



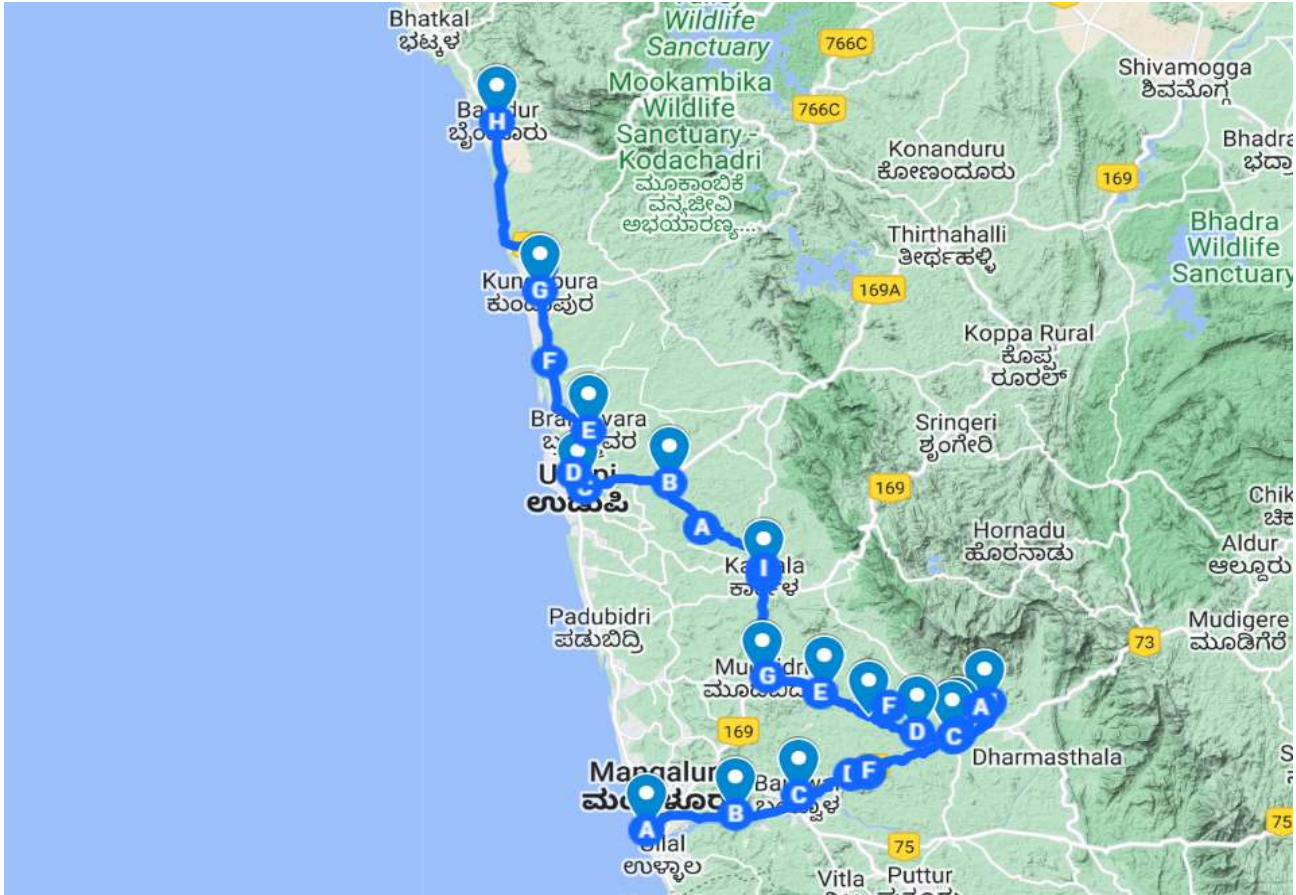
200 YEARS LATER
RETRACING FRANCIS BUCHANAN'S JOURNEY OF 1800-01
THROUGH PARTS OF SOUTHERN INDIA

Chapter XV: Journey from Mangalore to Byndoor (Baindur)

SHIVA M
PROJECT FIELD RESEARCHER

FOUNDATION TO AID INDUSTRIAL RECOVERY (FAIR)
BANGALORE, INDIA

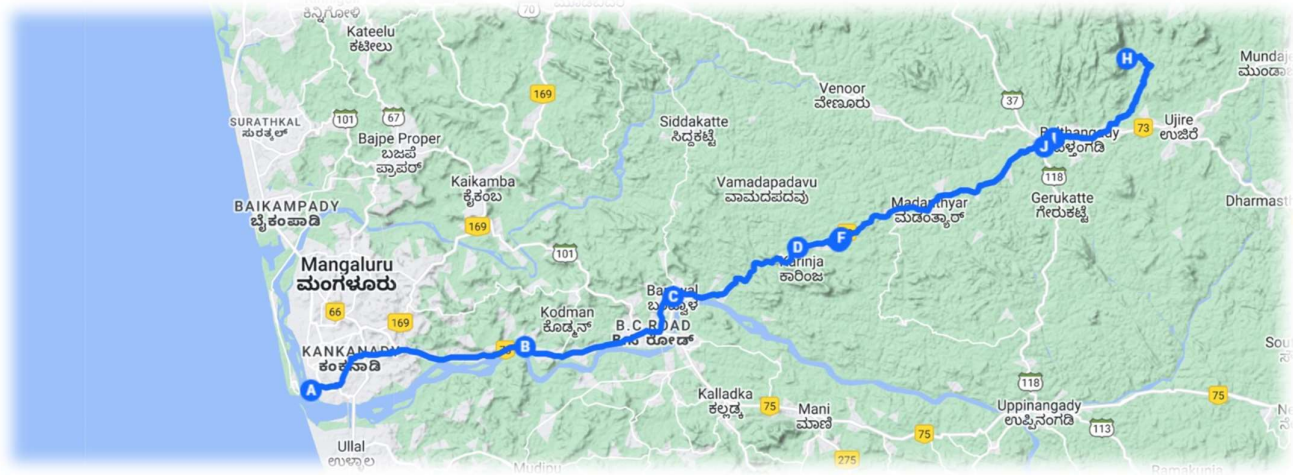
- i .Mangalore-Farangipete-Nagara Agraharam(?)-Bantwala-Kavalakatte-Belthangady-Jamalabad fort
- ii. Belthangady Basadi-Guruvayanakere-Padangady-Sopina Angady(Hosangady)-Venur-Moodabidre-Karkala-Bailoor
- iii.Hiriyadka-Udupi-Kalyanapura-Bharamavara-Hiritty(Kota)-Kundapura-Byndoor



Route map from Mangalore to Baintoor, as documented by Francis Buchanan

Introduction:

In 1801, the Scottish physician and botanist Francis Buchanan undertook a remarkable journey through the Canara region, documenting the agricultural, rich natural, and cultural landscapes he encountered. Retracing his route from Mangalore to Byndoor provides a fascinating glimpse into the historical, agricultural, ecological, and social mosaic of the region over two centuries ago. This article explores Buchanan's observations, the historical significance of his journey, and the changes that have transformed the region since his visit.



Mangalore to Jamalabad Fort Hill

Mangalore: The Gateway of Malabar

Mangalore, also called Mangaluru in Kannada, Kodial Bunder in Konkani, Maikala by the Beary Muslim community, and Kudla by the natives, which means a confluence of two rivers.

It is the headquarters of the Dakshina Kannada district of Karnataka State. The city is situated on the backwaters formed by the convergent mouths of the North River (Gurupura) and the South River (Nethravati).

Mangalore figures as Mandegora, Maganur, and Mangarouth in the works of Arrian, Ptolemy, and Kosmos Indikopleustes, respectively. Nitrias, perhaps referring to the Nethravati but used as a place name by Pliny (first century A.D.), is also believed to denote Mangalore. It is popularly held that the name Mangalore is derived from the Mangal Devi temple. This temple, in turn, is said to have received its name from a queen named Mangaladevi who, according to tradition, lived in the 10th century and became a follower of the Natha Pantha. However, it may be factually the other way around, and probably the name of the place was given to the goddess of this temple. The Maratum copper-plate inscription of about the 7th century refers to this place as Mangalapura.



View of the Netravathi River and the bridge connecting Ullal and Mangalore



Someshwara Beach, Ullal



The confluence of the River Netravati and the Gurupura River before their discharge into the Arabian Sea

In 1801, Francis Buchanan visited a large salt lake—backwater near the mouth of the Nethravati River from Ullal. He described it as a most beautiful piece of salt water, by which the peninsula is formed.



Sulthan Bathery, Mangalore

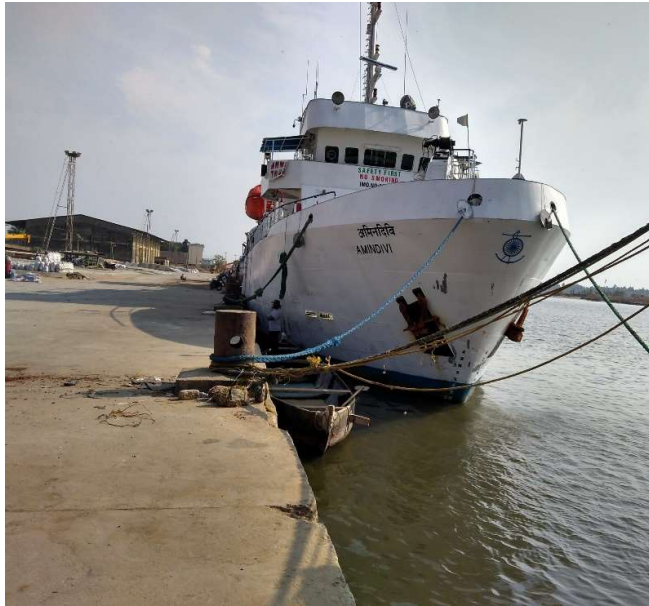
Sultan Bathery, a watchtower built by Tipu Sultan, was situated on the bank of the Gurupura River near its mouth before it discharges into the sea, in Mangalore.

The place previously served as an artillery battery, which was used to observe warships entering the river. It was a primary route used by the English during their invasion. There is an underground storage area that was used to store gunpowder. Usually, gunpowder is stored in cooler locations, similar to what we saw in Srirangapatna.

Mangalore has now expanded its northern territory to Surathkal and its southern territory to Ullal and Farangipete. A major industrial port city, with big Government Oil refineries, and chemical companies in the SEZ area of Mangalore.

The chief imports according to the merchants, are blue cotton cloths from Surat, catch/Kutch, and Madras-mentioned in Francis Buchanan in 1801 in his document.

Rice was a chief export item from Mangalore, it was set to Muscat, Bombay, Goa, and Malabar.



Old Bunder, Mangalore

Now, the old port which is near State Bank, a central area in Mangalore city, is used only for fishing operations and ferrying small goods. The new mechanized port (New Mangalore Port) was shifted to Panambur in 1962, near the confluence of the Gurupura River. The major commodities exported through the port include iron ore concentrates and pellets, iron ore fines, manganese, granite stones, coffee, cashews, and containerized cargo.

Caste and Religion:

The Billavas are the most dominant caste in Mangalore and in the South Canara (Dakshina Kannada) district. Other castes include Mogaveeras, Bunts, Devadigas, Havyaka Brahmins, Sthanika Brahmins, Jains, Koragas, Konkani Hindus (GSB, RSB, Chitpavan), Catholics, and Beary's and many others.

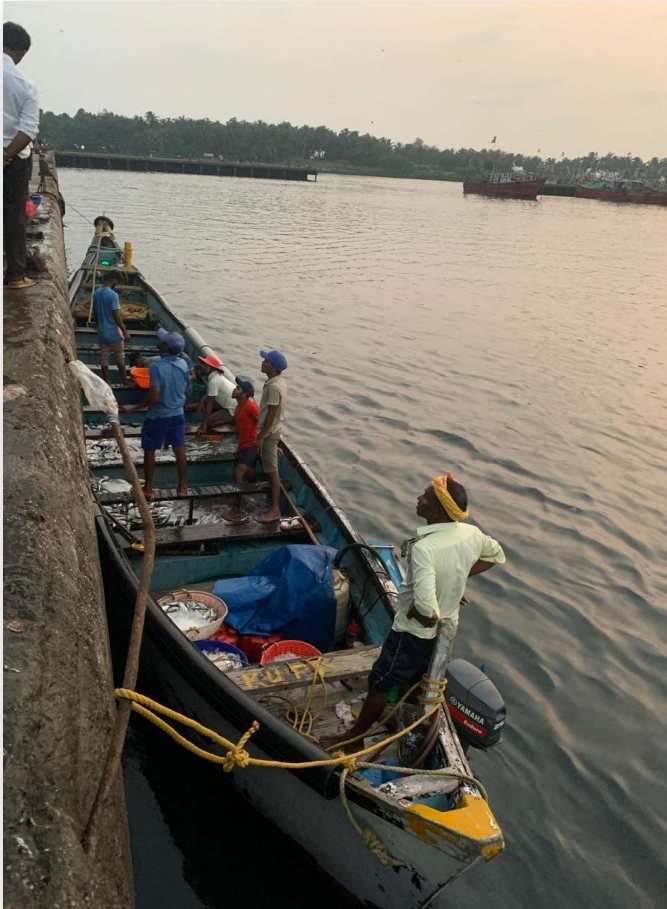
Billava's:

While few Billavas continue the traditional occupation of toddy tapping in South Canara, the community has significantly shifted towards education and diverse economic activities, notably in business, agriculture, and hospitality.



Annual Kola ritual at a Billava house hold

Mogaveera(Marakala):



The Mogaveera, also known as Marakala, community is a prominent and industrious group along the Mangalore seashore. Traditionally, they have been deeply involved in the fishing industry, a trade that has shaped their cultural and economic identity for generations. Their expertise in navigating the challenging waters of the Arabian Sea has earned them a reputation as skilled fishermen and seafarers.

Over the years, the Mogaveeras have diversified their livelihoods, venturing into various business enterprises and contributing significantly to the local economy. Despite modernization and economic shifts, they have managed to preserve their rich cultural heritage, celebrated through vibrant festivals and community gatherings.

Mangalore Catholics:

"The princess of ikkeri had given great encouragement to the Christians, and had induced 80,000 of them to settled in Tulava. They are all in Konkana descent, and retained the language, dress and the manners of the people of that country." - Francis Buchanan Journey Vol III

The Mangalore Catholics, predominantly of Konkani descent, trace their origins to migrations from Goa during the 16th and 17th centuries. This community has maintained its distinct cultural identity, language, and religious traditions. Known for their contributions to education, business, and social development, Mangalore Catholics have played a significant role in the region's history and progress.

Census Chronicles in 1801 by Francis Buchanan:

Interestingly, Francis Buchanan conducted a caste census along with counts of men, women, boys, girls, and houses in his document covering ten taluks of the undivided Canara region, which includes the present Dakshina Kannada district and Udupi district.

Mangalore Heritage: Traditional Houses and Architecture:

Today, Mangalore has evolved into a bustling urban center, but the traditional houses and architectural styles that Buchanan admired still dot the landscape, offering a window into the city's storied past.



Bird view of Mangalore city

- **Traditional Houses:** Many traditional houses, known locally as "Guthu Mane," still stand, showcasing the architectural ingenuity of the past. These houses feature red-tiled roofs, large courtyards, and intricate woodwork. The layout typically includes a central courtyard surrounded by rooms, promoting natural light and ventilation. Efforts to preserve these structures have intensified, with many being restored to their former glory.
- **Architectural Heritage:** Mangalore's temples and churches continue to be focal points of architectural and cultural significance. The Kadri Manjunath Temple, with its stunning bronze statues and historical significance, and the St. Aloysius Chapel, known for its exquisite frescoes, are prime examples of the city's diverse architectural styles. These structures not only serve religious purposes but also attract tourists and historians alike.



Kadri Manjunatheshwara Temple, Mangalore

"The Kadri Hills are famous for the Kadri Manjunatheshwara Temple and the Mutt of the Nath Sampradaya Jogis. In 1623 AD, Italian traveler Pietro Della Valle visited this temple and met the head Jogi's of the Mutt."



Inside Rosario Church, Mangalore

Mangalore Clay Tiles:

The roof tiles native to Mangalore were introduced by the Basel Missionary. Many clay tile manufacturing companies were set up during the colonial period due to the large deposits of clay found by the banks of both rivers. The Basel Missionary Georg Plebt set up the first tile factory in Mangalore in 1860, called 'The Commonwealth Trust Ltd,' and in 1868, the Albuquerque Tile Factory was established.



Albuquerque Tile Factory: Preserving heritage in the 150-year-old Mangalore tiled building.



Operator operating with the molding machine at Albuquerque Tile factory, Mangalore

Farangipete



Netravathi River Valachhil, Farangipete

During Buchanan's visit to Farangipete, a small hamlet around 16.Kms from Mangalore, as the name suggests the Foreigners town(Farang: Probably Portuguese) trading town.

Buchanan observed the local way of life, agricultural practices, and vibrant community dynamics. He noted the town's strategic location along the Netravathi River, which facilitated trade and communication.

Now, it's a suburb of Mangalore, the fastest-growing town, situated between BC Road (Bantwala Cross)and Mangalore. Farangipete is famous for its fresh and affordable fish.



Thumbe Vented Dam

Thumbe Vented Dam is constructed across the River Netravathi near Thumbe and is primarily used for storing and facilitating drinking water for Mangalore city.

Length of Dam:344.5m
Crest Level: +1.5M
Pond Level:+7M
Gates:30 No's(10*5.5m)

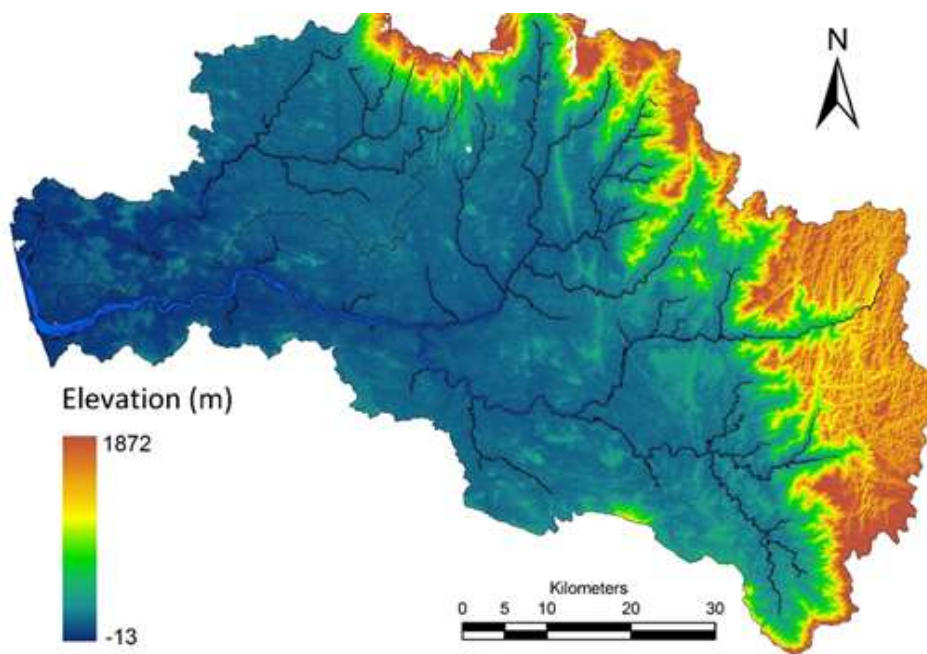
Nagara Agraharam

“As its name implies, is a village, inhabited by Brahmans, they were brought here 70/80 years ago, and land was assigned for their support by Colala Vencateshya, A Brahman in the service of Somasekara Nayaka, the son of Shivappa Nayaka, the first prince of Ikkeri. The Thasildar of Buntwala resides here; for being Brahman, he naturally prefers the society of Nagara to that of traders of Buntwala.”

Now, there is no exact name for the village or town of 'Nagara Agraharam'. It is likely a location situated within the BC (Bantwala Cross) Road vicinity, encompassing the BC Road town area and the vicinity around the Nethravati bridge.

Bantawala(Buntwala)

The town is situated on the northern bank of the River Netravathi. It is the headquarters of the Bantwala taluk and is located 25 kilometers from Mangalore. Near this town is BC Road, a junction and railway station on the Mangalore-Hassan Railway line.



The elevation map of the River Nethravati



Nethravati River during Monsoon"

Nethravati also called the Bantwala River, originates in the Western Ghats in Gangamoola Hill, which is also a source for other important rivers, the Tunga and Bhadra. The Tunga flows towards the northeast, the Bhadra flows towards the east, and the Nethravati flows down from the ghat region, passing through the towns of Dharmasthala and Bantwala, and finally reaching Mangalore before joining the Laccadive Sea, also known as the Arabian Sea.

Kavalakatte(Cavila-cuttay)

"The road,part of the way,led along the south side of small river called Bambilu. A dam has been formed on it,which confines a great body of water,so that it serves also as a reservoir"



Bambila small rivulet

Now, it's a small stream flowing south and joining the Nethravati River near Manihalla. There are no traces of dam masonry work on it, and it flows freely.



Rajandaiva Kodamanithaya Daiva, a small temple where Buchanan Halted at this place while during their journey towards Belthangady.

“My halting place was at a small temple dedicated to Culimantia one of Saktis, near it is a small temple belonging to Jains, and a tree which is surrounded by a terrace for the repose of passengers”

Francis Buchanan mentioned this small temple (Kodamanithaya, misspelled as Culimantia) and Jain Basadi, as they halted at this place for a while during their journey toward Belthangady.



Digambar Jain Basadi

Belthangady (Bellate Angady)

“At no great distance from the shop near which I encamped is a matam belonging to Shivabhaktar;and from thence a town formerly extended almost two miles west,to a temple of the jain,midway is a ruinous fort,formerly residence of Bungar Raja,to whom the neighbour country belonged”

According to Buchanan's account, there is currently no trace of the Veerashaiva Jangama (Shivabhaktar) mutt. The only remaining structure is the Jain Basadi, now known as the Shri Shanthinatha Swamy Digambar Jain Basadi.

The Bungar (Banga Arasu) dynasty, ruling from Bangadi, a small hamlet approximately 15 kilometers from Belthangady, saw its fort and city destroyed during the Keladi Shivappa Nayaka period. Shivappa Nayaka then established his dominance in Tulava. Later, during the Tippu Sultan's rule and the siege of Seringapatnam (Srirangapatna), the commandant of Jamalabad executed the Bunga Raja, suspecting his favor toward the English. His descendants reside in Nandavara, south of Bantwal.

The present descendants of the Bungar Raja (Banga Arasu's) are currently residing in their ancestral capital region of Bangady.

It was a great privilege to meet the descendants of the Banga Arasu family and Raviaraja Ballal, who told me about their ancestors' history and how they ruled this region. They claimed they are descendants of the ancient Alupas who ruled the Tulunad region, present-day undivided South Canara. They are a Jain feudal family that ruled from the 12th century until 1799 AD. They have four palaces at Bangady, Belthangady, Nandavara, and Mangalore, near the Sharavu Ganapathi temple. The Banga Arasas were also known to have established matrimonial relations with the neighboring Chowta royal family. Queen Abbakka Chowta was married to the Banga king Lakshmappa Arasa.



The present descendants of the Bungar Raja (Banga Arasu)



Present Historic Palace of Banga Arasu's.

The present palace, which was built in 1901, is home to the current descendants of Banga Arasu's family living in Bangady, Belthangady Taluk.

Jamalabad hill fort:



Gadayikallu Hill, also known as Jamalabad Fort Hill.



The fort built by Tipu Sultan at the entrance (Hebbagilu), Jamalabad Fort.

Jamalabad Fort, also known as Gadayikallu or Narasimhagada by locals, is located 8 kilometers from Belthangady on the Kudremukh range hills of the Western Ghats. Tipu Sultan re-erected the fort, strengthening its fortifications atop the hill. Accessible via a narrow path, the fort can be reached through approximately 1876 steps carved out of the granite hill.

After fortifying this stronghold, Tippu Sultan destroyed the fort at Mangalore to prevent European access, establishing this new town for both defensive and trade purposes.

Within the fort, there is a rainwater tank, and remnants of a single cannon are found at the summit. While much of the fortifications have disappeared, remnants of the fort wall with parapets are still visible.



Mundevu bush

Mundevu(Tulu)

Botonical:Pandnus utilis

It's a common screwpine bush consisting of long, ribbon-like leaves with serrated edges, naturally found along rivers, streams, and near the seashore. In this region, the ribbon leaves are trimmed to remove the spines. They are then tendered over low fire and knitted into tubular shapes (cylindrical), traditionally used for cooking rice batter and urad in making Kotte Kadabu



The majestic Kudremukha hills overlooking lush farmland.

Agriculture:

The majority of the forest in Belthangady falls under Kudremukha National Park, a very sensitive area and one of the 38 hottest hotspots of biological diversity as designated by a UNESCO World Heritage site. Here, the people are fully engaged in agriculture along with dairy farming in almost every household, but water buffaloes are not seen as commonly as in the Ghat region.



Labour farmer removing the coconut husk

Lush coconut groves stretch as far as the eye can see, their towering palms providing shade and shelter to the local fauna and flora. The coconut is a staple in South Canara cuisine for its distinct flavor, and coconut oil is also used for cooking, similar to the Malabar region. Although coconuts are abundant here, the maximum cultivation occurs in the Tumkur regions of Tiptur and Turuvekere.

Here, cows are a mix of local and Jersey (a foreign breed) due to the surplus milk they produce. Rice is the main staple food and other crops like areca and rubber are extensively grown in this region.



The streams running at a roar during the monsoon, serving as tributaries to the River Netravathi.



Kudremukha hill ranges in Monsoon.



A typical Mangalore-tiled house in rural areas, with areca drying in the courtyard on dry days.



The power harnessed from the stream by the Malekudy tribals of Kudremukha Hill Range in Belthangady.



Black pepper harvesting from a plantation in Belthangady.



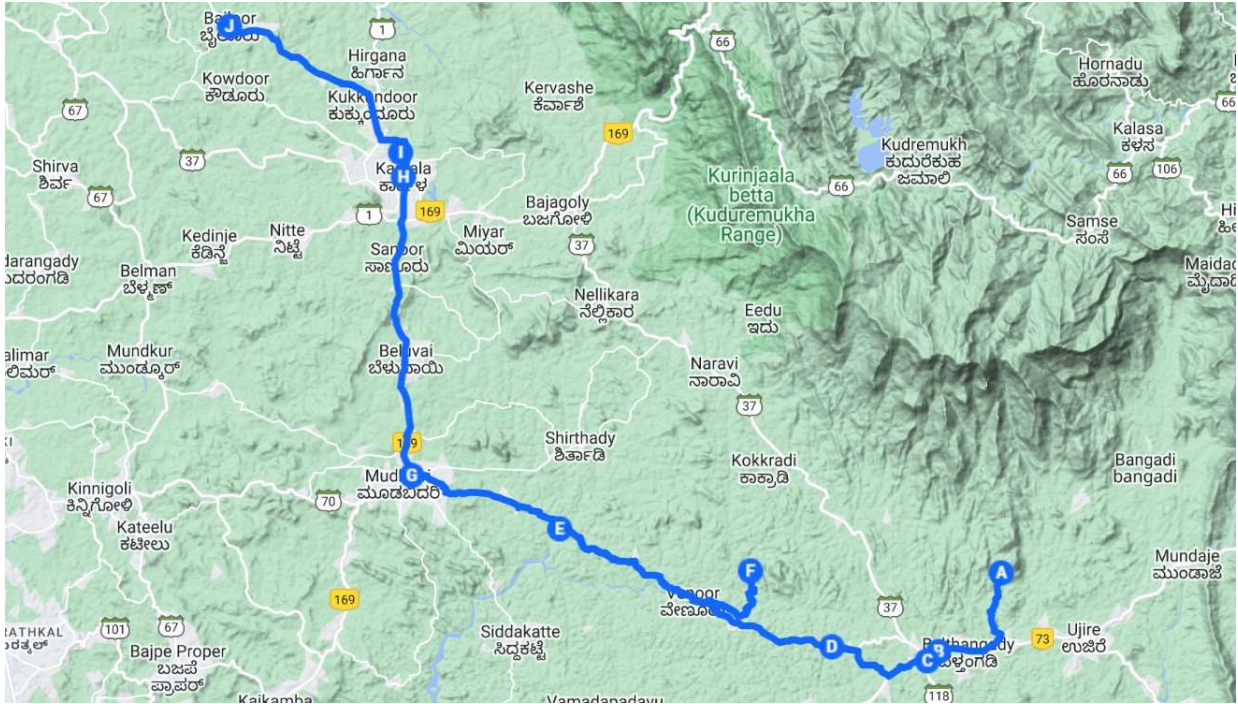
Harvested pepper



Coconut trees and paddy fields thriving together

Paddy cultivation is in decline, and farmers are favoring the farming of areca plantations and rubber due to their higher market prices. The average price of the white variety supari (Chaali) is Rs. 350-400 per kilogram, and it has even reached Rs. 500 per kilogram. Therefore, many farmers in this region have switched to areca plantations.

When Francis Buchanan visited here, the land was covered with grass and wild trees and bushes, and plain land with paddy agriculture was plentiful.



Route from Jamalabad Fort Hill to Bailoor

Guruvayanakere :

How was Guruvayanakere named?

“Near the temple is a very fine reservoir made, which exactly like the above the Ghats, by building a mound of stone across the head of narrow valley, which it supplies with water. The value of the rice ground, from its small extent seems not to have been a sufficient inducement with construct such a work; which was made, probably from ostetation by a Linga Banijigar, named Luddi Guruvaia” –Francis Buchanan’s Journey Vol III



Lake at Guruvayanakere

Venooru(Einuru)

It's about 19 kilometers from its taluk headquarters, Belthangady, and is a small village situated on the banks of the Phalguni River (Gurupura River). The village holds remnants of palaces and buildings from its once-flourishing past. Among its notable features is a colossal 38-foot statue of Gommateshwara and a few basadis.

This Gommateshwara statue was erected in 1604 AD by Veera Thimanna Ajila IV, the Arasu of Ajila Seeme. Venooru served as the capital of the Ajilas, who also had palaces in Aladangadi, Kela, and Baraya. Presently, descendants of the Ajilas reside at the Aladangadi palace.



Aladangadi Palace, presently, descendants of the Ajilas resides.



Baraya Palace of Ajila's, Aladangady.



Intricate wooden carvings adorn the wooden pillars inside Baraya Palace

Moodabidre (Mudu Biddery)



The Thousand Pillar Basadi, Moodabidare.



Majestic manastambha opposite the Thousand Pillar Basadi.

Moodabidre, literally meaning "eastern bamboo area," likely derived its name from the presence of luxurious bamboo forests that once flourished near this place. Situated amidst picturesque hills, it is often fondly referred to as the Jain Kashi or the Gateway of Jainism, owing to its long and illustrious history deeply intertwined with Jainism. The town boasts a plethora of ancient Jain temples, monasteries, and basadis.

The Chautas, a line of Jain local chiefs, had their capital at this place, with their descendants still residing in Moodabidre.

Additionally, Moodabidre is renowned for its educational institutions, including colleges and schools that offer quality education to students from various backgrounds.

Karkala(Carculla)

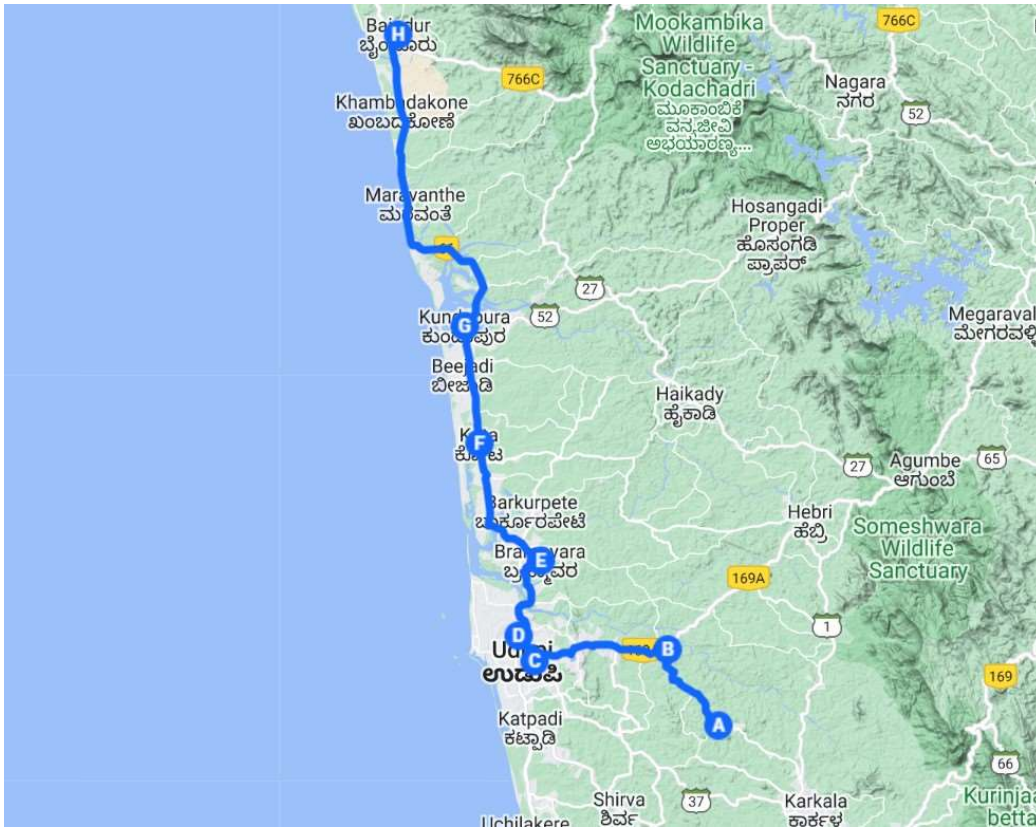
About 52 kilometers northeast of Mangalore lies Karkala, the headquarters town of the taluk of the same name. Karkala derives its name from a rock called Karikal, meaning "Black Stone." The town was historically ruled by the powerful Jain kings, the Byrarasu Wodeyars (Bhairarasa Wodeyars).

Karkala is home to a large colony of Gouda Saraswat Brahmins who migrated from Goa. The Jain rulers built the large Venkataramana Temple to allow the Gouda Saraswaths to pursue their traditions.



Gommata (Bahubali) Statue, Karkala

One of Karkala's most iconic landmarks is the gigantic monolithic statue of Gommata, also known as Bahubali. This 42-foot tall statue was installed by Veera Pandya Deva, a ruler of the Bhairarasa family, in 1432 AD. Additionally, many other Basadis (Jain temples) can be seen in the area.

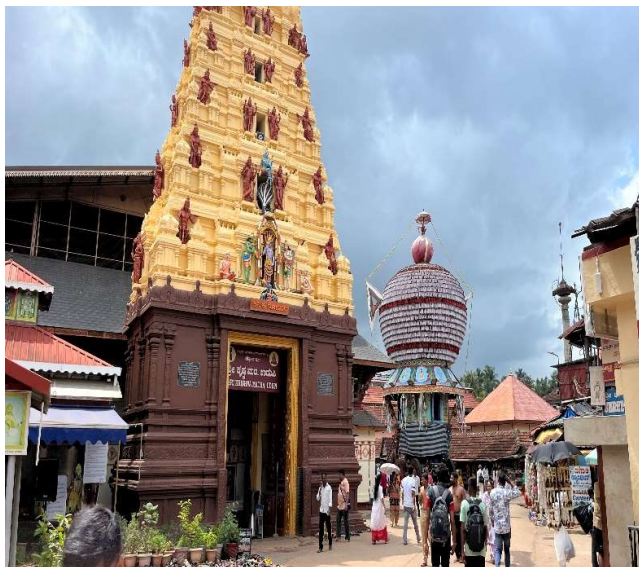


Route from Bailoor to Baidoor.

Udupi:

Udupi is 58 kilometers north of Mangalore. It is a pilgrimage center known for the temple of Lord Krishna.

Udupi is said to derive its name from 'Udupa,' meaning the moon, and is connected with the establishment of the Chandramouleshwara temple.



Udupi Krishna mutt.



Ananteshwara Temple, Udupi: A timeless sanctuary of devotion and architectural splendor.

There are eight mathas (Ashta Matha) that pertain to the Madhwa tradition and hold authority over the Krishna temple. Additionally, there is the oldest temple in the region, the Ananteshwara temple, located near the Krishna temple. It is said to have been built by the Alupas and is considered one of the oldest temples in the region.

"Buchanan mentioned that *"After getting within sight of the sea near Udupi, the country becomes more level, and the town is finely cultivated. The rice fields are beautifully intermixed with palm gardens. Such a delightful location has been chosen as the chief seat of the Tuluva Brahmins of the Madhwa sect."*

Udupi has now become an epicenter for many educational institutions. The city is rapidly expanding, and Manipal, a suburb of Udupi located 5 kilometers away, is home to a regional technology hub, as well as educational and medical institutions. This attracts students not only from within India but also from all over the world.

He also mentioned the laterite stone" *The strata of Granitic, however, are mostly covered by the Laterite"*



A laterite stone quarry near Moodabidre for representation.

Laterite stones are available abundantly and are used for construction purposes such as houses and other buildings. Laterite, regardless of its origin, often appears as hardened ferruginous red clay with a perforated or cellular structure, making it the ordinary building material of the country. It varies greatly in quality; some of it is so soft and friable that it is practically useless, while in other localities it can be safely used even for bridgework if care is taken in its selection."

Corar(Corawar)-Koraga Community:

In his Udupi expedition, Buchanan mentioned the Korava/Koraga (Corar/Corawar) community.

"Having assembled some of the corar, or corawar, who under their chief Hubashica are said to have once been masters of Tulava, I found that they are now all slaves. They engaged in making of coir, or rope from coconut husks, various kinds of baskets from Ratans and climbing plants and mudwalls."



In search of creepers for raw material for basket weaving.



A Koraga couple weaves tradition into every basket, using the bounties of the forest.

Currently, a few members of the Koraga community still engage in basket weaving, making items like Hedige (Pudaayi), Gerase (thadpe), Kudpu, thattikudpu, Perarpikuruve, and many other kinds of baskets. Farmers in the region continue to use these handicrafts for agricultural and household purposes.

Malpe is a fishing harbor near Udupi approximately 6Kms from Udupi towards the west and it is situated at the mouth of the Udyavara River. The place has fascinating natural scenery and has been a center for commercial activities for a long time. There are four rocky islands to the west of it – Coconut Island (St Mary Island), Northern Island, Daria Bahadur Island, and South Island.



Fishing Harbour, Malpe



Indian mackerel fish.

St Mary's Island, Malpe

The stones on this island are very distinctive in nature and consist entirely of flat-lying under formed high silica rhyolites (Igneous rock) as this formed due to the Volcanic activity associated with the break-up of Greater India (India & Seychelles) and the eastern part of Madagascar that got rifted a million of years ago.



Igneous Rock Formations Created by Volcanic Activity at St. Mary's Island

There is also a shipbuilding company adjacent to the fishing harbor that builds ocean vessels and tugboats for the oil and gas, and other marine industries. Additionally, there are many marine export companies and fish oil processing companies around Malpe town.

Bhramavara:

It is now a taluk center located approximately 13 kilometers north of Udupi and it is accessible via NH 66 Highway. NH 66 connects from Cape Comorin to Panvel near Mumbai in the east, running parallel to the Western Ghats.

Interestingly, up to this town, people speak inter mix of Tulu and Kannada as their mother tongue. Further north, the predominant dialect shifts to Kundapura Kannada, a dialect of the Kannada language.

Kota:

It is about 25 kilometers north of Udupi and is a center for a sect of Brahmins called Kota Brahmins, named after this place. There is an Amriteshwari temple here, whose priests belong to the Natha Pantha tradition. There are many cashew nut processing industries located between Bhramavara and the Kota region.



Vinayaka Cashew industries, Karje Udipi

Kundapura:

It's the headquarters town of Taluk Udipi district, the name of the town can be traced to the Kundeshwara temple built by Kundavarma of Alupa dynasty in the vicinity of the Panchagangavalli river.

It was the principal port of Rajas of Baidoor that came to prominence after the decline of the Vijayanagara.

The Portuguese settled here in the 16th century and built a fort. Buchanan accounted that *"the villages or towns on the banks of this river are the places where all goods coming from, or going to Nagara are shipped, and landed. The custom house is at Kundapura, but the water principal shipping place is farther up the river at Basruru"*.

Colonel Williamson informed me, in which was a kind of fish that the Sulthan (Tippoo) reserved for his own use, and which by the natives was named Hu-minu or flower fish. It is a large fish, full of blood and very fat, but is only fit for use when salted. For this purpose, it is an excellent freshwater tank near the town".

I embarked on a quest to learn more about this unique fish. I consulted with numerous fishermen and reached out to the fisheries department, hoping to uncover more details about this species. Unfortunately, despite my best efforts, I could not find any information or records related to the Hu-minu.

Buchanan mentioned met a learned Brahmin, Ramuppa Varmika (Varnika), likely a Goud Saraswat Brahmin, whose family has served as hereditary Shanbogas or accountants in the Barkur region. They served under the Vijayanagara, later Baidoor Rajas, and then the Keladi dynasty. Their lineage includes a succession of Rajas from Kadamba Rajas to the British possession of Srirangapattana. This is an interesting piece of historical documentation for today's historians.

Byndoor (Beindur)



It is situated 90 kilometers north of Kundapura and was once the chief town of the Alupa rulers. After the decline of the Alupas around the 14th century, it came under the rule of Jaina princess Chenna Bhairadevi of Haduvalli. Barbosa mentioned that it was an important port exporting rice.

Bronze statue of Chenna Bhairadevi
