

## PART II

### CHAPTER 2—HISTORY.\*

#### KARNATAKA AND DHARWAR : EXTENT.

DHARWAR OR DHARAWADA is one of the important tracts of the wider territory known as Karnāṭaka which is one of the most ancient Dēśās of India and was known in the past by various names, such as Kannaḍa, Kannāḍu and Karnāṭa. Karnāṭaka is referred to as Kuntaḷa in Mahābhārata, Purāṇās and later epigraphic records and literature.

The famous *Kavirājamārga*, attributed to the authorship of king Nṛpatuṅga Amōghavarṣa (814-80), describes the boundaries of "the happy Kannaḍa land" as being Gōḍāvari to the north and Kāvēri to the south. But Fleet† gives a more limited area. "The country of Kuntaḷa included, on the south, Belgāmve and Harihar in Maisūr, and Hampe and Vijaynagar in the Bellāri district. To the north of these places it included Lakshmēśwar, Gadag, Lakkundi, and Narēgal in Dhārwar, and Kukkanūr in the Nizām's dominions; further to the north, Konnūr, Kalhoḷe, Saundatti and Manōḷi in Belgāum, and Paṭṭadkal and Aihole in south Bijāpur; and still further to the north, Bijāpur, Taddevāḍi, and Mannugūḷli in Bijāpur. Still further to the north, it probably included Kalyāṇ itself; but the inscriptions as yet available do not suffice to define its extent in that direction and to the north-west. In the south-west corner it included Banavāsi in North Kanarā, and Hāngal in Dhārwar, and on this side, was bounded by the Havyye Five Hundred, which was one of the divisions of the Konkan, and lay between Hāngal, Banavāsi, and Belgāmve, and the coast. To the north of Hāngal, the Palasige or Halsi Twelve Thousand, the Vēnugrāma or Belgāmve Seventy, and the territory of the Silāhārās of Kolhāpūr, do not seem to have formed part of Kuntaḷa. As they lay along the inland slopes of the Sahyādris, and were bounded immediately on the west by the Konkan, they seem to have been treated rather as up-country divisions of the Konkan itself."

The present area of Dhārwar district comprised of eleven tālukās and four mahāls, viz., Rōn, Gadag, Navalgund, Hāvēri, Rānebennūr, Hirēkerūr, Hāngal, Kalaghatagi, Dhārwar, Hubli, Shiggāon, Muṇḍargi, Nargund, Savaṇūr and Byāḍgi, was included in parts of the following

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†Fleet's *Kanarese Dynasties*, p. 42.

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territorial divisions\* in the ancient period : Belvola-300, Purigere-300, Kisukādu-70, Māseyavādi-140, Bāsavūra-140, Sāntalige-1000 (Santalige-70), Pānuṅgal-500 (Pānthipura Viṣaya 500), Banavāsi-12000, Kundūr-500, Mahārājavādi-nādu, Halasige-12000. The whole region was included in Kuntāla-dēśa which is also described as Karnāṭa-viṣaya. Their boundaries may be specified roughly as follows :—

Belvola-300 : Nargund, Navalgund and parts of Gadaga tālukā.

Kisukādu-70 : The eastern and northern portions of Rōn tālukā.

Purigere-300 : Region round about Lakṣmēśvar up to Sorṭūr in the north.

Māseyavādi-140 : Munḍargi pethā and the area round about Dambaḷ and Lakkunḍi in the Gadaga tālukā.

Bāsavūra-140 : Region round about Hāvēri, Karajgi, a sub-division of Banavāsi-dēśa.

Sāntalige-1000 : }  
(Santalige-70) : } Parts of Rāṇēbennūr and Hirēkerūr tālukās.

Pānuṅgal-500 : }  
(Pānthipura-500) : } Hāngal tālukā.

Kundūr-500 : Region round about Dhārwar, Narēndra.

Mahārājavādi in Halasige-12000 : Area round about Mugad, Nigadi, etc.

Halasige-12000 : Aminbhāvi and the area to the north of it extending to parts of Belgāum district.

Banavāsi-12000 : Parts of Sirsi tālukā, Kārwar district, the central and southern parts of Dhārwar up to Narēndra roughly.

## PRE-HISTORIC PERIOD.

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KARNATAKA FORMS THE CENTRE of the Dekkhan plateau which has remained stable and unsubmerged ever since its geological formation in the most primitive era of geology, viz., the Archæon. It is, therefore, not impossible that Early Man originated here in the post-tertiary period. There is evidence to show that Karnāṭaka has been a populated territory even from the Paleolithic Age. The various cleavers found on the banks of the Malaprabhā and at Bijāpur; beautiful microliths of chalcedony, agate and carnelian found in association with pottery, seals, beads, etc., at Maski (Hyderābād) and at Roppa near Brahmagiri (Mysore State); the cairns at Agadi in the Havēri tālukā; the *Pāṇḍavara manes* (dolmens) discovered on the Rāmāthīrtha hill near Badāmi, on the hills near Aihole, on the slope of the hill near Bacigud, at Mōtebennūr near Byāḍgi, and on the hills at Koppal near Gadag—all these bear

\*In the inscriptions, to the names of these divisions are attached certain numbers. According to Krishnaswami Iyengar the number may indicate either the revenue or the value of the land produce or even the number of villages. Rice is of opinion that the number indicates the revenue. According to Fleet, the figure refers to the number of townships. They may be representing a fabulous figure of the number of villages. In the succeeding paragraphs of this chapter these figures have been eliminated and only the names of the divisions are given.

evidence of some kind of civilization in Karnāṭaka in the early period of antiquity. In parts of the Dhārwar district have been found pigmy flints, which may be considered to be memorials of the survivors of paleolithic men. Other finds of pre-historic origin are the cinder mound at Budiguntha, implements of neolithic period polished on gneiss rocks, wheel-made pottery, stone beads, and pieces of hæmatite for the manufacture of pigment. The linear drawings, cut one-eighth of an inch deep, of fighting bulls with prominent humps and long-pointed horns, men, camels with rider, mounted elephants, deer, antelopes, and palanquin-bearers in the Gombigudda (literally "hill of pictures"), located between Āsaṅgi and Kulhalli, also show evidence of their being pre-historic in origin. The painted postsherds, terracota fancy articles, the *ukhapātra* (sacrificial pot), and other articles found at Itgi on the Tungabhadra in the Śirahatti tālukā, Vadgaon-Mādhavpur (Belgāum), Brahmapuri on the Pañcagaṅgā (Kolhāpūr) and Paṭṭadakkal on the Malaprabhā in the Bādāmi tālukā have laid bare antiquities of the Neolithic and Iron Ages and Mauryan and Sātavāhana cultures.

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THE EARLIEST OCCUPANTS OF KARNATAKA mentioned in the *Purānās* are the Mīnās or Matsyās, the Nāgās, Ābhīras, Mahīṣikās, Ajās, and the Vānaras or Koḍagus. The events connected with the wanderings of Śrī Rāma, Sītā and Lakṣmaṇa in their exile are commonly associated with several notable places of religious or political interest in Karnāṭaka. For example, Lakkundi in the Gadaga taluka is described as Śrī Dāśarathi-Vinirmīta-Mahāgrāma (great village founded by Dāśarathi, i.e., Śrī Rāma) and as *Rāma-rathi agrahāra* (village granted by Śrī Rāma) in inscriptions of the 11th and 12th centuries A.D. Kaikēya, it is stated in the *Rāmāyaṇa*, while approaching the Daṇḍakās, visited the town of Vaijayanta (Banavāsi) where was ruling Timidvaja (literally "fish-bannered"). The Mahīṣikās seem to have once held sway over a very vast territory, e.g., from Mahīṣmati on the banks of the Narmadā to Mysore, which is designated as *Erumainādu* or "buffalo-province". The Vānaras or Koḍagus (who are known as Koḍangus in the Indonesian Islands), were another tribe of fame in Karnāṭaka. Pampa in his famous Kannaḍa work on *Rāmāyaṇa* states that they were so-called on account of their banner which bore the heraldic device of the monkey. They helped Rāma in the south. The Ajās were another martial tribe in Karnāṭaka.

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Rōṇ is known as Drōṇapura, city of Drōṇacārya, the famous *guru* of the Kauravas and Pāṇḍavās and a prominent Kaurava general in the Mahābhārata war. Similarly, some peculiar structures found in the forests of Nāgavaṇḍa, Kaṇvi-Śiddagēri and Taḍakanhalli in the Hirēkerūr tālukā are locally called *Pāṇḍavāra kaṭṭegaḷu* (platforms of the Pāṇḍavās), suggesting some sort of connection of the Pāṇḍavās with the region. Hāṅgal, fifty miles south of Dhārwar, in inscriptions of the 12th century A.D., is called Virāṭakōṭe and Virāṭanagari, the Fort and City of Virāt, and is locally believed to be the

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place where the Pāṇḍavas (3102 B.C.)\* lived during part of their exile.† The names of Virāṭakōṭe and Virāṭanagari support the tradition, as according to the Mahābhārata, Virāṭa was the name of the king at whose court the Pāṇḍavas spent the thirteenth year of their exile. Virāṭa was the king of the Matsyas. The Mahābhārata speaks of the Matsyas and Prati-Matsyas, and states that the Matsyas being afraid of Jarāsaṇḍha fled away and settled in the south. Kumāravyāsa, in his famous Kāṇḍa work on Bhārata, states that the country of the Matsyas lay towards the south of the Gōdāvari river.

Such references in Rāmāyaṇa and Mahābhārata episodes indicate some degree of antiquity of the history of those places though no definite chronology based on incontrovertible epigraphical evidence can yet be established.

#### MAURYAS (4TH CENTURY B.C. TO 3RD CENTURY B.C.).

AN INSCRIPTION OF THE TWELFTH CENTURY and the *Mala-Basavaca-vitra* of Singirāja describes that the Nandas ruled over Kuntāja which included the western Deccan and the north of Mysore. According to tradition, the Maurya emperor Candragupta and his spiritual Jain preceptor Bhadrabāhu migrated to the south and laid down their lives on the hills of Sravāṇa Belgōja in the Mysore State. The Mauryas seem to have ruled over the Deccan also, one of their seats of viceroyalty being at Suvarṇagiri in the south (Hyderabad State). Aśoka is said to have sent his Buddhist missionaries to Vanavāsa or Banavāsi. And his edicts are also found at Kopbal and Maskit (Hyderabad State), Jāṭṅga Rāmēśvara, and Brahmagiri (Mysore State), and Siddāpur (North Kanara). Reminiscences of Mauryan rule in the district are found in the lingering expressions *Morenangadi* (shops of the Morer or Mauryas) and *Morer-matī* (tableland of the Mauryas) applied to the dolmens and cairns at Mōṭebennur and the forest of Agadi and Sidenur. Ptolemy, the famous Egyptian traveller, refers to Banavāsi (*Banousei*), Bādami (*Badami*), Alur (*Alce*), Indi (*Inde*), Konnur (*Konba*), Mulgund (*Moreunda*), Kuntāja (*Kandaloi*),

\*The initial date of the Kaliyuga is the spring equinox of B.C. 3102. This was the date of the Mahābhārata war as recorded in the Aihole inscription of Pulikeśin II which is dated "in Saka 556 corresponding to 3735 years after the Bhārata battle in the Kali Age". This gives the starting point of the Kali Age at 3102 B.C. which synchronised with the fall of Duryōdhana in the Bhārata or Mahābhārata war between the Pāṇḍavas and the Kauravas. Tradition asserts that the death of Duryōdhana on the battle field in the *gadā-uddha* (mace-fight) with Pāṇḍava Bhīmasēna marked the beginning of the Kaliyuga (Kali Age). Thus the references to Virāṭakōṭe and Virāṭanagari, the fort and city of Virāṭa, contemporary with Duryōdhana and the Pāṇḍavas can be assigned to a date prior to 3102 B.C.

The practice of mentioning the Kaliyuga era in inscriptions was current in the Dhārwar loka in the 12th century.

†Mahābhārata, book iv, Virāṭaparva; Indian Antiquary, V. 179; Fleet's Dynasties of the Kanarese Districts of the Bombay Presidency, p. 7, Note 2.

Nagarakhanda (*Nagarouris*), Palasgi or Halsi (*Passage*), Tēgūr (*Tagara*) and others. The *Periplus* also refers to *Dakhinabades* (*Dakṣiṇapatha*) and *Byzantion* (*Banavāsi*), and other places.

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(4th century B. C.  
to 3rd century  
B. C.)

We shall now turn to a more definite period of history.

## SATAVAHANA RULE (230 B.C. TO 248 A.D.).

OF SATAVAHANA (or Śatakarni or Āndhrabhṛitya) rule in Dharwar SĀTAVĀHANA RULE (230 B.C.—248 A.D.) there is no local record. They in fact (230 B.C. to 248 A.D.) occupied a very vast territory in India and designated themselves as lords of the Dakṣiṇapatha.

Their territory included the whole of Karnāṭaka, Asmāka, Aparānta, Anūpa, Saurāstra, Mālwa (Ākāravanti), and once they extended their sway up to Bhilsā and Candā also. Their original seat was Āndhra or Telangana and their capital Dharmikōṭ at the mouth of the Kṛṣṇa. The main trading centres during this period were Banavāsi, Nāsik, Broach, Kalyāṇ, Kolhāpur, Dharamikōṭ, Sopārā, and Obollah in the Persian Gulf. The merchants of Banavāsi made many endowments to the Kārlā caves. Malpe seems to be the main scene of a Greek farce (200 A.D.), written on the papyri found in 1897 at Oxyrhynchus in lower Egypt by the Biblical Archæological Association. The farce is based upon the story of a Greek girl carried off to the coast of a country bordering on the Indian Ocean. The farce contains many Kannaḍa words. The Sātavāhanas called themselves Haritiputras and of *Mānavya-gōtra*. Both the Hindu cults of worship of Śiva, Skanda, Nāga and others on the one hand and Buddhism on the other seem to have prospered side by side in this region at this time. Foreigners like Romans, Greeks, Persians and others seem to have carried on a very vast trade with Karnāṭaka, as indicated by Roman coins found at Candravalli (Mysore State); the Greek type of vases, caskets, statues, toy-carts, at Brahmapuri (Kolhāpur State); and the pottery found at Vaḍgaon-Mādhavpur (Belgāum).

Nothing is known of the causes that brought about the downfall of the main Sātavāhana dynasty, but after its fall the Sātavāhana empire was partitioned among the Ābhīras in the north-west, the Cuṭus in the south and the Ikṣvākus in Āndhra-dēśa. The Cuṭus\* ruled in Mahārāṣṭra and Kuntala. References to various centres in the Dhārwar district in inscriptions relating to Śatakarnis and the Cuṭus imply that the Dhārwar district must have formed a part of their territories.

## GANGAS (4TH TO 10TH CENTURY A.D.).

AFTER THE SĀTAVĀHANAS, the district probably passed to the Gaṅga or Pallava kings.

GANGAS  
(4th to 10th  
century A. D.)

\*The names of certain kings of the line are known from coins found in the North Kanarā district of Bombay and the Chitaldrug district of Mysore, and from inscriptions in Kānheri, Banavāsi and Malavalli. Lead coins with the horse device and inscribed with the name of Hārīti (a part of the name of Cuṭus) have come from the Anantpur and Cuddappāh districts. Some historians consider the Cuṭus to be a branch of the Sātavāhanas while others postulate a Nāga origin for them. [*A History of South India* by K. A. Nilakaṇṭha Sastri (1955), pp. 95-96].

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century A.D.)

The Gaṅgas were an early and important family in Mysore. They had contracted political and matrimonial alliances with the contemporary sovereign powers, the Cālukyas, Pallavas and Rāṣṭrakūṭas.\* The main kings of the Gaṅga dynasty were: Didiga and Mādhara, who are said to be the founders of the dynasty (the latter being the founder of Gaṅgāvāḍi 96,000), Avinīta, Durvinīta (whose preceptor was the famous Jain grammarian and commentator of Kirātārjunīya of Bhāravi), Musakera who turned Jainism into a State religion, and Sīvamāra, the supposed author of "Gajaśāstra" respectively. With the reign of Rācamalla (817-853) they became the feudatories of the Rāṣṭrakūṭas and Cālukyas. The famous colossal statue of Gommaṭarāya (about 56 ft. high) at Śravaṇa Belgōla was built by the famous general Cāmuṇḍarāya, minister of Rācamalla. Their main capitals were Kuvaḷala, Taḷakāḍu and Manne, with the elephant as their heraldic device.

## EARLY KADAMBAS (345 A.D.—565 A.D.).

EARLY KADAMBAS  
(345 A.D. to 565  
A.D.)

THE ACCESSION TO POWER of the Early Kadamba dynasty of Banavāsi and Halsi in Belgaum, after defeating either the Gaṅgās or the Pallavas, is the first definitely known event in local Dhārwar history. These Kadambas, whose origin and rise to political power are described in detail in the Talguṇḍ Pillar inscription of Kākusthavarma of the 5th century A.D., were a family of Śaiva Brāhmaṇas whose ancestor Mayūrasarman (345-60) rebelled against the reigning Pallavās of Kānci and carved out an independent chiefdom between the Śrīśaila mountain and the river Prehara. Their capital was Banavāsi or Vaijayanti. Palasika (Halsi on Belgāum), Tripurvata which is identified variously as Tēgūr, Dēvagiri (in Dhārwar), Murgōd in Belgāum and Haḷēbiḍ in Mysore, and Uchaśṛṅgi (Uchchhṛingi) near Harihar were the seats of the collateral branches. Their copper plates and stone inscriptions found in Dhārwar and Mysore written in characters of the 4th to 6th century A.D. have yielded as many as twenty-one kings who have made munificent grants to Brahmanical and Jain temples. Their territory included the following sub-divisions, viz. (1) Śuddi-Kundūru Viṣaya, (2) Sēndraka Viṣaya, (3) Vallavi-Viṣaya, (4) Karavannaḍga Viṣaya, (5) Tagare-Viṣaya, (6) Mogaḷūr Viṣaya and (7) Pānthipura Viṣaya. Of these Śuddi-Kundūr is the same as Kundūrnāḍu or Kundūr-500 of the later inscriptions which extended from Narēndra in Dhārwar tālukā and included Halsi in Belgaum. Pānthipura-Viṣaya is the same as Pānungal-500, Hāngal tālukā. Since the Birūr plates of Viṣṇuvarman mention Sindhuthaya-rāṣṭra (Sindgi tālukā) and Kaṇṇēsaka river (Kṛṣṇa) as his territory, the whole of northern and central Dhārwar was obviously included in the kingdom of the Early Kadambas.

\*The history of the Gaṅgās had been doubted by Fleet (*Kanarese Dynasties*, pp. 11-12), on the ground of some forged inscriptions purporting to belong to them. But since then, a large number of stone inscriptions and copper-plate grants of the family which are perfectly genuine have been discovered and published by the Mysore Archaeological Department and they conclusively prove the authenticity of the geneology and history of the Gangas as a ruling power from the 4th to 10th century A.D.

The Early Kadambas appear to have been defeated by the Early Cālukyas about the beginning of the sixth century, as can be inferred from the Bādāmi cliff inscription of Pulikēśin I, dated in 543 A.D., which records the performance of several horse sacrifices already indicative of this independent rule. With the reign of Ajavarman, who was defeated by the Cālukya king Kīrtivarman I (566/7-597/8), they became the latter's Mahāmaṇḍalēśvarās.

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The subsequent history of the district may be divided into five periods, viz., (i) Early Cālukyas of Bādāmi (540 to 755), (ii) Rāṣṭrakūṭas of Maḷkhēd (752-973), (iii) later Cālukyas of Kalyāṇi (973-1167), Kaḷacuryas (1167-87), (iv) Hoysaḷas of Dvārasamudra and Yādavas of Dēvagiri (1190-1303) and (v) kings of Vijayanagar-Hampi (1334-1565). The Dhārwar district was, however, virtually governed by the great hereditary feudatory families, the Kadambas, Guttas and Sindas at least up to the fall of the Cālukyas in the last decade of the 12th century A.D.

The Kadambas ruled over the north-western and southern parts of Dhārwar (Dhārwar, west Hubli, Kalghaṭgi, Shiggaon, Hāṅgal and Hirēkerūr tālukās), from Banavāsi and Hāṅgal; the Guttas governed Hāvēri and parts of Hubli from Guttavolal (Guttal in Hāvēri tālukā); and the Sindas administered the Rōṇ and Gadag tālukās from Erambarage (Yehuya near Koppal). Some districts or Viṣayās like Belvola, Purigere, Māseyavādi, Bāsavūra, Sāntalige, Pānungal and Kundūr were held by different governors (Daṇḍanāyakās or Mahāmaṇḍalēśvarās) appointed by the king.

## EARLY CALUKYAS (BEGINNING OF 6TH CENTURY A.D. TO 755 A.D.).

THE EARLIEST RECORD of the Early Cālukya period in Dhārwar is the Siraguppi inscriptions of Vanasatti-arasa (identified) as the chief of the Sēndraka family), which is written in the archaic southern class of alphabets of the 5th-6th century A.D. This testifies to the rule of the Sēndrakas as subordinates of the Early Cālukya kings. The undated stone tablet at Āḍūr belonging to Kīrtivarman who, being introduced with the titles Rājādhirāja Paramēśvara, was Kīrtivarman II (744/5-55), not Kīrtivarman I (566/7-597/8), as was once thought\* gives the names of two officers Siṇḍarasa headman of Gaṅgi-Paṇḍvūru (Āḍūru) and Mādhavatti-arasa (Mādhava-Sakti-arasa) who was evidently a Sēndraka chief. Almost all the kings of the family from Pulikēśin I (543/4-566) to Kīrtivarman II (744/5-55) have left their records in the Dhārwar district which register grants to temples and priests. Of Pulikēśin I (543/5-566) there was stone tablet at Aminbhāvi† near Dhārwar which was

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(Beginning of 6th  
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\*The epithets Rājādhirāja Paramēśvara were first acquired by Pulikēśin II after conquering the north Indian king Harṣavardhana and were assumed by the later kings of the family. Thus the Āḍūr inscription should be assigned to Kīrtivarman II.

†This stone is not traceable at Aminbhāvi. See Fleet's *Kanarese Dynasties*, p. 23, f. no. 6. It was available to Sir Walter Elliot. This inscription was considered to be wrongly dated under the assumption that it was a record of Pulikēśin II who came to the throne in A.D. 610. But it is a record of Pulikēśin I for whom the only genuine inscription, dated in Śaka 485 (A.D. 543), is known to exist. This perfectly agrees with the chronology of the family.

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dated in Śaka 488 (A.D. 564). Of Vikramāditya I (654/5-68), Vinayāditya (681-96), Vijayāditya (696-733/34) and Vikramāditya II (733/4-744/45), stone inscriptions at Kurtakōṭi (Śaka 532-A.D. 610) and at Lakṣmēśvar purporting to be dated in A.D. 687, 729 and 734 respectively have been found. The Keṇḍūr copper plates and the Vakkalēri plates, dated respectively Śaka 672 (749 A.D.) and Śaka 677 (A.D. 755), are the records of Kīrtivarman II (744/5-55).

The early Cālukyas were great builders of art. Maṅgalēśa built a temple at Bādāmi and placed the idol of Viṣṇu in it. Both Pulikēśin I (first king, about 550 A.D.), and Pulikēśin II (609-42 A.D.), performed the horse sacrifice (Aśvamēdha). Pulikēśin II seems to have maintained a big navy also as he is said to have moved with a fleet of hundred ships to Puri. He was a man of great prowess, defeated the great Harṣavardhana Paramēśvara of Kanauj on the banks of the Narmadā, and became the lord of the Deccan south of the Vindhya mountains comprising three Mahārāṣṭrakās of 90,000 villages (Karnāṭaka and the Telugu country). Khusru II, the king of Persia, had sent an embassy to his court, and the scene of the reception of the embassy stands represented in the painting at Ajantā. Vikramāditya II (734-46), actually captured Kāñci and inspected the riches of Rājasimhēśvara temple. During this period the Jaina religion comes into prominence. Ravikīrti, who was a Jaina, was patronized by Pulikēśin II (609/10-642). Vijayāditya (696-733/34) gave a village for the maintenance of a Jaina temple. Vikramāditya II (734-46) repaired a Jaina temple and gave a grant in connection with it to a learned Jaina by the name of Vijay-Paṇḍita. There were many Buddhist temples and monasteries in Mahārāṣṭra, although Buddhism itself was in a condition of decline. With the decline of Buddhism came the revival of Brāhminism. The best of the poets like Dāmōdara, Bhāravi and Ravikīrti enjoyed the patronage of the Cālukya kings.

Visit of Yuan  
Chwang.

The famous Chinese traveller Yuan Chwang visited the country Mo-ha-la ch'a, the country of Pu-lo-ki she (Pulikēśin II-609/10-642), and has given an interesting account of the general conditions of the country. He observes: "The inhabitants were proud, spirited, warlike, grateful for favours and revengeful for wars, self-sacrificing towards supplicants in distress, and sanguinary to death with any who treated them insultingly. Their martial heroes who led the van of the army in battle went into battle intoxicated, and their war elephants were also drawn before the engagement..... The people were fond of learning, and they combined orthodoxy to heterodoxy."\*

## RASTRAKUTAS (756-973).

RASTRAKUTAS  
(756-973).

THE CALUKYAS WERE OVERTHROWN by the Rāṣṭrakūṭa Dantidurga in about 756. The Rāṣṭrakūṭas claimed a Yadu descent. Dantidurga's successors were Kṛṣṇa I (756-75), Govinda II (775-80), son of

\* K. A. Nilakanta Sastri, "Foreign Notices of South India", pp. 105.



Kṛṣṇa I, and Dhruva (known also as Nirupama and Dhārāvarṣa) (780-92), also a son of Kṛṣṇa I. During their reign the governor of Banavāsi was one Marake-arasa. The next king was Dhruva's son Govinda III (792-814). He had one Madanaga and one Dantiga as his feudatories at Banavāsi. The successor of Govinda III was his son Nṛpatuṅga Amōghavarṣa I (814-80). Amōghavarṣa was a great patron of Digambara Jains and the Jains claim that he adopted the Jaina faith. He was followed by his son Kṛṣṇa II (880-915), also called Akālavarṣa. Stone inscriptions and copper plate records found in Dhārwar district refer to a line of feudatories belonging to the Cellakētana or Mukula family, who held Banavāsi successively for at least three generations. These were: Baṅkayarasa; Lōkāditya (or Lōkate), Baṅkayarasa's son (896-904); Rājāditya (or Rājati), elder brother of Lokāditya (907); and Kālīvitta, a son of Lōkāditya (912-13). Other feudatories under Amōghavarṣa I were Ahavāditya Kuppeyarasa of the Yādava race in Purigere (865-68), and Dēvanayya in Beļvole (866-73). Kṛṣṇa II had as his feudatories Indapayya at Purigere (883), and at Beļvole Maṅgōtarana (893) and Mahāsirivanta (901-18). Kṛṣṇa II was succeeded by his grandson Indra III (915-27). Indra III was ruling conjointly with his younger son Govinda IV as Yuvarāja for some years, but he was actually succeeded by his elder son Amōghavarṣa II (927-30). "After a reign of only three years, he (Amōghavarṣa II) fell a victim to the foul play of his ambitious younger brother Govinda IV, a dissolute and incompetent ruler, who in his turn was removed from the throne by his feudatories who bestowed the kingdom on Baddega (Amōghavarṣa III) (935-39), a half-brother of Indra III."\* Amōghavarṣa III was succeeded by his son Kṛṣṇa III (939-66), also known as Kannaradēva. Two Kyāsnūr inscriptions of Śaka 868 (A.D. 945), mention Mahāsāmanta Kālīvitta of the Cellaketana family as the governor of Banavāsi, who in all probability is the grandson of his namesake Kālīvitta, an officer under Kṛṣṇa II. This is the last known governor of his family over Banavāsi, for we find from a Dēvihoṣūr inscription that in 954 and 962 Banavāsi was being ruled by the Mātura chief Govindara, perhaps on behalf of the Gaṅga prince Butuga II to whom this territory along with Beļvola, Purigere, Kisukāḍu and Bagenāḍu had been presented by Amōghavarṣa III. According to a Soraṭūr inscription, dated A.D. 951, Rudrapayya was administering the village Saraṭavūra (Soraṭūr) at the time. Kṛṣṇa III was succeeded by his younger brother Khoṭṭigadēva (or Amōghavarṣa IV) (967-72), who had as his feudatory Narasimha-Permanādi, the Gaṅga chief, at Gaṅgavādi, Purigere, Beļvole, Kisukāḍu and Bagade. Khoṭṭiga's successor was his younger brother Nirupama's son by name Karka (972-73). Karka was defeated and slain in 974 by his own subordinate Taila II who founded the Later Cālukya dynasty of Kalyāni.

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RASTRAKUTAS  
(756-973).

The Rāṣṭrakūṭa monarchs stand supreme both from the point of view of prowess, and as patrons of art and literature. The Gaṅgas, Kadambas and others were acting as their feudatories. Govinda III (792-814) defeated Gurjara Pratīhāra Nāgabhaṭṭa II and the Pāla

\*"A History of South India" by K. A. Nilakanta Sastri (1955), p. 169.

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king Dharmapāla and led his victorious armies up to the Himālayās in the north, and had brought the Pallava Dantiga and Eastern Cālukya king Viṣṇuvardhana IV under his subjugation. The name of Nṛpatunga Amōghavarṣa I (814-880) shall ever be remembered in the annals of Kannaḍa history, literature and religion. He is said to have written the famous *Kavirājamārga*, and offered patronage to Jinasēna, Guṇabhadra, Śakatāyana, Kaviśvara and Mahāvīrācārya and others. The Rāṣṭrakūṭa kings were great patrons of Jainism also. They had at one time under their sway the Cēdi kingdom in the north, Khetamaṇḍala (Gujarat) in the west, Tonḍaimaṇḍala in the south and Veṅḡrājya in the east. The Kailāsa Temple at Ellōrā and the colossal statue of Gommaṭarāya (Bāhubali) at Śravaṇa Beḷgoḷa represent the most eminent specimens of art during their period.

## LATER CALUKYAS (973-1163).

LATER CALUKYAS  
(973-1163).

UNDER TAILA II (937-97), who was the founder of the later Cālukya dynasty, two feudatories Mahāsāmantās Konnapa and Sōbhanarasa are found to have ruled the Beḷvola and Purigere country. Sōbhanarasa continued to hold the country under the next king Irivabeḍaṅga Satyāśraya (997-1008), son of Taila II. Sōbhanarasa is supposed to have ruled also Kundūr, Kukkunūr and Halsige. Irivabeḍaṅga Satyāśraya's underlord over Banavāsi was Bhīmarāja (1005). Satyāśraya was succeeded by his brother Dāsavarman's son, Vikramāditya V, who reigned only for a short time. Vikramāditya V was succeeded by Jayasīṃha II, known also as Jagadēkamalla I. This chief who is mentioned also as Kundarāja, son of Irivabeḍaṅga, by early historians, was the trusted servant (*maga*) and not the son. He belonged to the family of the Kadambas. His feudatories were Mahāmaṇḍalēśvara Kuṇḍammarasa (of the family of the Kadambas of Banavāsi and Hāṅgal), governor of Banavāsi and parts of Mysore and Kanarā; Daṇḍanāyaka Barmadēva at Taddevāḍi, Beḷvole and Purigere (1024); Mahāmandalēśvara Mayūravarma II (of the family of Kadambās of Banavāsi and Hāṅgal), governor of Pānuṅgal or Hāṅgal (1034-38). Jayasīṃha II was succeeded by his son Sōmēśvara I (1042-68). It is worth noting that Sōmēśvara I had posted his feudatory Maneveraggade Daṇḍanāyaka Guṇḍamayya on the banks of the Narmadā river evidently to guard the northern border of his kingdom from the inroads of enemies. There was traditional enmity between the Cōlas and the Cālukyas. An inscription, dated 1071 A.D. describes that during the reign of Sōmēśvara I, the Cōlas invaded Beḷvola, burnt many temples, went to Puligere and Lakṣmēśvar and there destroyed several Jain temples. Sōmēśvara I, with the help of Caṭṭadēva (of the family of the Kadambas of Hāṅgal) and Barmadēva repulsed the Cōlas. Sōmēśvara I was succeeded by his eldest son Sōmēśvara II (1068-76). This chief's Dhārwar underlords and officials were Lakṣmaṇarasa (1071), governing Beḷvola and Purigere, who repaired the Lakṣmēśvar Jain temple which had been destroyed by the Cōlas during the reign of Sōmēśvara I; and Udayāditya (of the Gaṅga family), who in 1071 was governing the city of Baṅkāpur and had charge of Banavāsi and parts of Mysore in 1075.

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(973-1163).

Even while Somēśvara II was ruling, his able brother Vikrama-ditya VI raised a rebellion against him and proclaimed himself king in a portion of the empire about 1070. The cause of Vikramāditya VI was espoused by the Kadamba chief Mahāmaṇḍalēśvara Kirtivarma-dēva, the governor of Banavāsi. Somēśvara II, enraged at this act of the feudatory, despatched his general Daṇḍanāyaka Udayāditya to besiege the fort of Banavāsi. Vikramāditya did not succeed in his plans, for at a later date (1074) he is mentioned in a record found at Nīralgi, as governing Banavāsi as a Mahāmaṇḍalēśvara under Somēśvara II. In 1076 he again rebelled and ousted Somēśvara II and occupied the Calukya throne, and reigned till 1126. He founded his own era in commemoration of his victory, called the Calukya-Vikrama-Varṣa, which reckoning was employed in the inscriptions of his family for over 100 years. A reference to Dhārwar under the name of Dhāravāḍa (in Kundur-500), is contained in an inscription of the Calukya-Vikrama era 42 (1117), near the Durgā temple in the fort at Dhārwar. A pretty large mass of epigraphs referable to the reign of Vikramāditya VI is found all over Dhārwar. This period may be considered to be the zenith of the glory of the Calukyan empire when feudatory chiefs belonging to the Kadamba, Sinda, Gutta, Yādava, Kājacūrya and Hoysala families ruled in their respective territories as Mahāmaṇḍalēśvaras of the Calukya king and paid homage to the imperial throne. Dhārwar district was the home of all these subordinate families. Vikramāditya's leading underlords and officials in Dhārwar were: (1) the Kadamba Mahāmaṇḍalēśvara Kirtivarma II (1076-77), governing Banavāsi; (2) Mahāpradhāna and Daṇḍanāyaka Barmadēva (1077), governing Banavāsi and eighteen *agrhaṇas* (i.e., eighteen important towns scattered over Belvola, such as Hubli and Nargund); (3) the Kadamba Mahāmaṇḍalēśvara Saṇṭavarman (1018), governing Banavāsi and Pānūṅgal; (4) Queen Lakṣmādēvi (1095), governing the eighteen *agrhaṇas* and Dharmapura or Dharmavola, the modern Pambai; (5) the Kadamba Mahāmaṇḍalēśvara Tailapa II (1099), governing Banavāsi and Pānūṅgal; (6) Mahāpradhāna and Daṇḍanāyaka Anantapāla (1103), governing Belvola, Puligēre and Banavāsi; (7) Mahāpradhāna, Daṇḍanāyaka and Chambertain Govinda (1114), governing Banavāsi and Sāntaligē. Vikramāditya's long reign of fifty years was fairly peaceful, except that his younger brother Jayasimha III, whom he had placed as Viceroy in charge of Banavāsi rebelled and winning over many local chieftains advanced as far as the Kīṣṇā. In a battle fought near the Kīṣṇā Jayasimha was made captive and the insurrection was crushed. In three inscriptions Jayasimha is styled heir-apparent. In addition to being governor of Banavāsi, he is mentioned as governing Sāntaligē, Kundūr, Belvola and Puligēre in 1081. He seems, however, to have died before Vikramāditya VI, whose successor was his own son Somēśvara III (1126-38). Somēśvara III's leading underlords and officers in Dhārwar were: (1) Daṇḍanāyaka Mahādēva (1130), governing at his capital of Puligēre; (2) the Kadamba Mahāmaṇḍalēśvara Mayūra-varma III (1131), governing Banavāsi, Sāntaligē (in Mysore) and Pānūṅgal or Hāṅgal; (3) the Kadamba Mahāmaṇḍalēśvara Tailapa II (1135), governing Banavāsi, Pānūṅgal and Puligēre.

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Sōmēśvara III was a man of learning and the author of a work in Saṁskṛt entitled *Mānasollāsa* or *Abhilāṣitārtha-Cintāmaṇi* in which a great deal of information is given on a variety of subjects, such as polity, astronomy, astrology, dialectics, rhetoric, poetry, music, painting, architecture, medicine, training of horses, elephants and dogs, etc. Sōmēśvara was succeeded by his eldest son Jagadēkamalla II (1139-55). This chief's capital was at Kalyāṇ, but in 1148 he appears to have had a provincial centre at Kadalipura (probably Baḷehaḷḷi, which in Kanarese has the same meaning as Kadalipura), in Koṇḍarte (a small sub-division on the Dhārwar North-Kanara frontier near Hāṅgal). His chief Dhārwar underlords and officers were : (1) Daṇḍanāyaka Bomanayya (1143), governing Banavāsi, and (2) Daṇḍanāyaka Kēśirāja, or Kēsimayya (1142), governing Beḷvola, Palasige and Pānuṅgal. Jagadēkamalla II was succeeded by his younger brother Tailapa or Taila III (1149/50-1163). Taila III's leading underlord and officer in Dhārwar was Daṇḍanāyaka Mahādēva (1159), governing Banavāsi and Puligere.

During the reign of the last two chiefs, the power of the Cālukyas rapidly declined, and some of the feudatory chiefs became powerful and arrogant. The opportunity was seized by Mahāmaṇḍalēśvara Bijjaḷa or Bijjaṇa of the Kaḷacuri dynasty, who was commander-in-chief of Taila III. Bijjaḷa with the co-operation of other powerful and semi-independent chiefs, such as Vijayārka, Mahāmaṇḍalēśvara of Kolhāpur, and Prōḷarāja of the Kakatiya dynasty of Telangana, kept his master Taila under complete subjection till 1157, when Taila left Kalyāṇ and fled to Aṇṇigēri in Dhāravāḍa district, which became capital of his kingdom greatly reduced in extent. Bijjaḷa in 1162 marched against Taila, who was at Aṇṇigēri and proclaimed himself an independent monarch. Taila seems to have gone further south and established himself at Banavāsi. For sometime there was an interruption in the Cālukya power and the Kaḷacuris seem to have held possession of the whole territory of that dynasty.

General Condi-  
tions.

The Cālukyas added to the glory of Dhārwar. The later Cālukyas are known for their marvellous contribution in the field of art and architecture, administration, literature and the material prosperity of the kingdom. They reshuffled the political divisions and stopped the practice of continuing hereditary chiefs as governors, and transferred governors from one place to another. They introduced the system of appointing royal princes and even queens in charge of administrative affairs. Vikramāditya VI (1076-1126) brought under his sway the whole territory lying between Nāgpur in the north and Guṇṭūr in the east. Since the days of the Early Cālukyas, the rulers showed an inclination towards Purāṇic religion, and the caves at Bādāmi, and the Kāśi-Viśvēśvara temple at Lakkuṇḍi, Trkūṭēśvara at Gadag, Mallikārjuna at Kuravatti, and others are best specimens of the star-shaped Deccani style developed by these rulers. The great writers of the day were the three jewels Pampa, Ponna and Ranna and others like Nāgavarma, Durgasimha, Candrarāja, Bilhaṇa, Vijnānēśvara and Sōmēśvara III (1126-1138),

the author of *Abhilāṣitārtha-Cintāmaṇi*, and others. The *Vikramāṅkadēva-Carita* of Bilhaṇa describes all the details about the court-life, etc., during the days of Vikramāditya VI. The emperor's spirit of tolerance is also visible from the Dambal inscription (1095), which records grants made to a *vihāra* of Buddha, and a *vihāra* of Ārya Tārā Dēvi at the town.

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tions.

## KALACURYAS (1163-1184).

THE KALACURYAS WERE ŚAIVA IN THEIR FAITH as their royal emblem *Suvarṇa-Vṛṣabha Dhvaja*, etc., indicate. Bijjala had a strong leaning for Śaivism and took great interest in propagating that faith in his kingdom. Basavēśwara, who was the Prime Minister of Bijjala, was a great social and religious reformer. The egalitarian teachings, saintliness and piety of Basavēśwara and his spiritual associates made their Vīraśaiva creed very popular. Opponents of the reforms, however, were not slow in working to heighten the prejudice of the king who was an orthodox Śaiva, and poured poison into his ears. About this time, a marriage between the daughter of a Brāhmana convert and the son of an 'untouchable' convert took place and this was severely frowned upon by the orthodoxy. Bijjala ordered the massacre of the parents of the bride and bridegroom. As a result, there was violence and upheaval in the capital. Basavēśwara was sorely grieved at the unsavoury turn of events and tried to stem the tide of violence on both sides and later left for Kūdala Sangama, where he became one with his tutelary deity, according to a legend. In the insurrection that followed at Kalyān, Bijjala was killed and he was succeeded by his son Somēśwara. Bijjala's leading overlords and officers in Dhārwar were : (1) Daṇḍanāyaka Barmarasa (1161), governing Banavāsi, (2) Daṇḍanāyaka Śrīdhar (1161), governing from Anṇigēri and (3) Kaśyapanāyak (1163), governing Banavāsi and Pānuṅgal.

KALACURYAS  
(1163-1184).

Somēśwara's Dhārwar underlords and officers were : (1) Daṇḍanāyaka Kēśava (1168), governing Banavāsi, Pānuṅgal and Taddevādi, (2) Daṇḍanāyaka Tējimayya, governor of the Belvola country, and (3) Mahāmaṇḍalēśvara Vijayapāṇḍya (1174), governing Banavāsi. About 1175, Sōmēśwara was succeeded by his three brothers Saṅkama, Āhavamalla and Siṅgaṇa who seem to have shared the government. Saṅkama's chief Dhārwar underlord was Mahāpradhāna and Daṇḍanāyaka Kēśirāja (1179), governing Banavāsi country with a subordinate Sampakar of the Gutta family. Among Āhavamalla's subordinates, (1) Daṇḍanāyaka Mallugidēva, under whom Nāgarasa was the Saṅkavaraggade of Banavāsi, (2) Mahāmaṇḍalēśvara Jōyidēvarasa, (3) Vāsudēva Daṇḍanāyaka, (4) Kēśava-Daṇḍanāyaka and (5) Nārāyaṇa-Daṇḍanāyaka are mentioned as holding office in the State.

## LATER CALUKYAS AGAIN (1184-1210).

Though usurped for nearly twenty years by the Kalacuris, the power of the Western Cālukyas was not destroyed. About 1182, taking advantage of the unstable conditions at

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Kalyān and with the help of Daṇḍanāyaka Barmarasa, apparently Taila III's governor of Banavāsi, Sōmēśvara IV (1184-89), son of Taila, wrested some of the provinces of his ancestral dominions from the Kalacuris and the rest must have been conquered by the Dēvagiri Yādavas, so that about 1184 the Kalacuri dynasty became extinct.

Sōmēśvara IV established himself in the neighbourhood of Banavāsi and made Anṇigēri in Navalgund his capital. As Sōmēśvara's inscriptions have been found only at Anṇigēri in Navalgund, at Dambal and Lakkundi in Gadag, at Hāngal, Kallukēri and Narēgal in Hāngal, and at Abbalūr in Kōd, he probably never ruled over any large territory. Sōmēśvara IV's Dhārwar underlords were: (1) Mahāpradhāna and Daṇḍanāyaka Tējimaṃyā (1184), governing at Dharmapura or Dambal, (2) Daṇḍanāyaka Barmarasa (1184), governing at the capital of Anṇigēri, (3) Mahāpradhāna Kēśavabhaṭṭa (1186), governing Beḷvola and (4) Kadamba Mahāmaṇḍalēśvara Kāmadēva (1189), governing Banavāsi, Pānuṅgal and Puligere. The last inscription of Sōmēśvara is dated 1189. Shortly after 1189, the Western Cālukya dominions were divided between the Hoysala Ballālas of Dvārasamudra or Haḷēbīd in West Mysore in the south, and the Yādavas of Dēvagiri in the north. This division ceased when, about 1210, the whole of the Western Cālukya dominions passed to the Dēvagiri Yādavas.

## HOYSALA BALLALAS (1138-1238).

HOYSALA  
BALLALAS  
(1138-1238).

ON THE HOYSALA BALLALAS\* OF HAḌEBĪD in West Mysore, the first mention in connection with Dhārwar dates as far back as 1137. It occurs in an inscription belonging to the fourth Hoysala king Viṣṇuvardhana (1100-52), where the excellent Virāṭkoṭ or Hāngal is described as having "cried out". Viṣṇuvardhana's power is said to have extended to Banavāsi, Pānuṅgal, Halasige, Puligere, and Masvaḍi in Dhārwar. Viṣṇuvardhana gained the Halasige district by conquest from Jayakēśi II (1125) of the Goa Kadambas, and the Banavāsi and Pānuṅgal districts by the conquest of the Banavāsi Kadamba Tailapa II (1099-1124). These conquests seem to have been short-lived. The first lasting conquest of Dhārwar was by the great Hoysala king Ballāla II or Vīra Ballāla (1173-1210), also known as the conqueror of hill forts.

A hero stone dated in the Hoysala Vīra Ballāla year 14, Rudhirōdgāri, from Sātenahalli, Hāngal taluka, refers to a fight

\*The Hoysalas, who are best known as the Hoysalas of Dvārasamudra in Mysore, ruled from about 1039 to 1312. Their name is also written Hoysana, Poysala and Poysana. They belong to the lineage of Yādu and seem to be connected with the Yādavas of Dēvagiri (1187-1312), as they both have the family titles of Yādava-Nārāyaṇa and of Dvārāvati Puravarādhiśvara (Supreme Lord of Dvārāvati, the best of cities), apparently Dvārasamudra, the modern Haḷēbīd in West Mysore. Vinayāditya (1039) was the first of the family to secure any considerable share of power. The two chief men of the family were Viṣṇuvardhana from about 1106 to 1141, who was independent except in name, and Ballāla II (1173-1220), who overthrew the Kalacuri successors of the Cālukyas and also defeated the Yādavas of Dēvagiri. His son Narsimha II (1233) was defeated by the Yādavas and his great-grandson Ballāla III by Ala-ud-din's general Malik Kafur in 1310. They sustained a second and final defeat from a general of Muḥammad Tughlak in 1327. Ballāla III was defeated and killed by Ghiyasud-din, Sultan of Madura, in 1342.

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between Mahāmandalēśvara Kāmadēva and Hoysala Vira Ballāla II and suggests that the region about Hāngal was occupied by the latter after wresting it from the Kadamba Kāmadēva. Vira Ballāla II was the first of his family to assume royal titles. As commander-in-chief of his father's army, he defeated the Kalacuri general Barma in 1183 and established Hoysala power in the Kalacuri dominions north of the Tungabhadra. Vira Ballāla seems to have made no lasting conquests north of the Malaprabhā. In 1192 he established himself at his capital of Lokkigundi, the modern Lakkundi.\* Before this, besides defeating the Kalacuris, Ballāla met and defeated, according to an inscription at Gadag, the Dēvagiri Yādava Jaitugi (1183), a victory which gained Ballāla the supremacy of the country of Kuntala. That there was a keen contest between the Hoysalas and the Yādavas at this period for the occupation of the delta between the Tungabhadra and Malaprabhā is evidenced by the existence of records both of Yādava Singhaṇa and Hoysala Vira Ballāla in the same region issued by the respective rulers after their conquests of the place. An inscription at Harti records the event of the state entry of Yādava Singhaṇadēva evidently after ousting the Hoysala king who had occupied the country after the battle of Lakkundi in which Yādava Bhillama had lost his life. This shows that the glorious conquests of Vira Ballāla II in north Dhārwar were short-lived.

An inscription of Ballāla's son Narasimha II (1220-38) describes a battle between Ballāla and a certain Seman or Sevun whom Ballāla besieged at Soraṭūr near Gadag, defeated, pursued, and slew at the Kṛṣṇā. In the same campaign besides Soraṭūr, Ballāla II took the hill forts of Erambarage or Yelburga in the Nizam's country, Kurugōḍ near Bellari, and Belliṭagge, Gutti, Hāngal and Raṭṭēhalli in Dhārwar. His first attempt on Pānuṅgal or Hāngal was in 1196. An inscription on a *vīrgal* (hero stone) at Hāngal, carved with a lively battle scene, records that in 1196 the Hoysala king Vira Ballāla came and pitched his camp at the large Anikere pond to the west of the city and from it laid siege to the city. The stone tells how Sohani and his son Padmayya or Padmaṇṇa, the leaders of the Kadamba garrison, dashed out and routed the assailants, though the victory was marred by the death of the Kadamba leader Sohani. Ballāla II returned and in about 1200 succeeded in taking Hāngal. Still the Kadamba chief Kāmadēva struggled on and in 1203 held Satēnahalli in Kōḍ. Ballāla II's leading underlords and officers in Dhārwar were : (1) Mahāpradhāna and Daṇḍanāyaka Ereyaṇa or Eraga (1192), governing Banavāsi and Sāntalige ; (2) Mahāmandalēśvara Rayadeva (1199), governing Belvola ; (3) Mahāmandalēśvara Jagadāla Battamadēva (1202), governing Kuntala ; and (4) Daṇḍanāyaka Kamathad Mallisetti (1203), governing Sāntalige and Nagarakhaṇḍa in Banavāsi. Ballāla II's son and successor Narasimha II lost all that his father had won of the old Western Cālukya dominions. Narasimha retired to Dvārasamudra and seems never after to have attempted to pass north of the Tungabhadra.

\*Besides Lakkundi Ballāla II had a capital at Annigēri.

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## YADAVAS OF DEVAGIRI (1187-1310).

History.  
YADAVAS OF  
DEVAGIRI  
(1187-1310).

NARASIMHA'S RIVALS AND CONQUERORS were the Yādavās of Dēvagiri in the North Deccan.\* The first mention of the Dēvagiri Yādavās in connection with Dhārwar is in the reign of the third Dēvagiri king Bhillama (1187-91) whose son Jaitugi I, apparently in Bhillama's life-time, was defeated by Vīra Ballāla in a battle fought, according to tradition, at Lakkunḍi in Gadag. As this victory is said to have secured to Ballāla the country of Kuntala, Bhillama must have then held a fairly extensive kingdom including Dhārwar. One of Bhillama's inscriptions, dated 1189, at Annigēri in Navalgund speaks of Annigēri as the capital from which his underlord the Mahāmaṇḍalēśvara Bācirāja or Bācaṇa was governing the Belvola country. Of Bhillama's grandson Singhana II (1209-47) inscriptions have been found in Dhārwar at Gadag, Lakṣmēśvar, Caudadampur, and Raṭṭēhalli, and a copper plate at Hāranahalli on the Tungabhadra in Raṇēbennūr.

In 1215 Singhana's Mahāpradhāna Hēmayyanāyaka was the manager of the customs duties of the Banavāsi country; in 1219 Singhana II held the whole of Banavāsi; in 1223 his Daṇḍanāyaka Jagadāl Puruṣottama was governing Torgal; in 1241 his Mahāpradhāna Lakṣmipāla was governing Nagarakhand; and in 1247 his Mahāpradhāna and Sēnāpati Bācirāja was governing the Karnāṭaka and other countries from the capital of Pulikarnagar or Lakṣmēśvar. A Hāvēri inscription belonging to Kṛṣṇa, Singhana's grandson (1247-59), states that his minister Cāvunḍarāya was ruling the kingdom from his capital at Puligere. Of Kṛṣṇa's successor Mahādēva (1260-70) and of Mahādēva's nephew and successor Rāmacandra or Rāmadēva (1271-1310), the greatest of the Dēvagiri Yādavās, inscriptions have been found in Dhārwar at Caudadampur, Lakṣmēśvar, Narēgal and Raṭṭēhalli. In 1277 Rāmadēva's underlord was the Mahāmaṇḍalēśvara Śāluva Tikkama who had come to Harihar on the Dhārwar-Mysore frontier in the course of a victorious expedition to the south. This expedition had probably been directed against the Hoysaḷas in consequence of their threatening, or perhaps invading, the southern and south-western part of Rāmadēva's dominions. An inscription at Hāvēri belonging to Yādavā Rāmacandradēva records that a certain Mallayanāyaka died fighting while capturing the fort Tilivalli. This suggests that the Hoysaḷa king was trying to recapture the lost portions of his kingdom which the aggressive Yādava did not allow. In a 1277 inscription Śāluva Tikkama is called the establisher of the Kadamba kings and the overthrower of the Hoysaḷas. In 1295 Rāmadēva's Mahāpradhāna Mallidēva was governing Puligere or Lakṣmēśvar.

\*The Dēvagiri Yādavās (1150-1312) were a dynasty of ten powerful kings who held almost the whole of the Deccan before the Musalman conquest. Their capital was originally at a place called Tenevalage, then at Vijayapur or Bijapur the great Adil Shahi capital, and afterwards at Dēvagiri the modern Daulatābād (in the Nizam's territories). Their greatest king was the ninth Rāmachandra or Rāmadēva (1271-1310), in the latter part of whose reign the Musalmans first invaded the Deccan. The following are the succession: Mallugi, Bhillama (1187-91), Jaitrapāla I or Jaitugi (1191-1210-11), Singhana (1210-11 to 1246-47), Jaitrapāla II or Jaitugi (did not reign), Kṛṣṇa, Kanhara or Kandhara (1246-47 to 1299-60), Mahādēva (1259-60-1271), Rāmacandra or Rāmadēva (1271-1309), Śaṅkara (1309-12), lost his kingdom to the Sultan of Delhi. (See: *Historical Inscriptions of Southern India*, p. 405).



## KADAMBAS (1030-1218).

## CHAPTER 2.

History.  
KADAMBAS  
(1030-1218).

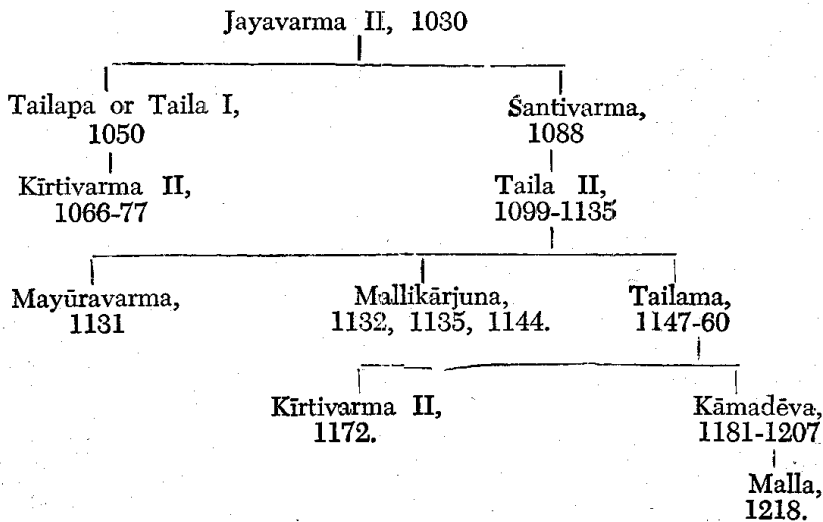
BESIDES THE NAMES OF THESE DIFFERENT OVERLORDS, inscriptions also record the names of three local families—the Kadambas, the Sindās and the Guttās. The Kadambas ruled over a large part of west and north-west of Dhārwar which they had inherited from the ancestral stock of the early Kadambas. Banavāsi, Hānuṅgal and Palasige with their sub-divisions were held by two collateral branches of the Kadambas. After the fall of the Western Cālukyas of Kalyāṇi this great feudatory family was slowly extinguished and the Kaḷacūrya and Hoysala overlords appointed their own officers to govern the tract from time to time. With varying overlords, the Kadambas of Banavāsi and Hāṅgal (1068-1203) were during the eleventh and twelfth centuries the local rulers of Dhārwar. Their copper plates and inscriptions give about twenty-five names of whom six appear to have actually governed.\* All that is known of these Kadambas has been given in the account of their Western Cālukya overlords.

## SINDAS OF ERAMBARAGE (1100-80).

DURING THE GREATER PART OF THE TWELFTH CENTURY (1100-80) the north-east of Dhārwar was held by the Sindas of Erambarage or Yelburga in the Nizam's country about fifteen miles east of Narēgal in north-east Dhārwar. Of two of them Acugi II (1110-22) and Permadi I (1104-44) inscriptions have been found at Kōḍikon, Narēgal, Rōṇ and Sūdi—all in the Rōṇ sub-division. Acugi II's inscription found at Kōḍikop ten miles south of Rōṇ is dated 1122. He was then governing the Kisukād,† or Paṭṭadakal and several other towns, the chief of which was Narēyangal-Abbegere‡ the chief town of

SINDAS OF  
ERAMBARAGE  
OR YELBURGA  
(1100-80).

\*The Kadamba successions are Mayūravarma I, Kṛṣṇavarma, Nagavarma I, Viṣṇuvarma, Mṛgavarma, Satyavarma, Vijayavarma, Jayavarma I, Nagavarma II, Śāntivarma I, Kirtivarma I, Ādityavarma, Caṭṭaya—



Several other Kadamba names, which, though historical, do not fit with this list, are given in Fleet's *Kanarese Dynasties*, pp. 87-88.

†The name Kisukād (Ruby forest), though not now known, evidently marked the country round Kisuvola (Ruby city), that is Pattada-Kisuvola or Paṭṭadakal in South Bijāpur.

‡The modern Narēgal about ten miles south-east of Rōṇ.

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—  
History.  
SINDAS OF  
ERAMBARAGE  
OR YELBURGA  
(1100-80).

Narēyangal and a part of Belvola. Acugi II is stated in the inscriptions to have defeated the Pāṇḍya, Hoysala and other chiefs who had rebelled against Cālukya Vikramāditya VI (1076-1126). After Acugi II, the two brothers Permādi and Cāvunḍa II held the Sinda territory as subordinates of Perma Jagadēkamalla and Trailōkyamalla Taila III, respectively. Permādi is stated in his inscriptions—all in Rōṇ district—to have vanquished Kulaśekhara, besieged and decapitated Caṭṭa, pursued Javakēsi and seized the royal power of Hoysala Viṣṇuvardhana (1100-1152). He is also stated to have captured the Hoysala king's elephants and treasure waggons. A record at Benacammaṭṭi states that Cāvunḍa II defeated the Hoysala and put to flight a certain Pāṇḍya chieftain Kāmadēva.

The Sindas were the faithful servants of the Cālukyas and helped their overlords to put down the insurrection of the Hoysala, Kadamba and Pāṇḍya chieftains. The Sindās were ruling in their district till about 1183. Sinda Vikramāditya figures as a feudatory of Yādava Simhaṇa in 1220. In 1229 an officer of Simhaṇa named Vāsudēva Nāyaka was ruling Kisukādu from his capital at Erambarage.\*

## GUTTAS.

GUTTAS.

The Guttas who trace their descent from the imperial Guptas of Magadha were ruling in parts of Hāvēri and Rāṇēbennūr tālukās in the twelfth century A. D. as feudatories of the Western Cālukya Vikramāditya VI (1076-1126), Kaḷacurya Sōyadēva and Āhavamalla-dēva, and finally of the Yādavas of Dēvagiri, Siṅghaṇa and Mahā-dēva. They are described as the lords of Ujjainipura (Ujjain) and ruled over Banavāsi-nādu or Banavāsi-maṇḍala from their capital at Guttavoḷal (Guttal).

## VIJAYANAGARA (1336-1565).

VIJAYANAGARA  
(1336-1565).

FORTY YEARS INTERVENED between the first Musalman invasion of the south in 1296 and the establishment of a new Hindu kingdom at Vijayanagara in 1336. An undated inscription of the beginning of 14th century A. D. from Lakṣmēśvar commemorates the death of Kampila and Siḍila Bomma in a military campaign from Delhi. Kampila, son of Mummaḍi Singaya Nāyaka, was a subordinate of Yādava Rāmacandra in 1300 stationed to guard the southern border of the Yādava kingdom against the inroads of the Hoysalas, and when the Yādava power was weakened by the invasion of Malik Kafur, Kampila declared independence in the ensuing political chaos. This new kingdom included the present Ballary, Raicur and Dhārwar districts and three important forts—Kampili itself, Kummaṭa and Hosadurg (Anegondi).† But Kampila was later killed in the Mohamadan expedition from Delhi in 1327 as recorded by Mohamadan historians. An inscription at Saṅgūr in the Hāvēri tālukā records that the image of Kumāra Rāmanātha was set up at Cheṅga-pura (Saṅgūr) by Mādarasa in Śaka 1329, during the reign of Vijayanagara Dēvarāyā.‡ Kumāra Rāmanātha was the son of Kampilarāyā who according to *Kumāra Rāmana Saṅgatiya* bravely opposed the Mohamadan invasion from Delhi and maintained the Hindu kingdom for a while when the Hoysala, Yādava and Kākatiya

\*See Ep. Ind., Vol. XX, pp. 113-114.

†“A History of India” by Nilakanta Sastri (1955); p. 220.

‡See Epigraphia Indica, Vol. XXIII, p. 152.

kings had been subdued by the generals of Ala-ud-din Khilji. The image of Kumāra Rāmanātha is still worshipped at Saṅgūr as a great saviour. Immediately after the fall of Kummaṭadurga, Kampila and Kumāra Rāma, the two officers of Kampila, Harihara and Bukka, established a new Hindu kingdom at Hampi on the right bank of the Tuṅgabhadra opposite the old city of Ānegondi with the help of Mādhavācārya Vidyāranya, a sage who later occupied the pontifical seat at Sṅgēri maṭh in Mysore.\*

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(1336-1565).

Thus at this time Dhārwar seems to have been held by Vijayanagara. The career of Vijayanagara was beset with great impediments in its early days. The local unrest consequent on the chaotic political conditions had to be put down and Mohamadan aggression was to be checked. The Vijayanagara kings strengthened their fortifications and occupied centres of vantage. The Bādāmi fort was constructed by a certain Nāyaka by the order of the new 'great ruler' Hariyappa (Harihara) (1336-57) in 1340 as stated in an inscription at the place. This would show that immediately after establishing their kingdom in 1336 the two brothers Harihara and Bukka extended their territory by conquests in the north-west and occupied the Dhārwar region at least up to Bādāmi in Bijāpur by 1340. The Dhārwar district lying between the Tuṅgabhadra river and the Kṛṣṇa river could not remain unaffected by the aggressive inroads and cruel acts of the neighbouring Bahamani rulers of Gulburgā. In spite of this we find inscriptions of land grants and remissions of taxes issued by the kings from Harihara, son of Bukka, down to Sadāśiva and Rāmarāja, the last members of the Vijayanagara household. Of Harihara (1377-1404) son of Bukka (1344-77) there are records at Bankāpūr, at Allāpūr (Hāngal tālukā) dated Śaka 1322, and at Gadag dated Śaka 1329. Of his son Dēvarāya I (1406-22) there is an interesting inscription at Lakṣmēśvara dated Śaka 1334 recording the settlement of dispute about the boundaries of the lands of the local Jain Saṅkha *basadi*

\*"Harihara and Bukka belonged to a family of five brothers, all sons of Sangama. They were at first in the service of Pratāparudra II, but after the Muslim conquest of that kingdom in 1323 they went over to Kampili. When Kampili also fell in 1327, they became prisoners and were carried off to Delhi, where, because they embraced Islam, they stood well with the sultan. Now, once again, they were sent to the province of Kampili to take over its administration from Malik Muhammad and to deal with the revolt of the Hindu subjects. What really happened after their arrival in the south does not emerge clearly from the conflicting versions of Muslim historians and Hindu tradition. Both are agreed, however, that the two trusted lieutenants of the sultanate very soon gave up Islam and the cause of Delhi, and proceeded to set up an independent Hindu state, which soon grew into the powerful empire of Vijayanagar. They started by doing the work of the sultan, their former connexion with Ānegondi making their task easy, though their Muslim faith set some people against them. They followed a policy of conciliation which pacified the people, and only used force where it was absolutely necessary."

Gutti and its neighbourhood appear to have acknowledged Harihara earlier than the rest of the country, but a war undertaken against Ballālā III was not very successful at first. Then, Hindu tradition avers, the brothers met the sage Vidyāranya and, fired by his teaching, returned to the Hindu fold and accepted the mission of upholding the Hindu cause against Islam. A second expedition against Ballālā had better results, and left Harihara free to pursue his schemes of conquest and consolidation." [A History of South India by K. A. Nilakanta Sastri (1955), p. 227].

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and the Sōmēśvara temple. At Kundgōl there is an inscription of Dēvarāya II (1422-46). A Hombli record (Hāngal tālukā) dated Śaka 1431 refers to Vīra Narasingarāya, brother of Kṛṣṇadēvarāya, and states that Sahavāsi Honnarasa repaired the temple of Rāmēśvara at Hombole. Kṛṣṇadēvarāya's (1509-29) records are found in Gadag and Navalgund tālukās. Sadāśiva (1542-76) and Rāmarāja (1542-64) appear in about half a dozen inscriptions granting remission of taxes in favour of barbers Kondōja, Timmōja and Bhadrōja. It is surprising to note that not more than fifty inscriptions of the Vijayanagara dynasties are found in Dhārwar during the two centuries of their rule. But the reason for this paucity of records appears to be that North Karnāṭaka, inclusive of Dhārwar, was always a ground of hot contest between the Vijayanagara kings and the Mohamadan potentates, particularly Adil Shahi and Bahamani, that had grown round about Karnāṭaka in the 14th century A. D. and were carrying on constant expeditions in the neighbouring Hindu kingdom.

Bahamani  
Kingdom  
(1347-1527).

While Vijayanagara was developing, Muhammad Tughlak (1325-51), pleased with its central position and strength of its hill-fort, was trying to make Dēvagiri, or as he called it Daulatābād, the city of wealth, the capital of India. He forced the people of Delhi to move to Daulatābād, but all his efforts failed. The Deccan continued to be hostile to his rule. And in the troubles which embittered the latter part of his reign the Deccan nobles more than once rose in revolt. At last in 1347, under the leadership of an Afghan named Zafar Khan, afterwards known as Ala-ud-din Hasan Gangu, who, according to one version, took the name Bahamani out of respect to a Brāhman patron, the Deccan freed itself from the authority of Delhi. Hasan moved his capital from Daulatābād about 190 miles south-east to Gulburga and there founded a dynasty, which, under the name of the Bahamani or Gulburga kings, ruled the Deccan and a great part of the Karnāṭaka for nearly a century and a half (1347-1489).

Vijayanagara-  
Bahamani Contest.

About 1351 Ala-ud-din Hasan Gangu (1347-58), the founder of the Bahamani kingdom, sent a large force into the Karnāṭaka or Kanarese-speaking district, that is the country south of a line drawn between Kolhāpur and Bīdar. From the Karnāṭaka the Bahamani general returned with much spoil in money and jewels, besides two hundred elephants and one thousand female singers. Very bloody wars continued between Vijayanagara and the Bahamani kings, the record of which as given by Ferishta is probably one-sided because he dwells only on Musalman victories and passes over Musalman defeats. In the earlier wars between Gulburga and Vijayanagara, it is recorded that victory was always followed by a general slaughter of prisoners, men, women and children. In spite of their reverses the Vijayanagara kings do not seem to have lost their hold on Dhārwar and its neighbourhood, as it appears from an inscription dated 1354-55 (S. 1276), that Harihar, on the right bank of the Tungabhadra about twelve miles south-east of Rānēbennūr, belonged to Bukka, the second Vijayanagara king (1344-77). In 1369, Muhammad Shah Bahamani (1358-75) defeated Bukka, king of Vijayanagara, and continued for three months to massacre the people of the Vijayanagara territory. Muhammad was

more successful than his predecessors in reducing the Karnāṭaka chiefs and landlords. He wrested from them much of the accumulated riches of seven hundred years, and so reduced the population that according to Ferishta the Vijayanagara districts did not recover for several ages. The scene of these indiscriminate massacres was the Raicur-Doab outside Dhārwar limits, though the east of the district can hardly have escaped. It is, however, learnt from a local record that Bukka I (1344-77) collected a large army and led an expedition against the Musalmans in 1364-65. Timma-Nāyaka, the commander of the army, fought valiantly and slew the captains of the Bahamani army whose heads he presented to the Rāya. Having won a victory over the Muhammadans the Rāya returned to Vijayanagara with all his army and held a *durbār* to reward the warriors. This would show that success was not always on the side of the Mohamadans and the account of Ferishta is one-sided. The cruelty of the Bahamani ruler Muhammad Shah is related by Ferishta as follows :

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VIJAYANAGARA  
(1336-1565).Vijayanagara-  
Bahamani Contest.

“Muhammad Shah then gave orders to resume the massacre of the unbelievers.....pregnant women and children at the breast did not escape the sword. After a time peace was made, but not till Muhammad Shah had slain 500,000 Hindus and so wasted the districts that for several decades they did not recover their natural population”.\*

The weakening of Vijayanagara power and the cruelty of the Musalman invaders forced large numbers of people into outlawry. They formed themselves into large bands of brigands, and during Mohammad's reign as many as eight thousand heads are said to have been sent to Gulburga and piled near the city gates. Muhammad Shah's successor Mujahid Shah (1375-78) demanded from Vijayanagara the fort of Bānkāpur, about thirty-six miles south of Dhārwar, together with other places between the Kṣṛṇā and the Tuṅgabhadra, a country which Ferishta describes as full of fastnesses and woods. Bukka refused and in the war which followed was driven through the forests to Cape Ramas in Goa.

In spite of the heavy loss of life caused by the cruelty of the neighbouring Musalman invaders, it may be noted that the Vijayanagara empire was densely populated. Nicolo Conti, who visited Vijayanagara in 1420, declared that the numbers of the people exceeded belief. Abdur Razzak, who wrote in about 1443, said : “It is so well populated that it is impossible to give an idea of it without entering into most extensive details.” Paes in 1520 declared that “the whole country is thickly populated with cities, towns, and villages.” Mr. Moreland† thinks that the population of the Vijayanagara empire under Kṛṣṇadēvarāya would be 18 millions since his troops numbered according to Nuniz (a Portuguese horse-dealer) 600,000 and as the military recruitment was generally in the ratio of 1 to 30 of the population. This would show that the statements of Ferishta are exaggerated.

Fortune changed within a decade. Bukka regained what he had lost and forced the Musalmans out of the territories to the south of

\*A *Forgotten Empire*, pp. 33-39.

†*India at the death of Akbar*, p. 19.

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## History.

VIJAYANAGARA  
(1336-1565).Vijayanagara-  
Bahamani Contest.

the Kṛṣṇā. An inscription dated 1379-80 at Dambal in Gadag shows that at that time Harihara II (1377-1404) of Vijayanagara held Gadag.\* The success of the Vijayanagara chief was apparently decisive, as the Musalman historians record about twenty years of peace during the reigns of Mahmud Shah Bahamani (1378-97), Gheias-ud-din (1397), and Shams-ud-din (1397). This period of peace was followed by a devastation as complete as that caused by the fiercest Musalman invasion. The great Durgā Dēvi famine began in 1396 and lasted twelve years. Whole districts were emptied of their people, and the hill forts and strong places previously held by the Mohamadans fell into the hands of petty chiefs and leaders of bandits.

War between Bahamani and Vijayanagara kings again broke out in 1398. In 1406 Feroz Shah Bahmani (1397-1422), halting near Vijayanagara, detached Mir Fazl Ulla Anju with the Berār division to lay siege to Baṅkāpur, the most important fortress in the Karnāṭaka. Mir Fazl Ulla succeeded in taking the fortress. He committed the government of the fort and of its valuable dependencies to Mir Saddoh, and himself returned to the royal camp. According to Ferishta, in the treaty which followed, Dēvarāya (1406-22) of Vijayanagara agreed to give his daughter in marriage to Feroz Shah Bahamani, and, to prevent further disputes, to cede the fort of Baṅkāpur as the marriage portion of the Vijayanagara princess. Why Baṅkāpur was besieged is narrated by Ferishta.† “Shortly after his coronation Dēvarāya wanted to bring a beautiful girl from Mudkal for his harem and sent a cavalry force for the purpose. This exasperated Sultan Firoz who moved in great force to Vijayanagar and attacked the city. The country around was plundered and wasted by his army. Then he took Baṅkāpur and threatened Adoni. Dēvarāya reduced to great straits bought of the Sultan peace by presenting him with his own daughter as a bride. Firoz accepted the bride, made peace, visited Vijayanagara in person and was received with honour in the Hindu capital. The farmer’s daughter from Mudkal was taken by Firoz and married to his eldest son Hassan Khān.” This shows how wars were fought on most flimsy excuses.

The peace between the rival kingdoms did not last long. In 1417 they were again at war, and in 1423, Ahmad Shah Bahamani (1422-35), the successor of Feroz Shah, overran the Vijayanagara country, and put to death men, women and children without mercy. Whenever the number of the slain amounted to twenty thousand, Ahmad Shah halted three days and made a festival. He also broke down Hindu temples and destroyed Brahman colleges. Still, in spite of these successes, the Musalmans had no firm hold of the country south of the Kṛṣṇā. 1423 and 1425 were years of drought and famine.

“In spite of these devastating wars carried on between the Bahamani and Vijayanagara kings, Dēvarāya was very liberal and considerate towards the Musalmans. He enlisted Musalmans as soldiers in his army, gave their leaders *jāgirs*, erected a mosque for

\*Jour., Bombay Branch, Royal Asiatic Soc. XII, 338.

†A *Forgotten Empire*, p. 57.

them at the capital and commanded that they be allowed to practise their religion undisturbed.”\* “*Virupakṣa Vasantōtsava Campū*” describes a spring festival held at Vijayanagar at this time, at which several chiefs from Dhārwar, viz., the chief of Bhujāṅganagara (Hāvanūr), the chief of Lakṣmanēśvara (Lakṣmēśvar) and the chief of Dambala-pura-dēśa (Dambaḷ country) were present. A perusal of the local chronicles and inscriptions† would show that the country was thickly populated enjoying peace and prosperity. However, the atrocities of the Mohamadan neighbour had brought much unrest and confusion in the kingdom.

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VIJAYANAGARA  
(1336-1565).Vijayanagara-  
Bahamani Contest.

In 1443, hearing that Dēvarāya of Vijayanagara had sent his son to besiege Bankāpur, Ahmad Shah Bahamani despatched Malik-ut-Tujar with the Daulatābād division to oppose him, and the Vijayanagara troops were forced to raise the siege.

In 1454, Navalgund, about twenty miles north-east of Dhārwar, which is mentioned as the head-quarters of a *sirkār* or province, was the scene of an attempted revolt. Jelāl Khān the governor of the province and brother-in-law of Ala-ud-din Bahamani II (1435-57), taking advantage of the king's illness seized a large tract of country round Navalgund which he placed in charge of his son Shikandar Khān. In spite of his illness Ala-ud-din marched against the rebels who fled before him. Shikandar Khān induced Sultān Mahmud Khilji of Mālwa and the ruler of Khāndeśa to enter the Deccan with a large army. Against this force Ala-ud-din marched in person, but before the armies met Shikandar's allies withdrew, as they had moved on the assurance that Ala-ud-din was dead. With two thousand Afghans and Rajputs Shikandar fled to Navalgund. Khwaja Mahmud Gawan pursued him, besieged Bankāpur, and on a promise of pardon persuaded him to surrender. On going to court he was received into favour, and in 1455 Navalgund was restored to him. In 1457, on the accession of the new king Humayun Shah (1457-61), disappointed at not receiving the government of Telangana, Shikandar and his father began to raise troops at Navalgund, and defeated Khān Jehan, the governor of Berar, who was sent against them. After Khān Jehan's defeat the king marched against the rebels, in the hope of inducing them to submit. But Shikandar Khān, relying on the attachment and bravery of his troops, with eight thousand Deccanis and Rajputs marched out to offer battle, and by night surprised the king's camp with success. In consideration of their close relationship and former friendship the king sent Shikandar word that in spite of his crime in appearing in arms against his sovereign, if he would surrender, he would grant him a free pardon and confer on him an estate in Daulatābād. To this Shikandar Khān returned an insolent answer. Humayun ordered the line to attack, and Shikandar repeatedly repulsed the vigorous charges of the royal army. The action remained uncertain, till Mahmud Gawan with the Bijāpūr division and Khawaja Jehan Turk with the army of Telangana at the same time charged Shikandar's right and left wings and the rebels began to give way.

Revolt at Naval-  
gund against  
Bahamani.

\**Historical Inscriptions of Southern India*, p. 219.

†*Further Sources of Vijayanagara History*.

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Bahamani.

The king, observing their confusion, supported the attack from the centre with five hundred bowmen and five hundred spearmen, at the head of whom, mounted on an elephant, he charged the enemy. His advance was so stoutly opposed that the king found himself nearly deserted by his followers who retreated in confusion, while Shikandar Khan headed an attack on the king. As Shikandar drew near, the elephant on which Humayun was mounted seized him with his trunk, dragged him from his horse, and dashed him on the ground. His followers unable to check themselves in their charge, rode over him and crushed him to death. On the loss of their leader the rebel army fled, and the king, rallying his troops, pursued the fugitives with great slaughter. Navalgund, to which Shikandar's father had retired, was besieged. At the end of a week Jelal Khan submitted. His life was spared, but he ended his days in close confinement.

About this time perhaps in the troubles which accompanied Shikandar Khan's revolt, Vijayanagar succeeded in regaining Bankapur. In 1470 Mahmud Gawan, who held the office of prime minister as well as that of the governor of Bijapur, attacked the seaboard territories of the Vijayanagara king and took Goa. In 1472, at the instigation of the Vijayanagara king, the Hindu chief of Bankapur and Virkama Raya Raja of Belgaum sent troops to retake Goa. The attempt failed, and in retaliation the Musalmans besieged and took the fort of Belgaum.

In 1472 and 1473 no rain fell, and no grain was sown; many died and many left the country. In the third year, when rain fell, scarcely any farmers remained to till the land.

Rise of Adilshahi  
of Bijapur.

The capture of Belgaum and its dependencies brought the whole of the Bombay Karnatak except the southern portion of Dharwar, under Musalman rule. But the ascendancy of the Bahamanis was now at an end. In 1498, Yusuf Adil Shah, one of the leading nobles of Mahmud Shah Bahamani II's court, declared himself independent and seized Bijapur and all the Bahamani possessions in Dharwar.

Vijayanagara-  
Adil Shahi Contest.

About ten years before the establishment of Bijapur power (1479), because of the comparative incapacity of the last of its members, Mallikarjuna (1447-65) and Virupaksa II (1465-85), the first dynasty of Vijayanagara kings came to an end. Narasimha, who according to one account was the slave of the last king Virupaksa, according to a second account was a chief of Telangana, and according to a third account was of a Tulav (South Kanara) family, established himself at Vijayanagara. In 1509, Narasimha of Vijayanagara was succeeded by his son Krishnadevaraya, a most successful and long-lived king, who continued to rule till 1529. Krishna seems to have owed much of his success to the friendship of the Portuguese, who, arriving on the Malabar coast in 1498, waged a naval war on Arabs, Turks, and all Musalman traders. Their rivalry with Bijapur induced them to cultivate friendly relations with Vijayanagara whom they supplied with ammunition, horses, and artillery men.

Goa taken by  
Portuguese.

In 1510, Yusuf Adil Shah, the founder of the Bijapur dynasty, died. Acting under the advice of their Hindu ally the chief of Honavar in North Kanara, the Portuguese suddenly attacked Goa and took it



with little trouble. It was recovered by Bijāpūr in May of the same year, but before the close of 1510 (November 25th) was again taken and permanently held by the Portuguese. It is said that in 1512 some Hindu chiefs came from Vengāpūr (i.e. Bāṅkāpūr) to Dalboquerque. They had brought with them sixty beautifully dressed horses and asked that they might have the management of the lands of Goa and that they might have 300 horses a year. Dalboquerque gave them the horses, because their chief was a useful ally as his land was a veritable and safe road to Vijayanagara and as his people were skilful saddle-makers.\*

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VIJAYANAGARA  
(1336-1565).Vijayanagara-  
Adil Shahi Contest.  
Goa taken by  
Portuguese.

About 1520 Kṛṣṇadēva Rāya completely defeated Ismail Adil Shah (1510-34) and restored the kingdom of Vijayanagara to its former limits.† The absence of any Musalman success for several years after Kṛṣṇadēva Rāya's victory may be gathered from Ferishta's narrative, which passes in silence over the sixteen years between 1520 and 1535. Among the people of Dhārwar the rule of Kṛṣṇa Rāya and his brother Acyuta Rāya—for the two names always go together—is remembered as a time of happiness and ideal government. Though, as best known members of the dynasty, Kṛṣṇa and Acyuta have probably gained a traditional credit for works which were not theirs, the brothers seem to have had a great share in constructing the system of water works for which Dhārwar and the neighbouring country are famous. They also seem rightly to have the credit of introducing the *Rai Rekha Mar* survey which formed the basis of all later revenues settlements.‡

After the death of Kṛṣṇadēva Rāya which probably occurred in 1529, Acyuta Rāya seems to have gone on reigning till 1542. After Acyuta Rāya's death, though he kept representatives of the old family as the nominal heads of the state, the real control was seized by Rāma Rāja, who is said to have been the son of Kṛṣṇadēva Rāya's minister. Rāma Rāja was an able and a vigorous ruler. In 1547 he made a treaty with Dom Joao de Castro, the Portuguese viceroy, with the object of encouraging trade and of resisting the power of Bijāpūr. In this treaty Hubli or Obeli is mentioned as a place of trade in saltpetre and iron for Bijāpūr country.

\**Commentaries of Dalboquerque*, III, pp. 246, 247.

†*Rice's Mysore*, I, 230. Of this great victory the Portuguese historian Faria-y-Souza (*Kerr's Voyages*, VI, 179), probably from Vijayanagara sources, gives the following details: In 1520, Krishna Raya, king of Vijayanagar, collected 35,000 horse, 730,000 foot, and 586 elephants with 12,000 water-carriers and 20,000 dancing-girls, to recover the great castle of Rachol, that is Raichur, which Bijapur had taken from him. Adil Shah came to relieve Raichur, but was defeated and forced to fly, forty Portuguese in his army fighting with great valour. Krishna Raya pressed the siege but with no success, till Christopher de Fiqueredo and twenty Portuguese came with horses. Fiqueredo asked the king if he might attempt to assault the fort. Krishna Raya agreed, and, the second assault being well backed by the Vijayanagar troops, was successful. Soon after Adil Shah sent an embassy to Krishna Raya, asking for the restoration of prisoners and plunder. Krishna Raya agreed on condition that Adil Shah would acknowledge his supreme authority as emperor of Kanara and come to kiss his foot. This degrading condition was accepted but its performance was delayed. Meanwhile Ray de Melo, who commanded in Goa, taking advantage of the decline of Bijapur power, took part of the county near the isle of Goa.

‡Captain, afterwards Sir G. Wingate, in *Bom. Gov. Sel.* CLV 74, 75.

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VIJAYANAGARA  
(1336-1565).  
Break-up of the  
Bahamani  
Kingdom.

The political condition of the Dekkan at this period had become complex owing to the disruption of the Bahamani kingdom. After the death of Muhammad Shah Bahamani in 1482, the nobles one after another deserted his successor Mahmud Shah and established their independence. Yusuf Adil Shah became practically independent in 1489. Malik Ahmad founded the city of Ahmednagar and assumed the title of Ahmad Nizam Shah in the same year. A little later Qasim Barid raised his standard as sovereign at Bidar. Imad Shah of Bidar had become independent already in 1485. Qutb Shah at Golkonda, like Adil Shah, did not at once renounce his allegiance to the Bahamani throne, but became independent in 1512. Thus the Bahamani kingdom broke up into five separate states. Though they were quarrelling among themselves for territory, they used to combine together for a common cause against the Hindu state of Vijayanagara.

In 1545, the Portuguese made a treaty with Ibrahim Adil Shah of Bijāpur by which they were to surrender the rebel prince Abdullah. But they broke away from this treaty and in 1547 concluded a triple alliance with Vijayanagara and Ahmednagar for the purpose of conquering the Bijāpur kingdom. The Bijāpur power had become intolerable at this time. In 1551 Rāma Rāja of Vijayanagara and Burhan Nizām Shah made an alliance against Bijāpur and took Raicur and Mudkal, and the Raicur Doab was restored to the Hindu monarchy.

Destruction of  
Vijayanagar,  
1565.

Aliya Rāmarāja's (1542-64) success in grasping the whole power at Vijayanagara had so intoxicated him with a sense of his own importance that he offended his dangerous Mussalman neighbours in the Dekkan, each of whom considered himself insulted by the Hindu ruler's overbearing conduct. The result was that Ali Adil Shah conceived the possibility of united attack by all the four Dekkani powers in alliance on the kingdom and city of Vijayanagara with the object of accomplishing the complete overthrow of the Hindu empire. He sent an embassy first to Hussain Nizam Shah and gained his approval of the plan which was ratified by intermarriages between the younger members of the two families. The Golkondā and Bidar Sultans also agreed to join in this "holy war". In 1565 the Mussalman forces from all the four states met at Bijāpur and began their march. At last at the great battle fought on the banks of the Kṛṣṇā at a place called Rakkasa Tangadgi, eighteen miles south of Talikōṭi in the Muddēbihāl tālukā of the Bijāpur district, Rāma Rāja was defeated and slain, and Vijayanagara taken and sacked. The chronicler relates that according to the best authorities more than 100,000 Hindus lost their lives. King Sadāśiva, Rāma Rāja's brother, and his family fled for safety to Penukondā. The plunder of the wealthy citizens was so great that every private man in the allied conquering army became rich.

Jealousy between Ahmednagar and Bijāpur, the two leading Mussalman powers, prevented the transfer of the Vijayanagara territories to Mussalman rule. Sadāśiva continued to be the sovereign subsequent to the defeat for some years. In 1569, Sadāśiva was still reigning, as recorded in the inscriptions of Kurnool, Chittoor and Coimbatore.

The splendour of the Vijayanagar empire has been a subject of description at the hands of Indian writers and foreign travellers. Barbosa (a Portuguese officer in India) speaks of it as of great extent, highly populous and the seat of an active commerce in country diamonds, rubies from Pegu, silks of China and Alexandria, and cinnabar, camphor, musk, pepper and sandal from Malabar. Domingos Paes gives a graphic description of this best provided city in the world, stocked with provisions of varied corn. He says :— “In this city you will find men belonging to every nation and people, because of the great trade which it has and the many precious stones there, principally diamonds.” Abdur Razzaq (a Persian ambassador at the Vijayanagar court) also speaks in the same tone in regard to the pomp and glory of the people then. Unbounded prosperity prevailed during this period. According to Paes there were temples in every street, for these appertain to institutions like the confraternities you know of in our parts, of all the craftsmen and merchants.” Abdur Razzaq observes, that there were “300 sea ports, every one of which is equal to Kalikot (Calicut).” Commercial relations were maintained with the islands in the Indian Ocean, the Malay Archipelago, Burma, China, Arabia, Persia, South Africa, Abyssinia and Portugal. The coinage was in three kinds of metals—gold, silver and copper. Govindrāja (a native of Kāncīpuram and contemporary of Kṛṣṇadēva Rāya) speaks of the various types of dress worn by the king, nobility, army and others. The ordinary people, however, were ‘groaning under heavy taxation.’

Society seems to have been very much progressive during this period. Women had attained a very high position. According to Nuniz (a Portuguese horse-dealer), who spent three years in Vijayanagara (1535-37), ‘He (the king of Vijayanagara) has also women who wrestle, and others who are soothsayers, and he has women who write all the accounts of expenses that are incurred inside the gates, and others whose duty it is to write all the affairs of the kingdom and compare their books with those of the writers outside. He has women also for music, who play instruments and sing. Even the wives of the king are well-versed in music.....It is said that he has judges, as well as bailiffs and watchmen who every night guard the palace and they are women.’ In addition it is stated that the Vijayanagara State maintained a large police force of 12,000 on the income derived from the proceeds of the brothels! The *Raghu-nāthabhyudayam* speaks very highly regarding the literary acquirements of women. Polygamy prevailed in those days. Nicholo Conti, an Italian who came to Vijayanagara in 1420 or 1421, rather exaggerates when he observes that the king had 12,000 wives. Brahmins had assumed a supreme position. The great Vidyāranya and Vyāsarāya, who were the Rajagurus, and many generals were Brahmins by birth. The kings of Vijayanagara were giving equal treatment to people of different communities. People were against eating the flesh of oxen and cows. The period under survey is eminently known for its cultural and artistic achievements. Kṛṣṇadēva Rāya (1509-29) himself is known to have written five works in Samskr̥t. The Aṣṭadiggajās (famous poets) flourished in his court. Paddaṇṇa, the poet-laureate, enjoyed the respect both of the

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monarch and of the people. In matters of art and architecture, the best of the specimens happen to be the Viṭṭhalaswāmi and the Hazāra Rāmāyaṇa temples. Even painting and music had attained high eminence. The accounts of Domingos Paes and other foreign travellers have spoken of the paintings on the walls of the royal palace which have unfortunately not survived. The Lepākṣi and Brhadīśvara temples, however, contain very fine specimens of painting.

## MUSLIM RULE (1565-1686).

MUSLIM RULE  
(1565-1686).  
Dharwar captured  
by Bijāpur king.

IN 1569, MURTAZA NIZAM SHAH, SULTAN OF AHMEDNAGAR, quarrelled with Ali Adil Shah of Bijāpur who apparently had occupied part of Vijayanagara kingdom and attacked his territory seizing Dhārwar. In 1570 the feeling of rivalry between Ahmednagar and Bijāpur grew less keen. With the Kālikat chief they formed a great alliance against the Portuguese, and agreed that if successful Ahmednagar should keep the north Portuguese possessions and Bijāpur overrun the south. The Portuguese defenders of Cheul and Goa defeated the efforts both of the Ahmednagar and of the Bijāpur armies. Still the alliance led to a more friendly feeling between Ahmednagar and Bijāpur, and in 1573 Ali Adil Shah (1557-79), the Bijāpur king, was able to arrange that while Ahmednagar spread its power northwards, he should be left free to conquer the Karnāṭaka. In 1573 he marched against Dhārwar, one of the strongest forts in the Karnāṭaka, which was held by an officer of the late Rāma Rāja who had assumed independence. The fort fell after a siege of six months and the surrounding country was annexed to Bijāpur. The Bijāpur king next marched against Baṅkāpur, the capital of Veḷapa Rāya, formerly a servant of the Vijayanagara kings but now independent. After vain appeals for help to Venkaṭādri, the brother of his former master, Veḷapa Rāya defended himself with such vigour that he nearly forced the Bijāpur troops to raise the siege. The Musalmans were specially annoyed by night attacks from the Karnāṭaka infantry, who, valuing their lives but little, entered the tents at night naked and covered with oil and stabbed the Musalman soldiers in their sleep. This novel form of attack caused a panic among the Musalmans and their sufferings were increased by the activity of the enemy in cutting off their supplies. But in Mustapha Khān the Bijāpur army had a good commandant. With the help of his Borgi, that is apparently Baḍagi (northern), that is Marāṭhā-Telugu, cavalry, he reopened his lines of communication and by placing a strong guard of sentries round the camp checked the night attacks. The siege was pressed, and after a year and three months the Musalmans were rewarded by the surrender of Baṅkāpur. The Bijāpur king ordered a superb temple within the fort to be destroyed, and himself laid the first stone of a mosque which was built upon the foundation. Many towns and districts were conferred upon Mustapha Khan, and till his assassination in Baṅkāpur in 1579 the whole of the conquered country remained under his management. According to Hindu accounts the power of the Vijayanagara kings continued at least in name till 1584. Though in 1593 the Hindus for a time regained Baṅkāpur, 1575, the year of the fall of Baṅkāpur,

may be taken as the date when Dhārwar came under Bijāpur rule. Dhārwar continued under Bijāpur sway for about a hundred years, till the capture of Bijāpur by the Emperor Aurangzeb in 1686. Of these hundred years almost no details are recorded.

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About 1623 during Jahangir's reign William Hawkins wrote describing the injustice and oppression of Mughal rule in India in his day and the ruthlessness with which the treasury was enriched. Muhammad Adil Shah of Bijāpur refused to accept the supremacy of the Mughal emperor and was besieged by the latter's troops. In 1633, the emperor Shah Jahan invaded the Dekkan and "laid waste" the country of Bijāpur. It was in 1637 that Sahāji Bhonsle, who for several years had kept the kingdom of Ahmednagar under his direct influence, entered service in the court of Muhammad Adil Shah of Bijāpur on the extirpation of Ahmadnagar by Shah Jahan. This was a period of extreme confusion and disorder in the Dekkan. In 1647 Śivāji broke out into open rebellion against his father and seized the latter's *jagirs* and several forts. He rebelled against the Adil Shahi Sultan of Bijāpur and established himself as a leading chief with Kalyān as his capital.

Mughal Invasion  
and Rise of  
Śivaji.

In the latter part of the seventeenth century, before Bijāpur was weakened by the attacks of Śivāji, Dhārwar seems to have been full of villages of weavers and Hubli to have been a place of much wealth and of great trade. In 1673, while ravaging Bijāpur territory, which was under Muslim rule and was, therefore, looked upon by the Marāthās as enemy territory, a Marāthā army under Anṇāji Dattu plundered the rich mercantile town of Hubli, the centre of a number of manufacturing villages. Merchants of all nations were pillaged; and the Bijāpur troops, which had been stationed for the defence of the town, destroyed any property which the Marāthās had left. The English factory at Kārwar which was said to have employed 50,000 weavers in the Dhārwar villages, had a broker at Hubli to sell all kinds of imports and gather the cloth intended for England. The Hubli factory was plundered and, according to English accounts, goods were lost worth about £ 2,773 (7894 *pagodas*). The English claimed compensation, but Śivāji declared that, except some petty damage estimated by him at about £ 70 (200 *ps.*) his troops had done them no harm. In 1674 Śivāji fortified Nargund thirty miles north of Dhārwar, and took Dhārwar. About the same time, 1673, Abdul Karim Khān, the ancestor of the former Nawab of Savanūr (a State now merged in Dhārwar district), on behalf of Bijāpur was appointed chief captain against the Marāthās and governor of the province or *sarkār* of Bānkāpur, which, under Bijāpur, included sixteen districts or *parganās*, the chief among them being Nasrābād or Dhārwar and Gadag.

In 1685, Sultan Muassim, Aurangzeb's son, marched in the name of the Delhi emperor to regain the south-west portions of the Bijāpur kingdom which Śivāji had overrun. He took Hubli and Dhārwar, a place of respectability and strength, and placed garrisons in them. But in spite of this success he had to withdraw towards Ahmednagar, as his army was greatly reduced by famine

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and pestilence. In 1686, 15th October, on the capture of Bijāpur by Aurangzeb, the rest of the Bijāpur territories in Dhārwar passed to the Mughals.

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## MUGHAL RULE (1686-1720).

MUGHAL RULE  
(1686-1720).

THE MUGHAL RULE of the country was purely military and did not last long. Abdul Rahuf Khān, son of Abdul Karim Khān, the Bijāpur governor of Bañkāpur, entered the emperor's service and received a large share of the Bombay Karnāṭaka. Abdul Rahuf at first made his head-quarters at Bañkāpur, but he afterwards moved to Savañūr about six miles to the north-east. He left the revenue management of his territories to the hereditary Hindu officers, of whom the chief were the *dēsais* of Navalgund, Sirahatti, Hāvanūr, and Dambal. The death of Aurangazeb in 1707 led to the establishment of two Marāṭhā principalities under two of Sivaji's grandsons, Satārā under Sāhu and Kolhāpur under Sambhāji.

## MARATHA RULE (1720-1818).

MARATHA RULE  
(1720-1818).

IN 1719 THROUGH THE INFLUENCE OF THE SYEDS who deposed the Emperor Farrukh-Siyar (1713-1719) Sāhu received three imperial grants for the *cauth* or one-fourth and the *sardēśmukhi* or one-tenth of the revenues of the six Deccan provinces, among them Bijāpur which included Dhārwar. The third grant was the *swarāj* or home rule of sixteen districts, the only one of which within Dhārwar limits was Gadag. After this great cession of territory Fatesing Bhonsle, Raja of Akalkot about twenty-three miles south-east of Solāpur, was appointed to collect the tribute and revenue due from Karnāṭaka. In 1723 the Nizām was created viceroy of the Deccan by the Emperor of Delhi and assumed independence. In those parts of Bombay Karnāṭaka which were not included in the Marāṭhā home rule territory or *swarāj*, or had not been wholly ceded in grant, the Nizām divided the revenue with the Marāṭhās. As viceroy of the Deccan he interfered to suppress disturbances in Bijāpur Karnāṭaka, and appointed a new governor or *subhedār* to that district. Though Sāhu had received the imperial grant of a large share of Karnāṭaka and though his claims to levy a fourth and a tenth of the revenues of all lands formerly held by the Mughals had been admitted, so great was the local power of the chiefs of Kolhāpur and Savañūr that Fatesing Bhonsle, the Marāṭhā general, scarcely ventured to cross the Kṛṣṇā. In 1726, on the pretext of levying one-fourth and one-tenth shares of the revenue, Peśavā Bājirao (1720-1740), with a large army under Fatesing Bhonsle, marched into Karnāṭaka. They plundered places as far as Śrīraṅga-paṭṭana, but made no attempt to establish their power. In 1730, under a treaty between the chiefs of Sātāra and Kolhāpur, though Sāhu and the Peśavā continued to exercise sovereignty over the country between the Kṛṣṇā and the Tuṅgabhadra, excepting some forts, it was actually assigned to Kolhāpur.

During these changes the Savañūr Nawāb who, though no longer dependent on the Mughals was subordinate to the Nizām, acquired so large a territory that in 1746 he ventured to resist the authority of

the farmer of the Marāthā dues from the country between the Kṛṣṇā and the Tūṅgabhadrā. This brought on him a Marāthā invasion against which he was unable to cope. In 1747 he had to agree to a treaty by which he yielded to the Peśavā the whole of the present sub-divisions of Dhārwar, Navalgund and Gadag, and parts of Rāṇebennūr and Kōḍ. He was allowed to keep Hubli, Baṅkāpur, Hāṅgal, and other districts together with his family possession, the fort of Baṅkāpur. It is doubtful whether the terms of this treaty were fully carried out. In 1755, while Peśavā Balāji's army was encamped on the north bank of the Kṛṣṇā on its march to the South Karnāṭaka, an officer of the Peśavā, Muzaffar Khān by name, formerly in M. Bussy's service, deserted the Peśavā and joined Abdul Hakim Khān, the Nawāb of Savaṇūr, who had about this time thrown off his allegiance to the Nizām. The Peśavā demanded the deserter's surrender and as the Nawāb refused to give him up, the Marāthā army crossed the Kṛṣṇā, and attacked Savaṇūr. The Prime Minister of Haidarabād, Shah Nawāz Khān, who was at this time in league with the Peśavā, observing so formidable an advance of Marāthā troops, gathered an army of observation. The Peśavā sent agents to declare that he had no intention to make war on the Nizām, that the object of his advance was to reduce the Nawāb of Savaṇūr, their common enemy whose power, he said, was formidable both to the Nizām and to the Marāthās, and if not crushed would spread over the whole Karnāṭaka. Accordingly, a force from Haidarabād joined the Marāthās and under Bussy's directions the artillery opened so heavy a fire on Savaṇūr that after a siege of three months the Nawāb was obliged to yield. To secure the withdrawal of the Marāthā troops, the Nawāb, in addition to a large cash payment, to raise which he was forced to pledge Baṅkāpur fort to Holkar, was compelled to cede eleven more districts, among them Hubli and Miśrikōṭe. In return he received some districts in Rāṇebennūr and the sub-division of Parasgad in Belgāum. The Peśavā seems not to have taken the newly acquired territory under his direct management, but to have left most of it to the local *dēsais* whom he made responsible for the revenue.

In 1762 Haidar Ali deposed the Hindu king of Mysore and usurped his authority. By 1763 Haidar's conquests had spread far north of the Tūṅgabhadrā. The friendship of Savaṇūr became of importance to Haidar and through his general Fazl Ullah he suggested to the Savaṇūr chief Abdul Hakim Khān the advantages of an alliance. Next year (1764), as the Savaṇūr chief refused to separate from the Marāthās, Haidar marched against Savaṇūr, and after some resistance reduced the Nawāb to submission, while Fazl Ullah Khān took Dhārwar and overran the country as far north as the Kṛṣṇā. In Poona great preparations were made to repel Haidar's invasion. An army under Peśavā Mādhavrao (1762-1773) marched towards the Kṛṣṇā. Gōpālrao Patvardhan who was sent in advance crossed the Kṛṣṇā but was defeated by Fazl Ullah. In May 1764, when the Peśavā approached with an army of 30,000 horse and as many foot, Fazl Ullah, leaving a strong garrison in Dhārwar, fell back on Haidar's army, which, quitting its entrenched camp at Anavaṭṭi in Mysore about twenty-five miles south of Baṅkāpur and advancing

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towards Savaṇūr, took a strong position near Rattēhalli about thirty-six miles south of Savaṇūr. Here, when joined by Fazl Ullah, the whole force under Haidar's command amounted to about 20,000 horse and 40,000 foot, of which one-half were disciplined infantry. The Peśavā gaining through his cavalry correct information of the strength of Haidar's position, determined not to attack it, and instead employed his troops in driving out Haidar's garrisons from the towns and villages north of the Varadā. In the hope of bringing on a general engagement, Haidar moved with 20,000 men intending to retire and draw the Marāthās towards the strong position which Fazl Ullah held with the main body of the army. The Marāthās threw out a few bodies of skirmishers who, retiring as he advanced, drew Haidar forward until their parties, always retiring but gradually thickening, at last formed solid masses of horse, which gradually moved round between Haidar and his camp and forced him, not without heavy loss, to change his feigned retirement into a real retreat. He then fell back on his entrenched position at Anavatti. The Peśavā followed and after a few days appeared to be moving columns to invest his camp. Haidar, fancying he saw a chance of cutting off one of the Marāthā columns, moved out with 2,000 infantry, 1,000 horse, and four light guns. He was again enticed to advance too far and was completely surrounded. The speed of their horses saved Haidar and about fifty of his cavalry; the rest of the corps was destroyed. The approach of the south-west monsoon (June) put a stop to further hostilities. The Peśavā cantoned for the rains at Narēndra, about five miles north of Dhārwar, billeting his horsemen among all the villages within a radius of twenty miles. As soon as the season allowed (October), the Peśavā laid siege to Dhārwar. He succeeded in breaching the wall, and the town capitulated. The whole country north of the Varada was now in his possession, except Mundagōd in North Kanarā, and this, when the weather cleared, he speedily reduced. Mādhavarao Peśavā made over the command of the army to his uncle Raghunāthrao or Raghōbā who in 1765 pursued Haidar across the Tuṅgabhadrā and forced him to agree to a treaty under which, besides paying 32 lakhs of rupees, he gave up all claims on Savaṇūr. Dhārwar remained under the Marāthās till 1773.

Marāthā defeat,  
1776.

Taking advantage of the troubles at Poona caused by the death of Mādhavarao Peśavā (1762-73), Haidar sent a strong detachment in 1773 under his son Tipu to recover the districts conquered by the Marāthās in 1764. Haidar entered into close relations with Raghunāthrao, the uncle of the murdered Peśavā Nārāyanrao, acknowledged him head of the Marāthās, and agreed to support him. In 1776, according to Mysore accounts, in return for the gift of sixteen lakhs of rupees Raghōbā agreed that Haidar should take and hold the country to the south of the Kṛṣṇā. Haidar crossed the Tuṅgabhadrā, took Bankāpur and Savaṇūr, and continued to push northwards till the rains (June 1776) stopped active operations. He returned to the south, leaving a chosen body of troops in Bankāpur with directions to watch, and as far as possible prevent supplies passing to the Dhārwar garrison which had not been reduced. Meanwhile, the Poona ministers opposed to Raghunāthrao obtained from the Nizām a promise to act with them against Haidar. Before the joint Marāthā



and Nizām armies could march, a small force under Konherrao Patvardhan and Pāṇḍurang was (1776) sent to drive Haidar's troops out of Savaṇūr. Muhammad Ali, the Mysore general and Raghōba's agent in command of a body of auxiliary Marāṭhās, came up with the troops under Patvardhan at Sānsi about twenty-five miles south-east of Dhārwar. Finding the Poona force drawn up in order of battle, Muhammad Ali began the action with his cavalry. He feigned a check and retiring in apparent disorder was thoughtlessly followed by the Marāṭhās who, confident of victory, pursued in headlong haste till the fugitive Musalmans suddenly disappeared through openings in a powerful reserve. At the same time a body of men in ambush poured into the flanks of the Marāṭhās a tremendous fire of grape and musketry. The slaughter was serious and the confusion hopeless. Muhammad Ali made a determined charge at the head of his cavalry, and completing the rout, continued the pursuit for nine miles and captured many of the Marāṭhās, among them their leader Pāṇḍurang. After this defeat, in 1777, the main body of the Marāṭhā army of about 30,000 men under Paraśurāmbhau, the most distinguished member of the Patvardhan family, and the Nizām's army about 40,000 strong under Ibrāhim Khān, marched against Haidar. The Nizām's forces were brought off and the Marāṭhās recrossed the Kṛṣṇā without risking an action. This left the field open to Haidar who in 1778 took Dhārwar after a protracted siege. After the fall of Dhārwar, Bādāmi and Jālihāl in South Bijāpur were taken and Hyder was waster of the whole country south of the Kṛṣṇā. He left Nargund, Navalgund, Dambal, and Śirahaṭṭi, and other strong places in the hands of their estate-holders or *dēsāis* on their acknowledging his supremacy and agreeing to pay tribute. The Poona ministers were too fully occupied with the war against Raghunāthrao and the English to allow them to make a serious attempt to recover Karnāṭaka. Hyder used this interval to strengthen his hold on the country by a close alliance with Hakim Khān, the Nawab of Savaṇūr. In 1779 the eldest son of the Nawāb was married to Haidar's daughter and Hyder's second son was married to the Nawāb's daughter. These alliances led Hyder to support the Nawāb in nominally recovering almost all the possessions which his father had in 1756 ceded to the Marāṭhās. From this time till Hyder's death in 1782 Hakim Khān prospered.

In 1779, as the Poona ministers were anxious to secure his aid in driving the English out of India, Hyder's right to the Marāṭhā territories south of the Kṛṣṇā was admitted on payment by him of a yearly sum of Rs. 11,00,000 to represent the Marāṭhā share of the revenue. Afterwards, when the war with the English was nearly over and when the treaty of Sālbaī (1782) was in progress, Nānā Phaḍnavis, the Peśavā's minister at Poona, tried to persuade Hyder to restore the territory north of the Tuṅgabhadra, threatening, if Hyder refused, to join the English in attacking Mysore. But the rivalry between Nānā and Mahādāji Śinde and the death of Haidar in 1782 prevented Nānā from gaining his object. After Hyder's death, Nānā Phaḍnavis called on Tipu to make good the arrears of tribute. Tipu acknowledged that tribute was due but evaded paying it. A conference was arranged between Nānā and the Nizām to form plans for recovering the territory to the south of the Kṛṣṇā.

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But they failed to come to an agreement and Tipu remained in possession. The Savaṇūr Nawāb, who after Haidar's death (1782) had gone over to the Marāthās, incurred Tipu's wrath, who drove his family out and forced him to take refuge at Poona. In 1785, by demanding a higher tribute, Tipu estranged Venkatrao, the chief of Nargund, who had been his tributary since 1778. As by himself he was unable to withstand Tipu, Vēnkatrao sought the help of the Bombay Government and as they were unable to assist him he turned to the court of Poona. When Tipu pressed Venkatrao, Nānā Phaḍnavis interfered. He declared that Tipu had no right to exact more than the former tribute, that landholders on the transfer of districts were liable to no additional payments and that the rights of Brahman landholders except when guilty of treason were always respected. Tipu replied by sending two bodies of troops to demand more tribute than the Nargund chief could pay and so give him a pretext for reducing the fort. In March 1785, when news reached Poona that the siege of Nargund was begun, a body of Marāthās was sent from Poona to relieve Vēnkatrao. Before the Poona detachment arrived, want of water had forced the Mysore troops to raise the siege. They were still in the neighbourhood, and after some skirmishing compelled the Marāthās to retire, took the fort of Rāmdurg about seven miles north of Nargund, and resumed the siege of Nargund. On Tipu's assurance that only the regular tribute would be exacted, the Marāthā army recrossed the Kṛṣṇa. The siege was pressed with redoubled vigour and on the strength of the terms promised by Tipu the Nargund chief capitulated. In spite of Tipu's promises, when the fort was taken the chief was seized and he and his family were sent into captivity.\* Kittūr, a fort in Belgaum about forty miles west of Nargund, was also seized, and both Kittūr and Nargund were garrisoned by Mysore troops.

In 1786 the Marāthās and the Nizām formed an offensive alliance against Tipu, and agreed to begin operations by taking from him the country between the Kṛṣṇā and the Tūṅgabhadrā. A detachment of 25,000 troops, chiefly horse, under Tukoji Holkar and Gaṇēśpant Behere, another Marāthā commander, was sent to drive Tipu's garrisons from the neighbourhood of Kittūr and to act against the Mysore general Burhan-ud-din at Kittūr. At the same time the confederate army under Haripant advanced and laid siege to Bādāmi in South Bijāpūr, which after a furious and persevering attack they succeeded in taking. Holkar's detachment drove all Tipu's posts from the open country in the neighbourhood of Kittūr but failed in their attack on Kittūr fort. Holkar then made one march of upwards of sixty miles to Savaṇūr with the object of seizing Tipu's chief banker Rāghavēndra Naik. Rāghavēndra succeeded in escaping but two or three other smaller bankers fell into Holkar's

\*Grant Duff's *Marāthās*, pp. 466-67, says that after Tipu's forces captured Nargund in 1785, the daughter of the Dēśai of Nargund was taken into Tipu's harem. It further says that Tipu forcibly circumcised many Hindus of the territory south of Kṛṣṇā and 2,000 Brahman disciples of Śaṅkarācāryā destroyed themselves to avoid the disgrace. Both these statements have been disputed. Khare (viii, p. 390-5) [quoted in Khan's *History of Tipu Sultan*, Calcutta, 1951, p. 100 (f. n. 65)], regards it as fiction. The latter statement about circumcision is not corroborated by Wilks who gives a detailed account of the siege of Nargund. (Vol. II, p. 286-7).

hands and had to pay a ransom of two lakhs of rupees. At Savaṇūr Holkar was joined by Hakim Khān the Nawāb who, though closely related to Tipu, had been so badly treated by him that he willingly sided with the Marāthās. Holkar's and the Nawāb's combined force repulsed an attack by Tipu's general Burhan-ud-din, who was forced to retire to Jadē-Anvaṭṭi on the Varadā. The confederate army under Haripant, after the fall of Bādāmi and the seizure of the other forts, found itself opposed in the Nizām's territory by Tipu himself, who with the greater part of his army had crossed the Tungabhadra in basket boats. As grain and forage were extremely scarce, to procure supplies as well as to draw Tipu into the plain country, the Marāthā general marched to Savaṇūr. Tipu followed and encamped in a strong position within six miles of the confederates, keeping the town of Savaṇūr between the camps. In this situation both parties remained for fifteen days. On the first of October Tipu made preparations for a serious attack. He divided his force into four columns, the left centre commanded by himself; and after the evening meal moved off making a considerable detour with the object of delivering a combined attack on the enemy's left and centre. It was arranged that about an hour after midnight, when the head of his own column reached the point chosen for attack, he should fire a signal gun, which was to be answered by the heads of the three other divisions, and the attack was at once to begin. The night was dark and rainy. On reaching a small outpost Tipu's column was challenged; and Tipu, as if bent on letting the enemy know of his approach, ordered the outpost to be fired at. He again advanced and, when near the camp, fired the signal gun but listened in vain for a reply. After much delay and anxiety he fired another signal, which was answered by only one gun. He moved on and entering the camp a little before dawn found himself with no more than three hundred men. In the dark and wet the heads of all the columns except his own had lost their way, and from the same cause each column had broken into several divisions which were all wandering at random in the dark. As the light strengthened, all were within view and Tipu collected and arranged his troops. He found the Marāthā camp empty and their army drawn up on a height. They began to cannonade Tipu's force and he, according to his own accounts, ordered no guns of any size to fire in return. The confederates, thinking their assailants were without large guns, advanced carelessly against them and were repulsed with heavy loss. The accuracy of this account is doubtful, but there is no question that the day ended in Tipu's favour as the confederates fell back on a position whose left rested on the fort of Savaṇūr.

The scarcity of forage and the weakness of their position induced Haripant to leave Savaṇūr and the Nawāb fell back with him ten miles. Tipu took Savaṇūr but lay inactive till the Moharram when he retired to Baṅkāpur to hold the festival. In his absence Haripant without opposition breached, stormed, and took Śirahattī, a fortified town twenty miles north-east of Savaṇūr. While in Savaṇūr Tipu sent a messenger nominally to treat of peace but, according to his own statement and as the event showed, with the object of throwing the enemy off their guard. On pretence of forage Tipu moved and made a successful night attack on the confederate camp and secured

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the splendid equipage of the Nizām's general and 500 camels which carried it.

In 1787, fearing that the English were about to take part against him, Tipu made a treaty with the Marāṭhās ceding them Nargund and in return receiving back the other towns and districts which the Marāṭhās had taken. Tipu also agreed to pay the Marāṭhā share of the revenue and to restore to the Nawab of Savaṇūr the territory which he held before his son's marriage with Haidar's daughter. The Nawab dreading Tipu's treachery accompanied the Marāṭhās to Poona. Tipu never meant to fulfil these engagements. As soon as the Marāṭhās had recrossed the Kṛṣṇā, the Mysore troops retook Kittūr. The Marāṭhās were much annoyed by Tipu's faithlessness and as both the English and the Nizām were interested in preventing increase of Tipu's power, in 1790 when his attacks on Trāvankore gave the English grounds for acting against Tipu, an offensive alliance was formed against him by the English, the Marāṭhās and the Nizām. After preliminaries were settled the Marāṭhā force was placed under Paraśurāmbhāu Patvardhan whom the English engaged to supply with a detachment of British troops. The 8th and 11th battalions of Native Infantry, one company of European and two companies of Native Artillery, with six field pieces, which was the force named to act with the Marāṭhās, sailed from Bombay under the command of Captain Little about the 20th of May 1790. They disembarked at Saṅgamēśvar in Ratnāgiri on the 29th of May, reached the top of the Āmbā pass by the 10th June and arrived at a village not far from Tāsgaon, about fifty miles east of the Āmbā pass, on the 18th, where they joined Paraśurām's army. The combined force did not cross the Kṛṣṇā till the 11th of August. As they advanced they found no difficulty in driving out Tipu's soldiery and the country was rapidly occupied until they came to the village of Narēndra, about five miles north of Dhārwar. When they reduced Narēndra the Marāṭhā force was daily joined by small parties till the whole amounted to 25,000 horse, 15,000 foot, and fifteen pieces of heavy cannon twenty-four pounders and upwards. The fort of Dhārwar was held for Tipu by Badr-uz-Zamān Khān, one of his most trusted generals, with a garrison of seven thousand regulars and three thousand irregulars armed with match-locks and swords. The combined English and Marāṭhā army appeared before the fort on the 18th of September. Till the 30th of October nothing of importance was done. On the 30th of October the English detachment attacked a body of the defenders who were posted outside the walls of the town. The defenders were driven back with the loss of three guns and a large number of killed and wounded. The loss on the side of the English was ten men killed and fifty-nine wounded. After this attack nothing further took place till the 13th of December when the British force attacked and took the town with a loss of sixty-two English and several hundred Marāṭhās killed and wounded. The town was reoccupied by the defenders but they were driven out. As the siege made little progress, on the 28th of December the British contingent was strengthened by the 2nd Bombay Regiment and the ninth battalion of Native Infantry from Bombay under Lieutenant-Colonel Frederick and afterwards by a corps about 300 strong, fifty of them Europeans of all nations and

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the rest natives, commanded by Mr. Yvons, an English gentleman in the Peśavā's service. In spite of these reinforcements, the siege languished. On the 13th of March (1790) Colonel Frederick died worn out by delays and disappointments. The siege was kept up till the 4th of April, or twenty-nine weeks in all, when the garrison, reduced by desertion and death from 10,000 to 3,000, capitulated. During the siege the loss of the English detachment was 500 killed and wounded, of whom one hundred were Europeans; the Marāṭhā loss was estimated at 3,000. After the fall of Dhārwar, several places, among them Kuśgal fort about twelve miles to the south-east of Dhārwar and the rich trading town of Hubli, surrendered to the Marāṭhās. The scene of war between the confederates and Tipu was transferred to the country south of the Tungabhadra; and the whole of the Bombay Karnāṭaka passed to the Marāṭhās.

In spite of the frequent wars, when it passed from Tipu to the Marāṭhās the district was fairly prosperous. From Moor's *Narrative of Captain Little's detachment* we learn that for about sixteen miles north of Dhārwar the country was very rich; no garden mould could be richer. The lands near Dhārwar were in the highest state of tillage, affording the cattle luxuriant pasturage and the army plentiful supplies. About ten miles south-east of Dhārwar the country round Hubli was well wooded and watered and, allowing for the time of the year (April), was in the highest tillage. Though there were no ornamental buildings, the town of Hubli was a rich centre of trade sending sandalwood and ivory to the western coast chiefly through Goa, and receiving silk, cotton goods and rice. Many rich bankers negotiated bills on distant places and had such weight in the money market that the exchange and the currency of a great part of the neighbouring country was controlled by Hubli. Though the town of Savaṇūr, about thirty-six miles south-east of Dhārwar, had lately (1786) been ruined, the country round it was rich and well tilled. About ten miles south of Savaṇūr near Dēvagiri the country was well wooded, watered, and tilled. At Hāvēri and Mōṭēbennūr, about ten miles south-east of Dēvagiri, the country had the same rich appearance. Mōṭēbennūr, a market town, was particularly flourishing with stone houses and a brisk traffic with Mysore, chiefly in sandalwood. Birgi, about four miles further south, was almost surrounded with groves and gardens. Rāṇēbennūr in the extreme south-east of the district was a market town of some extent and importance with large gardens and groves to the east and north. In times of peace the country was full of oxen and sheep; the sheep for food, the oxen for work. Sheep were very cheap, selling at 4 to the rupee. Fowls were abundant, about 20 to the rupees; there were no geese, turkeys, or tame ducks. The forests had tigers, bears and leopards, a few lynx, and no lions. There were wolves, hyænas, jackals, and foxes on every hill, and in the open country endless herds of antelope and other deer. There were peafowl, partridges, quail, snipe, doves, plover, jungle-cock, florican, and bustard. The ponds were full of duck, teal, and wigeons. Fish were seldom eaten; the necessities of life were so abundant that there was no need to drain the pools. In times of plenty grain was very cheap. A bullock-load or 160 pounds (80 *pakka shers*) of millet, enough to last a family of six for a month,

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could be bought for Re. 1. Fruit and vegetables were less plentiful than grain, fowls, and mutton. Plants were the chief fruit, and mangoes were abundant though inferior to Bombay, Goa, and other coast mangoes. Palm-juice was drunk fresh and fermented. The fermented juice was drunk to excess by most of the lower classes. The other fruits were melons, pomegranates, grapes, pineapples, limes, custard apples, jacks, and guavas. Cocoanuts and dates were abundant and were sent to the coast. Though it was supposed that the cocoa-palm did not flourish away from the sea, there were groves or forests of cocoa-palm 150 miles from the coast. Neither rice nor gram was common; millet took the place of rice or wheat and *kulthi* of gram. Waring in his *Marathas* states that about this time (1792) the district or *sarkar* of Bankapur of the province or *subha* of Bijapur contained sixteen sub-divisions or *parganas* yielding a yearly revenue of Rs. 25,42,990.\*

By the treaty of Srirangapatana (February 1792) at the end of the third Mysore War (1790-1792) the Marathas were confirmed in their possession of the Bombay Karnatakas. Most of Dharwar and Savanur was made over to Parasurambhau not as a grant or *jagir*, but in payment of the expenses he had incurred in the late war with Tipu. The parts not ceded to Parasurambhau's family were assigned for the support of certain garrisons and for the payment of the Maratha army under the command of Dhondopant Gokhale, an officer of the Peshwa whom, during his absence to Srirangapatana, Parasurambhau had left behind and who before Parasuram's return had, by raising money and troops, become so strong that Parasurambhau had to temporise with him.

While Parasurambhau was in the country south of the Tungabhadra, a Maratha named Dhondia Vagh whose daring and unscrupulousness had raised him to high rank in the Mysore army left Tipu's service, and in 1790 with a few followers settled as a freebooter in the country near Dharwar. On his return from Mysore in 1793 Parasurambhau was too busily engaged in disputes with the Kolhapur chief to leave him time to attempt to suppress Dhondia. In 1794 Dhondia attacked him with great vigour. Dhondia Vagh was totally defeated and forced to take refuge with his late master Tipu with whom he had been negotiating for the recovery of Savanur. From 1795 to 1800 the district was full of disturbances owing to Parasuram's absence at Poona and Kolhapur to the self-aggrandizement of Dhondopant Gokhale, who in 1796 through the last Peshwa Bajirao's (1796-1817) friendship had been appointed the Peshwa's governor or *sar-subhedar* of the Bombay Karnatakas, and to the lax system of administration. In 1797 one Bhimrao, who had possessed himself of Dambal in Gadag, gathered an army and with Dhondopant Gokhale's aid or connivance ravaged the rich and hitherto

\*The details are Haveri Rs. 2,57,456, Masur Rs. 15,000, Kundgola Rs. 9,09,037, Karajgi Rs. 1,20,000, Kumbdaran Rs. 41,250, Dharwar or Nasarabad Rs. 1,20,129, Nargal Rs. 54,377, Cadmi Rs. 3,13,105, Mistrikote Rs. 97,500, Lakshmeswar Rs. 2,59,529, Rynabell Rs. 82,500, Haljval Rs. 24,581, Bajgal Rs. 37,500, Beneshalli Rs. 68,781, Harihar Rs. 10,368 and Risihali Rs. 1,31,903. The Naval-gund and Nargund sub-divisions belonged to the district of Torgal. Naval-gund yielded a yearly revenue of Rs. 75,420, and Nargund of Rs. 75,000.

untouched country south of the Malaprabhā, and for twelve years carried on unceasing pillage and murder until at last Dhondopant's nephew Bāpu Gokhale was forced to disown and seize him. This was not done until one-half of the population of the tract was destroyed and tillage was confined to little circles round villages from which the people on the approach of the enemy had to betake themselves to the village tower. These towers with which the villages however small were furnished were the only security the people had for their lives, though occasionally even the towers were set fire to and all within died of suffocation. While the north was thus disturbed the other parts of the district were not at rest. Contests were continually going on between the Kolhāpur chief, Paraśurāmbhāu, and Dhondopant Gokhale, sometimes jointly, sometimes each for himself. In the course of these struggles (1799) Dhondopant appropriated Navalgund and Gadag which belonged to a hereditary *dēsāi*; a great portion of the Bhāu's territory was ravaged and usurped by the Kolhāpur chief; and in 1799 Paraśurāmbhāu was killed. In 1799 the fourth Mysore war ended on the 4th of May by the victory of the confederate British and Nizām's armies, the fall of Śriraṅgaṭṭana and the death of Tipu.

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The descriptions of the country seem to show that it had fallen off considerably between 1790 and 1800. In 1790 and 1791 the ravages of Paraśurām's army had caused ruin and famine, and between 1790 and 1794 the uncontrolled brigandage of Dhondia Vāgh had impoverished the people.\* In a private letter dated the 20th of May 1800 Major Munro wrote: Savaṇūr and Dhārwar belong to the Peśavā and to Appāsāheb, the son of Paraśurāmbhāu. Neither of them have much authority. Their deputies plunder each other and are seldom able to collect the revenue as their districts are full of a rebellious or rather of a thieving set of petty landlords. Colonel A. Wellesley, afterwards the Duke of Wellington, while in pursuit of Dhondia Vāgh wrote in a letter to Government dated the 7th of July 1800: 'Whether from a recollection of former oppressions or from a sense of their inability to protect them, it is clear that the people are averse to the government of the Bhāu's family and desire a change.' In a letter to Major Munro on the 7th of August 1800, Colonel Wellesley wrote, 'I hope that before we shall have done in this country, if we do not take it for ourselves we shall establish in it a strong government, one which can keep the relations of amity and peace. At all events, we have established a respect for ourselves; we have gained a knowledge of and have had friendly intercourse with the principal people; and it is not probable that they will hereafter be very forward to encourage any

\*Gleig's *Life of Munro*, I. 260. When in 1791 Paraśurāmbhāu accompanied the English and the Nizam in their wars against Tipu he spread havoc and dismay wherever he went. The country about Saśivhally in Mysore before Paraśurām's invasion (1791) was in a very good state. After his destructive march not above one-fourth of the people remained alive and these were left destitute of everything which the Marāthās could either carry away or destroy. The wretched remnants of the inhabitants had again begun to recover, when Dhondhia Vāgh came among them (1790-1794). He did not put any one to death; but he plundered the houses and even burned some of the villages, the inhabitants of which he suspected of hiding their property. Buchanan's *Mysore*, III. 305.

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disturbance in our country. They see plainly that it is in our power to retaliate, and from what I have seen of their country and their mode of management, I am of opinion that at present our robbers would get more than theirs, or in other words that they have more to lose than we have.'

According to Buchanan, the territory south of the Varadā, though fertile, was greatly inferior to the Savaṇūr district; but both were fast becoming desert.\* Near Harihar and as far at least as Savaṇūr most of the husbandmen were Liṅgāyats. There were scarcely any Marāṭhās among them. Very few of the poorer people married as the expense of the marriage ceremony was considered too great. They pleased their mistresses by a piece of cloth after which they lived as husband and wife; and both the woman and her children were as much respected as if she had been married with due ceremonies. There were very few spinsters. Few of the men were in the habit of going to foreign countries, and the rich had more wives than one, which made up for the men who lived as bachelors. The people on the banks of the Tuṅgabhadra were remarkably fickle, constantly changing from one side of the river to the other and at each time changing their masters.†

Dhondia Vāgh,  
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After his defeat in 1794 Dhondia Vāgh re-entered Tipu's service and was offered speedy preferment if he would turn Muhammadan. Dhondia refused, was forcibly circumcised, and was cast into prison. He was kept in irons till he was set free by the English on the taking of Srirāṅgaṇa in May 1799. He soon began to plunder and with 300 men was driven from Mysore by a British force under Colonel Stevenson and Colonel Dalrymple. He then entered Dhārwar but was attacked by Dhondopant Gokhale into whose hands his family and effects fell. He next fled towards the territories of the Nawāb of Savaṇūr pursued by a detachment of Marāṭhā horse. He offered to enter into Gokhale's service but Gokhale refused to receive him unless he gave himself up. He left Savaṇūr and in August or September 1799 entered the Kolhāpur service, the chief readily receiving him into his army. He became too strong for the Kolhāpur chief, quarrelled with him, set up for himself, gathered the disaffected and discontented of all parts of India, and taking advantage of the absence of Appāsāheb and Gokhale at the siege of Kolhāpur, re-entered the district and established himself so firmly that no force which they could bring could ever drive him from it. He assumed the title of the King of the two Worlds and in the early months of 1800 plundered several places near Kittūr in Belgaum on the Dhārwar frontier and to the north of Dhārwar. He then established himself in the Savaṇūr country and on the first of May 1800 laid siege to Dambal, twelve miles south-east of Gadag. While Dhondia was engaged at the siege of Dambal, Appāsāheb Patvardhan detached a force of 5000 cavalry and a large body of infantry to stop his progress. Against Appā's force Dhondia despatched one of equal strength. Appā's force was attacked, beaten and dispersed and about 300 horse were taken to Dhondia's camp. Dhondia got possession of Dambal, advanced to Hāvaṇūr then in

\*Buchanan's Mysore III, 313.

†Buchanan's Mysore III, 814-15.



the Savaṇūr country, and was joined by all kinds of people, chiefly Musalmans from Aurangābād, Hyderābād, Kadappā, and almost the whole of Tipu's cavalry. He sent small detachments across the Varadā to take forts in that country and to make collections, and by the 18th of June 1800, except Hāvaṇūr on the left bank of the Tuṅgabhadrā about sixteen miles north of Rāṇēbennur, there was no fort of any consequence which had not fallen into Dhondia's hands.

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Colonel Wellesley, who was in command of the troops in Mysore, represented that so long as Dhondia remained at large it was impossible to settle the Marāthā frontier, or to restore peace and order in Sonde in North Kanarā which had been ceded to the English on the death of Tipu. He was ordered to march with a large force against Dhondia and was authorized to enter Marāthā territory. He arrived at Harihar on the right bank of the Tuṅgabhadrā on the 16th of June, and on the 20th of June sent a patrol to reconnoitre the fort of Airāṇi on the left bank of the Tuṅgabhadrā about six miles below Harihar. The fort was left by the garrison during the night and the English troops took possession on the morning of the 21st. By the 24th of June Colonel Wellesley had passed the Tuṅgabhadrā and on the 27th arrived with cavalry and advanced pickets before Rāṇēbennur about twelve miles west of Airāṇi. The fort fired on the cavalry and an attack was instantly ordered. The assault was made by advanced pickets of fifty Europeans and 150 Indians under the command of Lt. Col. Monypenny and the leading battalion. Colonel Stevenson posted cavalry round the fort to cut off the garrison's retreat and Lt. Col. Monypenny led the attack with such dash that the place was escaladed without the loss of a man. Most of the garrison of 500 men were killed. Like the fort of Airāṇi Rāṇēbennur was given to Appāsāheb. Shortly after the capture of Rāṇēbennur a detachment under Colonel Stevenson drove Dhondia's people out of the country between the Varadā and the Tuṅgabhadrā.

Meanwhile Dhondopant Gokhale was moving south from Kolhāpur ostensibly to co-operate with Colonel Wellesley against Dhondia who had removed (19th June) to Hubli. It was arranged that Gokhale should not cross the Malaprabhā until Colonel Wellesley had passed the Varadā and had advanced to Savaṇūr. But before Colonel Wellesley had passed the Varadā, Gokhale crossed the Malaprabhā and went into the Kittūr district with the intention of making peace with Dhondia. He restored to Dhondia his family and everything that was taken from him in his defeat in 1799, and sent an agent to his camp to negotiate. Hearing that after leaving him the same agent had gone to Colonel Wellesley's camp, Dhondia suspected Gokhale of treachery and moved against him. Gokhale endeavoured to draw off into the forest country north-west of Kittūr, but on the 30th of June between Dhārwar and Halīyāl in Kanarā Dhondia attacked his rear-guard of 250 horse and cut it to pieces. Gokhale, who was in command, was slain. Four of the guns fell into Dhondia's hands who pursued the main body of the army. The horse escaped, some to Dhārwar and others to Halīyāl where they were welcomed and protected by a British detachment. News

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of Gokhale's defeat and death reached Colonel Wellesley at Rānēbennur on the 2nd of July. He left Rānēbennur and arrived at Hāvēri on the Poona-Harihar road on the 3rd, reached Dēvagiri on the 6th, and the right bank of the Varadā on the 7th. After building a redoubt to guard the boats and secure communication with the rear, he crossed to the left bank of the Varada. On the 11th Colonel Wellesley heard that Dhondia, who had been in the Kittūr country till the 7th, had advanced to Kuṇḍgola, about twenty miles north of Savaṇūr, with the intention of giving him battle. Colonel Wellesley marched to Savaṇūr on the 12th to place his baggage in safety. On the evening of the 13th he heard that Dhondia had come to within six miles of his camp and then returned to Kuṇḍgola. Leaving his baggage in Savaṇūr, on the morning of the 14th Colonel Wellesley marched to Kuṇḍgola, but on the night of the 13th Dhondia had fled about eighteen miles east to Kanveh. Thus between the morning of the 13th and of the 14th Dhondia marched about fifty-four miles. Dhondia had left a garrison of 600 men in Kuṇḍgola, which the British troops attacked after a march of over twenty-two miles and when they had been under arms more than twelve hours. The cavalry under Colonel Stevenson surrounded the place; the gateway was attacked by the 1st battalion of the 12th Regiment and an endeavour was made to blow it open, while the grenadiers of the 73rd Regiment under Captain Todd, supported by those of the 1st battalion of the 8th Regiment, escalated the curtain on the opposite side with a spirit which overcame every obstacle. The place was carried with small loss on the evening of the 14th. As Dhondia's people had begun to desert him at Kuṇḍgola, Colonel Wellesley issued a proclamation offering a reward of Rs. 30,000 for his person.

On the 15th Colonel Wellesley marched to Lakhmēśvar, a large and rich town about sixteen miles south-east of Kuṇḍgola which was evacuated. On the 16th he marched twelve miles north to Śirahatti which before his arrival had been undergoing a siege for three weeks. Colonel Wellesley spent the 17th and 18th in retracing his steps to Savaṇūr to get his baggage and provisions. Meanwhile Dhondia had fled from Kanveh on the 15th to the forests behind Dambal and thence on the 17th to Anṇigēri. On the night of the 19th Colonel Wellesley was joined at Savaṇūr by part of Gokhale's beaten army under the command of his nephew Bāpu Gokhale, which had remained at Haliyāl from the day of their defeat (30th June). With the intention of joining Colonel Bowser, who was coming from the Doāb, Colonel Wellesley left Savaṇūr, arrived at Kalasa about ten miles north on the 22nd, at Lakhmēśvar about five miles further north on the 23rd where he received supplies of cattle, and at Śirahatti about ten miles further north on the 25th, where he was joined by about 1500 Marāthā horse, the remaining portion of Gokhale's beaten army. On the 26th he went to Dambal, about fifteen miles north-east, and appeared before the fort which contained about 1,000 men. To them he offered a promise of safety, and gave them an hour to consider till the line would come up. They declined to accept the terms offered and the fort was surrounded by the cavalry under Colonel Stevenson and by the Marāthās under Gokhale. The commandant of the fort fell into the hands of the British

troops and was hanged.\* The fort was handed to the Peśavā's commandant who had been confined in irons in the fort since Dhonḍia took it on the 4th of May.

On the 27th Colonel Wellesley arrived at Gadag, about fifteen miles north, but found it empty. The fall of Dambal was a severe blow to Dhonḍia, who moved from Annigēri to Saundatti in Belgāum with the object of crossing the Malaprabhā. By the 27th of July the whole district was cleared of Dhonḍia and his people; not a single stronghold was left in his hands. Colonel Wellesley arrived at Alagavādi, about five miles north of Navalgund, on the 29th. From Alagavādi he marched into Belgāum, plundered and destroyed Dhonḍia's camp on the Malaprabhā, pursued him through Belgāum, Bijāpur and the Nizām's territories, until on the 10th of September he was surprised and killed at the Nizām's village of Konagal. The destruction of Dhonḍia's power did not free the district from disturbance. So bitter was the feeling between Peśavā Bājirao and the Patvardhans that the Peśavā instructed Bāpu Gokhale, his governor or *sar-subhedār* of the Bombay Karnāṭaka to harass and annoy Appā Sāheb, and in November 1801 Bāpu Gokhale brought an army and took and plundered Savaṇūr and Hāvēri.

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In October 1802 Peśavā Bājirao was driven by Holkar from Poona, and took refuge with the English with whom he entered into the treaty of Bassein (31st December). Under the terms of this treaty, in return for the British guarantee of protection and to meet the expenses of the subsidiary force, along with other territory Bājirao ceded to the English the Savaṇūr country with twenty-six subdivisions and with a yearly revenue of Rs. 10,22,840 and the sub-division of Bankāpur with a yearly revenue of Rs. 5,56,760. At the close of 1803, this territory was restored to the Peśavā in exchange for land in Bundelkhand. To reinstate Bājirao at Poona, Général Wellesley who had returned to Mysore after Dhonḍia's death again entered (1803) Dhārwar on his way to Poona. During the campaign against Śinde and the Berār Rāja (1803), the district though torn by internal dissensions, remained fairly quiet, as General Wellesley had made it clearly understood that he would not have his communication with the south disturbed. Between 1800 and 1803 the struggle for power and plunder among the local estate-holders and officers

Treaty of Bassein:  
Savanur and  
Bankapur ceded  
to British.

\*Wellington's Despatches, I. 69. The commandant seems to have been hanged because he did not give up the fort (Gov. Gen. to Secret Com. of the Board of Directors, 31st August 1880, Wellington's Despatches, I. 69). Colonel Wellesley seems to have afterwards regretted that the commandant was hanged. In 1801, Colonel Stevenson, who was second in command at Dambal, wrote to General Wellesley to use his influence to get him the same summary powers which General Wellesley had at Dambal. General Wellesley (1st July 1801, Sup. Despatches, II. 484), disapproved of Colonel Stevenson's proposal, saying such extraordinary powers ought never to be exercised. According to a correspondent in the *Bombay Gazette* (27th April 1881), before he left India, General Wellesley induced the Government of Bombay to allow the widow of the commandant to adopt a son and the son to bear the hereditary title of Bahadur Dēsai of Dambal. According to Rao Bahadur Tirmalrao the commandant's name was Śrinivas Venkaṭādri, a Smārta Brahman whose grandson joined the rebellion in 1858, and forfeited his life and estates. A correspondent of the *Bombay Gazette* (10th March 1881), noticed that the people of the country had not forgotten the hanging of the commandant.

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of the Peśavā government continued without intermission. The two chief estate-holders within Dhārwar limits were Appā Sāheb Patvardhan who enjoyed a yearly revenue of Rs. 4 lakhs and who kept 500 horse and 1000 foot, and Venkatrao of Nargund and Rāmdurg, a near relative of both Appā Sāheb and Bāpu Gokhale, who enjoyed a revenue of Rs. 1,25,000 and who kept 500 men to garrison Nargund fort. Among the officers of the Peśavā were Bāpu Gokhale who commanded a force of 2,000 horse, 1,000 infantry with two or three guns, and 1,000 Piṇḍārīs. He held Navalgunḍ and Gadag yielding a revenue of Rs. 5 lakhs and added much to his income by plundering the country near his districts. Gaṇpatrao Pense, besides holding his own estate in South Bijāpur, managed Rāṇēbennur and Hāngal which were the estates of a Poona officer named Rūprām Chaudhari; these estates together yielded a yearly revenue of Rs. 1,20,000. Bāpuji Śinde, who had commanded Dhārwar fort since 1794, maintained a garrison of 800 persons and 120 horse out of the revenues of the districts of Beṭigeri and Maraḍagi yielding a yearly revenue of Rs. 1,20,000. Amratrao, the adoptive brother of Peśavā Bājirao, held the town and districts of Anṇigēri and Parasagad in Belgaum yielding a yearly revenue of Rs. 50,000. Besides these there was Kheir Khān, the Nawāb of Savaṇūr, the only Musalman of note. He had been so ill-used by Tipu and was so harassed by the Brāhman estate-holders and chiefs, that in 1800 he placed himself under the protection of Colonel Wellesley. Colonel Wellesley had arranged to secure his revenues to the Nawāb but nothing was done. He was a pensioner on the Marāṭhās, but his pension of Rs. 5,000 a year was seldom paid. In 1806 his palace was in ruins and himself and his family in rags.

Towards the close of Bājirao's Peśavāship (1813-18), as they knew he was bent on their ruin, most of the Southern Marāṭhā chiefs, though not actively turbulent, maintained an attitude of semi-independence of the Peśavā. To this want of harmony among the rulers were added the poverty of the country and the misery of the peasantry brought about by the Peśavā's system of farming the revenue. Independently of the distrust which Bājirao's character and aims excited, the power wielded by the notorious Trimbakji Dengle caused general disgust. The temper of the country was shown in 1814 by the refusal of the commandant of Dhārwar to give up the fort to Trimbakji in accordance with the orders of the Peśavā who had to send a force to invest it.\* On the 13th of June 1817, under the treaty of Poona, the Peśavā agreed to cede territory in lieu of the contingent he was bound by the treaty of Bassein to maintain. Dhārwar and Kusugal about fifteen miles east of Dhārwar, together with the districts south of the Varadā, were among the cessions. The early occupation of these districts was considered of great importance to the British interests as it would facilitate the extensive operations at that time in course of preparation against the Piṇḍārīs, and in the case of rupture with

Treaty of Poona :  
Dharwar and  
Kusugal ceded  
to British.

\*Grant Duff's *Marāṭhās*, 623-624. When asked by Bajirao to surrender the fort to Trimbakji the commandant replied: "If your Highness will send a gentleman to relieve me in the command, or if you will send a clerk in your own name, to whom I can commit my charge, your servant will present the keys to him; but I will never give over the fort of Dhārwar to such a person as Trimbakji Dengle.

the Peśavā the possession of Dhārwar would be of infinite value to any force advancing from the south.

Colonel, afterwards Sir Thomas, Munro was appointed Commissioner with both civil and military command of the newly acquired territory. Taking with him a force already on the Tuṅgabhadra under Brigadier General Pritzler, he marched to Dhārwar. Major Newall at the head of a battalion of Native Infantry was sent in advance, and he conducted matters with so much address that he prevailed on the garrison, though in a state of mutiny, to yield. In July 1817 when Colonel Munro and his party arrived they found the fort in the hands of the Company's troops. Shortly after his arrival and before hostilities with the Peśavā had begun Munro was ordered to reduce Sondur, a principality beyond the Tuṅgabhadra, whose chief had defied the authority of the Peśavā and for whose reduction the Company had long before given a pledge. On the 11th of October, leaving the second battalion of the 4th Regiment of Native Infantry and two six-pounder field-pieces under the command of Major Newall to occupy Dhārwar, Kusugal, and Rānēbennur, Colonel Munro and Lt. Col. Dalrymple crossed the Tuṅgabhadra with the remainder of the force and reduced Sondur. After this service, on the 7th of November, in obedience to instructions, Colonel Munro made over command to Colonel Hewett, C. B., with directions to move the brigade to the point where Brigadier-General Pritzler was appointed to join. Colonel Munro returned to Dhārwar on the 14th of November, and there heard of the outbreak of the war with the Peśavā and of the battle of Khadki (5th November). On the 28th of November he wrote to the Governor-General: "The hostile conduct of the Peśavā and my present situation in the middle of the Southern Marāthās, where I have an opportunity of seeing a good deal of their civil and military government, will, I hope, in some degree excuse my addressing your lordship. The local situation of the Poona territories and the still remaining influence of the Peśavā as the nominal head of the Marāthā States, make the overthrow of his government perhaps the most important of all the measures that can be adopted for the safety of our own dominions. \* \* \* It may be a matter of some difficulty to decide what ought to be established in its room, and whether the chief of the government should be taken from among the relations of the Peśavā or the descendants of Shivaji. Before the establishment of the new state it might be expedient to require the cession to the British Government of the provinces south of the Kṛṣṇā. The provinces between the Vardā and the Kṛṣṇā are not properly Marāthā; though there is a considerable mixture of Marāthās, the Kanarese form the body of the people. The Marāthā estate-holders or *jāgirdars* and their principal servants are in some measure considered as strangers and conquerors. The best of the horse are in general Marāthās and are no doubt attached to their chiefs; but the infantry in the forts and villages are mostly Kanarese and are ready to join any power that will pay them. All the trading classes are anxious for the expulsion of the Marāthās because they interrupt their trade by arbitrary exactions and often plunder them of their whole property. The heads of villages, a much more powerful body than the commercial class,

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Defects of the  
Marāthā Govern-  
ment.

are likewise very generally desirous of being relieved from the Marāṭhā dominion.

When Colonel Munro heard that war had broken out, he began to make preparations to act against the Peshavā's troops and to take the country. For these purposes his means were of the slenderest. The force at his disposal consisted of five companies of Native Infantry, one gun, and one mortar. He had not even the help of a staff officer. But he had a most able second in Lt. Col. Newall who, after being appointed by the Madras Government to the special command of the fortress of Dhārwār, was allowed to leave it for more active and important service in the field. Just before the outbreak of the war the Peshavā had directed the Southern Marāṭhā chiefs to reoccupy the district ceded by the treaty of Poona and had ordered Kāṣṭirao Gokhale, his civil and military governor, to support them. The country was studded with forts, all of which though not of a superior order were secure against hasty assault and required to be breached in order to be reduced. These, together with other posts capable of embarrasing the movements of an enemy, were also filled with the Peshavā's adherents. With these difficulties Munro, who was promoted to be General on the 29th of November, had to deal. He wrote several times to the Madras Government for regular troops, but no troops were sent. Availing himself of the confidence and goodwill of the people he took the bold step of using the inhabitants of the ceded country to subdue it for him. He appointed military officers or *amilḍars* to most of the Peshavā's districts with orders to enlist armed constables or peons and take as much territory as possible. He had soon as many as twenty-five officers or *amilḍars*, with about seven thousand constables or peons. Among the officers one Ramrao of Mysore was appointed to Navalgund about twenty miles north-east of Dhārwār. He very quickly took possession of more than half the district, and on the 19th of December (1817) advanced from a village about two miles from Navalgund with 500 men to attack Kāṣṭirao Gokhale's son who was at that place with a body of seven hundred horse. About 600 of the horse were picketed in the streets and in the open space between the town and the fort. The rest were mounted and watching Ramrao who advanced at noon so rapidly that he entered the town before the horsemen could mount and leave. The panic was so great that the Marāṭhā horse fled in every direction without attempting to offer resistance. Nineteen horses were taken alive and twenty were found dead. A large number of the Peshavā's troops were killed, Kāṣṭirao's son escaped with difficulty and of the two officers under him one was killed and the other wounded and taken. On hearing of the defeat of his son, Kāṣṭirao, who was then at Bādāmi in South Bijāpur, marched to join him with 550 horse and 200 foot, and after gathering the fugitives reached Navalgund on the 22nd of December. Ramrao retired into the old fort and on the 23rd, with his ammunition nearly exhausted, he was very hard-pressed by Kāṣṭirao. On hearing that Kāṣṭirao had reached Navalgund on the morning of the 23rd, General Munro marched from Dhārwār with two flank companies, one of the battalion guns, and a five and a half inch

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(1720-1818).  
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mortar under the command of Major Newall. Within two miles of Navalgund some small parties of horse were seen; and about a mile further the main body was discovered moving slowly along the side of a rising ground at a distance of about a thousand yards. As they seemed to intend to come round on General Munro's baggage two shells were thrown and two horsemen were killed. On this the whole body moved off attended by about two hundred foot and were soon out of sight leaving about ten dead in the streets.

After the blockade of Navalgund was raised General Munro and Major Newall returned to Dhārwar. In the beginning of 1818 (3rd January), escorted by Lt. Col. Newall at the head of a detachment of three companies, a reinforcement of two iron eighteen-pounders, two iron and two brass twelve-pounders, and two mortars, was received by General Munro from the garrison at Ballāry. With these came six fresh companies, and three troops under the command of Captain Garton. The last were furnished on his own responsibility by Major-General Lang who commanded in the ceded districts. With these reinforcements General Munro considered himself strong enough to take the offensive. On the 5th of January he invested Gadag, about forty miles east of Dhārwar, and after a few shells had been thrown and a battery erected, the place surrendered on the 6th. On the 7th he moved on Dambal, about twelve miles south-east of Gadag, which after sustaining a four hours' fire from two batteries capitulated on the morning of the 8th. From Dambal he marched on Hubli, forty miles west, where he arrived on the 13th, having received by the way an accession to his force of two hundred Mysore regular infantry. The commandant of Hubli fort on being summoned promised to surrender on the following morning and kept his word marching out with 300 men, the remains of a more numerous garrison of whom a large portion had deserted from want of pay. On the following day (15th) Miśrikōte, about eight miles south-west of Hubli, was admitted to the same terms. All these places General Munro immediately occupied by corps of constables or peons without crippling his little army of regulars. He returned to Dhārwar on the 16th without the loss of a man, though threatened at every step by Kāśīrao Gokhale's cavalry. The system of securing the districts by the help of irregular troops was attended with extraordinary success. These armed constables in separate parties under their officers, not only drove the Peśavā's force from the open country, but from several forts and many walled villages.

Before the 18th of January the whole of the Marāthā country south of the Malaprabhā was completely in the hands of General Munro. General Munro remained at Dhārwar till the 4th of February organizing his force and bringing the conquered country to order. His troops were in the interval actively employed partly in escorting treasure, partly in opposing the Pindārīs. A band of these marauders passing the flank of the British troops beyond the Narmadā and ascending the Berār hills had marched south and spread havoc in the Company's territories beyond the Tungabhadra. One of these marauding companies recrossed the Tungabhadra on the 18th of January and marched north leaving the Sondā forests in Kanara about six miles on their left. On the 20th General Munro

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heard of them and at eight o'clock that night detached Captain Garton with three troops to intercept them passing between Dhārwar and Haliyāl. Captain Garton came by surprise upon their bivouac at three in the following morning (21st) and within an hour they were driven beyond the frontier with a loss of twenty men and forty horses. On the 5th of February General Munro started for Bādāmi on the Malaprabhā in South Bijāpur. He marched first to Navalgund and then to Hullur seven miles north-west of Rōn where he encamped on the 8th. The Pioneers, who were employed this day in opening a road in advance, were driven in by a party of horse. To reconnoitre the strength and designs of the party a picket of thirty Indian cavalry were ordered out accompanied by Captain Middleton, the officer on duty for the day. This picket was enticed to follow small parties of their enemy until they found themselves exposed to the attack of an overwhelming force. Though very closely pressed they retreated in good order and gained their camp with the loss of nine men and eight horses killed and wounded. A troop of the 5th Cavalry was immediately ordered out to repel the attackers who retired, and Captain Munro, who commanded, after pursuing till nightfall made no more impression on them than the destruction of a few of the worst mounted.

About this time (10th February) the English took possession of Sātāra and by proclamation issued on the 11th of February the Peśavā was formally deposed and with certain specified exceptions his territory was annexed to the British dominions. From this date the lands included in the present district of Dhārwar, which were already in the hands of General Munro, may be said to have passed to the British. The scene of General Munro's exploits was shifted first to Bijāpur, then to Belgaum, and then to Solāpur until his successful campaign ended on the 15th of May with the reduction of the strong fortress of Solāpur. The approach of the monsoon forced General Munro to bring back from Solāpur his as well as General Pritzler's divisions of the army of the Deccan and they reached Hubli on the 15th of June 1818. Lt. Col. Newall with the second battalion of the Fourth Regiment resumed possession of Dhārwar into which were thrown the heavy guns and ordnance stores; and the head-quarters and remaining corps cantoned at Hubli, in preparation for the approaching rains.

## BRITISH RULE (1818-1920).

BRITISH RULE  
(1818-1920).

On GENERAL MUNRO DEVOLVED not merely the conduct of the war but the civil administration of all the provinces which he had obtained by conquest or cession. Every question connected with the settlement of claims, the adjustment of the revenue, and the administration of justice was referred to him; his tent was not more the head-quarters of an army than the chief civil court in the Bombay Karnāṭaka.

1818-1857.

The shattered state of his health compelled General Munro to leave his appointments, both civil and military, in the Southern Marāṭhā country and in the autumn of 1818 he returned to Madras. On his recommendation, Mr. Chaplin of the Madras Civil Service, who was Collector of Ballāry, was appointed, under Mr. Mountstuart Elphinstone, Principal Collector of the Marāṭhā country south of the



Kṛṣṇā and Political Agent with the Rājā of Kolhāpur and the Southern Jāgirdārs.

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It has been stated above that after the reduction of Solāpur (15th May) General Munro's army returned for the rains, part under Lt.-Col. Newall to Dhārwar and part under General Pritzler to Hubli. In the latter half (July-December) of the year (1818) cholera prevailed to a frightful degree in this part of the country causing immense mortality in the army and among the people generally. At Hubli, in General Pritzler's camp, in three days two officers and upwards of one hundred Europeans were carried off by cholera. Between 1819 and 1824, the district seems to have been quiet. In October 1824, Mr. Thackeray, the Political Agent and Principal Collector, was shot dead in a disturbance at Kittūr, the chief of which had in July died childless. In 1826 the question arose whether the district of Dhārwar and the States under it should continue under Bombay or be transferred to the Madras Presidency. Much correspondence passed between the two Governments, each claiming the territory as most fitly belonging to them.\* When the question of the transfer was referred to them, the Court of Directors decided in 1830 that the Karnāṭaka districts should continue to form part of the Bombay Presidency.

Cholera, 1818.

Karnāṭaka allowed  
to continue in  
Bombay.

\*The reasons in favour of the districts continuing under the Government which ruled the Deccan and the west coast were: That of the Marāṭhā chiefs whose head-quarters were in Poona or Sātāra, some held a large part of the Karnāṭak districts; that some of the Patwardhans whose possessions lay chiefly to the south of the Kṛṣṇā lived to the north of the river and some had possessions scattered over districts near Poona and Solāpur, which must keep them connected with Bombay and make them look to Bombay for redress; that the difficulty of managing these chiefs would increase as the seat of Government was more remote; that the distance of the Madras Government must render it in some degree liable to be guided by the representations of the local authorities in measures connected with these chiefs and tend to diminish their security; and that the facility which Bombay possesses of throwing in reinforcements by sea at a week's warning would give her the best means of putting down insurrection in these provinces and made the Bombay Government best suited for their administration. The reasons in favour of their transfer to Madras were thus set forth by Sir Thomas Munro, then Governor of Madras; that from its geographical position Bombay was unfit to render military aid at all seasons of the year, but that Madras was in every way fit to render without delay such aid in cases of emergency; that the management of Marāṭhā chiefs had ceased to be a difficulty to the Madras Government; that the transfer would have the effect of putting out of memory the existence of the old Marāṭhā confederacy; that the estate-holders or *jāgirdārs* were strangers from Konkan and from the countries beyond the Kṛṣṇā and had no influence over the bulk of the people; that mere distance could never be the rule for the annexation of territory to any particular presidency; that the residence of the Marāṭhā chiefs to the north of the Kṛṣṇā would vary with the fancies of the chiefs and with the seat of Government; that their detached possessions under different Governments would not be attended with any administrative difficulty; that much administrative inconvenience would follow if the civil and military power were in the hands of different governments, and as the country was already in the hands of Madras troops, its civil administration should be in the hands of the Madras Government; that the Dhārwar district was bounded on the east and west by Madras districts and therefore its transfer to Madras was advisable on administrative grounds; that the district, though it had been overrun by Marāṭhās, was not a Marāṭhā district; that it formed part of the Karnāṭak which was already under Madras and that the people were a portion of the same Kanarese nation who lived in Ballāry, Sonda, and Mysore, speaking the same language, and differing from them in no respect; that it would

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In 1830 (17th March), Regulation VII of the Government of Bombay was passed bringing the Southern Marāṭhā Country under the Regulations. The territories were formed into one collectorate, called the Dhārwar district or *zillā*. This included, besides the present district, parts of the present Belgaum, Bijāpur, and Sholāpur collectorates. In 1836 (28th April), Belgaum was formed into a separate collectorate, the Collector of Dhārwar continuing to be styled Principal Collector. In 1839 (28th June), on the death of the chief of Nippāni now in Belgaum, his estate was resumed by Government and thirteen villages in Annigeri were added to the Dhārwar district. In 1844-45 an insurrection broke out in Kolhāpur and spread so rapidly that fears were entertained lest the Dhārwar fort might be seized. A force of militia or *Shetsanadis* was raised and by March 1845 quiet was restored without any serious disturbance. Between 1845 and 1856 public peace remained unbroken.

Rebellion of  
1857-58.

On the outbreak of the "Mutiny" in 1857-58\* the source of danger to British rule was entirely from the north and the east. In the north, Bhāskarao or as he was more commonly called Bābāsāheb, the Brahman chief of Nargund, who was the most intelligent of the North Karnāṭaka chiefs and who had a library reputed to contain between three and four thousand Sanskrit volumes, conceived himself wronged by the British Government because he was not allowed to adopt a son. His estate, said to be one of the oldest possessions in the Bombay Karnāṭaka (1560), and not like many held on service tenure would, he knew, be absorbed by the British Government and his widows be left to depend on the bounty. In the east, Bhīmarao Nadgir,† hereditary district officer of

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give more satisfaction to the people to be united to their own nation than to be transferred to a country of Marāṭhās with whom they had no natural connection; and that this reunion of their nation as a permanent measure was entitled to more weight than the convenience of the Maratha chiefs who should continue to look to Poona and Bombay for redress; that as a rule the people of the country above the Sahāyādris greatly disliked going to the Malabar or western coast, but had no objection to go to the Cernomandel or eastern coast, and as a consequence a native of Dhārwar would much rather come to Madras than go to Bombay; and lastly that as neither Madras nor Bombay could pay its charges without aid from Bengal, the Madras Presidency would, if Dhārwar were transferred to it, be able to answer all its demands without aid from Bengal, while if the transfer were made to Bombay, its resources would still be far below its expenditure and both presidencies instead of one would still be dependent on Bengal." Sir Thomas Munro's Minutes, dated 5th May 1826, 27th June 1826, and August 1826, in Sir H. H. Arbuthnot's Life of Munro, II. 89-99.

\*The account of the mutinies in Dhārwar was contributed to the old Gazetteer by Mr. F. L. Charles of the then Civil Service. It has been revised in this edition.

†1857 or the History of the Rebellion by K. G. Joshi: This book in Kannada describes on pp. 324-5, that Bhīmarao like Bābāsāheb of Nargund, came from a family distinguished for its spirit of independence and bravery. Bhīmarao Mundaṅgi was well-versed in warfare. He was a very good hunter. His marksmanship was admired even by the British. He was educated in English and was appointed Mamlatdār in Ballāry. This independent-spirited officer could not get on with his English superiors. He resigned office and settled down in Bennihalli. That was the time when the talk of rebellion against the British was in the air. A man like Bhīmarao could not keep away from the rebellion.

Mundargi, about ten miles south-east of Dambal, and the *dēsmukh* of Sortūr, about twelve miles south-west of Dambal, were known to be close friends and to have great influence in all the east and south of the present sub-division of Gadag; they also had grievances. Between Nargund and Mundargi where Bhīmarao's influence lay, the belt of patches of territory belonging to Rāmdurg, Jamkhandi, Sangli, and Miraj, might at any time have become the gathering-ground for bodies of disaffected men belonging to these States. The Nargund chief and Bhīmarao had concocted a plan for a rising of the chiefs of Nargund, Rāmdurg, the chief of Āneguṇḍi in Madras, and several smaller *dēsāis* whose influence lay in the territory adjoining this part of the country. Their plans were greatly wanting in boldness and fixity of purpose, and in spite of disquieting rumours the whole of 1857 and the first five months of 1858, passed without any open act of hostility. At this time the Collector was Ogilby and the Political Agent of the Southern Maratha Country was Manson. Manson was in the prime of life and had incurred much ill-will from his connection with the Inam Commission. The policy of these two officers seems to have been, while maintaining a watch over their movements, to conciliate and refrain from alarming the dangerous chieftains. As the Nargund fort was strong and stood on the top of a steep hill, it was deemed politic by the English to ask the chief to send his heavy guns and stores of powder to Dhārwar on the specious plea that in the unsettled state of the country it was advisable to prevent the possibility of their falling into the hands of insurgents. The chief could not refuse this request without creating suspicions about his intention, and on the 7th of May 1858 all but three of his large guns and a large store of gunpowder and saltpetre were received in Dhārwar. The three guns were kept on the ground that heavy rain prevented the carts crossing the black soil between Nargund and Dhārwar. This attachment of his arms alarmed, and in fact angered, the chief. Meanwhile, as it was known that Bhīmarao of Mundargi, Keñcangaḍa of Sirahatti and Mamgi, and the *dēsāi* of Soraṭūr had been concerting measures, the chief constable of Dambal was ordered to search Keñcangaḍa's house or fortified enclosure at Hamgi, a village on the Tungabhadra twelve miles south of Mundargi. The chief constable found a large quantity of arms and warlike stores, sealed the house and set a guard over it, and reported the matter to head-quarters. On this Bhīmarao gathered about seventy men, attacked the guard, murdered the informant, and taking the stores marched with Keñcangaḍa and attacked the treasury at Dambal. But all the money had been sent to Gadag the day before and the rebels gained but little. Their numbers increased to 300 or 400, and though pursued by the superintendent of police they made their escape towards Koppal in the Nizām's territories where Bhīmarao's family lived. They gained Koppal fort on the 30th of May. But word that they had left Dhārwar had been telegraphed to Bellary and by the first of June Major Hughes with the deputy commissioner of Raicur had collected a small force, and after a rapid march attacked and took Koppal, killing Bhīmarao, Keñcangaḍa, and 100 men. This put an end to the insurrection in the east of the district.

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It afterwards became known that the attack on Koppal was part of a programme according to which the chief of Nargund was to attack Dhārwar and the west, while Bhimrao was to establish himself at Koppal where his family had influence. The news of Bhimrao's revolt was known almost immediately at Nargund and after an interview with Brigadier-General LeGrand Jacob at Kollhāpur, Manson when he heard of the threatening attitude of the Nargund chief went to Kurupdā twenty-five miles east of Kollhāpur. In the hope of preventing further action by the rebels he moved with speed from Kurupdā to the threatened quarter, leaving his infantry escort and establishment behind and taking with him only a dozen troopers of the Southern Marāṭhā Horse. A letter which he had sent to Colonel G. Malcolm, commanding at Kalādgī, asking him to meet him at Rāmdurg with a large body of the Southern Marāṭhā Horse, did not reach Kalādgī till Colonel Malcolm had taken the field with 250 horse to attack the insurgents who had plundered the Dambaj treasury. When Manson reached Rāmdurg he had no protection but his own troopers. The chief of Rāmdurg was cordial, supplied him with food, and showed him letters from Nargund urging him to rebellion. Death, wrote the Nargund chief, is better than dishonour. The chief advised Manson not to go to Nargund as the country was unsafe. In spite of remonstrances, on the afternoon of the 29th May Manson set off in a palanquin to Dhārwar to join Colonel Malcolm. As the road from Rāmdurg to Dhārwar passed close to Nargund, and as in addition to his small escort he had only a couple of horsemen, Manson's position was perilous. That night (29th May) he pressed forward about ten miles to Suribān. At Suribān he lay down in his palanquin which had been placed on the raised platform of a rest-house. Meanwhile the Nargund chief, who was greatly incensed by a letter which Manson had sent from Rāmdurg, went towards Rāmdurg with seven or eight hundred horse and foot. Hearing that Manson was at Suribān, he turned aside and entered the village about midnight. He surrounded the village, approached close to the spot where Manson and his party were asleep, poured on them a volley which killed the sentry, and rushed in to finish the work with the sword. Manson, roused from sleep in his palanquin, fired his revolver at his assailants and wounded one but was immediately overpowered, his head was cut off and his body thrown into the fire that had been kindled by his party. Besides Furānsing, one of the best officers of the Southern Marāṭhā Horse, several attendants and bearers were killed; only half a dozen escaped in the dark. The chief returned to Nargund with Manson's head which he stuck on one of the gates of the town.

As it is only thirty miles from Nargund, the news of Manson's murder reached Dhārwar on the 30th of May. On the same day a small force sent from Dhārwar encamped at Amarḡola about four miles south of Nargund. This detachment was joined by Lt.-Col. Malcolm's force on one nine-pounder gun, one howitzer, two companies of the 74th Highlanders, one company of the 28th Regiment of Native Infantry, and 150 of the Southern Marāṭhā Horse.

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murdered.

With these troops Colonel Malcolm appeared before the walls of Nargund on the morning of the 1st of June, and immediately proceeded with 100 horses to reconnoitre the fort. After reconnoitring the party retired. This movement was misunderstood by the seven hundred armed soldiers which the chief had collected, and shortly afterwards they came pouring out towards the British camp. They were attacked and pursued by the cavalry who sabred them to within 500 yards of the town, inflicting a loss of upwards of sixty killed. Skirmishers were afterwards thrown forward under cover of the artillery and by evening the town was taken with little loss and the troops were moved to the chief's palace. Early next morning a storming party wound up the steep path to the fort gates prepared to blow them open. They met with no resistance. The place was almost deserted, as many of the defenders had leaped over the precipice rather than face the storming party. The chief himself had fled as soon as his men began to retreat. Sir Frank Souter, the superintendent of police in Belgaum, with a few horsemen followed his tract with energy and skill, and on the 2nd of June found the chief with six of his leading followers in the Torgal forest, disguised as pilgrims on their way to Paṇḍharpur. He was taken to Belgaum, and was confined in the main guard of Belgaum fort. He was tried and sentenced to death. On the 12th of June he was carried on a cart drawn by Mahārs through the town to Haystack Hill on which the gallows was raised, and was hanged before an immense crowd of spectators. His widows, unable to bear the disgrace, drowned themselves.

Thus the rebellion was quelled. In addition to the two hundred men killed in action at Nargund and Koppal, forty persons of influence were hanged after trial and about a hundred were sentenced to various terms of imprisonment and transportation. About a hundred of the soldiers captured at Koppal and Nargund were shot by court-martial. Several pleaders in the Dhārwar Judge's Court and the *nāzar* or sheriff of the Court were suspected of having favoured the rebellion. The *nāzar* was convicted by the first court that tried him. Government ordered a second trial, and this court, consisting of two Europeans, was unable to find the complicity of the accused proved and all were discharged. Government pensions were granted to the widows and children of Bhīmarao of Munḍargi and other persons of note who had been killed and whose estates were confiscated. A proclamation issued on the 3rd of June declared the state of Nargund forfeited to the British Government. When it lapsed to the British the State had forty-one villages of which seventeen were alienated, a population of about 22,700 and a gross yearly revenue of about Rs. 50,000. Yearly allowances amounting to Rs. 1,300 were bestowed on two of the nearest surviving relations of the rebel chief. The fort was garrisoned for a time by a few British troops which were soon withdrawn. It is now uninhabited. As the fort had an excellent supply of water, soon after the confiscation a proposal was made that the water cistern and a few buildings should be kept in repair and the fort used as a sanatorium for Dhārwar invalids. With this object the destruction of the cistern was countermanded. After confiscation the State remained

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for some time under the charge of the Political Agent of the Southern Marāthā States, but was afterwards transferred to the Collector of Dhārwar.

With the continuous spread of Western education and Western ideas, the history of Dhārwar after the quelling of the disturbances of 1857-58 is marked by efforts at a general intellectual, political and cultural renaissance. A few newspapers and periodicals published in the Kannaḍa language made their appearance. Institutions came to be established for the spread of education. Libraries came to be started in important places. Extensive research was undertaken in the archaeology of Karnāṭaka. Political organizations carried on the work of national awakening. An elaborate system of administration also came to be evolved. In short, in Dhārwar, as in other districts, the pattern of development during the century after 1858, has been varied and broadbased and has touched all aspects of social life.