

CHAPTER II

HISTORY

AT least, a portion of the Raichur district is directly associated with both the great epics, the Ramayana and the Mahabharata. For, the situation of Kishkindha of the epic period is generally acknowledged to be on the Tungabhadra, where, in modern times, have arisen the cities of Anegundi and Vijayanagara, of which the former is a part of the present Raichur district. The Brahmanical version of the Ramayana, as contained in Valmiki's poem, seems to depict the people of this region as *Vanaras* (i.e., monkeys). But in the Jaina Ramayana, an old Kannada work, Kishkindha has rightly been called the *Vanara-dhvaja* kingdom or the kingdom of the monkey-flag. For, these were the people whose totem or the emblem on whose national standard was the monkey. Legendary period

According to the Jaina Ramayana, it was one Srikantha Kumara, brother-in-law of Dhavala Kirti, who was a descendant of Puru, that founded the city of Kishkindha and was the progenitor of the line of kings of the monkey-flag. Though the two versions, Brahmanic and Jaina, of the Ramayana differ in the details of the story, both agree in stating that the first news Rama received that Ravana had carried off his wife Seeta to Lanka (identified with modern Ceylon) was conveyed to him when he was at the court of Sugreeva, the then king of Kishkindha, and that with the forces obtained here and with the help of Hanuman, he accomplished his expedition and the recovery of Seeta. He first met Sugreeva who had then been dispossessed of his kingdom, and assisted him in recovering his throne. As to the moral and ethical standards (including the ethics of war) of the people, the famous conversation between Rama and Wali, the elder brother of Sugreeva, whom Rama killed striking him in the back with an arrow and which act Wali rightly asks Rama to justify, is illuminating and has given rise to a controversy as to who should be praised in this connection, whether Rama or Wali.

The same story of the friendship of Kishkindha with the north, we read in the Mahabharata. When Yudhishtira performed the Rajasooya sacrifice, he sent out four expeditions,

one in each direction. The expedition to the south was commanded by Sahadeva. After various conquests, he crossed the Tungabhadra and encamped on the Kishkindha hill, where Sushena and Vishasena, the then chiefs of the "monkey race", made friends with him; hence he went to the Kaveri.

Lastly, there is a professed grant by Janamejaya, the great-grand-son of Aryuna, at Tirthahalli in the Shimoga district, dated in the year 89 of the Yudhishtira era.¹ The grant is in Sanskrit and in Nagari characters, whereas the signature is in comparatively modern Kannada characters. Janamejaya is represented in it as ruling at Kishkindha, and making a gift in the presence of the idol of god Harihara of the place on the Tungabhadra in which his great-grand-father Yudhishtira had rested.

Prehistoric period

Situated between the rivers of the Tungabhadra and the Krishna, the fertile Raichur doab has been the abode of man since very early times. The district abounds in prehistoric remains, representing all the stages of prehistoric culture. The prehistoric antiquity of this district was first brought to light by Col. Meadows Taylor in the Journal of the Bombay Branch of Royal Asiatic Society, Vol. IV, 1835, in which he dealt with the megalithic tombs of the district and referred to the report by Rev. G. Keis on the groups of dolmens in the Benkal forest. Between 1870 and 1880 Mr. Bruce Foote of the Indian Geological Survey, who was the pioneer of research on the stone-age in India, in the course of his geological studies in the Raichur district, found a number of neolithic sites and collected artifacts which were later purchased by the Madras Government and deposited in 1904 in the prehistoric section of the Madras Museum. These sites were later visited by Capt. Leonard Munn, Special Officer of H. E. H. the Nizam's Geological Survey, and were described by him in the Journal of the Hyderabad Geological Survey, Vol. II, Part I, 1934. During the months of December 1935 and January 1936, Mr. Yazdani, the then Director of Archaeology in Hyderabad, also made a survey of this area.

The following is the list of prehistoric settlements in this area:—

Name of site	Name of taluk
Alisindhil hill	Deodurg
Benkal	"
Kerehal	Gangavati
Aidanhal	Lingsugur
Anahosur	"
Bhiliamrayanagudda	"
Gaudur	"
Honhalli	"

<i>Name of site</i>	..	..	<i>Name of taluk</i>
Kadkal	..	..	Lingsugur
Machnur	..	..	"
Matbal	..	..	"
Maski	..	..	"
Totegal	..	..	"
Venkatapur	..	..	"
Wandalli	..	..	"
Yergunti	..	..	"
Anandgal	..	..	Manvi
Halapur	..	..	"
Kallur	..	..	"
Kotegal	..	..	"
Kavital	..	..	"
Nawalkal	..	..	"
Sirvar	..	..	"
Watgal	..	..	"
Agoli	..	..	Sindhanur
Gobbarkal	..	..	"
Rodalkonda	..	..	"
Chikkahesarur	..	..	"
Kurkundi	..	..	"
Putkanadoddi	..	..	"
Salgunda	..	..	"

Of these sites, Maski is by far the most important, because it has afforded as many as seventeen interesting spots. The importance of the place was possibly due, in a way, to gold-mining in its neighbourhood even in those ancient days. Maski, which is more widely known for its Ashokan Edict of the third century B.C., has a long chain of granite hills, which have several extensive flat surfaces on the top, one fairly big natural reservoir of water and innumerable natural caves, which offered shelter from the sun and the rains and protection from wild beasts to the early man. In addition to these facilities for primitive life, there flows nearby a perennial stream called the Maski river. Each one of the seventeen sites excavated here has yielded fruitful results. Everywhere neolithic implements like stone-axes and hammers, chalcodony, chert-flakes and cores were discovered in large numbers. In the western slopes of the hills is situated the cave bearing the Ashokan Edict and as we go higher up the hill from this side, we find a succession of caves. Many of these have yielded chert-cores and flakes, besides beads and plain pottery. All around the foot of the hills are found traces of early smelting. At two places, iron slag was discovered in great quantity and at each of those places furnaces and grinding stones were discovered. At this place has also been discovered a big field of Menhirs arranged in avenues, to the south-west of the hills. (This pre-historic importance might have been a reason for selecting Maski as a spot for inscribing Ashoka's Edict).

The above description of Maski applies more or less to other places as well. The material discovered at these sites may be conveniently classified into stone-implements, beads, pottery, terra-cotta figurines, smelting factories, megalithic tombs and prehistoric paintings. Here is a general survey of these objects :

Stone implements Different kinds of stone implements have been found many of which bear a striking resemblance with La Micoque and Tabach, St. Acheul and Chelles. At least three different types, representing the different stages in the development of the art of cutting, can be recognised among these implements. Those belonging to the earliest type have rough surfaces and rough ends. Those belonging to the middle stage have sharp polished edge and the last type has a smooth surface and a sharp and polished edge. Majority of the flakes are chert stones of a variety of colours. But a considerable number of them is of fine chalcidony of different shades. In some cases, the flakes have distinctly three ribs, being clear signs of secondary workings. One small piece of chalcidony has been turned into a beautiful small saw by extremely careful secondary flaking. Besides, a small number of white quartz flakes have also been discovered.

Beads A great quantity of stone beads of various shapes such as barrel-shaped, bipyramidal, globular, discoid and triangular, has been discovered. They consist of beads of chalcidony, carnelian, amethyst, shell, lapis lazuli, crystal, onyx, agate, etc. Of these materials, except lapis lazuli, all are found in the Deccan. These have been pierced, obviously for being placed in a string, and have been finely shaped and polished. According to experts, they have got a striking resemblance with pre-dynastic Egyptian beads exhibited in the British Museum. Some of the carnelian beads have been covered with a kind of white paint, while others, just like some of the Mohenjo-Daro beads, bear painted design in white. Maski has been considered to have been once an important centre of bead industry.

Pottery The pottery discovered on the hills is usually of the plain type. But that found near the smelting factories seems to be of a more advanced character. In a majority of cases, the pottery is highly glazed and bears incised and embossed designs. Among these, two pieces, each bearing an elephant in relief, are of great interest. Pieces of pottery with red, green and white colours and depicting scrolls and geometric designs have been collected in great numbers. Near the smelting factories have also been discovered some very large pots, which are in some cases as thick as three inches.

Terra-cotta figurines Some good pieces of terra-cotta have been collected in this region. At least, a few of them show a developed taste and art. Among the terra-cotta articles found at Maski, there are human

and animal figurines, beads, discs with grooves and wheels of toy-carts. The human figurines belong to different periods. A primitive figure representing a woman with long trunk and short legs bears striking resemblance to similar figurines found in the Mediterranean countries, particularly Malta. But some human figures show fine modelling and ornamental work. These may be of a later period, belonging to the fourth or third century B.C. Among these things, there is also a representation of a horse which is very crudely made, and it appears that the horse was not a familiar animal to the potters of those days.²

Smelting factories were found at a majority of these neolithic sites. As a rule, wherever signs of early smelting were found, they were accompanied by a discovery of microliths, indicating the presence of a mesolithic stage closely associated with metal industry. At many of these places there have been found huge ash-mounds, which must have been the result of large-scale manufacture of the metal. Wherever there is an ash-mound, there are to be found huge mullackers, pounders, pestles and smelting stones in numbers. The ash-mounds are situated in areas which are either highly auriferous or rich in iron or copper ores, indicating thereby their connection with the working out of these metals. Even now slag can be picked up in considerable quantities round about these mounds. Of the mounds found in this region, the most important are those of Gaudur, Machnur, Yergunti, Wandalli and Kavital. At Maski, in the horse-shoe shaped valley, two furnaces have been excavated. At one place, we can see an opening where the mouth of the blowpipe can be fixed.

**Smelting
factories**

The area comprising the entire former Hyderabad State may be said to be rich in megalithic tombs, which have been surveyed and accounts thereof have been found from time to time published either in the Archaeological Reports or in the Journal of the Hyderabad Archaeological Society. Raichur district has afforded examples representing all types of megalithic tombs. At Agoli and Benkal dolmens were found which were perfectly intact.

**Megalithic
tombs**

Of all the groups of megaliths found in the district, that found at Benkal is of particularly exciting interest. It is situated in a thick forest on the higher levels of a hill. Closely to the east of the dolmens is a natural tank. Each dolmen originally consisted of six slabs; four for the four sides and one each for the top and the bottom. No mortar has been used, but each slab is so arranged as to act as support for the other. Cubic in form, the dolmens vary in size, some of them measuring about nine feet every way. The slabs, about six inches in thickness, appear to have been obtained by splitting rocks with the help of fire. Usually, there is a circular or semi-circular hole in one of the side-slabs, the

purpose of which it is difficult to ascertain, there being nothing in the dolmens which are found intact. The dolmens stand on rocks and the remains of the dead, along with a few pieces of pottery are found deposited beneath the bottom slab. On the lower slopes are to be found a few chromlechs.

At Lingsugur and Mudgal, there are some stone-circles containing the remains of some prehistoric persons. At Maski, as has already been stated, a vast field of menhirs arranged in avenues has been discovered.

**Prehistoric
paintings**

At Benkal, close to the dolmens, there are prehistoric paintings in three places. At two places the paintings are under rock-shelters. The subject of one of these is a hunting scene. Though, due to the effect of weather, the paint has faded away at some places, some of the riders and their horses and some groups of men can be distinctly seen. The tails of the horses remind us of the tails of some animals on the Mohenjo-Daro seals. One of the men has in his hand an axe, the blade of which resembles that of a metal axe. Much of the other drawing, which has been incised in outline on a surface measuring about thirty feet by thirty feet and painted with red ochre, is unintelligible. But at least two human figures and some animal figures representing an elephant, cow, horse and deer can be clearly made out. One of the human figures appears to be greatly alarmed, being placed in the midst of wild animals. No date has been assigned to these drawings. The mode of treatment of the terrified man and of some of the animals, however, exhibits a developed taste and art. The third object, which is to the south-east of the second, is painted on the ceiling of a natural cave and consists only of one human figure.

Two other sets of prehistoric drawings have been found at Yemmigudda or buffalo-hill, near Kallur. On one of the eastern boulders of this hill, at a height of fifty feet from ground-level, figures of two buffaloes have been engraved. Both the animals face south and each of them covers a space of about four feet square. The outline, about one inch broad, has been incised a quarter inch deep. This boulder is at once inaccessible and safe from vandalism, but due to these very reasons its position must have rendered the work extremely difficult without the help of an artificial scaffolding. It is these drawings that have given the hill its name 'Yemmigudda'. To the north of this boulder is another on which there are two bulls engraved; but they are not visible from the foot of the hill. Both animals face the north and the front one is being driven by a man with a long stick in his hand. The figure of the man is about a foot in height and that of the bull about nine inches. The other bull measures about a foot and a half, the humps of both the bulls being very marked. The man and the bulls are well drawn.

Some ancient drawings have been found on a hill called 'Togalagudda', a deserted settlement of ancient metallurgists, situated to the north-east of Etnoor, a village 18 miles from Raichur on the road to Lingsugur. It is a small hill containing a large number of caves and ample evidence in the form of ashes, pottery, slag, crushed quartzite, pounders and potsherds to show that it was a metallurgical site for a long time. The drawings have been made in red ochre on a boulder, on the top of the hill, in a space of about eight feet by four feet. Though generally the drawings have suffered much from the actions of the weather, some portions of them are still quite distinct, particularly the central portion depicting a deer being attacked with a spear, which is quite intelligible and is full of life. To the north of this boulder is another, having the drawing of a crocodile or a lizard on it painted in red. To further north at two places there are the remains of other drawings in red ochre, which have become too indistinct for identification.

Recently, some paintings of human beings wearing animal skins, horse-riders, groups of dancing men, antelopes, bulls, tigers and peacocks were discovered in rock-shelters in the hills of Hire-Benakal area ("Indian Archaeology, A Review", 1967-68, pp. 67-68).

Metallurgy seems to be a strikingly dominating feature of the prehistoric sites in this district. Traces of mining and metallurgy have been unearthed at various places. Here is the description of a typical site of this type, appearing in the Annual Reports of the Archaeological Department of H.E.H. the Nizam's Dominions for the years 1937-40. The site is that of Yemmigudda near Kallur in Manvi taluk. "The cave was thoroughly examined and signs of old habitations were discovered in it. In a corner were found a few broken pieces of pottery and extremely soft earth mixed with ashes and broken pieces of crucibles. Coming out of the cave and going further up we reach a flat area which is rather uneven. In the north-eastern corner is a ring about 20 feet in diameter full of sand and ashes and pieces of slag; crushed quartzites and mealing stones were found by its side. Climbing the highest point of the hill we reach a level ground about 50 feet by 50 feet which also contains traces of an ancient metallurgical site. Pieces of quartzite iron and iron slag were discovered here in great abundance. To the south-west of this at a distance of a few feet is a queer rough stone about 4 feet by 4 feet which has assumed the shape of a big saucer as ores had been crushed and pounded on it for a long time. Traces of copper oxide were very prominent on this stone. To the south of this hill is a vast area containing traces of ancient metallurgy and prehistoric antiquities. Trial excavations were conducted at this site and it proved to be very fruitful". There is abundant evidence for the manufacture of

gold, copper and iron in those days, though it is difficult to say which metal was known earlier in South India—copper or iron. Some authors have opined that copper was known earlier than iron.³

Prehistoric
Raichur

Till recently, it was held by scholars that a distinct chalcolithic period prevailed in northern India, particularly in Sind and the Punjab and that in the south, the neolithic stage passed directly into the iron-using stage, without the intervention of a copper stage.⁴ But the evidence from some of the above-mentioned sites renders it necessary to recognize a stage of culture when copper was also being used. The most important site from this point of view is Kallur,⁵ where not only a prehistoric furnace, but also a broken piece of copper axe, a lump of copper pyrites and a lump of iron ore, all within a radius of five feet from the furnace, have been found. Recent research has exposed some copper finds in southern India; but before the discovery of the Kallur site, they were never found closely associated with stone-age implements. 'The close association of a broken piece of copper axe and other articles of copper in close association with late stone-age antiquities opens a new chapter in the field of prehistoric study'.

Another important inference that can be drawn from the above observations is regarding the trade connections of the Dekkan with the prehistoric civilization of the Indus valley. We know that the Indus valley people were familiar with gold, silver, copper, tin and lead, though the sources of these metals are uncertain. As for gold, some scholars have opined that it is likely to have come from the Dekkan, 'since from early historic times it has always been the south of the Peninsula that has supplied the bulk of India's gold.....' This conjecture seems to get support from the traces of gold-smelting found in numerous neolithic sites in the Raichur district, some of which may be as old as the third or second millennium B.C.

EARLY HISTORY

Mauryas

The greater portion of the Dekkan seems to have been brought under the sway of the Mauryas even before the reign of Ashoka the Great. According to some scholars, this was the position even during the period of the Nandas, the predecessors of the Mauryas. According to Puranic accounts, the Nandas conquered all the rival monarchs and became the sole emperors of the whole of India. How far their sway extended into the south, is, however, not so easy to determine. That there were trade and political contacts between the north and the south in those days is amply evidenced among other things by the discovery of punch-marked *purana* coins in North India as well as in the Dekkan, South India and Ceylon. This, however, cannot help us in fixing the southern limit of the Nanda empire. But the

one thing we are certain of is that the region of Kuntala⁶ formed a part of the Mauryan empire at the time of Ashoka ; at the same time, there is no evidence of the Mauryan emperors having undertaken wars of conquest in the south. It is, therefore, reasonable to suppose that Kuntala had already been included in the Nanda empire and the same boundaries continued in the Mauryan regime.

The Arthashastra of Kautilya (Chanakya) gives valuable information about the increasing trade between the north and the south in the age of the early Mauryan empire. 'Among land routes' says Kautilya, 'my teacher considers that leading to the Himalaya superior to the one leading to Dakshinapatha, because of the elephants, horses, spices, ivory, hides, silver and gold articles, all very valuable'. He then gives his own view that 'although it is deficient in woollen cloth, hides and horses, the Dakshinapatha abounds in conch-shells, diamonds, precious stones of other kinds, pearls, and articles of gold. Moreover the southern trade route across Dakshinapatha traverses a territory rich in mines and valuable merchandise, is frequented by many (traders) and easy to travel by. That is the superior route'. The mention of conch-shell and gold articles is particularly to be noted. It is quite possible that a part of the supply of these products came from the Raichur region.

As for Ashoka, there is some definite evidence to determine the southern boundaries of his empire. The kingdoms of South India, together with Ceylon, of those days are mentioned in his second and thirteenth rock-edicts. The list in the second edict, which is more complete, includes the names of Chola, Pandya, Satiyaputa, Keralaputa and Tambapanni (Ceylon). All these kingdoms are clearly stated to have been outside his empire. South India minus these regions would be more or less equivalent to what is known as the Dekkan. Edicts of Ashoka have been found in this latter region, Dekkan. In the Raichur district, they have been discovered at three places. At Maski, in the Lingsugur taluk, has been found a minor edict of the southern version and at Gavimath and Palkigundu, two hills to the east and west of Koppal, have been found two edicts, also minor, of one and the same version, the northern. Of these, the Maski inscription is the most important and it is interesting amongst all the Ashokan edicts in that while in all other edicts but one, Ashoka has been referred to only as Devanampiya and Piyadasi, in this he is also referred to by his personal name. That Buddhism was the prevalent religion in this region in those days is evidenced not only by these edicts but also by the Buddhist relics and remains found all over the Dekkan. It is said that Ashoka sent missionaries to preach Dhamma (Dharma) not only to the different parts of his own empire, but also to the countries lying outside his own territories.

The Dekkan was an important part of the Mauryan empire and contained the seats of two viceroyalties—one at Tosali (Dhauri) in Kalinga and the other at Suvarnagiri further south in the heart of the Dekkan. Many scholars are of the opinion that the headquarters of the southern viceroyalty of the Mauryas was situated somewhere in the Raichur district, since the existence of gold mines in this region and a little further south strongly suggest the identification of this region with one of the famous viceroyalties of the Mauryan empire. But there is difference of opinion about its exact identification. Some identify it with modern Kanakgiri and others with modern Maski.

Satavahanas

After the death of Ashoka, his empire fell to pieces. His northern possessions were divided between a son and two grandsons of his and the people of Dekkan region were left to themselves. In the Dekkan, the Andhras were the most powerful. Satavahana, who belonged to one of the numerous families of this tribe, proclaimed his independence, carved out a small principality for himself and began to rule over it.

There has been a good deal of controversy about the original home of the Satavahanas. The Bellary district, Maharashtra and Vidarbha have alternatively been suggested as the original home of this family.⁷ While the modern Bellary region,⁸ known during the latter part of the Satavahana period as the 'Satavahanihara' or the Satavahana province, has been taken by different scholars as the original home of the Satavahanas, some hold the view that this region did not even form part of the Satavahana kingdom, even during the reign of the powerful later Satavahana king Gautamiputra Satakarni (c.A.D. 106-130). According to the latter group, the Satavahana empire under Gautamiputra Satakarni did not extend beyond the Krishna in the south and the southern districts were annexed to the empire only about the middle of the second century A.D. They base their arguments on two facts, namely, that the records of the early members of the family have been found at Nasik and Nanaghat (a pass leading from the Konkan to Junnar in the Poona district) and that the Hathigumpha inscription of Kharavela places the kingdom of the Satavahanas to the west and not to the south of Kalinga (the coastal country comprising mainly the Puri and Ganjam districts).

But these arguments are not strong enough to defend the theory. It is quite possible that the family had its humble origins in the south (in the Bellary district) and then gradually extended its territories to the north, finally to have its capital at Prasthana (modern Paithan). We have a parallel instance in the case of the later family of the Yadavas of Devagiri who had their earlier capitals in the Bijapur district. Otherwise, there seems to be no reason why only the Bellary region should have been

called 'Satavahanihara' when the Satavahanas had a vast empire to their credit.

There is also difference of opinion as regards the problem of Satavahana chronology. But without entering the controversy, it may be taken for granted that the Satavahana rule began in 230 B.C., *i.e.*, immediately following the decay of Ashoka's empire, and continued upto A.D. 220 or a few years later. There were 31 rulers in the Satavahana family. While many of these were insignificant, the remaining few were really powerful kings. These kings may be conveniently divided into three groups—early, middle, and later. In the first group, Simuka, Satakarni I and Satakarni II were great kings. In the second group Kuntala, Pulumavi I and Hala, and in the third Gautamiputra and Yajnasri were important.

Satavahana, the founder of the dynasty, was succeeded by Simuka (220 B.C.) who invaded Maharashtra and conquered it. He established his rule over this region and consolidated his position through a matrimonial alliance with the leader of the Rashtrikas. Simuka was succeeded by his brother Kanha (207-189 B.C.), who, in turn, was succeeded by Satakarni I. This ruler had to face a trying situation. In addition to the danger from the north, there arose a powerful chieftain named Kharavela in Kalinga. Satakarni occupied Malva and performed an Ashvamedha as a token of his triumph. He then successfully repelled the repeated attacks of Kharavela and performed another Ashvamedha. He then extended his conquests to the east coast, south of Kalinga, performed the Rajasuya sacrifice and assumed the title Dakshinapathapati or Lord of the Dekkan. The next important ruler of the family was Satakarni II, who came to the throne about 172 B.C. A great conqueror, Satakarni II annexed to his kingdom Vidarbha, a part of Vidisha in Central India and later Kalinga. The ruler of Pataliputra invaded the Satavahana kingdom, but was defeated and killed by Satakarni. After this king, there was a temporary decline in the Satavahana power, which was revived by Kuntala after the lapse of about half a century. Kuntala made extensive conquests and became the overlord of many rulers in the north. The next king Pulumavi, who was also a valiant ruler, exterminated the Kanva family and annexed Magadha to the Satavahana empire. Hala (c.A.D. 20-24) was another illustrious king. But the kings coming after him were weaklings and could not maintain their hold on the vast empire. The Kushans, who were already well-established in the Punjab, made repeated inroads into the Ganga basin and shattered the Satavahana power there. The Satavahanas thus lost their trans-Vindhyan possessions and came to be confined once again to the original territories in the central and eastern Dekkan. The last great Satavahana king was Yajnasri (c.A.D. 170-199),

who re-conquered almost all the former territories of the Satavahana empire. The great empire finally fell about A.D. 200, the ruling family itself becoming extinct.

Post-Satavahana period

After the downfall of the Satavahana family, the empire was split up again into a number of small principalities, the Abhiras and the Traikutas, the Rashtrikas, the Chutus and the Nagas, the Pallavas, the Ikshvakus and the Vakatakas becoming powerful in the north-western, western, southern, south-eastern, eastern and central portions respectively. These petty kingdoms flourished till the middle of the sixth century A.D., when the Chalukyas established a strong kingdom, which ultimately absorbed many of them. This intervening period, having no single ruling family wielding power over a portion of the Dekkan, has, for the sake of convenience, been designated as the post-Satavahana period. What was the exact position of the Raichur region during this period cannot be said with any degree of certainty.

In all probability, this region was held by the Vakatakas during the major part of this period. The Vakatakas, who rose to power in the regions to the south of the Vindhya, are said to have owned extensive territories in the Dekkan and penetrated southwards into the Kuntaladesha.⁹ They are even said to have occupied parts of Bellary district and the region to the south of it in the present Mysore State.¹⁰ The founder of this dynasty, according to the Puranas, was Vindhyaśakti and its early capital Purika in Berar. His son and successor was Pravaraśena (c. A.D. 280-340), who conquered Malva and made Vidisha his secondary capital. The next two rulers were Rudraśena (c. 340-365) and Prithviśena (c. 365-390) and it was during this period that Kuntala was conquered by the Vakatakas and annexed to their kingdom. During the latter part of the fifth century A.D., the Vakataka power was on the decline and its final fall occurred somewhere between A.D. 515 and 550.

A portion of the Raichur district seems to have been held during parts of this period by the Chutus also. Very little is known about these kings who are said to have ruled in Maharashtra and Kuntala.¹¹ The names of some kings of this line are known from the coins found in the North Kanara and Chitradurga districts. Lead coins with the horse device and inscribed with the name Hariti (a part of the name of the Chutus) have also been discovered in the Anantapur and Cuddapah districts in Andhra Pradesh. Chutus have often been considered as a branch of the Satavahanas.

Chalukyas of Badami

After the Satavahanas, the Chalukyas of Badami were the major dynasty of the Dekkan, who made an attempt to unify the Dekkan and succeeded to a great extent during the time of their ruler Pulikeshi II. The origin of the Chalukyas is not definitely

known. Leaving out of account the myths and legends about their origin, the current view seems to be that the Chalukyas were a local family. Thus N. Lakshminarayana Rao says that there are reasons to believe that the Chalukyas were natives of Karnataka. ¹² An inscription on a stone tablet in the temple of Meguti at Alhole, in the Bijapur district, besides tracing the history of the Chalukyas, throws much light on the political conditions of the country at the time of the early Chalukyas. The inscription is of the time of Pulikeshi II and is dated A.D. 634-35 (Saka 556).

Though the earliest authentic names in the Chalukya family are those of Jayasimha and Ranaraga, the first noteworthy ruler in this family was Pulikeshi I (c. 535-566), son of Ranaraga. An inscription dated A.D. 543 at Badami in Bijapur district states that Pulikeshi I fortified it and presumably made it his capital. Pulikeshi I was succeeded by his son Kirtivarman I (566 to 597-98 A.D.). According to the Alhole inscription, Kirtivarman was a 'night of destruction' to the Nalas, Mauryas and Kadambas. An inscription of his younger brother Mangalisha in the cave III at Badami states that the work of construction of the cave-temple began during Kirtivarman's reign. Kirtivarman, who left behind him a minor son named Pulikeshi, was succeeded by his brother Mangalisha. Mangalisha expanded the Chalukyan kingdom considerably in the north and the west. Later on, he began to intrigue for the exclusion of his nephew Pulikeshi and for passing on the throne to his own son and this resulted in a regular open conflict, in the course of which Mangalisha lost his life. Pulikeshi II (610-642) succeeded him and ascended the throne of his father in 610. Pulikeshi II was undoubtedly the most powerful and illustrious ruler of his dynasty. He came out successfully from the chaos and confusion which had resulted from the civil war between himself and his uncle. After putting down the internal troubles, Pulikeshi led a number of campaigns against the neighbouring powers in all directions. He overthrew the Kadambas, the Gangas, the Alupas, the Pallavas, the Cholas, the Keralas and the Pandyas in the south, the Mauryas of the Konkan, the Latas, the Malavas and Gujjaras in the north and the Kosalas and the Kalingas in the east. His greatest victory, however, was the one he had over Harshavardhana of Kanauj, by defeating whom Pulikeshi II gained the title Parameshvara or Supreme Lord. As a result of all these conquests, Pulikeshi became the master of three Maharashttrakas (*i.e.*, great kingdoms), comprising 99,000 villages. This vast empire he ruled with great ability and skill. His reputation spread far and wide and Khusru II, the king of Persia, is said to have interchanged presents and letters with him. Hsien Tsang, the famous Chinese pilgrim who visited the court of this monarch and travelled over his dominion, has paid glowing tributes to the efficiency of the king as an administrator and to his great might as a ruler. Towards the close of Pulikeshi

II's reign, a great calamity overtook the Chalukyan kingdom. About A.D. 642, Pulikeshi II was defeated and probably killed by the then Pallava ruler Narasimha-varman I, whose father had been defeated by Pulikeshi II and who, in retaliation, led an expedition against Badami and captured it.

Pulikeshi II was succeeded by his eldest son Vikramaditya I (655-681). The young prince had to fight hard with many enemies in order to establish himself on his ancestral throne. For, the sudden and tragic death of Pulikeshi II had let loose the elements of disorder in the kingdom, including even two of Pulikeshi's own sons. But Vikramaditya proved equal to the occasion. In about 681, Vikramaditya I was succeeded by his son Vinayaditya. In several of his records, Vinayaditya is stated to have arrested the exalted power of the Pallavas and defeated the Kalabhras, the Cholas and the Pandyas in the south and the Haihayas and the Malavas in the north. Later records credit him with having levied tributes from the powerful rulers of Kavera, Parasika and Simhala. He is also said to have conquered the lord of the entire Uttarapatha, whose name, however, is not specified. Vinayaditya thus seems to have fully restored the old power and prestige of the family. The next ruler, Vijayaditya (697-733) conquered Kanchi and levied a tribute from the Pallava king. An inscription referring to the reign of this king has been found at Halageri in the Koppal taluk.¹³ The inscription being incomplete, its exact date and details cannot be made out. It mentions Kopana (modern Koppal), which is the earliest allusion to the place so far known. Vijayaditya was succeeded by Vikramaditya II (733-34 to 744-45), his eldest son. This king is said to have made a sudden attack on the Pallava country and put to flight the Pallava king Nandipota-varman. He is also said to have donated heaps of gold to the Rajasimheshvara and other temples at Kanchi. Vikramaditya II was succeeded by Kirtivarma II (744-45 to 757), who was the last king of this famous house of Badami. He was a weakling and could not maintain hold over the vast Chalukyan kingdom. Many of the feudatory rulers became bold and restive. Dantidurga, the feudatory of the Rashtrakuta family, who was steadily undermining the Chalukyan power, made the final assault on Kirtivarma II in 752 or 753. He took possession of Maharashtra and Kirtivarma became restricted to the southern districts of his kingdom. After continuing to rule for three or four years more, he was finally overthrown by the Rashtrakuta king Krishna I in 757.

Rashtrakutas of Malkhed

The Rashtrakutas, who patronised Kannada poets and used the Kannada language and script in their inscriptions, were undoubtedly of Kannada origin, as has been proved beyond doubt by Dr. Altekar.¹⁴ Said to have been the descendants of the Rathikas, a tribe which inhabited Western Dekkan since the times of Ashoka, the Rashtrakutas flourished during the sixth and the

seventh centuries A.D. as feudatories of the Chalukyas of Badami. Their regular history begins with their elevation to sovereignty under Dantidurga in 753. Defeating the Chalukyan king Kirtivarma II in that year, he took possession of the districts of Poona, Satara and Kolhapur. In this task, he was assisted by the Pallava king, the traditional enemy of the Chalukyas. Dantidurga died childless and was succeeded by his uncle Krishna I (756-775). This king had an eventful reign. He attacked the Chalukyan king once again, defeated him completely and annexed his territories to the Rashtrakuta kingdom. Beyond still in the south, he attacked the Ganga king and occupied his capital and made him his feudatory. Two years later, the Chalukyas of Vengi were also defeated and their territories were annexed to the Rashtrakuta kingdom. As a result, the territory covering the whole of the erstwhile modern Hyderabad State was also incorporated in the Rashtrakuta empire. Krishna I was succeeded by Govinda II (775-780), who devoted himself to a life of pleasure. He was soon deposed by his younger brother Dhruva who was looking after the administration in his reign. Dhruva, who reigned from 780 to 792, first of all punished the allies of Govinda II. He defeated the Ganga king in the south and put his own son Stambha in his position. Further, he proceeded against the Pallava king who, however, conciliated him with gifts. After the death of this king, there was again a war of succession between Stambha, the eldest son, and Govinda III, the powerful. Ultimately, Govinda won and ascended the Rashtrakuta throne. He reigned from 792 to 814.

Govinda III was a powerful king and fought many successful battles. In the south, he captured and imprisoned the Ganga prince Shivamara and overran Nolambavadi, whose rulers, the Nolambas, were the feudatories of the Pallavas. He also attacked the Vengi kingdom and had a few victories. In 802, he successfully attacked and defeated the confederacy of the Gangas, Pallavas, Pandyas and Keralas. Govinda III was succeeded by Nripatunga Amoghavarsha I (814-880), who was then a boy of six years. His uncle Karka acted as the regent. The succession of a boy king prompted several of the feudatories to rebel. But all the internal disorders were ably put down by Karka. Amoghavarsha was a great lover of learning. He is reputed to be the author of the famous Kannada work *Kavirajamarga*. He greatly developed Manyakheta (Malkhed), the capital city. An incomplete inscription referring to the reign of this king has been discovered at Koppal.¹⁵ Dated about 850, this is probably a part of a hero-stone. The next king was Amoghavarsha's son Krishna II (880-915). This ruler had to face vigorous attacks of Gunaga Vijayaditya of Vengi. Krishna and his ally, Sankila of Chedi, whose sister he had married, were defeated by the Vengi king, who ravaged the entire kingdom of the enemies. There has been found at Mudhol, in Yelburga

taluk, a hero-stone belonging to the reign of this king, dated about 898.¹⁶ He was followed by his son Indra III¹⁷ (914-927), who confined his major activities to the north. After this king, there was again a dispute for succession between Amoghavarsha II, the eldest son, and Govinda IV, a younger son of Indra III.

Amoghavarsha, who had succeeded his father in 927, was dethroned by Govinda in about 930. Govinda IV (930-35), who was a lover of pleasure, could not have a hold on the throne for long. The Vengi Chalukyan king Bhima II inflicted several defeats on him. There were rebellions all over the kingdom and finally Govinda was deposed. The next king was Amoghavarsha II whose reign was short. A sort of offensive and defensive alliance seems to have been entered into between Amoghavarsha II and Butuga II, the Ganga king of Talakad. Amoghavarsha's daughter was given in marriage to Butuga II. Krishna III (940-966) was again a powerful king and the last great Rashtrakuta ruler. His numerous campaigns in the south and the east resulted in the addition of considerable territories to his kingdom. He inflicted a crushing defeat on the Cholas, who had succeeded the Pallavas in the south. He also conquered the Pandyas and the Keralas. He also interfered in and had control over the internal affairs of Vengi. Two inscriptions of this king have been found in this district : one at Arakeri in the Yelburga taluk and the other at Uppinabetageri in the Koppal taluk. The first dated about 940 is incomplete and the second dated about 964 records a gift of land by a feudatory named Shankaragaunda to one Naganandi Bhattara for the benefit of a Jaina temple. Krishna III had married a sister of the Ganga king Marasimha III. "No other Rashtrakuta king was the overlord of the entire Deccan in so complete a sense of the term as Krishna was in c. A.D. 965" (*The Age of Imperial Kanauj*, p. 15, Bharatiya Vidya Bhavan, 1955). The next Rashtrakuta king was Krishna III's half-brother Khottiga (967-972). This ruler was a weakling and his reign was the beginning of the end of the Rashtrakuta kingdom. The rulers of Malva, who defeated the Rashtrakuta armies several times, ultimately invaded Malkhed, the Rashtrakuta capital, and burnt it. The capital was, however, soon regained with the help of Marasimha III, the Ganga king. Consequently, at least a part of the Raichur area had come under the control of this Ganga king about this time, as evidenced by a copper-plate grant belonging to the reign of Marasimha III, dated in the year 968 A.D., recently discovered at Kuknur. This plate, beautifully inscribed in old Kannada characters and in Sanskrit language, records gifting of Addavurage (present Adoor) to a scholar named Kolapurya (*See also illustration*). Khottiga died about this time and was succeeded by Karka II in 973. But he was dethroned within a few months by Taila (II), who belonged to the Western Chalukyan line and who, as one of the Rashtrakuta officers in the Bijapur region, was slowly gaining

ground during the reign of Khottiga. Marasimha III made a futile attempt to revive the Rashtrakuta power, by setting on the throne Indra IV, the issue of a son of Krishna III by a sister of Marasimha III.

The glory of the Chalukyas, which was thus restored by Taila II (973-997), lasted for nearly two and a quarter centuries. After the overthrow of the Rashtrakuta power, Taila ruled from Manyakheta or Malkhed.¹⁸ He spent several years in consolidating his sway in the Western Dekkan over the entire area from the Narmada to the Tungabhadra. Chalukyas of
Kalyana

There is a composite stone-inscription¹⁹ found at the Veerabhadra temple of Madinur (referred to as Modeyanur and Moditagrama in the inscription) in the Koppal taluk, of which the first part refers to the reign of this king. It speaks of the benefactions made by the king in connection with his performance of Brahmandakritu in the first year of his reign. The record also recounts his high sounding titles which are expressions of his extraordinary valour. Another inscription referring to his reign has been found at Talakal in the same taluk. This record, which is dated 991, states that at that time Eradarunuru and Banavasi-1200 was in charge of one Sobhanarasa and Kuknur-30 in charge of one Saviyanna.²⁰

In all his wars, Taila II was assisted by his son, Satyashraya (997-1008) who succeeded him in 997. Satyashraya continued the expansive policy of his father. His chief opponent was the rising Chola power under Rajaraja (985-1016), who was establishing a strong hold on the eastern Dekkan by active intervention in the affairs of the Vengi kingdom. In 1006, Satyashraya invaded Vengi and reduced some forts. In 1007, ordered by Rajaraja, his son Rajendra invaded the Chalukyan territories. Satyashraya withdrew from Vengi and turned towards the aggressive Cholas. He freed his country from the Chola army, which retired behind the Tungabhadra with much booty. We have an inscription²¹ referring to the reign of this king, found in the Navalingesvara temple of Kuknur in the Yelburga taluk. The record, dated 1005, deals with two religious gifts, one by Ishvara Setti and the other by the people of Kuknur. Satyashraya was succeeded by his nephew Vikramaditya V (1008-1015) whose reign was uneventful. He was followed by his brother Jayasimha II (1015-1042), who, on the contrary, had a very active career. Jayasimha's worst enemy, however, was Rajendra Chola, whose forces marched into the Raichur deab in about 1019. A decisive battle was fought at Musangi (modern Maski) and Jayasimha was successful in driving out the Cholas from his kingdom. But there was no further aggression on the part of Rajendra, the Tungabhadra being recognised as the boundary between the two kingdoms. A worn out stone-ins-

cription of this king has been found at Halageri in the Koppal taluk. It bears a date which approximately equals to the 24th December 1028.²² Two other inscriptions of his reign come from Maski, in the Lingsugur taluk²³. They are dated 1027 and 1032. The former is now kept in the Hyderabad Archaeological Museum.

Jayasimha was succeeded by his son Someshvara I (1042-1068), who assumed the title Ahavamalla, Trailokyamalla and Raja-Narayana. An inscription of this king, dated 1052, has been found at Manvi in this district.²⁴ This king had many grown-up sons, who helped him in his numerous wars. Prince Vikramaditya, the greatest of them, attacked Malva and took its capital Dhara. Immediately after his accession, Someshvara was involved in a protracted war against the Cholas. The Chola king Rajadhiraja invaded the Chalukyan kingdom with a big army. He met with opposition throughout his campaign and was put to a heavy loss, but he went on and made Someshvara withdraw. He finally made a triumphant attack on the Chalukyan capital, pillaged the city and burnt the royal palace. He celebrated his victory there by performing the Virabhisheka and assuming the title Vijayarajendra. About 1046, the Chola king led another victorious campaign against Someshvara. In consequence of these Chola inroads, the normal life in the Dekkan was greatly disturbed. In 1051-52, Rajadhiraja invaded the Chalukyan kingdom for the third time, and was accompanied by his brother Rajendra (II) on this occasion. Someshvara took a bold stand and checked the progress of the enemy beyond Kollapuram. There was another trial of strength between the Cholas and the Chalukyas on the battle-field of Koppam. In the course of the battle, Rajadhiraja fell mortally wounded and there was confusion in the Chola army. Immediately, however, Rajendra renewed the operations with great skill and turned the defeat into victory. After this victory, Rajendra II crowned himself king on the battle-field and returned, there being no annexation of any part of the Chalukyan kingdom. Anxious to wipe out the disgrace of Koppam, Someshvara soon renewed the war, but this attempt also ended in a failure. In the battle of Kudala-Sangama,²⁵ Someshvara suffered a heavy defeat at the hands of the Cholas.

Soon after this battle, Rajendra II died and was succeeded by Virarajendra, in whose reign also Someshvara had several reverses. Towards the end of his reign, Someshvara was smitten by an incurable disease. On account of this, he decided to put an end to his life and performed 'paramayoga' by drowning himself in the Tungabhadra river on the 29th March 1068. Someshvara I has been hailed as one of the greatest rulers of the Chalukyan line. In the south, despite several reverses, he maintained the wearisome struggle with the Cholas to the last minute of his life. Not that his whole life was occupied by wars

alone. The noble city of Kalyana, which he founded, beautified and made his capital, was entirely his own creation. Someshvara I had three sons: Someshvara, Vikramaditya and Jayasimha. Of these, the first-mentioned, who was the eldest, succeeded to the throne as Someshvara II (1068-1076), assuming the title Bhuvanaikamalla. But the most distinguished of the three brothers was Vikramaditya, whom Someshvara placed in charge of the Banavasi region. The brothers pulled on amicably for some time, after which their relations became strained. Vikramaditya, accompanied by his younger brother, retired to his province in the south, where he was welcomed by the Kadamba king of Goa, the Alupas and the Keralas. Encouraged by this, after reaching his headquarters, Vikramaditya launched an attack on the Chola territory. The Chola king Virarajendra negotiated for peace and gave his daughter in marriage to him.

Soon after this, the Chola king died and Adhirajendra, his son, was in trouble. The Chalukyan prince rushed to the help of his brother-in-law, installed him on the throne and returned to his camp. Almost immediately, Rajendra, the prince of Vengi, deposed Adhirajendra, usurped the Chola throne and began to rule assuming the title Kulottunga. Not satisfied with this, Kulottunga later marched against Vikramaditya himself. Taking advantage of this troubled state of affairs, Someshvara II made friendship with Kulottunga and joined him against his own brother. But Vikramaditya was fully prepared to meet both of them. He first met Kulottunga, defeated and drove him away. Then, turning his attention towards his brother, he defeated him in a decisive engagement and took him prisoner.

Following up this victory, Vikramaditya rushed to Kalyana, seized the Chalukyan throne and proclaimed himself emperor. This was Vikramaditya VI, also known as Permadideva. He assumed the title Tribhuvanamalla and ruled more or less in peace for half a century (1076-1126). About 1085, Vikramaditya marched against the Cholas and took Kanchi. Some time between 1091 and 1093, he wrested Andhra from Vira Chola, son of Kulottunga Chola I. About 1099, he lost Vengi; but took it again by 1118. His inscriptions prove that he was in possession of the Andhra country from 1118 to at least 1124. Vikramaditya VI came into conflict with the Hoysalas of Dorasamudra and sent Jagaddeva, his Paramara ally, to put them down. The Hoysalas gave stiff resistance in the beginning but were finally brought under complete control. The Sinda chief Acha or Achugi II of Erambaragi (modern Yelburga), a loyal subordinate of the Chalukyas, played a very important part in putting down all the revolts in this part of the empire during the reign of Vikramaditya VI. He had a major hand in suppressing the Hoysala rising. Vikramaditya did have many conquests to his credit, 'but much

**Vikrama-
ditya VI**

of it seems to be mere panegyrics'.²⁶ Vikramaditya VI started an independent era known as the Chalukya Vikrama Era commencing with the date of his coronation. A slightly damaged stone-inscription from Hyderabad Museum,²⁷ originally belonging to some village in the Lingsugur taluk, cites the first year of this era. From this, the date of the beginning of the Chalukya Vikrama Era has been calculated to be Chaitra Shuddha 1, Saka Varsha 999, Pingala, corresponding to Sunday the 26th February A.D. 1077.²⁸ Several other inscriptions, referring to the reign of this king, have also been found in this district in places like Kallur, Halligudi and Kuknur²⁹ all in the Yelburga taluk, Munirabad³⁰ in the Koppal taluk, Karadikal³¹ in the Lingsugur taluk, Gabbur³² in the Deodurg taluk (this inscription is at present in the Hyderabad Archaeological Museum) and Lingsugur.³³ Bilhana, the famous Sanskrit poet, flourished at his court and wrote *Vikramankadevacharita*, Vijnaneshvara, the famous author of *Mitakshara*, also flourished in his reign.

Vikramaditya was succeeded by his son Someshvara III (1126-1138), who assumed the titles Bhulokamalla and Tribhuvanamalla. This king was a lover of peace. The feudatories took advantage of his weak rule and became aggressive. The Hoysala king Vishnuvardhana led an expedition against the Chalukyan kingdom, but he was routed by the Chalukyas. Someshvara was a great author and wrote an encyclopaedic work called *Manasollasa* or *Abhilashitarthachintamani*. He was given the title Sarvajna-Bhupa or Sarvajna-Chakravarti. At least three inscriptions referring to the reign of this king have been found in the district.³⁴ In addition to the second part of the Madinur inscription referred to above, there are two more inscriptions, one from Kallur dated 1132 and the other from Kuknur dated 1129. From the Kallur record, we can see that the region of Kuknur—³⁰ was administered by the Sinda chief Permadi son of Acha II. Jagadekamalla II (1138-1151), who followed Someshvara III, was an insignificant king. Four inscriptions belonging to his reign have been found in the district;³⁵ one of them is from Alawandi in the Koppal taluk and the other three from Kuknur in the Yelburga taluk. In his reign, the feudatories became bolder and launched independent careers. The Hoysalas of Gangavadi and the Kadambas of Goa revolted in the south; but they were put down with the help of the Sinda king Permadi. The next king was Taila III (1151-1163), in whose reign the deterioration of the kingdom reached its climax. His inscriptions prove that his kingdom extended to Shimoga, Cuddapah and Kurnool districts in the south. About 1153, he successfully repelled the attack of the Chalukya king Kumarapala of Gujarat. At this time, the Kakatiya Prola of Telangana revolted. When Taila, along with the Santara chief Jaggadeva, marched to Warangal to punish him, he was himself defeated and taken prisoner by the Kakatiya,

who, however, is said to have released him immediately. This was a serious blow to the prestige of the Chalukyas. Meanwhile, the kingdom was shattered by internal revolts also.

The feudatory chief Bijjala of the Kalachuri dynasty, who **Kalachuris** was gaining strength gradually, ultimately took the reins of power in his own hands in 1157. Some authors take this year to be the last year of Taila III's rule. But we know that Bijjala and other subordinates acknowledged the nominal sway of the Chalukyas till the death of this king in 1163. An inscription from Alawandi in this district cites its date in the 9th regnal year of this ruler which means approximately 1158. Besides this, three other inscriptions referring to the region of this king have been found in this district, all coming from Kuknur. Here there was a break in the Chalukyan rule and the Dekkan was ruled by Bijjala and his successors for about a quarter of a century, till the fortunes of the Chalukyas were restored by Someshvara IV (1181-82 to 1189 or 1192), son of Taila III. The political status of Someshvara IV during the Kalachuri ascendancy is not known. According to some, he resided at Annigere in the Dharwar district during this period. In any case, he ascended the throne in 1181-82; a composite inscription from Kaulur, in the Koppal taluk, records a grant made in the cyclic year Parabhava (A.D. 1186) which, it states, was the fifth regnal year of Someshvara IV. Within two or three years, he defeated the Kalachuri rulers Ahavamalla and Singhana and recovered all the lost territories. There are other inscriptions to prove that he was on the throne of Kalyana in 1181-82 and that his kingdom included Shimoga, Chitradurga, Bellary and Bijapur districts. The kings of Banavasi, Dorasamudra and Nolambavadi were his feudatories. His last year usually accepted is 1189; but an inscription from Balganur, in the Sindhanur taluk of the Raichur district, which, incidentally, introduces a Haihaya Mahamandaleshvara Mallidevarasa, refers to the reign of this Chalukyan monarch and pushes his reign upto 1192.³⁶ No doubt, he was deprived of his sovereignty of the Dekkan by the Yadava king Bhillama in, or even before, 1189. But there are other records to show that he was alive and ruling in 1198. Of course, during this latter period his authority was confined mostly to the southern or the south-western parts of his kingdom. In addition to the Kaulur inscription mentioned above, two more inscriptions referring to the reign of this king have been found in this district. One of them forms a part of the Madinur composite inscription and the other comes from Kallur. Dated 1185, the latter refers to the reign of Someshvara IV and the rule of the Sinda brothers, Vira Bijjala and Vikramaditya of Erambaragi.³⁷

Kalachuri Bijjala, who wrested the sovereignty of the Dekkan from Taila III, was a member of one of the branches of the Kalachuri family, which ruled in different parts of the Dekkan as

feudatories of the Chalukyas since the beginning of the seventh century A.D. According to the Nerur grant and the Mahakuta pillar inscription, Buddha, a Kalachuri king, was defeated by the Chalukyan king Mangalishha (598-610) and his territories were appropriated. The origin of the Kalachuris is not yet a settled problem. According to one view, they were formerly foreigners (probably Turkish) who entered India 'in the train of the Huns and the Gurjaras'.³⁸ Whatever be their origin, a majority of the scholars hold that the Kalachuris of the Dekkan came from northern India. They are said to have migrated to the south after being dispossessed of their territory in the north by the Gurjara Pratiharas about the beginning of the ninth century A.D. and settled at Mangalivada (modern Mangalavedhe in the Sholapur district).³⁹ The earliest name known in this line is that of Uchita, belonging to the first quarter of the tenth century A.D. The fifth in the line was Bijjala I, who was a subordinate of Someshvara I. The Bijjala, who took the throne of Kalyana from Talia III, was Bijjala II, who was originally governing Tardavadi in the Bijapur district and later was in charge of the entire southern division of the Chalukyan kingdom, including Tardavadi, Banavasi and Nolambavadi.

Several inscriptions of his show that he became the master of the Dekkan in 1157 and occupied Kalyana before 1160, until which time the Kalachuri capital was at Mangalivada. He devoted the early years of his reign to putting down the disturbances in the south. He defeated the Hoyasala king Narasimha I and the Pandya chief Vijaya Pandya. He also fought successfully with the Cheras, the Cholas, the Andhras and the Kalingas. In the north, he defeated the Chalukya king Kumarpala of Gurjara, Lata, Saurashtra and Malva, and the Kalachuri king Jayasimha of the Chedi country. During his reign, his Erampbaragi subordinate was the Sinda ruler Chamunda II. A lengthy inscription,⁴⁰ dated A.D. 1163, which refers to the reign of Bijjala II, has been found in the Mallikarjuna temple of Kuknur in this district. It has now been proved that Bijjala was not a Jaina, but an orthodox Shaiva and that the reason for his quarrel with Basaveshvara, his prime minister, did not lie in the difference in religion but in the radical reformist views of the latter.⁴¹

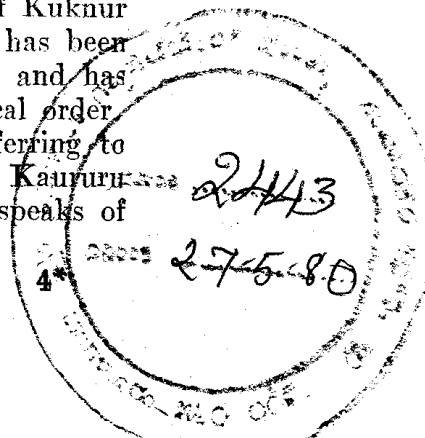
Basaveshvara

Egalitarian reforms preached by Basaveshvara and his associates and their saintliness, piety and learning made the Veerashaiva creed very popular. Men and women from several parts of the country, including princes and other eminent persons, came to Kalyana and accepted the teachings of Basaveshvara and other Sharanas. Basaveshvara's opponents were not slow in working to heighten the king's prejudice and poured poison into his ears against Basaveshvara. Finally, the king was prevailed

upon by them to make use of his powers to suppress the Veera-shaiva movement. About this time, with the blessings of Basaveshvara, a marriage took place between the daughter of a Brahmin follower and the son of an 'untouchable' follower of his 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. Basaveshvara was sorely grieved at the unsavoury turn of events and tried to stem the tide of violence and later left for Kudala Sangama, where he became one with his tutelary deity, according to a legend. In the insurrection that followed at Kalyana, Bijjala was killed.

Bijjala had four sons and a daughter who was given in marriage to the Sinda ruler Chavunda II of Erambaragi. Someshvara (1168-1177), who succeeded Bijjala II, was also known as Somadeva and Sovideva and had assumed the title Raya-Murari. He had also a number of conquests to his credit; his kingdom included the Shimoga district in the south and Krishna district in the east. The succession was hotly disputed, the throne being claimed by also Mullugi, Bijjala's brother, and Karnadeva, Bijjala's grandson; but Sovideva finally came out successful. Two inscriptions of Sovideva have been found in this district, one of them dated 1170 coming from Kuknur⁴² and the other dated 1175 from Balganur.⁴³ The former states that Sovideva was ruling from Modenur or modern Madinur in the Raichur district. This place, which has also been referred to in the inscriptions as Modeganur, Modeyanur and Muduganur, was one of the alternative capitals of the Kalachuris. It must have been a strong and well-fortified town of strategic importance; for, it figures as one of the forts taken by the Hoysala king Vishnuvardhana in his northern expedition.⁴⁴ It is quite possible that Sovideva chose this place as his second capital on account of the disturbed political condition at Kalyana at the beginning of his reign.

Sovideva was succeeded by his younger brother Sankama II (1177-1180). This king had a very able general Kavana, who had 72 officers to serve him and who made a number of conquests in all directions on behalf of his master. The Sinda subordinates under Sankama were Ishvara-bhupa governing Banavasi and Edevatte and Vikkayya governing Erambaragi. A very long inscription referring to the reign of this king has been found on a slab in the *Mukhamantapa* in the Mahamaya temple of Kuknur in this district.⁴⁵ Dated A.D. 1178, this inscription has been handsomely engraved in mediaeval Kannada characters and has been composed in the form of poetry of a highly classical order. Another damaged and partly worn-out inscription⁴⁶ referring to the reign of this king has been found at Kaurur (called Kaururu or Kauravapura in the inscription). The inscription speaks of



grants made to the temple of god Harihara during the years 1177, 1178 and 1179. Sankama was succeeded by Ahavamalla (1180-1183), his younger brother. Like his predecessors, Ahavamalla carried on campaigns against his neighbours and successfully fought with the Andhra, Chola, Hoysala, Kadamba, Silahara and Paramara kings. In 1181, the Chalukyan ruler Someshvara IV succeeded in wresting from him the larger portion of the Dekkan, including Kalyana. After this, Ahavamalla continued to rule Belvola and Banavasi till 1183, when he was succeeded by his younger brother Singhana. A copper-plate grant⁴⁷ of this king, who was the last independent ruler of the family, has been found at Itgi, in the Yelburga taluk. The grant, dated 1183, is in Nagari script and written partly in Kannada. The subject-matter of the grant is the gift of Kuknur, in the tract of Belvola-300 by Singhana to 1,000 learned Brahmanas. In 1183-84 Singhana surrendered Belvola and Banavasi to the Chalukya king Someshvara IV and acknowledged his supremacy. An inscription dated 1184 mentions this Kalachuri king as a feudatory of Someshvara and there is no trace of this family after this date.

Yadavas or
Sevunas of
Devagiri

Before appearing as one of the most important royal families in the Dekkan, the Yadavas of Devagiri ruled over the country comprising Khandesh, Nasik and Ahmadnagar districts of Maharashtra, as feudatories of the Rashtrakutas of Malkhed and the Chalukyas of Kalyana. The first independent ruler of this dynasty was Bhillama V (1187-1191). Bhillama was the first king to realise the weakness of the Chalukya king Someshvara IV and take advantage of it. He had a number of able generals, such as Jaitrasimha, Peyiya Sahani, Mayideva and Lakkhana, with whose help he raised a large army and launched an aggressive campaign. He wrested from Someshvara IV not only Kalyana, the capital of the Chalukyas, but also Kisukad-nad, the capital of which was Erambaragi (modern Yelburga). Tardavadi-nad (round about Mutgi in the Bagewadi region of the Bijapur district), Belvola (the north-eastern part of the Dharwar district and the south-western part of the Raichur district) and the adjoining territories. The Chalukyan emperor took shelter with Jayakeshi III, the Kadamba king of Goa. Bhillama next invaded the kingdom of the Hoysalas of Dorasamudra, who had also taken advantage of the weakness of the Chalukyan rule and declared independence about this time. The Yadava king not only overran the Hoysala kingdom, but also invaded the territory of the Cholas and had a victory over Kulottunga III. He, however, suffered a severe defeat at the hands of the Hoysalas in 1188-89, when he was forced to withdraw from the Hoysala country.

During the closing years of Bhillama's reign, there was another terrible struggle between him and the Hoysalas, this time the Hoysala king Ballala II being aggressive. After having a number of victories in the southern part of the Dharwar district.

the Hoysala king was stopped at Lokkigundi (modern Lakkundi, near Gadag), by the Yadava army. But there also, Ballala II had an upper hand and pursued the Yadava general northwards. Then Ballala advanced towards Erambaragi which was defended by a number of fortresses. Within a short time, the city was taken by the Hoysala army, which advanced further upto the Krishna river in pursuit of the Yadavas. All these conquests made Ballala master of Puligere (the country round about Lakshmeshvara in the Dharwar district), Belvola, Kisukadu and the adjoining territories upto the Heddore, *i.e.*, the Krishna river. After finishing his northern conquests, Ballala is said to have made Erambaragi his capital for the northern portion of the kingdom and is known to have resided there in 1196. An inscription⁴⁸ referring to the reign of this king has been found at Karadikal in the Lingsugur taluk. Dated 1191, the inscription introduces his feudatory Mahamandaleshvara Bajjarasa of the Kadamba family⁴⁹. According to Hemadri, Bhillama founded the city of Devagiri and presumably made it his capital.

The earliest mention of Devagiri as the capital of the Yadavas, however, is found in an inscription of Jaitugi, also known as Jaitrapala, son of Bhillama, dated 1196. Jaitugi (1191 to 1210-11) failed to dislodge the Hoysalas from Kisukadu and Belvola. East of that, he, however, succeeded in wresting the eastern portion of Sindavadi country in which was situated the modern Adoni region. About this time, the northern parts of the Kurnool district also seem to have passed into the hands of the Yadavas. The extension of the Yadava kingdom to the confluence of the Krishna and the Tungabhadra brought Jaitugi in conflict with the Kakatiyas of Warangal. The Kakatiya ruler Mahadeva tried his best to resist the advance of the Yadavas but failed. In the engagement that followed he lost his life and his young son Ganapati was taken prisoner. Subsequently, Jaitugi released the young Ganapati and placed him on his paternal throne. Like his father, Jaitugi also waged successful wars against his neighbours to the north of the Narmada; the Paramara Subhatavarman and the Chalukya Bhima II yielded to his force.

Jaitugi was succeeded by his son Singhana (1210-11 to 1246-47), who was the most distinguished member of this family. Singhana tried to establish an empire in the Dekkan, his only real obstacle being the Hoysalas in the south. In 1211, Singhana, with the assistance of his able general Bichana, launched an expedition against the Hoysala king Ballala II. The Sinda chief Vikramaditya of Erambaragi, who was now a vassal under the Hoysalas, submitted to him immediately. This was followed by other submissions and Belvola, Huligere, Masavadi and Hanungal (modern Hanagal) fell before him in quick succession. These and other conquests brought Singhana to the northern border of Banavasi. A fiercely contested battle took place at

this stage between him and Ballala II, which resulted in Singhana's victory. By the year 1213, Singhana had conquered the whole of Banavasi and Santalige and reached the banks of the Tunga river. Encouraged by this success, he marched towards Dorasamudra, making a bid for the whole of the Hoysala kingdom. Like his grand-father (Bhillama), Singhana reached the Kaveri river in the course of his conquest. But eventually, he had to withdraw to the north of the Tunga river, which formed the southern boundary of his kingdom. Singhana's empire extended from Khandesh upto the Shimoga and Anantapur districts and from the western coast to the eastern parts of the former Hyderabad State and Berar.

Four inscriptions referring to the reign of Singhana have been found in this district. The earliest one is that found at Mudgal, dated 1255.⁵⁰ From this inscription, which records a gift of land, we can see that Mudgal (Mudugal) was the capital of the region called Karadikal—400, which was administered by Bajja. The next inscription in point of time, dated 1231, comes from Kuknur and records a series of grants made to the one thousand Mahajanas of that place by various persons, the last of them being the Yadava king.⁵¹ The third, coming from Sankanur, Yelburga taluk, is dated 1283 and states that it was his 45th regnal year.⁵² From this and some other similar records, it follows that the first year of Singhana's reign was 1194, or, more probably, that Singhana was taking active part in the administration of the kingdom even during the reign of his father, Jaitugi. The last inscription, recording a land gift to a Jaina temple, comes from Koppal and is dated 1240.⁵³ After the death of Singhana in 1247, there appears to have taken place a war of succession between Sarangapani, the second son of Singhana and Krishna, son of Jaitugi II who was the first son of Singhana but who had predeceased his father.

**Krishna,
Yadava king**

Krishna, with the help of his brother Mahadeva, gained the upper hand and forced his uncle to leave the kingdom. Krishna (1247-1261) continued the policy of his grandfather, which was to extend the Yadava territories in all directions. He sent his general Chamunda against Someshvara, the Hoysala king. Chamunda succeeded in taking the Kogali division, which consisted of the areas round about Hadagali in the Bellary district and Davangere in the Chitradurga district. Another of his generals, Malla, is said to have defeated the Silaharas of North Konkan and the Pandyas of Nolambavadi. Krishna also gained some success against the Paramaras of Malva and the Vaghelas of Gujarat. About this time, the Yadava army appears to have encountered some Muslim forces, probably those who invaded the Paramara kingdom in 1250 under Balban. A damaged and worn-out inscription referring to the reign of this king has been found at Sankanur in the Yelburga taluk.⁵⁴ This inscription

dated 1252, describes the king's subordinate, who was a great conqueror and governor of Belvola-300, Kelavadi-300, Banavasi-12,000, Masavadi-nadu and Kisukadu-70. His name appears to be Bhannama. Though he had a son named Ramachandra, Krishna appointed his brother Mahadeva, his heir apparent, who succeeded him in 1261. Mahadeva (1261-1271) continued hostilities with the Hoysalas, the Silaharas of North Konkan, the Vaghelas of Gujarat, the Paramaras of Malva and the Kakatiyas of Warangal. He made an attempt to penetrate into the heart of the Hoysala kingdom, but failed in it. The last year of his reign was 1270-71.

Krishna's death was followed by a civil war in Devagiri between his son Amana and his uncle Krishna's son, Ramachandra. The latter, not finding it possible to capture the impregnable fort of Devagiri by open fighting, took recourse to an unchivalrous means to achieve his end. It is said that one evening he introduced a body of soldiers into the fort in the guise of dancers for giving a performance in the king's court and when Amana and his retinue were absorbed in the entertainment, the soldiers threw off their masks and took the royal guards by surprise. Amana fell captive into the hands of Ramachandra, who later blinded and killed him.

Ramachandra (1271-1310), immediately after coming to the throne, made a desperate attempt to crush the power of the Hoysalas. A large army, under an eminent general, was despatched, which overran the northern parts of the Hoysala kingdom. It then marched towards Dorasamudra itself, but could not take it. There was a tough opposition from the Hoysala side. The Hoysala generals, Chikkadeva, Ankanayaka and Khandeya Raya Raneya, not only played havoc in the Yadava army, but also pursued the retreating enemy upto the border of the Shimoga and the Chitradurga districts. Thus the Yadava invasion against the Hoysalas ended in utter disaster. Ramachandra's military operation against Gujarat also was foiled by the Vaghela king Sarangadeva. He was, however, successful in his campaigns against the chiefs of Dahala, Bhandagara, Vajrakara and others. Inscriptions of Ramachandra prove that in the early years of his reign, he succeeded in maintaining intact the empire he had obtained from his predecessors. The governors of Sindavadi and Kisukadu in his reign were Bhimadeva Rane and Vasudeva Nayaka respectively. When Ramachandra was ruling his empire peacefully, Ala-ud-din Khilji, governor of Kara, descended upon Devagiri in 1294. Ramachandra's attempt to resist the invader bore no fruit; Ala-ud-din attacked Devagiri and pillaged it. The Yadava king was ultimately driven to conclude a treaty and pay a huge amount of gold. When all this happened, Shankaradeva, son of Ramachandra, was absent from the capital. When he heard the news, he hurriedly came back and disregarding his

**Ramachandra,
Yadava king**

father's advice, attacked the retreating army of Ala-ud-din. Enraged by this, Ala-ud-din, who overpowered him, forced Ramachandra to agree to more stringent terms.

This defeat of Ramachandra at the hands of Ala-ud-din irretrievably impaired the political prestige of the Yadavas. Their opponents on the east and south now began to press hard on them. The Kakatiya Prataparudra pushed the western border of his kingdom as far as Medak and Raichur. In 1305, the Hoysala king Ballala III led an army against Ramachandra and wrested from him Banavasi, Santalige and Kogali. When the Yadavas were fighting against their opponents in the south, the Dekkan was again raided by the Muslims. In 1307, Ala-ud-din Khilji sent Malik Naib Kafur with a large army. Malik Naib overran the Yadava kingdom and took Ramachandra prisoner, who, however, was later released with honour and allowed to rule his kingdom as a vassal of the Sultanate of Delhi. When, in 1308, Malik Naib came to Devagiri with an army for invading the Andhra country, he received substantial help from Ramachandra. The invader also received similar help from him during his march against Dorasamudra in 1311. Ramachandra was succeeded by his son Shankaradeva (1311-1313), who, by his hostile activities, soon proved an opponent of the Sultan. In an expedition against the Dekkan in 1313, Malik Naib killed Shankaradeva and assumed the government of Devagiri. But being needed by his ailing master, he had to leave Dekkan soon. Taking advantage of this situation, Harapala, the son-in-law of Ramachandra, revolted and declared independence. But Harapala's success was short-lived; for in 1317, Mubarak, son and successor of Ala-ud-din, defeated him and recovered Devagiri. Harapala was flayed alive in 1318. This brings us not only to the end of one of the most glorious dynasties of the Dekkan, but also to the end of Hindu era in the history of the Dekkan.

Cholas

The Cholas were a South Indian dynasty and their connection with the Raichur district was only as occasional intruders and invaders. The Chola kings, who made extensive conquests in the north, were Rajendra I (1012-1044), Rajadhiraja (1018-1052), Rajendra II (1052-1063) and Virarajendra (1063-1070). The Chalukya Jayasimha, who was defeated at Musangi (Maski) in 1021, soon got back the Raichur doab, re-established his authority upto the Tungabhadra and even penetrated into the Bellary region. During the reign of the next king Rajadhiraja, a bloody battle was fought between himself and the Chalukya Someshvara I at Koppam (modern Koppal), in the course of which Rajadhiraja was killed; but war was continued by Rajendra II who killed several of the Chalukya generals and returned victorious. The same was the case with Virarajendra also, whose inscriptions say that he "saw the back" of (*i.e.*, defeated) his Chalukya enemy five times, and who had assumed characteristic titles like

Ahavamalla-Kulakala or destroyer of the family of Ahavamalla Someshvara I and Vallabha-Vallabha or Lord of the Western Chalukyas who called themselves Prithvi-Vallabhas or lords of the world. But in spite of the frequent defeats of the Chalukyas and the serious injury done to some parts of their territories, the Cholas failed to reduce them to vassalage or annex for any considerable time any portions of their territory.

The Hoysalas of Dorasamudra and the Kakatiyas of Hoysalas Warangal were the two great contemporaries of the Yadavas of Devagiri, on the south and the east respectively. We have seen above how the three kingdoms, in the ceaseless efforts to expand their territories, came in conflict with one another. Naturally, the Raichur doab, which is situated in the middle of these three kingdoms was the worst affected part during these conflicts. Though the Yadavas of Devagiri were the major paramount power in this region throughout the period of their regime, we have evidence to prove that the doab, or a part thereof, had passed on either to the Hoysalas or the Kakatiyas during some short periods in its history.

The Hoysalas had their origin in the hilly tracts to the north-west of Gangaavadi, their original home, traditionally being located in a village in Mudigere taluk in Chikmagalur district. The early Hoysalas were the feudatories of the Chalukyas of Kalyana, Ballala II (1173-1220) being the first independent king. The attempts made by the earlier kings to become independent had met with failures. One such attempt was made at the time of Vishnuvardhana (1106-1141), whose inscriptions claim that the king had conquered Belvola, Hanungal, Banavasi and Nalambavadi, and his horses, in the course of his victorious march, bathed in the Krishna river some time before 1120. In some other inscriptions,⁵⁵ Modeganur (modern Madinur in Koppal taluk) and Rachavoor (modern Raichur) figure, with some other places, among the forts conquered by Vishnuvardhana. But we have seen above, under the Chalukya Vikramaditya VI, that Vishnuvardhana was defeated and forced to retreat by the Chalukyan king with the help of the Sinda chief Acha II of Brambaragi. These claims and counter-claims, of course, reflect the different phases of the conflicts between the two powers. Next, during the reign of the Yadava Bhillama V (1187-1191), we come across another major northern conquest on the part of the Hoysalas. Ballala II (1173-1220), in the course of his sweeping campaign against the Yadavas, advanced upto the Krishna in pursuit of the Yadava forces. As a result of the conquests he made during this campaign, Ballala II became the master of Huligere, Belvola, Kiskakadu and the adjoining territories upto the Krishna river. He is actually said to have made Brambaragi his capital for the northern portions of his kingdom and resided there in 1196. All these areas were taken back by the Yadava king Singhana during

his expedition against the Hoyalas in 1211. We have already seen that the Sinda chief Vikramaditya of Erambaragi, who was a vassal under the Hoyalas during this period (1181-1211) of Hoyalas ascendancy, submitted to Singhana in 1211. After this, the Tungabhadra remained the border between the two kingdoms. A Hoyalas inscription belonging to this period has been found at Alawandi in the Koppal taluk.⁵⁶ The inscription, which is damaged and worn out, is dated 1203, and refers to the reign of Ballala II.

Kakatiyas

The Kakatiyas were another major dynasty of the Dekkan, which played a prominent part in shaping the political and cultural destinies of the Andhra people in particular. The Kakatiyas were originally village headmen under the Chalukyas of Vengi. One Beta (I) carved out an independent principality during the early years of the eleventh century A.D. When, during the reign of Someshvara I (1042-1058), there was a struggle between the Chalukyas of Kalyana and the Cholas, and both the parties tried to obtain influence in Vengi, the then Kakatiya chief Frota I chose to take the Chalukyan side and rendered Someshvara I valuable service in his campaigns against the Cholas. The Chalukyan emperor, in return, rewarded him with the grant of the territory known as Anamakonda-Visahaya. The next Kakatiya ruler, Beta II, was a feudatory of the Chalukya Vikramaditya VI who gave him the region of Sabbi-sayira which may be identical with Sabbinadu in the neighbourhood of Karimnagar. The next ruler Prota II also began a career of expansion. He actively helped the Kalachuri Bijjala in deposing and driving away Talala III, immediately after which event he declared his independence. Towards the end of the reign of the Yadava king Ramachandra, *i.e.*, in the early years of the fourteenth century, the Kakatiya king Prataparudra took advantage of the weakness of the Yadava kingdom and pushed his empire at least upto Medak and Raichur in the west. Since then for well over a century, the eastern parts of the Raichur district, including Raichur town, appears to have been under the Kakatiyas. According to an inscription on a huge stone (42 feet by 3 feet) in the Raichur fort, the Raichur fort was built by one Gore Gangaya Raddivaru, a minister of the queen of Warangal, in 1294.

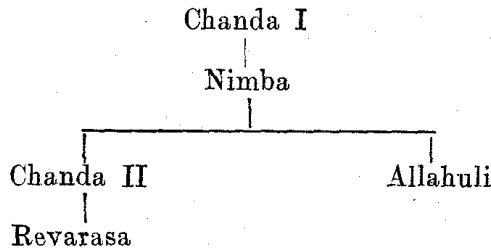
Feudatory families⁵⁷

While the Chalukyas of Kalyana and the Yadavas of Devagiri were the paramount powers in the western and central parts of the Dekkan, there were a number of feudatory families put in charge of the different parts of their empires. The following are the more important feudatory families ruling in different parts of the Raichur district.

Haihayas

Chiefs belonging to the Haihaya clan, claiming descent from Kartavya and calling themselves lords of Mahishmatipura, are known to have ruled in parts of Karnataka, particularly in the

north-eastern parts of the State, during the eleventh and twelfth centuries A.D. For instance, there were Haihaya families administering the regions Aral-300 and Mirinte-1300, roughly comprising the modern Sedam and Chitapur taluks of the Gulbarga district. Now, the Manvi inscription (No. 5) of the Chalukya Someshvara I, already referred to above, discloses, for the first time, the existence of one more family of the Haihayas which had settled in Raichur district. The inscription, dated 1052, introduces the Mahamandaleshvara Revarasa, a subordinate of Someshvara I, having the characteristic titles, Mahishmatipuravareshvara and Kartaviryakulatilaka. The fact that he was placed in charge of a major province like Edecore—2,000 shows that he must have been a fairly influential noble in the Chalukya kingdom. Two more inscriptions dealt with by Barnett and Fleet⁵⁸ supply some more details about this Revarasa. One of them, belonging to Yewur and dated 1042, states that he was the subordinate of Jayasimha II and that he was the son of Chanda. The other, coming from Kembhavi, which appears to have been the headquarters of Revarasa and his family, gives a fuller genealogical account as follows :—



The members of both the Gulbarga and the Raichur branches of the Haihaya family are spoken of as having belonged to the lineage of one Ayyana, which indicates their common descent. The Balganur inscription of Someshvara IV (No. 15), dated 1191-92, introduces two chiefs of the Haihaya family, as subordinates of the Chalukya king. One of them was Mahamandaleshvara Mallideva, having his headquarters at Madana-Siriyuru. The other is Allahuli.

A number of chiefs belonging to the various branches of the Kadamba stock are known to have ruled in the southern and western parts of Karnataka. Dr. P. B. Desai's collection has brought to light, for the first time, the existence of another hitherto unknown family of the Kadambas, who ruled in the region of the Raichur district. The Hyderabad Museum inscription (No. 6), dated 1077, introduces Mahamandaleshvara Nagavarmarasa, as a subordinate of Vikramaditya VI, and his governor Tribhuvanamalla-Vira-Nolamba-Pallava-Permanadi, administering the area of Karadikal-400. That this Nagavarmarasa was a Kadamba chief is clear from his characteristic titles: Banavasi-pura-vareshvara and Kadambarabharana. It may be noted here

Kadambas

that this name is found among the early members of the Hanagal and Goa branches of the Kadamba family. More facts regarding this Kadamba family are disclosed by two inscriptions in the dilapidated Jadeya Shankara temple at Naoli, a village on the eastern bank of the Krishna in the Lingsugur taluk.⁵⁹ One of them, belonging to the reign of Someshvara I, registers the grant of Navile (modern Naoli) to the temple of god Jadeya Shankara by Mahasamanta Nagavarmarasa of the Kadamba family. The village was situated in the Karadikal-400 region. This inscription is dated 1066 and it, therefore, pushes back the date of this chief by eleven years.

Butarasa

The first part of the second inscription introduces another member of the Kadamba family, namely, Mahamandaleshvara Butarasa who also bore the epithets of the above chief. The epigraph, belonging to about 1119, records a grant to the same temple. This Butarasa might have been a successor of Nagavarmarasa. An inscription from Maski, dated in Chalukya Vikrama year 38, Vijaya, equivalent to A.D. 1113, also speaks of this Butarasa.

Another inscription from Lingsugur (No. 9) mentions a still later member of this family, probably the successor of Butarasa. This is Madhavattiyarasa who figures also in the second part of the second inscription from Naoli. This portion of this epigraph bears the date 1135.

After a gap of about 60 years from this date, we get two inscriptions, one from Karadikal (No. 16) and the other from Mudgal (No. 17), which belong to the years 1191 and 1215 respectively. These inscriptions describe a subordinate family of Kadamba chiefs, who were administering the area of Karadikal-400 from their headquarters at Mudgal. The name of the family in both the records is, however, spelt as Kadamba. The Karadikal record furnishes the following succession of the members of the family :—

Bajja I
|
Kacha I
|
Bajja II
|
Kacha II
|
Bajja III

The last-mentioned king was ruling on the dates of both these inscriptions.

Reference has already been made to a few members of the Sindas Sinda family of Erambaragi and the part played by them in the Dekkan politics as the loyal feudatories of the Chalukyas of Kalyana and the Yadavas of Devagiri. Like the Kadambas, the Sindas also were a pervasive family who ruled in different parts of Karnataka. Their branches are also known to have ruled in Andhra and Central India.

One branch appears to have settled in the Bellary district and the adjacent area, which was subsequently known as Sindavadi-1,000. Northwards, there were the Sindas of Yalburgi, who held parts of the Dharwar, Bijapur and Raichur districts. An inscription from Kuknur (No. 13) mentions two chiefs of this branch, Permadi and his brother Chavunda, for whom we have the dates 1144 and 1151-69. The earliest reference to the Sinda-Vishaya is in the Javli copper-plates of A.D. 750.⁶⁰ The earliest date assignable to the Sindas of Yalburgi as a separate unit is about 1076.⁶¹ We get references to the members of the Sinda dynasty of Yalburgi in four inscriptions coming from that area. The inscription dated 1132,⁶² which introduces Acharasa and his son Permadi, states that Permadi was ruling the Kuknur-30 division. The Mudhol inscription,⁶³ referring to the reign of Taila III, introduces Chavundarasa. The Kallur inscription⁶⁴ dated 1185, gives some details about the family. According to this record, Chavundarasa married the two daughters of the Kalachuri Bijjala, namely, Siriyadevi and Lankadevi; he had two sons Viravikramaditya and Virabijjala from Siriyadevi; and these two were jointly ruling in 1185. Viravikramaditya has been referred to in another inscription also.⁶⁵

MEDIAEVAL PERIOD

Under the Yadavas of Devagiri, we have already seen that the Yadava kingdom was finally annexed to the Khilji empire by Mubarak Shah in 1318. One Malik Yak Lakhy was made governor of Devagiri; subordinate officers and collectors of revenue were stationed at different places, and garrisons posted at strategic points. What happened thereafter, need not concern us here. For, considerable areas of the Yadava kingdom did not submit to this new rule and the present Raichur district formed a part of the kingdom of Kampili (which also included parts of Bellary and Dharwar districts), which remained outside the Muslim empire and proclaimed its independence under Singeya Nayaka and his more famous son Kampilaraya. Malik Kafur had tried to annex this part also. He had led an indecisive expedition against Kampili. But before he could make another attempt at it, he was recalled to Delhi where he died in the political revolution that took place during the period between the death of Ala-ud-din (1316) and the accession of Kutb-ud-din Mubarak Shah.

After the death of Mubarak Shah, there was again a political revolution at Delhi, which ended the Khilji dynasty and ushered in that of Tughlaks. The Kakatiya king Prataparudra II took advantage of this opportunity and declared himself free and his example was bound to be followed by others. Sultan Ghiasuddin was shrewd enough to realise the mistake in the policy followed so far, namely, that of allowing the Hindu rulers of the Dekkan to remain nominally subordinate to Delhi and otherwise in full enjoyment of their sovereign powers. He, therefore, decided to reduce them and annex their territories. Resolving to do away with the Hindu kingdoms of the south, one after another, he began in 1231 by sending against Warangal an expedition led by his son and heir, Ulugh Khan. The army marched as usual by way of Devagiri, laying waste the country and investing fortresses as soon as it entered Telangana. Prataparudradeva, who first defeated Ulugh Khan, ultimately delivered himself and his family into his hands in 1323. Soon after returning from this successful expedition in the Dekkan, Ulugh Khan killed his father and ascended the throne of Delhi, assuming the title Sultan Muhammad.

Kampilaraya

At the time of the accession of Muhammad-bin-Tughlak, considerable portions of the Dekkan and South India acknowledged the sovereignty of Delhi. Devagiri and Warangal were under the effective control of imperial officers, and a viceroy had been stationed over the distant 'Mabar' charged with the duty of consolidating the new conquests. The only prominent Hindu States that still continued to enjoy independence were Kampili and Dorasamudra. The king of Kampili, Kampilaraya, rose to prominence in the early years of the 14th century. Kampilaraya was a consistent opponent of the growing alien power in the south; he declined to comply with a demand for tribute from the officers of Muhammad Tughlak, and entered into friendly negotiations with Baha-ud-din Gurshasp, a cousin of Muhammad and governor of Sagar near Gulbarga, who, having some grievance against his cousin, had laid claim to the Delhi throne and set up the standard of revolt. The Sultan thereupon ordered the governors of Gujarat and Devagiri to deal with the rebel. A battle took place between the two parties in which Gurshasp was defeated and he fled to Sagar and thence, with his women and children, to Kampili to take refuge with Kampilaraya. The Sultan, who in the meanwhile had taken the field in person and come down to Devagiri, took up in his own hands the task of reducing the defiant Hindu ruler who had harboured the rebel. But it proved more troublesome than he had imagined, and two expeditions failed to take the strong fortress of Kummata in the Kampili kingdom. The third attempt led by Malik Zada, however, ended in success; Kummata fell and Kampilaraya was forced to shut himself up in Hosadurga (Anegundi), which was invested on all

sides by the Sultan's troops. Lack of provisions made it impossible for the inmates to hold out long; but meanwhile Kampilaraya had succeeded in sending Gurshasp and his family to Dorasamudra, commending them to the care of Ballala III.⁶⁶

Kampilaraya met his end with courage and determination. It is said that before sallying out of the fort and falling upon the enemy, he announced to his women that he had made up his mind to die fighting and advised them to burn themselves in advance to escape falling into the hands of the enemies, and that they did so cheerfully and their example was followed by the wives and daughters of the ministers and nobles of the kingdom. Kampilaraya's head was stuffed and sent to the Sultan to announce the victory and a garrison was posted at Hosadurga to control the country round about. For some time after the fall of Kampili, Muhammad-bin-Tughlak remained at Devagiri, making arrangements for transfer of the imperial capital to that place.

During this period, the empire had been divided into 23 provinces, each of which had a governor over it. The governor was assisted by a military co-adjutor in charge of the provincial army and a *Kotwal* who policed the capital of the province. The Tughlak regime, which lasted for not more than 20 years (1327-1347), left behind some marks on the administrative system in the Dekkan. The whole system of government of the Bahmanis was to a large extent based on the system evolved by the Delhi Sultans even to the extent of the nomenclature of a number of offices. As a matter of fact, Muhammad I, the law-giver of the Bahmanis, only re-organised the administration which had fallen into decay during the war of independence, and we do not find much of deviation from its principle till we reach the ministry of Mahmud Gawan towards the latter part of the fifteenth century.⁶⁷

Tughlak
regime

The power of the Sultan, however, was nowhere firmly established, except at Devagiri, as is evident from the number of revolts in various parts of the Dekkan in the following few years. In fact, the movement for the liberation of Dekkan may be said to have begun immediately after the departure of the Sultan to Delhi in 1329, after appointment of Kutlugh Khan as the viceroy of the Dekkan. So far as our region is concerned, in about 1331, one Somadeva, who claimed descent from the ancient Chalukya family and became the progenitor of the later Aravidu dynasty of Vijayanagara, led the Hindus of the western Telugu country in revolt against their Muslim overlord Malik Muhammad, governor of Kampili. He seized the forts of Anegundi, Raichur and Mudgal. At the same time, the Hoysala king Ballala III also threw off his allegiance to Delhi and invaded the province of Kampili. The state of affairs made Malik Muhammad utterly helpless.

The decade that followed saw the beginning of the great Hindu kingdom of Vijayanagara, which played a decisive role in the history of India. This powerful kingdom founded by Hukka or Harihara and Bukka and their three brothers set itself to the task of defending the ancient Hindu culture against the onslaughts of Muslims. Sultan Muhammad, who was pre-occupied with other troubles at this time, could not counteract this rebellious activity. By this time, four out of six provinces of the Dekkan had already attained independence from Delhi Sultanate. When in 1347, Zafar Khan, the leader of another political revolution, founded the Bahmani kingdom at Gulbarga, the Dekkan was entirely lost for the Sultanate of Delhi.

Bahmani and
Vijayanagara
kingdoms

Writing about 'Raichur, a bone of contention'⁶⁸ Major Haig rightly observes that the history of the Raichur doab is the history of the struggle between the Muhammadan (*i.e.*, the Bahmani) kingdom of the Deccan and the Hindu (*i.e.*, the Vijayanagara) kingdom of the Peninsula for supremacy in Southern India.⁶⁹ The region comprising this district has changed hands many times during this period and its history is often so confusing that at times one will be at a loss to know under whom it was during a particular year.

The foundation of the Bahmani kingdom was the immediate result of the policy of repression followed by Sultan Muhammad Tughlak. He introduced the system of tax-farming and collected taxes with unnecessary violence. This caused discontent, and rebellions broke out. The Sultan made matters worse by declaring war against an entire class of subordinates, the 'amirs of the hundred' or centurions in 1344. Early next year, the rebels gathered at Daulatabad (former Devagiri) and were joined by the centurions of the Dekkan. Together, they easily overpowered the governor of Daulatabad and instituted one among themselves on the throne of the Dekkan under the title Nasir-ud-din Ismail Shah. An imperial army led by Muhammad himself, who was in the south at this time, made its appearance on the scene from Broach, defeated the rebels and shut them up in the citadel of Daulatabad. Some of them, however, escaped and fled to Gulbarga under the leadership of Hasan Gangu *alias* Zafar Khan. The Sultan reduced Daulatabad, but was soon called away to Gujarat, where another rebellion had broken out. A general was sent to Gulbarga against the centurions who had escaped, but could do nothing. Taking advantage of the Sultan's absence from Daulatabad, Zafar Khan, with the help of Kapaya Nayaka of Warangal, attacked Bidar and occupied it by driving away its Muslim governor. As he approached Daulatabad, the royal troops gave up the siege and retired to Malva, as a result of which Zafar Khan took the fort easily. The aged Nasir-ud-din Shah then readily abdicated the throne and Zafar Khan was proclaimed the

ruler of the Dekkan on the 3rd August 1347, under the name Sultan Abul Muzaffar Ala-ud-din Bahman Shah.

Ala-ud-din I (1347-1358) made Gulbarga his capital and the new kingdom included Gulbarga, Bidar, Berar, etc. He spent most of his time waging wars or conducting negotiations calculated to extend his territories. By a judicious mixture of force and clemency, Ala-ud-din made a number of additions within the span of a few years. As early as 1349, he attacked the territory of Vijayanagara and plundered the northern parts of the kingdom. Five years later, as a result of an understanding with the Sultan of Madurai he attacked Vijayanagara a second time. While Muslim accounts claim for him the conquest of all the area upto the Tungabhadra, Hindu sources say that Harihara I (1336-1357) inflicted a defeat on him. In view of the demand for the Raichur doab by the next Vijayanagara king in 1361, which will be referred to later, it seems that the region formed part of the Bahmani kingdom during the reign of Ala-ud-din I. At the time of his death, Ala-ud-din had become the master of an extensive kingdom, extending to the sea on the west and as far as Bhongir on the east and bounded by the Penganga and the Krishna (or the Tungabhadra) on the north and the south. Ala-ud-din divided his dominions into four large divisions, Ahsanabad-Gulbarga, along with Raichur and Mudgal, being one of them.

Ala-ud-din was succeeded by his eldest son Muhammad I **Muhammad-I** (1358-1375), a diligent and methodical administrator, many of whose institutions continued to exist long after him. He waged wars with the rulers of Warangal and Vijayanagara. At this time, Bukka I (1344-1377) was on the throne at Vijayanagara. By issuing large quantities of gold coins, Muhammad I earned the resentment of the rulers of Telangana and Vijayanagara, who took it for an assertion of supremacy on his part. They, therefore, induced the bankers of the area to hoard and melt down the new coins. It is said that then the Sultan caused the massacre of all the local Hindu bankers and replaced them by Khatri from the north.⁷⁰ After this, Kapaya Nayaka of Warangal demanded from him the restoration of the fortress of Kaulas and Bukka of Vijayanagara demanded the return of the Raichur doab and threatened to join Delhi against him. Muhammad detained the messengers for eighteen months, during which time he completed his preparations to defy the demand. He then sent haughty answers, calling them his vassals. Kapaya Nayaka immediately attacked Kaulas with the help of Vijayanagara. A series of battles were fought, which ended in the disastrous defeat of Kapaya Nayaka. Encouraged by this success, the Sultan issued a draft on the Vijayanagara treasury for payments to be made to 300 musicians and dancers from Delhi, being pleased by their performance at the wedding feast of his son Mujahid.⁷¹ This

was certainly a rash order made by the Sultan when he grew merry in his cups and regarded even by his minister Malik Saif-ud-din Ghorī as a drunken boast. But it is said that he had done it seriously, for, the minister is said to have been asked the next day whether the draft had been made out and was compelled to offer excuses for his 'negligence'.⁷² Whatever it may be, this was too much for the Raya of Vijayanagara, who is said to have paraded the messenger on an ass in his city and greatly incensed by the insult, the Raya crossed the Tungabhadra with a large army and seized Mudgal. Muhammad got wild at this and started against Bukka, though with only a small force. Bukka withdrew to Adoni with his cavalry, leaving the infantry to face the enemy. Muhammad proceeded plundering the country and killing the defenceless villagers. He retired to Mudgal for the rains and marched towards Adoni early in 1367. A battle took place at Kauthal and the Bahmani army gained the victory, thanks to its guns⁷³ and cavalry, the Vijayanagara artillery not coming into play in time. After this defeat, Bukka had recourse to guerilla warfare for about three months and finally shut himself up in his capital. Not having strength enough to attack the vast city, Muhammad also feigned sickness and retreated. Bukka's venture to attack him at this juncture also failed, as Muhammad suddenly took to the promiscuous slaughter of the inhabitants of the country and proclaimed his intention of not stopping until the draft was honoured by the Raja of Vijayanagara.

**Indiscriminate
slaughter**

Moved by the endless and indiscriminate slaughter caused by the Sultan, Bukka consented to the demand and the war was ended. Both the parties were so shocked by the dimensions of the slaughter that they entered into an agreement to spare non-combatants in future wars. Though such agreements were not adhered to always, it may be said that this agreement did much to mitigate the horrors of the perpetual struggles between the two States. The musicians, who, in fact, were the cause of all this, are also said to have had something to say in the matter. It is said that after begging the Sultan's pardon, they suggested that the massacres committed by him were entirely against the precepts of Islam and that such things were not allowed, far less enjoined, by it and the king is said to have been greatly touched by this appeal.

Muhammad was succeeded by his eldest son Mujahid (1375-1378). At the time of his accession, some of the forts in the Raichur doab were held by Bukka, while others were with the Bahmanis, Raichur and Mudgal being with the latter. Immediately after coming to the throne, Mujahid provoked a quarrel with Vijayanagara, complaining of the encroachment of the Hindus on the doab. According to him, the Tungabhadra was the northern boundary of the Hindū kingdom. Bukka's reply

to this was that the Krishna was legitimately his northern boundary and he demanded the surrender of Raichur and Mudgal. These conflicting claims could only be decided in the battle-field. Mujahid made a beginning by invading the Vijayanagara kingdom. Bukka adopted the plan of wearing out his enemy, avoided a regular battle and finally retired into his capital. Mujahid pursued him and besieged the city; but he could not do anything more than taking its outer defences. On his return march, he made a futile attempt to take Adoni. Mujahid blamed his uncle, Daud Khan, for his failure at Vijayanagara.

Daud Khan, in retaliation, conspired against Mujahid, got him murdered on the 16th April 1378 and proclaimed himself as king. Within a month, however, Mujahid's sister saw to it that Daud Khan was murdered. Ultimately Muhammad II (1378-1397), son of the youngest son of Ala-ud-din I, became the king. When there was this confusion in the Bahmani capital, at Vijayanagara, Bukka I was succeeded by his son Harihara II (1377-1404), who laid siege to Raichur unsuccessfully. The accession of Muhammad II to the throne of Gulbarga in 1378 may be said to have brought a welcome lull in the continuous hostilities between the two kingdoms. This king was essentially a lover of peace and learning. He caused a number of schools to be opened throughout his kingdom and when there was a famine in his reign, he organised efficient relief measures. He died of a fever in April 1397.

Muhammad II was succeeded by his elder son, Ghiyas-ud-din, a youth of seventeen. He was, however, dethroned within two months by a Turkish slave, Tughalchin, who raised to the throne Shams-ud-din Daud, Ghiyas-ud-din's younger half-brother, and made himself regent. But Firoz and his brother Ahmad, grandsons of Ala-ud-din I, succeeded in overpowering Tughalchin and Daud in November 1397. Firoz ultimately became king under the title Taj-ud-din Firoz Shah.

Firoz (1397-1422) had a vigorous body and a keen mind. **Firoz Shah** He is said to have been the most learned of all the Bahmani rulers. He was reputed to be knowing several languages. He built a new city Firozabad on the Bhima, wherein he set up a harem of 800 women of various nationalities. Firoz made his brother Ahmad his chief minister and regulated the administration efficiently. He also appointed some Hindus to important posts. The region of the Raichur doab, which had enjoyed a fairly long spell of peace during the reign of Muhammad II, was disturbed twice in the regime of this king in 1398-99 and 1406-7. In 1398, Harihara II started operations for recovery of the doab with a vast but ill-organised army. Firoz marched against him with only 12,000 horse. As Harihara had pitched his camp on the south bank of the Krishna, Firoz, who came upto the north

bank of the river, hesitated to cross the river in the face of the enemy. At this time, one Quazi Siraj-ud-din suggested a stratagem and came forward to carry it out himself. He and a number of his friends entered into the enemy camp, disguised as a company of strolling performers. After a few days, when they were performing before Harihara's son, they suddenly fell upon him and killed him on the spot. There was much confusion in the Hindu camp, with the result that there was nobody to oppose Firoz who crossed the river easily. Harihara fled to Vijayanagara, pursued by Firoz; the latter took a large number of prisoners who were released later on payment of a big ransom. The war ended. Firoz now separated the Raichur doab from the Gulbarga province and appointed one Fulad Khan as its first military governor.

**Mudgal girl
episode**

In 1406, the peace of the district was disturbed by reason of a young lady. At this time, Harihara II had been succeeded by his son Devaraya I (1406-1422). It is stated that when Devaraya failed to secure the hand of this beautiful girl, who was the daughter of a goldsmith of Mudgal,⁷⁴ he tried to secure her by sending troops into the neighbourhood of Mudgal, which formed a part of the Raichur doab, Firoz Shah's tenure of which had been, however, recognised by a treaty concluded at the close of the last war. This act provoked Firoz Shah, who invaded Vijayanagara and attacked the city. The attempt, however, failed and the Bahmani army was defeated. Being wounded himself, Firoz withdrew to a fortified camp outside the city. He then sent his lieutenants in different directions to ravage the country round about and marched himself towards Adoni. Ultimately, Devaraya had to make peace on the terms laid down by Firoz, which included the "gift of a daughter of his" to Firoz, the surrender of the fort and district of Bankapur by way of 'dowry' and the payment of a large sum of money, a huge quantity of pearls and 50 elephants. The marriage proper was celebrated with great pomp; but at last as Devaraya did not accompany Firoz far enough out of the city when he left it, he parted in anger. The Mudgal girl, whose charms had brought about the conflict was given in marriage to Hasan Khan, son of Firoz Shah.

There was yet another war between the Bahmanis and Vijayanagara during the reign of Firoz, during the last years of his regime. In 1418, the Sultan, now nearing 70, laid siege to Pangal, which was at this time with Vijayanagara. The siege went on for two years, at the end of which disease began to decimate the ranks of the Bahmani forces. Vijayanagara had complete victory on this occasion and Firoz had to retreat leaving the southern and the eastern boundaries of his kingdom in the occupation of Vijayanagara troops. Rudely shaken by his defeat, Firoz henceforth became a broken man. He spent the rest of his life in works of piety, leaving the affairs of the state in the hands of two of his favourite slaves. The last months of

1422 saw the end of both Firoz who gave place to his brother Sihab-ud-din Ahmad I (1422-1436), and Devaraya who was followed by his brother Viravijayaraya (1422-1426).

Ahmad I proceeded against Vijayaraya to avenge the disasters of the last war and it should be said that he completely succeeded in doing so; for, a battle fought on the banks of the Tungabhadra ended in the most ruthless devastations of Vijayanagara country. Indiscriminate slaughter, enslavement of civil population, destruction of temples and killing of cows are said to have been the special features of this campaign. The destruction was stopped only when Vijayaraya agreed to pay a large sum as 'arrears of tribute'. It is said that among the prisoners carried away by the Sultan were two able Brahmin youths who became Muslims, one of whom later became the first independent Sultan of Berar and the other the father of the founder of the Nizam Shahi line of Ahmadnagar.⁷⁵

Very early in the reign of the next Bahmani king, Ala-ud-din II (1436-1458), a rebellion broke out in the Raichur doab. The king's younger brother, Muhammad, had been sent to Vijayanagara to recover the tribute which was in arrears for five years. His army invaded the Vijayanagara territories and began the usual work of indiscriminate slaughter. Devaraya II (1424-1446) who was then king of Vijayanagara at once paid the amount and the invaders withdrew to Mudgal. While halting at this place, somebody told Muhammad that his father's intention had been to divide the kingdom equally between his two eldest sons and instigated him to claim half the kingdom from his brother. The young man who had his head already turned by his success against Devaraya, listened to this evil counsel and did accordingly. When negotiations failed, he raised a large army with the help of the money he had from Vijayanagara and succeeded in taking some forts including Raichur and Mudgal. But he was defeated by the king in an encounter that followed and fled from the field. He took refuge in the forests, where he lurked until he received a message of forgiveness from the king. He then returned to the court and was made governor of Raichur. (There is, however, an inscription in Dr. P. B. Desai's collection,⁷⁶ which refers to the reign of Devaraya II and which comes from Mudgal. According to this inscription, which is dated the 23rd November 1436, Devaraya had placed his subordinate Varadanna Nayaka in charge of the administration of Mudgal-nadu. It follows from this that the region was in his authority for some time prior to this date. This authentic information is in contrast with the above account which is based on Muslim sources).

Later on in his reign, Ala-ud-din II was engaged in warfare with his father-in-law, Nasir Khan, Sultan of Khandesh.⁷⁷ Devaraya II, who had by this time, completely reorganised his

army,⁷⁸ imagined himself strong enough to defy the Bahmani king and, taking advantage of this trouble in the north, invaded the Raichur doab in 1443 and captured Mudgal, besieged Raichur and Bankapur and laid waste the country upto Bijapur and Sagar. On the approach of Ala-ud-din, however, he withdrew to Mudgal, and Malik-ut-tujjar, the Bahmani general, was able to raise the sieges of Raichur and Bankapur. Three battles were fought between the two parties. In the first, the Vijayanagara had the victory, while in the second the Bahmanis won the day; the success was indecisive in both the cases. In the third battle, Devaraya's elder son was killed and his troops driven back to Mudgal. But the Vijayanagara army managed to capture and imprison two of Ala-ud-din's principal nobles and a few of his troops. When, however, the Sultan sent word that the lives of 200,000 of Hindus would be the price of these officers, Devaraya agreed to make peace and to pay the 'tribute' regularly in future. He returned to his dominions and regularly remitted the stipulated tribute, and peace reigned in the Raichur doab, for a long period, until the Bahmani dynasty had ceased to be a force to be reckoned with.

Muhammad-III

Ala-ud-din II died in 1458. He had, before his death, designated his eldest son Humayun as his successor. This Humayun (1458-1461) was notorious for his cruelty, and the savage deeds that marked his reign earned for him the title of Zalim or 'tyrant'. Fortunately, the Raichur doab was calm and quiet during the reign of this king, on whose death as a result of stabbing by his own servants who were tired of his inhuman cruelties, people heaved a sigh of relief. Humayun was followed by his sons, Nizam Shah (1461-1463) and, on his death, Muhammad III (1463-1482), whose regimes were also eventless, so far as the Raichur district is concerned. But though this period was eventless in the sense that the peace of the district was not disturbed in any manner, there took place one important event in the reign of Muhammad III, which determined the destiny of the Raichur doab on the dissolution of the Bahmani kingdom. This was the sub-division of the four administrative units of the kingdom into eight, by his reputed minister Khwaja Mahmud Gawan. Under this arrangement the old province of Gulbarga was divided into two parts, Gulbarga and Bijapur, the Raichur doab forming part of the latter. The province of Bijapur was first given to Mahmud Gawan, who was murdered by order of the king in 1481, in consequence of the machinations of those who were envious of his ever-rising position and opposed to his far-reaching reforms. After his death, the Government of Bijapur was given to Yusuf Adil Khan, the Turk; the future founder of the Adil Shahi dynasty of Bijapur. Muhammad III died shortly afterwards in the same year stricken with remorse for his share in the death of his faithful minister. He was succeeded by his

twelve-year old son Mahmud (1482-1518), a weakling who was king only in name.

During the reign of Mahmud Shah, all real power in the kingdom passed into the hands of the great nobles. Malik Hasan and his son Malik Ahmad (the future founder of the Nizam Shahi dynasty of Ahmadnagar), governor of Daulatabad, were all in all and the king was a helpless prisoner in their hands. This Malik Hasan, who was the arch enemy of Mahmud Gawan and who, by his machinations, brought about his death, however, met with a fitting end, similar to that of Mahmud Gawan, in 1486. Everybody was so much disgusted with the affairs of the kingdom that next year an attempt was made by the Dekkanis to dethrone the king, but failed by the intervention of the foreign troops.

At last, in 1490, at the suggestion of Malik Ahmad, Nizam-ul-mulk, the late Malik Hasan's son, Yusuf Adil Khan of Bijapur and Fathulla Imad-ul-mulk of Berar joined him in assuming royal titles and declaring their independence from the suzerainty of Bidar. This example was followed later by Qutb-ul-mulk of Golkonda (1512) and Barid-ul-mulk of Bidar (1526) as well. This, then, was the origin of the five Dekkan Sultanates—Nizam Shahi of Ahmadnagar, Adil Shahi of Bijapur, Imad Shahi of Berar, Qutb Shahi of Golkonda and Barid Shahi of Bidar.

Kasim Barid, who was now the prime minister of Bidar, tried to bring the provincial governors under control. He incited Narasa Nayaka, the regent of Vijayanagara, to attack Yusuf Adil Khan by invading the Raichur doab. Narasa Nayaka did so and captured Raichur and Mudgal. Yusuf, in retaliation, marched against Kasim Barid himself. In the battle that followed, Kasim Barid was completely routed. Not content with this victory, Yusuf proceeded against the Vijayanagara forces which had entrenched themselves in the doab, and fought a pitched battle with them. He was at first defeated and forced to take refuge in the fortress of Manvi. Then, however, he pretended submission and invited Narasa Nayaka to a peace conference, where he treacherously attacked him and his followers. The Vijayanagara army fled and gave him a victory. It is probable that these two forts were taken by him in the name of the Bahmani Sultan. For, immediately after this he is said to have sent costly presents to the Sultan of Bidar.⁷⁹ But the Raichur doab remained part of the Vijayanagara empire till 1502 when, as a result of a *jihad* undertaken by the Bahmani nobles, it passed into the hands of Yusuf Adil Khan.

Henceforward, the future of the Raichur doab was closely connected with the Adil Shahi dynasty of Bijapur and had nothing to do with the Bahmanis of Bidar. We need not, therefore, continue further the history of the latter which continued to exist

upto 1527. Mahmud was succeeded by his four sons: Ahmad (1518-1521), Ala-ud-din (1521), deposed, imprisoned and put to death for his attempt to get free from the control of Ali Barid, Wali Ullah (1521-1524) who also met the same fate, and Kalim Ullah (1524-1527).

Throughout the Bahmani regime, the life in the Raichur doab was hard and precarious. Majority of the Bahmani rulers were drunkards surrounded by informers and self-seekers. Faction and party strife dominated court life, especially in the latter half of the dynasty's rule. Few of the kings had genuine sympathy for the subjects, who were mostly Hindus. About the lot of people, the Russian merchant Athanasius Nikitin who lived in Bidar for some time (1470-1474) says: "The land is overstocked with people; but those in the country are very miserable, whilst the nobles are extremely opulent and delight in luxury....." The army and its leaders often sucked the country dry. In addition to these general miseries, the Raichur doab suffered frequently from the wars with Vijayanagara kingdom, which were marked by sickening horrors. Numbers of foreigners—Turks, Persians, Arabs and Mughals—came for trade or in search of office and settled in the country, marrying local women.

**Bijapur and
Vijayanagara
kingdoms**

We have seen above how the Adil Shahi dynasty had its birth in 1490. In connection with the breaking away of the three nobles from the Bahmani kingdom in that year, it is said while Malik Ahmad's motive was almost certainly disloyalty to the Sultan who had ordered the murder of his father, the other two declared independence, because they could not tolerate a king who allowed himself to be swayed by any ambitious minister that would be in his favour at the moment.⁸⁰ In view of this, we may say that though Yusuf Adil Khan had become independent for all practical purposes in 1490, he continued to have respect for the Bidar throne. In fact, it has been asserted on epigraphical evidence that the Adil Shahs had not assumed royal titles till 941 H (A.D. 1535).⁸¹ This view, it is said, also finds support in the numismatic evidence; for, coins of the first four Adil Shahi kings have not been discovered.

Now, before touching upon the history of the Adil Shahi dynasty, we can conveniently see what had happened at Vijayanagara in the meanwhile. In 1485, the then king of the Sangama dynasty, Virupaksha II (1465-1485), was murdered by his eldest son, who, however, declined the throne which, therefore, went to his younger brother, Praudha Devaraya. But this king took to an easy life and neglected the affairs of the state. Saluva Narasimha of Chandragiri, who was the most prominent among the provincial governors, saw in this a great danger for the empire and by putting an end to the rule by the old dynasty, assumed the imperial titles himself, thus bringing about a change of dynasty

from Sangama to Saluva. Undoubtedly, by doing so, he saved the empire from disruption. He died in 1491, leaving his two young sons to the care of his loyal general Narasa Nayaka, the son of Tuluva Ishvara. Tuluva Narasa Nayaka first made the elder prince Saluva Timmabhupa king; but he was soon murdered by a rival of Tuluva Narasa Nayaka, after which the crown descended to the younger prince Saluva Immadi Narasimha (1491-1505). Of course, Tuluva Narasa Nayaka (1491-1503) retained all power in his own hands as regent and even assumed a royal style. It was during his regency that the battle of 1493 with Bijapur took place. When Tuluva Narasa Nayaka died in 1503, he could truthfully claim to have continued the work of his master. He had both extended the dominions and raised the prestige of the empire. After his death, his place was taken by his eldest son Tuluva Vira-Narasimha (1505-1509), the lawful sovereign first being kept under tutelage and finally assassinated in 1505. Thus was inaugurated the third or the Tuluva dynasty of Vijayanagara. Yusuf Adil Khan came in conflict with Vijayanagara during the reign of this king, but was forced to retire and was finally defeated. Tuluva Vira-Narasimha was succeeded by the famous Krishnadeva Raya (1509-1529), whose reign was "the period of Vijayanagara's greatest success, when its armies were everywhere victorious, and the city was most prosperous."

Yusuf Adil Khan, the founder of the Bijapur dynasty, reigned from 1490 to 1510. Immediately after the death of Yusuf Adil Khan who was succeeded by his son Ismail Adil Khan (1510-1534) and when some difference had arisen between the Bijapur and the Bahmani Sultans, Krishnadeva Raya invaded the Raichur doab and took Raichur fort. At Bijapur, Ismail Adil Khan was only a nominal ruler, his regent Kamal Khan being all-powerful. Kamal Khan knew well that Krishnadeva Raya was on friendly terms with the Portuguese who were at this time a growing force on the western coast and so the opposition from Bijapur to Krishnadeva Raya's invasion was very feeble. There was still more confusion in Bijapur when in May 1511 Kamal Khan was murdered by a hireling employed by Ismail's mother and thus Krishnadeva Raya was entirely free to pursue his designs. After capturing Raichur he marched to Gulbarga, defeated Amir Barid, the minister and gaoler of the Bahmani king Mahmud and took the city. From there, he marched to Bidar, captured it after a short siege, released Mahmud and assumed the title 'establisher of the Yavana kingdom'.

**Krishnadeva
Raya**

Later, when Krishnadeva Raya was busy with his Orissa campaign, Ismail Adil Khan recaptured Raichur. Krishnadeva Raya set out on a campaign for its recovery in 1520. Determined to try conclusions once for all with the Adil Shah, Krishnadeva Raya, says Nuniz, marched against him with an army consisting "of about a million of men, if the camp-followers be included and

He pitched his camp to the east of Raichur and began a regular siege of the fortress. Ismail also came to its relief with heavy contingents of cavalry and advanced to within nine miles of Raichur, where he entrenched himself. The decisive battle was joined on the morning of the 19th May 1520. It opened with an attack by the Vijayanagara troops, which drove Adil Shah's army back to the trenches. At this moment, the Bijapur artillery came into play and wrought havoc among the close ranks of the Vijayanagara army which fell back and were charged by the enemy. Krishnadeva Raya, who was in command of the second line, now came forth and ordered a forward march of the remaining forces. Their strong onslaught overcame and scattered the ranks of the Adil Shah's forces, which were relentlessly pursued right up to the Krishna river. There was great spoil and the result was decisive—the Hindus had a brilliant victory. The Muslim camp was seized and the king himself barely escaped on an elephant. "The Sultan of Bijapur therefore cherished a wholesome dread of Krishnadeva Raya and did not venture to renew the contest during his lifetime". Krishnadeva Raya then returned to Raichur which he shortly afterwards recaptured. Krishnadeva Raya's success this time was to a great extent due to the assistance rendered by some Portuguese soldiers under the leadership of Christovao de Figureiredo, who was specially honoured by the king in the next Mahanavami festival at the capital. This resounding success against the Adil Shah is said to have made Krishnadeva Raya rather haughty; when he later received an ambassador from Bijapur, he is said to have kept him in waiting at Vijayanagara for over a month and then sent word that if the Adil Shah would come to him and kiss his feet in obeisance, he would restore him his lands and fortresses.

Asad Khan

Next, the machinations of Asad Khan, who had been sent to Vijayanagara by Ismail Khan to conclude a treaty, led Krishnadeva Raya into another campaign against Bijapur in 1523. According to Asad Khan's undertaking, the Adil Khan or his mother was to meet Krishnadeva Raya at some place on the northern frontier of the kingdom. As Krishnadeva Raya did not find any of them at the appointed place, he thought of teaching them a lesson, and marched on Gulbarga and razed its fortress to the ground. He also led his army to Bijapur, which he occupied for a time and left it sadly injured. At Gulbarga, he liberated the three sons of Mahmud Shah Bahmani, made the eldest of them Sultan and brought the other two to Vijayanagara where he treated them with consideration.

Krishnadeva Raya died in 1529 and was succeeded by Achyutaraya (1530-1542), his half-brother, whom Krishnadeva Raya himself had chosen in preference to his own infant son. The emperor's death was the signal for all the enemies of

Vijayanagara to renew their attacks on the empire. Ismail Adil Khan invaded the Raichur doab and seized Raichur and Mudgal, before Achyutaraya could do anything to prevent it. After four years, Bijapur was paid in its own coin by Vijayanagara. In 1534, immediately after the death of Ismail Adil Khan, there was confusion at Bijapur when the nobility rose against the unpopular and inefficient prince Mallu Adil Khan. Taking advantage of this situation, Achyutaraya invaded the Raichur doab and subdued the Bijapur country as far north as the Krishna and during the period from this time to the downfall of the Vijayanagara empire in 1565, the doab appears to have been a part of the Vijayanagara kingdom continuously.⁸³

After a reign of six months, Mallu Adil Khan was dethroned and blinded, and his younger brother was raised to the throne under the title of Ibrahim Adil Shah (1534-1557). In about 1536, Ibrahim took advantage of the disturbed condition of Vijayanagara and sent an army into the doab; but this was repelled by the Raya's brother Venkata. There were one or two other minor conflicts between Bijapur and Vijayanagara during the reign of Ibrahim; but they need not concern us here as the Raichur doab was little affected by them.

In Vijayanagara, Ramaraya (of the Aravidu dynasty), **Aliya Ramaraya** son-in-law of Krishnadeva Raya, was now gradually gaining power. Achyuta, who died in 1542, was, after some conflict, succeeded by his nephew Sadashiva in 1543. But the real power was in the hands of Ramaraya (1543-1565), who assumed also royal titles.

In Bijapur, Ibrahim died in 1557 and was succeeded by his son Ali Adil Shah (1557-1580). The reign of this king began with unusually friendly relations with Vijayanagara. But this was not to last long. For, it was during the reign of this king that a confederacy of the Muslim kings of the Dekkan, including the Adil Shah, brought about the downfall of Ramaraya and of the Vijayanagara kingdom. Without going into the details of the history of this period, suffice it to say that Ramaraya had success in every direction which turned his head and made him haughty. He interfered in the relations between the Muslim kingdoms and each time he did so, they could discern his stern attitude towards them, which they could not tolerate.

First Ali made an alliance with the king of Ahmadnagar, which was later joined by the Sultans of Golkonda and Berar. It was not difficult to find cause for the quarrel with Vijayanagara. Ali demanded the restoration of Bagalkot and the Raichur doab. His demand was met with a stern refusal and his ambassador was driven out from Vijayanagara. The confederacy of the Sultans, which was only waiting for such an opportunity, set out on its expedition against Ramaraya and pitched its tents near Talikote,

a large village 40 miles east of Bijapur and 25 miles north of the Krishna. The actual battle took place near Rakshasa-Tangadgi and the exact date of it was the 23rd January 1565. Success in the beginning leaned towards Vijayanagara. But the war ended in a great victory for the confederacy of Muslim kings and in the death of Ramaraya and the destruction of Vijayanagara. This decided the future of the Raichur doab which was hitherto a ceaseless bone of contention.

But though the position of the doab in general was decided, the fortresses of Raichur and Mudgal held out for some time under the Hindu commanders. Three generals, Mustafa-Khan of Golkonda, Inayatullah of Ahmadnagar and Kiswar Khan of Bijapur were sent to take them. The fortresses surrendered without much resistance. Mustafa-Khan, the leader of the expedition, then made over the keys to Kiswar Khan, regarding the doab as part of the Adil Shahi dominions. Hussain Nizam Shah of Ahmadnagar, however, considered that as the leader of the confederacy, he should have been consulted in the matter, and called Ibrahim Kutub Shah to account for his general's action. Ibrahim did not agree with him. This incident ultimately rekindled the members of the strife between Bijapur and Ahmadnagar. With the results of this we are not concerned, for they did not affect the Raichur doab.

Ali Adil Shah II

With these final touches, the Sultans of Bijapur were now at length confirmed in the possession of the Raichur doab, the only power which had gone near depriving them of it being almost destroyed. The doab was now undisturbed from 1565 to 1686, the last year of the Adil Shahi dynasty, with a single minor disturbance in the middle. Ali Adil Shah was followed by Ibrahim II (1580-1626) and Muhammad (1626-1656) whose reigns were eventless so far as the Raichur doab is concerned. It was during the reign of the next king Ali Adil Shah II (1656-1672) that the minor disturbance referred to above occurred. In 1662, an African amir named Siddi Jauhar, and entitled Salabat Khan, rebelled in Karnul and Ali Adil Shah II marched through the doab to punish him. Siddi Jauhar urged the commander of Mudgal fort to oppose the advance of the royal forces promising him assistance. But the commandant, who could not be won over so easily, received the king with all honours. The royal forces encountered the rebel in the neighbourhood of Mudgal. He was defeated and fled to Raichur. The commander of the Raichur fort, who was related to Siddi Jauhar, received him well and assured him that the gates of the fort would be closed against Ali Adil Shah. But the loyal officers in the garrison rose against him, imprisoned him and carried the keys of the fort to the king. The rebel, having no more shelter, fled beyond the Tungabhadra and his troops were defeated.

Ali Adil Shah II was succeeded by his son Sikandar (1672-1686), who was the last ruler of the dynasty. At the time of accession, he was just a boy of five years and the affairs of the State were looked into by powerful generals who were always at war with each other. The internal jealousies had reached such a pitch that one of the leaders, namely Khawas Khan, had even opened traitorous negotiations with the Mughal viceroy in 1675. The treason was discovered and he was killed by the people. When Bijapur was in such a condition, Aurangzeb started his campaign against it in 1685. The parties fortunately closed their differences and faced the enemy unitedly and Bijapur stood the siege for a whole year. The defence could not continue further owing to shortage of supplies in the fort and Bijapur capitulated on the 18th October 1686. From this day, the entire Bijapur kingdom, and therefore, the Raichur doab, became a part of the vast Mughal empire.

A number of inscriptions of Adil Shahi dynasty have been discovered at Raichur. Ten of them can now be seen in the Hyderabad Archaeological Museum while others are *in situ* at Raichur. They range from 912 H (A.D. 1506) to 1081 H, 16 years earlier than the date of extinction of the family. Eight inscriptions record the building of five bastions in the Raichur fort.

The Koppal area was given as a fief to one Abdur Rahim, also called Bahlol III. He had put Hussain Mian, a fellow clansman of his, in charge of this jagir. Kuknur was the headquarters of this Hussain Mian. Under orders of Shivaji, his general Hambir Rao attacked Koppal and in a battle waged in January 1677 near Yelburga, Hussain Mian suffered a defeat and later, the fort of Koppal was ceded to Shivaji (*House of Shivaji* by Jadunath Sarkar—third edition, pp. 96-97).

After the Bijapur kingdom was annexed by the Mughals, the Bedars seized the fort of Raichur. But it was recaptured by the Mughals in November 1689. One Ruhulla Khan is said to have been appointed Subedar of the new province of Bijapur. Shortly after his appointment, this officer took the field against those who had still held out, the commander of the Raichur fort being one of these. Raichur was still held by one of Sikandar's officers, but was taken by Ruhulla Khan without much difficulty. The Bijapur province of the Dekkan, which included Raichur, was under the Mughal emperor's Subedar at Hyderabad. But with the proclamation of independence by the Nizam in 1724, Bijapur, along with Raichur, became a part of the Nizam's kingdom.

The Asaf Jahi dynasty of Hyderabad was founded by Nizam-ul-Mulk (1724-1748), the Mughal Subedar of the Dekkan and its history as an independent unit begins from 1724. This

Mughal nobleman whose personal name was Chin Kilic Khan, was originally appointed Subedar of the Dekkan in 1713. He was transferred to Malva in 1724. Growing suspicious of the Sayyid brothers, who were then the ministers of the Mughal emperor, he decided to strengthen his position. He soon occupied the Dekkan districts and established himself at Aurangabad. The Mughal emperor, unable to check him, re-appointed him Subedar of the Dekkan and conferred upon him the title of Asaf Jah. Nizam-ul-Mulk began to function as an independent ruler from this time onwards. After his death in 1748, there was a contest for succession between his second son Nasir Jung and his sister's son Muzaffar Jung. This dispute between the uncle and the nephew brought the English and the French on to the scene. Dupleix, the French governor of Pondicherry, who was entertaining wild ambitions of building an Indo-French empire and waiting for an opportunity to put his plans into execution, came to the help of Muzaffar Jung, and the English, who became apprehensive of the growing power of the French, allied themselves with Nasir Jung. Muzaffar Jung proclaimed himself king. Nasir Jung marched to the south in 1750 and besieged the fort of Ginjee with the aid of the English. Very soon Muzaffar Jung, who was deserted by his allies, surrendered to his uncle who imprisoned him. A French contingent occupied Ginjee in the absence of the Nizam. Nasir Jung returned and laid siege to it. He was shot dead in the course of fighting. Muzaffar Jung marched to Pondicherry, where he was received warmly and proclaimed Nizam by Dupleix. The new Nizam expressed his gratitude by making Dupleix the Nawab of all the territory south of the Krishna, and agreed to be guided by him in all matters in the future. But, when the Nizam was going to Hyderabad with a strong body-guard of 200 Europeans and 2,000 sepoy, he was killed by the Nawab of Karnul. Bussy, the French officer who was accompanying the Nizam, proclaimed Salabat Jung (1751-1761), a brother of Nasir Jung, as the Nizam then and there and conducted him safely to Hyderabad.

Bussy

The new Nizam, who owed his elevation to Bussy, depended entirely upon the Frenchmen who dominated the Hyderabad politics of the time. War broke out between England and France in Europe and their representatives in India also started hostilities; and Bussy, with all his forces, was summoned by the governor of Pondicherry in order to join the French attack on Madras. Meanwhile, Nizam Ali, another brother of Nasir Jung, rebelled and the Nizam, who could not do anything without external help, concluded a treaty with the English in May 1759. This treaty marks the end of French influence in Hyderabad and the beginning of English influence.

With all this, the Nizam was obliged to make Nizam Ali the prime minister, who ultimately deposed Salabat Jung in 1761 and

became the Nizam (1761-1803). In 1766, the Nizam entered into a treaty with them, ratifying the grant (by the Mughal emperor) of the Northern Circars and agreeing to receive a rent of nine lakhs a year and the English agreed to maintain a body of their troops for the Nizam's help. Tipu Sultan attacked parts of Raichur district and the area from Koppal to Manvi was under his control for a short period. In 1799, there were further conflicts between Nizam Ali and the Company, which finally ended in the British Government's appointing Mr. Holland as their nominee at Hyderabad. When war broke out between the Company and Tipu Sultan of Mysore, the Nizam helped the English and, at the conclusion of the war, obtained the Gurrnkonda, Gooty and Doab districts. He helped the English during the last Mysore war and the second Maratha war also. The Nizam's position in relation to the English was finally settled in 1800, when he was drawn into the subsidiary alliances of Lord Wellesly. The English agreed to station eight battalions at Hyderabad for the use of the Nizam who agreed to cede to them the districts of Cuddapah, Kurnool, Anantapur and Bellary in lieu of the cost of maintenance of the army. This treaty made the Nizam a permanent subordinate of the English. Nizam Ali died in 1803 and was succeeded by his son Sikandar Jah. During the rule of this Nizam, the English became masters of large tracts of territory in the Dekkan and the two cessions of territories by the Nizam resulted in the Hyderabad State being surrounded by the territories of the Company. Nizam Sikandar Jah was not interested in administration and pursued a life of ease and pleasure and many persons took advantage of this situation and fully exploited it. Raja Chandu Lal was the prime minister of the State for nearly thirty years and Russell the Resident for a long time. Metcalfe, who was appointed Resident in 1820, recommended to the British Government the dismissal of Chandu Lal.

Sikandar Jah died in 1829 and was succeeded by his son Nasir-ud-Daula (1829-1857), who was said to be a humane and broad-minded ruler, much loved by his subjects. General Fraser, who was the Resident at Hyderabad during the regime of this Nizam, found that the army reorganised by Russell was a white elephant and recommended its abolition. He also brought about the resignation of Chandu Lal. In 1843, Salar Jung I became the prime minister of the State. The Nizam died in 1857; on his death bed, he is said to have told his son and successor, Afzal-ud-Daula, that as the British had always been friendly with the Nizams, so he should continue to be faithful to the British. Afzal-ud-Daula (1857-1869) followed his father's advice and all through the terrible days of the 'mutiny', he and his prime minister, Sir Salar Jung I, stood by the English. In 1858, for this act, the Nizam received thanks from the British Government and a new treaty was then signed by which Osmanabad and the Raichur doab districts were restored to the Nizam, the assigned

Afzal-ud-
Daula

district of Berar 'being taken in trust' by the British Government for purposes specified in the treaty of 1853. In 1869, Afzal-ud-Daula was succeeded by his son Mir Mahboob Ali Khan, who was then only three years old. Sir Salar Jung I and Nawab Sams-ul-Umra were made co-regents and the advice of the British Resident was taken in all matters. The regency continued until 1884, when the Nizam was invested with full rights. In 1893, a cabinet and a legislative council were set up and in the latter council, for the first time in the annals of Hyderabad, a non-official element was allowed a voice in the work of administration. In 1911, the Nizam was succeeded by Mir Osman Ali Khan who endeavoured to improve the administration to meet the needs of the times. In the latter part of the year 1914, Salar Jung III resigned his office for reasons of health. For five years since then, the Nizam took the reins of government in his own hands and dealt with the heads of the various departments without any intermediary. During the Great War, he expressed the traditional loyalty of his House to the British Government by rendering it assistance in various ways—military, financial and material. One of his main achievements was complete Indianisation of the public services in the State. When this policy was implemented, it was said that "to-day not a single member of the Nizam's Government, nor a Secretary in any department is a non-Indian and the Heads of even such departments as Finance, Jail and Public Works are Indians—in many cases Hyderabadis".

Freedom struggle

Until recently, it had been the general belief that "it was Hyderabad and its ruler the Nizam that were the bulwark of strength to the British empire and the first war of Indian Independence (1857) failed because of the invaluable help rendered to it by the late Sir Salar Jung representing Hyderabad State". But now it is clear that while the latter half of this belief is fully true, the former half of it is only partially true. For, it was not Hyderabad, *i.e.*, its people and its ruler, but its ruler alone that formed the main body of strength to the British. The volume of investigation that has gone into the preparation of the account of '*The freedom struggle in Hyderabad*'⁸⁷ has amply shown that this part of the Dekkan also participated in the freedom struggle. There is enough evidence to show that there were in this State many patriots, both among the commoners and the zamindars and Rajas, who thought and acted in consonance with the spirit of the freedom struggle. Raichur district had also its own share in this struggle, which can be conveniently studied in two parts—pre-1857 and post-1857.

During the period from 1800 to 1857, several spontaneous attempts were made in the former Hyderabad State by men, who resented the British rule, to disrupt the power of the East India Company. In the Raichur district, in 1819, one Veerappa, a prominent zamindar of the Koppal area, rose in rebellion and

seized the forts of Koppal and Bahadur Banda. Soon, however, the fort was stormed by the British troops which moved against him both from the "southern Maratha country" and Hyderabad, and Veerappa was captured. From the papers concerned, it is clear that Veerappa gave a tough fight and Brigadier-General Pritzler had to continue his siege for five days. There were six killed and fifty-one wounded on the British side during this struggle. There was another outbreak in 1841; one Narsinga Rao, with a band of about 150 Arabs, attacked the fort of Badami in the Bijapur district, with a view to wresting it from the British. We need not go into the details of this assault, as the main stage of action was outside the Raichur district. The district under study comes into the picture due to the fact that it was at and round about Deodurg that the plot was organised. Since a month or two prior to the actual attack on Badami, General Fraser had been receiving reports that bodies of insurgents were gathering at Deodurg under an Arab settler known as Koharan. The Nizam's Government sent troops against them; but it appears that instead of marching against the insurgents, the Hyderabad troops placed themselves in friendly communication with them.⁸⁵

It is clear from the papers now published that the people on their part participated in the upsurge and the Hindus and the Muslims had allied themselves in this struggle. In the circumstances, "the slightest sign from the head of the State would have raised their smouldering passions to open revolt, and thus doubled the strength of the mutineers by setting the country south of the Nerbudda on fire threatening alike Madras and Bombay and crippling the British resources at a most critical moment."

What happened in Raichur district during the upsurge was a part of a general scheme of insurrections planned in the districts of Raichur, Gulbarga and parts of Bombay-Karnataka. The leader of this rising was **Bhimarao Nadagouda** of Mundargi, in the Dharwar district, who was formerly a Tahsildar at Bellary but had been dismissed from service for 'misconduct'. He, together with some of his friends, and in close collaboration with the chief of Nargund, formed a net-work of conspiracy in and in the neighbourhood of the Dharwar district. In the beginning, his activities were restricted to the Dharwar district. But in May 1858, he marched east and took possession of the Koppal fort, the inhabitants of which town welcomed him with open arms and joined him in his activities. When this became known, troops were sent from Dharwar, Bellary and Raichur. Immediately on his arrival at Koppal on 31st May 1858 in the evening, Major Hughes proceeded to surround the fort and a brisk fire by musketry was opened which was answered by the rebels for some time. Next morning, operations were commenced to storm the fort. The inmates gave a tough battle and did not yield to the enemy.

until a breach was effected in the fort-wall and the brave Nadagouda and Kenchana Gouda fell fighting between the gateway of the fort. Many of the rebels died fighting and 150 were taken prisoners. The latter were all tried and about 75 of them were blown away by the guns. With the death of Bhimarao Nadagouda and the execution of his accomplices ended the insurrection in the Raichur district. He was a resourceful and enterprising man with a vast capacity for organisation; and many stories have gathered round his heroic exploits. Meadows Taylor observes in this connection: "Had the insurgent Bhima Rao confined himself to operations against villages he would have done much mischief, and roused the people, who seemed ripe for insurrection; but he got possession of Koppaldroog by a stratagem and found himself there in a trap."⁸⁶

**Political
awakening**

After the suppression of the freedom struggle in 1858, a feeling of despondency had enveloped the country and the people for sometime accepted the inevitable. Gradually, with the spread of modern education and amenities, a fresh intellectual ferment began. The activities of the branches of the Indian National Congress founded in 1885, in the neighbouring British-governed districts, had inevitably some impact on this district also.

The All-Karnataka Political Conference held at Dharwar in 1911 under the presidentship of Dr. Anne Besant considerably helped to awaken a political consciousness among the people of Raichur district as elsewhere in the North Karnataka region. But the movement in the real sense began in the district only after the Belgaum session of the Indian National Congress held in 1924 under the presidentship of Mahatma Gandhi. A Reading Room-cum-Khadi Prachara Kendra was started at Koppal sometime during 1916-17. One Putta Bhat was the active worker of this Kendra, which helped in spreading the message of constructive programme among the people in the area. In 1922, Sri R. B. Desai established the Vidyananda Gurukula at Kuknur with the assistance of one Ramaswamy. This national school helped in kindling a spirit of nationalism among the people.

By this time, Pandit Taranath had emerged as the moving spirit behind the nationalist movement in the region; having resigned from Government service, he established a national school called the Hamdard School at Raichur sometime in 1920-21. His stirring speeches and writings inspired many youths and he had a good following, and by strenuous work, brought about a new awakening among the people. In Raichur proper, Sri Adavirao Phadnavis, Sri R. G. Joshi, Ganadal Narayanappa, Veeranna Master, among others, helped the spread of political movement. During this period, mostly Koppal and Raichur were the active centres of nationalistic activities.

With the establishment of the Karnataka Sangha at Raichur in 1928, the movement gained a further strength. The Sangha, through the celebration of Nada-habba, Ganesha-utsava, etc., helped in kindling a nationalist spirit in the minds of the people of the area. In 1930, Gandhiji—during one of his tours—halted for sometime at the Bhanapur Railway Station (in Koppal taluk). On this occasion Sriyuths: Sirur Veerabhadrappe, Motammanavara Channabasappa, H. Kotrabasappa and others collected funds for Harijan welfare and presented the same to Gandhiji.

The people of the Hyderabad State had to fight not only against the British imperial power, but also against the Nizam's feudal and communal rule for achievement of independence and responsible Government.

At the Karnataka Sahitya Sammelan held at Raichur in 1934, a Nizam Karnataka Parishat was organised after calling for a meeting of all the leaders of the area at the residence of Sri P. Kishan Rao. The Parishat met at Hyderabad and adopted several resolutions, after which the political movement gathered further momentum. The "Vande Mataram" movement was started at this time. The Hyderabad State Congress was started in 1938. From Raichur district, Sriyuths: Janardhana Rao Desai, J. K. Praneshacharya, Ramachar Gurgunti, Krishna-charya Joshi, Raghavendracharya Jagirdar and a few others were closely associated with Swami Ramananda Teertha and other leaders in starting and carrying on the activities of this Congress in the Hyderabad Karnatak area. In the "Quit India" movement of 1942, the first satyagrahi from Raichur was Sri Adavirao Phadnavis followed by Ganadal Narayanappa; both of them courted arrest among others. Besides, Dr. B. G. Deshpande, who used to play host to political leaders visiting Raichur, was taken to the Sadar Bazaar Police Station and was severely beaten up.

The fourth session of the Karnataka Parishat was also held at Raichur and the demand for establishment of responsible Government was reiterated. The events that were taking place in other parts of the country had also their impact on the people of this area. Several persons from the district offered satyagraha during 1947. Among those who courted arrest on the occasion were Gudihal Hanumantha Rao, R. G. Joshi, G. Madhwa Rao and a few others. In between 1945-47, an Anti-Levy Movement was organised in the district, as a protest against the compulsory levy order of the then Government. Ganadal Narayanappa, Adavirao Phadnavis, R. G. Joshi, B. H. Inamdar and a few others formed a committee, toured the entire district, organised the movement and presented a report to the then Food Minister, explaining the hardships of the people and demanding the withdrawal of the levy order.

The Hyderabad State Congress, which met at Sholapur in June-July 1947, constituted a Council of Action to intensify the struggle. Sri J. K. Praneshacharya was made its secretary. On 7th August 1947, "Indian Union Day" was observed throughout the State. Processions, sathyagrahas, picketings, etc., were organised in about 345 centres in the State; the police resorted to lathi charges and a number of people were arrested. At Raichur, Sri Gudihal Hanumantharao, Sri R. G. Joshi, Sri D. Narayanappa, Sri Adavirao Phadnavis and others were arrested. At Gangavati, Koppal and other places, Sriyuths: Keshavarao Vakil, R. M. Gangavati, Lakshmanacharya Agnihotri, Raghavendra Rao Itagi, Janardhana Rao Desai and others were arrested for addressing public meetings.

Reign of terror

The State Congress decided to hoist the national flag everywhere on the 15th August 1947. This decision led to a reign of terror by the Nizam's Government. The Razakars under Kasim Razvi also did their worst. But yet, thousands of people hoisted the national flag and faced the wrath of the Government. Lathi charges, firings and arrests took place. Among those arrested on the occasion was Sri G. Madhwa Rao of Raichur. About 30 students offered satyagraha and courted arrest. The satyagraha was led by Sadashiva Rajpurohit. Three students, under the leadership of Matmari Nagappa along with Parvatha Reddi, hoisted the national flag on the Sath Katcheri (*i.e.*, the present Deputy Commissioner's office) on the 15th August 1947.

On the arrest of Swami Ramananda Teertha and other executive committee members of the Hyderabad State Congress, Sri D. G. Bindu took over the presidentship and issued a call to observe a 'Flag Day' on 2nd September 1947. This programme was also carried out with great success. Under the guidance of Sri Janardhana Rao Desai, a training camp for the Congress workers of the Hyderabad-Karnatak area was set up at Gadag. Sri Burli Bindu Madhava Rao and others helped in organising the camp and training the workers. The Congress workers in the border areas strove to stem the tide of the violent activities of the Razakars and several lost their lives in this struggle and a large number suffered hardships. The Razakars burnt 76 hutments at Raichur.

In the struggle, Sri Alavandi Shivamurthy Swamy, Veerabhadrappe Sirur, L. K. Sharoff and several others of Raichur district took active part. Training camps were conducted by Sri Sirur Veerabhadrappe and Sri Shivamurthy Swamy and a number of persons were given training in handling of arms and ammunition to fight the atrocities of the Razakars.

Police Action

India's achievement of independence on August 15, 1947, was closely followed by the integration of Indian States. But

the Nizam refused to fall in line with the other States and declared his independence on 27th August 1947. This gave a shock to the people of Hyderabad, who sharply reacted against the policy of the Nizam. The agitation was mostly non-violent; but when the national flag was declared as foreign and the arrested leaders were accorded ill-treatment in the prisons, it took a violent turn; there was even an attempt on the Nizam's life. Meanwhile, there arose the notorious militant Razakar organisation, which took to violent activities in the State, under the control of the president of the Ittchad-ul-Musalmeen. This was followed by an year of reign of terror throughout the State. The appeals of several eminent persons, including Muslims, to disband the Razakar organisation and dissolve the separate State military force fell on deaf ears, and the Razakar reign of harassment and loot continued unabated. The Razakars committed aggression even against the Indian Union territories and there were as many as 150 incursions upto 7th September 1948. The Government of India could no longer sit silent. Meanwhile, it started negotiations, which, however, proved fruitless. By about the beginning of the year 1948 itself, it became clear that the Nizam was actually on the war-path and from the middle of the year, the Government of India began taking defensive steps. The Nizam appealed to the United Nations Organisation, but found no support there. At last, on 13th September 1948, India started its police action against the misrule in Hyderabad. The Union forces pierced the State at eight points. Strangely enough, there was not much of a resistance. There was some fighting on 17th September 1948, but the Nizam ordered a cease-fire at 5 P.M. on the same day and permitted the free entry of the Union forces into Secunderabad. On the 18th September 1948, Hyderabad was reborn.

During the days of the police action, Raichur went through a very anxious time. There was some fighting near the Tungabhadra Dam at Munirabad. The Pathans, who had been stationed nearby, looted many families near Kushtagi. In the town of Raichur, there was great anxiety, as the Razakars had planned to blow up the bridge over the Krishna river. According to a Hyderabad State Government publication,⁸⁷ Raichur had a large 'Razakar population' and it suffered proportionately. But soon after the arrival of the Civil Team on 18th September 1948, normal conditions were restored in the larger part of the district. With the aid of troops, systematic searches for looted property were made and within 20 days such properties were traced. 'The people of the district got on admirably with the troops' and within a few months, the district fully regained its peaceful conditions and normal life.

End of Asaf Jahi rule: India's police action against the misrule in Hyderabad meant practically the end of the Asaf Jahi dynasty's rule in Hyderabad. The Hyderabad State, however,

continued intact upto 1st November, 1956, on which day the reorganisation of States automatically brought about its disintegration. The State was divided into its three linguistic components and the Kannada-speaking portion was made part of the new Mysore State.

ARCHAEOLOGY

Prehistoric archaeology has been dealt with at the beginning of this chapter. The following paragraphs, therefore, deal with the archaeological discoveries in the district belonging to the subsequent periods only. The most important sites from this point of view are Maski and Kadkal. At Maski has been found an Ashokan edict, the speciality of which lies in the fact that the king has been referred to therein by his personal name, in addition to his epithets such as Devanam Piya and Piyadasi. Ashokan edicts, of a different version, have also been discovered at two other places, called the Gavimatha and Palkigundu hills near Koppal.

Some more sites have been excavated at Maski, belonging more or less to the same period. According to G. Yazdani, some of the human and other terra-cotta figurines found there, including the one crudely representing a horse, belong to the fourth or third century B.C., and the impression of a seal on a small baked disc and some specimens of glass bangles to the second or first century B.C. He also opines that during this period Maski was a great centre of bead and chank industries.

The excavations at a site called Suryanwari in Maski are specially interesting in this connection. At this site, which is situated to the east of Suledubba, there have been found, in addition to the remains of furnaces and slag which were discovered in abundance, three groups of old structures. One of the discoveries is a well, about 20 feet deep, built of granite slabs of a uniform size measuring $4' \times 1\frac{1}{2}' \times \frac{3}{4}'$. At the corners of the slabs, grooves were cut in such a manner that four slabs could fit into the well in the form of a frame, thus obviating the necessity of using any cementing material to keep the slabs together. Two other sites nearby disclosed pavements and foundations of old apartments, the superstructures of which have completely disappeared. Some of the pavements, usually of brick, extend over an area of about $40' \times 20'$. The foundations are mostly of rough stone. This site is locally called Suryanwari. It has been suggested by some that Suryanwari may be a corruption of Suvarnanagari, which was the seat of Ashoka's government in the south and which has been identified by some scholars with modern Maski.

At a site, situated north of Suledubba, a trench, about five feet in breadth, has exposed a brick pavement extending to a length of 98 feet and the foundations of some apartments. At another site, on the left bank of the river Maski, about a furlong to the west of the dak bungalow, have also been found foundations of massive character under the ground. The latter site has also yielded three gold coins of great numismatic interest. One of them is a tiny piece bearing an elephant on one side and a lion on the other. The other two contain a lion on one side resembling the one found on the Kadamba coins, but differing from it in certain respects. No definite date has been assigned to these coins.

Kadkal, situated about three miles away to the north-west of Lingsugur, is an important prehistoric and also early-historic site. At this place had been found some years ago some bronze images of Jaina Teerthankaras by a cultivator while ploughing his field. The matter was reported to the Archaeological Department of the former Hyderabad State, which, on an examination of the site, found pieces of brick of an unusual size in great abundance lying scattered in the field, suggesting the presence of structural remains under-ground. As Jaina images were found, it was presumed that a Jaina temple might have existed there. The view was confirmed by the nature of the finds unearthed there during the excavations in 1936-37. The brick pavement and the foundations of a large temple, each side of the main building of which measured 90 feet, were discovered. The bricks that were used in the construction of this temple measure about $17'' \times 10'' \times 2.5''$. One side of the flat surface is plain, but the other side has many grooves, about three-fourths of an inch in breadth and half an inch deep. They were evidently made with a view to the bricks sticking better in the building material.

Among the most important discoveries made here are 17 **Bronze images** representing Jaina Teerthankaras. The largest of these images measures $22\frac{1}{2}'' \times 10\frac{1}{2}''$ and the smallest $7\frac{1}{2}'' \times 2\frac{1}{2}''$. With the images were discovered three pedestals, one of them bearing a Kannada inscription. Traces of old houses belonging to the age of the main temple are also to be found all round the site.

To the north-east of this site, at a distance of about a mile and a half, remains of foundations of massive construction were discovered, which were formerly covered with rank vegetation in the form of a mound. The remains are of a large building, nearly square, measuring $300' \times 300'$, the superstructure of which has completely disappeared. The walls built of mud and stone measured about five feet in thickness. A passage of uniform width (24 feet) runs all round the main building, which is divided

into rectangular apartments of varying dimensions. At a distance of about 150 feet from this site, there are remains of some other smaller buildings, which are now in the form of stone-heaps.

We now come to another interesting find. In the vicinity of these buildings, some terra-cotta slabs bearing circular cavities were discovered. It was surmised that the slabs were the moulds of old coins, and some trial trenches were dug which exposed sites of furnaces with traces of ash and pieces of terra-cotta moulds and also coins of unknown varieties, the coins exactly fitting into the moulds. Some of these coins have on the obverse a flying Garuda facing to the right with folded arms, while others have a bull facing left. The coins bear a legend in Nagari script. On palaeographical basis, it has been inferred that the coins range between the 11th and the 14th centuries A.D.

Temples

Now, coming to the architectural remains of the district, these can be seen under two heads—temples and forts. The most important places to be studied from the point of view of temples in the district are Kuknur and Itgi, both in the Yelburga taluk, which contain some excellent specimens representing the later phase of the Chalukyan architecture; the phase paved the way for the emergence of the Hoysala school of architecture. The limits of the period during which this phase of architectural development thrived are roughly A.D. 1000 and A.D. 1300. The exact dates of the examples and their sequence, in several cases, however, are only to be conjectured on the basis of the inscriptions found in or near the buildings, the local history, the details of style, etc. The earliest examples of this phase are, probably, some of the temples of Kuknur, which not only depict the initial character of the movement, but also provide clear examples of the transition between the 'early' Chalukyan type as found at Aihole and Pattadakal in the Bijapur district and 'later' Chalukyan type as found at various places like Dambal (Dodda Basappa), Lakkundi (Kashi Vishveshvara), Hanagal (Tarakeshvara), Gadag (Trikuteshvara), Haveri, Bankapur, Neeralgi, Unkal, etc., in the Dharwar district and Kuruvatti (Mallikarjuna), Bagali (Kalleshvara), Nilagunda (Bhimeshvara), Hire-Hadagali (Katteshvara), Huvina-Hadagali, Halavagalu, etc., in the Bellary district. In two of the temples at Kuknur, we see the only examples of this phase executed in the somewhat coarse sandstone, the typical material of the earlier period, all the subsequent temples of the group being built of the more refined and tractable chloritic schist. The older of the two structures is what is called the Navalinga group of temples. It consists of a cluster of nine cells, connected with one another by means of *mantapas*, around three pillared compartments, placed in a vast courtyard enclosed by high battlemented walls resembling the ramparts of a fort. Each of these nine temples has a *shikhara* of its own, which is very similar to the type at Pattadakal, except

for the domical apex which is already beginning to show signs of change. Due to the soft and friable nature of the material used, the crowning members of some of the *shikharas*, as at Alhole, have fallen away and disappeared. In the plastic decoration of the exterior also, there is the same boldness and coarseness as is evident in their earlier models.

The other example at Kuknur is the temple of Kaleshvara. Kaleshvara temple

Though this temple is more or less similar to the Navalinga shrine in structural details, we can say that it is of a later date, from its more refined treatment. With a cella, a vestibule, a four-pillared hall and a separate Nandi porch, all in axial alignment, the temple measures 67 feet long and 37 feet broad and its *shikhara* is 37 feet high, so that it is a compact and well-proportioned composition. Its exterior walls are decorated with simple but effective pilasters at fairly close intervals, with a few mural shrines or similar structural motifs interposed in between. The tower, in this case, clearly depicts the beginning of the departure from the earlier Pattadakal model. Its separate storeys are more sharply defined; this feature together with the pronounced double flexured curve in the outlines of the cupola at the apex, shows that progress towards the flattened and more florid Hoyasala type was already on its march. An unusual feature in the pillared hall here is the four windows cut nearly seven feet through the thickness of the walls. "In view of their style and that they are built of the same material, these two structures at Kuknur appear to be closely allied to the temples of the Early Chalukyan group as at Alhole and Pattadakal and should be but little removed from them in date, although, on historical grounds, one would place them as late as the last half of the tenth century."⁸⁸ The temple at Itgi is that of Mahadeva and is an "illustration of this phase of the builders' art at its meridian." It is said that this temple was the centre of an important group of religious structures arranged on a specially built terrace and containing an ornamental tank, the whole a very fine conception, evidently the focus of much spiritual activity early in the 12th century A. D. At present, the only building that is intact is the temple of Mahadeva which too has lost the upper part of its *shikhara*. "Even with these defects, it is a beautifully harmonised structure, orthodox and symmetrical in its arrangements, as it consists of a hypostyle hall, chamber of assembly (*navaranga*), with a pillared porch on either side, a vestibule and a cella, all grouped together in a simple and appropriate manner. It is of a fair size, as it measures 120 feet long by 60 feet wide and its tower would have been over 40 feet high, the general appearance of the whole proving that these proportions produce a very pleasing result." According to some standards, its decorative treatment may be considered excessive, but nonetheless, it is all balanced and orderly, and, although rich, its elements are well thought out and carefully distributed.⁸⁹

Raichur fort

The original fort at Raichur, according to a long inscription on a slab on the western wall, was built by one Raja Vitthala by order of Raja Gore Gangaya Raddivaru, minister of the Kakatiya queen Rudramma Devi, in the Shaka year 1216 (A.D. 1294). The walls of this fort are constructed of huge blocks of well-dressed and nicely fitted stones, without the aid of any cementing material whatever. The outer wall, which is constructed of comparatively rough stone masonry, however, is the work of the Muslims, as is shown by the various inscriptions in Arabic and Persian on its bastions and gateways. There are two gateways in the Hindu fortifications (Sailani Darwaza in the west and Sikandari Darwaza in the east) and five in the Muslim fortifications (Mecca in the west, Naurangi in the north, Kati in the east, Khandak in the south and Doddi in the south-west). The outer wall is enclosed by a deep moat on three sides, the fourth (or the southern) side being naturally defended by a row of three rocky hills, all fortified with massive ramparts. Inside the fort-walls, there are a number of old buildings and mosques of considerable archaeological interest, several of them containing inscriptions commemorating their erection during the later Bahmani and the Adil Shahi periods. The inscription referred to above is carved on a gigantic slab, about 42 feet in length, fitted in the western face of the Hindu defence. A number of drawings have been carved on this wall, at least one of which deserves a special mention here.

A little distance to the right of the above epigraph, is depicted the process by which the large inscribed slab was brought from the quarry to the site, laden on a solid-wheeled cart drawn by a long team of buffaloes with men driving and cudgelling the animals and applying levers at the wheels to push the cart forward. "The artistic treatment in delineating the line of buffaloes in perspective, and the lively and graphic expression of the strain on them as represented by means of depicting some with tongues lolling out of their mouths, some with bent waists, and others with tails curled and lifted up as is usually seen when these animals are put to an extra strain, is indeed a marvel of the art of drawing, particularly when the age of the work is taken into consideration."⁹⁰ Further to the right is carved a procession scene of six chariots, drawn by humped bulls with decorative collars round their necks, and a little distance to the south is carved a forest scene with palmyra trees. "On various other slabs in the same wall are incised floral and foliage designs as well as numerous figures of men engaged in various activities, and also animals and birds, like bulls, elephants, boars, jackals, cocks, peacocks, geese, etc., all executed in the same delightful manner".⁹¹ The *bala-hisar* or the citadel, situated on the middle and loftiest of the hills on the southern side, is approached partly by a flight of steps near the south-west corner of the Hindu

wali and partly by a gradual slope which is by no means difficult of ascent. It stands on an irregularly shaped platform and contains mainly, a durbar hall, a small one-arched mosque in Bijapur style, a dargah called Panch Bibi Dargah and a square cistern now filled up with earth.

The Mudgal fort consists of a citadel perched on a hill protected by a line of outer fortifications on the plain. These outer fortifications consist of a wide moat, the width of which varies reaching as much as 50 yards at some places, followed by a scarp with a row of bastions and, after that, a narrow covered passage and finally a counter scarp with very massive bastions. The courses of masonry at several places are of Hindu style; but the arch-shaped parapet is Muslim in design. On a massive bastion opposite the Fateh Darwaza has been placed a gun with a Kannada inscription near the muzzle. The *bala-hisar* (citadel), already referred to, commands a good view of the interior of the fort as well as the surrounding country. The hill has been strengthened at points by walls and bastions, there being a large bastion in the middle of the hill also. There are a number of natural caverns and depressions on the hill and in the western part of the fort is a large cistern—about 140 yards long and 40 to 50 yards broad. **Mudgal fort**

The fort of Koppal is of great natural strength and has been described by Sir John Malcolm; one of the greatest British Generals, as “without exception the strongest place” he has seen in India. The Europeans, with their strong artillery, could make little impression on it, “at the end of six months’ siege”. The fortifications consist of two forts, the upper and the more important being situated on a lofty and almost isolated hill, rising about 400 feet above the plains. Its strength lies mainly in its inaccessibility except by a flight of very rude and rough steps which are in some places extremely narrow and dangerous. “Koppal is undoubtedly one of the finest examples of the military architecture of the Dekkan.”⁹² **Koppal fort**

Amongst the other archaeological remains, mention may be made here of the remains of some magnificent buildings of the Vijayanagara days that are still traceable at Anegundi. Fine specimens of the contemporary work can be seen on the pillars of the Oncha-Appa Matha and in the sculptural details of the Ganesha temple. There are also some fresco paintings, belonging to the early Rajput style, on the ceiling of the above-mentioned *matha*. One of these paintings depicts Shiva with a long beard riding on an elephant. Nine acrobats are depicted as having joined themselves in the form of an elephant. In another painting, five women have arranged themselves in the form of a horse.

Raichur district is very rich from the epigraphical point of view also. It has already yielded hundreds of inscriptions, ranging right from the Mauryan period upto the end of the Muslim period, in a variety of languages like Sanskrit, Prakrit, Kannada, Arabic and Persian and belonging to almost all the dynasties that ruled over the Dekkan. The most important places from this point of view are Maski, Koppal, Kuknur, Mudgal and Raichur.

NOTES ON CHAPTER II

1. See *Mysore Inscriptions*, p. 251.
2. Yazdani: Appendix B to the *Annual Report of the Archaeological Department of H.E.H. the Nizam's Dominions for 1935-36*. He further says that the horse has also been badly drawn by the artists of Ajanta. The horse, it may be noted in this connection, was not formerly native to the Indian soil. It is said to have been introduced into India, or even in Asia, by the Aryans in the second (or third) millennium B.C.
3. E.g. K. A. Nilakanta Sastri: *A History of South India*, p. 52.
4. E.g. *Cambridge History of India*, Vol. I, p. 615.
5. Near Kallur were also found by the local Voddas, while blasting a boulder on one of the hills around the place, three copper swords concealed under it. These swords, which were made over to the Revenue Department, were finally passed on to the Archaeological Department of the former Hyderabad State. The then Director of Archaeology has stated that there is great similarity between them and those discovered at Fategarh in U.P., of which mention has been made by Sir John Marshall in the *Cambridge History of India*, Vol. I, p. 614. (*Annual Report of the Archaeological Department, Hyderabad*, for the year 1938-39).
6. Opinion is divided on what areas were included in Kuntala. The narrowest definition restricts it only to the areas round about Banavasi, whereas the widest takes its northern limit upto as far as Kalyana. Some authors have taken the term vaguely to mean 'northern Mysore and western Dekkan'. In the circumstances, it appears that the present Raichur region may safely be taken to have formed a part of Kuntala.
7. M. Rama Rao: *Glimpses of Dekkan History*, p. 20.
8. R. D. Banerji: *Prehistoric, Ancient and Hindu India*, p. 177.
S. Srikantha Sastri: *Maisuru Rajya*, p. 15.
9. D. C. Sircar: *History and Culture of the Indian People*, Vol. II, *The Age of Imperial Unity*, Chapter on the Satavahanas and the Chedis, p. 192.
10. *Historical Inscriptions of Southern India*, p. 398.
11. K. A. Nilakanta Sastri: *A History of South India*, p. 95.
12. *Karnataka Darshana*, pp. 30-31.
13. P. B. Desai: *Shasana Parichaya*, Ins. No. I.
14. *Rashtrakutas and their Times*
15. *Shasana Parichaya*, Ins. No. 9.
16. *Ibid*, Ins. No. 32.

17. There were two kings of this name, Indra I and Indra II, amongst the early Rashtrakuta kings, *i.e.*, before Dantidurga.
18. When exactly the capital was shifted from Malkhed to Kalyana is not known. That it was still at Malkhed is clear from an inscription from Kakhandki (in the Bijapur district) and some Chola records of Rajendra Chola I (1012-1044). It was shifted to Kalyana probably during the later years of Jayasimha II (1015-1042)—(P. B. Desai: *A Corpus of Inscriptions in the Kannada Districts of Hyderabad State*, p. 4) or during the early years of Someshvara I (1042-1068)—(K. A. Nilakanta Sastri: *A History of South India*, p. 176).
19. P. B. Desai: *Shasana Parichaya*, Ins. No. 6, edited by the same author in his '*A Corpus of Inscriptions in the Kannada Districts of Hyderabad State*,' Ins. No. 11.
20. *Shasana Parichaya*, Ins. No. 23.
21. Edited by P. B. Desai in '*A Corpus of Inscriptions in the Kannada Districts of Hyderabad State*', Ins. No. I.
22. *Shasana Parichaya*, Ins. No. 3.
23. *A Corpus of Inscriptions in the Kannada Districts of Hyderabad State*, Ins. Nos. 3 and 4.
24. *Ibid*, Ins. No. 5.
25. There is no unanimity in the identification of this place. It has been variously identified with the meeting places of the Panchaganga with the Krishna, of the Tungabhadra with the Krishna and of the Tunga with the Bhadra.
26. D. C. Ganguly: *The Struggle for Empire*, Chapter on the *Later Chalukyas and Kalachuris of Kalyana*, p. 117.
27. *A Corpus of Inscriptions in the Kannada Districts of Hyderabad State*, Ins. No. 6.
28. The date of Vikramaditya VI's coronation has been fixed variously by different scholars, *e.g.*, 12th February 1076 according to Fleet (*Indian Antiquary*, Vol. VIII, p. 189); 9th March 1076 according to the same author (*Bombay Gazetteer*, Vol. I, part II, p. 446), and accepted by Kielhorn (*Indian Antiquary*, Vol. XXII, p. 109); 8th March 1076 according to Sewell and Aiyangar (*The Historical Inscriptions of Southern India*, p. 85), etc. The date accepted here has been arrived at by Dr. P. B. Desai after consideration of all the concerned inscriptions available. (Article on the Chalukya Vikrama Era in the Karnataka number of the *Quarterly Journal of the Mythic Society*) and by Govinda Pai on different arguments (*Karnataka Sahitya Parishat Patrike*, Vol. IV, p. 200).
29. *Shasana Parichaya*, Ins. Nos. 37, 40 and 47.
30. *Hyderabad Archaeological Series*, No. 5.

31. *A Corpus of Inscriptions in the Kannada Districts of Hyderabad State*, Ins. No. 7.
32. *Ibid*, Ins. No. 8.
33. *Ibid*, Ins. No. 9.
34. *Shasana Parichaya*, Ins. Nos. 6, 35 and 45.
35. *Ibid*, Ins. Nos. 19, 46, 48 and 52.
36. *A Corpus of Inscriptions in the Kannada Districts of Hyderabad State*, Ins. No. 15.
37. *Shasana Parichaya*, Ins. No. 36.
38. D. C. Sircar: *The Classical Age*, Chapter on the Dekkan in the Gupta Age, p. 194.
39. P. B. Desai: *A Corpus of Inscriptions in the Kannada Districts of Hyderabad State*, p. 9.
40. *Shasana Parichaya*, Ins. No. 49.
41. P. B. Desai: *Karnatakada Kalachurigalu, Kannada Sahitya Parishat Patrike*, Vol. XXXVI, Nos. 1—2.
M. Govinda Pai: *Muru Upanyasagalu*, pp. 79—82.
42. *Shasana Parichaya*, Ins. No. 50.
43. *A Corpus of Inscriptions in the Kannada Districts of Hyderabad State*, Ins. No. 12.
44. *Epigraphia Carnatica*, Vol. IV, Nagamangala 70; Vol. V, Belur 137 and 193.
45. *A Corpus of Inscriptions in the Kannada Districts of Hyderabad State*, Ins. No. 13. This inscription throws a flood of light on the importance of Kuknur in that period, the religious tendencies of those days and some contemporary customs. Kuknur, at that time, was not only the headquarters of a small tract called Kuknur-30, but was also the most important *agrahara* town of the days, having a representative strength of 1,000 Mahajanas. These Mahajanas were learned and proficient in several branches of knowledge. There were many of religious, educational and other institutions at Kuknur, which has been described as Shiva-Shakti-Sphurat-Samputa-Kshetra. There were several temples at this place, the most important of which was that of Jyestha, who is now commonly called Mahamaya. In the second half of the 12th century, there flourished at Kuknur an eminent line of Kalamukha teachers. Foremost among these was Siddhanti Kaleshvara, an erudite scholar, a mystic saint and an ardent devotee of Jyestha. The inscription eulogizes the marvellous powers and great attainments of this man.

This inscription also describes in detail the boundaries of the gifted village in all the eight directions, starting from the east and proceeding through the

south-east. The boundaries were demarcated with the help of Lingada Kallus or Linga stones. This was so, because the endowment pertained to the Shaivite deity. Similar boundary stones, which are commonly known as Linga-mudreya-kallu, are met with in various parts of Karnataka. Stones marking the boundaries of lands devoted to the Vaishnava deities bore the characteristic symbols of that faith, such as the conch and the discus. Jaina gift-villages or lands were distinguished by Jaina symbols, such as the triple umbrella. The painting of these stones was done before the actual gift and in the presence of the public including the village assembly. It may be noted here that this practice was prevalent in the neighbouring provinces also, e.g., in the Tamil country. Tamil epigraphs contain several more interesting details of this custom (*Epigraphia Indica*, Vol. XXIV, p. 32).

46. *Shasana Parichaya*, Ins. No. 22.
47. *A Corpus of the Inscriptions in the Kannada Districts of Hyderabad State*, Ins. No. 14.

The copper-plates, which were in possession of one Sadara Rudra Gauda, are now with Dr. P. B. Desai, the author of this collection.
48. *A Corpus of Inscriptions in the Kannada Districts of Hyderabad State*, Ins. No. 16.
49. There is a hill near Karadikal, not far from the Someshvara temple, containing the slab with this record, which is widely known as Bhillamarayana Gudda or Bhillamaraya's hill.
50. *A Corpus of Inscriptions in the Kannada Districts of Hyderabad State*, Ins. No. 17.
51. *Shasana Parichaya*, Ins. No. 47.
52. *Ibid*, Ins. No. 27.
53. *Ibid*, Ins. No. 17.
54. *Ibid*, Ins. No. 28.
55. *Epigraphia Carnatica*, Vol. IV, Nagamangala-70; Vol. V, Belur 137 and 193.
56. *Shasana Parichaya*, Ins. No. 21.
57. This section is entirely based on Dr. P. B. Desai's *A Corpus of Inscriptions in the Kannada Districts of Hyderabad State*. The numbers given in brackets in this section indicate the serial numbers of the inscriptions edited by him in this collection.
58. *Epigraphia Indica*, Vol. XII, pp. 269 and 291.
59. The contents of these two inscriptions have been briefly noticed in the introduction to the *Shankara Dasimayya Purana* of Mallikarjuna—edited by V. B. Halabhavi. This Jadeya Shankara was the favourite deity of Shankara Dasimayya, a Shaiva saint of the eleventh century A.D.

60. *Epigraphia Carnatica*, Vol. VI, Mudagiri 36.
61. *Epigraphia Indica*, Vol. XX, p. 111.
62. *Shasana Parichaya*, Ins. No. 35.
63. *Ibid*, Ins. No. 31.
64. *Shasana Parichaya*, Ins. No. 36.
65. *Ibid*, Ins. No. 33.
66. When Malik Zada began to plan an invasion of Hoysala kingdom, in pursuit of Baha-ud-din, Ballala III, who did not wish to risk his kingdom by sheltering a rebel Muslim, handed over Baha-ud-din to him, and himself acknowledged the supremacy of the Sultan of Delhi.
67. H. K. Sherwani: *The Bahmanis of the Dekkan*, p. 15.
68. The Raichur doab had been a bone of contention during the earlier periods also. If we turn the pages of history of this region, we can see that it had been the cause of conflict between the Chalukyas and the Cholas as well as between the Yadavas and the Hoysalas. The real cause for the Bahmani-Vijayanagara struggle, is therefore, to be sought for not so much in the religious differences between the kingdoms, as in the position held by the doab itself from the economic and political points of view, as has been suggested by Gurti Venkata Rao ('Bahmani-Vijayanagar Relations' in the *Proceedings of the Indian History Congress, Allahabad*, p. 264).
69. *Historic Landmarks of the Dekkan*, p. 105.
70. The descendants of these victims were allowed to resume their business late in the reign of Firoz Shah (1397-1422), then too on payment of large sums of money to the king.
71. It has also been variantly stated that this happened on the 21st March 1365, when Muhammad sat on the throne which was originally meant for Muhammad-bin-Tughlak and which he now got from Kapaya Nayaka and celebrated the occasion with great eclat. (K. A. Nilakanta Sastri: *A History of South India*, p. 234).
72. Haig: *Historical Landmarks of the Dekkan*, pp. 107-108. Some have tried to explain this otherwise incomprehensible act, by saying that it was perhaps to ascertain Bukka's attitude (Gurti Venkata Rao, *Op. Cit.* p. 266) as well as to test his political superiority (H. K. Sherwani, *Op. Cit.* p. 9).
73. It is said that it is during this war that cannon and fire-arms were used by Bahmanis for the first time. Ferishta says that guns were used by both the parties on this occasion. The gunners were generally Europeans and Ottoman Turks.
74. The story of the girl may be stated briefly as follows: She was a daughter of a poor goldsmith of Mudgal. Her name was said to be 'Parthal'. The goldsmith wanted to give her in marriage to a youth of his own caste. But

the girl, conscious of her beauty, persuaded him not to do so. A Brahmin instructed her in music, in which she soon showed great skill and she became proficient in the art. The Brahmin then went to Vijayanagara where he spread the news of his pupil's beauty and accomplishments. The report ultimately reached the king, who sent for the Brahmin, questioned and requested him to secure the girl for him in marriage, promising to make her his principal queen. The Brahmin returned to Mudgal and conveyed the royal message to the goldsmith's family. He had, of course, no difficulty in making the girl's parents accept the offer. But to the great surprise and disappointment of all, the girl herself refused to accept this honour. Perhaps, being in the Bahmani kingdom, she dreamt of becoming Bahmani queen from the very beginning. Whatever it may be, her refusal to marry the Vijayanagara king led to the war, in which he lost much in addition to her. As for the beautiful 'Sonarin,' her dream came true and she became the wife of a Bahmani prince.

75. K. A. Nilakanta Sastri: *A History of South India*, p. 239.
76. *A Corpus of Inscriptions in the Kannada Districts of Hyderabad State*, Ins. No. 18.
77. The cause of this war is said to be that in 1437, the Raja of Sangamesh-wara of Konkan gave his daughter to the Bahmani Sultan, who preferred her to his first wife, the daughter of Nasir Khan, and the latter rebelled in order to avenge this slight.
78. At the time of reorganising his army, Devaraya is said to have consulted his advisers as to the cause of superiority of the Muslims in warfare. Some Brahmins are said to have replied that the Muslim superiority had been a thing decreed by heaven and that the Almighty had granted them domination over the Hindus for many years. The soldiers, refusing to believe it, attributed the frequent victories of their opponents to their better horse-manship and archery. The Raya accepted the second view as sound and practical and began to reform his army from all points of view. He ordered that Muslims should be freely enlisted in his army; he built a mosque for them in the capital city and declared that they should be free to practise the rites of their faith without any hindrance. It is said that he even kept a copy of the holy Koran on a reading-stand before his throne, in order to conquer the Muslims' prejudice against making obeisance to an 'idoltrous' master. He reorganised his entire army employing Muslims also as Instructors and raised the pay of the Siledar Sawars in order that they might provide themselves with better steeds.
79. H. K. Sherwani: *The Bahmanis of the Dekkan*, p. 372.
80. K. A. Nilakanta Sastri: *A History of South India*, p. 247.
81. *Epigraphia Indi-Moslemica* (1939-40), p. 10.
82. It is said that among the Muslim kings, the recitation of the name of the ruler in the Khutba and the striking of coins mentioning his name were considered to be the necessary prerogatives of royalty (*Ibid.* p. 11).

83. Dr. P. B. Desai noticed an inscription in the Mudgal fort, dated 1561, and mentioning Aliya Ramaraya (*A Corpus of Inscriptions in the Kannada Districts of Hyderabad State*, p. 14, Note 2).
 84. Published by the Hyderabad State Committee appointed for the compilation of a History of the Freedom Movement in Hyderabad.
 85. *The Freedom Struggle in Hyderabad*, Vol. I, p. 181.
 86. Quoted in *The Freedom Struggle in Hyderabad*, Vol. II, p. 109.
 87. *Hyderabad Reborn* published by the Government of erstwhile Hyderabad State in 1949.
 88. Percy Brown: *Indian Architecture* (Buddhist and Hindu), p. 172.
 89. *Ibid*, p. 173.
 90. *Annual Report of the Archaeological Department of H.E.H. the Nizam's Dominions* for 1929-30, p. 8.
 91. *Ibid*, p. 7.
 92. *Some Aspects of Hyderabad*, 1954.
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