CHAPTER IV

TRANSPORT, MARKET

AND

CURRENCY
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Trade in varieties of goods necessitated the existence of trade routes and a system of transport which facilitated transfer of goods from one region to the other. Trade also required the existence of currency even though the barter system was prevalent during this period. Because at the inter-regional and international level it was imperative for the traders to make use of currency. The Kings of Karnataka and the feudatory rulers issued coins of different denominations which were in circulation. In fact even at the all India level one can find the issue and use of large number of coins after 1000 A.D. During the earlier period flourishing trade did not exist. Therefore there was no much need for currency. But after 1000 A.D. the feudal practices declined and there was revival of trade. The emergence of Vijayanagara further facilitated the transition from feudalistic mode of production to pre-capitalist or proto-capitalist mode of production. This led to improvement in technology and the increase in the volume of trade. The arrival and presence of European traders like the Portuguese, Dutch and the English facilitated expansion of trade.

Land Transport:

Some of the sources indicate the channels of trade. Mangalore had direct trade contacts with Banavara.¹ The inscriptions refer to Baraknur ghat, which passed through the western boundary of Hoysala Empire.² The Mangalore inscription belonging to Saka year 1311 mentions Harihararaya as the lord of east, west and southern seas.³ This shows the realisation of the strategic importance of Western coastal regions. The coastal belt with many
rivers and ports on the seacoast facilitated transfer of goods and trade, both coastal and overseas. By controlling the coastal ports it was possible to control the trade routes. Thus all rulers, native or foreign, aspired to control the districts of Western coastal regions since they were the gateways through which the goods were imported and exported. This inscription also mentions voladari (shorter route).\textsuperscript{4} The inscriptions refer to ferry tolls and taxes on land routes. These revenue collections indicate that there existed river and road transport systems both in regional and inter-regional trade. Vijayanagara inscriptions from South Kanara allude to highways, roads, lands and footpaths (\textit{raja-bidi, bidi, hiriya heddari, heddari, nadeva-oni, etc.}) The Basrur record of A.D. 1455 is significant in this regard.\textsuperscript{5} According to this record the \textit{halaru} of the Mudukeri of Basrur were obliged to set apart from the lands which they owned, a stretch of land measuring 12 \textit{kolu} in breadth for purposes of laying a road for the use of local citizens as well as outsiders. Further it is stipulated that in the matter of carrying offerings to the temple of Devi, the above road was to be utilised only by the \textit{halaru} of Mudukeri and not by \textit{halaru} of Paduvakeri. The responsibility of relaying an old road of equal breadth in another part of Basrur devolved upon the \textit{halaru} of Paduvakeri. On the sides of important roads, mango trees were grown for shade and shelter.\textsuperscript{6} It is pointed out that \textit{rajabidi} and \textit{rajamarga} refer to main roads and the word \textit{heddari} and \textit{bidi} were also used to refer to the roads. \textit{Oni} was a narrow path, which could not be used for taking carts. \textit{Anchu} was a raised path between the paddy fields. Besides serving as a boundary between the two plots of land, it was helpful as a path for the people who carried things on head or took the goods on the back of animals.\textsuperscript{7} There are references to the import of bullocks
to South Kanara from the upghat region. They were sold in the periodic markets and fairs in Barkur and other regions. Commodities were brought from and taken to the up ghat regions by head loads and on bullocks.  

From the seventeenth century onwards some of the internal trade centres below the ghats were Bantwal, Bangadi, Belthangadi and Pane Mangalore. This is known from a record of 1642 A.D. Kokkarne, Karkala, Someswara, Gersoppe were also prominent trade centres of varieties of agrarian products. These were markets of agrarian and non-agrarian products such as grains, rice, paddy, arecanut, pepper and jaggery, oil, ghee, etc. Subsequently these towns became custom houses (sunka thanes), where custom duties were collected. Subsequently many such towns were called Sunkada Katte in South Kanara.

Usually the agrarian products were carried on the back of the bullocks or carts drawn by bullocks. Ships and large boats were used for the sea trade. The roads in coastal region were fit for the movement of a large number of carts drawn by bullocks. The traders always moved in groups in these routes because they had to protect themselves from the attack of the robbers. It was always problematic for the traders to travel in the forests. The trade guilds hired the service of soldiers. The State also gave protection to the traders. This is supported by the accounts of foreign travellers. Ibn Batuta explains in detail the land route from Goa to Malabar. According to him it took two months along the coast to reach Quilon from Goa. The road over the whole distance ran beneath the shade of trees, and at every half mile there was a wooden shed with benches on which all travellers might sit. At each shed there was a well for drinking water and a person was in charge of them. He
gave water to the travellers. At all halting places on this road there were houses belonging to Muslims, at which Muslim travellers alighted and bought all that they needed. No one travelled on an animal here and only the king possessed horses. The principal vehicle of inhabitants was a palanquin carried on the shoulders of slaves or hired porters. Those who did not travel on palanquins, travelled by foot. Hired carriers transported baggage and merchandise, and a single merchant might have a hundred or more of such carriers to carry his goods. Finally Ibn Batuta states that, “I have never seen a safer road than this, for they put to death anyone who steals a single nut, and if any fruit falls no one picks it up but the owner...”

In 1516 Duarte Barbosa observed that the agrarian products such as rice, vegetables and sugar-cane produced in the interior regions were taken to coastal towns like Baindur, Basrur, Mangalore and Kumbla by means of kavades, on head loads, pack horses, pack bullock carts and asses. Barbosa stated that in Tulunadu there were many rivers and towns where there was much seafaring and traffic in goods of different kinds. He noted the transportation of goods in small zambuquos. In 1522 Domingo Paes also observed that the roads which connected Vijaynagara with Goa, Bankapur, Banavasi, Honnavar and Bhatkal were fit for the transport of agrarian products by means of carts and bullocks. From these roads agrarian products passed from one region to the other. In 1623 A.D. there were roads that connected Ikkeri, Sagar and other interior towns. Pietro Della Valle said that the highways of Venkatappa Nayaka’s country were very secure. Further describing the roads, he said, “the roads lay over pleasant peaks of hills and through woods, many great streams likewise occurring.”
described an incident, which occurred in Basrur coast where there was the
danger of their ships being broken when one ship hit a rock in the sea. The
narration of this incident indicates that there were many problems for the
traders on sea. While travelling to Mangalore Della Valle stayed in a rest
house, owned by a brahman, called Bamanen coppa (Brahman’s grove). The
distance was described in terms of gaus, kos and leagues. One gau was equal
to two kos and two Portuguese leagues. Della Valle travelled on his horse
accompanied by a pulia (untouchable, lowest in the Indian social hierarchy)
who carried the luggage on his back. According to an English traveller,
Fryer, the roads in coastal Karnataka were broad, not in the bypass as in the
nation called the Malabars. The prominent ports in South Kanara were
connected with hinterland by plain roads with four rows of trees. According
to Alexander Hamilton the road from Basrur to Mangalore consisted of four
rows of trees which made journey comfortable since the plants provided
shelter to travellers. He says that there were huts built, where some old people
stayed in the daytime with jars of fine clear water for the passenger to drink at
the charge of the state. Barkur and Mulki lied between Basrur and Mangalore.
Both Mangalore and Basrur enjoyed the benefit of rivers to export the large
quantities of rice that their fields produced. Further Hamilton stated that
Mangalore was the greatest mart for trade in Kanara. It had the convenience of
one river, which was connected by three other rivers from north, south and
east. These rivers proceeded from the great rains and dews that fell from the
mountains. These three rivers joined about a mile from the sea and at
Mangalore formed a common receptor of rivers. The roads were used for
transporting the agrarian products from hinterland to the ports. The roads
which connected Bednur with the seaports in the reign of Keladi Basavappa Nayaka II (1739-1756 A.D.) were very fine planted with trees and safe and no stranger was ever robbed or molested there. On such roads large number of bullock carts laden with the agrarian products such as rice, paddy, arecanut, coconut, ragi, jowar, oil seeds, etc., used to travel from above and below the Sahyadri region as mentioned in inscriptions. Linschoten noted the distance between Honnavar, Basrur and Mangalore towns as follows:

<table>
<thead>
<tr>
<th>Town</th>
<th>Distance</th>
</tr>
</thead>
<tbody>
<tr>
<td>Honnavar</td>
<td>Basrur</td>
</tr>
<tr>
<td>Basrur</td>
<td>Mangalore</td>
</tr>
<tr>
<td>15 miles</td>
<td>9 Miles</td>
</tr>
</tbody>
</table>

Boats, large and small ships and rafts were used for coastal and sea trade. The rivers in South Kanara facilitated inland traffic. These rivers were relatively more wider, deeper and more navigable as they approached the Sea. The Portuguese sources refer to different types of local vessels. But it is difficult to determine their size, capacity and mast. There were boats with oars and sails. The local traders had their own vessels manned by the local people like Mogers, Karvis, Mukkavars, Mapillas, etc. The Portuguese records inform about the boats that left from Kanara to Goa. The native ships carried rice, pepper and coconut to Malabar, Arabia and Red Sea region. In the beginning of the seventeenth century, Francois Pyrard noticed the vessels, owned by the Kanarese in the Maldives islands. A few Kannada letters belonging to the second half of eighteenth century kept in the Cochin archives state that huge ships and rafts owned by the natives of Mangalore used to carry coconut and rice to the ports in Malabar and coastal Karnataka. Muslims and the low caste Hindus manned the ships and the boats, which used to carry the agrarian
products, though their owners and financiers were likely to be the local high caste Hindus.\textsuperscript{30} In the eighteenth century, ports of Kumbla, Manjeshwar and Mangalore had contacts with the Western ghat region by means of roads. Several bullock carts carrying coconut, arecanut, sugar, ragi, jowar, rice, jaggery, etc. used to pass daily on these roads to the above ports.\textsuperscript{31} The Keladi chiefs levied taxes on the goods passing through the roads known as \textit{rahadari sunka}.\textsuperscript{32} During the time of Basavappa Nayaka the roads were connected with the seaport.\textsuperscript{33} Sometimes the roads were not well maintained.

The communication between the district and the country above the ghats was maintained by means of seven well traced roads through passes in the Western ghats, besides a number of paths and cattle tracks. The main roads from five out of seven passes converged at Mangalore. These passes were at Sampaje ghat, Shiradi ghat, Bisli ghat and Charmadi ghat. The next pass was at Agumbe to the north of the Udupi taluk, and near Someshwar at the foot of the pass, roads branched off towards the ports of Kundapur, Barkur and Udupi, but the main road went on to Mangalore. The Hosangadi ghat from Bednore or Nagar had direct communication only with the river which led to the port of Kundapur, to which port also came the road from Kollur pass. The number of broad estuaries and backwaters and the long stretches of sand near the coast made it impossible to have a thoroughly satisfactory coast road.\textsuperscript{34} The above details indicate that South Kanara was connected with different parts of Karnataka and South India during the pre-modern period. The transportation of goods particularly in the Western ghats, was relatively slower, difficult and it took several days to reach a destination.
River Traffic:

There was a strong tradition of shipbuilding in Kanara. Medium sized craft was used in the coastal trade of Western India. The shipbuilding centres had better access to high quality timber in hinterland forests. The rulers and merchants strongly supported shipbuilding activities. As seen earlier it was one of the industrial activities which thrived in the region. Certain boats were common in the West coast. For instance, the manche (a small craft) was found all over the Malabar Coast up to Kanara.

The Kanara coast consisted of numerous creeks and bays formed by the estuaries of rivers. These rivers ran from east to west and flowed into the Arabian Sea. All the rivers did not facilitate easy traffic. The Kundapur River was only navigable by boats and small vessels. Large ships could not approach the shore here. The Netravati river near Mangalore was navigable for boats for many miles up to Bantwal. The bar had only 6 or 7 feet on it at low spring tides so that only small vessels could enter. Arab vessels of 150 tons managed to get in at high springs but the larger ships, which brought horses from the Persian Gulf were compelled to lie out in the roadstead. Della Valle described the travel by boat. In Mangalore he engaged a boat in which there were three water men, two of whom rowed at the prow and one at the poop, with a broad oar which served both for an oar and a helm.

L.N.Swamy and G.V.Rajamanickam have classified the boats into five major categories, such as teppa, harigolu, doni, nave and hadagu. The first two categories were not seaworthy crafts where as the next three were seaworthy. The first two categories were used for river transportation. The above five categories were sometimes classified into four major groups,
namely, rafts, skin boats, log boats and plank built boats. The *teppa* and *harigolu* came under rafts and skin boats respectively. Crafts that came under *doni* variety denoted log boats. *Nave* and *hadagu* came under the plank built boat class. The rivers of South India were not easily navigable. Hence boats and rafts were used only to cross the rivers wherever the bridges were not constructed. *Harigolu* was used only in inland transportation mainly for the purpose of crossing the rivers, fishing and to overcome the whirlpools, which were common in the rivers. 39

Studies on the Portuguese commercial activities in Kanara have shown that porters and pack animals like horses, bullocks and asses were the usual means of transport on land. Boats and ships were the most important means of water transport. *Empalega catacoulo* and *calamute* were the smallest of local vessels. Larger than these were *parao, manchua, sanguicel, pinnace, cathia, gundra, taurim, paquel* and *zambuco*. There were also large *taurim* and large *paquel* and *nau*, which were the largest local ships. These were the vessels, which were common on the coasts of coastal Karnataka as well as Malabar in the sixteenth century. 40 Eighteenth century records mention that the *machwas, manchi, grubs, hai padagu* and *hai doni* arrived from Arabia and Kochi to the port of Mangalore. 41 It is mentioned that a record of eighteenth century mentions vessels such as *almadia* (an Arabic word for large raft, but generally used for Indian canoe), *caravel* (a vessel of about 200 tons known for its speed), *pattamara* (a rigged ship with one or three masts), *paranguee* (a kind of cargo boat, perhaps an European ship) and *gallivat* (a boat having oars and triangular sail). 42 Earlier the local ships did not have any provision for weapons to protect themselves from the attack of the enemies or
sea pirates. But it was the Portuguese who introduced the system of the merchant ships carrying guns and gun powder to fight against the pirates and enemies. There were also fleets of military ships which protected the merchant ships on the sea.

The folklore of South Kanara furnish some details about river transport system. In the *Jarandaya paddana* it is mentioned that Jarandaya came to the Atrel ferry. He ordered the ferryman, Kunya, to bring the ferryboat. But the ferryman said that the boat did not belong to him and that he was not supposed to get the fare. Further he revealed that one Kote Bale Bermane had kept the boat for crossing the river on Tuesdays and Sundays. Then Jarandaya said, “No matter if the boat is kept by him for crossing the river; I will give you the proper fare, Bring the boat to this side” As soon as he had said this, the ferryman brought the boat. The ferry owners controlled large villages and sometimes even a town. There were definite days for ferrying persons across rivers.

The folklore mention loads carried by man who acted as beast of burden. The most popular vehicle carried on man’s shoulder was a sort of hammock called in Tulu *Mcncit*. The rivers had sometimes bridges of ropes built over them. On their way to Edamburu, Koti and Chennaya crossed a bridge of ropes. The rest houses on the roads gave shelter to travellers. Koti and Chennaya were given food and water by a brahman keeper of such a rest house. These rest houses were called *kattes*. There were three different kinds of drinking cups- one for giving water to aristocrats and princes, another a smaller one for brahmans and third one of a bell-metal for people of all castes. The beasts of burden used in early times were the elephants, the
horse, the ox and the camel. The Perimale Ballala presented Sama Alva with a camel to carry the heavy load of liquor home. 48

**Pirates:**

One danger that the traders had to encounter on the sea was that of sea pirates among whom the Mapillas were well known. In one such incident, which took place near Mangalore, they resorted to confiscation of ships and their cargoes. Therefore the ships which sailed there in summer laid in their cargoes in six or eight days and departed from there as fast as possible. 49 Ibn Batuta described one incident in which pirates with twelve war ships attacked him and his associates and they plundered the goods. These goods consisted of jewels, precious stones, clothes, and provisions. 50 The Portuguese were also afraid of pirates. At Kumbla the Portuguese discovered twelve ships coming towards them as though from the south, which need not be necessarily from Malabar. They judged them to be “paroes” as indeed they appeared to be, but they were almost like ships of Portugal but somewhat lighter. The Portuguese prepared to fight them and, sailing forward to meet them, found them an unexpected and extraordinary fleet of the Portuguese sent to the Konkan. 51

**Markets:**

There were weekly markets (*santhes*) and fairs (*jatres*). Weekly markets were held on certain fixed days once a week in almost every village. In these markets interaction between the seller and buyer was direct without the intervention of the middlemen. The peasant and the craftsmen took their produce from permanent warehouses or shops to temporary market places. Barter system coexisted with cash dealings. In places where periodical markets were rare, people procured articles of consumption from small bazars
where petty traders sold them by retail. The goods that were traded in these markets included agricultural produce of all kinds, coarse and superfine cloth, salt, timber, iron utensils, baskets, etc. Fairs or *jatres* were held usually during certain religious festivals. At these fairs the articles traded were common-use provisions, knives, scissors and glasses, cattle and sheep. It was an occasion for the exchange of the products of distant places. In South Kanara, major fairs were held at the time of festivals of Subrahmanya, Dharmasthala, Udupi and Kollur. The approximate number of people who attended these fairs during 18th century were as below:\(^{52}\)

<table>
<thead>
<tr>
<th>Name of Jatre</th>
<th>Number of people attended</th>
</tr>
</thead>
<tbody>
<tr>
<td>Subrahmanya</td>
<td>30,000</td>
</tr>
<tr>
<td>Dharmasthala</td>
<td>10,000</td>
</tr>
<tr>
<td>Udupi Paryaya</td>
<td>12,000</td>
</tr>
<tr>
<td>Kollur car festival</td>
<td>15,000</td>
</tr>
</tbody>
</table>

The people attended these festivals with a view to attain religious merit, the traders established their shops in these places and they benefited by the religious festivals by selling their goods to the pilgrims.\(^{53}\)

The *Hamsavimshati*, a work of eighteenth century gives a list of places, where merchants gathered for the sale and purchase of commodities. It mentions Udupi.\(^{54}\) It is quite probable that the traders from these market places were visiting South Kanara.

**Currency:**

According to the feudalism theory applied in the case of India, after 5th century there was lack of coins and there was decline of trade which led to de-urbanisation.\(^{55}\) However, after 11th century again there was revival of
trade and we find references to coins in the sources. Even in the case of South Kanara after 12th century we find references to different types of currency, which indicate increased monetisation of the economy. According to B.A. Saletore by the first quarter of the 12th century A.D. South Kanara had adopted the monetary system of other parts of Karnataka.\[56\] During the Vijayanagara period, there were increased contacts with the foreign traders, particularly with the Arabs and the Portuguese. As a result of this we find that after 14th century the sources speak about the use of foreign coins in South Kanara.

The sources indicate that there were different types of currency in circulation. The Alupa inscriptions mention some of the coins. The Panchalingeswara temple inscription of Kavi Alupendra refers to coin Pandya gadyana.\[57\] It is also mentioned as honnu, which suggests that this was a gold coin.\[58\] According to K. V. Ramesh, the Pandyas of South India issued these coins and they were die-struck. He further says that the name gadyana was applied to coins struck from more than one metal because in the inscriptions there are specific references to honna gadyana or gold coin.\[59\] With the marked increase in commerce money came into wider circulation. While during the pre 11th century period taxes were paid in kind, after 12th century we find references to taxes being paid in money. The most common types of coins in circulation were known as gadyana, varaha, honnu and hana. We also find reference to different other denominations like kati-gadyana, ardha-kati gadyana and bahira gadyana. The latter seems to be a foreign coin struck outside South Kanara and brought into circulation in the region.\[60\] According to A.V. Narasimha Murthy among the coins issued by the Vijayanagara kings,
the majority were of gold. According to some foreign travellers the coins were not pure but according to some inscriptions the purity was 80 to 90%. The coins of the Vijaynagara period were gadyana, varaha, pon, pagoda, pratapa, kati, pana, chinna, mada, haga, visa, bele, ruka and kasu. The value and the weight of each of these coins are given as follows: 61

**Gold Coins:**

dodda varaha = dodda gadyana = 2 varaha = 120 grain

1 gadyana = 1 varaha = 1 pon = 1 pagoda = 52 grain

1 varaha = 2 pratapa = 1 mada = 52 grain

1 pratapa = 2 kati = 26 grain = ½ varaha

1 kati = 13 grain = ¼ varaha

1 varaha = 10 pana = 5-6 grain

1 chinna = 6.5 grain = 1/8 varaha

1 pana = 4 haga = 5-6 grain

1 haga = 2 bele = 1.5 grain

**Silver Coins:**

Tar = 1/6 pana

Tara = 1/16 pana

**Copper Coins:**

Duggani = 2 kani or 2 kakini = 250 grain

1 kani = 125 grain = 2 arekani

1 jital = 1/3 tara

1 kasu = 30 grain

1 arekasu = 15 grain
A copper plate inscription belonging to Saka year 1509 mentions the value of coins as follows.\(^6\)

\[\text{Varaha} = 4 \text{ Rupees} \]

\[\text{Honnu} = \frac{1}{2} \text{ varaha} \]

\[\text{Hana} = \frac{1}{10} \text{ varaha} \]

\[\text{Haga} = \frac{1}{4} \text{ hana} \]

The above details indicate that during the Vijaynagara period there was the standardisation of the monetary value of the different types of coins. This went a long way in systematising the currency system.

The introduction of coined money on a large scale revolutionised the entire economy of the Kanara coast. The retail business was probably done entirely on money exchange. Even the village revenues were fixed on coined-money rates and it was called *samudaya gadyana*.\(^6\) The inscriptions refer to *Barakura-gadyana* and *Mangalura-gadyana*. K. V. Ramesh suggests that these two names might have denoted coins issued from the royal mints at Barkur and Mangalore, the two capital cities of medieval Alupas.\(^4\) B. Vasantha Shetty and K. G. Vasanthamadhava agreed with the above view. According to A.V.Narasimha Murthy the Vijayanagara king Harihara established a new office to look after the work of the minting of coins throughout the empire. Mint houses were established in Barkur and Mangalore and many other regions. There remained regional differences between the weight and the value of coins that were minted in different regions ruled by different Governors. This created confusion among the foreign traders as mentioned in the accounts of Caesar Fredrick. But this confusion might have existed only in the case of copper coins and not in the case of gold and silver
coins since the gold and silver coins issued by the Vijaynagara kings were accepted throughout the empire. The officers in the mint houses were given the responsibility of maintaining the purity and the weight of the coins. The goldsmiths, who always accompanied the instruments necessary to test the quality of coins, assisted them. Thus the state was able to standardise the monetary system with the help of the mint officers. The mint houses also acted as the agent of state by accepting the money that the people of the locality gave to the state as taxes and other dues. The moneylenders and the bankers also employed goldsmiths to test the quality of the coins. Those traders who came to trade with South Kanara had to exchange their coins with the coins of Barkur mint house.

Some inscriptions have mentioned the value of the coins. For instance, Kambhadakone (Kallutodame) inscription of A.D. 1561 mentions that 30 varaha gadyana was equal to 50 katigadyana and 60 varaha gadyana was equal to 100 katigadyana. During the Vijaynagara period there are references to different categories of gadyanas like dodda varaha gadyana (nija gadyana), varaha gadyana, kodanda gadyana and kathari ankusha gadyana. Both gadyana and varaha were used in the payment of taxes to the state, purchase and sale of land, donations to the temples for religious purposes. But after 16th century gadyana lost its importance and transactions were done in varahas. Even then there was no major difference between the weight and the value of varaha and gadyana. Hence we may not attach too much importance to the replacement of gadyana by varaha.

The Jain merchant guilds seem to have organised financial institutions for mutual benefit and for the benefit of the king and the people.
The individual merchants came forward to receive the gifted temple-money as loan for which amount they paid regularly a stipulated sum of money as interest. This was done either at the will of the merchants or at the instance of the temple authorities.\textsuperscript{72} Initially the rate of interest was given in kind. The Basrur inscription mentions that for 200 \textit{katigadyana} 13 \textit{mude} rice was the rate of interest.\textsuperscript{73} Later the rate of interest was given in the form of money. The Barkur inscription of A.D. 1499\textsuperscript{74} mentions that for 300 \textit{varaha gadyana} the rate of interest was 30 \textit{dodda varaha gadyana}. An inscription belonging to A.D. 1548\textsuperscript{75} mentions that for 50\textit{varaha gadyana}, 5 \textit{varaha gadyana} was the rate of interest. Thus it may be said that there existed the practice of lending loans and charging a fixed rate of interest. This is particularly plausible in the case of merchants who participated in the long distance trade and according to the profits in trade rate of interest also might have varied. For instance this practice was found in the banking of ancient India. Long distance trade meant greater risk factor and greater profit since the traders who participated in long distance trade usually traded in luxury items.

Systematic minting of coins was continued during the period of the Keladi kings. \textit{Ikkeri varaha} was a gold coin which was minted in Nagara. The state gave the contract of minting the coins to certain individuals in Bhatkal and other regions. The coins that were in use during this period were \textit{varaha, honnu, dharana, hana, mupaga, adda, haga, bele, visa} and \textit{arevisa}\textsuperscript{76}.

A few coins of foreign origin were discovered in South Kanara. A few Ceylonese coins were found in Mangalore. These coins bear the names of Rani Leelavati, Vijayabahu and Sasmalla and these were assigned to the 10\textsuperscript{th} century A.D. These Ceylonese coins represent the Chola currency. Other
foreign coins like *dinar* of Egypt and *ducat* of Venice and Florence were exchanged with the native coins of *pagoda* or *varaha*. The exchange value of these foreign coins was nearly equal to the indigenous coins. The Portuguese issued different denominations of coins and used in their trade transactions in rice and pepper with the local merchants. They issued coins like *xerfins, sao-tomes, cuzados* and *reis*. Afonso de Albuquerque issued coins equivalent to local ones. The Portuguese coins had the same value as the native ones. A *pardao (pratapa)* was equal to 320 *reis*. At the same time, the Portuguese traders used the native coins for their transactions in agricultural products. For them the native gold coin in South Kanara was *pagoda*. In 1630 the value of 102 *sao-tomes* was equal to 100 *pagodas* of Ikkeri. Thus from the 10th century A.D. onwards there was development in the system of coinage in South Kanara and with the emergence of Vijaynagara and Keladi kingdoms and the arrival of Portuguese and the English traders there was greater monetisation of the economy. There was great increase in the import of bullion into South Kanara and the traders became more prosperous. This development helped in the greater stabilisation of the economy of the region.

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**Notes and References:**


7 B. Vasantha Shetty, "Barkur - A Metropolitan City of Antiquity",


13 Kavades meant big sticks taking loads hanging on each side and it was carried on shoulder.


36 Ibid, P. 260.


45 Indian Antiquary, XXIII, P. 82.


47 Ibid, P. 521


49 R. N. Saletore, Indian Pirates, Delhi, 1978, P. 30.

50 H. A. R. Gibb (Tr.) Ibn Batuta Travels in Asia and Africa 1325-1354,

51 Ibid, PP. 59-60.


53 For a folklorist study of the fairs, see Chandrashekhara Damle, Jatregala Ondu Janapadiya Adhyayana, (in Kannada), Udupi, 1995.

54 N. Venkataramanayya, Studies in the History of Third Dynasty of Vijayanagara, Delhi, 1986, P. 301.


PP. 1-60.


57 SII, VII, No. 381.


60 Ibid, P. 289.


**SII**, VII, No. 336, 345.


68 **SII**, VII, No. 201

69 *ARSIE* 1931-32, No. 266.

70 **SII**, VII, No. 229.


73 **SII**, VII, No. 252.

74 **SII**, VII, No. 364.

75 **SII**, IX, Part II, No. 632.
