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AN HISTORICAL ACCOUNT  
OF THE  
BELGAUM DISTRICT  
IN THE  
BOMBAY PRESIDENCY.

BY

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MADRAS CIVIL SERVICE

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1870.

# HISTORICAL ACCOUNT

OF THE

## BELGAUM DISTRICT.

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IN the following account I do not purpose to enter into the internal history of the people of this district, but merely to give some account of the successive Governments under which the country comprised in the present limits of Belgaum has passed, and of the causes which led to its change of masters. Where I can, I shall add such particulars as may appear likely to be of interest to those who are well acquainted with the district, and whose occupations lead them constantly to travel through it.

Belgaum is rich in inscriptions; there is hardly a village of any size which cannot show one or more. Many of them were copied by Mr. Walter Elliot before and after 1830, when he was employed in the Dharwar district; but many still remain unread to reward the patient decipherer. The people do not regard them with any religious care, and therefore take no pains to preserve them. Hence every year they become less able to yield their meaning, and call more urgently for protection. They are generally engraved on great slabs of stone, formed from a compact black basalt, which takes a fine polish, and seems particularly adapted for resisting the influence of the weather.

These stones are the chief materials for constructing the earlier history of this part of the country. Mr. W. Elliot, in a paper read before the Royal Asiatic Society in London in 1836, gave the historical deductions made from his large collection of inscriptions, and from that paper I gather the following facts with regard to this district.

Tradition represents the Kadambas of Banavási, in Mysore, as the earliest rulers of this part of the country. They are famed for honour, as the kings of Anegundi are proverbial for riches. They were subdued by the Chálukyas of Kalyán, about the end of the fifth century of our era. After that time they continued in the position of feudatories to Kalyán, at different times ruling Hángal (in Dharwar), Sunda, and Banavási.

Five rust-eaten copper-plates, belonging to the period when the Kadambas were independent, and recording grants by kings of that family, are still preserved in Halsi, the ancient Palásika of the Bídí tálúka.

The Chálukyas rose on the ruins of four dynasties, which they subdued,—the Kartas, the Raṭṭas, the Kalabhuryas, and the Kadambas. Their kingdom extended over the greater part of the Deccan, and included all the Kuntala Desa, or Southern Marátha Country. The capital was Kalyán, in the Mahommadan province of Kalburga. They were deposed by the Kalabhuryas, who in their turn lost their kingdom to the two Yádava dynasties of Dvára Samudra, now Hálubídí, in Mysore, on the south; and of Dévagiri, now Daulatábád, on the north.

The following is a list, with dates, of the kings in whose territory this district was included:—

	From	To	
A.D.	..	479.	The Kadambas of Banavási.
„	479	1157.	The Chálukyas of Kalyán.
„	1157	1193.	The Kalabhuryas of Kalyán.
„	1193	1212.	Víra Bellála, Yádava king of Dvára Sa- mudra.
„	1212	1313.	The Yádavas of Dévagiri.

Víra Bellála possessed the country up to the Malparba. The territory between that river and the Krishna seems to have been contested, and to have belonged indisputably to neither Dévagiri nor the Southern Yádava monarch.

The boundaries of the kingdom of Kalyán were the Narmada river on the north; the ocean on the west; the line formed by the Canarese language on the south-east, which includes part of the Bellári collectorate; and on the south-west the provinces of Nagar or Binúr, and of Sunda.

The Chálukyas are believed to have been Rájputs. One of the ancestors of Jaya Simha, the founder of their kingdom, is said, in a traditionary account of the family, to have been married to a daughter of the Rája of Chikkódi.

This dynasty continued to exercise sovereignty\* without interruption from A. D. 479 till A. D. 899, when the Raṭṭas, who had not been wholly exterminated by Jaya Simha, rose against their masters, and gained ascendancy over them. The Chálukyas migrated, and did not recover their lost dominion until A. D. 974, when Teilappa restored the kingdom to its former full extent, and finally reduced the Raṭṭas.

The history of the Raṭṭa family is peculiarly interesting, and appropriate to the matter in hand, on account of their connection with Saundatti, near Parasgaḍ hill in this district. There are four inscriptions there having reference to this family, and it appears to have been their capital. Its old name was Sughandavati, which means sweet scented,—a name which will hardly be considered appropriate now by those who know the village. The Raṭṭas were Jains: they were Maha Mandaléshvars, or great hereditary chiefs. Their signet was an elephant, and they bore on their ensign a golden hawk and crocodile. The latest date of a member of this family is A. D. 1098. While authentic history may be said to commence after Teilappa, the restorer of the Chálukyas, enough has been discovered to show that their kingdom included this part of the country previous to the restoration. One copper-plate found at Dambal, marked with a boar, the symbol of the Chálukyas, records a grant made there by Vikramáditya in A. D. 609. Two other grants found on the Sánгли Jághír, and three on stone at Lakshmeshvar, all belong to the dynasty before Teilappa.

I need not enumerate the kings of Kalyán, and will proceed

to mention the families tributary to them, among whom this district was divided. The hereditary chief of Kólápúr was one of their greatest feudatories; the tálúka of Sankéshvar was probably part of his dominions. He belonged to the Silahara tribe of Rájputs.

From the Canarese inscriptions formerly at Belgaum, since moved to the Asiatic Society at Bombay, and from a stone at Ráybág (formerly called Húvinabág) we learn that a family, of which the names of seven generations are given, held a hereditary chieftainship at Belgaum.

The eastern part of the district was under the government of the Raṭṭas of Saundatti, who have been already mentioned, while Bídi formed part of the estate of the Kadamba chiefs of Halsi. A stone, found at Amínbhávi near Dharwar, records a renewal by  
 A. D. 1077—1128. Ananta Pál Arasu, Danda Nayaka, of an early grant. The date is at the end of the eleventh century. Ananta Pál's jurisdiction is recorded to have included 12,000 villages.

Most of the 595 inscriptions deciphered by Mr. W. Elliot have reference to the period after Teilappa; of these 151 are of the reign of Vikram, who was the most powerful prince of his race. He reigned for 51 years, from A. D. 1077 to 1128. It was in the 24th year of his reign (A. D. 1101) that the grant recorded on the greatest of the ten stones at Húli\* was made. Towards the end of his reign the southern provinces were invaded by the Bellálas of Dvára Samudra, and the Konkan revolted. His general drove back the invader, and reduced the Konkan by the capture of Goa. The chiefs of this district can hardly have failed to have taken part in this expedition.

In A. D. 1157 Vijjala, a Jain, and one of the Kalabhurya family,  
 A. D. 1157—1166. who were the hereditary chiefs of the province of Kalyán, taking advantage of his position as general of the Chálukya armies, turned against his sovereign, and expelled him from the throne.

Vijjala's reign brings us to the event which has had more influence over the population of the Karnátak country than any other

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\* Including the two inscribed pillars in the temple of Ráma Linga.

that could be named. I allude to the establishment of the Lingayyat religion. It has been one of the greatest checks that Bráhmánism probably ever received. It brought about the destruction of the kingdom of Kalyán, and thereby contributed to the weakness which afterwards laid the Deccan open to the Mussulmans. It led to contentions and persecutions, which have resulted in inextinguishable bigotry, and enduring religious hatred; and it has given a creed to the masses, who without it would probably have been included in the common degradation of the term Sudras.

Most of the Chálukya princes were worshippers of Shiva. But they exercised perfect toleration towards other religions. The Jain faith prevailed in the Karnátak until towards the downfall of the Chálukya family, when having for a long time previously used every exertion to undermine the influence of the Jains, the Bráhmans began to see their efforts crowned with success. But the kings seem to have extended their patronage indifferently to all religions. As late as A. D. 1096 grants were made to the Buddhist Vihárs at Dambal; a large proportion of the inscriptions record endowments given to the Jains, and Bráhman buildings rose throughout the country. The Jains are famous for the very beautiful temples with which they adorned the land. They were the first to cultivate Canarese literature, and their writings are models of composition. But their priests appear before the time of Vijjala to have separated themselves from the populace, and to have alienated their affections by insolence and religious exclusiveness. The Bráhmans took advantage of the declining influence of their Jain rivals, and used every means to supplant them; among others they successfully emulated them in the cultivation of vernacular literature. They would soon have established their supremacy, had not one of their own number, an Arádhya Bráhman, named Basava, appeared as the founder of a new faith, and declared that all previous religions were to merge in the doctrine preached by him. It was his special mission to be zealous in the extermination of those whose creed differed from his own, of the Jains, Buddhists, and Chárvákas. He preached the worship of Shiva as practised by the Arádhya Bráhmans, that is under the form of the Linga. He declared

himself to be "the axe laid to the root of the tree of caste;" and proclaimed that the worship of Shiva had the power of cleansing what was impure, and of sanctifying and elevating even the very meanest of the Sudras. He was once blamed for his friendship with a priest of the lowest caste, and replied to his detractors, "he only who leaves the path of justice is unclean; Shiva's enemies are unclean; the Bráhmans, though twice-born, are profane. Is it wrong to converse with good, harmless, honest people, of whatever caste they be?" The jangams, or priests, of the new religion, were considered incarnations of Shiva, and to provide for them was the first duty of a Lingayyat. Basava gave out that he was Nandi, the Bull that carries Shiva incarnate; and Nandi and the Linga became the two chief objects of worship. The Linga was carried in a silver box, hung round the neck, instead of being bound to the arm, as was the practice of the Arádhyas. Lingayyats were to spread their religion, to abstain from animal food, and to eat nothing without first offering it to God. Worshippers of Shiva, even if enemies, were to be treated as friends. Great stress was laid on always speaking the unvarnished truth.

Basava was born at Bágavádi, east of Bijápúr, a few miles north of the Krishna. He showed remarkable capacity at an early age, and having moved with his parents to Kalyán, there married the daughter of the prime minister Baladéva. His advance was hastened by the beauty of his sister, of whom the king became enamoured. On Baladéva's death, Basava was created prime minister, commander-in-chief, and treasurer; and, in fact, obtained the whole power of the State. This he employed to strengthen his influence, to displace the old officers of Government, and to put in his own adherents. Basava's increasing power at length roused the king's jealousy, and he endeavoured to seize him. Basava fled, and being pursued by the king, turned on him, and, with the aid of a large body of his adherents, completely defeated him, and returned to the capital with his conquered master. He now resumed his power, and soon after caused the king to be assassinated. Of this event there are several different accounts; the one in the Basava Purán being that on account of Bijjala



having caused the eyes of two pious Lingayyats to be put out, Basava ordered Jagadéva to kill the king; and having cursed Kalyán, withdrew to Sangaméshvara, at the junction of the Malparba and Krishna. Before he reached this place he heard of Bijjala's assassination. He hastened on, and having prayed to Shiva to receive him, the image of the Linga opened, and he was absorbed therein. A depression is still shown in the stone as the spot at which he entered. Another account, the Jain version of the story, represents Basava as having to fly from Kalyán after the murder of the king, and having in despair flung himself down a well in Ulivi. This village is twelve miles west of Yellapúr in the Canara district. Its former name Virishapura was changed to Ulivi, as Basava said "ulivenu," "I shall be saved," when he approached its walls. It is a place of pilgrimage much frequented by Lingayyats.

Chenna Basava succeeded to the post of leader of the sect, left vacant by his uncle Basava's death. He completely established the Lingayyat belief, and it is now the prevailing form of religion throughout the Canarése country.

The great cause of the unprecedented rapidity with which this new faith was promulgated was that it rejected caste; all believers were to be equal. The Bráhman was not to be degraded, while the Dher was acknowledged as a brother. No more certain way could have been devised of drawing multitudes of converts from the lower classes. Other causes were that the doctrine of the sect was ready, and had not to be invented; and every convert bore the symbol of his religion proudly on his breast. Basava's high position and great power, and on the other hand the dissensions between the Bráhmans and Jains, and the decreasing influence of the latter, were unequally balanced forces. Basava lavished money to assist the spread of his doctrines; and in every way advanced and aided converts. Again Lingayyatism started as a propagandist religion; one of the chief duties of a convert was to persuade others to join, and highly paid missionaries were in every village. This tendency to spread seems soon to have ceased to be vital. It may have been checked by the

obstinacy roused by the persecutions which the Lingayyats employed without stint towards other religions; or it may have been killed by the desire for exclusiveness, which seems to have taken possession of the Hindu mind. However it is, we find signs of this radical change in the Chenna Basava Puráṇ, written in A. D. 1586, four hundred and thirty years after Basava. Already it had been ruled that a Bráhmaṇ, who wished to be received into the community of Lingayyats should undergo previous observation for three years, a Kshatriya for six years, a Vaisya for nine, and a Sudra for twelve. A doctrine such as this would stop the spread of any religion.

Though persuasion seems to have been the chief means of obtaining converts, yet violence and persecution were by no means abstained from by the early Lingayyats. We hear of great battles between the rival religions, and of such cruelties as grinding Jain priests in oil-mills, and filling a grain pit with teeth knocked out of Jain heads.

It is a remarkable fact that while Bráhmaṇism supplanted Jainism to the south, the worship of the Linga was its successor here. There is hardly a village in the district that has not one or more Jain temples to show. Many of these are in ruins; but many have been turned to use by the enemies of those that built them; and the Bull and Linga are worshipped where they were once abominations.

The number of Jains now in this district is not considerable. There are more in the Chikkódi tálúka than in any other. In Konganóli, Saḍalagi, Bórgám, Bénáḍi, Bédikihál, Akkivát, Bárvád, Konúr and other villages, they still remain in some numbers. In Kágvád they have a curious under-ground temple, with a monstrous naked figure in it.

We have now come down to the end of the 12th century. After the great kingdom of Kalyán was broken up by religious dissensions and rebellion, the possession of its territory, as I have mentioned, was disputed between the Yádivas of Hálubídi in Mysore, and of Dévagiri on the north. For about 20 years the

southern kingdom held the country up to the Malparba river. After that, and until the Mussalmans invaded the Deccan, the liege lord of the chiefships comprised in this district was the Yádava king of Dévagiri.

The Belgaum stones before mentioned are dated A.D. 1206, and give the name of Kártavírya as the tributary chief who ruled Belgaum. His ráj reached as far as Ráybág. He was a Jain.

Between the date in these inscriptions and A.D. 1335, one hundred and thirty years, there is no landmark in the history of Belgaum. It may be safely presumed to have during this period remained under the sway of the chiefs of Kólápúr, Belgaum, Saundatti, and Halsi, tributary to Dévagiri. There may have been other chiefs having possession in the district, of whom I have been able to learn nothing.

A.D. 1335 is the date of the building of Vijayanagar. The rise of this city is nearly contemporaneous with the establishment of the Mussalman kingdoms of the Deccan; and the history of the 14th, 15th, and half of the 16th centuries in this part of the country is the narrative of the nearly equal contest for supremacy between the Báhmáni kings (with their successors) and the rulers of Vijáyanagar. In no part of India did the Mussalmans meet with such determined and successful resistance; and the vitality of their kingdoms in the Deccan has been with justice ascribed to the constant activity which they were compelled to maintain in order to avoid destruction at the hands of their vigorous enemies.

The first Mahommadan invader of the Deccan was Alá-u-dín; the second Khilji Sultan. He subdued Dévagiri (now Daulatábád) in A.D. 1294. After he had ascended the throne, he sent an expedition in 1303 through Bengal to attack Warangól. This expedition failed. In A.D. 1309 another army was sent under Malik Káfúr, the eunuch, who was Alá-u-dín's general. He succeeded in taking Warangól, and forcing the king to become tributary.

Next year (A.D. 1310) Káfúr was again sent to the Deccan. "He marched by Deogiri, crossed the Gódávári at Peithan, and

penetrated, after a great battle, to Dvára Samudra, the capital, which he took." Dvára Samudra is the name of a great tank, which is at a town called Hálubídi, 100 miles north of Seringapatam. It is the town to which the Bellála Rájas are said to have retired after their early expulsion from the ancient Anegundi.

This invasion of Káfúr's threw the whole Deccan into confusion. He marched as far south as Adam's Bridge. The defeat of the Bellálas and of the king of Warangól left the peninsula without any ruler able to collect an army powerful enough to make head against the Mussalmans; otherwise it is difficult to understand how the countries which they found so hard to penetrate a few years afterwards, were then so easily overrun. Káfúr returned after his expedition with vast treasures. He brought with him 312 elephants, 20,000 horses, 96,000 maunds of gold, several boxes of jewels and pearls and other precious effects. Ferishtá has a passage on this, which may be fitly quoted here: "It is remarkable that silver is not mentioned as having been taken during this expedition to the Carnatic, and there is reason to conclude that silver was not used as coin in that country at all in those days. No person wore bracelets, chains, or rings of any other metal than gold; while all the plates in the houses of the great, and in the temples, was of beaten gold."—(Briggs' Ferishtá, vol. i. p. 375). Colouel Briggs observes on this that the statement as to the currency was true till very lately. The common coin was the pagoda, and there was a small coin called a gold fanam, as low in value as a sixpence.

Again, in A.D. 1312, did Káfúr carry his army into the Deccan, and lay waste the countries of Maharáshtra and Canara.

In A.D. 1318 the next invasion took place, under Mobárik Khilji, who suppressed a revolt in the Deccan, and flayed Harpál, son-in-law of the Rája of Dévagiri, alive.

In 1322-23 two expeditions entered the Deccan, and Bidr and Warangól were taken. In the first of this Juna Khán, son of the Emperòr Gheias-u-dín, and himself three years afterwards Em-

peror of Delhi, was unsuccessful, and had to make a disastrous retreat. This was a foreshadowing of this Prince's ill success, which subsequently lost Delhi the Deccan.

It has been seen that on the conquest of Dévagiiri, Warangól, and Dvára Samudra, the Deccan was disorganized, and there was no recognized paramount power. An officer, who was one of the guards of the treasury of Pratápa Rudra, with the aid of Yávanas, it is said, took possession of Anegundi, and commenced building Vijayanagar, a few miles higher up the river Tungabhadra, opposite to Anegundi. There had been before this a kingdom at Anegundi, perhaps tributary to Kalyán and Dvára Samudra; but when the people of this district speak of Anegundi, and mention it as the traditional capital of this country, they do not refer to the early metropolis, but always mean Vijayanagar, which seems popularly to have retained the name of the ancient seat of government. The new city was fully built in seven years in A. D. 1335. The king's name was Hari-hara. He ruled for fifteen years, and in A. D. 1344 formed a combination with the Rája of Telingána to drive out the Mussalmans and recover their independence. They succeeded, and expelled Mahommad Toghlak's garrisons from every part of their dominions.

At this time Hukkéri was in possession of the Mahommadans. It probably was taken in the year A. D. 1327, when Mahommad Toghlak "subdued the whole of the Carnatic, both in length and breath, even to the shore of the sea of Ooman."

Whether or not Hukkéri was retaken from the Mahommadans in A. D. 1344, when the confederate kings of Vijayanagar and Warangól left Mahommad Toghlak, as Ferishta tells, no possessions in the Deccan except Daulatábád, it is impossible to say. The statement is probably exaggerated. But when the Amír Jadída (new nobility) were summoned by the Emperor to Daulatábád, and revolted against him, in A. D. 1347, one of their number was Amír of Ráybág and one Amír of Hukkéri. This revolt resulted in the founding of the Báhmáni dynasty, and the independence of the Deccan Mussalmans, who did not again acknowledge the

supremacy of Delhi until the conquests of Aurangzib. Thus our district may boast of having afforded one at least of the ten Amírs, who laid the first stones of the mighty Mussalman kingdoms south of the Gódávári. Alá-u-dín Hasan Gangu founded the new dynasty called Báhmani. His capital was at Kalburga, about midway between Bájápúr and Heiderabad. From the fact of one of his Amírs deriving his title from Hukkéri, another from Ráybág, and a third from Bájápúr, we may fairly infer that the whole Chikkódi tálúk and Athani were included in the new king's dominions. Belgaum was not taken till 125 years after this date; it was then held by a chief tributary to Vijayanagar. So that the conclusions may be come to that in A. D. 1347 the northern part of this district belonged to the Mussalmans, and the southern to Vijayanagar, and that this state of things continued for a century and a quarter.

For the history of the district during this period there are next to no materials. A few stray notices in Ferishta, and some names in Buchanan, are all that I can find.

Alá-u-dín Báhmani in 1357 divided his kingdom into four principal governments. What he possessed of this district was included in the first of these, which extended from Kalburga as far west as Dábal, and south as far as Raichór and Mudgal. It was placed under Malík Seif-u-dín Ghúri.

Alá-u-dín died in A. D. 1358, and was succeeded by Mahommad Sháh Báhmani the first. His coins were struck square; and one of the sources of quarrel, which commenced the long wars between the Mussalmans and the Rájas of Vijayanagar and Telingána, was the attempt of the latter to prevent the circulation of these square coins by inducing the goldsmiths in their dominions to melt them down as fast as they could get them.

“Early in the reign of Mahommad Sháh the Rájas of Vijayanagar and Telingána demanded restitution of the territories wrested from them by his father, threatening, in case of refusal, not only to invade his country themselves, but to draw upon him the army of the king of Delhi.” This led to war, and ended in the defeat of the confederates in A. D. 1360. At this time the Rája of

Vijayanagar was named Buka. War again broke out between Kalburga and Vijayanagar in A. D. 1368, and its origin is worth recounting. Mahommad Sháh was one evening in his garden listening to a band of musicians. He was so delighted with their song that he ordered his minister to give the three hundred performers a draft on the treasury of the Rájá of Vijayanagar. The presentation of this draft naturally incensed the Rájá beyond measure. He seated the presenter on an ass, exhibited him through all the city, and sent him back covered with contumely. He also immediately assembled his army, entered the Báhmani king's territories, and taking Mudkal, put men, women, and children, all, with but one exception, to the sword. The man spared was sent with the tidings to Mahommad Sháh, and was executed by him for daring to survive the slaughter of his comrades.

Mahommad Sháh swore revenge, and that he would not sheathe his sword until he had put to death one hundred thousand infidels. The true believers slain at Mudkal he regarded as martyrs.

At his approach the Rájá's army fled towards Adóni; the king fell in with the baggage, and put to death without distinction, men, women, and children, free and slave, to the number of seventy thousand souls.

Next year, A. D. 1369, the king crossed the Tungabhadra, and entered the territory of Vijayanagar, now, for the first time, invaded by a Mahommadan sovereign in person. He met the Hindus on the 22nd August, and after a combat that was long doubtful, succeeded in breaking their line, and defeating their army. Ferishta continues: "The scimitars of the faithful had scarcely been sheathed, when the king appearing, the massacre of the unbelievers was renewed in so relentless a manner, that pregnant women, and children at the breast even, did not escape the sword." Krishna Ráy, as Ferishta, giving the name of the most famous of the Vijayanagar Rájas, improperly calls Buka, fled to the woods and mountains, the king following him, and for the space of three months putting to death all he met without distinction. After another battle, in which the Hindus were again defeated, peace was made on the musicians' order being honoured. The excessive

horrors of this campaign led to a treaty between the two powers, which greatly tended to mitigate the cruelty of future wars. It was agreed that the helpless and unarmed inhabitants were not to be slaughtered, and that after a victory no enemies were to be slain. Henceforward it became the custom in the Deccan to spare the lives of prisoners of war, and not to shed the blood of an enemy's unarmed subjects.

Soon after this Mahommed Sháh issued orders to his governors of provinces to endeavour to extirpate the banditti, whose audacity and numbers had grown excessive. They were executed in all directions, nearly eight thousand heads were sent to Kalburga.

Mahommed Sháh died in A. D. 1375. Vijayanagar was at peace and (according to the Mussalmans) paid him tribute since his last campaign. Ferishta says that "in his reign five hundred thousand unbelievers fell by the sword of the warriors of Islam, by which the population of the Carnatic was so reduced that it did not recover for several ages."

Mujáhid Sháh Báhmáni, the successor of Mahommed Sháh, commenced his reign by demanding that the Rája of Vijayanagar would give him up the territory east of the Tungabhadra, the fort of Bankapúr, and other places, among which Belgaum was probably included, as it generally was classed with Bankapúr, they being the two strongest fortresses in this part of the country.

The refusal of the Rája of Vijayanagar to accede to this demand led to war, in which though for six months the Rája is said to have fled through the forests towards Cape Rámas in Goa, and to have been driven back to his capital by jungle fever, yet, he seems in the end to have got the best of it. The Mussalmans retreated.

At this point Ferishta stops to give a short notice of the Karnáta country. He says—"The people speak in some parts Canarese, and in some Telugu, and are so brave that they advance to battle with songs and dances; but their ardour does not last. The country



is full of fastnesses and woods, almost impenetrable to troops. . The seaport of Goa, the fortress of Belgaum, and other places not included in Carnatic proper belonged to the Ráy of Bijanagar; and many districts of the Thul Gháut (Concan) were in his possession."

This is the first mention of Belgaum in Ferishta. The date is A. D. 1375. It was not for a hundred years after this that Belgaum was taken.

Ferishta continues that the Ráy's country was well peopled, and the subjects submissive to his authority.

After Mujáhid Sháh had retreated from before Vijayanagar, he attempted to take the strong fortress of Adóni. He beleaguered it for more than nine months, but met with no success. Malík Seif-u-dín Ghúri, who has been mentioned above as the Governor appointed by Alá-u-dín Báhmani over the south-westerly of the four divisions of the kingdom, came to aid the king, and advised him to give up his attempt on Adóni, and first take the forts between the rivers from Goa to Belgaum and Bankapúr. The king accordingly consented to retreat. He was soon afterwards assassinated. This event led to widespread disaffection, of which the Ráy of Vijayanagar took advantage, and invaded the Mussulman territories. During the reigns of Mahommad Sháh Báhmani, Gheias-u-dín and Shamsudín from A. D. 1378 to 1397 the country seems to have been at peace.

" In A. D. 1396, the dreadful famine, distinguished from all others by the name of the Doorga Dewee, commenced in Maharáshtra. It lasted, according to Hindoo legends, for twelve years. At the end of that time the periodical rains returned; but whole districts were entirely depopulated, and a very scanty revenue was obtained from the territory between the Godavery and Kistna for upwards of thirty years afterwards. The hill forts and strong places previously conquered by the Mahommadans had fallen into the hands of Polygars and robbers, and the remaining cultivators were driven from their villages."

In A.D. 1398 there was another war, and again in A.D. 1406. The latter is important with regard to this part of the country, inasmuch as in the course of it Bankapur was taken by the Mussulmans.

In A.D. 1417 Fei'ózá Sháh was badly defeated by Déva Rája of Vijayanagar. He died in A.D. 1422. The next year was a disastrous one for Vijayanagar. Ahmed Sháh Báhmání overran the whole country, and breaking the compact made by his predecessor put to death men, women, and children without mercy. Whenever the number of the slain amounted to twenty thousand his custom was to halt three days, and hold a festival in celebration of the bloody event. He also broke down the Hindu temples, and destroyed the colleges of Bráhmans.

This year (A.D. 1423) no rain fell, and there was a grievous famine throughout the Deccan, multitudes of cattle died for want of water. The next year again was one of drought, and the people became seditious, alleging that Ahmed Sháh's reign was unlucky.

We hear no more of wars between the two States, which divided this district, for the rest of Ahmed Sháh's reign. He died in A.D. 1435.

Alá-u-dín Sháh Báhmání II. began his reign by demanding arrears of tribute from Déva Rája of Vijayanagar, who had withholden payment for five years. The Mahommadan army laid waste the country, and forced the Rája to purchase peace by giving up twenty elephants, a large sum of money, and two hundred females skilled in music and dancing. The king's brother, Mahommad Khán, who had commanded in this expedition, elated at his success, resolved on rebelling, and allying himself with the Vijayanagar Rája, his late enemy, he took several important forts, but was soon after conquered by Alá-u-dín.

Déva Rája, in 1444, having strengthened himself by enlisting Mussulmans and practising his Hindu troops in archery, crossed the Tungabhadra, and entered Alá-u-dín's territory. Three actions were fought in two months, and in the end the advantage lay

with the Mussalmans. Déva Raja again agreed to pay tribute, and continued to do so till A. D. 1457.

Of these constant wars and their results we have only the Mussalman side of the story. Judging from the little permanent advance made by the Mussalmans during all this time, we may hesitate to believe that they so uniformly succeeded in humbling their adversaries, and compelling them to pay tribute.

In A. D. 1455 Návalgund was in the possession of the Mussalmans.

For the next eight years, during the reign of Humáyyun Sháh and Nizam Sháh, we hear nothing of Vijayanagar. In A. D. 1463 Mahommad Sháh Báhmání II ascended the throne of the Deccan; and in his reign events took place of the first importance in the history of this district.

In A. D. 1469 Mahmud Gaván Gílání, the first minister of the king, marched with a large army against the Konkan. He passed the wet weather in the Kólápú district, and in A. D. 1470 took Goa from the Rája of Vijayanagar. For this great service Mahmud Gaván was honoured with the highest titles, and decorated with the king's own robes.

This campaign fore-ran the taking of the fort at Belgaum. Ferishta\* says - "In the year A. D. 1472, Bukana Ráy (properly Vikrama Ráy), Ráy of the fortress of Belgaum, at the instigation of the Ráy of Bijayanagar, marched to retake the island of Goa, as did also the Hindu Chief of Bankapú. Mahommad Sháh, on gaining intelligence of these hostile preparations, collected his forces, and moved against Belgaum, a fortress of great strength, surrounded by a deep wet ditch, and near it a pass, the only approach to which was fortified by redoubts."

I may pause at this interesting crisis of the annals of Belgaum to take some notice of the traditions concerning the founding of the town, and connected with the fort

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\* Briggs' Ferishta, vol II p 491

The name "Belgaum" is a corruption of the words "Véṇu-grámá," as the town is called on the two Canarese inscriptions that were in the fort, and in that found at Ráybág. The change of V to B is one of the most common in Canarese, and the cerebral N. frequently interchanges with L. Indeed in Maráthi the Sanscrit word Véṇu has become Vél. In copies of the Vedá made by Bráhmans at Beglaum the superscription is always "written as Véṇugrámá." The word Véṇu means bamboo. The name may be compared with that of Bednore, the great city in Mysore, which is poperly spelt Bidurúru and means Bamboo-town.

That it should have this name is not surprising when we reflect that until lately the place was surrounded by forest. It is situated in what was the great Dandakáraṇya given by Rávaná to the musicians, and is even now considered by natives as but only just out of the jungle. The great road from south to north passed well to the east, by Sangóli and Gokák, through the more open country.

Opposite the second milestone on the Dharwar road, at a short distance, may be seen the embankment of the mud fort of old Belgaum. It is said to have been built by a Jain Rája. There was a moat all round it, and at one corner are the remains of a high turret. On the south side was a well, the stones of which are said to have been carried away to be built into the wall of the fort or new Belgaum.

The Khánapúr road, within a mile of leaving Belgaum, passes along the ruined bund of what was once the great tank of the place. Its name was the "Nágara kere" or cōbra tank. To this day the soil included in its limits is full of water,—a hole a foot or two under the surface will yield a supply.

The best water in Belgaum is said to be procurable from the "Nágjere," a spring at the upper end of the tank, whose name preserves the old denomination.

The "Nágara kere" is mentioned in the inscriptions which formerly adorned the Jain temple in the fort.

Tradition says that the village of Belgaum was first clustered round the small well called the Dhers' well, on the right hand of the road leading from fort to camp, a little on the camp-side of the post office. The compound hedge was purposely made to exclude the well, which is one of the oldest relics in Belgaum. The village spread in the direction of the Nágara kere. There is a tradition (whose value I have no means of testing) that the original Véṇugráma was where old Belgaum now stands, and that a Jain monarch, called Jaya Ráya, son of Uttunga Ráya, built a large mud fort, surrounded by a ditch, on the site whereon the present fort was afterwards constructed. The Jain gate is said to have been a short distance to the south of the present small gate of the fort. After he had finished his building, he is said to have demolished sixteen villages, and peopled the new town called Véṇugráma with the inhabitants.

There is no name resembling the names of either of these kings in the fort inscriptions, so that, if they ever existed, they lived before the Kárttavírya, whom I have mentioned above as the endower of the Jain temple in the beginning of the 13th century. The village granted to the Jains was called Ambaraváni. The present Unchgám, Bommanvád, Návage, Sivangi, Yellúr, and Kannagám are named, with other villages, in describing the boundaries of the Inám.

The existence in the fort of the very beautiful Jain temple in the Commissariat yard, and of another built into in a large two-storied bungalow (now used as a Patcherry), seems to show that the fort for the use of which they were built was completed long before the arrival of the Mussalmans, and to disprove the vague tradition which I have heard that only its foundation had been laid by the Jains. It was no doubt the fort whose siege and capture are described by Ferishta, whose narrative I resume from the point of digression.

“To this place (Belgaum) the king laid siege, and Birkana, out of regard to his future safety, sent persons secretly to Khwaja Mahmood to obtain terms, but Mahommad Shah, in order to show

his power, and to deter other fortresses from holding out, refused to accede to any conditions, and resolved to take it by storm. He commanded the fire-workers, as they valued their own safety, to effect a practicable breach in fourteen days, and committed to Khwaja Mahmood Gaván the duty of filling up the ditch, saying that he expected to have it possible for the troops when the guns had effected a breach. Though Khwaja Mahmood Gaván during the day threw great quantities of wood and earth into the ditch, the enemy in the night always removed them; upon which he changed his operations to another quarter, and began to form trenches and dig mines, which till now had not been used in the Deccan. Birkana, confiding in his wet ditch, fancied himself secure, when suddenly three mines from the posts of Khawja Mahmood Gaván, Yusuf Adil Khán, and Futteh Oola Imad-ool-Moolk, having been conducted under the fort wall, succeeded in forming breaches. The troops of Birkana advanced gallantly to defend the place, and nearly two thousand of the king's troops fell in the attempt to storm. The besieged had nearly repaired the work with wood and stones, when Mahommad Sháh, advancing for the assault, drove the enemy before him, and gained the ramparts. While in the act of attacking the citadel, the Rája himself, having assumed a disguise, came to the royal attendants, and requested to be introduced to the king as a messenger from the Ray. On being admitted to the presence, he threw his turban round his neck, and discovered himself, saying that he had come with his family to kiss the foot of the throne. Mahommad Sháh, flattered with this exhibition of confidence and magnanimity, admitted him into the order of the nobility of his court. When opposition had ceased, the king entered the citadel, and gave God thanks for the success of his arms. Having added Belgaum and its dependencies to the estates of Khwaja Mahmood Gaván, he returned to the capital."

"This year and the next (A. D. 1472-73) were years of famine; no rain fell, and no grain was sown for two years; many died, and many emigrated; so that on the third year 'when the Almighty showered his mercy upon the earth,' scarcely any farmers remained in the country to cultivate the land."

At this time the tutelary goddess of the fort, Dyámavva, is said to have been expelled by the Mussalmans. She is still worshipped once in every twelve years at a small temple between the present civil hospital and the fort. Twelve buffaloes are sacrificed to her, along with goats, sheep, fowls, and cocoanuts.

The very distinguished man, part of whose estate Belgaum fort now became, was of royal descent, being connected with the family of the Sháh of Persia. He first served in the Deccan, whither he had come as a merchant, under Alá-u-dín Sháh Báhmani II. in A.D. 1455; he was murdered (or martyred as Ferishta says) by Mahommad Sháh II. in A. D. 1481. He was in many campaigns a successful general; he took Naulgund; he was entitled Vakil-u-Sultanat, and Malík-u-Tujar; he was made Governor of Bījápúr and Berar, and on the death of Humáyun Sháh Báhmani was on the council of regency, and a guardian of the young prince Nizam Sháh; he was Vizír, and acquired great honour by his important conquest of Goa from Vijayanagar. He was very famous for his learning, justice, and munificence, and left a library of three thousand volumes.

It was by him that the Báhmani territories, originally divided into four tarafs (or provinces) were distributed into eight. The tract to which Belgaum belonged reached southward from Junír, and included several dependent districts, such as Indapúr, Wáy, Mán, and the fort of Goa; it was placed under the governorship of Fakr-ul-Mulk.

Mahmood Gaván put a stop to the custom which had existed up to his time of leaving all the forts in each province in the hands of the governor, or tarafdár. He allowed one fortress only to the governor, and entrusted the remainder to officers and troops appointed by the king, and paid from head-quarters.

In 1481, Mahommad Sháh again visited Belgaum with his army, and saw the city and fortifications.

Five years after this in 1486, a Mussalman officer, named Bahádur Gíláni, instigated by Yusuf Adil Khán, Governor of Bījá-

púr, revolted, and possessed himself of Goa, Dábal, Kólápúr, Kolhár, Punála, Shirála and Belgaum.

This was the first open defiance of the Báhmani monarch's authority, immediately preceding the break-up of the monarchy. Soon afterwards, in A.D. 1490, we learn that though the tarafdars still professed obedience to Mahommad Sháh, their submission was only nominal.

Bahádur Gíláni continued in possession of the territory he had acquired for himself until 1493. He established a system of piracy along the coast, and seized many rich ships belonging to Gujárát merchants. He extended his power to the east, having possessed himself of Miraj and Jamkandi, which he took from Bījápúr.

His piracies led to his destruction. Mahommad Sháh of Gujárát sent an ambassador to the Báhmani king demanding punishment of his excesses. Thereupon the king applied to his vassals for support. Among the rest Yusuf Adil Khán of Bījápúr sent five thousand horse.

Jamkandi was taken and delivered over to the troops of Yusuf Adil Khán. The royal army then marched to Sankéshwar (in this district), where Bahádur Gíláni had taken up his residence. Sankéshwar was taken in three days, the works not being completely finished. After having suffered more than one defeat, beyond our boundaries, the rebel leader was killed by an arrow.

Bahádur Gíláni's estate was conferred on Malík-ein-ul-Mulk Gíláni.

In A. D. 1499 Yusuf Adil Khán, tarafdár of Bījápúr, assumed the title of Sháh, and in A. D. 1498, when the three strongest chiefs in the Deccan agreed to divide the country between them, Ein-ul-Mulk's estate was assigned as part of the Bījápúr territories.

Ein-ul-Mulk Gíláni did not resist this transfer of his estates, but joyfully submitted to the Bījápúr king.

At this time Hukkéri was in charge of an Amildár named Fateh Bahádur, captain of 1,000 horse. Under his governorship the king Yusuf Khán caused the Gumat of Gajabara Sáhib to be



built by Kéta Gauda, Désay of Nanadi, near Chikkódi. This mosque is on the rising ground to the east of Hukkéri, near the Gókák road. Yearly an "uras" takes place there. Until lately it enjoyed a cash-allowance of Rs. 300. There is a small mosque at Khánapúr which is called Gajabara Sáhíb's; the man, whose name both buildings bear, may be the same.

It is probable that no part of Belgaum district was subject to Vijayanagar at the time of the foundation of the Bájápúr kingdom, in A. D. 1489. Naulgund and Belgaum had been taken, and it may be presumed that the mastery of the intervening country went with the possession of these fortresses.

In a short time Yusuf Adil Sháh became jealous of the increasing power of Ein-ul-Mulk Gíláni, and in A. D. 1502 deprived him of the command he held in the army; and resuming the districts he had possessed during his father's life, allotted to him for his private support Hukkéri and Belgaum in their stead.

This Ein-ul-Mulk was the builder of the largest of the tombs at Hukkéri. The date of its building is about A. D. 1509.

The smaller Gumat to the west was built, while Ein-ul-Mulk held Hukkéri, by his brother Seifhán Mulk, about A. D. 1515.

The aqueducts and cisterns were constructed by Sakhi Mansár Khán, also in Ein-ul-Mulk's time and at his order; the same ruler built the fort, and the Mahal which once stood in it.

I may here add (although in anticipation) that the smaller tomb on the east was built by Ein-ul-Mulk's third brother Fatéh-Mulk, in the time of his second brother Seifhán-Mulk's governorship, between A. D. 1547 and 1568.

Thus the three tombs were built by three brothers, in order we may suppose to entomb their own remains. No monuments now exist in them; they may have been destroyed; or as is more likely the three builders' bodies may have been taken to be buried at Bájápúr.

Ein-ul-Mulk held the government of Hukkéri for 43 years, from 1503 to 1546.

On 27th February 1510 Goa was surprised by the Portuguese, and captured, but was retaken a few months afterwards by Yusuf Adil Sháh.

It was again attacked, and finally conquered by Albuquerque on 25th November 1510.

Ismael Adil Sháh began his reign at Bījápúr in 1511. He was a minor; and the attempt at usurpation made by his guardian was the means of first bringing conspicuously forward Asad Khán Lári, the greatest man Belgaum can boast of as a master. He was a Persian of the province of Lár—his patronymic was Khusro Turk (Khoosrow Toork)—but as he had assisted in the deliverance of the young king from his guardian, he was honoured with the title of Asad Khán, and had Belgaum conferred on him as a Jághír. At the time (1511) Ein-ul-Mulk, to whom the late king had given Belgaum, still lived; Ferishta does not notice the reason why part of his estate was taken from him.

In 1519 Asad Khán completed the building of the Masjid Safá, the fine mosque in Belgaum fort. Over the door is the following inscription, which records the builder's name and high qualities.

“In the time of Adil Ayám, son of Adil Khán, a man of high rank, who bore the palm of excellence from all the world, of good counsel, the aim of merit, the defender of the faith, who utterly uprooted the unbelievers from the country of the Deccan, Asad Khán, the best of all upright men, built this house of God, by good fortune, and with much labour. By the grace of God he called it the ‘Pure Mosque’ (Masjid Safá.) The lustre of the religion of the Prophet grew greater.”

The mosque formed part of a group of buildings which have been all pulled down. Asad Khán's palace, or mahál, is said to have adjoined the mosque on the south side. Opposite it were his kitchens, and to the right hand as you look from the front of the mosque stood the Diván Kháná, or hall of audience. The road to this group of buildings led under an arch, standing on the site of

the present arsenal, beneath which an elephant with his rider could pass. The present arch, which faces the main gate of the fort, was straight opposite the one last mentioned. It was the place where the "naubat," a large kettle-drum, struck at stated hours, and used for salutes, was played.

While these buildings were being erected, the fort wall was in course of construction. To the north of the main gate a Persian inscription is built into a recess in the parapet which runs as follows :—

"Yakub Ali Khán, who is a joy to the heart, and by whose benevolence the world is prosperous, built the wall of the fort from its base as strong as the barrier of Sikandar."

The date is then given in a sentence, the letters of which amount to Hijra 937 or A.D. 1530, so that the wall was completed nineteen years after Asad Khán first got possession of Belgaum, if, as I believe, this stone commemorates its completion.

It is probable that he found a great part of the curtain of the fort already erected, and had only to repair it when necessary, and add towers for its further protection. He is, however, believed by the Mussalmans in Belgaum to have built the main entrance, a massive structure, which opened on the avenue leading to his mosque and palace.

There is a tradition that 360 Jain temples were pulled down to supply materials for the building; and that this destruction reached as far as Halyál and Bankapúr. The wall does contain a large number of ornamental carvings, such as are found on Jain temples, built in without design to adorn, but merely as the blocks fitted. There are richly relieved figures in stone—rows of sharp-cut lotuses, a warrior laying about him with his sword, slender women dancing, and players performing on various instruments. Examples may also be seen of those curious monumental slabs, which were erected to the memory of ancient heroes, who fell in battle. The sculpture of these is divided into three compartments:—the lowest represents the fight in which the warrior was slain; the centre

shows two celestial nymphs bearing him to heaven ; in the uppermost he has arrived at the regions of bliss, and is seen before the Linga in adoration. On one very remarkable slab on the bastion, under the flag-staff battery, the central compartment, instead of the usual nymphs, has sculptured a gigantic hand and arm pointing upwards ; the body of the deceased warrior follows its direction with arms raised towards the sky.\*

Belgaum fort is situated in an extensive plain, surrounded at a distance of five or six miles by ranges of low hills. It is an irregular oval, enclosed by a deep wet ditch, in some places 72 feet wide. The revetment averages in height about 32 feet above the berm of the ditch, and is backed by substantial earth-work. The wall is well covered by the glacis, particularly in those parts which are most subject to attack from proximity to the village of Belgaum. The interior is level, and extends about 1,000 yards in length by 800 yards in breadth. The enceinté measures about a mile and five furlongs.

The work protecting the present main gate was not part of the original edifice. The entrance was made at first between the two semi-circular machicolated bastions facing the south.

Two years after Belgaum fort was built by Asad Khán's orders, he is said to have had the fort at Miraj constructed.

We next hear of Asad Khán in A. D. 1519, after the disastrous fight which Ishmael Adil Sháh, when excited by wine and music, brought on with the Ráy of Vijayanagar on the banks of the Krishna. It was to his advice on this difficult occasion that the king resorted. He was rewarded with the title of Sipáh Sálár (commander-in-chief), while several districts were added to his jághír; and henceforth he became the king's chief counsellor. Asad Khán was envoy on the part of Ishmael Adil Sháh in 1523 at Sholapore, on the occasion of the king's sister Marian's marriage to Burhán Nizám Sháh.

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\* Fine examples of these monumental stones (bearing inscriptions) may be seen at Modalúr (near Mundli) and Húli. One of those at the first named place is singular in belonging to the Jains, and bearing no figure of the Linga.

In A.D. 1524 Asad Khán's generalship gained a brilliant victory over the confederate kings of Ahmednagar and Berar, and the regent of Bídár, near Sholapore. He took Nizám Sháh's royal standard, 40 elephants, cannon and baggage. He was presented with five large and six small elephants, and the pay of every soldier in his army was increased. To enable him to bear this expense the king appropriated the land hitherto allotted for the support of the Seraglio to Asad Khán's troops, and gave up half the customs levied at the forts for the same object.

Four years afterwards the Ahmednagar king was again completely defeated by Asad Khán, who took much baggage and twenty elephants from him. The king gave him all the elephants but one, named Alla Baksh (Gift of God), and called him Farzand (son) in the firmans addressed to him.

Next year Asad Khán marched with the king against the regent of Bídár; and it was chiefly by his conduct that an important victory was achieved. After the battle the king particularly distinguished him by clasping him in his embrace in sight of all the army.

A short time after the battle Asad Khán captured Amír Báríd, the regent against whom they were fighting. This achievement, so graphically described by Ferishta, ended the war. Amír Báríd's troops, harassed and distressed, had become careless, and sought to drown their miseries in wine. Asad Khán taking advantage of this, penetrated the enemy's camp at night with twenty-five horsemen and a few foot, reached the commander's tent, found him lying senseless on his couch, "around which the dancers and singers, male and female, were indiscriminately jumbled together amid the filth of broken vessels and spilt liquors." Asad Khán had the "old experienced and crafty prince" lifted up and conveyed on his bed towards the Bījápúr camp. When he awoke, and thought that evil spirits were bearing him through the air, his purloiner explained the situation, and bantered him on the circumstances of his capture. Shame and vexation made Amír Báríd mute, and he was conveyed in silence to the king.

Asad Khán's next achievement was a victory over the king of Ahmednagar in 1531, which established the superiority of Ishmael Adil Sháh throughout the Deccan. This however he lived three years longer to enjoy, as he was cut off by fever, after a glorious reign of twenty-five years, in 1534. Before his death he appointed Asad Khán protector of the kingdom, and guardian of his eldest son Mallu Adil Sháh.

Disorder, which threatend to break out on the king's death, was firmly repressed by Asad Khán, to whose authority all submitted. He returned to Bijápúr; but soon disgusted with the conduct of the young king, who was deficient in ability and of degraded habits, he resigned his office at court, and retired to his estates at Belgaum with all his family.

Shortly afterwards Yusuf Khán, a Turkish nobleman of rank, was insulted by the young king; and being  
 A D 1535. in danger of his life retired to his jághír of Kittúr, with his family and followers.

The mother of the late king resolved to depose her grandson and with that object invited Yusuf Khán to return from Kittúr. This nobleman, seeking the advice of Asad Khán at Belgaum, and having obtained his approbation, marched rapidly to Bijápúr, deposed Mallu Adil Sháh after a reign of six months, blinded him, and proclaimed the prince Ibrahim king amid the acclamations of the nobles and the people.

Thus in 1535 we find Ein-ul-Mulk Gílání at Hukkéri; Asad Khán, the greatest of the subjects of Bijápúr, at Belgaum; and Yusuf Turk in possession of the Kittúr jághír.

Ibrahim Adil Sháh changed all his father's ordinances, and restoring the Suni rites, ordered Asad Khán to enlist Deccanics in his service, add to adopt the Suni faith. Asad Khán, out of a thousand, dismissed six hundred foreigners, but "refused to change his persuasion, and both in his camp and on his own jághír publicly exercised the Shíya ceremonies."

Though Ferishta does not directly say so, we may conclude from this that Asad Khán resumed his position as commander-in-chief under the new king.

We next hear of him advising the king to accede to the invitation of the usurping Ráy of Vijayanagar, and to march to establish him on the throne.

A D. 1535.

The army arrived at Vijayanagar without opposition; and did not retire until the king of Bijápúr had received fifty lacs of hoons (about £ 1,750,000), besides a vast amount of presents, as an inducement to withdraw.

On the way back Asad Khán was detached with the greatest part of the army to reduce Adóni. A force marched from Vijayanagar to relieve this fortress. Asad Khán, after an indecisive action by a brilliant surprise got possession of the enemy's treasure and elephants, and captured the commander's family. This led to a peace.

When he returned to court some malicious persons tried to excite the king to jealousy against him, by falsely representing that he had received enormous bribes from the enemy. The king, thanking God that he had a servant to whom great kings condescended to pay contributions, summoned Asad Khán, and in the presence of the informers honoured him with a suit of his own robes.

Asad Khán was now created prime minister, as well as commander-in-chief. This more and more excited the envy of his enemies, whose insinuations at length prejudiced the king's mind against his ablest servant. Yusuf Turk, one of the king's chamberlains, already mentioned as jághírdár of Kittúr, was the foremost in slandering Asad Khán. He was probably meanly jealous of his great neighbour. He accused him of secretly corresponding with Burhán Nizám Sháh, of Ahmednagar, to whom he meditated the surrender of Belgaum fort, and the transference of his own services. The king led at last to believe these calumnies, acting on Yusuf Turk's advice, summoned Asad Khán to Bijápúr, intending on his arrival to imprison him. He however having got wind of his danger was on his guard, and excused himself from coming on the plea of illness. Attempts made to corrupt his servants to poison

him failed ; and it was at last resolved that Yusuf Turk should have lands conferred on him close to Belgaum, whither he was to repair and wait an opportunity of surprising the minister.

One day Asad Khán proceeded with a few attendants to a garden-house at some distance from Belgaum, leaving orders for four hundred horsemen to follow. A spy told Yusuf that he had gone out almost unattended. Yusuf hastened to avail himself of this opportunity ; but was surprised to find the garden surrounded by horsemen, who had followed Asad Khán according to his orders. Yusuf, however, relying on his more numerous band of men, determined not to let the chance slip and fell on. He was repulsed, and obliged to fly with the loss of many prisoners.

The king, on this conspicuous failure, professed indignation at Yusuf's attack, and confined him, writing to Asad Khán an offer to punish him in any way he desired. The latter quite aware of the real state of the case, threw all the blame on himself, and released his prisoners with presents of honorary dresses.

“This breach between the king and his minister becoming public throughout the Deccan, Burhán Nizám Shah and Amír Báríd availed themselves of it to circulate insidious reports, that Asad Khán had promised to deliver up Belgaum to them whenever they should approach.” Accordingly in 1542 they invaded the Bijápúr territory. “Asad Khán, though not originally privy to the invasion, deemed it prudent, in order to save his estates from plunder, to join them on their approach with six thousand horse.” Ibrahim Adil Sháh, deeming himself unable to oppose them in the field, retired to Kalburga.

This is the only action of Asad Khán that even his enemies could attack with any appearance of fairness ; and he took the first opportunity of withdrawing from the dubious position in which it placed him. “True to the interests of his sovereign, though abandoned by him,” he sent to the king of Berar, and promised to join him if he would aid his master. Imád Sháh of Berar consented and the siege of Bijápúr as a consequence was raised. Asad Khán



joined him; and being conducted to the king, soon made clear the error into which he had been led. Ibrahím Adil Sháh clasped him in his embrace, expressing contrition for his ill-usage of him; and in order to convince him of his sincerity, he not only imprisoned Yusuf and his agents, but conferred his estates on Ein-ul-Mulk Gíláni, an officer of distinction, whom Asad Khán had prevailed on to quit the service of Amír Báríd. The enemy was immediately driven from the king's dominions, and ample revenge taken for the depredations which had been committed.

The last time we heard of Ein-ul-Mulk Gíláni was in A. D. 1502, when he was deprived of his command in the Bījápúr army, and presented with Hukkéri and Belgaum for his private maintenance. In A. D. 1511 Belgaum was conferred on Asad Khán. This may probably have been the reason why Ein-ul-Mulk, an active officer, who could hardly stay quiet in stirring times, took service under Amír Báríd, to whom he might more properly than to another offer allegiance as the minister of the rightful king of the Deccan.

In 1543 the kingdom of Bījápúr, attacked at once by three powerful armies in separate quarters, namely by Ahmednagar, Jamshíd Kutb Sháh of Golconda, and Rámraj of Vijayanagar, seemed on the brink of destruction. "Ibrahím Adil Sháh, at a loss how to act, and without confidence in the opinions of his counsellors, sent for Asad Khán from Belgaum, and asked his advice." He recommended that peace should be obtained from two of the adversaries by concessions, and promised himself to chastise Kutb Sháh of Golconda. The king followed his advice, and Asad Khán fully redeemed his promise. He reduced a fort; relieved another; and following Kutb Sháh close to the walls of Golconda, there defeated him in a severe action, and with his own hand gave him a sabre wound in the face which struck off the tip of his nose, his cheek, and part of his upper lip. This wound not only disfigured him for life, but rendered it difficult for him either to eat or drink.\*

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\* The Historian of Golconda asserts this to have happened to Sultan Kuli Kutb Sháh in 1534; and Colonel Briggs considers him more likely to be correct. It may still be true that the feat was performed by Asad Khán, who would be ten years younger, and therefore readier for dashing actions.

Asad Khán returned triumphant to Bijápúr, and was received by the king with honour.

Some time after this [probably in A.D. 1544-45] Burhán Nizam Sháh again attacked Bijápúr. He was totally routed with heavy loss, leaving on the field of battle two hundred and fifty elephants, and one hundred and seventy pieces of cannon. Ibrahim Adil Sháh "had the generosity to attribute this victory solely to the conduct of Asad Khán, on whom he conferred several districts in addition to his jághír."

This was probably Asad Khán's last battle. It is the seventh great victory in which he is narrated to have taken the chief part.

After this the king, elated by vain-glory, insulted Burhán Nizam Sháh, who wished to treat for peace; and excited disaffection by cruelty to his own subjects. War was again declared, and the king twice defeated in six months. The king became desperate, and attributing his losses to disaffection put numbers of Mussulman nobles and Hindus to death. His cruelty led to the formation of a conspiracy to dethrone him, and put his brother Abdulla on the throne. The king was informed of this, and Abdulla had to fly to Goa. He also renewed his suspicions against Asad Khán, and so conducted himself that the old minister was induced to withdraw for self-protection to his estates at Belgaum. An eloquent letter from Asad Khán full of professions of faithfulness led the king once more to change his mind; but the prince Abdulla's rebellion suddenly breaking out, his mistrust of the minister recurred.

Prince Abdulla, with the aid of the Portuguese, Nizam Sháh and Kutb Sháh, proclaiming himself king marched for Bijápúr. A Brahman was sent to prevail on Asad Khán to join the insurrection; but he indignantly rejected all overtures. "Most of the nobility were about to desert Ibrahim Adil Sháh, and go over to Abdulla when an event occurred which changed the face of affairs. Asad Khán was taken dangerously ill; and Burhán Nizam Sháh, supposing he might die, cast his eye on the fort of Belgaum; and instead of marching direct to Bijápúr with Abdulla, which would have

assured the accession of that prince to the throne, he halted at Miraj to prosecute his own designs; and deputing the same Brahman, who had formerly gone to Belgaum, with a vast sum of money, he was directed to employ it in corrupting the soldiers of the garrison to deliver the fort into his hands, in case of Asad Khán's death. The Brahman had nearly succeeded in his commission, when the plot being discovered by Asad Khán, he slew the spy, together with seventy of the soldiers whom he had already bribed. The nobles of Bijápúr, on hearing of this event, became fully convinced that the old minister took no share in the pretensions of the prince Abdulla, and accordingly remained firm in their allegiance to Ibrahim Adil Sháh, while the adherents of the prince began to fall off daily."

"The disorder of Asad Khán continuing, and old age having rendered him too weak to contend against it, he prepared to meet death, and entreated Ibrahim Adil Sháh to honour him with a farewell visit in the following verses:—

"‘Haste, like the morning breeze, to the bower of friendship; come, like the graceful cypress, to the garden.’"

Ibrahim accordingly marched in January, A.D. 1549, towards Belgaum. After passing Hukkéri he received accounts of the minister's death. He arrived the same night at Belgaum; and while he administered consolation to his family, he attached all Asad Khán's estates and treasures. In this state of affairs, the Portuguese, with prince Abdulla, marched back to Goa, while the other confederates also withdrew to their own dominions.

Belgaum was conferred on Asad Khán in A.D. 1511, he died at Mandóli, three miles from Belgaum in January 1549, having held Belgaum for thirty-eight years. "Asad Khán was remarkable for his judgment and talents, and his administration of the Government during the reign of Ismail Adil Sháh has justly rendered his name celebrated in history. For nearly forty years he was the patron and protector of all the noble and distinguished men in the Deccan. He lived universally respected and esteemed, and maintained a splendour and magnificence suited to his

high station. The sovereigns of Beejanuggur and others acknowledged his great ability and influence, by frequently honouring him with letters, and propitiating him with valuable presents. His household servants—Georgians, Circassians, Hindus, and Abyssinians,—amounted to two hundred and fifty. He had sixty large elephants, and one hundred and fifty of a smaller size. In his stables were four hundred and fifty Arabian horses, exclusive of those of mixed breed, foaled in India. During his administration he had amassed great wealth. In his kitchen were every day expended one hundred maunds (lbs. 2,700) of rice, Deccan weight, fifty sheep, and one hundred fowls; from which some notion may be formed of the expenditure of other articles. He first introduced the fashion of wearing the waistband of gold cloth, and the dagger, which have been ever since assumed by persons of rank in this country. He also attempted to ride elephants with bridles, instead of managing them with the kujjuk, or goad; but as those animals have frequently sudden starts of vice, this mode of guiding them was not found to answer. Ibrahím Adil Sháh, agreeably to his last will, gave the daughter of Asad Khán (Mahtab Beeby) in marriage to Ally Bereed Sháh, with whom he sought an alliance.”

This is the end of what Ferishta tells of this great man. I have been careful in copying out this account; inasmuch as he is the hero of whom the Mussalmans in Belgaum are justly proudest. They say that it is to the tender regard in which he held Belgaum, that the town owes its comparative immunity from the scourge of cholera. In the Safá Masjid, his gift to the place where he lived, are preserved his quilted jacket, which was sabre-proof; his Kurán; and a pair of shoes, the soles of which are lead, and the uppers iron; a man can hardly raise them. These he used for gymnastic exercise, of which he was passionately fond. The small square platform on the south wall of the mosque he built, they say, to leap up on wearing these gigantic shoes. Tradition alleges that he could lift the great iron stool before the mosque by the edge of the fountain. If so his strength must have been indeed more than human. His sword was preserved in the mosque until a year before the mutiny, when a soldier is said to have stolen the precious relic.

In 1857, when the mutiny held all India in alarm, the authorities in Belgaum ordered the Masjid Safá to be closed. They feared lest its proximity to the arsenal might be a source of danger. Since then it has not been used for religious service. Now that the peril is long past, it would be an act of grace to the Mussalmans, and of respect to the memory of its famous builder, to allow it to be re-opened.

Asad Khán is buried in the Dargáh in camp called by his name.

Though Ferishta does not mention it, the Portuguese historians tell us that the use made of part of Asad Khán's riches was to bribe their Government to give up the prince Abdulla

In 1557, Ibrahim Adil Sháh was on his death-bed; and his eldest son, Ali Adil Sháh, under surveillance in Miraj, having incurred the king's displeasure by manifesting a leaning towards the Shíya doctrines, while his younger son Tahmásp, a far more zealous Shíya than his brother, was in confinement in the fort of Belgaum.

Mohammad Kishvar Khán, the son of Asad Khán, at this time governor of the districts of Hukkéri, Belgaum, and Ráybág, "who possessed great wealth and influence in the State," on hearing that the king's end was approaching, declared for Ali Adil Sháh, the king's eldest son, and marched to Miraj to support him. The new monarch made Kishvar Khán his commander-in-chief. He was sent on two occasions as ambassador to Rám Ráj of Vijayanagar, who joined Ali Adil Sháh in his attack on Ahmednagar in 1558.

Rám Ráj had grown very powerful about this time, and insolent in his treatment of the Mussalmam monarchs, than any one of whom he felt himself stronger.

His encroachments and outrages led to a league being formed against him by Ali Adil Sháh, Ibrahim Kútb Sháh, Hussén Nizam Sháh, and Ali Baríd Sháh, the sovereigns of Bījápúr, Golconda, Ahmednagar, and Bídár. "The allies united, and marched to the southward: they crossed the Krishna, and encamped on the

Hukkéri river, situated twelve miles from the former." Kishvar Khán was the original proposer of this league, and chiefly instrumental in bringing it about. Its result was the destruction of the power of Vijayanagar, the last great native monarchy in the Decan, at the famous battle of Tálíkóta, fought eighteen miles south of the town so named, on the banks of the Krishna in 1564.

It was in this campaign that the ancestor of the Návalgund chief, now the Désáy of Sirsangi, in this district, first came prominently into notice. The founder of the family was called Vitta Gauda, and was patel of Avarádi on the Bhima. Under Ibrahím Adil Sháh he commanded a body of horse and foot, and obtained in recognition of his services the déshkat vatan of the pargana of Kokkatanur, now in the Athani tálúk of this district. In Ali Adil Sháh's campaign against Vijayanagar, he marched with a force of 1,000 horse and 2,000 foot; and having greatly distinguished himself by the capture of the fort of Torgal, he was entrusted with the subjection of the surrounding districts.

Among the parganas thèn taken possession of within the present limits of Belgaum were Térdál and Yâdvád; among the villages Sattigéri, Mudakavi, Sávandatti, Góvankop, Yekkundi, Muragód, Asundi, and Húli. The Pádshah rewarded him by creating him Sardésay of Torgal Pránt in A.D. 1566, and conferred on him many rights and honours.

Three years after the great battle of Tálíkóta Kishvar Khan was presented by the king with the standard of Asad Khán, on which was embroidered an angry lion, and sent to invade the Nizam Sháh's territories. In this expedition he lost his life, being killed by an arrow while defending the fort of Dharúr. The Dargá, built into the present gaol over the tank at Belgaum, is called Kishvar Khán's. He constructed it for his tomb, but his body was buried at Bijápúr. This mosque bears the marks of shot directed from the fort at General Thomas Munro's first battery.

In the latter part of 1570, the Portuguese ambassador at Bijápúr and his suite were confined at Belgaum, till reparation should be made for the capture of a Bijápúr vessel.

In 1573 Dharwar was taken from one of the officers of Rám Ráj, the late king of Vijayanagar, who had acquired great power. The surrounding country was perfectly reduced to order, Bankapúr was taken shortly afterwards, and Belgaum and Kittúr ceasing to be frontier districts, their value in a military point of view declined, and their names are henceforth seldom met with.

In 1580 Hukkéri, Miraj, and Ráybág were laid waste and plundered by the kings of Ahmednagar and Golconda.

Belgaum was once more conspicuous in A. D. 1593, when it became the scene of rebellion. Prince Ismael, the brother of the reigning monarch Ibrahím Adil Sháh, had been since his accession to the throne kept prisoner in Belgaum fort. Although treated with generosity he determined to rebel against his brother; and having gradually brought over the governor and garrison of Belgaum to his interest, he took possession of the fort, and on May 12th, 1593, openly raised the standard of revolt. He obtained a promise of assistance from Burhán Nizam Sháh, and was supported by the open or hidden sympathy of most of the nobles. The king at first hoped to be able to persuade his brother to return to his allegiance, but failing to do so, he ordered Elias Khán to proceed with an army to quell the rebellion, and to besiege Belgaum.

Elias Khán marched with five thousand men, and closely besieged the fortress, in which the prince had shut himself up. Ein-ul-Mulk (not to be confounded with the Ein-ul-Mulk who formerly held Hukkéri) was with the royal army, ostensibly aiding in the siege, but in reality in the prince's favour, and doing all in his power, by throwing grain and other necessaries into the fort, to aid him.

After some time he openly declared for prince Ismael, and withdrew his division from before Belgaum. On this great confusion and dangerous insurrections ensued throughout the Bijápúr territories. Elias Khán raised the siege, and returned to the capital without orders. Ein-ul-Mulk "marched with ten thousand horse and twenty thousand foot to Belgaum, where he prevailed on prince Ismael to quit the fort, and without waiting for the junction

of Burhan Nizam Sháh, who had already begun his march from Ahmednagar, resolved to move against the king at Bījápúr." Ibrahím Adil Shah II. appointed Hamíd Khán to command his army, and sent him against the rebels. "On his arrival at I'sápúr, he was met by some confidential persons from the rebel army, to induce him to join them. According to the secret orders of the king, he received the messengers favourably, assuring them that he had no designs of opposition, and meant to join the prince Ismael, who if he would quit the fort and take command of the army, might gain possession of the throne without trouble, or putting himself under any obligations to Burhan Nizam Sháh. Ein-ul-Mulk was deceived, and forgetting his usual caution, imprudently moved with the prince Ismael to an extensive plain at some distance from Belgaum, where, fancying himself quite secure, he was intent only on making preparations for the reception of Hamed Khán and the other chiefs of the royal army." "Hamed Khán advanced in good order towards the camp of the rebels, where the prince and Ein-ul-Mulk waited, with their principal adherents, in a magnificent tent to receive him, so that he was allowed to approach close to their lines without opposition. He then suddenly removed the mask, and made a vigorous charge, which threw the camp into disorder." The prince and Ein-ul-Mulk endeavoured to rally their troops in vain; the former was taken prisoner, and the latter having fallen wounded, was decapitated. His head was sent to Bījápúr, exposed on a high pole for a week before the palace, and afterwards blown into the air from a great gun. An end was put to the existence of prince Ismael by the king's order.

This is the latest mention of Belgaum in Ferishta. His history of the Bījápúr kings ceases abruptly three years later, in A.D. 1596.

From the beginning of the 17th century until the fall of Bījápúr in A.D. 1686, the district continued subject to Bījápúr.

Ranadulla Khán is said to have possessed Hukkéri from 1569 to 1615. This was the Bījápúr general under whose orders Shahji, Siwáji's father, joined in the expedition to the Mysore Country.



In 1629-30 no rain fell in the Deccan, and famine and pestilence were the result.

In A. D. 1616 Hukkéri came under Rustum Zamán, an officer of Bájápúr, who was stationed at Miraj. He is called the son of Ranadulla in the account obtained from the Kulakarṇi of Hukkéri already quoted. He was the builder of the Chini Ghumat at Hukkéri, which is the only building in the district on which painted tiles are used as an ornament. He also built the Kadam Rasul mosque close to the Chini Gumat, planted the garden around, and constructed the well. In his time, from 1616 to 1667, the mosque beside the road near the great dome was built, and the small tomb and well near by. The inscription on the latter is a passage from the Koran.

In the end of the 16th century the founders of the Kittúr family emerged from obscurity. Some account of them will be given more conveniently afterwards.

In A. D. 1631 the main gate of Belgaum fort was built by Bandeh Ali. It is said in Belgaum that the work round this main gate was built by the Bínivála, a Brahman officer of the Peshwa, who obtained stone for the wall from the Mahal built by Asad Khán. This cannot be believed, as the date of building is clearly given in the inscription built into the wall, which bears all the appearance of being part of the original construction designedly placed in its present position. The tradition may be accounted for by supposing that the Bínivála was the constructor of some mud and stone advanced works, which formerly existed directly in front of the present gateway.

In 1635 the Moguls from Delhi for the first time entered these districts. After the submission of Daulatábád, Sháh Jehán, emperor of Delhi, thought that all the Ahmednagar territories had become his without dispute ; but was exasperated to find himself defied by Sháhjí, Sivájí's father, who was supported by Bájápúr. Sháh Jehán sent his general, Khán Zamán, against Sháhjí, who was gradually driven from the northward towards Miraj and Kólápúr. Here Khán Zamán, wearying of a fruitless pursuit, employed his

forces in laying waste the country about Kólápúr, Miraj and Ráybág. "He took and destroyed the town, carried off the inhabitants prisoners, and continued every species of depredation, until an armistice was concluded with Bájápúr, when he again resumed the pursuit of Sháhjí." This war was ended in 1636, and the treaty resulted in a large accession of territory to the Bájápúr sovereign, who on the other hand bound himself to pay a heavy tribute to Delhi.

In 1640 a part of the wall in the S.E. quarter of Belgaum fort fell down owing to excessive rain. It was re-constructed by Abdul Husen Amin, as is recorded in the inscription built into that portion of the wall.

The only inscription as yet unmentioned in the fort is that which is preserved in the library, which was formerly the Kiledár's house. It is dated 1648, and states that, in the time of Khán Mohammad, the fort wall was completed by Mohammad bin Zábit Khán. Who the latter is I cannot ascertain, but Mohammad Khán was a conspicuous officer in the Bájápúr army of that time, in whose Jághír Belgaum was probably included. Of him more mention will shortly be made.

In 1649 Sivájí's rebellion began to excite attention. Next year Aurangzíb was appointed for the second time viceroy of the Deccan. Six years later Mohammad Adil Sháh of Bájápúr died; and was succeeded by his son Ali Adil Sháh II., then in the nineteenth year of his age. Aurangzíb took advantage of his youth, and without any excuse for hostility better than his enemy's weakness, declared war against him. The Bájápúr army was commanded by Khán Mohammad, general and prime minister. Aurangzíb marched on Bájápúr in 1657; his army was much harassed by attacks of light horse, until he succeeded in corrupting Khán Mohammad, who shamefully neglected every opportunity to impede the advance of the Moguls. This treachery led to the siege of the capital, which would have fallen thirty years sooner than its actual subjection, had not Aurangzíb been obliged to hasten from the Deccan

by the news of what was supposed to be the mortal illness of his father Sháh Jehán.

This left Bījápúr with only Siváji to contend against in the field; but its most dangerous enemies were its own nobles, who rendered its strength powerless by their factions and treachery. "Khán Mohammad, the prime minister, who had betrayed the cause of his king, was justly condemned, but instead of being tried in any regular manner he was invited to court under promise of protection, attacked by a band of assassins at the gate of the city, torn down from the elephant on which he sat, and put to death in the most barbarous manner." He was originally an Abyssinian slave named Rehan. His estate was not sequestered, but bestowed on his son Khavás Khán. We have seen Khán Mohammad's name on the library inscription.

In A. D. 1659 Siváji acquired Panála, and with it the Kólápúr district, which included the Sankéshwar tálúk, now in Belgaum. Rustum Zamán, whom I have mentioned as a builder of mosques at Hukkéri, was Jághírdár of the districts of Miraj and Kólápúr. He was believed to have been bribed by Siváji, and to have himself shared in the plunder of towns in his own jághír. He was ordered by the Bījápúr king to march against Siváji, when too late to save the Kólápúr district. He was defeated, and driven across the Krishna by Siváji, who marched forward and plundered villages in the neighbourhood of Bījápúr itself. This Rustum Zamán is often mentioned in the letters of the English merchants established at Karwar and Rájápúr at this period.

In 1661 Ali Adil Sháh in person took the field against Siváji, and recovered Panála. Khavás Khán was appointed second in command of the Bījápúr army, and went with the king on a campaign to the Carnatic. He was still a high officer at Bījápúr in 1672, the date of Ali Adil Sháh's death, and was appointed regent and guardian to the young prince Sultan Sikandar, then in his fifth year. He was three years afterwards assassinated, in just punishment of a plot which he formed to get himself admitted as a vassal of the Mogul Empire, and to hold Bījápúr as its tributary.

From 1668 to 1686 Hukkéri is said to have been held by Indu Rao Ghorparé.

In 1673 Siváji retook Panála, and passed through this district on his way to the sack of Ráya Húballi. It was probably during this expedition that he looted the town of Belgaum. I have been shown a renewal of a sanad destroyed on this occasion, in which the fact is recorded. He is the reputed founder of the forts of Parasgaḍ, Kattárgaḍ, and Húli in this district, which he is said to have constructed in 1674, at the time that he fortified Nargund and Rámdurg, and built the Ráyagaḍ at Torgal. These and many other forts were completed in the space of eighteen months. His garrisons were maintained for the purpose of realizing his claims on the surrounding districts, and were supported by "Gaḍapatti," or fort-cess on the neighbouring villages, for which he obtained sanads from Bijápúr. Siváji erected a temple to his family goddess Bhaváni in whatever fort he resided. According to tradition he built 360 strong places, that number commonly standing for a large uncertain quantity.

The Bijápúr armies, which resisted Siváji during this campaign, were led by Abdul Karím Bahlól Khán, one of the most powerful noblemen at the court of Bijápúr. His grandfather had entered Mohammad Ali Adil Sháh's service; his father had been employed in 1660 to resist the growing aggressions of Siváji. They are the ancestors of the Navábs of Sávanúr.—Abdul Karím Khán was appointed, on the death of Ali Adil Shah, to the government of the southern Maráthá Country, Sunda and the Konkan. The Regent, Khavás Khán, did not allow him to take charge, and Siváji taking advantage of the distractions and jealousies which ensued, made himself master of the Konkan and the whole range of Gháts from Sunda northwards. Abdul Karím Khán in vain attempted to resist him, and was twice defeated in the neighbourhood of Miraj. He returned in disgrace to Bijápúr, and succeeded Khavás Khán as regent. His son Abdul Ráúf Khán entered the imperial service on the fall of Bijápúr. Siváji retained the Panála district, which included the Sankéshwar tálúk, and reached to the Hirankáshi till his death.

In 1678 the Bijápúr country between the Krishna and Tungabhadra was over run by the Maráthás, who completely defeated the Bijápúr army.

Next year Dilér Khán, Aurangzíb's general, was compelled to raise the siege of Bijápúr, in which he had engaged. At the end of the rains he marched westwards, plundered Athani, crossed the Krishna, and was laying waste the country to the south, when Siváji's forces under Janárdhan Pant, who was operating in aid of Bijápúr, attacked him, and compelled him to retreat. Siváji died in 1680, and was succeeded by his son Sambháji.

In 1681 Mohammad Akbar, the fourth son of Aurangzíb, rebelled against his father, and was compelled to fly for protection to Sambháji. He welcomed him, and appointed for his residence the village of Dodsay, to which, in compliment to his guest, he gave the name of Pádsháhpúr. From this it follows that that part of this district, as well as Sankéshwar, had been acquired by Siváji; we find Miraj also in the possession of his successor, and taken from him by the Bijápúr troops in 1683.

In 1634 Sultan Moazzim, Aurangzíb's son and successor, was camped on the Krishna during the monsoon. He was engaged in war against Sambháji, and received orders to march and retake the districts which Siváji had taken from Bijápúr in the south-west of the Bijápúr kingdom. He accordingly marched southwards, while another part of the emperor's army commenced the war against Bijápúr. He captured in 1685 Gokák, Dharwar, and Húballi, and placed garrisons in them; but had to withdraw towards Ahmednagar, his army having been greatly reduced by detachments for garrisons and constant marching.

On 15th October 1686 Aurangzíb took Bijápúr. From this date this district, though not taken actual possession of in its entirety, may be held to have been portion of the Mogul empire. Thus 50 years from the first entry of the Moguls under Khán Zamán, they had possessed themselves of the district.

In A.D. 1689 the Panála district (Kólápú) was in the possession of the Moguls. This included the north-westerly portion of Belgaum. Most of the remainder of the district passed under Abdul Ráúf Khán, who has been already mentioned. On the fall of Bájápúr, he (as is written in an account of his family) "displayed his wisdom," and entered the emperor's service. He received the title of Dilér Khán Bahádur Dilér Jang, was appointed Mansabdár, and granted in jághír the twenty-two mahals of Bankápúr, Azamnagar (or Belgaum) and Torgal. He was employed on various services, and afterwards sent to subdue the refractory zamíndárs in the Southern Maráthá Country, of whom the principal ones were those of Kittúr, Navulgund, Sirhatti, Hávanúr, and Damal. The Sávanúrvála, who thus by grant and conquest acquired possession, left the administration of the country with the Désáys, who paid him Péshkash or tribute. His greatest vassal in this district was the Désáy of Kittúr, who held Sampagám and Bidi. The founders of this family were two brothers called Hiré (elder) Mallashetti and Chikka (younger) Mallashetti, who came from the Sagar district as saukárs, or dealers in money, with the Bájápúr army towards the end of the 16th century. By distinguished service in the field they obtained a grant of the Sardésh-mukhi of the Húballi district. The fifth Désáy established himself in Kittúr, which is said formerly to have borne the name of Gijaganahalli (weaver-bird town). The name of Kittúr however belonged to the place before the Désáys came, as we meet it in Ferishta. Kittúr became part of the Sávanúr Naváb's government during the life-time of Muđi Mallappa, the sixth Désáy.

While the southern part of this district was under the Naváb, who was the emperor's lieutenant, and afterwards immediately subordinate to the Viceroy of the Deccan, in the northern part Hukkéri was held by an independent Désáy the ancestor of the present Vontamúrikar. During the dynasties of Siváji and Aurangzíb the Désáys of the Hukkéri pargana (including the Chikkódi district) renounced all obligations of allegiance, assumed the independent title of "Samasthánk," and by means of frequent encroachments succeeded in acquiring a firm hold over the district.

They maintained themselves in this refractory attitude until 1763-64, when the Peshva reduced them to obedience.

Thus at the end of the seventeenth century the greater part of this district was under the authority of the Sávanúr Naváb; the remainder, with the exception of Hukkéri, under an officer of the emperor. But the Maráthás did not leave the Moguls in quiet possession. Their forces appeared in every direction, and their leaders exacted Chauth, Sardéshmukhi and Ghásdána from whatever district they penetrated. In 1690 Santáji Ghorparé, and Dhánnáji Jadao were sent by Rája Rám, the Maráthá king, from Ginji, whither he had retired, to raise troops and plunder the Moguls.

Two years after they retook Panála, which they retained till A.D. 1701. In the same year Santáji defeated the Mogul officer stationed near Miraj, and obtained a grant of the Déshmukhi of that district. About this time too the fort of Torgal was taken by the Maráthás.

After the fall of Bájápúr Belgaum fort was in the possession of Aurangzib's second son Prince A'zam for some years. It is from him that Belgaum acquired the name A'zamnagar. The fort is also sometimes called Mustafábád, in memory of a Kiledár called Mustafá, who thoroughly repaired and strengthened the ramparts. It may here be mentioned that Sháhpúr is erroneously said to have been founded by this prince A'zam; its real founder was Shér Khán, a Saiad, son of Faten-ul-Mulk whom I have mentioned in connexion with Hukkéri. The name Sháhpúr means king's town, and not six villages, as it is wrongly interpreted. The town was first called Sháhpét, and was built as the pettah of the fort of Belgaum about the year 1550. The name of Shér Khán, its founder, is preserved on the key-stone of an arch in the Juma Masjid of Belgaum. This he erected in 1548; and nine years afterwards he commenced building the Juma Masjid in Sháhpúr. This mosque was unfortunately never completed; it is, however, even in its unfinished state, a fine specimen of Mussalman architecture.

In 1707 Aurangzib died, and in the same year Sháo, the son of Sambháji, Shiváji's heir, who had been executed by Aurangzib, was released by prince A'zam. This led to the rivalry of the two families of Kólápúr and Sattará, which made the first part of the eighteenth century a period of ceaseless disturbance in this part of the country. Prince A'zam aimed at the throne of Delhi, and hoped to find an ally in Sháo, whom he promised on condition of steadfast allegiance, the territories conquered by Aurangzib from Bijápúr. Sháo, in spite of the resistance of Tára Báy of Kólápúr, took Sattará, and was there crowned in 1708. His authority was much strengthened by a treaty made next year with the Viceroy of the Deccan, by which he and such Maráthá chiefs as acknowledged his authority, were allowed one-fourth of the revenue of the Deccan, the right of collecting and paying it being reserved by the Viceroy. This assured Sháo's ascendancy. In 1713 this treaty was dissolved, and the Maráthá armies again entered the Mogul territories for the purpose of collecting their tributes. Nizám-ul-Mulk, who had been subedár of the province of Bijápúr during the latter years of Aurangzib's reign, was now appointed Viceroy of the Deccan. He favoured the Kólápúr party, which had it not been for the ability of Báláji Vishvanáth, who in 1714 was appointed Peshva by Sháo, might have acquired the sovereign position among the Maráthás, which was held by the Rájás of Sattará. Owing to the imbecility of Sháo, the entire administration devolved on Báláji Vishvanáth.

In A.D. 1716 Husén Ali, the younger of the Saiads, who afterwards usurped the authority of the emperor, was appointed Viceroy of the Deccan. He was induced by the depredations of the Maráthás, and the intrigues of Delhi, to negotiate with Sháo for peace. This led next year to a treaty with the Maráthá State granting the Chauth, and Sardeshmúkhí or ten per cent. on the revenues of the six Súbas of the Deccan, with cession of the territory called Svaráj, possessed by Síváji at the time of his death. On their part the Maráthás contracted to pay a large tribute, keep the peace, suppress plundering, and maintain a body of horse in the emperor's service. They further agreed to clear the province of Bijápúr which was then overrun by the partizans of Sambháji of Kólápúr.



This treaty was not confirmed until 1719, when the Saiads deposed Faróksír. They then gave Sháo three imperial grants for the Chauth, Sardeshmukhi and Svaráj. Among the sixteen districts included in the Svaráj were the parganas north of the Tungabhadra, including Kopál, Gókak, Halyál, with all the forts which had been captured by Síváji; and in the Kónkan Bhíngad and Phónnda. Of these last two, the first is now in Belgaum; and the second gave the name to the Phónd Panch Máhals, which once included the Máhals of Khánapúr and Súpa, with three others now within the Goanese limits.

Fatih Singh Bhonslé, Rájá of Akalkót, was appointed to collect the dues of the Carnátic, in which this district was included. However it was not until after some years that the Sattará Government were able to enforce their rights over the country comprised in Belgaum, which was at this time held by the Kólápúr branch, and its ally the Naváb of Sávanúr.

In 1720 Nizám-ul-Mulk, who after his supersession as Viceroy of the Deccan by Husén Ali, had been created Governor of Málva, entered the Deccan, and throwing off his allegiance to the Saiads proceeded to establish his independence. He assumed the title of Asaf Já; and was created Viceroy of the Deccan, and Vazír of the empire on the accession of Mohammad Sháh.— Three years afterwards the countries south of the Nerbudda ceased to form part of the empire of Delhi.

In 1721 there were disturbances in the Bījápúr Carnátic, in which this district was included. Nizam-ul-Mulk engaged himself in restoring order, and appointed a new Súbedár to the Bījápúr Súbah. It may have been in consequence of these disturbances, of which there is only a bare mention in Grant Duff, that Nizam-ul-Mulk took into his own hands the fort of Belgaum, as he did about this time. He is said to have retained it for ten years; after which his deputy, the Sávanúr Naváb, resumed possession.

Although Sháo had received grants for the Carnátic from the emperor, yet his General Fatéh Sing Bhonslé, owing to the power

of Sambhájí, Máharáj of Kólápúr, and his abettors Chaván of Jat (north of Athani), Ghorpore, and the Naváb of Sávanúr, could scarcely venture to cross the Krishna. However, in 1726, the Peshva with a very large army under Fatíh Síng Bhonslé proceeded into the Carnátic, and plundered as far as Seringapatam. This expedition does not appear to have been a successful one. It led to no territorial changes in this district.

In 1730 Sháo, after the Kólápúr troops had suffered a total defeat, made a treaty with Sambhájí, when the Kólápúr Rájá yielded up his claims of the sovereignty of the Maráthá nation to Sháo, and accepted Kólápúr as a distinct and independent kingdom. The claims and districts of the Sattára branch, with the exception of some forts, in the tract of which the Warna and the Krishna to the north and the Tungabhadra to the south were the boundaries, were wholly ceded to Kólápúr. Thus whatever part of this district to south of Krishna was not held by the Sávanúr Naváb now became part of the Kólápúr state. North of the Krishna, Miraj, Tásgám, and Athani, and several villages along the northern bank, were given up to Sháo.

Athani had passed under the control of the Viceroy of the Deccan about the year 1720. In the course of the succeeding Decade the tálúk was over-run by the Kólápúr troops, and became part of Sambhájí's Ráj. It was now ceded to the Sattará branch. It is the first part of this district which came into their possession. On this acquisition our limits were divided among three different powers.

In 1736 Báji Ráo's claims in the Deccan were enhanced by an hereditary grant of the Sardéshpándegeri, or five per cent on the revenue of the six Súbahs.

In A.D. 1740 a large Maráthá army marched south to Mysore; but this expedition does not appear to have affected this district.

In 1747 a treaty was concluded between the Pésáva and the Naváb Majíd Khán of Sávanúr. By it the Naváb was compelled to

yield up the whole of the country comprised in the *tálúks* (as they were in 1830) of *Bágalkót*, *Bádámi*, *Pádshapúr*, *Kittúr*, *Dharwar*, *Návalgund*, *Parasgaḍ*, *Dammul*, and part of *Ráni Bednúr* and *Kód*; *Gókák*, *Yádvád* and *Tórgal* were also ceded, with others—in all 36 districts. The forts of *Bankapúr*, *Tórgal*, and *Belgaum* being family possessions, were specially continued to the *Naváb*. Whether the stipulations of this treaty were fully carried out at this time seems doubtful. Another and more formal treaty was subsequently made, as will be seen, with *Majíd Khán*'s successor, *Abdul Hakím Khán*, compelling further cessions in addition to those enumerated above. The treaty of 1847 is described, in the report quoted, from a copy from the *Poona* records; local tradition gives a later date for the actual transfer of some of the districts

In 1750 *Sadáshiva Ráo Bháo*, the cousin of the *Péshva*, being discontented with his treatment at *Poona*, made overtures to the *Kólápúr Rájá*, and was appointed his *Péshva*. He obtained the session of three forts in this district, *Págaḍ*, *Kalánidhigaḍ* and *Chandgaḍ*, together with a grant of land of five thousand rupees a year. However he soon resigned his employment under *Kólápúr*, and returned as Prime Minister to *Poona*.

Towards the close of 1753, the *Péshva Báláji Báji Ráo* made an expedition into the *Carnatic*, with the object of recovering the tribute due to the *Maráthá State* which had got into arrears. "When the *Maráthás* proceeded beyond their boundary to collect revenue, and to make war, were synonymous; whenever a village resisted, its officers were seized, and compelled by threats, and sometimes by torture, more or less severe, to come to a settlement. When the garrison of fortified places made an unsuccessful resistance, they were put to the sword." These expeditions were called "*Mulkgiri*." The present one extended to *Mysore*, and in the course of it on the return of the army towards *Poona*, in February 1754, *Gókák* was taken possession of by the *Péshva*. It had previously belonged to the *Sávanúr Navábs*, who constructed the mosque, and *Ganji Kháná* which overhangs the river.

In the western part of the district there was also a change this year. The Jághírdár of Hére was compelled to cede half of his tálúka to the Pésáva. Forty-seven villages were continued to him. The Hérekar belongs to the family of the Désáys of Sávantvádi. About the year 1724 Nágsávant, the second son of the Sar-Désáy, Phónd Sávant, under whom the Wádi State attained its greatest celebrity, over-ran and subjugated the Wádi and Chandagaḍ Mahals above the Gháts. He established a tháná in Chandagaḍ, and built the fort of Gaṇdarvagaḍ. The Chandagaḍ Mahal was afterwards taken from him, but Maina Bhai, his son's widow, was in possession of the Hére tálúka in 1840.

The proximity of Báláji Bájí Ráo's army threatened Belgaum fort, and alarmed the governor Iláchi Beg, who held it on behalf of the Sávanúr Naváb. He wrote to the Governor of Goa soliciting aid. The answer received, his descendant Shamsar Beg, Inámjár of Bastavád, in the Hukkéri Mahal, has put into my hands. It is dated 15th May 1754; and declines to give the aid required, on the two grounds: first, that though allied to the Mogul or Mogor king, as the word is written, the King of Portugal was also in alliance with Báláji Bájí Ráo; and, secondly that the danger to the fort had passed as the Pésáva had continued his march towards Poona.

Again, in November of this year, the Pésáva's army advanced into the Carnatic. Báláji Bájí Ráo himself accompanied it as far as Yeḍúr, the village on the Krishna, within this district, famous for the sanctity of its temple, and its magnificent grove of mangos and tamarinds. He there gave over the command of the army to Mahadáji Pant, and returned to Poona. The Maráthás marched to Bednore. With them was a Mussalman officer Muzaffar Khán, who had left the service of M. Bussy, and gone over to Pésáva in A.D. 1752. In the course of this expedition he took offence at some interference in the muster of the corps, and having left the Pésáva's service, he entered that of the Sávanúr Naváb.

The Pésáva indignant at this defection, demanded his surrender. Abdul Hakím Khán, the Naváb, refused to give him up. The Pésáva, who previously had been on friendly terms with the Naváb,

now declared war against him. He collected a large army on the Krishna in the cold weather of 1755, and having taken Bágalkót, marched against Sávánúr. The Naváb was soon reduced to sue for a peace, and was admitted to terms in the beginning of 1756, on giving up eleven "Mahals," or districts to the Pésáva. This cession amounted to half the extent of his estate, and included all that was situated in our district except a portion of the Parasgaḍ tálúka

Belgaum fort was probably surrendered with the rest. It is difficult to ascertain the exact date of its cession.

The Pésáva, as the Sávánúr Naváb had done before him, contented himself with receiving a tribute from the Désáys of his new territory, and left to them the management of the country.

Gópál Ráo Patvardhan was with the Pésáva at the seige of Sávánúr. He is said to have arranged the terms of the surrender. His father, Góvind Ráo, had got employment at Poona about 1730; and had by his active support of the Pésáva laid the foundation of the subsequent greatness of his family. The service rendered on this occasion may have led to the Patvardhans settling in this part of the country. Within a few years a great part of this district was granted to them in Sarinjám.

In 1760 Nizám Ali was defeated by the Maráthás, and made large cessions of territory, in which was included the province of Bájápúr. The greater part of the territory thus acquired was granted as military Jághír by the Pésáva to his officers, among whom the Patvardhans obtained a share proportionate to their distinction. In 1761 Góvind Hari Patvardhan held the fort of Miráj and other Sarinjáms.

About this time the administration of the Kólápúr State fell into disorder under Jíji Báí, the widow of Sambáji, the late king. Great irregularities prevailed, and marauders from Kólápúr spread across the Krishna far into the territory of the Pésáva. This led to the first of the numerous changes of masters which the districts of Chikkóḍi and Munóli have undergone.

The Peshwa had reduced the Hukkéri Dészáy to subjection in 1763-64 and had handed over his district with others in the Carnatic to the Ráni of Kólápúr on payment of a "nazar" of five lakhs of Rupees. But in 1769 the Peshwa, on the occurrence of a dispute with the Ráni, arising from the plundering incursions of her subjects, ordered the resumption of the district; and in 1770 appointed a Mámlutdár of his own, named Rámchandra Mahadeo Paranjeppe, who at the same time held Munóli fort in pledge for money advanced to Kólápúr. To describe at once these frequent internal changes would result in such confusion, that I shall not attempt it here.

In 1761 Haidar Ali was invested with the title of Naváb of Síra, and took possession of that province towards the close of the year. This was a direct attack on the Maráthás, part of whose possessions Síra then was. In 1763 Haidar's conquests included Sunda, and his frontier reached far to the northward of the Tungabhadra. He determined in order to form a defensive cordon along his northern frontier, where he was exposed to retaliatory attacks by the Maráthás, to attach to his interest the Pathán Navábs of Karnúl, Kaddapa and Sávanúr.

The territory of the latter formed an indentation into the late acquisitions of Haidar, who now endeavoured to force the Naváb into alliance. But interest bound him to the Maráthás, and Haidar's advances were met by a direct refusal. On this the Mysore army marched against Sávanúr, and early in 1764 reduced the Naváb Abdul Hakím Khán to submission. Fazlulla Khán was left by Haidar to extend his conquest northward. This he did successfully by the capture of Dharwar and subjection of the country nearly up to the Krishna. In our district, however, his posts do not seem to have passed the Malparba, as neither Gókák nor Belgaum were taken possession of.

In the month of April Gópál Ráo Patvardhan of Miraj marched against Fazlulla Khán, and was defeated with great loss.

Early in May Mádhava Ráo Peshwa crossed the Krishna with a large army, and in a month had forced Haidar out of the Sávanúr country. He cantoned at Narendra, a place of whose position Grant

Duff has doubts, but which is probably the town of that name six miles north-west of Dharwar; and as soon as the weather permitted he laid siege to the fort at the last-named place. By the end of January 1765 he had compelled Haidar to make a treaty, in which one of the stipulations was that Haidar was to relinquish all claims on Abdul Hakím Khán and the country of Sávanúr.

In 1764 Góvind Hari Patvardhan of Miraj had assigned in Sarinjám to himself, and his two nephews, Parashurám Rámchandra of Tásgám and Nílkant Ráo Tímbak of Kurandvád, lands yielding a rental of twenty-five lakhs. Among these in our district were villages in the Ainapúr and Mánjare Karyáts; eight "phut-gáms" or detached villages in Hukkéri, at this time belonging to Kólápúr; and in the Karnátak (as the country south of the Gatparba is called in the Tainát Zábíta of the Patvardhans translated by Captain West) the two Pránts of Yádwád and Sháh-púr (near Belgaum). The tribute paid by Kittúr, amounting to the large sum of Rs. 1,40,000, also went to the support of the Patvardhan contingent.

In 1769 Mádhava Ráo Péshva, irritated by the continual incursions of Kólápúr marauders into his country, determined to circumscribe the power of that State. With this end he dispossessed it of several districts, including Chikkódi and Munóli, which he handed over in 1770 to his own relations the Patvardhans.

From this period commenced the long and rancorous enmity between Kólápúr and the Patvardhans, which gave rise to a series of attacks and reprisals, continuing into the next century.

Mádhava Ráo died in 1772. Next year his successor was murdered by Rughunáth Ráo, better known as Raghóba. Early in 1774 the revolution broke out of the ministers against Raghóba. This event, which shook the Maráthá state to its centre, was quickly taken advantage of by its enemies in the Deccan. Haidar, in September 1773, had sent his son Típú, with a strong detachment, to recover the districts conquered by the Maráthás in the late war. Nizam Ali now prepared for hostilities, and his brother Basálat Jang, Jághírdár of Adóni, at the same time entered the Maráthá districts, and levied contributions as far as Athani and Miraj. But Váman Ráo Patvardhan soon compelled him to retire.

Towards the end of this year Raghunáth Ráo marched against Haidar ; but on hearing of the confederacy of the ministers was but too glad to conclude a treaty by which Haidar acknowledged him as the exclusive head of the Maráthá State.

Kólápúr was engaged in constant warfare with the Patvardhans ; and strengthened herself about this time by an alliance with Haidar, and supported the cause of Raghunáth Ráo against the ministers.

In 1772 the Peshva among his last act restored Chikkódi and Munóli to Kólápúr : it is said that he believed his fatal illness to have been caused by the curses of the Ráni, whom his seizure of these districts had aggrieved.

In 1772 Konhér Ráo Trimbak, Patvardhan of Kurandvád, made a raid into the heart of the Kólápúr country, and after destroying many villages was defeated by Yesáji Shinde, the minister of Kólápúr, at Bhój, in the Chikkódi táluka. Towards the close of the year however he again invaded the kingdom with greater success.

In March 1776, shortly after his conclusion of the first treaty with the English in Bombay, Raghunáth Ráo wrote to Haidar, and proposed an arrangement just such as the Mysore king desired. It was that Haidar should take possession of the whole of the Maráthá territory up to the Krishna, and should there hold himself ready to assist Raghunáth Ráo with troops and money as occasion required. In accordance with this arrangement Haidar marched against Sávanúr in April 1776, and before the rains had succeeded in making himself master of about half of the whole original province. It will be remembered that the Naváb had been deprived of half of his country by the Maráthás, in which portion the provinces in our district were included.

After the rains Konhér Ráo Trimbak Patvardhan was sent to dislodge Haidar's garrisons. He was defeated and slain at Saunsi (S.E. of Dharwar) by Mohammad Ali, Haidar's lieutenant. The pursuit was continued for nine miles from the field of battle.

The death of Konhér Ráo, and capture of Pándurang Ráo, left to Parashurám Bháo of Tásgám the leadership of the Patvar-



dhans, and command-in-chief of the forces supported from their extensive sarinjám. He assembled an army of 30,000 men at Miraj in the beginning of 1777; but after some timid manœuvring south of the Krishna, he recrossed that river, and left the country to the disposal of Haidar's officers.

Another attempt to check Haidar made by the ministers in the cold weather of 1777 was frustrated, and by the end of 1778 he was in possession of Dharwar, taken after a protracted seige, and of all the country south of the Malparba in our district, and of the Krishna to the eastward. "The rapidity of the conquest was facilitated by his attention to local circumstances; he found the country chiefly held by hereditary Désáys, and he consented for the present to receive from them their accustomed Peshkash, on the condition of the prompt payment, as a free gift, of a further sum equal to their annual revenue." The chief Désáys so treated by Haidar, who held lands in this district, were those of Návalgund, Kittúr and Nargund. The Désáy of the first named place had to pay a nazarána of a lakh of huns. The Maráthás had themselves assumed the management of all the Khálsát villages in the Désáys' estates, and only continued to the Désáys the inám villages, and the hakvartans, &c., under the head of "vatan" in the Khálsá villages. Haidar now restored the charge of all the villages to the Désáys.

It is curious here to observe how, after a lapse of nearly six centuries, history repeated itself in this part of the country. At the end of the 12th century, as is mentioned in the beginning of this account, the Yádava kings of Dévagiri and Dvára Samudra were at war for the country on the Malparba; and now armies from Poona and Mysore were again contending on the same field of battle. Again the northern power succeeded finally in driving back the southern; and to continue the parallel, had not held its conquests many years before they were wrung from it by a foreign invader.

No serious attempt to dislodge Haidar was made by the Government at Poona. The hands of the ministers were too full of the war with Raghóba and the English to allow them to attend

to other matters. Besides this, in 1777, the Kólápúr troops had made a predatory incursion into Miraj, and had declared war in support of Raghóba's cause. Rámchandra Hari, one of the Ministerial officers, was sent to drive back the invaders, and re-occupy the districts, among which were Chikkódi and Munóli, which they had taken. He was defeated by Yesáji Shindé the Kólápúr commander. The famous Mahadáji Shindé (Sindia) was then sent from Poona. He soon restored order, and dictated a treaty at the gates of Kólápúr, by which Chikkódi and Munóli were restored to the Peshva. On his departure in 1777 Parashurám Bháo of Tásgám resumed his attacks on Kólápúr, and laid seige to Akkivát (in Chikkódi), which was gallantly defended by two brothers. Their death in an assault and the pressure of famine soon caused the place to be surrendered.

About this time a war broke out between Kólápúr and Sávant-vádi. The Rájá of the former State was jealous of the distinctions which had been conferred on the chief of the latter by the Emperor of Delhi; and the ruler of Wádi continued by intrigue to foment disturbances in Kólápúr. The result was that in 1778 the Rájá attached the Héré tálúka, captured the forts of Gandarvagad, Narasinhagad, and Bharatagad, and over-ran a great part of the Wádi territory. In 1793 these forts were restored to Wádi through Sindia's influence.

In 1779 Haidar married his daughter to the eldest son of Abdul Hakím Khán, the Naváb of Sávanúr, and his second son to the Naváb's daughter. The half of Sávanúr given up to Báláji Báji Ráo in 1756 was now restored to the Naváb; and thus that part of our district, namely Parasgad, Sampagám, Bídí, Gókák and Belgaum, which had before been included in the Naváb's possession, come again nominally under his jurisdiction. But in reality Parasgad, with Sampagám and Bídí (the Kittúr Chief's estate) were only at Haidar's disposal. Belgaum was protected by its fort and that of Pádshapur; while Gókák had been over-run and occupied by Irappa, the Kittúr Désáy in 1778, and was reconquered for the Peshva in this year (1779) by Parashurám Patvardhan, the Désáy being taken prisoner. This tálúka

continued to belong to the Peshva for three years. Then in 1783 it was given over in Sarinjám to the Patvardhans, at a revenue calculated at Rs. 98,109-15-0.

While these marriages were being celebrated an envoy arrived at Haidar's court from Poona to propose an alliance. The ministers had intended war; but the escape of Raghóba, and his reception by the English, determined the Poona Government to form an alliance with Haidar and Nizám Ali, for the purpose of expelling the English from India. To induce Haidar to accede to their proposals, they confirmed the cession of territory between the Krishna and Tungabhadra which had been formerly made to him by Raghóba. On his part Haidar engaged to pay a tribute.

In this treaty, at the special request of Haidar, Kólápúr was included. This State had been in alliance with Mysore since 1777. It now was induced to join the Peshva by the nominal cession of Chikkódi and Munóli. The two talúkas were however retained by the Peshva for the liquidation of a contribution of fifteen lakhs imposed on Kólápúr to pay the expenses of the late wars; and remained in the undisturbed possession of Parashurám Bháo for twelve years.

In 1784 Náná Farnavis and Nizám Ali entered into an alliance, the principal aim of which was to recover from Típú the districts which they had lost through the encroachments of his father Haidar. Action was not taken immediately on this treaty; and Típú took advantage of the opportunity thus given him to strengthen his frontier by securing the fortresses. With this object in March 1785 he laid seige to Nargund, the Désáy of which place had refused to submit to the heavy exactions laid by Típú on his tributary chiefs. Parashurám Bháo Patvardhan advanced to relieve Nargund, but was driven back; Típú acquiring, in the advance movement which ensued, the fort of Rámdurg, which fell to him on the 5th May. Náná Farnavis directed a large force to support the Patvardhan, but at the same time expressed his desire for an accommodation. Típú readily acceded, and the Maráthá army retired behind the Krishna. Hardly had they done so

when Típu, in defiance of the engagement he had just entered into, seized Nargund by treachery, and garrisoned it with his own troops. In a similar manner he took possession of Kittúr and occupied the fort with a strong detachment.

“To crown these acts, as if he designed to render himself as odious as possible to the Maráthas, Típu forcibly circumcised many of the Hindu inhabitants of the territory south of the Krishna, and two thousand Brahmans, disciples of Shankarácharya, destroyed themselves to avoid the detested violation.”

These outrages compelled Náná Farnavis to assemble another army to act against Típu. The alliance with the Nizám was drawn closer; and the confederate forces advanced to the seige of Bádami in May 1786.

While the main army lay before this fortress, a detachment under Tukkáji Holkar marched westward, and expelled Típu's troops from every part of the Kittúr districts, except the fort, which was invested; Holkar, however, failed to take it, though he was before it for more than a month.

In the campaign which ensued Típu had rather the advantage. Yet he was driven by his fears of English invasion to hurry on a passification by large concessions to the enemy. Peace was made in April 1787; Típu, among other places, giving up Kittúr to the Maráthas. Their army however had scarcely recrossed the Krishna before the fort was again seized by the Mysore troops. On this occasion the Désáy Mallasarjya was taken prisoner; he soon after escaped, and took refuge in the Marátha camp.

No immediate step was taken by Náná Farnavis to punish this glaring breach of the treaty; and it was not till Típu's attack on Travancore had broken the ties that bound the English to his alliance, and set them free to join a confederacy against him, that the Poona Government decided to make another effort for the recovery of the districts usurped by Mysore.

During the three years which elapsed, Típu's lieutenant, Badrul Zemán Khán, took the management of the Jághír lands into his own hands, and merely allotted to the Désáys enough for their support, depriving them of all power.

While the Marátha and Mysore armies were engaged in the east parts of this district, the west were not free from disturbance. The Chief of Nésaragi (near Dadḍi) joined the Chief of Anúr in a rebellion against his master the Rájá of Kólapúr, and possessed himself of the forts of Vallabhagaḍ, Gandharvagaḍ and Bhímgagaḍ, which are all three situated in this zilla. He and his confederates were put down, their army dispersed, and the forts retaken in 1787.

The treaty between the English, Nizám Ali, and the Maráthas, which was the cause of Típu's final expulsion from these districts, was made on 1st June 1790, a preliminary agreement having been signed on 29th March. Parashurám Bháo Patvardhan was appointed to command the Marátha army, and set out from Poona for Tásgám early in May, in order to collect and equip his army. He was to be aided under the treaty by two battalions with their artillery, which the English had engaged to furnish. These troops, under Captain Little, arrived at Tásgám in June. They are the first British troops which ever entered our districts. They consisted of 8th and 11th battalions of native infantry, one company of european artillery, and two companies of gun lascars, with six field pieces.

The advance commenced in August. On the 9th the army crossed the boundary of our district, and the English officers got their first sight of the Krishna from the rising ground above the town of Kágvád. Thence they advanced to the Krishna, and camped at Yedúr, a favourite halting place. Their next camp was Kalóli; thence Bhendvád; thence on the 20th August they reached the Gatparba, opposite Gókák. Here the "field officer" (Lieut. Price) (from whose account I quote) went with his companions to see the falls, whose thundering sound had been in their ears all night. Gókák was found remarkable for neatness and cleanliness; and then as now owed its prosperity to its weavers. The fort at that time contained no artillery. On the 31st the British battalions started from Gókák and marched to Munóli, camping for the night at Sivapúr. On 4th September they crossed the river, and entered the enemy's territory. Munóli fort was at this time in the possession of Parashurám Bháo, who had taken it from the Chief of

Torgal in 1786. They next marched to Saundatti, going by way of Ugaragól round Parasgaḍ hill. Hence they reached Gural Hosúr, where they remained one day, and then went on to Kallúr, near Bétageri, in the Dharwar district.

Then began the operations against Dharwar, which occupied a period of 209 days, and ended in the surrender of the fort on the 7th April 1791. This conquest involved the mastery of all the surrounding country; so that the parts of our district which were subject to Típú, namely Parasgaḍ and the Kittúr Désáy's lands, now again became portion of the Marátha country, although the formal cession was not made by treaty until February 1792, when the Marátha frontier was again extended to the Tungabhadra.

Parashurám Bháo had been obliged to raise troops for this service in excess of the quota due from his estates; to reimburse him the conquered districts were assigned to him. He placed a Mámlut-dár in Kittúr, and made it a subordinate pargana of Dharwar, the Désáy receiving only an allowance for his support.

With Parashurám Bháo's force marched a partizan officer named Dhondo Pant Gókhale, in command of 1,000 horse. He was originally an agent superintending a part of the marine establishment at Vijayadurg, and subsequently rose high in Bájí Ráo's favour, and was appointed Sar Súbehdar of the Karnátak. At this time however he was in the position of a dependent on Parashurám Bháo, and was left behind, while his chief marched to Seringapatam, to collect money from the Rájá of Kittúr. "When the Bháo returned, he found Dhondo Pant had made himself so strong by his intrigues in the country in which he had been left, and by applying the money he had raised from the Rájá of Kittúr to the raising of troops, that the Bháo was under the necessity of temporising with him, and from that period Dhondo Pant Gókhale maintained more the character of an independent adherent than an obedient servant of the Patvardhan family."

In 1792 a severe famine devastated these districts.

The close of the eighteenth century was a period of great disturbance in this part of the country. Shiváji, Rájá of Kólápúr, took advantage of the confusion into which the suicide of the Peshva

Mádhuva Ráo threw the whole Maiátha State, and temporarily extended the limits of his kingdom as far south as the Tungabhadra. After Parashurám Bháo's return from co-operating with the English in Mysore, he immediately renewed his old feuds with Kólápúr, and in 1793 laid seige to the city. During the next two years he was absent at Poona, and deeply involved in the intrigues at that court. These resulted in a falling out between him and Náná Farnavís, who in revenge incited the Rájá of Kólápúr to attack the Patvardhan districts. He accordingly, after the rains of 1796, marched southwards, and plundered Húballi and Nalamdhi, and took the fort of Vallabagaḍ above Sankeshvar. He then besieged Tásgám, which he took and sacked, burning Parashurám Bháo's palace to the ground. He also took possession of Chikkóḍi and Munóli; the fort at the last named place not falling until after a seige of one month.

The fort of Saundalge (on the road north of Nípáni) fell also this year to the Kólápúr Rájá's troops. Great loss was suffered by the assailants, as the defence was obstinate. The principal towers had been mined and were blown into the air as the enemy entered.

Towards the close of 1797 the Rájá was again in the field. Gókák was forced to pay a tribute of Rs. 1,20,000; Kittúr was mulcted in a large sum as tribute; and officers were left to manage the country, and to collect the revenue on behalf of Kólápúr.

In 1798 Parashurám Bháo was released from the confinement in which he had been detained at Poona. Being obliged to serve in the war which followed the insurrection of Sátára, he could not immediately avail himself of his liberty, in order to drive the Kólápúr invaders from his estates. They continued their aggressions, being generally successful in the field against Dhondo Pant Gókhale, Sar Súbedár, the only officer of the Peshva, who opposed them. He succeeded indeed in giving them a severe check in an engagement fought near Sávanúr; but the Rájá, who had been absent, soon joined the beaten army with reinforcements, and restored and increased the dominion which he had acquired in the Peshva's territory.

It was at this time, in 1798, that the large tract of country once included in the Navalgund Chief's jághír, but now usurped by Dhondo Pant Gókhale came into the possession of the Rájá of Kólápúr. With the object doubtless of binding the Désáy to his interest, the Rájá restored him the full extent of the former jághír.

The way in which this family, one of the oldest in the Deccan, and now represented by Jayappa, Désáy of Sirsangi (deceased since this was written), lost its possessions is curious and interesting in connection with this district. I have already mentioned how the family was founded more than three hundred years ago. The fourth Désáy, Linga Gauda, received honours and an extension of his vatan from Ali Adíl Sháh in 1649, as a reward for distinguished service in the field. The last king of Bijápúr further increased the estate, and it does not appear to have suffered diminution at the hands of the Sávanúr Navábs, who, on the fall of Bijápúr, became the paramount lords to whom the Désáys owed allegiance. Linga Gauda's son, Jayappa Désáy, was the most distinguished member of the family. He had a reputation for great wisdom and ability. For aid rendered to the Kólápúr Rájá in establishing his rule under the treaty of 1730 with Sátára, he was rewarded with many villages, and several more were granted him by the Sávanúr Naváb. Among these were Hanchinál, Saundatti, Sangráshikop, and many others in our district. He built the fort of Saundatti in 1734, and spent large sums in gifts and charitable endowments. In the time of his second son, Lingappa, the war of 1755 broke out between the Peshva and Sávanúr. The sanads and other valuable documents of the family were entrusted for safe keeping to one Juneju, a Kiledar. When peace was made he refused to surrender the papers; and even though an order from the Peshva was served on him, they were never recovered. Hence it happened that only certain Inám villages were continued to the Désáys by the Peshva. Subsequently Haidar Ali, in 1778, restored the full possessions of the Samasthan to the Désáys on payment of a nazarána of a lakh of huns; but after three years' quiet possession, his demands rose with his wants to such unbearable exaction that the Désáy, after



great disturbances had arisen, had to fly his districts, and take refuge in the Peshva's territory. Badr Zamán Khán, Típú's lieutenant in Dharwar, broke all the vatanárs under his control, and only allowed them to retain enough for their subsistence. This took place in 1787. Three years afterward Parashurám Bháo promised to do his best to obtain the release of their vatan for the Désáys. The Peshva's Government refused, alleging that they had been put to great expense in the late war, and could not release the Inámdárs' vatans until this outlay had been reimbursed. In the meantime the Désáy was granted ten villages for his support, which are those still remaining to the family, with the exception of Belléri, which was given in exchange for Gural Hosúr. It was the intention of the Désáy to go to Poona, and negotiate the release of his vatan, when the confusion ensuing on the suicide of Mádhava Ráo made it so extremely improbable that he would obtain a hearing, that his expedition was deferred till a better opportunity. Subsequently Dhondo Pant Gókhale having risen high in the favour of Báji Ráo, took Navalgund and Gadak, both parts of the Désáy's vatan for himself; and no claim, however just, could prevail over his interest. When he in his turn was defeated by the Kólápúr Rájá, as has been mentioned immediately before this digression, Jayappa Désáy was once more put in possession of almost all his large estates. These he only enjoyed for a year; for as will now be shown, the Kólápúr Rájá had soon to withdraw from his new acquisitions, and Gókhale once more possessed himself of the Désáy's villages, and left him only the small number allotted by the Peshva for his subsistence. Against the Peshva's favour towards Gókhale it was vain to strive; so Jayappa Désáy finally resigned himself to the loss of the great possessions which the worth of his ancestors had acquired, and which the misfortune, and not the fault, of his father and himself had alienated from the family.

It was not till June 1799 that Parashurám Bháo was able to undertake the recovery of his districts, and the expulsion of the Rájá of Kólápúr from the Peshva's territory. It was resolved by the Poona Government that the force, which it had been intended to employ in alliance with the English against Típú, should be directed against Kólápúr. But as it could not be got in motion

before the end of the rains, Parashurám Bháo hastened to the south in advance of the main army, and was engaged in the middle of the monsoon in retaking the forts between the Gatparba and Malparba. He advanced from Gókák in September, and marched towards Kólápúr, hoping himself to end the war before it became necessary for the army to start from Poona. He encamped in great force at Chikkódi, and was confronted by the Rájá of Kólápúr in person, with an army of 16,000 men, camped on the low hills near Paṭṭankódi, a small village about three miles east of Nípáni. Here a battle was fought, which after being some time doubtful, ended in a victory for Kólápúr, and the death of Parashurám Bháo, the most famous of the Patvardhans. He is said to have been mortally wounded, taken prisoner, and carried into the presence of the Rájá, when he was beaten to death with bamboos. The account of this barbarous action is however variously given, and is denied by all belonging to Kólápúr.

Parashurám Bháo's body was buried where he fell; the spot is marked by a small tomb.

This victory did not prove of any permanent advantage to Kólápúr. The force already prepared to act against the Rájá hastened from Poona, and sat down before Kólápúr in November. The seige continued till March 1800, and would no doubt have terminated disastrously for Kólápúr, had the war not been brought to a sudden end in consequence of intrigues at Poona. Sindia, five of whose disciplined battalions were with the force before the town, had long wished to possess himself of the Patvardhan's extensive and fertile jághír. Báji Ráo desired to ruin the family, and Sindia was only too glad to lend himself to further the Pésliha's plot. Intelligence of this conspiracy reached the sons of Parashurám Bháo, and caused them instantly to retire from Kólápúr, and seek safety where they could. Sindia's five battalions were ordered to attack the Patvardhan jághír and give assistance to Siddóji Ráo Nimbalkar, commonly called Appa Sahib, Désáy of Nípáni, who now for the first time comes prominently into notice. He had been engaged in a series of forays into the Miraj Jághír, undertaken on directions from Sindia, and was now before Nérali, between Sunkeshvar and

Hukkéri, having unsuccessfully besieged the fort for some time. No sooner however did Sindia's troops appear than the garrison evacuated the place, and Nérali was taken possession of for Nípani. The battalions were shortly after recalled ; but the Nípanikar at the head of a body of horse plundered and devastated this country from Miraj to Bájápúr.

At this time the districts of Chikkóli and Munóli were ceded to Kólápúr by the treaty which Sindia forced the Pésáva to conclude. They were taken possession of by Sindia's troops, and the Nípaní Désáy, nominally on behalf of Kólápúr. This treaty was afterwards repudiated by the Pésáva, on the ground that it was exacted from him.

While the siege of Kólápúr was in progress, this district was exposed to the ravages of the famous depredator Dundya Wág. As it was in pursuit of him that Colonel Wellesley (Duke of Wellington) first entered our district, some notice of his career is necessary. He began life as a private soldier in Haidar's army, and rose gradually by his daring and unscrupulousness. During Lord Cornwallis' campaign against Típú in 1790, he deserted the Sultan's service, and betook himself to the country about Dharwar, where he commenced his career as a freebooter. The Poona Government did not succeed in checking him till June 1794, when Dhondo Pant Gókhale totally defeated him, and drove him to take refuge with his late master Típú. The latter received him back, and offered him large preferments if he would turn Mahomedan. Dundya refused, was forcibly circumcised and cast into prison; where he was kept in irons until liberated by the English on the taking of Seringapatam.

He soon commenced to plunder, and was driven by a British force from Mysore. He then hastened to repair to his old haunts about Dharwar, and having again raised a force of desperate characters of every sort, was taken into the service of the Rájá of Kólápúr, about August or September 1799. He soon, however, quarrelled with the Rájá, quitted his service, and commenced marauding on his own account. For this there were now great

facilities, as Dhondo Pant, the Peshva's Sar Súbédár, and the other Marathá chieftains, were engaged on the siege of Kólápúr, and left the country unprotected. Dundya accordingly gathered strength, and plundered several places near Kittúr, and to the northward of Dharwar in the early months of 1800. He established himself in the Sávanúr country, and threatened the territory lately acquired by the Company. Colonel Wellesley was in command of the troops in Mysore, and on his representations of the impossibility of ever settling the country until the suppression of Dundya, he was ordered to march gainst the depredator, and authorised to enter the Marátha territory. He accordingly marched in June 1800. Before he reached the Varda river Appa Sáhib Patvardhan and Dhondo Pant Gókhale went to Kittúr for the purpose of procuring some money from the Désáy, intending then to march south, and co-operate against Dundya. But the latter immediately marched against them from Ráya Húballi where he was camped.

They endeavoured to draw off into the jungly country north-west of Kittúr ; but on the 30th June Dundya attacked the rear-guard commanded by Dhondo Pant, and put to flight the whole army. Dhondo Pant was killed; and Dundya, in fulfilment of a savage vow made when he was defeated, and his family and effect captured by Dhondo Pant after the British had driven him from Mysore, dyed his moustaches in the dead man's blood. This battle took place near Kittúr, probably to the southward, between Halyál and Dhárwar, to which two places the fugitives from the beaten army fled.

Dundya remained in the Kittúr country until Colonel Wellesley's arrival at Sávanúr drew him in that direction. He did not dare to risk an engagement, but fled; and towards the end of July lay at Saundatti, with his main force, intending to cross his baggage over at Munóli. Colonel Wellesley arrived at A'lagavádi on the 29th, and Dundya immediately broke up from Saundatti one part of his army going to Dodđavád, another to the eastward and a third towards Munóli with the baggage. On the 30th Colonel Wellesley marched from A'lagavádi to Ugaragól, and hearing that Dundya's detachment was at Munóli, immediately deter-

mined to move on and attack him. The action is thus described in the despatch:—"I arrived here (opposite Munóli) with the cavalry at about 3 o'clock in the afternoon, and found the camp standing, and that we had surprised the enemy. I instantly attacked his camp with the cavalry only. Lieutenant Colonel Torin attacked their left with the 1st and 4th regiments, and Colonel Stevenson and Colonel Peter their front and right with the 25th dragoons and 2nd regiment of cavalry. The camp was strong, with its rear to the Malparba, covered by the fort of Munóli on the other side of it, and a deep nullah along its front and left. The 2nd regiment of cavalry, under these circumstances, was the only corps which got into it, but every person there was either killed or driven into the river. All the baggage, two elephants, many camels, horses, bullocks, &c. &c., fell into our hands. Numbers of people were drowned or shot in attempting to cross the river, and many prisoners, women and children, &c. &c., were taken. Major Blaquiers with four troops of the 25th dragoons pursued to the eastward a party which appear to have been outside the camp, and drove them into the river." Six guns belonging to Dundya had been passed over the swollen stream before the attack. Half an hour after the camp was carried a party of Dragoons attempted to swim the river and seize a boat which was lying under the fort. The force of the monsoon flood carried them far down below the spot where the boat lay. But two officers, Lieutenants Fitchet and Jackson, succeeded in stemming the current, brought back the boat, and with its aid the guns were soon taken possession of. About 5,000 men were driven into the Malparba and drowned. Among the rest one of the leaders, "Bubber Jung, was in the camp, put on his armour to fight, mounted his horse, and rode him into the river, where he was drowned." The fort of Munóli fired on the Company's troops, and was taken possession of by Colonel Wellesley. He handed it over to Appa Sáhib Patvardhan's Diván, who again transferred it to the Nípáni Chief.

Dundya Wág after this heavy blow made off towards Kittúr, and on the 4th August was before Khánapúr. His baggage was sent on through the jungle to the sources of the Malparba, where it was passed over. His people were exposed to every kind of

hardship, and deserted him in crowds. He marched to Sháh-púr, and attempted to loot the town, but was driven off. He thence went on to the Gatpaiba, but was unable to cross over, his passage west of Gókák being resisted at Colonel Wellesley's request by "a Polygar called Narity Seejary," Désáy of Chikkódi. Colonel Stevenson was sent, with Colonel Bowser's detachment and the 4th regiment of cavalry in pursuit of Dundya. Colonel Bowser crossed the river at Khánapúr, and went on to Sháh-púr. Dundya made an unsuccessful attempt on Gókák, and thence went on to Kaujalagi, and marched out of our district by Yádvád to the eastward.

Colonel Wellesley was at Saundatti on 1st August, at Kittúr on 7th, on 16th on Malparba, opposite Húballi, on 19th at Húballi, on 22nd at Chimalgundi, and on 23rd at Tallúr. Dundya had left in the care of the Désáy of this place five guns, tumbrils, muskets, and ammunition. A detachment was sent which seized and destroyed them; the fort of Kattárgaḍ being abandoned on its approach.

Another detachment had been made under Colonel Capper to march through the Parasaḍ valley and occupy the fords of the Malparba. When passing Húli occasion was taken to punish the garrison, who though they had received "Cowle," (or promise of safety from attack on condition of committing no aggression), yet had plundered the baggage of the dragoons on its march from Munóli to Saundatti after the affair at Munóli on the 30th. Húli was carried by escalade on 22nd August; and on the same day Sirangi was attacked. Some of the fugitives from Munóli had taken possession of this fort, and now made a spirited resistance. The fire of the garrison was so heavy that the pioneers could not place the ladder to the wall. "It was carried thither however by the officers, and was found to be too short. The gateway was then attacked, and the outer gate carried, but it was too narrow to admit the gun upon its carriage. This was taken off the carriage, and was carried to the inner gate, under a very heavy fire from the fort, by Sir John Sinclair and his detachment of Coast and Bombay artillerymen, and the gate burst open." I need not follow the pursuit of Dundya beyond the limits of this district, suffice it to

say that this short and brilliant campaign, which first conspicuously showed the powers of the greatest captain of his age, came to a successful issue on 9th September at Konagal, where Dundya was slain and his forces dispersed.

In the present peaceful and prosperous state of this district it is difficult to imagine its condition when at one and the same time no less than eight independent forces were manœuvring through it. When Dundya attempted to cross the Malparba he was stopped by the Chikkóḍi Polygar; while the latter's possessions were at the same time attacked by Sindia and the Kólápúr Rájá. The Nípáni Désáy, Dhondo Pant's nephew, Bápu Gókhale, and Appa Sáhib Patvardhan, each headed a force of his own; and the only army of the eight that did not live by plunder was Colonel Wellesley's.

Chikkóḍi and Munóli had been taken possession of by Sindia's troops; Munóli we have seen handed over to the Nípáni Désáy; he also received Chikkóḍi from Sindia's lieutenant, who was called away to the north at the end of 1801, and henceforward these two districts may be considered as held by him on behalf of the Peshva, although the whole of Chikkóḍi was not in his actual possession.

A sentence from a letter of General Wellesley, written at Yeḍúr on the Krishna on 1st April 1803, will give an idea of the state of the country between the end of the campaign against Dundya and General Wellesley's return to this district on his way to Poona to reinstate Báji Ráo Peshva, in accordance with the terms of the treaty of Bassein: "Since the year 1800, when I was in this country before, it has been one continued contest for power and plunder between the different chiefs who have armies under their command; between the Patvardhans (Parashurám Bháo's family) and Gókhale, in the countries bordering on the Tungabhadra, Várda and Malparba; between the Patvardhan and the Rájá of Kólápúr in those bordering on the Gatparba and Krishna; between Bápúji Sindia, the Kiledár of Dharwar, and the Rájá of Kittúr; between Gókhale and the Rájá of Kittúr, and Gókhale and Bápúji Sindia; besides various others of inferior note, either immediately employed under these, or for themselves under their protection."

All these Chiefs except the Rájá of Kólápúr joined Colonel Wellesley in 1803. The Désáy of Nípáni also marched with him.

A company was left behind at Sangóli (in this district) to keep up the communications of the army, and guard the hospital and boats stationed there. The Kittúr Désáy had consented to give up the small fort at this place to serve as a post for the Company.\* General Wellesley marched through the district by the old road from Dharwar, by Sangóli, Nésaragli, Nagar Munóli, and Yedúr.

The Kittúr Désáy contributed 100 horse and 100 infantry to act with the British force ; while the Nípáni Désáy fell in at Nésaragi with 300 horse and 100 infantry.

During the latter's absence the Kólápúr Rájá took the opportunity again to harass him. He had forcibly retained Hukkéri, and the greater part of his tálúk of Chikkódi since 1796, so that the Désáy had never been able to obtain actual possession of his sariujám. The Rájá now induced his adherent Chendiappa, the Désáy of Tallúr, to attack the fort of Munóli. This Désáy besieged the town for some days, and harassed the Désáy's country, until Major General Campbell was ordered by General Wellesley to advance for the protection of Nípánikar's country. Munóli was relieved, and as the Tallúr Désáy could not be prevailed on to come to an accommodation, but fled to Kólápúr, his fort at Tallúr was also handed over to the Nípánikar's manager.

As a reward for his services while co-operating with General Wellesley the Nípáni Désáy, in March 1804, received the title of Sar Lashkar, and sanáds for lands in "fauj sarinjam," that is for maintenance of troops for the service of the Poona Government, valued at Rs. 5,41,120, besides the Munóli district, together with Pargana Hukkéri, Tálúká Chikkódi. Henceforward he becomes the most conspicuous figure among the chief men who had concern with this district. He was constantly at war with the Rájá of Kólápúr, who in the begining of 1804 formally preferred a claim to the district of Chikkódi, and resisted the Nípánikar, when he tried to

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\* Similar posts were established on the Krishna and Gatparba



take possession of it. The war about this district and Munóli was not finally ended until 1808, when the Nípanikar gave the Rájá of Kólapúr a total defeat at Sóngám, which cost him a loss of 5,000 men, and all his cannon, colours and elephants. The Rájá himself, severely wounded, escaped by night to his capital. Appa Désáy then attacked the Rájá's dependents, and peace was not restored until the Peshva mediated. It was then agreed that one of the Kólapúr princesses should be married to the Désáy, that hostilities should cease, and the disputed districts be given up without further question to Appa Désáy on behalf of the Peshva. The marriage was celebrated on 21st June 1809; but a considerable gloom was cast over the festivities by the sudden departure of the Nípani Chief, who suspecting treachery decamped during the night with his bride.

After this there was peace until 1811, when the Désáy again defeated the Rájá. In February 1812 the fight was renewed; and in September the Désáy was besieging Kólapúr, when the British Government interfered. This forced the Rájá to agree to a treaty, by which he finally gave up all claim to Chikkódi and Munóli. This treaty was accepted by the Rájá on 1st October 1812, and was negotiated by the Honourable Mountstuart Elphinstone, Resident at Poona.

During the continuance of these contests, operations of the greatest importance in the north of his district, the Kittúr Désáy was in some danger of being ruined in the south. Báji Ráo, had it not been for General Wellesley's intercession, would have dispossessed the Désáy as soon as the aid of the English has restored him his throne, and increased his power far beyond what he had before possessed. In 1805 the Peshva came down through this country on his way to a pilgrimage at Bellári, and took the Désáy there with him, and thence back to Poona. He did not obtain his dismissal until he had entered into an engagement to pay 1,75,000 Rupees a year as tribute to the Peshvá. This agreement was made by Mallasarjya Désáy in 1809; he received sanads for his tálúká of Kittúr, and the title of Partáb Ráo. Hence the name of Partáb-gad, a fort built by him over Nandagad, a town which owes its mercantile activity to this Désáy's having withdrawn the merchants

from Khánapúr, and made them settle there. He also was the builder or completer of the lower fort at Kíttúr. He was invested as Désáy in 1782, and died in 1816.

The Nípánikar did not long continue to enjoy his hard-earned possessions. In 1813 Báji Ráo summoned him to Poona; and although he came on being ordered, he refused to comply with certain claims devolving on the Pésáva by the late settlement, or to give up some territory belonging to the Rájá of Kólápúr. The British authorities interposed, but Báji Ráo artfully contrived by his intrigues, to induce Appa Désáy to trust to his lenity, and to resist the demands: by which insidious conduct, the Désáy was led on to forfeit one-fourth of his jághír to the Pésáva. A detachment from the Poona Subsidiary Force was sent down at the close of the rainy season of 1816 to enforce the forfeiture, a duty which was not completely effected until the middle of December, and even then proved to have been a bootless expedition, for no sooner had the detachment returned to Poona than the Désáy retook his lost possessions.

We have now come to the time when this district passed into the hands of the Company; and the reasons and manner of its last change of owners have to be shown. It may be premised that although since 1804, with the exception of the Nípáni and Kólápúr wais, peace and quiet had prevailed over this part of the country to a great extent, compared with the constant disturbances prevalent before; yet the very power which helped to keep order, helped also to support an iniquitous administration, by which as much misery was caused as by the war. I allude to the notorious farming system, which lasted from Báji Ráo's re-instatement, until we took possession of the country, and was probably, as G. Wingate writes, the source of greater suffering to the industrious inhabitants than even the preceding period of bloodshed and pillage. The districts were farmed to the highest bidders; and those who failed in their contracts were compelled to surrender their whole property with that of their securities, and should all be insufficient to make up the sum stipulated, they were thrown into hill forts, and treated with the greatest rigour. Thus there was every inducement to con-

tractors to bid highly for, and to exact the last penny from a district. The severities used to them they applied with tenfold cruelty to the unhappy cultivator; and had not an end been fortunately put to the system with Báji Ráo's reign, it could only have resulted in rebellion or total impoverishment of the country. Its inherent evils were increased, when, as generally was the case, the farmers of the districts had the superintendence of civil and criminal justice, and were enabled to increase their collections by fines and judicial exactions.

By the treaty of Poona, made in June 1817, the Dharwar and Sávanúr districts were ceded among others to the Company in lieu of a contingent of cavalry and infantry, which the treaty of Bassein had bound the Peshva to furnish. The early occupation of these districts was considered of great importance to the Company's interests, as it would facilitate the extensive operations at that time in course of development against the Pindáris; and in case of a rupture with the Peshva the possession of Dharwar would be of infinite value to any force advancing from the south. Colonel Thomas Munro was appointed Commissioner to arrange the transfer; and taking with him a force already assembled on the Tungabhadra, he marched to Dharwar. The garrison evacuated the fort without resistance, and it was taken possession of by the Company in July 1817.

The battle of Kirkee took place on the 5th November 1817, and the long suspected ill-faith and enmity of the Peshva was by it put beyond all further doubt. News of this event did not reach Colonel Munro till the 14th; he immediately commenced to make preparations to act against the Peshva's troops, and to take possession of the country. For these purposes his means were of the slenderest. The total amount of force at his disposal for field service amounted only to five companies of native infantry with two field-pieces. The Peshva had directed the southern Chiefs to re-occupy the districts ceded by the treaty of Poona, and had ordered Káshi Ráo Gókhale, who was in command of a corps of regular infantry and cavalry to support them. He had further filled every fort in his power with his adherents. Thus the task before General Munro (he had been promoted in November) was one of ex-

tremé difficulty. He determined to avail himself of the confidence and good-will with which he never failed to inspire all who came in contact with him ; and took the bold step of using the inhabitants of the ceded country to subdue it for him. He appointed military Amildárs to most of the districts in the enemy's possession to the south of the Malparba, with orders to raise peons, and get possession of as much of their respective districts as was practicable. He had soon as many as twenty-five Amildárs, with about seven thousand peons. This body of irregulars, acting in separate parties, drove the enemy from the open country, and succeeded in taking possession of several minor forts and walled villages. A proclamation was issued forbidding the cultivators to pay taxes to the Peshva's officers, and had the effect of inducing the ryats to give every assistance to General Munro's irregulars, while it crippled the resources of Káshi Ráo Gókhale.

In January a reinforcement of two iron eighteen-pounders, two iron and two brass twelves, and two mortars was received from the garrison at Bellári. With these came in also six more companies of native infantry and soon after three troops of native cavalry. With this force General Munro took Gadak, Dammal, Húballi and Misrikota, garrisoning the places with detachments from his corps of peons. On the 5th of February he marched from Dharwar at the head of twelve companies of infantry, three troops of horse, four companies of pioneers, four long guns, four field pieces and one howitzer. Badámi surrendered to him on the 18th, and Bágalkot immediately afterwards. Hence he turned west, along the right bank of the Gatparba, and reached Gókák on the 7th of March. Here he crossed the river, marched round, re-crossed it at Ghórgéri, and advanced to Pádshapúr, which submitted immediately. Thence he marched to Belgaum. He arrived at and camped near Sháhpúr on the morning of the 14th March 1818, with the undermentioned troops and detachments :—

- 3 Troops H. M.'s 22nd Light Dragoons.
- 3 Artillery-men.
- 11 Companies N.I.
- 4 Companies Mysore Infantry.

## 4 Companies Pioneers.

His ordnance consisted of—

- 1 8-inch mortar.
- 1 3½-inch howitzer.
- 2 iron 18-pounders.
- 2 iron 12-pounders.
- 4 brass 12-pounders.

The insignificance in numerical strength of this force tended to confirm the garrison and the inhabitants of Belgaum and Sháh-púr, who had a high opinion of the strength of the fort, in the belief that it would not be taken. Owing to this cause accurate intelligence could not be obtained as to the state of the ditch, which is the grand defence of the place; otherwise the attack would probably not have been made from the points selected.

The contemporary memorandum, which is here quoted, continues that on the 15th the pettah of Belgaum was taken possession of and the fort invested. Preparations were commenced for the siege, but nothing particular occurred till the 20th. On that day the force moved ground to the north of the fort, and encamped about 2½ miles from it.

On the 22nd the first battery opened on the defences of the fort. As the map accompanying the account from which this is drawn has unfortunately been mislaid, the exact positions of the batteries cannot be given; but the first to open was situated near the Dargáh of Kishvar Khán, now built into the jail. On the 23rd the Pioneers broke ground, and began opening trenches. On the 31st, owing to an accident, the expense magazine belonging to No. 1 battery, in which there was a considerable amount of ammunition, blew up. The garrison took immediate advantage of this misfortune, and made a sally. They were met by the artillery and guard of the battery. They succeeded in passing over the Battery during the confusion resulting from the explosion, but were immediately repulsed.

Next day an enfilading battery of two brass 12-pounders opened a fire from the pettah along the north face of the works,

and kept the fire of the fort down considerably. On the 2nd breaching battery No. 2 was armed. On the 4th a battery No 4 was constructed, with a view to silence some guns on the north face of the fort along the curtain between the gateway and the Flagstaff Battery, but not being found to answer, was soon after dismantled. On the 7th one 12-pounder was moved from battery No. 4 to battery No. 5, completed the night before. It opened in the morning, but burst after a few rounds, causing several casualties. Two more guns were brought into it during the night, and opened fire on the 9th.

The rapid progress which had been made towards the fort had considerable effect on the garrison. During the day the Kiledár sent out a flag of truce to propose terms, but General Munro did not accept them. Next day all the batteries kept up a heavy fire on the fort, and the breach,\* though not nearly practicable, began to have a more favourable appearance. The Kiledár sent out offering to accept the terms offered by General Munro, which were immediate possession of the gateway, and the garrison to be allowed to march out with their arms and private property. This they did on the day following, to the number of 1,600. They had lost 70 men killed and wounded. The loss of the besieging army amounted to 23 killed and wounded. By the capture of the fort General Munro acquired possession of thirty-six guns of large calibre, sixty smaller guns, and wall pieces, besides complete stores of every description. This acquisition of ordnance was opportune, for through repeated use his eighteen-pounders were so run at the vent, that three fingers could be easily inserted. During the siege 5,555 shot and shell had been expended. The troopers of the 22nd Dragoons did service as gunners.

General Munro rested at Belgaum till the 17th; he then marched north, and was joined by General Pritzler, with the main body of the reserve, at Nagar Munóli in the Chikkódi tálúka. He arched thence to Shólápúr, and took the fort of that place on the 14th of May.

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\* Which was in the parapet near the main gate

The fall of Belgaum completed the conquest of the Peshwa's territory south of the Krishna. None of the Jáhírdars had resisted, and there remained now no more fighting to be done.

The Kittúr Désáy had given great assistance in furnishing materials during the siege of Belgaum. Appa Désáy of Nípáni was following the Peshwa, but serving him without will or spirit. The Patvardhans had too much to lose to venture to resist the Company's troops. Thus in the settlement of the districts which had been taken, the Jáhírdárs were not dispossessed. They all retained their estates, in some instances receiving more, except the Désáy of Nípáni. From him it was determined to take the two tálúks of Chikkódi and Munóli, so long the subjects of contention. He was ordered on 20th May to surrender them as a punishment for his adherence to the Peshwa, and the tardiness of his submission to the British Government. They were to be handed over to the Kólápúr Rája as a reward for his conduct in having espoused the Hon. Company's cause. The order of General Munro for their transfer dated 2nd August 1818, directs Rám Ráo, Mámlutdár of Chikkódi &c., to transfer to the Kólápúr Rája the whole tálúka, according to a list accompanying, except the three villages of Nípáni, Sirgúp and Belkúr, which were to remain to Siddóji Ráo Náyak Nimbalkar Sar Lashkar, the Nípánikar. This arrangement was confirmed by Mr. Elphinstone, who was in political charge of the new conquest, and was declared valid in a treaty made in 1826 with Kólápúr.

The Nípánikar, though he had not left the Peshwa till the end of April, and therefore need not have anticipated very favourable treatment, was much dissatisfied at being deprived of these tálúkás, and was ready to join any combination against the English which he thought likely to be successful. General Munro continues: "But he is too wary, and has still too many possessions, acquired almost entirely from his connection with the British Government, to run any risk of losing them. He is besides not ignorant that he is detested by all the inhabitants of his jáhírs for his oppressive and wanton cruelty, and that they would gladly co-operate in his destruction. During the late campaign I

received invitations from most of his villages to take possession of them. They did not even demand assistance ; all that they asked was, that I would authorize their expelling the garrisons, and engage not to restore them to the Désáy after the war. I am therefore persuaded that he will remain quiet."

The villages of his sarinjám resumed by Báji Ráo, and retaken by the Nípánikar, had all been occupied by General Munro's Amildár's. The Désáy hesitated to give up Chikkódi and Munóli, and endeavoured to negotiate. General Munro determined to avoid all delay by marching on Nípáni. He started from his camp at Yedúr on the 31st May, intending to lay siege to Nípáni in case the Désáy delayed to give up the districts without reservation. This move compelled the Désáy to submit, which he did immediately on the arrival of the army before Nípáni.

He had from the beginning of his career pursued a system of throwing into prison all the rich inhabitants, not only of his own districts but of every district in which he obtained a temporary authority, with the view of extorting money from them, and of seizing and keeping in confinement the women most remarkable for their beauty. Many of these unfortunate people had been in prison ten or twelve years, and many had died from cruel treatment every year. When General Munro was near Nípáni he heard only of a few prisoners, whom he ordered to be released. When he marched from the place, he learned that about 300 remained in confinement. He wrote to the Désáy to release them, and many were set at liberty, but many still were retained. He directed that some of his villages on the south bank of the Krishna should not be restored, until all were released.

Strange stories, born of the fear he inspired, are still current in the district of the Désáy's cruelty. In one he is said to have amused himself by making several young and beautiful women stand side by side on a narrow balcony without parapet, overhanging the deep reservoir at the new palace in Nípáni. He used then to pass along inside the line of trembling creatures, and suddenly thrusting one of them headlong into the water below, he



used to watch her drowning, and derive pleasure from her dying agonies.

When possession was taken of this district, there was but little of it which did not remain in the hands of the chiefs. The Patvardhans held Gókákand parts of Athani, and had large possessions in Pádshapúr. The Kittúr Désáy, whose zamindári was now erected into a sawasthan, held Sampagám and a great part of Bídí. The district of Khánapúr, and an annual cash allowance of 25,000 rupees, were resumed, because they constituted the whole of what he actually received for furnishing his contingent, which he was now absolved from keeping up. His péshkash (tribute) was fixed at its former amount of Sháhápúr rupees 1,75,000; and an honorary dress was yearly to be given to the Désáy by the Government, according to old custom, valued Rs. 3,955. With this arrangement the Désáy was fully satisfied.

The remaining part of Athani was held by Government for two years, and was then given up to the Nípánikar. His sarinjám had originally included Parasgad, but it had been resumed by the Péshva. A special engagement was made with the inhabitants when they submitted to General Munro that they were not to be again placed under the Désáy's authority.

Munóli and Chikkódi were made over to Kólapúr, so that all that remained to the Company as Khálsát was the Khánapúr tálúk, part of Pádshapúr, and part of the present tálúk of Parasgad.

The settlement of the newly acquired country\* was justly considered a work of the utmost importance; on General Munro's recommendation, Mr. Chaplin, Collector of Bellári, was appointed, under Mr. Elphinstone, Principal Collector of the Máraþha Country, south of the Krishna, and Political Agent with the Raja of Kólapúr and the southern Jághirdárs. Subsequently, when Mr. Elphinstone took charge of the Government of Bombay, on the 1st November 1819, Mr. Chaplin succeeded him as Commissioner for the conquered territory.

It now remains only to relate in what manner the district acquired its present dimensions; and shortly to notice some disturb-

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\* The proclamation of occupation issued on 11th February 1818.

ances that broke the repose into which the country settled on its conquest.

Shivalinga Rudra, Désáy of Kittúr, was the first to break the peace. He became indignant at some intermission of the honours due to him as Pátél of Tárihál, a village belonging to Kurandvád, near Belgaum, and attacked it with a large force in 1822. This reversion to the old state of things brought down on him a heavy rebuke from the Government, but was passed over.

The Désáy died in September 1824. He left no children; and the endeavour made by his Kárbári to pass off the son of the Pátél of Mástamardi as the adoptive son of the late Désáy was the cause of an outbreak, which ended in the resumption of the principality. What occurred need not be minutely described, as Captain West has so lately related all the circumstances. It transpired that the Kárbári had put a pen into the dead Désáy's hand, and with it has signed his name to a forged deed of adoption. The boy thus put forward as the Désáy's heir would have been allowed to succeed, had he been a descendant of the old Désáy's, or a near connection of the late Désáy by the female line. Mr. Thackeray\* found he was neither; and while his reports were under consideration the tragedy occurred which cost him and many others their lives, and finally ruined the old Kittúr family.

On the 21st October 1824, Mr. Thackeray wishing to make arrangements for the safety of the treasure at Kittúr, proposed to call on the late Désáy's step-mother, without whose orders the headmen of the village had objected to act. She refused to see him that day, bidding him call on the next. Then also she still declined to see him, and as Mr. Thackeray heard that shétsandis and peons were assembling in Kittúr from all sides, he thought it time to take precautions. Captain Black, with a troop of Gólonház, was with him. He was directed to bring two guns into the fort, and post them at the gateways. Next morning† “when the Artillery Officer went to change guards he found the outer gate locked, and the inner Court full of armed men, and

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\* Political Agent and Principal Collector.

† Captain West's account.

was refused admittance. Several messengers were then sent by Mr. Thackeray, but as they were not attended to, he ordered up the other two guns, and declared that if the gate was not opened in twenty minutes he would blow it open. At the expiration of the specified period, Captain Black, Captain Sewell, and Lieutenant Dighton of the Golundáz were preparing to blow open the gate, when a sally was made from the fort by the peons, who seized the guns, and cut down the Officers and all with them. At this juncture Mr. Thackeray came up on horse-back, and attempted to quiet the insurgents, but fell by a shot, and was cut to pieces. The remnant of the British detachment was then attacked and cut up, and Messrs. Stevenson and Elliott, Assistants to the Political Agent, who had concealed themselves in a house, were made prisoners, with some Native Officers and sepoys." When news of this outbreak was received, Mr. Chaplin, the Commissioner, hastened to Kittúr, troops were collected from all quarters, and the fort invested on the 30th November. On the 2nd December the prisoners were released; on the 3rd an advanced fortified post was carried, where a battery was erected, which next day effected a practicable breach, when the garrison surrendered at discretion. The assailants lost three killed (among whom was Mr. Munro, Sub-Collector of Shólápúr, who was struck down in the attack on the advanced post) and twenty-five wounded.

The Jáhír was confiscated; the country thus acquired being divided into three tálúkas, Kittúr, Sampagám, and Bidi.

The next accession of territory was that of Chikkódi and Munóli. The Rája of Kólápúr had, on two occasions since coming to the throne in 1821, made it necessary by his suspicious and turbulent conduct, for British troops to march to Kólápúr. On the first there was good reason to suppose that he was preparing to support the rebels at Kittúr. In 1827 his excesses were renewed under circumstances of great atrocity; his horsemen ravaged the country, plundering villages, and torturing the inhabitants. He increased the number of his troops, and again violently seized the guaranteed jáhírs of Kágál and Inchal Karanji. For the third time a British force was collected at Kólápúr, when that fortified

town, although garrisoned by 3,000 Arabs, immediately surrendered; a revised treaty was tendered for the Rájá's adoption on the 23rd October, and a brigade was left to enforce its provisions. It bound the Rájá to reduce his military force to 400 horse and 800 infantry, and to cede the districts of Chikkódi and Munóli. The reasons for requiring this cession are thus set forth in the treaty: "When this grant was made it was hoped that peace and good-will would have subsisted for many generations between the two Governments; but instead of this, His Highness has uniformly evinced a total disregard of the friendship of the British Government, and, in violation of the conditions, has repeatedly infringed the rights of the Inámdárs and Watandárs of those tálúkas." The Rájá was also compelled to cede Akkivát (in Chikkódi) in consequence of the number of robberies committed on Sarinjámdárs and other persons under the protection of the British Government by its inhabitants, and because it was a place of general resort of robbers. Lands to the value of ten thousand rupees per annum were ceded with it.

The next event of importance as affecting this district was the outbreak of Sangóli Ráyappa. He was a Sanadi, or village watchman, of Sangóli, and had been one of the Kittúr Désáy's retainers. He had received a pardon for his participation in the rebellion of 1824; but now rendered desperate by the confiscation of his service-land (a measure necessary in his case as in others owing to the enormously superfluous number of Sanadis), and it is said exasperated by a quarrel which he had with the Kulakarni of his village, he gathered round him many of the disaffected; and taking with him the boy alleged to have been adopted by the late Désáy of Kittúr, he commenced a revolt with the avowed object of restoring the samasthán.

The Désáys of Kittúr had always been regarded with affection by the poorer classes in their country. Their memory is still tenderly cherished. They were Lingayyats, as the mass of the population about them, and were therefore naturally inclined to treat their poorer subjects without harshness. On the other hand

Mallasarjya, the last Désáy but one, who ruled for thirty-four years, and is the best remembered, had not spared the wealthier classes of the population from whom he often found pretexts to make large exactions. He also in the beginning of the present century resumed the whole of the inám lands of the districts and village hereditary officers, and appointed stipendiary Karkúns to conduct the duties of the offices, the emoluments of which he appropriated. Measures of this sort only increased his popularity with the humbler classes, and therefore an outbreak with the ostensible aim of restoring the family had their fullest sympathies.

Ráyappa commenced by burning the Kachéri at Bídi in the beginning of 1829. He had then about one hundred men with him. Subsequently many more joined him, and he went about looting and burning various villages in Bídi, among the rest Nandagad. In a short time he had a thousand men with him. They spent the day in the Balagunda and Handi Badaganáth hills, and at night they divided into parties to loot. The Mámlatdár of Sampagám, Krishna Ráo, my informant's father, got instructions to endeavour to arrest Ráyappa. He placed the treasure, Rs. 50,000, on top of the mosque in Sampagám, and leaving a guard of peons, he started for Bídi. In the popular account it is against him that the revolt was made, and it is his exertions which are represented as having quelled it. It was hoped at first that the rising might be put down without military force, but when the Kittúr shétsanadis refused to serve, and the disturbance continued increasing, it became necessary to obtain the services of strong detachments. These regular troops, however, as might be expected, were not found well suited for pursuing bands of robbers through close and difficult country. Krishna Ráo after scouring the jungles in vain, came from Bídi to Mughutkhán Húballi with a large body of shétsanadis, and some Jágbír horse. There he learned that Ráyappa had eluded him, and had passed by a little known path by Kádaróli to Sampagám, where he had buried the Kachéri and destroyed the records. The Mámlatdár hastened forward and overtook the rear of Ráyappa's band at the little tank outside Sampagám on the north. He had ten savárs with him, and succeeded in killing four

of the rebels. The rest retired to Suttagatti, where they divided into two large bands, one of which returned with Ráyappa to Kittúr hill by Sangóli, while the other looted and burned Marikaṭṭi. The Mámlatdár attacked the latter band on Nésaragi hill, and dispersed it, killing ten or twenty, and taking about one hundred prisoners.

At this time the late Désáy's widow, Iravva, was living at Bail Hongal. It was found advisable to remove her to Dharwar. This nearly excited another rising; in fact a thousand men got together at Anegól to resist the removal of Iravva. Most of them, however, submitted on receiving a promise of pardon, while the rest joined Ráyappa.

Iravva died in July at Dhárwar; it was supposed by poison, taken by herself or administered to her. Soon after this the insurrection was quelled. Krishna Ráo the Mámlatdár, discovered that Lingana Gauḍa, Patél of Khudánpúr, had wished his own son to be adopted on the death of the late Désáy, and resented the refusal with which his proposition was met. He was chosen as a fit instrument to betray Ráyappa. Emissaries were sent to join the rebels and suggest to them to call in the Khudánpur Patél, who could aid them with three hundred men. Ráyappa took the bait and wrote to Lingana Gauḍa to ask his co-operation. The Mámlatdár sent Lingana Gauḍa with a body of men; and as he was timid and weak, Yenkana Gauḍa of Néginahál, who was bold and courageous, was sent with him to support him. They joined Ráyappa, and continued with him for a fortnight looting. Then one day, when Ráyappa had laid aside his arms, and was bathing, Lakkappa, a Sanadí of Néginahál, rushed suddenly on him and clasped him round the body, whilst another secured his weapons. The rest overwhelmed him, bound him hand and foot on a stretcher, and carried him in triumph to Dharwar.

He was condemned to be hanged at Nandagaḍ, the scene of his chief robbery. As he passed along the road to the gallows he pointed out a spot for his burial, stating that a great tree would spring from his remains. He was buried where he desired, and a magnificent banian is now shown close to the road

near Nandagaḍ, as the one which grew from his grave. Under the shade of it a temple has been erected, to which poor people who desire offspring, or wealth, or health, make pilgrimages from great distances; and where the husbandmen on their way with their produce to the market in Nandagaḍ, stop to vow an offering on their return, if they obtain good prices. This deification of Ráyappa is the most singular part of his history. Whether it is to be ascribed to the remains of the old custom of devil worship, and he be now glorified on account of the excess of misery he occasioned in his life time, or whether his popularity as a leader of the poorer classes in a cause which had their sympathy was the reason of his apotheosis, are questions that naturally present themselves.

Ráyappa's outbreak lasted about four months. At one time he came to Kanabaragi with the intention of seizing Belgaum Fort by a rush at the time of changing guard, but did not carry his intention into execution. His betrayers were rewarded with Ináms. Lingana Gaḍa got Kalóli near Kittúr, and Yenkan Gaḍa Dhóri, a village in Dharwar.

On the 17th March 1830 Regulation VII. was passed by the Government of Bombay, bringing the territories of the Southern Márátha Country, acquired by conquest from the Pésuva, or by treaty and agreement from other States, under the operation of the Regulations. The administration had hitherto been conducted under the orders of the Honorable the Governor in Council. The territories were formed into a Zilla, denominated the Zilla of Dharwar.

In 1831 the Nípánikar endeavoured to impose a suppositious child on Government as his heir. The fraud was fully discovered; and it was shown that one of his wives, Táy Báy, had been taken to a house in Nípáni, on the pretence that she was about to bear a child. A widow, who expected soon to be delivered, was conveyed to the house; and when the child, a boy, was born, he was placed in Táy Báy's arms, and given out to be her offspring. The widow was murdered. Information of this intrigue and crime was given by the owner of the house in which

it was transacted; and he soon after died with suspicious suddenness. His story was confirmed by the discovery of the widow's body. Government, in consideration of the Nípáni Chief's age, and of his services rendered to the British Army in 1800 and 1803, did not accede to the recommendation of the Political Agent immediately to confiscate the sarinjám; but determined to punish the Désáy by declaring that the estates were to lapse on his death, and that no son of his body or of his adoption would be recognized as heir to the sarinjám, which was to be held as a life grant.

In 1836 the Government of Bombay determined to separate the principal Collectorate of Dharwar into two Collectorates, a northern and southern. Mr. Dunlop was then Acting Principal Collector of Dharwar; on his recommendation the Belgaum Collectorate was made to consist of ten tálúkas, Parasgaḍ, Sampagám, Pádshapúr, Chikkódi, Bágalkóta, Indi, Mudibihál, Hungund, Bádámi, and Bidi. The order of Government directing the separation is dated 28th April 1836. Charge was taken over of the Belgaum Collectorate on the 3rd May 1836 by Mr. A. Ravenscroft, 1st Assistant Collector.

Not until nearly two years had passed did the Government consent to allow the head quarters of the civil station to be fixed at Belgaum. Ankalagi, Gókák, Muragóḍ and Munóli were all proposed; indeed, at one time Gókák was almost determined on by Government; but Mr. Dunlop, the Collector, in a series of letters, pointed out the various disadvantages likely to arise from the head quarters being fixed at any other station than Belgaum, and at length persuaded Government to adopt his views. The order fixing Belgaum as the civil head quarters is dated 9th March 1838. The Collector was also Political Agent. A First Assistant, with enlarged powers, was stationed permanently at Kaládghi.

Soon after the formation of the Belgaum Collectorate the Indi and Mudibihál tálúkas were handed over to the new Collectorate of Shólapúr.

It had been decided by Government to deny the privilege of adoption to certain Jághirdárs; as it was at that time considered



desirable that the limits of alienated land should be narrowed as much as possible. One of the first estates which, under the operation of this decision, lapsed on the failure of an heir, was the sarinjám of Chinchani. The Chinchanikar Góvindráo belonged to the Tásgám branch of the Patvardhan family. He died on 31st December 1836; and his sarinjám reverted to Government. It included the parganá of Gókák, and several separate villages in this district. This new increment to Belgaum was managed in the Political Department until 1839, when, by Act VIII. it was brought under the Acts and Regulations. Gókák pargana was famous as the resort of thieves and plunderers. When it lapsed it was much impoverished, owing to the rigorous management of the Chinchanikar. In this respect Gókák was less fortunate than the other Patvardhan lands, even than those included with it in the Chinchani sarinjám, which were well managed and prosperous.

The Nípáni Désáy had for some time past been failing in health. He was very infirm, and subject to fits, under which, for a time, he used completely to lose his senses. On the 28th June 1839 he died, having previously adopted Morár Ráo, son of his half-brother Raghunáth Ráo, as heir to his Déshkat, estimated to be worth Rs. 15,000 per annum. The sarinjám estate was resumed, and divided between the Collectorates of Belgaum, Dharwar and Shólápúr. The chief parts of it accruing to this district were the parganas of Athani (with the Kasba) and Honvád, and the flourishing town of Nípáni. These acquisitions were at first managed by the Political Agent; by Act VI. of 1842 they were made subject to the Acts and Regulations.

The year after Siddóji Náyak Nimbalkar's death his six widows began to quarrel over the property. The eldest had the custody of the heir, and the five others kept up continued complaints against her. She died in the end of 1840, and the management of the property was entrusted to the next eldest of the widows. Two of the remaining ladies induced Raghunáth Ráo to seize his son, adopted by the late Désáy, and with the aid of the Arabs, whom, to the number of 300, the Nípánikar had kept in his service, to

take possession of the fort, and set the authorities at defiance. The aid of the military had to be called in before the fort submitted. It was attacked on the 20th February 1841, and surrendered on the following day. The ringleaders of the Arabs were punished with various terms of imprisonment; and all who had joined in the insurrection forfeited their pensions. The fort was dismantled at the expense of the Désáy, who had also to pay the cost of the expedition.

On the 4th May 1842 Gópál Ráo, a representative of a divided branch of the Miraj family of Patvardhans, died without heir, and his estate lapsed to Government. In it were nine villages now in the Belgaum Collectorate, of which Ainapúr on the Krishna is the largest. This estate was brought under the Acts and Regulations by Act III., 1863, Bombay.

The years 1844-45 are memorable for the disturbances in Kólápúr and Sávantvádi, which from their close neighbourhood to Belgaum, necessarily made this district uneasy, and in some cases actually overflowed into its limits. Accounts of these disturbances are given in two of the series of Selections from the Records of the Bombay Government, the Report on Kólápúr by Major Graham, and the Memoir on the Sawuntwaree State. Their causes and how they affected Belgaum need only here be mentioned.

The great abuses and mismanagement existing in the Kólápúr State induced Government to appoint a Minister, Dáji Krishna Pandit, in 1843, to improve the administration. His reforms excited the alarms of the Gaḍakarís of Sámangaḍ (near Hukkéri) and Budargaḍ, who shut their gates, and declared their intention of defying the Government. A force of 1,200 men, with four mortars and two 9-pounders, moved from Belgaum, and arrived on the 19th September before Sámangaḍ. The place was not taken until the 13th October, after battering guns had been brought from Belgaum and a breach made. In the meantime the insurrection spread, and assumed the dimensions of a national rising of the Kólápúr people against the British

power. On the 10th October the Gaḍkari garrison of Budargaḍ plundered the pargana of Chikkóḍi, and robbed the Mámlutdár's treasury.

It was not until December that this insurrection was got under, and in the meantime another of a similar character had broken out in Sávantváḍi. It was commenced by the Gaḍkaris of Manóhar on the 10th October. In a short time outrages became general, and almost of every day occurrence throughout the State. But the movement did not reach its climax until Phónd Sávant, a Sardar of note, joined the insurgents. He had before, in 1829 and 1832, headed outbreaks against the Sar Désáy of Wáḍi; but being admitted to an amnesty in 1838, had since lived in that State, and been treated with exceptional generosity and kindness. He now (November 1844), with his eight sons, openly espoused the cause of the rebels, and persuaded Anna Sahib, the eldest son of the Sar Désáy, a boy of 16, to escape from Wáḍi and lend the support of his name to the cause.

This insurrection and the Kólapúr disturbances threw the whole surrounding country into confusion and alarm. At one time Government had reason to believe that there was an organized conspiracy to seize the forts of Dharwar and Belgaum, and excite a rebellion against the British throughout the whole Southern Márátha Country. To guard against the immediate danger of aggression by the insurgents on the borders of this district was the task undertaken by the officers in charge of Belgaum. With this end Shétsandis in large numbers were levied, and posted in various strong positions along the Gháts; while parties of regular troops were distributed at Bídi, Kittúr, Húballi, Taleváḍi, Chikkóḍi and Pátna. Notwithstanding these precautions our territory did not escape insult. On the night of the 30th December a body of about two or three hundred rebels attacked and plundered the custom-station at Párváḍ, and on 2nd January that at Kunkumbi was looted. Chandgaḍ and Párgaḍ were threatened, but a timely reinforcement of Shétsandis saved them from attack. A large number of insurgents assembled below Taleváḍi, but were prevented from attacking the custom-house there by fear of the garrison who protected it.

About 800 Shétsandis were employed on special duty in Bidi alone. Bhímgad was occupied. Sávarda, two or three miles from Pátna, was attacked by a band of rebels on the night of the 11th January ; a party of regulars was immediately sent from Belgaum for the protection of Pátna.

This state of alarm and danger continued until the forts of Manóhar and Mansantósh had been taken possession of, and the rebels scattered. Colonel Outram drove one body of them from the jungles below the Rám Ghát in February 1845 ; and most of the leaders took refuge in the Góa territory, among the rest Phónd Sávant and his sons. The Government of Goa declined to surrender them, as they were regarded as political refugees.

By March 1845 the district near the Gháts was reported to be in a peaceable and tranquil state.

Shivalingappa, the *soi-disant* Désáy of Kittúr, attempted to excite a revolt in Sampagám and Bidi while the Kólápúr rebellion was occupying the attention of Government. A treasonable correspondence was discovered between him and the Désáy of Chachadi. Sums of money were distributed through the districts, and many servants of the late Désáy promised to aid with bodies of men. The plot was discovered in time to prevent its being carried out, partly by the aid of the Vontamúri Désáy, Shivalingappa's father-in-law. Legal evidence sufficient to secure conviction could not be obtained against the conspirators, who escaped punishment. Shivalingappa spent the rest of his life dependent on the bounty of the Vontamúri Chief. One son of his, a youth, survives, who is still professedly regarded by the adherents of the family as 'the legitimate Désáy of Kittúr. He receives Rs. 12 a month as subsistence from the Collector of Belgaum, who manages the Vontamúri estate during the present minority. Hope that the Kittúr Samasthán may yet be restored is not extinct in the breasts of their hereditary servants, who still persist in importuning the Secretary of State to reconsider the decision of Government. When the rich forest and rice lands of Bidi and the fertile plains of Sampagám are the stake, who can wonder that the game is pro-

longed, even though the chance of winning seems too remote to be perceptible.

On 29th April 1845 Váman Ráo Patvardhan of Sóni died, leaving no heir. Sóni was part of the Miraj Sarinjám, and became Váman Ráo's on the division of the estate. It now lapsed to Government; seven of the twelve villages being added to Belgaum. These were brought under the Acts and Regulations by Act III. of 1863, Bombay.

Soon after, in 1848, this district received a further addition by the lapse of the Tásgám estate. Parashurám Bháo Patvardhan died on the 8th June. On his death-bed he addressed a letter to Government praying that his widow might be allowed to adopt an heir to the Sarinjám. His request was not complied with, as the late chief had mismanaged his estate, and had done nothing entitling him to special consideration. An attempt was made by his widow to impose on Government. She pretended that an infant which she had procured from the town was born of her body. The imposture was fully detected. The lapse included the parganas of Saudi on the Krishna, and Yádvád, in this Collectorate. The estate was brought under the Acts and Regulations by Act III. of 1863. On 1st January 1862, the Tásgám tálúka previously included in Belgaum was handed over to Sátára.

Trimbak Ráo Appa Patvardhan, called variously the Shedbálkar, from the village where his father resided, or the Kágvádkar from that in which he lived, died on the 19th October 1857. He had no son, and was refused permission by Government to adopt an heir. His estate lapsed to Government. Fifty-six villages were placed under the Belgaum Collectorate, and were managed by a Kárbhári for two years. Subsequently, a Mámlutdár was appointed; but it was found unnecessary to keep up the separate tálúka, and its villages were distributed in 1863 to the Gókák, Belgaum, and Athani tálúkas. They were brought under the Acts and Regulations by Act III. of that year.

Phond Sávant's younger sons had been allowed to return to Wádi in 1850, and pardoned for the part they had taken in the rebellion. He and his elder sons Náná, Bábá and Hanumant Dé-

sáys were not included in the amnesty, but remained in Goa under surveillance. Taking advantage of the difficulties in which the Government was placed by the mutiny, the three brothers escaped on the night of the 2nd February 1858 from the guard placed over them, and immediately commenced exciting disturbances all along the jungles on the frontier from Sávantvádi to Canara. On the 6th February the police post at Talevádi was attacked by a band of about one or two hundred men, who attempted to set fire to the custom-house ; on the 8th Warkund was attacked, and the custom-house at Dúdvál burnt to the ground. A large number of Shétsandis was called out, and two companies of the 28th N.I., with fifty Europeans, were put at the disposal of the civil authorities by the Brigadier at Belgaum. A special Commissioner for the trial of offences against the State was appointed.

The insurgents took up a strong position on the hill called Dhara Singh Pád, on the Khéla Ghát, below Talevádi. This was attacked by the field force on the 24th. Hopes were entertained that the whole gang would be captured. But the force had left their encampment at Hemádagi at 4 P.M. the day before instead of at night, as had been proposed, and the consequence was that their movements had been observed, and when the summit of the hill was reached it was found that the enemy had disappeared.

A company of the 28th Regt. N. I. under Lieuts. Nutt and West had been sent in advance by a circuitous route to crown the hill under cover of the night. While performing this operation they were fired into by a picket of the insurgents, and a Havildar was killed.

At the close of the year tranquillity was so far restored as to allow of most of the regular troops being withdrawn from Bidi. The Sávantvádi Locals, Police, and Shétsandis undertook the duty of suppressing the insurrection. In the meantime villages had been looted, and several outrages and murders had taken place. Large rewards were offered for the apprehension of the ringleaders, and careful measures were taken to prevent them penetrating the open country. Before the end of the year the gang had been reduced to about five and twenty men, who still maintained themselves in

the jungles of Canara and Bidi, and were guilty of several excesses. They were now led by three brothers named Raghóba or Rowba, Chintóba, and Shánta Fadnavis, while a Sidi called Bastian figured conspicuously as a ringleader. Of these Chintóba was killed in a combat fought on the 5th July 1859 in the Hamód jungles. The rebel band was 40 or 50 strong, and was attacked by Lieutenants Giertzen and Drever with 2 Naiks and 12 men. It was wholly dispersed, losing three men killed and several wounded. Eleven guns, eight swords, and all the ammunition were taken. Next day a party of the rebels received another blow.

The gang was finally broken up on the night of the 5th December 1859. Lieutenants Giertzen (in command of the Shétsandi Levy) and Drever had received information that the rebels had hidden somewhere in the mountains near Diggi, in the Dingorli jungles. It was determined to attempt to surprise and capture them. Parties were posted so as to prevent the escape of the gang, and Lieutenant Giertzen, with fourteen Sipais of the Belgaum Police, taking the rebels' watch-fire as his guide, advanced cautiously through the jungle. His account continues, "We crept farther and farther on, guided by the fire, over a most-difficult terrain covered with thick underwood and dry sticks and leaves, succeeded in avoiding the bund sentries, and arrived within a couple of yards of the rebels before they gave alarm. At the same moment I killed Babloo. Two other men Rowba and Shanta, sitting with him over the same fire, tried to escape into the thick and dark jungle close by; we upon seeing this caught them by their long back hair, and dragged them out after a short struggle, in which they received some slight wounds." This blow put an end to the insurrection.

While these events were occurring in the districts Belgaum itself was in considerable danger. The breaking out of the mutiny found it garrisoned by two native regiments, a battery of European artillery, and the depôt of an English regiment withdrawn to serve in Persia. The native troops were believed to be ripe for revolt, and the small English garrison had good reason to look to its safety. The fort was put in a state of defence, its breaches

repaired, and the artillery quartered in it. The European and Eurasian inhabitants were formed into a small volunteer corps and drilled daily. It was found necessary to make an example of certain emissaries of the rebels who were corrupting the Sepoys. They were blown from guns. The danger fortunately passed over; reinforcements of English soldiers arrived; and no actual outbreak took place.

The years of the mutiny will long be remembered by the inhabitants of Belgaum on account of the execution of the Bráhma Chief of Nargund. As the narrative of his outbreak and murder of Mr. Manson does not come within the scope of this account I need not enlarge on them here. The Chief was confined in the main-guard of Belgaum Fort, and was tried, and sentenced to death. He was carried on a cart drawn by Dhérs through the town to Hay-stack Hill, on which the gallows was erected. The sentiment of horror natural in Hindus witnessing the violent death of a Bráhma, was intensified by the unhappy circumstances of this execution. The rope broke, and the wretched man dropped to the ground still alive, and remained groveling till the noose was re-adjusted.

On 1st May 1864 the three tálúkas of Bagalkót, Hungund, and Bádámi were transferred to the newly formed Collectorate of Kaládghi. The Belgaum district then assumed its present proportions. It consists of seven tálúkas—Belgaum (lately Pádshapúr), Bídi, Saṃpagám, Parasgaḍ, Gókák, Chiḱkódi, and Athani.

*Saundatti, 13th December 1869.*



## POSTSCRIPT.

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IN the letter forwarding this report I took occasion to express my best thanks for aid rendered me by Captain E. West, the Rev. Mr. Beynon, Khádír Sahib, his friend the Maulavi, Mr. Venkata Rango, and Mohammad Khán.

This letter not having been printed I here repeat my acknowledgments : as space restricts me not so fully as before, yet none the less heartily.

H. J. S.

*Negapatam, March 29, 1870.*