor of the Bāракūru-ṝājya under the orders of Saṅkapa-nāyaka. The reference to Kopḍappa-ūdēya merely as the donor and the mention of Paṇḍaridēva-ūdēya as the governor of Bāракūru-ṝājya shows that the former had been removed from that post at some date subsequent to the date of the Uppūru inscription. Though Aṭhutāraṇāya is known to have been on the throne till A.D. 1542, the above record from Kōṭēśvara contains the latest date known for his reign from South Kanara. His young son Venkāṇa, who succeeded him, but who was cruelly put to death by his own maternal uncle Salakaraṇa-Tirumala within a few months, has left behind two inscriptions of his reign in South Kanara. The earlier of these, from Handāḍi, Udipi Taluk, is dated Saka 1465, Subhakrīt, Bhāḍrapada su. 1, Friday, solar eclipse = A.D. 1542, August 12, Saturday (the solar eclipse having occurred on the previous day which was Ārāvapa ba. 15, Friday). The other inscription, also from Handāḍi, is dated Saka 1465, Subhakrīt, Āsvija su. 12, Wednesday = A.D. 1542, September 20. Both the records refer to Achchappa-ūdēya as governor of Bāракūru-ṝājya.

321 ARSIE., 1929-30, No. 599.
and to one Sanku-heggajle as the builder of the temple of god Gopinatha. No record belonging to the brief but bitter reign of Salakaraju-Tirumala has been found in South Kanara.

The earliest inscription from South Kanara of the reign of Sadasivaraya, who was placed on the throne in A.D. 1542 itself, is from Basaruru, Coondapur Taluk and bears the date Saka 1463, Parabba, Kārttika su. 1 probably = A.D. 1546, October 25, Monday. An inscription from Kōpēśvara in the same Taluk, bearing two dates, namely Saka 1469, Parābhava, Kārttika su. 15 probably = A.D. 1546, November 7, Sunday, and Virōdhikrit, Vaisākha su. 5 probably = A.D. 1551, April 11, Saturday, states that, on the former date, Achchappa-Ođeya was governing Barakuru-rājya under orders from Vēhkaṭāḍra-rajā-Mahārāja-arasu, on whom the rājya had been conferred by Sadasivaraya and that, on the latter date, Yekadalakhana-Ođeya was administering the same province under orders from Rāmarāja-Vēhkaṭāḍra-rajā. Rāmarāja was the son-in-law of Krishnāśivara-rajya and Vēhkaṭāḍra was his younger brother. Yekadalakhana is the only Muslim officer known from records to have held the post of governor of Barakuru-rājya.

The contents of the record pertaining to the second date (A.D. 1551) are of some significance. It is stated

322 Ibid., No. 597.
324 Ibid., No. 621.
that the whole of Tulurajya collected at Kotesvara to celebrate the festival named therein as Tudiva-habba. For reasons not stated in the record, a great disturbance arose and the pilgrims were involved in armed fights among themselves. The dead bodies of the Brahmanas and Sudras and even of cows lay scattered within the precincts of the Kotesvara temple. Having been thus defiled, the temple was closed and all worship and services to the deity were suspended. As an act of expiation and in order that merit may accrue to Ramaraja and Veikatadri, Yekadalakhana made certain grants thus enabling the temple to return to its former sanctity and grandeur.

It is stated in the record that the tragedies at the Tudiva-habba had occurred six months before the date of the record i.e., Vaisakha su. 5. Tud stands for an ornamented lamp and the sixth month before Vaisakha was Karttika. Thus, Tudiva-habba, in all probability, refers to the festival of lights.

325 An inscription of Sadasiva from Basaruru, Coondapur Taluk, is of much importance for the history of South Kanara. It is dated Saka 1476, Ananda, Karttika su. 1 probably = A.D. 1554, October 27, Saturday. It records that, under orders from Sadasivaraya, Sadasivanayaka made himself master of the Tulu-rajya and appointed Mallappa-Godeya as governor Barakuru-rajya. Sadasivanayaka was a member of

325 Ibid., No. 655.
the Kejadi royal house which continued its hold over the Tulu country even after the fall of Vijayanagara in A.D. 1565.

King Basavarāja of the Kejadi dynasty states in his Śivatattvaratnakara that Rāmarāja offered as a prize to Sadasivanāyaka, for his acts of bravery and loyalty, the provinces of Guttī, Bārakūru and Maṇgalūru. A little later on in the same work, Basvarāja says that Sadasiva-nāyaka was asked to subdue the scheming chieftains of Kērala and Tuluva and that the order was not only carried out but that Sadasiva-nāyaka took the defeated chieftains as prisoners to the imperial capital. This invasion of the Tulu country by the Kejadi chieftain finds no mention in the epigraphical records of the region. It may be that after the passing away of Krishpadēvarāya, the Tuluva chieftains had become once again recalcitrant and that Sadasiva-nāyaka on whom the region had been bestowed took the necessary military steps to ensure his actual authority over the territory. An inscription from Saṅkaranārāyapa, Coondapur Taluk, belonging to May, A.D. 1562 refers to the territorial gifts received by Sadasiva-nāyaka from Rāmarāja, including the Bārakūru and Maṇgalūru rājyas, as amara-māgāpi i.e. perpetual fiefs. This inscrip-

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326 Śivatattvaratnakara, Kallōla 5, Tareṅga 5 verse 20.
327 Ibid., verse 30 ff.
tion records the construction of a *maha* for *Virupāksha-deva* by the *Kejadi* chief in order that his deceased parents, *Chauḍapā* and *Tirumamma* may attain *Kailāsa-pada-va*

A copper-plate inscription from *Karkāla*, dated in *Saka 1479, Naţa, Kārttika su. 1*, Sunday = A.D. 1556, October 4 refers itself to the reign of *Sadāśiva-rāya* and *Rāmarāja* from *Vijayanagara* and to the sway of *Kejadi* *Sadāśīva-nāyaka* over the *Bārakūrū* and *Mangālūrū* *rājyas*. It records the grant of lands to his preceptor *Muni-khandradēva* by *Tirumalarasa-Madda-heggađe* and his ally *Gappapa-sāmanta Nālpīpa*. The record gives a description of the town of *Kāpu* which was included in the *Madda-heggađe* principality. We had seen above that according to the *Yellūrū* and *Kāp* inscriptions of A.D. 1449, the name of the then *Madda-heggađe* chief was *Tirumalarasa*. The name of the chieftains of this family who succeeded him and preceded his namesake of the *Karkāla* copper plate inscription under study, are not found given in the available records of the region.

It has been shown above that *Papambūrū*, a coastal village to the north of *Mangalore* and *Udīpi*, was included in the *Madda-heggađe* principality! *Kāpū*, which, according to the copper-plate inscription under study, fell within the same principality, is a village lying on the coast, roughly 20 miles to the north of *Papambūrū*. It may be concluded from this that the *Madda-heggađe* principality was a linear tract lying along the west coast.

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The two copper-plate charters from Karkala, belonging to A.D. 1528 and discussed above in some detail, mention Tirumalarasa-Nālina and Kimmika-nimita-Nālina as two local chieftains. It is not known if Gapapaṇa-sāmanta Nālina, appearing in the copper-plate inscription under study, was a successor to any of these two Nālinas or was a member of a third branch of the family.

We have seen above that even during the reign of Krishpadevarāya, records of the local rulers of the Maṅgaḷuru region lacked references to Vijayanagara authority. The copper-plate inscription, under study, makes a departure in this regard by referring to the subordination of the Tuḷuṛājya to the authority of Sadasivarāya, Rāmarāja and Keḻadi Sadasiva-nāyaka. It is likely that after the death of Krishpadevarāya, the empire witnessed another period of dynastic confusion. Then, the local Tuḷuva rulers may have regained their independence, which they had been enjoying under sufferance during Krishpadevaraya's reign. Sadasiva-nāyaka, in all probability, subdued these chieftains and asserted his own supremacy over them, as is evidenced by the Karkala copper-plate record of A.D. 1556.

Two stone inscriptions from Bainḍūru, Coondapur Taluk, both of them dated Saka 1482, Siddhārthi, Vaisākha 15 probably = A.D. 1559, April 21, Friday, belonging to the
reign of Sadāśivarāya, refer to the rule of Mahāmandalesvara Chenna-Bhayirādēvi-Amma, the daughter (vara-kumāri) of Bhayirādēvi-Amma, over her kingdom (samasta rājya) including Bayidūru-rājya, from her capital at Saṅgītapura (i.e. Haḍuvallī).

In the last passage dealing with the history of the Haḍuvallī family, it had been pointed out that by A.D. 1527, Devarasa-Ojleya had been succeeded by his nephew Gururāya-Ojleya. In April, A.D. 1530, Gururāya-Ojleya invaded the possessions of the Nagire ruler Immaṇi Saḻuva Krishpadēvarasa and carried his arms right up to the city of Nagire before his progress was effectively checked by the defenders. In the battle, fought nearabout Nagire, Gururāya-Ojleya sustained defeat and was saved from complete rout only by the valour of his soldier Isvaradeva-nayaka whose death in the battle the inscription seeks to commemorate. Some time before A.D. 1542, Gururāya-Ojleya ended his reign and the Haḍuvallī-rājya came for the first time under the reign of a queen. This fact is brought to light by two inscriptions from Bhaṭakāla, Bhatkal Taluk, North Kanara District, dated in Saka 1465, Subhakrit, Kārttika su. 15, Monday = A.D. 1542, October 23. They belong to the reign of Achyutarāya and state that Mahāmandalesvara Chennadevi Amma, niece (soṣa) of Devarasa-Ojleya, was ruling over Haḍuvallī, Bhaṭakāla and other rājyas from her headquarters at Saṅgītapura. They then record that the
Portuguese captain of Goa (paraṅgada Kāṇṭa) laid siege to Bhāṭakāla, burnt the city and marched on the palace when Eṅkappa-nāyaka, attached to the service of Gururāya-Oḍeya, stopped the enemies at the gates and fell fighting. The statement that Chennādēvi-Amma was the then Hāduvallī ruler and the reference to the deceased hero as in the service of Gururāya-Oḍeya show that the latter had ceased to be ruler not long before the date of the Bhāṭakāla inscriptions. This is further proved by the fact that foreign travellers noted the reign of a king over the region in A.D. 1540 while, according to the same source, the throne had passed over to a queen in A.D. 1543.

Chennādēvi-Amma of the Bhāṭakāla inscriptions is to be identified with Chenna-Bhayirādēvi-Amma of the two Bainḍūru inscriptions of A.D. 1559, being discussed. While these two records refer to her as the daughter of Bhayirādēvi-Amma, the two Bhāṭakāla inscriptions state that she was the niece of Dēvarasa-Oḍeya. We have seen above that Dēvarasa-Oḍeya was the brother and predecessor of Gururāya-Oḍeya. Bhayirādēvi must have been the sister not only of Dēvarasa-Oḍeya, but also of his predecessor Indagarasa-Oḍeya and successor Gururāya-Oḍeya, who were all of them nephews of Saṅgirāya-Oḍeya. The specific reference in the records of Chenna Bhayirādēvi-Amma as the daughter of Bhayirādēvi-Amma and niece (sose) of Dēvarasa-Oḍeya may be because of the fact that while Dēvarasa-Oḍeya and Bhayirādēvi were born of one...

333 The Nāvakas of Ikkōri, p. 55 and notes
mother, Indagarasa and Gururaya may have been born of another sister (or other sisters) of Sangiraya-Odeya. The name of the mother of Dēvarasa-Odeya and Bhayirādevi-Amma was Virādēvi, who is described in an inscription of A.D. 1545 and 1551 as Chenna Bhayirādevi Amma's grandmother.

The latest known date for the rule of Chenna Bhayirādevi-Amma is furnished by the two Baynduru inscriptions discussed above viz., Friday, April 21, A.D. 1559. She reigned well and perhaps long enough to have witnessed the fall of Vijayanagara in A.D. 1565. An inscription from Bhāṭkal describes her as having earned the goodwill of the emperor Sadāsiva. Her inscription of A.D. 1556 from Bhāṭkal describes Chenna-Bhairava-Mahādevi as the daughter of Bhairādevi and as the niece (gose) of Krishpadēva-nipati. From this it may be concluded that Dēvarasa-Odeya also had the name of Krishpadēva-dvarasa. This record eulogises Chenna Bhairādevi-Amma as a great devotee of the Jina and as having earned the praise of the learned and the poets. Jeṭṭhināyaka, whose munificence and diplomacy were well-known and Vīrapa-nāyaka, who was as generous as he was brave, were, according to this record, her minister (pradhāna) and general (śeṇā-pati) respectively.

Chenna-Bhayirādevi-Amma is the last ruler of the Haḍavallī-rajya whose inscriptions have come down to us. According to foreign travellers, the Haḍavallī principality was
subject to the reign of a queen in A.D. 1567 and even in A.D. 1569 and was finally annexed into the Keladi kingdom by Venkapatapya-nyaka I (A.D. 1536-1629). Buchanan tells us that ever since the spread of the Keladi power over this region, the Saiva faith of the Keladi rulers and the Jaina faith of the local rulers of the Tulu country clashed and that Hāduvallī was finally destroyed by the rulers of Keladi.

The lineage of the ruling house of Hāduvallī, given below in the form of a genealogical tree:

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Mādarasa-Ojeya          Bhairādevi
(married to Haivarasa of Hagire)

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<tr>
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<tbody>
<tr>
<td>Saoirāya- Daughter</td>
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<tr>
<td>Ojeya (A.D. 1408, 1431)</td>
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<tbody>
<tr>
<td>Dēvarasa-Ojeya</td>
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<tr>
<td>or Krishpadevarasa-Ojeya</td>
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</tbody>
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337 The Nāyakas of Ikkeri, p. 55.
A much damaged inscription from Bajāga-Kajakār, Mangalore Taluk, records an order issued by Keladi Saḍa-siva-nāyaka to the Baṅga chief, whose name is not given in the record, in the cyclic year Dundubhi, Chaitra ba. 5, Wednesday = A.D. 1562, March 25. We have seen above, that, according to the Sujēru inscription of A.D. 1528, the then Baṅga chieftain was Viṭa-Narasīṁha-Baṅga. The name of the Baṅga chieftain at the time of the fall of Vijayanagara in A.D. 1565 was Lakshmappa Baṅga. But no records mentioning him or any of his successors have come down to us. Buchanan tells us that the Baṅga principality was put an end to by the Keladi rulers. The names and dates of the Baṅga chieftains as gleaned from available records is listed below:

<table>
<thead>
<tr>
<th>Papīṣyaapparasa I</th>
<th>Viṭhalādevi (A.D. 1417)</th>
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<tbody>
<tr>
<td>(A.D. 1410)</td>
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<tr>
<th>Papīṣyaapparasa-Baṅga II</th>
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<tr>
<td>(A.D. 1431, 1437)</td>
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<tr>
<th>Basavapparasa Baṅga (A.D. 1456)</th>
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<tr>
<th>Kāmīrīya-arasa-Baṅga (A.D. 1461, 1469, 1473)</th>
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<table>
<thead>
<tr>
<th>Viṭa Narasīṁha-Baṅga (A.D. 1528)</th>
</tr>
</thead>
</table>

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339 ARSI, 1929-30, No. 529.
341 Buchanan's Southern India, Vol. III, pp. 63-69;
An inscription from Arligudi, Puttur Taluk, dated in Saka 1484, Dundubhi, Vaisakha su. 3, Monday = A.D. 1562, April 6, when Sadasivaraya was the nominal emperor, states that aliya Ramappayadēva-Mahārāsa was ruling over the empire from the bejewelled throne at Vijayanagara. We have also shown above that Sadasiva-Nāyaka, the Keḻadi ruler, claims in some of his inscriptions from South Kanara that the Bārakūrū and Maṅgaḷūrū rājyas were conferred upon him by Rāmarāya and his brother Veṅkaṭādri. These only illustrate the well known historical fact that aliya Rāmarāya and his brother had become very powerful well before the fatal year of A.D. 1565.

A few inscriptions bearing dates which fall within the reign periods of Achyutarāya and Sadasivarāya refer themselves to the rule of local rulers without, at the same time, referring to imperial authority. One such is an inscription from Vēpur, Karkala Taluk, dated in Saka 1459, Hēmalambi, Kārttika su. 10, Sunday = A.D. 1537, October 14. It records the installation of the images of 24 Tīrthaṅkaras in the Śantiśvara Chaitya at Vēpur by maṅḍalika Sōmanātha. Sāluva Pāṇḍya-devarasa-Ajila, ruler of Aruva-rājya and son of Honnammadēvi, and by his minister (pradhāṇi) Adyadevrāsa. They also made certain grants of land which were entrusted to the care of Pāṇḍyappoḍeyya.

342 ARSIE., 1930-31, No. 348.
Though the Ajila family finds mention as early as in A.D. 1418, to which year the Mangalore inscription of Dēvaraṇāya I, discussed earlier, belongs, we do not find any other earlier member of this family mentioned by name in the available records from South Kanara. Pāṇḍyappoḍeya of this inscription is to be identified with the then Kaḷasa-Kāraṇa ruler in whose territory Vēpūrū was included.

Three inscriptions from Paṇuva-Papambūru in the Mangalore Taluk reveal that, during this period, the village and its surroundings were under the rule of a family named Śāmanta. Two of these inscriptions, one belonging to August A.D. 1542 and the other to February, A.D. 1559, refer themselves to the rule of Duggapa-śāmanta, the nephew (āliya) of Kinnika-śāmanta. The third inscription, also belonging to August, 1542, refers to the rule of Kinnika-śāmanta. It may be concluded, therefore, that Kinnika-śāmanta was succeeded by his nephew Duggapa-śāmanta in August, A.D. 1542. Duggapa-śāmanta’s record of A.D. 1542 registers a gift of land made by the chieftain with the consent of his elder sister (akka) Chennammadevi. This was necessitated obviously because of the āliya-santāna system followed by the śāmanta family according to which Chennammadevi’s son would eventually succeed Duggapa-śāmanta.

344 Ibid., No. 262.
345 Ibid., No. 263.
346 Ibid., No. 264.
While narrating the history of the Kajasa-Karkala family, it was stated above that Immaḍi Bhairavarasa (Bhairava V of the genealogical tree given above) succeeded his uncle Bhairava IV sometime after A.D. 1501. The latest known date for Bhairava V falls in A.D. 1530. We have seen above that his successor Pāṇḍyappoḍeyya is referred to in the Vēpūr inscription of A.D. 1537. The earliest direct reference to his reign is furnished by his inscription from Kajasa, Mudgere Taluk, Chikmagalur District, bearing the date Śaka 1464, Śubhakrīt, Jyēśṭha su. 3, Thursday = A.D. 1542, May 17, Wednesday (and not Thursday). His inscription from Hiriyagaḍi, Karkala Taluk, gives us some information about this ruler. The record is dated Śaka 1467, Krōḍhi, Māgha su. 4, Sunday = A.D. 1544, January 16, Friday (and not Sunday) and gives his name as Pāṇḍya-prithvīpati and Pāṇḍya-poḍeyya. He is described as belonging to the Lunar race (Soma-kula) and to the family of Jinadatta. He was the son of Chandalāmbi, the sister (patta-bhazini) of Bhairavarāja (i.e. Bhaira V or Immaḍi Bhairarasa). The inscription records that Pāṇḍyappoḍeyya had the Chaturmukha-basti built in the Pāṇḍya-nagari which formed a part of the capital city of Karkala.

In March, A.D. 1543 Pāṇḍyappoḍeyya and the Chauḍa chieftain entered into a political agreement. The two copper plate records from Karkala, which register this agreement,
state that Pāṇḍyappodeya, son of Chandaladevi and ruler of Keravase, and Tirumalarasa-Chauja agreed, in the presence of Maraśma-he Gaga of Yermāl, to help each other, the former with his men and horses and the latter with his men alone, in case any of their territories should be invaded by a third ruler or by a dandañiyaka; that they will not enter into unilateral agreements with a third party; and that they will extradite any criminal who should commit the crime in one principality and should escape to the other.

We have pointed out above that Pāṇḍyappodeya is referred to as early as in October, A.D. 1537 in an inscription from Vēpūr. His latest record, from Kaḷasa, is dated Śaka 1478, Rākshasa, Āsvijā su. 13, Saturday = A.D. 1555, September 28, and names Pāṇḍyappodeya's kingdom as Keravaseya-patta. He is also given the appellation ḫumaḍi. One Bhayirarasappapa, son of Bommarājarasa is stated to be administering Kaḷasa-sīme. It is not known if Pāṇḍyappodeya was still on the throne in A.D. 1565 or whether he had been succeeded by his nephew. The next time we hear of a Kaḷasa-Kārkaḷa ruler is only in October, A.D. 1579, when, according to an inscription from Hiriyangaḍi, Karkala Taluk, Bhairavarasa-Oḍeya was ruling over the Kaḷasa-Kārkaḷa kingdom. He may have been the nephew and direct successor of Pāṇḍyappodeya. According to two inscriptions, one from Hiriyangaḍi and belonging

350 Ed. Carn., Vol. VI, Mg. 60.
352 Ibid., No. 244.
to A.D. 1593 and the other from Koppa, Koppa Taluk, Chikmagalur District and belonging to A.D. 1598, Pāṇḍyappōdeya, nephew of Bhairarasa-Ogeya was on the Kaḷasa-Kārkāla throne. But the history of this family subsequent to A.D. 1565 is beyond the scope of this thesis. Suffice it to say that, according to Buchanans, the Kaḷasa-Kārkāla family was overthrown by the Keḷadi rulers. It is, however, certain that the reduction of this power was not achieved by the Keḷadi house in one attempt. For, the Keḷadi-nripa-vījaya says that the Keḷadi ruler Dogga-Sahkappa-nāyaka (A.D. 1566-71) defeated in battle the scheming ruler of Kārkāla, Bhairarasa-Ogeya, and extracted tributes from him. Again, according to the same work, Vēṅkaṭappa-nāyaka I (A.D. 1586-1629) defeated Bhairarasa-Ogeya and annexed into his own kingdom the Kaḷasa-Kārkāla principality, including Koppa, Bellare, Kārkāla and Kaḷasa. Bhairarasa-Ogeya being a common dynastic name for the rulers of this family, the proper names of the Kaḷasa-Kārkāla rulers defeated by Dogga-Sahkappa and Vēṅkaṭappanāyaka are not known from any source. In view of the known dates of Vēṅkaṭappanāyaka, his victim may have been Pāṇḍyappōdeya of the Hiriyaṅgaṇi and Koppa inscriptions who is

354 *Buchanan's Southern India*, Vol. III, p. 82.
355 *Keḷadi-nripa-vījaya*, III āśvāsa, 89.
the last known Kaḷasa-Karkaḷa ruler and whose known dates fall in A.D. 1593 and 1598. The power of the Bhairarasa-Oḍeya did not end even with this defeat and they continued to contest the authority of the Keḷadi rulers even afterwards.

The genealogical tree given earlier in this chapter stops with Chikka Bhairava or Bhairava V. The rest of the genealogy is tabulated hereunder:

Bommaladēvi

Chikka-Bhairava (i.e. Bhairava V; A.D. 1516-1530) — Chandalāṃba or Chandaladēvi

Pāṇḍyaoppodeya (i.e. Pāṇḍya IV,A.D. 1537-1555)

Bhairarasa-Oḍeya (i.e. Bhairava VI; A.D. 1579)

Pāṇḍyaoppodeya (i.e. Pāṇḍya V; A.D. 1593, 1598).

Before closing this chapter, the further history of those ruling houses of South Kanara which have been dealt with above

357 Ibid., 72-74.
but whose inscriptions falling within the reign periods of Achyutarāya and Sadasivarāya have not been found in South Kanara, needs to be given.

In the last passage dealing with the history of the Nagire ruling family, it was stated above that Devarāya-Odeya whose latest known date fell in A.D. 1494 was succeeded by his nephew Bhairarasa-Odeya whose earliest known date fell in A.D. 1512. Bhairarasa in his turn was succeeded by Immadi Devarāya-Odeya who, after the brief period of independence enjoyed by his predecessors, had to acknowledge the suzerainty of Krishnādevarāya. Immadi Devarāya-Odeya was on the throne as early as in A.D. 1516 in which year he is stated, in an inscription from Bastimakki, Bhatkal Taluk, to be ruling over the Nagire, Haive, Tuḷu and Koṅkana rājās. Reference has already been made to Immadi Devarāya-Odeya's invasion of Portuguese Goa in A.D. 1522. We learn from an inscription from Kalkini dated Śaka 1452, Vikriti, Mēṣha, Vaiṣākha ba. 10, Friday = A.D. 1530, April 22, that this ruler also had the name of Immadi-Sāluva-Krishnā-Devarasa-Odeya. The battle which this Nagire chief fought against the invading forces of the then Hāduvallī chief Gururāya-Odeya has already been discussed.

359 Ibid., No. 8.
Immadi Krishpa-Dēvarasa-Oḍeya appears to have been a half-brother of his predecessor Bhairarasa and, therefore, a younger nephew of Dēvarāya-Oḍeya. For, an inscription from Bastimakki, Bhatkal Taluk, belonging to May, A.D. 1538, suggests that he was the son of Padmāmbikā, the sister of Dēvarāya-Oḍeya and Sangirāya-Oḍeya who are stated therein to be the descendants of Māvarasa. It will be seen from the genealogical tree of this family given earlier in this chapter that Māvarasa, also known as Maṅga, was one of the early members of this family. Dēvarāya-Oḍeya one of the brothers of Padmāmbikā, is to be identified with his namesake, the predecessor of Bhairarasa. The other brother, Sangirāya-Oḍeya did not rule. The name of Bhairarasa himself may have been omitted because he was the son of a sister of Dēvarāya-Oḍeya other than Padmāmbikā. The latest known inscription of Krishpa-Dēvarasa-Oḍeya, found in Māvālī, Bhatkal Taluk and belonging to May, A.D. 1547, states that he was ruling over the Nagire, Haiva, Tulu and Koṅkana rājyas from his capital at Geresoppa in the Tulu country.

Epigraphical evidence on the history of this family stops with the Māvālī inscription of A.D. 1547 referred to just now. It is reasonable to presume that, like the other Jaina ruling houses of the region, the Nagire family too was reduced to a position of unimportance by the Keśadi-rulers. Keśadi Venkaṭappa-nāyaka is actually credited with the conquest

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361 Ibid., No. 16.
and annexation of Gerasoppa, the capital of the Nagire principality. The genealogical tree given earlier in this chapter for this family stopped with Bhairava (I), Chikka Bhairava (II) and Yuvaraja Ambiraya. The rest of the genealogical tree is given below:

Lakshmi Matai
(married to Tayapparasa of Tiluguli)

<table>
<thead>
<tr>
<th>Bhairava</th>
<th>Chikka-Bhairava</th>
<th>Tipparasa</th>
<th>Yuvaraja</th>
<th>Kesava</th>
<th>Siriyari</th>
</tr>
</thead>
<tbody>
<tr>
<td>(I)</td>
<td>(II)</td>
<td>(s.a. raia dövi)</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>Malli-</td>
<td>Ambariya; A.D. raya</td>
<td></td>
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<td></td>
</tr>
<tr>
<td></td>
<td>1471)</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Devarasa-Odeya</th>
<th>A niece</th>
<th>Padmambikā</th>
</tr>
</thead>
<tbody>
<tr>
<td>(A.D. 1481, 1494)</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Bhairarasa (Bhairava III; A.D. 1512) or Krishna-Dēvarasa-Odeya (A.D. 1516-1547).

The Chauṭa rulers of the region around Puttige make their appearance in inscriptions for the first time, as
shown above, in A.D. 1390. Tuluvarasa-Chauja’s successor Tirumalarasa-Chauja figures in the Karkala copper plates of A.D. 1543 which register his compact with his Kalasa-Kara\-kala contemporary Pandyaappodeya. The names of the Chauja chieftains as also their dates known from available inscriptions are given below:

Vikra-Chauja (A.D. 1390)

Santheya-Chauja (A.D. 1431)

Jogi-Odeya-Chauja (A.D. 1434)

Allappasekhara-Chauja (A.D. 1465)

Tirumalaraya-Chauja (A.D. 1508, 1512)

Tuluvarasa-Chauja (A.D. 1525)

Tirumalarasa-Chauja (A.D. 1543)

Chikkarajarasa-Chauja (A.D. 1578)

The last named of these rulers, Chikkarajarasa-Chauja, finds mention in two records, one belonging to November, A.D. 1578, from Beddakeri, Karkala Taluk. Buchanan re-

363 Buchanan’s Southern India, Vol. III,
kala and Chauta rulers, the Keladi ruler entered the fray and annexed their territories in the name of the defunct Vijayanagara empire. This implies that the compact signed by these two ruling families in A.D. 1543 was no longer in effect. The Keladi-nripa-Vijaya, however, merely mentions the Chaujas as one among the many local ruling houses of the Maṅgaḷuru region defeated by Venkaṭappa-nāyaka.

Among the other minor families of Tuḷuva which have made their appearance earlier in this work and which were defeated by Keladi Venkaṭappa-nāyaka, was the Tuḷa family of Suraḷa which finds mentions as early as in A.D. 1139 in the Bārakūru inscription of Kavi Ājupendra but whose records make frequent appearance only after A.D. 1565. For the period before A.D. 1565, inscriptions of the other minor families of South Kanara, like those of the Ajilas, Mālinas, Śāmantas, and the hegades have been few and far between.

The actual history of South Kanara as a part of the Vijayanagara empire came to an end in A.D. 1565 with the disastrous battle of Rakṣasa-Taṅgāḍi, already referred to. In subsequent years, the erstwhile Āḷupa kingdom became a part of the Keladi kingdom and the allegiance of the Keladi rulers to the loosely-knit empire, which sprang from out of the ruins of the battle of Rakṣasa-Taṅgāḍi, was only nominal. The history of the Keladi dynasty after Rakṣasa-Taṅgāḍi falls outside the scope of this thesis.
It may, however, be pointed out, in conclusion, that the inscriptions of the post-1565 period from South Kanara do not contain much information for the political history of the region. Most of them are in the nature of records registering grants by private individuals and a few refer themselves to the reigns of local rulers. Even the few available Vijayanagara records of the period do not help us in knowing the extent of the weakened empire's power over the Tulu country.