Chapter-I

INTRODUCTION
During the period of Vijayanagara history when the Central Government was not strong enough to put down centrifugal tendencies Kavalgars and Palegars who had the status of local lords stepped in to restore order and in the process, some of them asserted their independence. The Kavalgar and Palegar of Rayalaseema were designated as Western Kavalgars and palegars. The territory held by the Kavalgars and palegars were designated as Kavalgar and Palegar territories or sometimes as palayayams. Encroachments into circar territories by the Kavalgars and Palegars was not very common.

During the fifteenth and sixteenth centuries, the Vijayanagara rulers, bestowed to vassal chiefs tracts of land and Mysore and other places in return for payment of tribute or rendering military service. The disaster of Rakshasa Tangadi (Tallikota in 1565) provided opportunities to ambitious vassals to break loose of the control of the central authority and declare their independence.

When the Rayalaseema districts, namely, Bellary, Kurnool, Anantapur and Cuddapah were ceded to the British by the Nizams, the Kavalgar and the Palegar for the status of
wealthy Lords whose credentials were derived from prefendal entitlements granted from the time of the Vijayanagara King Krishnadevaraya (1509-1529 A.D.). The latter sought to establish a form of local war-chief to oppose existing chiefly those lords, particularly in the leased land of the Vijayanagara kingdom, namely the ceded districts. The newly created Kavalgar and Palegar chieftains were intended as competitive sovereignties, little kingdoms whose authority would remain dependent upon the great kings of Vijayanagara.

RAYALASIMA DURING THE PERIOD A.D. 1650-1857

In 1687, the Mughal Emperor Aurangazeb of Delhi advanced and took over Bijapur and Golkonda and added it to the Mughal Subah of Bijapur. The Palegars, however, remained in their old state of Semi-independence. In 1723, Asaf Jah, the emperor’s representative at Hyderabad, although nominally ruled over by the emperor at Delhi, made himself independent. But his power over Bellary remained only partial for though he claimed sovereign rights over it, the Maratha continued to collect tribute from its palegars. About 1711 indeed, Siddoji Chorpade, a Maratha general, had seized the valley of Sandur by force from one of these chiefs.
Meanwhile, the Hindu Kingdom of Mysore had been rising into prominence and in 1761 Hyder Ali began to encroach upon the possessions of his neighbours. After several conquests in Mysore, he moved through Bellary and received the submission of the palegars. In 1768, he again marched through this region to recover his revenue dues. The palegar of Bellary who was a subordinate of Basalat Jung, brother of the Subedar of the Deccan and Jagirdar of Adoni, refused to pay any tribute. Hyder, then, accordingly attempted to take his fort. But he was put to great loss. In 1775, however, this palegar refused to pay tribute to Basalt Jung and was seized by his French General Lally. He thereupon sent to Hyder for help. Hyder arrived by force and marched upon the besieging army, routed it, and then turned upon the palegar and demanded the instant surrender of the fort. The palegar was helpless and yielded. Hyder extracted a lakh of pagodas from Basalat Jung, and all the palegars of the district, including those of Rayadurg and Harpanahalli, were forced to acknowledge his supremacy and to pay a contribution towards the cost of the campaign. Under Hyder Ali, the old subdivision of Cuddapah including the present Rayachoti taluk was administered by Mir Saheb subdued the Nawab of Cuddapah and carried him and his family as prisoners, to
Srirangapatnam in 1780 A.D. The effect of this was felt by the palegars throughout the Cuddapah district.

In 1786, Hyder's son Tippu Sultan attacked Adoni and at last captured it and destroyed its fortifications. The same year, he returned to Mysore by a route lying about midway between Rayadurg and Harpanahalli and while professing friendship towards the palegars of these two places, treacherously sent out two brigades to capture their forts and at the same moment seized upon the palegars themselves who were in his camp. They were thrown into prison and their towns were looted, not even the ornaments of the women were left untouched. These two palegars had always been the great supporters of Tippu and his father and the manner in which thus recruited them is the most indispensable of all his actions.

In 1790, Cornwallis, the then Governor-General of India, entered into an alliance with the Marathas and the Nizam to bring Tippu to order, and it was agreed that whatever territories are acquired by them from Tippu should be equally divided between them. Tippu was subdued in 1792 and by the treaty of Srirangapatnam, he ceded half of his territories to the allies. In 1799 war was again declared against Mysore by the three allies.
Srirangapatnam was taken and Tippu was killed. The Marathas were allotted Harpanahalli and the six taluks attached to it, while the rest of the districts went to the Nizam. Some differences arose between the Nizam and Marathas and the Peshwa refused to accept the share given to him. Finally, the Nizam received Harpanahalli. In 1800, the Nizam gave his consent to the Acasion treaty and agreed to cede to the English all the territories acquired from Tippu Sultan of Mysore. By these two treaties of 1792 and 1799, he agreed to have a subsidiary force stationed in his dominions. Some of these were sent to the north of Tungabhadra, and they were exchanged for the taluk of Adoni making the river the boundary between the two territories. Bellary, thus passed to the British. The districts which were handed over by this treaty were Bellary, Anantapur, Cuddapah and part of Kurnool and they are still known as the 'Ceded Districts'.

In 1792, under this treaty of Srirangapatnam, Cuddapah District passed under the control of Nizam Alikhan. His rule was marked by a period of anarchy. The chief of Vemula (in Cuddapah) re-established himself, refused peshcush, raided the neighbouring Government villages and collected taxes forcibly.
The descendants of the exiled palegars and some chieftains once again asserted their independence and ravaged the countryside. But the Nizam was too weak to assert his supremacy. His officers either accepted large amounts from them or condoned their raids for a share in the spoils. The expeditions directed against them were disastrous in their effects. Large areas were depopulated and laid waste. The inhabitants were exposed to the horrors of famine and the ravages of a licentious soldiery. During this period, managers were frequently changed, rents raised, supplementary assessments imposed and various other means of inflicting hardship on the people devised.

MUNRO IN RAYALASEEMA

This was the state of affairs in 1800 when Sir Thomas Munro was appointed the first British and most famous 'principal collector'. General Dugald Campbell commanded the British force which was posted at Bellary to reduce the palegars to order. Munro resided at Anantapur and held charge of the taluks while Sub-Collectors were stationed at Adoni and Harpanahalli. Two other Sub-Collectors were in immediate charge of the remainder of the ceded territory. When Munro was in charge, his chief difficulty was the turbulence of the
many palegars who held the numerous forts in the district and terrorised the people round about them.

After acquiring the ceded districts, the English were determined to make their new acquisitions pay for the British troops at Hyderabad. If this was to be achieved, the turbulent palegars, not accustomed to pay their rent properly were to be persuaded to pay or to be crushed. The court of Directors were for persuasion, while Munro, as the principal collector preferred to crush. The court of Directors were afraid of resultant revolt, but as the man of the spot Munro realised that any soft approach would not yield results. He followed a calculated policy of giving time to the suspected party and fall upon him with overwhelming strength compelling him to surrender.

The palegars were of all ranks and classes. Some were government servants or renters of revenue who had revolted in times of disturbance or had grown gradually into palegars through the negligence or weakness of former governments, others had originally obtained their villages as jagirs or inams. Yet others had held their lands on condition of rendering military service to former suzerain. Similarly, some were men of good birth descended from high officers under the
Vijayanagara king, while others were merely village officers who had profited by former periods of confusion to seize a fort or two and collect a body of banditi. Some of them had an income of only Rs.60 to 70 per month, but even such petty chiefs according to Munro were regularly installed with all the forms of a prince of an extensive territory and had their own nominal officers of state subsisting on all small portions of land.

Sir Thomas Munro enumerated 80 different palegars of whom 49 principal palegars belonged to Cuddapah district and the remaining 31 belong to the district of Bellary and Kurnool. Among the 49, a large number of such as those of Vemula Chitwail, Porumamilla, Narasapur, Tippireddipalem, Uppalur, Kamalapuram, Bonomala, Yerraguntla, Sethivaripalem, Zopatanutala, Kommanutala, Sanipaya, Chintaguntabanda, Motakatla and Gopagudipalle were in the Cuddapah district.

The most important of the palegars appear to have been those of Punganoor, Chattoo, Kokusaty, Mallal and Gandikota. Gandikota fort was a very beautiful fort under the palegars of Cuddapah district. Palegars used to take shelter in this fort particularly at the time of murders and decoits. Until very
recently Punganoor formed a part of the Cuddapah district. In the rearrangements of the ceded districts in 1858, it was transferred to North Arcot.

The palegars of Punganoor and Orikull were originally feudatories of Vijayanagara and held the Jagir of Kolar in Karnataka, on condition of furnishing a military contingent of 5000 peons. The Jagir was valued at 10,000 Mamoorkhan pagodas. About 1642 both these Jagirs were taken by the Maratha Shajee. The palegar fled to Awulapalle, situated amongst the hills which separate the present zamindary from the taluk of Chandragar and from then went to Hyderabad where he received from the Nizam, the Jagirs of Avulapalle and Punganoor, which had been taken from the Madanapalle palegar.

The above account clearly shows that the palegars above the ghats were not free from the control of Gurramkonda Nawabs, but they held the estates direct from the Hyderabad Government.

It is said that the majority of palegars’ estates are situated in the Gurramkonda country (what Munro calls) that is the sub-
division of Cuddapah district then and now it is in the Chittoor
district.

It will not be out of place to narrate the legend current in
the district regarding the origin of the name of the Gurramkonda
for Gurram, means a horse, and Konda, a hill, and the current
story is that a horse was kept at the top of the hill and was
supposed to be the guardian of the fort. As long as the horse
remained there, the fort would be impregnable. It is said that
for generations, this horse at all events, or a descendant of it
was kept in a stable in the fort. At length a Maratha chief made
an attempt to steal the horse. He climbed over the bare
perpendicular rock by making steps with long iron nails. He
reached the top, gained the stable, and conveyed the horse down
the same way by which he had come. He reached the foot of the
hill in safely, but whilst stopping on a top to rest, he was
captured together with the horse. The Governor of the Fort was
astonished at the boldness and skill of the thief, contended
himself with inflicting the comparatively lenient punishment of
cutting off both his hands. The spell, however, had been
broken, the divine horse had been carried away and when the
fort was attacked it was taken. This story is very generally
prevalent amongst the people, and is told by them with all kinds of exaggerations, but is in substance the same. The corroboration of the truth of the story on the top and at the foot of the hill may still be seen. Another version of this story says that the thief succeeded in carrying off the horse and was not captured until he had travelled for some distance. He was then brought back, and the Nawab of Gurramkonda was astonished at his skill, gave him, as a present, the village where he had captured. This village named "Gurram-byle" was a spot where a neighbouring palegar was in the habit of hunting.

Out of the 49 palegars enumerated, 38 were in the sub-division and only eleven were in the main division. Of these eleven, the families of all except that of Chitwail are extinct as far as the receipt of a pension is concerned.

THE REGION RAYALASEEMA

The region of Rayalaseema formed the geographical canvas of the present study. The impact of geographical conditions on the history and culture of any land or region are of great significance. Generally speaking, the socio-economic structure, ideology and the nature of a particular state is determined by the biophysical and geo-cultural nature of that
region. Recently, several scholars such as David, Ludden, Brian J. Murton, Burton Stein, C.J. Baker, D.A. Washbrook etc., recognised the importance of geo-physical, ecological factors and their influence on human organizational patterns and agrarian structure of the society. Wiltfogel recognised the importance of geographical location in the formation of hydraulic societies. He argued that water is not only natural factor essential for successful crop raising. Any one wishing to farm must have at his disposal useful plants, an arable soil, adequate humidity, appropriate temperature (sufficient sunlight and a proper growing season) and suitable lay of the land (relief surface). All these elements are equally essential. The lack of any one of them destroys the agronomic value of all the others. Cultivation remains impossible unless human action can compensate for the total deficiency of any essential factor.

The Rayalaseema comprises Kurnool, Cuddapah, Anantapur and Chittoor Districts. It is situated to the south of the rivers of Krishna and Tungabhadra, in the Southern part of the Andhra Pradesh. The Vijayanagara kingdom extended between coasts on east and west and Goa to the north-west, and Simhachalam to the north-east. Telangana region formed the
Rayalaseema covers an area of 26,952 square miles. The geographical constituents such as mountain ranges, rainfall, weather, nature of soil and their types had profound influence on the typology and technology involved in the agricultural production and agrarian relations of the land. Basically, the districts in Rayalaseema are not very fertile and were considered to be economically backward.

The Rayalaseema is covered with many mountain ranges, hills and hillocks. The most notable among them are the Nallamalla and the Yerramalla ranges which spread over Kurnool, Cuddapah and Anantapur districts. In Kurnool zone, Nallamalla ranges are about seventy miles long and thirty five miles broad in the widest parts and reaches about 600 feet above sea level in the Cumbum valley. The Velugodu ranges are in Kurnool, Cuddapah districts and they are linked with the Eastern Ghats on the coast where it reached 2000 feet above the sea level. Apart from the above mentioned ranges, Palkonda, Seshachalam and Lankamalla hills are found in Cuddapah district. Mallappakonda range is situated in Bellary and Anantapur. In addition to this, Ananthapur district is covered
with many more hills such as Muchukota, Nagasamudram, Penukonda, and Madakasira hills. Hindupur and Madakasira taluks in Anantapur district are connected with the Mysore plateau. Some of these hills are rocky but most of them have deep woods. In Kurnool district, Atmakur, Nandyal and Cumbum taluks have thick forests. In the nineteenth century, the reserve forests of Cuddapah alone were 304 sq.miles. All the hills of Cuddapah district have forestry but the most notable among them are Seshachalam, Velugodu, Lankamalla hill forests. In Anantapur and Bellary districts the forests are not thick. Moreover, most of the hills are rocky. In these forests, tribes such as Chenchus, Yanadies, Sugalies, or Lambadies, Yerukalas and Boyas have their abode. These tribes played a considerable role in the socio-economic life of the Vijayanagara times.

The river system in Rayalaseema region is very simple. In as much as the rivers are not perennial most of them remain dry during several months in a year. Most of them flow in the hilly and plateau regions. Hence, they are disadvantageous for cultivation. The major rivers in the districts are, the Tungabhadra, the Penna and the Krishna. The distribution of
the river system is as follows. While Bellary uses the Penna for its agricultural operation, Cuddapah on the other is helped by both Pennar and its tributaries, the Koondair and the Sagalair. The Jayamangali, a tributary of Pennar and the Swarnamukhi, a tributary of the river Hagari contribute to the agriculture of Anantapur district. The irrigation of Kurnool district is facilitated by the Tungabhadra and its tributary, Hundri, the tributaries of the Gundlakamma, the Sagalair and to a little extent the river the Krishna. In Chittoor district, several minor rivers, such as Pincha, Koundinya, Paler, Arani, Swarnamukhi, Bahuda, Kalyani and Kusasthali, almost in all seasons irrigate the lands. The river Papaghni rises in the Nandi hills of Karnataka and after following through the Madanapalli taluk enters the Anantapur district. The Swarnamukhi river rises in the Chandragiri hills and after passing through the broad valley in which the town Tirupati is situated, reaches Srikalahasti from where it flows in north-eastern direction in Nellore and ultimately joins the sea in Sidhavaran in Guduru taluk.

Generally, Rayalaseema because of the absence of perennial river systems as cited above and frequent failure of monsoons remained a dry zone. The monsoons last for four
months in a year, but on an average there is rain only for 35 to 40 days. P.R.K. Rao who worked on the rainfall in Madras, demonstrated that the north-east monsoon rainfall of the Madras state and the South-west monsoon rainfall of Rayalaseema was highly variable and undependable. He further pointed out that Rayalaseema and districts of Tamilnadu are the areas, most liable to drought during the north-east monsoon. Several scholars like V.P. Subramanyam and V.C.S. Shastri assessed rainfall pattern and drought in the interiors of Tamilnadu and Andhra Pradesh.

The British authorities came into contact with powerful, armed, local authorities who stood in the way of their own political objectives. Such opponents were individually dealt with according to their willingness to accept without violence the masters. Even before Munro took control of the ceded districts, the company's position vis-à-vis, the Kavalgar and Palegar had been determined. Annihilation was to be the fate of most of the Kavalgars and Palegars in case they chose to oppose the British authority. But the process was highly expensive. The court of directors and the Madras Board of Revenue favoured a milder policy. Moreover, the Imperial Government
of Calcutta was eager to implement Corn Wallis Revenue system in the Madras Presidency. This meant that local Kavalgars and Palegars would have to be confirmed in the land they held.

The present study attempts to trace the history of the Kavalgar and Palegar systems of Rayalaseema based on the study of sources. The lack of historical knowledge of local events and trends have left a gap in understanding the present day problems; backwardness and slow pace of development in the Rayalaseema region.

The scope of the subject is very wide. The present study has the following objectives:

1. To find out how the geographical and historical factors contributed to the formation of Kavalgar and Palegar system.

2. To find out how the socio-economic background paved the way for the establishment of the Kavalgar Palegar system.

3. To find out the origin of the Kavalgar and Palegar systems.

4. To identify the nature of the Kavalgar and Palegar systems in a revenue or a military system.

5. To examine the districts, and states of the Kavalgars and Palegars.
6. To trace the relation between the Kavalgars and Palegars of Rayalaseema and the British.

7. To estimate the services of the Kavalgars and Palegars and discuss the reasons for their fall.

THE HYPOTHESIS

The present study aims at investigating the nature of the Kavalgar and Palegar systems in Rayalaseema and whether it was beneficial to the region or not and also to analyse the impact of the British rule over the area.

METHODOLOGY

The study under review is based on both primary and secondary sources. The methodology adopted is a simple narrative regarding the origin and growth of Kavalgar and Palegar systems in Rayalaseema in the 16th century. A critical analysis of the influence and status of the systems, their interaction with the East India Company, particularly, the impact of the rule of Thomas Munro and the ultimate decline and fall of the systems.

REVIEW OF LITERATURE

The studies in Andhra history and culture till recent times largely confined to political history which emphasised various dynasties that ruled Andhra through the ages. The traditionalist
and the Marxist historians who wrote the Andhra history were merely interested either in depicting the history of Andhras from the rulers' point of view or from the people's point of view. However, both lacked structural analysis of the state and other governing bodies. The traditionalists like K.A. Nilakantha Sastry, A. Appadurai, B.V. Krishna Rao and others viewed the medieval state in Andhra history as "Unitary, centralised bureaucratic State". In this form of government, the king will be at the apex, controlling the entire bureaucracy. In other words, he not only appoints but also dismisses any personnel. All wings of administration are essentially under the control of the king.

The Marxist School of thought, based on the maxim of Dialectical Materialism conceived the medieval South Indian State as 'feudal'. This school of thought is chiefly represented by D.D. Kosambi, R.S. Sharma, R.N. Nandi, D.N. Jha and K. Satyanarayana. They viewed the medieval State as decentralized state wherein the king delegates not only the powers but also grants the land to the landed aristocracy. In other words, the feudal lords control the state through their own wings of administration. Almost all the persons who wielded
political authority formed the part of bureaucracy and the ruling landed aristocracy, right from the king, down to the village headmen, possess the fiscal and the military duties.

The American School of thought, represented prominently by Burton Stein⁹, Nicholas Dirks¹⁰, R.E. Foykenberg¹¹ and W. Spencer¹² argued in favour of the prevalence of segmentary state in medieval South India. This State is essentially a multi-centered state, in which different cultural segments co-exist and try to form a segmentary State based on the principle of 'dual sovereignty'. In this system of political power, the governing bodies or the administrative wings are not entirely the creation of the kings.

In Indian history, a general study of the Revenue, the judicial and the military departments under various dynasties is made by the scholars. A very little information is provided about the police system in the ancient times. It appears there was no law and order problem in the ancient times, during the Hindu period. In several studies, it is depicted as the military department itself has taken care of the internal law and order.¹³ However, during the Muslim period, especially under the Mughals, a separate department of police seem to be in
operation for the first time in the Hindu soils. During the Vijayanagara period, several references are given to the native police system. The post-Vijayanagara period or pre-colonial period witnessed a considerable growth in the rural policing. This gave a sufficient background to colonial police system in India.

The colonialist and the imperialist historians such as C. Reith, E.C. Cox, C.E. Gouldsbury, J.C. Curry, C.Jeffries viewed the Indian police system as a mark of achievement and a means of legitimising the rule of the British in India. In their opinion, the police system is the creation of the British. C. Reith argued that the great mutiny of 1857 was a crisis of control that demanded for the reorganisation of the colonial police system. C. Jeffries viewed the constabulary as basic and separate establishment to assist the collectors in maintaining law and order.

A.Gupta, P.D.Sharma, S.Akbarkhan and B.Chatterjee took more of Nationalist point of view. In their opinion, the Indian police system was basically the creation of the colonial regime for control of crime and for checking the political activities of the Nationalists. According to Akbarkhan,
the recruitment of middle class Indians into the middle rank of
the police, served a wide political purpose. Similarly Gupta
also observed that the anti-partition and the Swadesi movement
in Bengal and elsewhere in India, attracted the attention of the
police department and it was entrusted with the duty of
'political intelligence'. The department plunged into action
collecting the information on the political organisations and
their leaders. Hence, the police department's criminal
surveillance duties eclipsed and its name was guilty changed to
the intelligence bureau. Thus, the sympathizers of the Indian
national movement depicted the colonial regime as 'Police Raj'.
David Arnold, the Cambridge Scholar, who wrote on police
power also viewed the colonial rule as 'Police Raj'. In his
opinion, India's colonial police was created to be the 'eyes and
ears' of the government and to strengthen its control over
indigenous society. These objectives could not be divorced
from the broader policing rules of protecting the property and
suppressing crime and rioting. For the British, crime and
political oppositions were always intimately related. According to David Arnold, "Created by colonialism, the police
were expressive of the very nature of colonial rule in India. The
belief in the value of periodic exhibitions of force, the interplay
of police and military responsibilities, the equation of force with authority and of opposition with crime, the absence of public accountability, the reliance upon supervisory and classificatory systems of manipulation and control, the innovatory character of the police institution itself – all speak of the colonial nature and functions of the police established by the British in India.\(^3\)

All the above writers on Indian police system were basically interested in bringing the character of police establishment under the colonial rule. The native police system was totally undermined by almost all the writers except David Arnold. They all viewed the Indian police system as basically the creation of the British colonial regime. Very few had brought to light the native police system, especially the country police i.e., the Kavalgar system of pre-colonial India. D.J. Winfred\(^3\) who wrote on Tinnevelly police, brought to light the native police system called Kavalgar system. J.C. Curry\(^3\) also wrote on native police system. His main thrust was on rural crime such as cattle lifting and the preventive measures taken by the rural police. Chatterjee\(^3\) wrote on police system functioning on the administrative lines of Mughals and their
replacement by the British Colonial police system. David Arnold wrote on Madras police. He gave a background to the colonial ‘Police Raj’, and stated briefly the pre-colonial police system.

N.Venkataramanayya, T.V.Mahalingam, K.Satyanarayana, H.K.Sherwani, M.A. Nayeem wrote on the medieval South Indian States and hence, touched upon the police organization during medieval times. N. Venkata Ramanayya and J.V. Mahalingam worked on Vijayanagara history. Both Scholars brought to light the native police system under the Rayas of Vijayanagara. N. Venkataramanayya made a pioneering attempt in bringing to light the country police activities based on the khaifiyat traditions. T.V. Mahalingam wrote on Tamilnadu country police, whereas N. Venkataramanayya described the Andhra country police under the Rayas of Vijayanagara. K. Satyanarayana did not write any thing comprehensive on the native police system but passed references here and there on the native police system. H.K. Sherwani\textsuperscript{35} and M.A. Nayeem\textsuperscript{36} wrote on the South Indian Mohammadan dynasties. They brought to light some of the features of the South Indian police system under the Mohammadan rulers.
However, the native police system during the post Vijayanagara period remained as a forgotten chapter in the annals of South Indian history. In fact, the post-Vijayanagara period itself is considered till recent times a ‘Dark age’ in the history of Telugu speaking people. In this thesis, an attempt is made to bring to light one of the institutions of the post-Vijayanagara period, so as to assess the socio-economic structure of the period.

Any institution or a structure generally develops on the foundation or the ‘base’ of a given socio-economic matrix. For example, the State formation during the ancient times of Mahajanapadas (or 6th century B.C.) demanded for tax collection in order to maintain the ruling elite. Hence, a separate institution for the collection of taxes and for the maintenance of accounts was created.37 Similarly, the extension of kingdoms into an Empire around the 3rd century B.C., warranted for a network of spies to control effectively the distant and remote provinces. Hence, a department for spying was created.38 These institutions were necessary to uphold the kingship during the ancient periods which was based on centralised bureaucratic system functioning on the lines of
"Heroic-Kingship and the Dharmic-Kingship". In the beginnings of Christian era, the principle of 'Dharmic-Kingship' was replaced by the 'Ritual-kingship'. This phase actually demarcated Indian history from ancient to medieval period. In other words, the 'Ritual Kingship' was the basic tenant of the feudal system which was the dominant mode of production during the medieval times in Indian history. In this period, 'temple' emerged as an institution. This new institution called 'temple' performed not just the profane function but also indulged in various mundane activities. It, in fact, acted as an institution for resource mobilization and redistribution. Thus, the emergence of institutions was in accordance with the socio-economic structure and the state formation.

Therefore, the native police institution should also be viewed not just as an administrative wing but as a reflector of the very socio-economic structure that was prevalent during the late medieval and the pre-colonial period.

During the post-Vijayanagara period, police system was basically dominant in the countryside. This was known as Kavalgar system in Telugu speaking territories and Kavalgar
system in Tamil speaking provinces. The Kavalgar system of Telugu speaking territories lying beyond Krishna and Tungabhadra rivers is taken for the study in this thesis.

The territory beyond Krishna river was generally called ceded Districts in the records of the British administrators. The districts of Cuddapah, Bellary and Kurnool of Madras presidency were known as ceded Districts, since they were ceded to the British under the subsidiary alliance system by the Nizam of Hyderabad in A.D. 1800.44 Later in 1885, Bellary was divided into Anantapur and Bellary districts.

So far no particular work on the Kavalgar system in Andhra was done. Sir Thomas Munro, the first principal collector of the ceded districts, was the foremost who brought to light the Kavalgar system in Andhra. Beaglehole,45 G.R. Gleig,46 A.J.R. Arbuthnot,47 P.R. Krishnaswamy,48 Burton Stein49 – all these scholars who worked on the life of Sir Thomas Munro touched upon Kavalgar system. N. Venkata Ramanayya basing on Kaifiyat traditions also wrote on police organisation under the Third dynasty of Vijayanagara, T.V. Mahalingam and Rajayyan50 passed references on kavalgar system of Tamilnadu country side. D. Subramanya Reddy51
published a paper on Kavalgars of ceded districts. His paper was largely based on the accounts given by N. Venkata Ramanayya. Shobanan,52 Mangamma,53 J.C. Dua54 also very briefly mentioned the activities of Kavalgars. Y.A. Sudhakar Reddy55 in tracing agrarian relations in the ceded districts during the company period, viewed the Kavalgars as a part of local rural elite group. In this, an attempt is made to study comprehensively the Kavalgar and Palegar systems in the ceded Districts of Madras presidency during the period under study.

This study is based mainly on the Archival material and the khaifiyats collected by Col. Mackenzie. The archival material consists of Munro papers, select committee reports, the Board of Revenue proceedings, the District Records, Buchanan Travel accounts and District Manuals and Gazetteers. At least hundred and fifty kaifiyats or village accounts belonging to the villages of Kurnool, Cuddapah and Bellary districts are made use of in analysing the Kavalgar and Palegar systems. Interviews with the Palegars’ families, the kith and kin of talaris and the descendents of Kavalgars and Palegars in Rayalaseema villages were conducted. These oral traditions were scrutinized and made use of in this thesis.
The present study "COUNTRY POLICE SYSTEM 1550-1857 A.D. (A Study in Ceded Districts of Rayalaseema Region of Andhra Pradesh) is divided into the following chapters.

Chapter-I : INTRODUCTION

The First chapter entitled Introduction contains an account of the Introduction to the region Rayalaseema its boundaries, its principle towns, marts, highways, hill-tracts and topographical details are mentioned in this chapter. This chapter also contains a brief review of the early work done on similar topics in this region. The need for the present study and the utility that would come by the present study is also mentioned in this chapter.

Chapter-II : STRUCTURE AND ORGANISATION OF KAVALGAR SYSTEM

This chapter deals with the geographical and the historical factors contributed to the formation of native police system or kavalgars and palegars in the ceded districts. The hilly terrain and the ghat section warranted for a body of personnel performing central duties. The dry zone economy leading to the nucleated village structure further contributed to the
establishment of police system or kavalgar owing to the boundary disputes and grain rights among the villagers. The two significant historical factors, the one, Mahamodan rule and the other, the disintegration of the imperial rule leading to the establishment of ‘Little Kings’ also contributed to the growth of native police system in the ceded Districts.

Further it is discussed how the socio-economic background paved the way for the establishment of the country police system or kavalgar and palegar in the Rayalaseema districts during the pre-colonial period. The economy which was in transition during the pre-colonial period appeared to the political historians as chotre and groups especially, the rural elite, such as palegars, kavalgars, village munisifs and karanams who fixed to enmass private holidays, as plunderers. Increase in private land holdings, expansion of trade and commerce and the growth of many economy paved the way for the establishment of country police system or kavalgar in the pre-colonial period. The acculturation of the tribes had given sufficient social background to the native police system or kavalgar in Rayalaseema districts. The pastoral communities and the forest tribes being well versed with the paths and routes in the jungles and passes on one hand, and on the other, they
being courageous, well built and skilled in archery and arrow wielding were absorbed into the watch-ward posts. The sectional duties were entrusted to them under the designation of Talari, Kavalgar, Palegar etc.

**Chapter-III: Kavalgar system in Rayalaseema districts.**

This chapter deals with origin, structure, organisation and functions, duties, authority of the Kavalgars in Rayalaseema during the period under study. Category and organisation of the Kavalgars in different districts is examined and Tables pertaining to the details are also prepared as a corroborative evidence Original sources are taken into account in preparing this chapter. This chapter also contains an account of the disintegration of Kavalgars as country police with the advent of British rule. It also deals with the native dynastic Governments like the Nizam of Hyderabad, Sultan of Golkonda, Bijapur, Ahmadnagar, Bidher and also the rulers of Karnataka. Causes for the disappearance of Kavalgars is also examined in this chapter. The contribution of the Kavalgar system and its effects on the culture, economy, trade and safety of the roads have also been dealt with. The Kavalgars’ contribution to peace and prosperity of Rayalaseema is also examined.

31
Chapter-IV: ORIGIN AND DEVELOPMENT OF THE PALEGAR SYSTEM

The fourth chapter contains a detailed account of the origin, development and organisation of the palegars of Rayalaseema. Based on the original sources and published data, this chapter deals in detail the categories, functions, paxy and perks of the palegars of Rayalaseema. The contribution of the palegar system in the fields of trade, commerce, economy and culture of the people in the region has also been presented.

Chapter-V: THE BRITISH AND KAVALGARS & PALEGARS

The fifth chapter deals with the Kavalgars and Palegars in the British Rule deals with their relations, functions and responsibilities both military and social. It is very interesting to note that famous robbers, bandits, decoits and thieves were admitted into the Kavalgar, Talari, Palegar institutions and entrusted with responsible duties and functions in the police administration. They were given positions, titles and regions to rule. The entry of this famous anti-social and anti-ruling sources is a novel feature of this period. These decoits, robbers, thieves have earned respect and official status by ruling governments. In course of time, some of the famous decoits
who were given the highest administrative posts became heroes and people constructed temples in their name also. This is also a very noteworthy feature of police administration in Rayalaseema during the period under study.

Chapter-VI: CONCLUSION

The sixth chapter is a concluding chapter, and this chapter is followed by an extensive Bibliography, Technical Glossary, Abbreviations and Maps.
References


22. C. Jeffries, *op. cit.*, p. 27.


27. S. Akbarkhan, *op. cit.*, p. 79.


34. B. Chatterjee, *op. cit.*, pp. 19-42.

35. H.K. Sherwani, "The Bahamani Kingdom" (Bombay, 1947), Muhammad Quali Qutub Shah, Founder of Hyderabad (Bombay, 1967).


39. Burton Stein, "All the Kings Mona: Perspectives on Kingship in Medieval South India in All the Kings," Mana Papers Medieval South Indian History (New Delhi, 1984), pp. 1-67.


****