Chapter 3
Evolution and development of Honnavar and Basrur as port cities under Portuguese

During 15th to 17th century, Honnavar and Basrur were the most prosperous ports on the west coast of India. The process of urban growth started revealing itself through the changes in existing social and economic systems due to coming of colonial powers in this region. However, they were already a port of international importance when colonial forces arrived, yet it worked as a catalyst in triggering the process of urban growth. The principal idea of this study is to establish a relationship between different economic patterns and geographical location for the rise and growth of these two ports. Initially, both ports were governed by the local chieftains who continued to enjoy their position as feudatories of Vijayanagara, Keladi and Mysore rulers. Later after European advent on these ports in the 15th century, chieftains of these ports collaborated with them and allowed them to build their factories in their territories. Interaction with the European-influenced trade and commerce and led to reorganization and trading of certain commodities. European onset not only brought significant changes in the economic sphere but also in the political set up. Information available on production and cultivation of agricultural and non-agricultural commodities provides nature of trade which was chiefly agrarian in character. Hence socio-economic transformation and urbanisation of these ports were to a great extent influenced by internal trade patterns and role of rulers and other influential classes governing it. The ports, port cities, and hinterlands are not independent of socio-economic and political factors. Their relation to it gives conceptual and methodological issues related to its population and its changing dynamics with the hinterlands.

3.1 Physical environment and early history
Honnavar or Onore town was once headquarters of the taluk in the North Canara District (Uttara Kannada) which was once under Bombay situated in 14° 17’ N and 74° 27’ E. It is connected with the vast open sea from the Northern tip of it whereas southern part of it linked with the extensive Sharavasti River. The region also shows laterite deposition along with steep
laterite hills which run along the south and west of the riverside. Based on data from the Uttara Kannada district at Glance of 2012-2013, Honnavar receives approx. 3728 mm of rainfall which is second highest rainfall amongst all the taluk of Uttara Kannada district after Bhatkal. Maximum rainfall sometimes has even gone up to 5404 Mm.\(^7\) This area is also abundant in several minerals resources. Major minerals rich zone of this place falls under forest reserve hence future scope is uncertain due to the purview of forest acts. Major minerals listed by the Department of Mines & Geology, Govt. of Karnataka that is found in Honnavar taluk are Iron Ore, Quartz, Manganese, China Clay, Limestone and Aluminous Laterite along with a small quantity of lime shell and building stone are also found. Need to put this in geographical background

Honnavar was famous for trade even as early as 2\(^{nd}\) century AD. It is mentioned as ‘Naoura’ by the authors of the Greek Periplus of the Erythrean Sea who calls it the first port of the Tamil country (McCrindle 1879: 130-131) in a way it proved the importance and significance of this port from any other ports of the Canara. It is also referred as Hanuvara or Hanuruha Island by poet Pampa in the tenth century. It can be derived from his writing that old Honnavar was ruled by an independent chief in the ancient Jain Ramayana (Rice 1897: 183).

\(^7\) Source: Karnataka State Natural Disaster Monitoring Centre
Honnavar also referred in the Foreign Notices of South India” by a traveller who mentions that “the Hannaur (Honnavar) is a beautiful little town with numerous orchards.” He also tells about the way to reach Malabar through Honnavar and due to the abundance of water, the Malabar region was covered with thick forest and trees entangled with one another. Traveller further states that “from Hannaur one goes to Basarour (Barcelore), a small place, beyond it one comes to Manjarur (Mangalore), one of the largest town of Malabar” (Sastri 1939: 214)\(^8\). Both Honnavar and Basrur according to the traveller were small places whereas he mentioned about Mangalore as a big city in the Malabar region. Despite being small in size compared to Mangalore, these two places might have carried great importance, and hence they were noticed and noted by the traveler who visited Malabar Coast of South India.

Honnavar in the 15\(^{th}\) century became a great place of trade. Moor merchants of these port cities became so powerful due to their economic prosperity trade that they controlled the Goa.

\(^8\) Geographie D’Aboulfeda. II ii. ed. M. Stainislas Guyard, pp. 115-6
When Portuguese came to India in 1498, Timmaya, a Honnavar chief, posed a great threat to them. Because of their previous experience, Portuguese in their second visit to Western coast tried first to negotiate with Timmaya boats into Honnavar creek. When they proceeded further, they were attacked by several local people. After defeating them, they entered to one more creek of Honnavar town which was large and inhabited by brave and fighting men (Gazetteer: 308-309). After the initial friction, Chief of Honnavar collaborated with the Portuguese. Their collaboration with them is also confirmed by an Italian traveller Varthema who has mentioned in his account that King of Honnavar was a good fellow and a great friend of Portuguese. He also talks about the beauty of the town which was inhabited by several wild varieties of animals and birds. Prosperity too reflected in the following lines “throughout the year there were great quantities of rice and roses, flowers and fruits.” Information about the abundance of cows and sheep were also listed in his account (Badger 1863).

Fig: present scenario of Honnavar port
In 1514, while providing the extent of the spread of Honnavar, Portuguese traveller Barbosa calls the town as the good town of Honor that extended on another river beyond Mirjan.

Fig: Honnavar town is divided into two parts. The Larger part of the town lies on the north side of the whole area of development. It has two long and narrow street crossing each other at right angles at the north - south and east - west direction.

Unlike Honnavar, the port town of Basrur is situated in South Canara in the latitude of 13°37' in the North. Basrur was known to Greeks, Romans before 2000 years itself. Greeks, Romans, Portuguese, Arabs came via Varahi River & stepped on Basrur via Bandikeri and Vilasakeri. Unlike the present day, it used to be a huge town on the Western Coastal region. Basrur was the capital of this region. Plenty of statues, inscriptions, arts which are left are the proofs depicting the history. Basrur is situated on the banks of Varahi River. This river flows through the forests of Western Ghats spread near Thirthahalli, Hosanagara and joins the sea near Gangolli. While joining the sea, this river along with others like Kubja, Rajadi, Kollur & Chakra Rivers create a huge backwater reservoir. These rivers have formed mainly seven islands along with many smaller islands. Hattikuduru which is one among these belongs to
Basrur village. River transportations of local goods happened over these five rivers. Till the place 'Haladi', stocks from the upper Western Ghats used to come by road & later distributed through the river transport. Basrur was the central place for these activities. Basrur grew on the banks of the river and is surrounded by flat land villages focusing on the agriculture.

This region is mainly formed by laterite plateau. South Canara region itself is marked by several rivers and numerous valleys due to movement of water from the Western Ghats to the Arabian Sea. The flow of water from East to the West is governed by the annual monsoon cycle. Along the coast of Canara, there are rivers in every few kilometres. These river channels are important not just for transporting goods from the hinterland to port areas but also to provide excellent cultivation facility, especially for the rice cultivation. Dense forest along the slopes of the Ghats is not just the great source of sandalwood but also provides some of the good quality of thick wood. These woods also help in maintaining the soil nutrient from washing away into the Sea. It saves the soil erosion and hence ensures a proper cultivation of rice. Land in the lower reaches of the valleys is rich in laterite and is more productive for the rice cultivation. It is here in Basrur the most rice productive zone of India. The productivity of this region is very well depicted in one of the Portuguese records of 16th Jan 1613. It says “island of Cambolim has lovely paddy fields which can produce yearly crop of 20, 000 bales of rice”.
The town had several streets called ‘Keri’. Around seven keris are registered in this port town, and each keri was resided upon by the specific community. There were specific keri for the dancers, traders, artisans, weavers and horse riders, etc.. Like other towns of coastal Karnataka, Basrur too had temple and tank (kere). It is also possible that the keri might have originated from the kere itself as mostly in all the town planning, it is temple and kere which was common in every keris. Each keri had their tank which resident of that keri used for their daily needs and irrigation purposes also. The name of these keris still survives in the present town of Basrur. Some of them are in little-altered form. Almost all the keri’s names are based on people’s occupation. Such as:

<table>
<thead>
<tr>
<th>Sl. No.</th>
<th>Keri Name</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>Mandi Keri</td>
<td>Market Colony</td>
</tr>
<tr>
<td>2.</td>
<td>Vilas Keri</td>
<td>Pleasure Colony</td>
</tr>
</tbody>
</table>

Fig: Basrur located on the bank of river Varahi (Source: Google map)
Above present names of the keris suggests that the town gave great importance to the artist and craftsman and that is why occupational names such as weavers, potters, goldsmiths and dancers had dedicated street for them. The list mentioned above of keri also indicates the fact that the early medieval society of this port city gave foremost emphasis on the trade and commerce. Art and culture also got a central position in the port society. Raut keri also suggests about their defence mechanism or means of transportation.

Fig: One of the Keris of Basrur
Fig: Basur map (source: Hesarāda pattana Basarūr; Ondu adhyayana” (Renowned town Basarur: A study)
3.2 Two cities as seen through travellers eyes and their Historical Significance

Amongst travellers, it was Abul Fida (1273-1331), who first mentioned Honnavar. Afterward, in 1342, African traveller Ibn Batuta (Lee 1829: 166 - 67) describes it as a city of Honnavar or Hinaur on an estuary which received large vessels. Prosperity and well-being can also be judged by the number of schools which were there at that time. He referred it as a rich and well-governed town with schools for boys and girls as well. There were 22 schools for boys and 13 for girls. Total numbers of the school listed by him are surprising as even today in any well-developed city the numbers can surpass this only when the area of the city is more and vast (Shastri 1939: 222-223). He highlighted the fact that it was trade and commerce which attributed to its prosperity. According to him, people were Moslemans or Arab sects and these men were famous sea fighters. Even the ruler was a Musalman named Jamal ud din Muhammad Ibn Hasan. He tried to glorify him by saying that he had an army of about 6000 men and the people of Malabar though courageous and warlike race, feared the chief of Honnavar for his bravery at sea and paid him tribute. He further indicated shifting of rule from Muslim to Hindu, and he called the Hindu ruler as an infidel king named Harihara (1336-50) of Vijayanagar. He participated in the expedition against Sindabur which was undertaken by Hunawur prince. He spent quite a long time in Honnavar. After the capture of Sindabur, he spent almost three months in Honnavar and again began his travel and proceeded for Calicut. Account of Cesare de’ Federici (1563’-81) referred it as ‘Onor’ as one of the forts of the Portuguese. Della Vale in 1623 called this place as a Portuguese territory. Forbes in 1771, in his account, has mentioned about the difficulties faced by merchants in reaching the port due to an extremely unfavourable condition resulting from heavy surf formation near the creek (Forbes 1834: 308). Another traveller has mentioned too about the grave issue of rough water and surf due to extreme wind pressure near the entry point to the Honnavar coast (John Murray 1859: 227).

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9 Ibn Batutah found in ‘Hunawur’ 23 schools for boys and 13 schools for girls which he didn’t find anywhere in his travels. This is truly a remarkable point that even in those days so much importance was given to education that such a large number of schools were available for boys and girls both. He also mentioned that when he visited this city was under control of Mahomedan prince who had great power in the Sea.
Portuguese record mentions that Honnavar was part of the Gersoppa principality that was ruled by a Jain family (Canara II 1883: 283). According to the sources, “Gersoppa extended from Honnavar and Mirjan to Anjediv” (Pires 1990: 60-61). Portuguese often used the Kingdom of Gersoppa as the Kingdom of Honnavar. In some sources, it is mentioned as Kingdom Gersoppa situated in the south of River Sharavati. Same also explained for the Kingdom Honnavar and did not consider them as two different principalities. Portuguese

usually referred “the King of Honnavar” and “the King of Gersoppa” to indicate the same ruler. Alphonso de Albuquerque has mentioned in one place that Mirjan was given to the Portuguese by King of Honnavar, but in another place, he said that the Mirjan was given to the Portuguese by the King of Gersoppa (Shastry 2000: 22). Albuquerque’s letter to King of Portugal gives some indication about the ruler of the Honnavar. He wrote in the letter that Malhar Rao was the nephew of the King of Onor who gave Mirjan to them. He also indicated the tussle between the siblings of Malhar Rao after for the command over the throne. He pointed out that only Malhar Rao was the true heir, but he was succeeded to the throne after the death of his younger brother. Portuguese did not like his younger brother as they mentioned in the letter that he befriended the Muslims and didn’t pay dues of Mirjan. That is why they appreciated when his brother died, and Malhar Rao succeeded the throne. This incident is mentioned in the letter dated April 1, 1512 (Albuquerque I 1884: 47). Through this letter, it can be easily concluded that Malhar Rao was the chief of Honnavar. Portuguese got Mirjan probably around 1506 after a war with King of Gersoppa. In one letter it has been mentioned the ordinance given by the Albuquerque to the treasurer of Cochin to give a present to the Son of ‘Tyno’ the king of ‘Onor’ (Albuquerque IV 1884: 209). Tyno may have been referred to Malhar Rao uncle. In another version Tyno may have been referred to the title ‘Wodearu Pritani’ and it is Pritani from where Tyno is derived. It is probably the last word of ‘Tani’ that was pronounced by the Portuguese as ‘Tyno’. Hence holder of this title Basavaraja can be considered as rulers of Gersoppa (Canara 1883: 283). However, Basavaraja cannot be identified with the younger brother of Malhar Rao as younger brother according to Albuquerque were unfriendly towards the Portuguese. As Basavaraja helped Portuguese in their fight with Bijapur, Basavaraja reign can be drawn between 1505 to 1510, after that his younger nephew took the command who later succeeded by the Malhar Rao in early 1512. Albuquerque has also mentioned in his letter to the King of Portugal that Malhar Rao, nephew of the king of Honnavar, was the real heir to the throne that means they belonged to the family where ‘AliyaKattu’ system of inheritance prevailed. In this system of inheritance, not own son, but rather sister’s son could claim the inheritance.

Gersoppa kingdom was always at war with Goa. Firstly, this region came under the control of Harihara II in 1336, but later Bahmani took control of the same. At the same time, Goa too was under control of Muslims till it was captured by Portuguese in 1510. There is no doubt
that Emperors of Vijayanagara always wanted Goa back in their control and for this, they might have instructed every ruler of Gersoppa to create trouble for the Muslims of Goa. Account of Barros also sheds light on the political scenario existed that time. He mentioned that Port of Honnavar belonged to the Vijayanagara rulers and king of Honnavar was their vassal. It was a vital port on the whole coast. It held its position not just due to land fertility but also because it was the main centre for entry and exit of any shipment to the Vijayanagar Kingdom. All the merchandise from all places used to come here for the further dispatches. Hence, through this port, Kingdom of Vijayanagara derived maximum revenue by maritime trade. They were dependent on these ports also for the horses of finest verities which were imported from Persia and Arabia. They needed this to fight against the Muslims in Deccan and northern side. Native Muslims of Honnavar whom they also called ‘Navayats’ were engaged in sale and purchase of Persian horses which they sold to Deccan Muslims. That caused severe damage to Vijayanagara ruler who finally ordered their vassals king of Honnavar to take action against Muslims who were residing in their territory. As a result, there was a mass killing of Muslims in the year 1497. Most of them were moved out of the territory. A large number of group shifted to Goa. Hence there was the complete polarization of two groups of Hindus and Muslims (Barros 1777: 347-8).

Some of the later century travellers also put light on the existing prosperity and importance of the place. Parsons (Parsons 1808: 220-225), an English sailor who visited Canara in 1775, says English had a factory at Honnavar, and the river was very convenient for the export of pepper. The place was also abundant of sandalwood which had direct monopolistic control of Haider Ali who drew high profit by selling it to China where it had high demand. With European, he exchanged the same for firearms. Sandalwood oil was in high demand and worth its weight in silver (Parsons 1808: 224-25).

An Arab traveller Dimishqui notices that Hunnur (Honnavar) was situated on the sea coast and had stunning and beautiful surroundings. This port controlled almost ten thousand villages, and all of them were properly inhabited (Nainar 1942: 38, 57, 61). He refers to articles of trade that Arabs used to conduct here were mainly comprised of black rice, coconut, and coir. Entrance to Honnavar through leveled island Basavarajdurg was easy. It was a fortified island. However, entering to Honnavar through its coastal entrance was a real
challenge. Mr. Forbes wrote about it in his memoir that tremendous surf made the entry to the island tough. Surf formed at the mouth due to sea tides proved really difficult sending any merchandise there. Several losses were reported due to this (Forbes 1834: 308). Murray vividly captured White surf formed near Honnavar in his following words,

“Even in the calmest season at spring tide there is much danger. During the ebb, the water runs with great violence and being hemmed in by the sand rises in huge billows. A breath of wind whitens the sea with foam. His water shoals many feet in an hour and in so rough a sea if a vessel strikes it immediately falls to pieces (John Murray 1859: 227).”

Basrur, the Barcelore of the medieval days was also referred as Basoo, Basaruru, Abu Sarur and Vasupura by early medieval geographers. It was the oldest known port of the coastal Karnataka. Merchants preferred this port for the commercial activities due to its river connectivity and direct associability to the Sea. Sturrock also doubts about it which is said to be derived from the ruler Vibudhavasu. It is from ‘Vasu’ the port name Basrur is derived. In Portuguese records, it is Kundapura which they called ‘Barcelore’ and Basrur they called ‘Barcelore de sima’ which means upper or top Basrur\(^\text{11}\). It also suggests that during colonial time, Kundapur and Basrur were twin cities or Basrur were part of the Kundapur town.

Moroccan traveller Ibn Batutah calls this port as “the first town in the land of Malabar,” he calls this place Abu-Sarur. He visited this place while returning from the Honnavar to his destination Malabar. He noticed the strategic and commercial importance of this port and gave a physiological description of this place. He points out that the port was small in size but located in the large inlet of water that surrounded with coco Palm (Gibb 1999: 233). Arab traders have also commented on the trading activities in the port. They mentioned the coconut that was available in abundant and pointed out its fort, wall and the temple (Nainar 1942: 28, 29 61). Vasantha Madhava highlights about the Chinese travelers who came here for the purpose of trade in rice, sugarcane, and ginger in exchange of silk cloth and Chinese porcelain (Madhava 2003:105).

Several travellers have referred to Rice of various qualities were exported from Basrur to Ormuz, Aden and also to Malabar ports in exchange of coconut, jaggery and copper.

\(^{11}\) kundapura.catholicweb.com/index.cfm
Portuguese regarded iron from Basrur best in the world, and therefore a whole lot of it was sent directly to Portugal (Shastry 1987: 98-99). Fertility of the town and its water distribution referred by Pietro Della Valle in his account that river divided into several branches which make this region very productive island. About the Fort of Basrur, he points out that it was colossal and located at the mouth of the river which makes it open to all the attacks (Valle 1892: 298). These small river channels supported the fast movement of small ships and benefit of the same enjoyed by the Malabar Corsairs. Portuguese did not appreciate that and thus tried to control this region for their custom practices (Subrahmanyam 1990: 31-32).

The richness of coastal Karnataka is observed by the Dutch traveller Baldaeus in 1663 A.D. who called this land as rich in rice production and also inhabited by strong and capable people (Canara 1883:125). French historian De La Tour was fascinated with the natural beauty and agricultural potentiality of western Karnataka. He mentions about the productivity of the region as well as the importance of the sea coast where it was situated and also its good number of sea ports (Tour 1848: 56). This region was also a major grain supply area. These grains were exported to feed the places like Malacca, Ormuz, and Aden. Overall productivity of this region was solely dependent on the monsoon.
Peter Mundy, an English traveller who visited this area in 1636, called this Sahyadri range rocky rugged high. According to him, the whole ghat area was covered with thick forest (Kamath 1983: 229). This ghat also stimulated steady rainfall in this region. Sahyadri ranges to a great extent check the rain-bearing winds which are actually responsible for the heavy rains in the region. The beauty of this rainfall is not just recorded only in the foreign traveller’s records rather it was very well reflected in several Epigraphs dated from 1545 to 1730 A.D. (ARSIE 1940- 41, Ap No. 2) Which describes the beauty of the forest and regular income which royal treasury derived from the forest produce. Foreign traveller Barbosa also validates this point. He talks about the Timber plantation which was grown in the ghat region (Barbosa 1921: 199). Similarly, an Italian traveller Della Valle too described the greatness of the Ghat Forest in 1623 A.D. He also talks about the condition of the mountain which according to him was not very rough rather very pleasant and passable despite being thickly forested. Massive green mountain range watered with several streams and waterfalls (Valle 1892:220-22). An English traveler, Dr. Fryer too had given a similar account in 1675. He observed that “the
country is enticing beautiful, woody, in the plains, up the country mountainous where grows pepper” (Fryer 1873: 217-28).

It is important to note that it was forest wealth of the Western Karnataka that invited the European trading companies to build their factories in the ports. The same has been noticed by several European traders in their accounts (Hamilton 1930: 147-48). Moreover, certain produce like pepper and spices had a huge demand in the foreign market, and the finest quality was specifically generated in the Ghat region of the Indian subcontinent.

3.3 Early Historical and Political Life
Western Karnataka played a major role in the history of South India. Its antiquity may be traced from the fifth century A.D. It is important to note that this part of Karnataka had contact with some of the countries of the far western region. This contact with the trans-oceanic regions can be traced from the seventh century onward. This region maintained its position as a commercial power in South India, and it was one of the centres of great commercial activities from the sixth to the thirteenth centuries and maintained it not only in South India but also in the trans-oceanic regions of Africa, Persia, South East Asia and China. Archaeological evidence of Chandravali reveals that this region had trading relation with countries like Rome and China (Krishna 1942:234). Even the excavation at Mirjan Fort reveals pieces of Chinese white porcelain which suggest an early overseas trade of coastal Karnataka. Early reference of this province Tuluva as ‘Sapt Konkanas’ does not carry any historical significance as there is not a single inscription of the 9th century or even earlier that refers Konkan beyond Malabar. Even Kalidasa has not mentioned about this in his narratives. It can be possible that the story of Sapta Konanas might have originated after the Kalidasa period. Even Tuluva does not appear in any of the epics either in Mahabharata or Ramayana. Puranas as such do not mention the individual existence of the Tuluva, but it does refer to one of the places of pilgrimage that is Gokarna, 14th Teerthas established by Parsurama that falls within the Tuluva territory. The image named ‘Coila’ which Ravana brought from the mountain with the intention of carrying it off to Sri Lanka (Buchanan 2011: 66) that got transfixed in a place which Rice stated was in Canara (Rice 1897: 183). Other than this, the II rock edicts of Asoka

at Girnar and Kalsi mentioned the name Satiyaputa (Hultsch 1925: 18, 29, seq.) that is speculated to refer to Tuluva. Even Sangam literature ‘Silappadikaram’ puts a light on similar facts. According to writers of the Sangam age, the Kosars who were truth speaking people occupied Tuluva also called as Satyabhumi because of their habit of speaking truth. Hence country of truth speaking people which are no other than ‘Satiyaputa’ of the Asokan edicts (Saletore 1936: 51). Even the findings of Saletore suggest that we cannot rely much on the basis of the occupation of Kosars on Tuluva. Therefore, foreign travellers are more informative and reliable compared to Sangam authors. Several geographers have given information concerning several ports in Tuluva in the early Christian era. There are several proofs of the importance of Tuluva in the History of India. There is no doubt that the Barace of Pliny (23 to 79 A.D.) was Basrur, the Barcelore of Medieval times (Sturrock 1894: 242). Epigraphs of 2nd century referred to Basrur as Hosapattana Basrepura and also Dharmapattanan and Vasupura (capital of King Vasuchakravati). A stone inscription of the eighth century found at Hattiyangandi, a place opposite of Basrur on the north bank of Varahi, mentioned it as “Patti” meaning port. It is now interpreted as “Hatti” which finally considered Hattiyangandi (Murthy 1984: 4 - 5). If we analyse the word “hattiyangand i” by bifurcating it – the Hatti’ refers to the cottage or shed and ‘angadi’ relates to an open field generally used for a rural market where bazaar lay out on the weekly or daily basis. Hence it can be assumed that Hattiyangandi is the name given to a village where rural bazaar used to be held. Some of the inscriptions found at Udayavara (one of the capitals of Alupa rulers) have referred that the place had land as well as water trade contact with Patti (S.I.I. No. 279, 284). The inscriptions indicate Hattiyangandi was one of the port towns which was also an active port that controlled both inland and overland trade (E.I. IX, P – 20-21). However, it is not confirmed yet whether that port together used to refer Basrur too, or Basrur further carried forward the antiquity of the place. It may be possible that before the emergence of Basrur, Hattiyangandi was an important port of that region.

An inscription dated 1154 A.D. found at Mahalingeshwara temple of Basrur mentioned about the grant of Pandaya Gadyana made to Basupurada Nakharadeva in the presence of Nakbara (traders) of the place Hosapattana Basruru (S.I.I. IX, Pt. 1, No. 393). It is important to note that the name the full name of Basrur was mentioned as Hosapattana (‘Pattana’ means Port) that indicates town was also a port city.
Alupa dynasty also controlled the coastal Karnataka from the beginning of Christian era till the medieval period. Several inscriptions relating to the successor of Alupas were found in different parts of the Canara suggesting the last known date of Bankideva Alupendra I as 1058 A.D. and his son Bhujabala Kavi Alupendra as 1134 A.D. (Saletore 1936: 99). One of the stone inscriptions of Bhujabala kavi Alupendra that was found in the temple at Udupi mentions king with another name “Pandya chakravarti” and also gives the name of Parapali Nayaka who was a very popular figure of Tuluva history who gifted gold. There are several stories associated with Parapali Nayaka and his philosopher stone that he got from the Ocean. A stone inscription of Panchalingeshwara temple from Barkur refers to the victorious reign of Bhujabala Kavi Alupendra whose duration may last as long as moon and stars (S.I.I. Vol. No. 237: 120).

Even the stone inscription found in Mahalingeswara temple of Basrur in Kundapoor Taluk also confirms the title of Pandaya Chakravarti Bhujabala Kavi Alupendra. The grant which he made to the temple is dated as Saka 1077 (E.C. VI. Kd. 99). Hence it can be concluded from these inscriptive sources that the King Bhujabala Kavi Alupendra was undoubtedly an independent king who ruled for a very longer duration in this region. He was succeeded by Alupa Jagadevarasa whose reference is available again in the stone inscription in Mahalingeswara temple at Basrur. Though this record is a damaged epigraph, the date given here is readable, and it corresponds to Saka 1098 (Saletore 1936: 119- 120). Alupendra II and III were Successors of Alupendra I, mentioned in very few inscriptive records. The regime of Balla Mahadevi is notable because she was mentioned in one of the stone inscriptions of 1277 A.D. as the “senior crowned queen.” Her son Nagadevarasa who succeeded her was also referred in two stone inscriptions of Basrur in Kundapura taluk which is found in Mahalingeswara temple. He is stated in this record, the son of Balla Mahadevi who had gifted a flower garden to the Nakhreswara temple of Basrur (ARSIE 1927-28, No. 415). This record registered the ruling date of Nagadevarasa as 1292. Another damaged inscription dated 1298 A.D. from Basrur refers to some grants made to God Nakaresvaradeva (ARSIE 1927-28, No. 420). After Nagadevarasa the following available inscriptions are of Bankideva whose records are found mostly in Mangalore taluk. Most of these records mention the date of his donation to temples that range from A.D. 1302 to A.D. 1315. Later Vijayanagara ruler Devaraya II’s elder son Vijayaraya got associated with the administration of the coastal region. However,
no inscriptive evidence are available to prove his administrative control over Canara. It is only Devaraya II’s younger son Mallikarjuna who started using all the titles in his inscription describing himself as ruler of this region. His name appeared as “Praudha-Immadi- Devaraya-Mallikarjuna” in one of the inscriptions dated 1465 A.D. found in Basrur, Coondapur Taluk (S.I.I., Vol. IX, Part II, No. 459).

1500 A.D onwards Western Karnataka saw rise and growth of several dynasties. Apart from major dynasties like Vijayanagara and Keladi, a large number of local chieftains went on to exercise their control over this region. In the late 15th century Vitharasa got the stronghold of Tulu country. One by one several Governor were appointed by the ruler to govern the Barakuru and Mangaluru Rajaya. Same time, an inscription found in Kaikini in the North Canara district confirms that the Haiva, Tulu and Konkana rajyas were administered by Timmanna-Odeya who made his headquarter at Honnavar for administrative convenience (K.I.: Vol I, No. 48). In another inscription of Kaikini dated A.D. 1481 of Virupaksha reign refers to the Devarasa-Odeya áliya’of Malliraya ruled the Nagire, Tulu, and Haiva Rajyas (K.I.: Vol I, No. 62). Latest date of Virupaksha in this region is available in the inscription dated 1484-85 A.D. of Devarasa –Odeyas (K.I.: Vol I, No. 64). This inscription provided the battle between the Nagire ruler and Muhammadan army. The Later history of this region falls into the transition phase where Sangama dynasty was replaced by the Saluva family (Ramesh 1970: 199). Later rulers were not efficient enough to control the vast empire developed by the Sangama dynasty. During Prataparaya reign feudatories, Chieftains got the opportunity to declare their independence because the rule over the empire gradually left loose with the ruler showing more interest in wine and women. An inscription dated 1487 A.D. found in Basruru, Coondapur taluk mentioned about King Prataparaya (S.I.I., Vol. IX, Part II, and No. 473).

The long reign of Sangama Dynasty came to its verge due to an indifferent nature of the ruler towards the empire. Several minor principalities of South Canara utilized this chance to cut themselves away from the control of the decaying Sangama Empire. Immediately after this, usurpation of the throne by Saluva Narasimha took place as reported date in an inscription found in Udupi taluk gives the earliest date of his rule in South Canara as 1490 A.D. (ARSIE 1931-32, No. 269). The absence of Vijayanagara inscriptions in Mangaluru region suggests the independent status of this place. Though several attempts had been made by Saluva rulers
to regain the lost territory and they succeeded in conquering major part of Tulu country, but even Mangaluru remained independent from 1477 to 1512 A.D. under powerful chieftainship of Bangavadi. Even the command of Saluva dynasty got over after the assassination of Immadi Narasimha. Tuluva ruler Vira Narasimha (1505 – 1509 A.D.) succeeded his father, Nasara-Nayaka after his death. An inscription found in Basruru, Coondapur taluk gave the very first reference to his rule. It records the gift of land made in 1506 A.D. to the God Tirumaladeva of Basruru by Governor of Barkuru rajya Basvarasa-Odeya on account of king’s order (S.I.I., Vol. IX, Part II, No. 476). Two more inscriptions of Basruru dated 1510 confirm that Vira Narasimha had ended his rule in 1509. Both records mention that Mallapa- Nayaka was the governor of Barakuru rajya and Vira Narasimha’s successor was holding the throne at that time (S.I.I., Vol. IX, Part II, No. 479).

Vijayanagara’s period of greatest success was achieved during the Krishnadevaraya region who was the half-brother of Vira Narasimha. Once again under his rule, the lost glory of Vijayanagara was achieved. The earliest reference of Krishnadevaraya came from the Mangaluru region that means once again Mangaluru came under the control of Vijayanagara. The Mangaluru inscription found in Simanturu dated 1512 A.D. (ARSIE 1930-31, No. 340) confirms the re-establishment of imperial authority of Vijayanagara over Mangaluru. Though neither inscription confirms any expedition that was undertaken by the Krishnadevaraya over Mangaluru nor did any confirmation of victory over it is mentioned anywhere. It is derived purely from the fact that inscriptions during Krishnadevaraya reign were found in the Mangaluru region. Availability of the inscriptions itself confirms the fact that Mangaluru too came under their sway.

In the middle of the 13th Century Nayakas of Keladi and Sadasiva appeared as Governor of Barakur and Mangaluru Rajyas and also neighbouring associated regions (Madhava 1991:2). After the battle of Rakhastangadi (1565), these local chiefs also started their fights and became independent. Portuguese interference in their economic and political sphere again initiated clashes between the Nayakas of Keladi and the local chiefs. By 17th Century Keladi Nayakas extended and expanded their control and territories more towards the south. Tulu Chieftains too joined their hands with them and tried to control a major part of coastal Karnataka. In the mid-18th Century, Sultan of Mysore took control of entire Western Karnataka.
coastal regions no longer remained with the kingdom of Mysore rather attached to the Madras Presidency.

3.4 Pre-existing forms and structures

Inscriptional evidence regarding succession clearly shows that the system of Matriarchy in Tulunadu that is also referred as “Aliya Santana”, existed that time. This system was prevalent in the South Kanara where several instances of succession listed in the inscriptions. Aliya Bankideva might have contested with Ballamahadevi and Nagadevarasa to succeed the throne of his uncle (S.I.I. Vol. VII, No. 202). This region has several instances almost of seven generation of succession by Aliya-Santana. Though family rivalry was very common due to such setups and system of governance, Bankideva’s position was always in conflict with his uncle’s successors, and that is why in some of the records his subordinate position was reflected in his title of “Mahamandeleswara” (ARSIE 1928-29, No. 484).

Temple too occupied an important position in the early medieval period. Temple grants referred in several inscriptions were a great source of reliable evidence as almost all the inscriptions recorded not just the king’s name but also the date on which the grant was made. Hence temples and Kings were decisive shapers of the regional cultures. Temple enjoyed the central position and played a major role in royal politics. It gave institutional focus by emphasizing ruling aspects of the deity. Rites and rituals were performed for the benefit of the worshipper. For example an inscription from Mangalore taluk dated 1305 A.D. mentions of Bankideva Alupendradeva who made several gifts to the God Timiresvara for answering his prayer for rain during the time of drought (ARSIE 1930-31, No. 338). Such pleasing acts were reflected in several inscriptions where a donation of gold and land were made to God in the form of a gift.

In the 7th and 8th century we have evidence of forced taxation in Southeast Sumatran State of Srivijaya that controlled and taxed trade to China (Wolters 1967:238-39,248-49). Ibn Batuta in his account in 1334 mentioned that the rulers of Fakaner in South Canara forced passing ships to pay the duties (Batuta 1953:184-85). It is important to note that Ibn Batuta visited nearly every other major ports in South Asia and did not find any element of force anywhere except Fakaner (Batuta 1953:152-242). No 15th century account mentions anywhere about the forced trade. Ports thrived because of its strategic location, its excellent harbour, and fair
treatment of visiting merchants. Some local chiefs got full independence from the Vijayanagara emperors, governed the small areas of Canara. When Portuguese arrived here, they treated these chiefs as independent kings and entered with them several treaties for governing trade. They were totally aware of the fact that they were nothing but feudatories of the emperor but the freedom which they enjoyed was not less than any king.

3.5 Process of urban transformation

The study of trade patterns, merchants, crafts and their organizing communities along with the political authority to promote these commercial activities, needs a clear orientation and framework to figure out their causal factors. Emergence and growth of town include urban characteristics of the place like market, trade, commercial, administrative, and religious centres. The setting of a city and its future development and growth require certain favourable natural factors that are why the process of urban growth needs both forms physical as well as social objects. Several attempts have been made by social scientists to define the urbanisation process though it is hard to define due to its obscure nature. Some see it as a local phenomenon while other looks into as global change. Scholars also call it as a product of modernization or industrialization. However, most importantly, the economic and environmental effect on urban centres which attributed to this process cannot be denied. Trade, crafts, commercial activities, and their institutional organization seem to dominate studies on urbanisation. Economic criteria is definitely capable of explaining urban forms and patterns in the different period, but it is also true that it will not give a proper understanding of processes and structures. Therefore, it is important to look at the historical and cultural forces that could bring new institutional dimensions for economic activities which certainly help in understanding the essence of urbanism.

Few social scientists also agree that the development is purely a conceptual process where mental attribution is the central concern or a structural progression which can be studied under socio-politico boundaries. The process of urban growth is usually manifested through the changes in existing social and economic systems. That also helps the sociologists to reconstruct the differences that brought due to growth. Contemporary urban genesis can be traced to the development dynamics that prevailed during the colonial period. Moreover, it cannot be denied that the whole process, to some extent, was due to response to the
requirements of the imperialist regime. The colonial economy generated strong commodity and population flow towards its key ports and administrative towns. To some extent, these port cities acted as a buffer zone to assimilate the changes within its. That is why cosmopolitan characters are reflected from their population mix and in their cultural life.

It is needed first to understand the interactive system that evolved through centuries to explore the reason that ultimately led to the total transformation of a place, its rise and fall, the nature of the social formation and its transformation. There is a deep connection between a large number of handicrafts, service and commerce based town and their hinterland of primary production. That is why there is always a strong bond between the major cities and smaller towns in the hierarchy which ultimately is the leading cause of this process of urbanisation. There are certain core elements associated with the urban process. A city culture is directly connected to the economy. To determine the process of change of a particular place, it is essential to see the economic patterns that developed over a period of time. It got affected by several intrinsic and extrinsic factors. Changes brought in this process can help in formulating strategic approaches and methods for the study of the urban process. Hence, regional perspectives based on empirical studies within a socio-historical and cultural context highlight the major incentives and focal points for urban growth. Eminent historian Rajan Gurukkal has already made conscious attempts in his extraordinary work on ‘Social Formations’ that probes the process of transformation from pre-historic Southern Western Ghats to ancient Medieval South India (Gurukkal 2012). He gave a systematic analysis of overall changes that caused due to changes in the mode of production.

Prof. Mazoon Alam who has done a thorough study on Ibn Khaldun’s Concept of the Origin Growth and Decay of Cities uncovers his ‘Organismic’ concept of development where he applies the ecological principles in studying and understanding the genesis and growth of human settlement (Alam 2011: 19-39). According to him the Setting of a city requires certain favourable natural conditions for its future growth and expansion. He examined critically various factors cultural and natural contributing to the origin, growth, and expansion of cities. Time and structure play significant role and transformation can be very well represented.

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13 Ibn Khaldun, a Fourteen century scholar made a detailed study of cities as the dwelling places of man. He gave a historical, strategic, geographical, social, economic, and ecological interpretation of cities.
through the phases of evolution. A city passes through the early stages of pioneer dwelling, village, town, city and metropolis before it reaches its present self-suffocating condition. Khaldun recognized three major stages in the evolution of cities: Youthful, Maturity, Senility. He considers development as constant change and continuous movement. For such observation, it is important to see the links between climate and resources and cities to understand the process of change to its core. Need behind fortification and defence mechanism also have similar reasons. Specific or advantageous location of the city that encourages urban, regional interdependence requires some degree of security and protection in order to sustain the odd.

Climate and resources, indeed are two important factors for the commercial growth of a city. Later comes the socio-political structures, defence, and fortification. Location too plays a significant role in providing plural and multicultural populations. Unquestionably, the cosmopolitan character is the outcome of the locational advantage which is governed by transport routes and inter-city linkages. Connectivity provides economic impetus and commercial advances too. Political changes, economic impacts, and cultural assimilation play a significant role in transforming the place and bringing change in the existing socio-economic structure. It is important to see the historical background with the proper perspective to understand this development. Rise and development of a city are nothing but an outcome of political and economic forces which shape and form the morphology of an Urban Centre. It is perceived as the product of the societal change, the manifestation of certain economic and social system at work. The role of temple cities of South India as emphasized by R Champakalakshmi was marked out by their form and position in society as both physical and social objects (Champakalakshmi 2010: 2). Hence process is not static, similar way, there is no static and grounded theories of urbanisation. Both subjected to change with respect to time, period, place, and environment. That is why the definition of the concept of urban transformation shifts in each period and the approach to urban transformation in planning practice differs from each other. A reconsideration and deep analysis for urban transformation in urbanisation processes are needed to determine the change in its conceptual definitions in urban theory. Peninsular Indian subcontinent especially Karnataka, studded with various types of settlement is yet to be researched from the standpoint of urbanisation. For this historical geography, ecology and forms of production will provide needful insight into the nature of
the economy and urban forms. Eminent historian Rajan Gurukkal work provides important guidelines in this direction as for how socio-economic factors are significant in determining the urban process. Though his study has been conducted in Tamil society, it is not limited to that particular region when it comes to assessing and analysing the urban characteristics in a similar framework with similar context. His finding suggests ‘analysis of the forms of production, the technology of irrigation along with the institution of water management. Thus macro level analysis of Tamil region gives a way to identify how the study of social formation is not possible without considering the structural and institutional feature of that society. Structure and institution directly govern the economy of the place. Any changes in the political scenario affect the economy as well.

3.6 Reasons for growth and development

The causes and impact of the growth of the port city cannot be just analysed on the basis of its economic ties. Though analysis of economic development is essential to determine the sources of its growth, extensive financial networks of trade that developed with the economic development are not independent aspect rather reflective of several factors. The factors that led to the urban commercial development of Basrur and Honnavar, two port towns, to grow and stabilized can be found below:

3.6.1 Abundant natural resources

On the banks of the river, Varahi and Sharavati, plenty of wood related resources were available. Still one can notice the remnants of these woods being used in the old buildings. It was also getting exported to the outside world. These woods were used to build different types of boats. Not only this but also abundant natural wood resources were available in the nearby forest areas making it useful for people. It was available for cheap & hence woodworkers were getting benefitted. Farmers could get all the dry woods very easily for fuel & free green leaves for food. Finding food for the cattle was also easy, due to which milk related product was in maximum production.

Basrur and Honnavar both are surrounded by water on one side & land on the other. Fishing was always on the rise due to the sea-river joining area. The underground water level was very near to the ground level & hence the requirements of the people were easily being met. Fishing
became a main job & contributed to the growth of the economy. Strategic locations of these two port towns are a doorway to the sea which gives vast area and opportunity for the fishing.

3.6.2 Natural harbour town

Geographically both Basrur and Honnavar are in perfect locality & hence became one of the main natural harbour. The depth of the river was always deep & hence ships were easily navigable. This town became a stopover for the ships going from the Middle East to the Far East. Basrur was the biggest centre for business when it came to Rice & paddy sales. Basrur was regarded as the Rice Bowl of Dakshina Kannada district. Similarly when it comes to pepper Honnavar maintained its position as the main supplier. Via Gersoppa large quantity of Pepper used to come to Honnavar, and from there it was further exported to various countries. From Bidanur, Ikkeri large quantities of pepper, paddy & few forest resources were getting exported via Basrur. Kings of Vijayanagar also imported Arabian horses via Basrur and Honnavar. These factors contributed to the fact that these ports remained in business connections with Arabia, Mesopotamia, Greece, Rome, Portuguese, French, Dutch and English.

3.6.3 Locational Advantage

Ports of Basrur and Honnavar in the early 14th to 15th Century were ports of international importance. They were the chief port of the Western coast and supposed to have the most plural culture, economy, and cosmopolitan population. People from a diverse background from West Asia, Europe, and the Far East came here for the trading purposes. Its progress and prosperity were mainly due to the existence of natural harbour. Their location was suitable for the trade and commerce to flourish even in the early times. Location of Basrur and Honnavar on the Western coast of Karnataka had the advantage of falling into several maritime trading zones. Several trading networks were emerging from the West coast of India in a different direction extended to the Mediterranean in the west and to island in South East. The uniqueness of these ports position was that the routes which radiated from these ports were touched or crossed almost all the important trading markets of the world.
Metropolitan character of these ports is supported by colonial factors which made them the chief mart for the coastal trade. This western coast became the main business Centre for the world over. Merchants from Asia, Europe, and Africa used to come here for the exchange of commodities. The meteoric rise of this coastal area somehow affected the economy of Bangalore and other centres as well.

Location of a town is indeed pivotal, and hence there are certain essential parameters to decide or choose the location for urban centre or town. Foremost is the defence from the enemy which is why natural protection like sea or river or the mountain and sometimes man-made protection like fortification or building wall around the town or city are considered significant. The growth of a city is a natural stage in the evolutionary cycle of civilization. Trade and trading of the commodities needed existence of trade routes along with a system of transport to facilitate the movement of goods from one place to another.

The Arabian Sea provides not just the vital link between neighbouring countries and coastal strait but also connected to several rivers and water streams through numerous gulfs and straits that can make easy access to the sea. It has gained importance as the earliest used artery of
trade and commerce. The coastal belt with several rivers and water channels along with numerous ports on the sea coast make easy access to the trading commodities and their movement from one place to another. An inscriptional evidence found in Mangalore dated 1311 refers to Harihararaya (S.I.I.Vol. VII, No. 90) as Lord of the East, West and Southern Sea. That shows the importance of the strategic location of the western coastal region which means if one could get the control over the coastal ports could also control the trade routes. That is why all the rulers even the foreign traders tried to get the control over the Western coastal region. These coastal zones were nothing but the gateways for the goods coming from the overseas and also moving out for the overseas and coastal trade.

It is not just the water connectivity, development and growth are also dependent on the proper road networks. Most of the ports of coastal Karnataka were well connected with the hinterlands by roads. These roads were well maintained and supported with all the amenities that required for the journey like cool and shady trees for the shelter and wells for the drinking water and even protection from the robbery about which Ibn Batuta says that he has never seen a safer road than this (Gibb 1999: 231-232). Several foreign travellers have pointed out about the road connectivity and safety in these roads. Domingo Paes observed that the road was well connected and fit for the movement of goods from one place to other (Sewell 1962: 119). Pietro Della Valle found that the highway of Venkatappa Nayaka’s was very secure (Della Valle 2010:294).

3.6.4 Port as a significant segment of urban process

“A port is a location on a coast or shore containing one or more harbours where ships can dock and transfer people or cargo to or from land. Port locations are selected to optimize access to land and navigable water, for commercial demand, and for shelter from wind and waves.” (Dwarakish 2015: 296)

Extensive trade network of Early Medieval India contributes largely to its sea trade. Hence in this connection role of ports cannot be undermined. It plays an immense role in handling trade and commerce by providing shelter to the boats and ships. Due to the action of Sea waves and wind Sea surface cannot be still. Sea tides and currents make the task of loading and unloading of cargoes very difficult. Hence a strategically located port can provide an easy shelter and docking of the ships. Some of the ports have natural harbours whereas some are artificial or
man-made. Both natural and man-made ports location is selected to optimize the access to the land and navigable water to fulfill the commercial demands. Hence port is an economic concept and has nothing to do with any great harbour. Weignd very well explains the concept of a port in the following lines “A port is a place of contact where goods and people, as well as cultures, are transferred between land and maritime space. It is a knot where ocean and inland transport lines meet and intervene (Weignd 1958: 185).” A harbour can only become a port if it lies in an important land and sea exchange network. Without this, it cannot flourish.

“The setting of a city requires certain favourable natural factors for its future growth and expansion.” - Shah Majoor Alam (Alam 2011: 26). Fortunately, Western coast of India is blessed with a superb location that is why ports situated here experienced higher income and greater urbanisation since early days. Seashores and ports of this coast received commercial contacts with the highly versatile Persian world and several foreign traders and remained a primary component of the general transportation. These ports and port cities constitute an important economic activity in the coastal area. More footfalls of passengers and circulation of goods need a more organized system with infrastructure and provisions. Hence these urban factors are always associated with the ports which act as a means of integration that linked with the ever-expanding world economy. It not only performs the role as a connector that links the important hinterland to overseas trade but also acts as inner linkages that connect other critical seas ports and land routes. Most of the sources mainly European evidence on these ports give a good account and details of the surroundings, information related to climate, season, weather, and nature of water. Details of ships anchoring in port towns. It is interesting to see the dynamics of urbanisation in these port towns and also to find out the questions associated with the urbanisation as well. Arasaratnam has pointed out very significant aspects of these port cities regarding their development. According to him if we take two port towns of the 17th and 18th century, there would be chances of some similarity and some differences. He divided these ports broadly into two categories – European and Indian ports. Such minute observation gives a way to see the urbanisation and settlement in port towns. Development that took place near the water were mostly European ports (Arasaratnam 1992: 373). Indian ports were not developed very close to water, it was usually in the Suburbs and hinterlands. It is due to the reason that Europeans being an outsider it was safer for them to settle in the exterior of the country rather go inside. Moreover, their power too laid in their naval strength.
That is why they took all the opportunity to make those ports closer to sea as their dwelling station and power base. Even the development and population growth were similar in both the ports. Streets were divided on the basis of different castes and communities. Important places were built closer to the sea, not very common in the case of Indian port cities. Compare to other European countries in India, general settlements and the house of administrative units were built not very close to sea shores. That is why capturing these ports towns posed a greater challenge to the European mariner as it was difficult to invade them or destroy through open fire to their establishment. Hence they opted a new method by constructing their forts and factories in the port towns close to water to monitor the activities of the port and its people. Though it was a long process that was only suitable for that time and situation. Moreover, in the long run, they became successful in taking advantage of flourishing trade and also in gaining physical control of these port cities. Their political supremacy helped them in gaining what they desired and wanted to enforce in their colonized territories. Ports became their main stronghold which they made their permanent base to exercise their control to the interior of the country. They monopolize trade in traditional Indian exports. By catering to their demands, these port towns grew from a totally inaccessible small trading enclave to a big trading centre. They evolved due to the pressure of ever increasing requirements and traffic put forward by the Europeans traders. New institutions, missionaries’ establishments and their buildings and Bungalows (schools and chapels were the common sign of entrance of European in any port town) along with this other trading body like agency houses and insurance companies also came into existence in these port cities with the rise of trade. Slowly port cities started gaining prominence and became the reputed urban centre of the country. Thus the study of this aspect also opens a new angle to assess the urban process which was adjusted and changed with the shifting dynamics.
Fig: Werner Schiess’ s “Basrur bungalow” (Source: BM Archives/ Basel Mission/ Mission 21)

Fig: “Mission school in Basrur”, exact date is not available (Source: Basel Mission Archives, mission 21)
3.6.5 **Role of hinterland and peripheral region in urban development**

A seaport is a two-sided platform which on one side acts as emitter or supplies goods, whereas the other side is hinterland which acts as a supplier to these ports. Hence any development on either side will make the platform very stronger. The hinterland, says Viswambhar, is the region for which the city acts as a service Centre rendering various commercial, administrative services. (Nath, 2007:94). He also highlights one of the significant aspect of it that a large metropolitan city is connected with the hinterland through some small cities and towns. This link between these centres can be visualized with rivers which are connected with several tributaries. Since without these tributaries strength of a river cannot be imagined. Likewise, the economic and social influences of the large city transfer to the hinterland which assimilate the changes and further reciprocate to the city as per their requirement by supporting them through other means. By connecting sea and land transport ports added to the advantages of the hinterland in its economic activities. Hence, in the words of Weigned, “*a hinterland is a systematized and developed land space which is connected using transport lines with a port which receive or ship goods through the port (Weigned 1958: 192-193)*”.
It is important to note that the port does not exercise any exclusive control over any part of the Hinterland but any inland area may be hinterland for any port. So a port is nothing but the window of the hinterland to connect with the sea. Similarly, these ports also act as a window from sea to the land. During early medieval times, these hinterlands supported the associated ports and cities by providing large quantities of export goods. Usually, prominent ports of Canara were connected with the hinterlands by land route (Hamilton 1930: 159) as well as water route. These means of communications made easy accessibility of surplus produce from hinterlands to the ports markets. From these ports, commodities were further exported to overseas market and also to the local markets of neighbouring cities. So it can be said about the hinterland that hinterland is not the peripheral part, rather a central from where commodities are sent to the port for their further movement and these hinterlands also receive imports from the port as well. Hence port plays two ways trafficking and hinterland also do the job of provider and receiver of the commodities. To differentiate both the tasks one can arrive at this conclusion that port only does the job of physically transferring the good whereas hinterland does the actual job of production for export and consumption of import.

Therefore, hinterland formed an integrated part of commercial activities that directly linked with the overseas trade by supplying trading commodities to the port for their further marketing and distribution. Thus, hinterland provides a wider theoretical framework and help in formulating a comprehensive approach to understanding the urban phenomenon. It is right to say that the study of the port is incomplete if hinterland is not taken in the same matrix.

### 3.6.6 Financial activities

In 1600, When Portuguese started showing their interest in coastal Karnataka especially in port cities, it led to an increase in the volume of trade in commodities like rice and pepper. Several economic policies introduced by the Portuguese had shown remarkable development in the initial period. Issuance of a high number of cartazes to the local traders as well as to rulers reflected an organized and well-defined trading system. With more and more inclusion of new territories under the umbrella of cartazes caused further extension of trade and urban centres. According to the description given in one of the Portuguese document the value of rice carried from Canara ports to the port of Goa was worth more than the 300,000 xeralfins. Demand for 200,000 kg was put for Goa for which they paid money to Basrur to supply the required quantity. Later also 130,000 kg of rice acquired from Basrur and the same amount of
rice was also obtained from Mangalore. Apart from fulfilling the demands of Goa, Basrur used to send a good quantity of rice Muscat. In 1631 Basrur despatched 150,000 kg of rice to Muscat. Sometimes demand of rice went as high as 500,000 kg which was placed by a Saraswat merchant Vithala Nayaka (Subrahmanyam 1991: 38). At Honnavar, pepper export too got fluctuated between 5000 quintals per year to 11500 quintals during Portuguese period. Average export for this was 9100 quintals. That means approximately there was an increase of export by 15 percent when compared with the last decade export data (Afzal 1991: 78).

Other than foodstuff, people had proficiency on the ores like melting the Iron, tools being made from Bronze, statues made from Gold & Silver, cloth preparation, wood works, building works, etc. People were also engaged with the art on the woods. Growth and manufacture of agriculture products like jaggery, coconut, oil, vegetables, and fruits were the reason for Basrur's and Honnavar’s growth. In these towns, even temples had plenty of lands. They grew as a town due to these attributes. The architecture of the city, lake, temple designs, roads, joining of different localities everything had perfection. Drama, dance, singing represented a very high level of local tradition.

3.7 Portuguese in Honnavar and Basrur

From the accounts of several Portuguese travellers, it can be derived that the Portuguese were familiar with the port towns of coastal Karnataka. Fifteen century onwards coastal Karnataka witnessed the commercial activities of Europeans with the intention of securing trade monopoly in this region. Their contact with this region can be divided into three folds. The first category, initially it was commercial. Later in the second fold, it became religious and finally political.

The first visit of Vasco da Gama can be said a commercial trip meant mainly for the procurement of Indian spices. However, in his second trip to India in 1503, the intention shifted from commercial gain to political gain and to achieve this they started introducing an element of power into their future policies and also in their every action to tackle the local issues. For example dealing with the Sea robber Timmaya of Honnavar, who used to pay part of his plunder to the king of Gersoppa. There were several pirates’ boats in the Honnavar River which gave really a tough time to Portuguese to move further ahead of Honnavar. Portuguese too attacked them and proceeded further to one creek to another creek of
Honnavar. They adopted a destructive method to suppress any resistance. In this process of interaction, it influenced the socio- economic life of the port towns. Their effective control over sea trade and missionary activities brought certain fundamental changes in overall cultural and economic life of the people of this region. Policies which they introduced in these ports were part of their general commercial policy in coastal Karnataka. Control of Sea trade was their foremost agenda. To achieve that they invented the system of ‘Caartaz’ that was a kind of sailing permits which allowed ships to sail in the sea. Before that, there was no control, and one could conduct trade freely in the water. A first-time system of control or power was introduced into it.

Forts and factories founded by the Portuguese were again part of their commercial policy to control the marketing of certain commodities like pepper, horses, tobacco by Indian rulers and merchants. They created mini western civilization within its territory. The new culture which over a period of time crossed the boundary and got assimilated and affected the life of the inhabitants of this region to a great extent. These forts later became the centre of their political, commercial, and missionary activities. One of the Portuguese records highlights the importance of forts for the ports. It says that there were several good ports which could accommodate many large ships and therefore, it is crucial to protect these ports from falling into the hands of the enemies. Realizing the significance of the port, Portuguese tried to fortify these ports which were the main centres of exchange for the commodities that were collected from the Malabar and Canara region. There were always danger of the attack on the loaded vessels by the enemies (Shastry 1987: 95). Hence, one by one they started building several major and minor fortress in the important Port towns. The major ones were also built in Honnavar and Basrur as these two ports dominated the rice trade.

The brown rice of Honnavar had great demand in Malabar region. The Malabarese merchants purchased huge quantities of this rice in exchange of certain specific commodities of Malabar. Portuguese very soon realized the internal networks of the local merchants who carried out trade in this region. They tried to befriend with some of the powerful men of the coastal trade whom they called pirates as they became powerful by looting the sailing vessels. According to Portuguese records, ‘Timmayya and Raoji (Shastry 1981: 92-121) had great nexus in the supply chain networks. Their main income was derived from the loot and to do the piracy
amicably they had to share their booty with the local rulers. Even Portuguese developed a friendship with the Timmayya who ensured them the constant supply of the rice from Honnavar (Shastry 1987: 96).

Basrur too equaled the Honnavar in supplying rice to the Malabar and the Western world. Various qualities of rice were exported from this port. It had the advantage of the river that formed lake before joining the sea. Portuguese upon realizing the significance of this region tried to control by establishing fort here to carry out gainful trade from here. Coming of Portuguese in this port changed the existing political setups. Merchants of Basrur, who overall controlled the commerce in this region known as ‘Shettis’, were very active and well-organized group. They used to pay an annual tribute to the rulers of Vijayanagara. After coming of Portuguese in the trading scenarios, they had to pay another annual tribute to them to get their passes for their merchandise to enter into the sea. By the late sixteenth century, Portuguese started deriving profit from the overall expenses that incurred due to the establishment of the fort and in their maintenance. Apart from the customs duties, their income also constituted annual tributes in rice by the merchants and the substantial amount of taxes collected from the incoming and outgoing articles.

Apart from trade in rice, Portuguese also indulged in trading of saltpeter, iron, spices, and even cloth. Iron from Basrur considered best in India and sent directly to Portugal. Even they tried to get a monopoly of pepper trade of this region. Without their permission, Pepper was not sold to other. This monopolistic imposition was successfully implemented because Portuguese were expert in exploiting local conditions. They not just exploited the economy by controlling demand and supply chain, but they also procured pearls, rubies, corals, and fine clothes from India and sold animals like horses from Ormuz and elephants from Ceylon to Keladi rulers for their army. To gain the maximum benefits they involved with local brokers and agents and also organized the trade through their factory fortress system. In addition to this, they manipulated local rulers and their internal rivalry to reap commercial advantages. Lack of unity among local rulers easily made their way to achieving their goal. They waged several wars, entering into peace treaties and trade contacts further cleared the ground for their political hegemony in the region. From a religious front, especially in Basrur, they failed totally in converting anybody from this place. The main cause of missionary failure was due
to the language problem. They did not learn the local language to preach the Christian doctrine to Kannadigas. Though there were two churches at Basrur, one at the fort, and another at *Casados* for the Portuguese nationals.

Several crops became commercial crops with the arrival of Portuguese. Cultivation of coconut, cashew nut, areca nut and several spices along with pepper received active encouragement from the rulers because of increasing demand for these products from the foreign traders in these ports. Thus the arrival of Portuguese influenced not only the life of people but also the cultivation of certain crops received impetus, and their trade became more organized and channelized. Portuguese themselves took initiatives to introduce a better type of coconut to cultivate in the Western coast. Even the rulers realized the importance of their knowledge in the field of coconut cultivation. That is why rulers of the Keladi kingdom invited the Goan Christian to the coastal region (Dikshit 1981: 95). Rulers made sure that not a single should go in vain. Whenever there was crop failure of rice happened, Nayakas of the region encouraged cultivators to cultivate coconut in place of that (Madhava 1991:139). Italian traveller Della Valle to supply information related to coconut cultivation. According to him Christian population too started coming to Basrur and Honnavar for the cultivation of coconut. Most of them owned large coconut garden in these places (Valle II 1892: 301).
Portuguese introduced several innovations to the cash crops and also tried to popularize the cultivation of those crops which were the lifeline of the Portuguese trade in India. They not only brought with them certain new crops like cashew nut, tobacco, pineapple, and papaya but also introduced several innovations in the field of cultivation of crops like pepper and cardamom in order to uplift their production (Madhava 1986: 45-51). One of the Portuguese records of 1594 confirmed that the agrarian products were in high demand in the ports of Honnavar, Basrur, Bhatakala and Mangalore (Heras 1927:427). Even these commodities especially sugarcanes and coconuts were also demanded by Eastern as well as Gulf countries and European. These demands not only widened their cultivation but also brought more active participation.

A Jesuit historian of Bombay, Henry Heras who visited Basrur in 1928 and noted numbers of old temples and inscriptions found in Basrur. This information gave him a basis for arriving at the conclusion that Basrur was never under the full control of Portuguese. If Basrur had been under them, Portuguese due to their religious zeal could have destroyed the temples and antiquities of the place. However, ancient standing temples are telling something different as
none of these temples are showing any sign of destruction or Portuguese influence in their design and architecture. Except for the Church, no other administrative buildings are found in Basrur that can confirm Portuguese rule or authority over this place.

Merchants of Basrur were quite enterprising and focussed more in trade rather than involving with the regional politics. To avoid the Portuguese interference in their trading activities they compromised on paying regular annual tributes to them. This peaceful mutual settlement not only provided a solution from Portuguese harassments. To avoid the clashes and attacks of Portuguese in 1542 A.D. these merchants of Basrur whom Portuguese called ‘chatins de Barcelor’ were decided to pay an annual payment of 700 bales of rice to them (Subrahmanyam 1984: 445) voluntarily. In exchange of this, the merchant gained a grant of Cartazes for their ships and also an assurance for protection of their shipping from the port. Control of fortress of Basrur proved quite beneficial to Portuguese. Perfect location of fort and port helped in effectively control the commerce at Basrur. New treaties were signed with the merchants of Basrur for the procurement of pepper at a fixed price. Upon realizing the importance of place very soon, Portuguese establish a custom house there. By 1560 A.D. most of the commodities supplied to Goa were made possible through these Canara ports. A large extent of foodstuffs was carried through ports and forts of Canara. Honnavar largely supplied pepper whereas Basrur chiefly provided rice to the Portuguese.

When Portuguese lost its control over the fortress of Basrur to the kings of Ikkeri in 1653 mentioned it in their record in 1656 as a ‘sorrowful loss’ as for their headquarter at Goa, they got most of its pepper and rice from the Basrur and Honnavar. They were aware of the fact that it was not easy for them to keep the hold on this fortress for a longer period as their importance were not only realized by the other colonial players but also by the native rulers too. So victories were not easy like in the sixteenth century because most of the local chiefs became familiar with latest firearms techniques and also various siege techniques to fight back. It was unthinkable for Portuguese to recapture the fortress that was protected by seven hundred Indian Soldiers (Barendse 2015: Ch 3).

Thus, along with several intrinsic factors like strategic positioning, abundance of natural resources, well connected neighbouring trade centres; the advent of Europeans in the coastal towns accelerated the trade and commerce in the region. Though even before the coming of
Europeans, trade was flourishing in favour of Indian traders. In the beginning, Portuguese activities in the Canara region were purely commercial but very soon became religious and political too. It was only the early sixteen century, there was rapid progress in the import items especially rice and spices. To safeguard their commercial interest, they tried to monopolize the trade of rice and pepper and also made attempts to establish a friendly relation with Vijayanagara rulers and local chiefs. To eliminate their rivals from the maritime trading networks, they played several tricks to reduce the Arab merchant’s control from the famous port towns of Canara.