The most remarkable factor which distinguishes South Kanara from the other parts of Dravidian South India is the region's native dialect of Tuļu which, being one of the five major languages of the Dravidian stock, has been characterised as one of the most highly developed languages of that family. In the absence of written literature of any kind, it is not possible to measure the antiquity of this language though it follows from statements made in Chapter I above that the language must have developed its own linguistic peculiarities subsequent to the migration of a part of the early Dravidian populace into South Kanara during the iron age. It also follows from Chapter I that the name Tuļu, as applied to the region, also came to signify its inhabitants and their dialect.

Nothing has been brought to light regarding any aspect of the life led by the proto-historic men in the Tuļu country. Nor is much known about life in the Tuļuva prior to the advent of the early Ashupas. During the early centuries of the Christian era, when Tuļuva was inhabited by the Kōsar and again when it came under the sway of Nanmn, facts which are gleaned from the

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1 Caldwell, A Comparative Grammar of the Dravidian or South Indian Family of Languages (II ed.), p. 35.
Sangam literature and which have been discussed in detail in Chapter II, the Tuluvas appear to have led a very active and martial life. From Agam 15 of Agamavuru we learn that the Kosar were wont to adorn their bodies lavishly with jewels. As for the economic conditions which prevailed during those early days, absolutely nothing is known.

With the appearance of the Vaḍḍarase inscription in the middle of the 7th century, the Tulu country emerges from its historical darkness. From this inscription we come to know that the people of South Kanara were subject to a ruler whose name was Aluvarasa and whose dynastic name, as gleaned from successive records, was Aluva or Alupa. By the middle of the 7th century, the Aryan classification of society into four castes had come to govern human society in that region. For, the Vaḍḍarase inscription records, as can be seen from Chapter III, a grant of money for feeding 17 brahmans. Though legendary accounts as given in the Sahyadri-kanda and the Grāmapaddhati attribute the import of brahmans into South Kanara to the Kadamba ruler Mayuravarmma of the middle of the 4th century, the Vaḍḍarase record contains the earliest recorded reference to the brahmans and also vouchsafes for the high and revered position which they enjoyed with the rulers and the people. The brahmans lived in their own agrahāras in every village and the Udiyavara inscription of Rapa-

2 ARSIE., 1931-32, No. 296.
sāgara (C. A.D. 765-805) considers the destruction of the brahma-pura (i.e. brahmins' quarters) of Śivālī as a mahāpataka.

Individual bravery as displayed in battlefields was held in great respect and the rulers were wont to commemorate the heroic death of their warriors and even to make compensatory grants for the benefit of the dependents of the deceased. The Kariyāṅga inscription of Rapaśāgara employs the word pariṇāra (Skt. pariṇāra = compensation) in this context. While military solutions to differences were often sought, the path of peace and peaceful settlements were not ignored. The Bantra inscription, already discussed, records one such compact for ending enmity, vengeance and warfare entered into by four chieftains of the 9th century.

The head of the family was much respected at the family level even as the king was acknowledged as their master by the citizens. In many of the early inscriptions, donees as well as deceased heroes are mentioned with their father's names prefixed to their own.

The natural beauty of the coastal district had elicited the praise of poets even in early days. Māmulanār, one of

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5 ARSIB., 1930-31, No. 351.  
6 See, for e.g., Ep.Ind., Vol. IX, pp. 17-23, Nos. I, II, III, IV, VI and VIII.
of the poets, whose songs have found their way into the anthology Aeananuru, in one of his poems sings that in the forests of Tulu-nāḍu, the peacock, with spots like the side of a drum, pecked at the well-grown, magnificent, green jack-fruit hanging from its tuft-like stem. The author of the Vēḷvikkadī copper plate grant of Pāñḍya Neṇḷuṇjādaḷiyar (A.D. 756-815), describes Mangalapura (i.e., Mangalore) as the great city where the peacock danced with the Cuckoo near tanks perfumed with opening flowers. From this record we can also conclude that as early as in the 7th 8th centuries, the Tulu country had made great strides in the economic field and that Mangalore was even in those times a flourishing and populous township well-known to be called a mahā-nagara (great city) in the record of an imperial dynasty.

Inevitably enough, from early times, South Karnataka was a predominantly agricultural country. Landed properties were, therefore, aptly termed, as is revealed by medieval and later inscriptions from that region, as bāḷu which signifies life and subsistence. It is not surprising, therefore, that the economic life of the people and their rulers centred round the incomes derived from agricultural products, especially so during the early and medieval times. Agriculturists, consequently, formed

7 Aeananuru, Agam 15.
an important section of the citizenry and this is attested to by one of the Udiyavara inscriptions of Maramma alias Anvarasa IV in which six agriculturists (Okkalu) figure as the donees for a royal grant.

From early times, lands were owned by the royalty as well as by private citizens. The right of cultivating royal lands was held by officials serving under the king as is evidenced by the Vaddarse inscription, referred to earlier, according to which one Ašakappa was holding the cultivation rights over the lands in Vaddarsé. Gifting of royal lands to temples and brahmanes, to private citizens of the agricultural class as also to deceased warriors was in vogue under the early Ālupas.

Under the early Ālupas, commerce was conducted generally though the barter system. The royal treasury received tax amounts in kind. Taxation in kind on such agricultural products as paddy (nel), rice (ākki), pepper (velasu, melasu), cotton (palki) and areca-nuts (āgake) is referred to in early inscriptions from the region. Apart from these taxes on land articles (sthalasūnka), tolls were levied on articles on water (jala-suṅka). By this may be understood that fishing and also the marine and riparian trades were subjected to taxation.

9 Ibid., Vol.IX, p. 23, No. VIII and plate.
11 Ibid., p. 21, No.VI.
Of the weights and measures which were in vogue during the early Ajupa period, one of the Udiyāvara inscriptions of Māramma mentions the following:

**sahkura:** It has been suggested that this may be the same as *sahkara* in which case the word may stand for 'a double sack for manure and grain to be carried on the back of a bullock'.

**puttige:** same as *putti* meaning 'a basket'.

**malave:** It has been suggested that this may be another form of *mana* or *manavu*, 'a maund'.

**pala:** a particular weight.

**pēru:** a [head-]load.

Of these, though *sahkura*, *puttige* and *pēru*, as understood above, are general terms denoting containers in the first two, and an unspecified quantity in the last, cases, since they are mentioned in the record in the context of taxation, they may be taken to have denoted, in those days, a standard quantity fixed by convention or by decree.

12 *Ibid.*, p. 22, No. VII. The interpretations for the terms are offered by Hultzsch in the footnotes on the same page of the journal.
Information on the coinage under the early Ālupas is only next to nothing. The Vaḍḍarase inscription of Āluvarasa I registers a gift of 17 kañchu and 1 kil-gaṅchu for feeding 17 braḥmanas. Kañchu in Kannada means 'white copper' or 'Brass' or 'bell-metal'. Kañchu and kil-gaṅchu, therefore, appear to be the names for a higher and lower denomination respectively of two coins struck from kañchu. But for the fact that Dravidian was in common use in Kannada language and writing at this period, it would have been reasonable to suggest a relationship between kañchu and kaḷaṅchu, the latter word standing for the name as well as the weight of a gold coin in circulation in the Tamil country from early times. It may be pointed out here that the Mallam inscription of Pallava Nandivarman II, in which the Ālupa ruler Āluvara II (C. A.D. 730-65) figures as his feudatory, mentions this gold coin called kaḷaṅchu.

Some of the Udiyāvara inscriptions refer to the tolls on the cities of Udiyāvara and Paṭṭi (i.e. Pombuchcha) which reminds one of the many medieval Ālupa inscriptions which contain references to collective (saṃudāva) taxes levied on and collected from villages.

The records of the medieval and later Ālupas contain

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more information on the social life of Tuluva. We learn from most inscriptions of this period that the ruler was surrounded by much pomp and pageantry. The ruler was present in person in the audience hall (maga-sāle) of the palace at the time of making royal proclamations and grants and, on all such occasions, the official hierarchy led by the council of ministers (samasta-pradhānas) and including the bāhattara niyōgis and dēsi-puru-shas stood in attendance upon the king or queen, as the case may be. The festive atmosphere which marked the presence of the ruler in the audience hall is found expressed in medieval Alupa records by the phrase samasta-gondalāsthāna. The principal cities of Tuluva during this period, Bārakūru and Mangalore, appear to have had more than one palace each as is implied by the expression hiriva-aramane i.e. the big or old palace. The audience hall in the palace at Mangalore was known by the lofty name of Bhuvanasrava (i.e. the refuge of the world).

The throne was not merely the centre of pomp and grandeur but the ruler was on the same footing as the lowliest of his citizens in matters of protecting social and religious obligations and in preserving age old customs. A few inscriptions, while pronouncing curses and fines upon those who flout the grants recorded therein, also include the ruler in their wake (e.g. intivellavam vichārisi rakshisadiddade arasimge Gange-

16 See for e.g. SII., Vol.VII, No. 185.
The priestly class and the brahmanas were much respected by the rulers and the people. Many medieval records include the purohitas in the list of officials present in the royal audience hall. The high position held by the brahmanas in the social structure in the Tulu country as elsewhere is illustrated by such expressions as savira brahmanaram konda dōsha, savira-brahmanaram rakshisida pūpya etc., occurring in the imprecatory passages of medieval inscriptions.

Caste system had taken deep roots and the four principal castes are referred to in the records of the period as nālku-jāti. Excommunication became an effective deterrent to the flouting of religious grants. Besides the four principal castes, the lowest strata of society consisted of untouchables, referred to as horahinavaru, and those who had been punished with ex-communication and expulsion from the nālku-jāti.

Each family was a closely knit unit of the social structure and it was customary for men, as in the earlier period, to associate their names with the names of their elders and predecessors. An important instance at hand is the Kenjuru inscription of A.D. 1281 of the reign of Ballamahādēvi, mentioning prince Bāṃkideva as belonging to the lineage of Dattālva (Dattālvara-baliya Bāṃki-deva).

17 Ibid.

18 ARSIE., 1931-32, No. 336.
The inscriptions of the medieval period vouchsafe to the increase in the number of temples, a fact dealt with in chapter IX below. Discourses were arranged in these temples and this afforded the people an avenue for entertainment as well as enlightenment. The Mangalore inscription of Kulasekhara I (C. A.D. 1116-1220) prescribes a fine of 5-1/2 honnu (gold coins) as fine to be paid by the temple official adhyaksha if he should fail to arrange for the daily discourses (dina dina nadeva kathamäle) in the temple of Bankesvara. An additional source of entertainment for the people was the daily dancing performances by the kutadva-bakanahesvaru (female dancers).

The inscriptions of the medieval and later Alupas furnish more information on the economic conditions which prevailed during their times. It is during this period that the word baju came to be used as a synonym for landed property. While the barter system continued both in the fields of commerce and taxation, money was also brought into wider circulation.

The names of weights and measures which are in popular usage now in South Kanara make their appearance in the inscriptions of this period. The extent of a cultivable land was defined with reference to the quantity of seed which could be sown

in it (e.g., 60 mūdes bittuva bāvalu i.e. a field in which 60 mūdes of seed could be sown). The names of the weights and measures for agricultural produces which appear in these inscriptions are

mudi, mūda or mūsa = a weight of 3360 tolas; a measure of 42 seers and the extent of a land in which so much seed could be sown.

khanduga, kāndu = Land measure, dry measure and liquid measure; also weight. Ikkandu, mūkandu and nākandu denote respectively twice, thrice and four times the value of a kāndu.

hāne = dry and liquid measures.

kudite = dry and liquid measures

pādi = dry measure.

māna = dry and liquid measure.

The following terms describing the nature of ownership of lands occur in the medieval and later Alupa inscriptions:

20 The equivalents for this and the other weights and measures listed above are taken from A Kisamwar Glossary of Kanarese words.

Gejij = land tenancy; the rent paid by the tenant to the land-lord.

Muliga = cultivator who has taken cultivable lands on permanent lease from their owner/s.

The following agricultural terms are found used in these inscriptions -

Bede-karu = wet land to be sown during the rainy season.

Bede-gapagilu = land in which gapagilu (fragrant oleander) are to be sown and grown.

Kala-bhumi = threshing floor.

Coins find frequent mention in the Ajupa records of this period. Many types of gadvapa coins were in circulation. Of these, the coin known as Pāṇḍya-gadvapa is mentioned as early as in A.D. 1139 in the Koṭakṣiri inscription of Kavi Ajupāndra. The name of Pāṇḍya being one of the dynastic names of the Ajupas, Pāṇḍya-gadvapa obviously meant coins issued by them and may be deemed to have denoted, during the medieval period, gold coins a few specimens of which have been noticed so far. The coins in question are of gold and are die struck. The obverse of these coins depicts two fish under an umbrella-shaped canopy,

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23 ABIE., 1961-62, App. E, Nos. 277 and 278; See also Brown: The coins of India, plate VII, No. 3.
with a lamp and Chauri to their right and left respectively. The reverse contains the legend Śrī-Prāṇya-Dhananīya. The Āḷupas had the mīna-lāmchana for their emblem and the umbrella-like canopy reminds us of the expression śka-chhatrādhīrāya used in medieval Āḷupa inscriptions while introducing the ruler. Bāarakuragadvapa and Maṅgalūra-gadvapa are also referred to in the inscriptions. These two names may have denoted coins issued out of the royal mints at Bāarakuru and Maṅgalūru, the two capitol cities of the Āḷupas. It is likely that the name gadyāpa was applied to coins struck from more than one metal for the inscriptions, in some instances, specifically refer to the coin as honna-gadvāpa i.e. gold gadvāpa. Besides, the word gadvāpa is itself found frequently mentioned without any distinguishing prefixes.

Besides these terms, gold coins were referred to by the word in Kannada for gold, namely, pōnum or honnu. The word papa also occurs, though only rarely.

It is possible to arrive at a fairly authentic estimate of the economic conditions in which people of South Kanara found themselves during the medieval and later Āḷupa times. The wealth of the people consisted mainly of land and land, therefore, was the main source of income for the royal treasury. The utter dependence of the people and the rulers on land-harvests is strikingly brought home by the Sujērū inscription of A.D. 1305

24 ARSIÉ, 1930-31, No. 338.
of the reign of Bankiśevara XT. The kingdom was hit by drought in that year and the king took a vow to make grants to the god Timirēśvara if the rains returned. The king's prayer was answered and in August, in which month the inscription under question was engraved, grants of lands were accordingly made by the grateful ruler.

The large number and variety of taxes, levied in kind and in money, on lands, on agricultural products and on trades attest to the prosperity of the medieval and later Ālupa periods. Villages were liable to pay to the royal treasury taxes in money, referred to in the records as samudaya or samudāvagadvāpa. Samudaya or samudāya is to be understood in the sense of a collective or total contribution and, as such, is found used with reference to levies of more than one kind. Thus, while the Köpesvara inscription of A.D. 1261 of the reign of Vīrapāpyadhāva-Ālupendra fixes the amount of taxes to be paid by the villagers of Kujikuru at 180 samudaya - gadvānas per annum, the Nīlavara inscription of A.D. 1258 and of the same ruler declares that the 'three hundred of Niruvāra should pay 100, 30 and 301 samudāva-gadvānas per year respectively to the king, the adhikārī and the village of Niruvāra. An inscription

26 ARSIE., 1928-29, No. 490.
of A.D. 1262 from Kundapur, belonging to the same reign fixes the samudāya tax to be paid annually by the village of Kundāpur at 140 āgāvāpas.

Land owners and cultivators paid part of their products into the royal treasury as tax. The quantum of this levy is nowhere specified in the available records. The Haneshallī inscription of Vīra Pāṇḍyadeva-Ālupendra clearly states that the king made a gift of paddy which was due to the royal treasury from the makkti lands of Brahmaura (tamage bahantaha bideya bittavanu etc.). Lands and their products yielded more than one kind of tax income for the treasury. Land lords were levied tax in money for their ownership and this tax was called bhukti-samudāya, bhukti standing for ‘enjoyment’ or ‘possession’. Each piece of land under cultivation was subject to taxation (bālu-tere).

Other land taxes mentioned in these inscriptions include kattunderu, bedugula which is also found written as beduṅgula, beduṅgulu and beduṅgolu, mālāva, āruvāra, bīdāruvāra and kulāgra or kulādva.

Of these kattunderu appears to have meant land taxes assessed from time to time (tere = tax and katṭu = assess or impose). The exact significance of bedugula is not known. The word

is, no doubt, a compound of bedu & kula the second meaning a farmer or a land-tenant who pays taxes. The word bedu is not found in any lexicon and if it could be equated with bettu = a field lying on a higher level, imperfectly irrigated and depending on the rains, then bedugula may be taken to stand for taxations levied from farmers cultivating such lands. Mēlāya (excess tax) as the very name indicates may be interpreted as a surcharge on land taxes.

Āruvāra is the same as āravāra meaning land mortgage of an usufructuary nature. The references in inscriptions to āruvāra may be taken to stand for taxation on such mortgaged lands. Bīdu = bilu means a land kept waste or uncultivated. Bidāruvāra may, therefore, be the taxation on such mortgaged lands which were cultivable but not cultivated.

It is difficult to conclude what kulāgra and kulādva stood for. Agra and ādva are synonyms meaning 'the beginning'. The terms, no doubt, denoted taxes paid by land tenants. They appear to be synonyms of the term kula-pramāṇa occurring in inscriptions of the Vijayanagara period, and may have denoted the tax each cultivator was obliged to pay at the time of taking up a new tenancy.

The large number of inscriptions which have so far been discovered provide us with much information on the social and economic conditions which prevailed in South Kamara during the Vijayanagara period. While the district as a whole was
divided into the Bāraṅgūru and Māṅgāḷūru rāivas with the two cities of that name as the headquarters for the two imperial governors appointed from time to time, large chunks of the region fell under the sway of local chieftains. The presence of the ruler in the audience hall, referred to in many medieval Āḷupā inscriptions, is no more referred to in the records of the governors and the local chieftains. Unlike in the earlier periods, when the loyalty of the entire populace had vested with one monarch, during the Vijayanagara period, people of the region living in different parts were subject to their respective local rulers. Their allegiance to the imperial governors was closely related to the allegiance to their own masters to the imperial authority. And it has been made clear in Chapter VI above that the allegiance of the many local rulers to the Vijayanagara power was more or less adventitious and was withdrawn wherever the chieftains felt secure in doing so. The frequent dynastic rivalries at Vijayanagara provided these minor rulers with opportunities to enjoy brief intervals of independence.

Until the middle of the thirteenth century, there is no evidence of the Tuḻuvas following any other system of succession but that of father to son.
The ancient family of the Ājupas never adopted the aliva-santāṇa (uncle to nephew) system of succession as long as they remained a power which mattered. Side by side with the introduction of Vijayanagara authority in South Kanara, a number of local ruling families, mostly Jaina in faith, made their appearance. These families generally followed the aliva-santāṇa system of succession and naturally enough this system came to be adopted by a good section of the populace, thus adding one more distinctive feature to the region.

Though the wide prevalence of this system of succession can be attributed only to the fourteenth century, the seeds of this are to be found in the undated 29 Talangere inscription of the Ājupa ruler Jayasimha I, discussed in Chapter IV. This inscription states that in the lineage of Jōgavve, who was probably the king's sister, the right of succession goes to the female children and not to the line of male children and that, only if there are no female children, the succession will devolve on the male issues. This system is, of

course, different from the aliva-santāna system in so far as in the latter case the right of succession devolves upon the sister's son. Nevertheless, the Talāṅgere inscription serves as a prelude to the importance of females in a family which the aliva-santāna system clearly expostulates. It is also likely that the prevalence of this system of succession in parts of the neighbouring state of Kṛṣṇa influenced the adoption of the aliva-santāna system by the later rulers and the people of South Kanara. We have pointed out in Chapter IV above that Bṛśikī-śeṣa, the nephew (aliva) of Viśṇupāṇḍiyadeva, who is the only known aliva of an Aṇuṣa king to have sat on the throne, may have claimed the throne for himself on the strength of the aliva-santāna system of succession prevalent outside South Kanara and among the rising families of local chieftains within South Kanara and among the rising families of local chieftains within South Kanara itself.

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The Mūḍabidura inscription of A.D. 1430 helps us to take the earliest prevalence of the aliva-santāna system, as evidenced by epigraphical sources, to the middle of the thirteenth

century. This inscription gives the genealogy of the Kañasa-Karka dynasty for seven generations, from Honna to Bhairava I and his younger brother. The inscription clearly states each successor was the nephew of his predecessor. Thus, roughly assigning a period of 25 years for each reign, we arrive at the middle of the thirteenth century as the most likely period for Honna.

Quite often, names of individuals are found mentioned in the records of this period in association with their family names as in Tojahara-baliva, Chautara-baliva, Bangara-baliva, etc. Names of individuals also occur in the records in association with their ancestral houses (eg. hupise-maneva Govinda, kuvala-maneva Krishpa, hosa-maneva Narapa etc.) and land (eg. kom-be Arasakabbe).

Terms originally indicative of office such as nāvaka, heggade, sēnabōva, adhikāri, dāpanēvakā, etc., terms indicative of professions such as setti, ballālu, etc., and terms indicative of caste such as bhattā, Upādhyāva, setti, ālura, etc. are found very frequently appended to the proper names of individuals figuring in the records of this period. Members of the settījakāra and halaru guilds are often found mentioned in association with the particular guild of a town or village to which they belonged.

Everything was done to render life in the cities and towns easy and to promote easy contacts between the various corners of the district during this period. Vijayanagara inscriptions from South Kanara abound in references to highways, roads, lands and foot-paths (rāja-bidī, bidī, ri-heddā i, heddāri,
nādeva-ōṇi, ēṇi etc.). For the social and economic history of South Kanara during the Vijayanagara period, the importance of the Basarūr inscription of A.D. 1455 of the reign of Mallikārjuna cannot be overstated. According to this record the halaru of the mūḍakērī of Basarūru were obliged to set apart from the lands which they owned, a stretch of land measuring 12 kōlu in breadth for purposes of laying a road for the use of local citizens as well as outsiders (sudēsī-paradēsīgālu naḍaya ubbava-mārgga). There is a further stipulation that in the matter of carrying offerings to the temple of Dēvī, the above road was to be utilised only by the halaru of the mūḍakērī and not by the halaru of paduvakērī. Again, according to the same record, the responsibility of relaying an old road of equal breadth in another part of Basarūru devolved upon the halaru of paduvakērī. We also learn from this record that on the sides of important roads, mango trees were grown, evidently for shade and shelter (heddārīva sāla-māvu).

The needs of the city dwellers were well looked after. The many Jaina chieftains who flourished during the Vijayanagara period in South Kanara initiated an architectural renaissance which resulted in the construction of a number of remarkable bastis in important Jaina centres. The Mūḍabidure inscription of A.D. 14-30 of Dēvarāya describes the city of Mangalore as the abode of groups of beautiful damsels, with its rich markets dealing in gold etc., whose inhabitants were ever kept

31 Ibid., Vol.IX, Part II, No. 457.
32 Ibid., Vol.VII, No. 196.
happy with plentifuls of paddy and other grains. The same record speaks of Muddabidure as a flourishing city surrounded by choice fields of paddy, sugarcane, etc., which apparently assured a steady source of food for the population. The same city was rendered more beautiful by numerous gardens and tanks; its well-laid roads were frequented by groups of charming damsels and the city abounded in merchants selling gold and precious stones, China silk (Chin-ambara) and bugles. Many poets, renowned for their literary achievements, lived in the city and its sky-high Jaina bastis were full of people of good character who were gathered to listen to discourses on Jainism.

Day to day life in the rural areas must have taxed the time and energy of the majority of the population mostly on lands. The agriculturists, however, were provided with many amenities which must have assured a steady yield of food crops. The Basaruru inscription of Mallikarjuna, already referred to, for instance, refers to the maintenance of more than one water canal (nīru-hariva ṭī) and similar references occur in many other records. These canals were obviously dug out to pave the flow of rain water along the cultivated fields.

We had seen above that during the early and medieval Kōpā period, the royal treasury and also the people depended mainly on agriculture for their economic prosperity. The Vijaya-
nagara period saw the emergence of South Kanara as an important trade province and many cities and towns in the district developed into major trade centres with well-knit guilds and associations representing the interests of various trading groups. The large number, nature and importance of trade guilds such as settikāra, nakhara, handamāna and ballānu have been discussed in detail in Chapter VI above. These guilds, as also their members in their individual capacities, figure in epigraphs in many contexts, as arbitrators, donors, donees, as protectors of grants and even as disputants. The records amply illustrate the important role played by these guilds in the political, social, economic and religious history of the period.

While, on the agricultural front, South Kanara appears to have been self-sufficient, certain crops had to be imported from beyond the Ghats. Two Bāarakūru inscriptions of A.D. 1430 of the reign of Dēvarāya II, for instance, record an agreement between the trade guilds of chaulivakēri and mūr­kēri of Bāarakūru on sharing, for purposes of sales, the loads of rice (akki), wheat (rōdi), Bengal gram (kadale), Phaseolus mungo (uddu), green gram (hesaru), Sesamum indicum (ṣilu), sugar cane (kabba), fenugreek (mente), ghee (tuppa), jaggery (bella) and certain other necessaries imported from beyond the Ghats (Ghatṭada melanindalu bahantha⁰). These records also prescribe regulations for the sale of sugar brought by local and foreign

34 Ibid., Nos. 309 and 340.
traders from above the Ghats. There is an interesting stipulation, meant obviously to maintain the balance in trade, that the merchants of the chaulivakēri and mūrukēri should collectively weigh and store the stock of sugar and that whatever quantity remained unsold should not be taken to mūrukēri by the merchants of that part of the city but should be retained in the store-house (malīre) to be sold at times of demand. The right of selling cotton sarees (nūlu-sīre) was made the exclusive privilege of the merchants of mūrukēri by the agreement registered in these records.

The increase in trade must have resulted in general economic betterment and trade guilds and traders benefited much from this development. It is not surprising, therefore, that in the Vijayanagara records from South Kanara, next to the imperial governors, merchants and their guilds rank as the most important donors of gifts of money and lands to the temples.

The system of land ownership and the rights of cultivation were much the same as in the earlier times during the Vijayanagara period also. Whole villages and the cultivable lands belonging to them were, in many cases owned by the State and are found referred to in inscriptions as bhandāra-sthala, aramaneya-bhandāra-sthala, aramaneya saluva bhandāra-sthala etc. Besides this, lands owned by temples and private citizens were differently designated with reference to their owners as, for instance, dēvasya, purūhitā-sthala, brahmasya, etc.
Land revenue continued to yield the bulk of the income for the state treasury. Many types of lands and land taxes, including the ones which were prevalent during the earlier period and discussed above, are found mentioned in the records of the period.

Types of lands:

āgara, hiriva-āgara, uppīn-āgara; a salt-pan.

bavalu: a plain open field best suited for rice cultivation, lying low, having abundance of water and producing two or three crops of rice or two of rice and one of grain.

beriketa-bhumi: various kinds of earth mixed together.

betta: a field lying on a higher level than bavalu, imperfectly irrigated, depending for water sometimes on the rains and sometimes on a reservoir and producing but one crop.

bīga-gadde: waste, uncultivated land.

hadahā: a table-land, a plateau.

35 A Kisamwar Glossary of Kannarese words and Kittel's Kannada-English Dictionary have been consulted in arriving at the meanings given for this and other technical terms listed above.
hadalu: a waste rice-field, fallow land.

hekkalu: an elevated piece of ground covered with brush-wood; a piece of dry land irrigated by rain and used for raising vegetables on.

hola-gadde: land for wet and dry cultivation.

hali: a plot of field.

kambaja-gadde: a field in which buffalo races take place.

karikeva-bovalu: a field covered with the Hurallee grass.

kuduru: an island formed in a river by alluvial deposit; an islet.

majalu: a field higher than bovalu but lower than bavatu in which a single crop of rice can be raised despite the deficiency in the periodical rains.

makki: the worst kind of land yielding one crop.

bidiradiya, hunise-adiva, tehnin-adiva, hoyimarna-makki: makki land growing bamboo, tamarind trees, cocoa-nut trees and makki land covered with sandy soil respectively.

taru-gadde: probably, dry land.

titte: an elevated dry land.
Land owners and agricultural labourers:

mūla-kāra: the original proprietor or holder of a permanent lease obtained from the government, or his assignee. The terms mūla-gadde and mūlada-hālu are to be understood in this light.

gēni-kāra: he who has taken up land for cultivation on rent or contract.

vṛitti-kāra: he who is in enjoyment of a gifted land.

okkalu: tenants of the soil, professional agriculturists.

kīl-okkalu: this term probably denotes servants working on lands under the okkalu.

holevalu, heppālu: the lowest cadre of males and females working on lands. These were slaves who could be transferred with the land, at the time of the latter's sale or donation, to the new master.

Taxes:

ādi: this seems to be an abbreviation for kulāḍya or kulākara, explained above. The terms mūlādi and ardhabādi, found mentioned in the records of the period, may respectively denote such tax levied on land in possession of the original owner and one half of such tax amount.
aruvara: this term has been explained above. Antar-aruvara occurring in the records of the period seems to indicate interim taxation on mortgaged lands.

hode-kaṭṭu: hode means besides other things 'an ear of corn just before fully shooting forth'. hode-kaṭṭu may, therefore, stand for a tax assessed and levied in between the stages of planting and harvest.

a half or quarter of the gross value of the produce paid as tax by a person reclaiming a certain portion of waste-land and settling on it.

kaddāva: compulsory levy.

kattunderu, kaṭṭu-teru: this term has been explained above.

kula: land tax paid by a cultivator. The amount of such tax to be paid, when duly assessed, is referred to in the records as kula-pramāṇa. Inscriptions reveal that this tax was generally levied in cash and only rarely in kind. In the case of gifted lands, this tax was exempted (kulava-kalachi etc.).

kundu: this word means deficiency or fault and may, therefore, stand for a surcharge on the payment of tax arrears.

nattu: this term is, probably, derived from nadu meaning 'to plant' and hence may denote a tax levied on each young plant freshly planted. That such a levy was in vogue is proved by passages such as āthavili sasīva nattare sasige 4 hana seppage 1 hommu.
sēsa: (tadbhava op sēsha) - the word sēsha means surplus, remainder etc. sēsa, therefore, appears to be a tax levied on surplus products which did not fall within the original assessment.

siddhāva: fixed assessment.

It is regretted that the above lists are not, by any means, exhaustive. I have not been able to interpret a few terms such as hodike, hadike, osari etc., which are found mentioned in the records, along with the names of taxes explained above. Many other tax names have not been included because of the uncertainty in their reading owing to the damaged nature of the inscriptions.

Much advance was registered during the Vijayamagara period in the field of land administration. Land revenue was subject to reassessment from time to time and the sale and purchase of lands were governed by a number of rules and regulations prescribed by the imperial administration. The Coondapur inscription of A.D. 1425 of the reign of Devarāya II, for instance, records that the imperial governor Narasimhadēva-ōgeya, after making a thorough enquiry among the inhabitants of Kundāpura who had assembled at his call, restored a piece of land, originally gifted as a purōhita-sthāla and which had come to be misappropriated, to its old status and made a fresh assessment of the taxes to be levied on the land. This assessment was done without prejudice to the siddhāva tax to be paid to the royal

37 Ibid., No. 441.
treasury. Such assessments are referred to in the records of the period as kula-kattu (kulava-kattu, etc.).

The boundaries of each piece of land, owned by the State, temples and private individuals, were demarcated in detail (chaute-sime, nalka-gadi, i.e. the boundaries on the four quarters).

A few technical phrases indicating the nature of the sales and purchases of lands are met with in the inscriptions of the period. The land purchased from its owner by a prospective donor is usually described by the phrase artha-parichchhadavāsi kondu mūla-parichchhadavāsi koṭṭadu i.e. 'purchased by absolute payment and gifted with absolute rights'. Land gifts are also referred to as mūla-krava-dāna indicating that such lands were absolutely paid for prior to their being given away as gifts. Another expression 'nāyaru-mūla' occurs in the records of the period with reference to the purchase and donation of lands. This probably stands for the purchase of land along with 'the agricultural services including the right to use a plough'. The prices paid in purchasing lands were the ones prevalent from time to time (tatu-kāl-ōchita mūla).

Besides the State, temples and individual citizens, organisations such as the setṭikāra and haleru guilds and the mahājanas also owned lands in their collective capacity. Many records of the period, while delineating the boundaries of

38 A Kisamwar Glossary of Kanarese Words, p. 94
lands, refer to the gadi or boundary of lands owned by such associations (settikārara gadiyim, chaulyakērīva halra gadiyim, mahājanara gadiyim, etc.).

Those entrusted with lands gifted to temples were obliged to provide the specified quantities of land products to the deities irrespective of the failure of crops owing to failure of rains and drought (bāna-sēdu bara-sēdu ennade).

A number of weights and measures including the ones in vogue during the earlier period are found mentioned in the Vijayanagar inscriptions.

hāne, hāni: dry and liquid measures, prevalent in the South and North Kanara districts. yippēne, mūvāne and nālvāne denote, respectively, two, three and four hānes. The records also mention nāda-hāne and kānchina - hāne. The former, in all probability, denotes a standard of the measure locally prescribed while the latter refers to the measure made of bell-metal (kaṇchu).

mūde, mūde, mudi: this term has been explained above. Unlike in the earlier period, this term appears to have denoted more than one quantum of measure. Nāda-mūde, though of rare occurrence in the records, suggests

40 See, for eg., Ibid., No. 444.
that the quantity of a mude was subject to local variations. Expressions such as nāsandurāgada-mude also imply that it had come to be taken as a common term for dry measure. It is found often in its abridged forms of mu and mū.

khapuṣa, kāpuṣa: this term also has been explained above.

The nāsanduṣa of the earlier records is variously written in this period as nāgham, nālveda, nāsandu etc. It is also found written in its abridged forms as kām, kham, and gham.

hāru: a word applicable to weight and dry and liquid measures.

solage, sodage: this seems to be the same as solage a liquid measure, equal to one fourth of a kudva or of a halla.

Kudite, padi and mana have been explained above.

Specific scales for land measurement make their appearance in the records of this period. The Basaruru inscription of A.D. 1455, already discussed, for instance mentions kōlu, a measuring rod (mūru kōlu nela, hamnaradu kōl-agalada pramanine hadi etc.). The more common method of land measurement, however, continued to be based on the quantum of seed that could be sown on a given plot of field.

With the marked increase in commerce, money came into wider circulation. We have already pointed out above that,
unlike in the earlier periods, taxes came to be generally paid in money. The most common types of coins in circulation were known as gadyāṇa, varāha, honnu and hana. Their types and different denominations, mentioned in the records, are as follows:

kāṭi-gadyāṇa: The meaning of the word kāṭi is now known.

ardha-kāṭi-gadyāṇa: coin having half the value of a kāṭi-gadyāṇa.

bāhāra-gadyāṇa: this appears to denote foreign (bāhāra) coins, i.e. coins struck outside South Kanara and brought into circulation in the region.

sanna-Pratāpa-gadyāṇa: a small gadyāṇa probably issued by the Vijayanagara rulers in view of the title pratāpa.

dodda-varaḥa, dodda-varaḥa-gadyāṇa: a higher denomination of varaḥa.

ghaṭṭi-varaḥa: this may denote a varaḥa with a high percentage of gold content.

In many instances gadyāṇa and varaḥa are found used to denote the same coin and are also found used together as varaḥa-gadyāṇa.

Honnu meaning gold was a common name for gadyāṇa and varaḥa. It also occurs frequently as kāṭi-honnu.
hana, also mentioned in the records as kāti-hana was a smaller denomination of gadyāpa (cf. varaha-gadyāpa 176 hana). The symbol for hana, as found in these records, is $\frac{1}{3}$ while the other coins are found mentioned in their abbreviated forms as follows: ga° (gadyāpa); kā sa° (kāti-gadyāpa); va° (varaha); va ga° (varaha-gadyāpa) bā sa° (bāhiri-gadyāpa).

Bārakūru which, along with Mangalore, was one of the two headquarters of imperial governors, had its own mint from which coins were minted and issued. This fact is amply brought to light by such expressions as Bārakūra-parivarttanakke saluva kāti-gadyāpa, Bārakūra parivarttanakke saluva dodda-varaha-gadyāpa, arddha Bārakūra-parivarttanakke saluva dodda-varaha-gadyāpa. From the contexts in which these expressions occur, it may be safely concluded that they denoted coins brought into circulation in South Kanara from outside but which could be converted into coins issued from the Bārakūru mint.

The growth in commerce and the wide circulation of money must have resulted in the increase of borrowals between individuals. A common feature in the records of the period is the donation to temples of the interest accruing from loans given by the lenders without any surety. Such a loan secured without any mortgage is mentioned in the records as mei-sāla. It is interesting to note that interest for money given as loan was accepted in kind in some cases. An inscription from

41 Ibid., No. 520.
42 Ibid., No. 452.
Basaruru, dated in A.D. 1450 in the reign of Mallikarjuna, states that the interest per annum over a sum of 200 kāti-gadyapa, taken as a loan (kada) by the seṭṭikāras of paṇuvakēri from Koṭiyakka-nayakiti, was 13 mudi of rice to be measured with the nālvande.

It may be stated, in conclusion, that while the wealth of the Tuḷu country and its people increased under the aegis of the imperial administration, there was a proportionate increase in acts of piety and munificence. Ever as the State, the traders and the agriculturists became affluent, they parted with a portion of their earnings and acquisitions for the benefit of the temples and the brāhmaṇas. This must have kept up the economic structure of the region by ensuring the steady flow of wealth and money from hand to hand.