CHAPTER 3
HISTORICAL BACKGROUND OF BERAR REGION

Berar in Pre Historic Period:-
Agastya rishi firstly intruded the southern parts of India. The region of Berar was protected by dense Vindya ranges. Agastya rishi found out a way for the first time through Vindya ranges and intruded Southern parts. Arya people who followed Agastya colonized the plains of Vainganga and founded their kingdoms. According to Purana, the region was named after ‘Jyamadhyaputra Vidarbha” an ancient king in Yadav clan. A legend of Shweta, son of Sudeva and Dand king was in Ramayana, the ancient epic. It makes Vidarbha, (Berar) one of the ancient Aryan civilizations. Aryan people acquired supremacy over the region by defeating not necessarily demons but local tribal clans. The boundaries of Vidarbha were pervaded by tribal people. Specially eastern borders were located by Munda, Nag, Aasur etc tribes. Aryan people intruded the region from North and Vidarbha was the first step of Aryan intrusion into the south. As the Aryan people had continued to have contact with the North, they could not assimilate with the tribes. On other hand, Agastya seer married the princess Lopmudra of Munda tribe and initiated Aryan civilization into the region.

The stories of princess of Damayanti, Indumati, Rukmini, Malvika were famous. These women, instead of following the accepted system of marriage, they married the youths they had loved. Swayamvar was one of the southern traditions. The land of Vidarbha was rich in natural resources since pre historic era. Aryan people were allured by the rich resources of the region. The Aryan culture had shown influence of its natural abundance.

Berar in Ancient Times (Pauuranik Period):-
Prior habitation of Aryan people in Berar, the region was habited by stray non Aryan tribes; of which Gond, Korku, Kolam, Bhilla tribes are still occurred in Berar. Their small kingdoms were located in Satpuda ranges, Devgad, eastern parts of Wardha, Chandrapur and Nagpur. Nagpur and eastern parts were known as Gondwana.¹

According to myths in ancient scripture Puranas, colonies of Aasurs were located at places like Lonar and Mehkar in Buldana district. They had protected themselves from different incarnations of Lord Vishnu.² Though these myth lack accurate historic sense, the efforts of non Aryan clans to save them from the invasion of Aryan people in India.
Vindya ranges were difficult to penetrate and made it difficult to invade the southern India. Agastya rishi was first to cross Vindya range and made a way through Dandak forest and inhabited the region. Vindya Mountains had extreme elevation. It was intimidated task to cross the mountains. Aagstya rishi took up the task of moderating height of the Vindya. The mountain was said to be the disciple of Aagstya rishi and surrendered before him. Aagstya asked him to remain surrendered till he came back from the south. Since then, the mountain ranges are of conquerable height making wide entry to the south.³ The myth was told in Puranas.

Prior inhabiting Vidarbha region by Aagastya rishi, it was included in dense forest of Dandaka. Brahmin people in Berar, even today, used to cite in their sermons “Dandakarnye Desh Godawavya Uttar Tire” After intruding the region and founding kingdoms, the western parts was known as Dandak Aryna. In Purana, Vidarbha and Dandak Aranya (forest) occurred at same place denoting one region.⁴ Later, Agastya married princes of Vidarbha Lopmudra. She was daughter of the king of Vidarbha.⁵ His Ashram was at Ramtek in Nagpur district.

After arrival of Aagstya, the Aryan tribes might have intruded the region through present Morshi tehsil. Wardha river also flows through the area. The Aryan tribes came down from the western bank of river Wardha and cut the forests between Wardha, Purna and Chandrabhaga rivers localized their colonies and brought the land under agriculture. They founded small colonies at different places. Kundinpur, the capital city of Vidarbha was founded on the bank of river Wardha. It presently came in Chandur tehsil. The town derived its name from a sage’s name Kundin or Kaudin. Brahadaryankopnishad has a reference of one sage Kaundinya who might have been the same.⁶

The ancient city of Kundinpur had circumference of 26 miles (i.e. 1 miles). Its growth was made possible as it continued to be the capital of many centuries. Due to peaceful regime, it was a culturally developed city with a large population.

Vidarbha king from Bhoj dynasty of Aryan clan of Yadu founded his state here. Indumati princess from the same dynasty married Aj, the king of Ajodhya. Keshani, a daughter from Vidarbha was the queen of Sagar, the founder of Ragu clan. She was also called as Bhaimi as she was the daughter of Vidarbha king Bheem. The wife of Nal king was a daughter from Vidarbha. Sawayamvar of Rukmini, daughter of king Bhishmak was called. Before going to marriage hall, she went to take darshan of the goddess when Lord Krishna had eloped her with him. The temple of the goddess was the Amba temple at Amravati. Such myths are prevalent since old
times. Rukmi, brother of Rukmini fought against Lord Krushna but he was defeated in the battle. The defeated Rukmi did not go back to Kundinpur and founded a city Bhojkat, at some 15 to 16 miles from Amravati and established his kingdom made the city its capital.\(^7\)

Later Shubhangi, daughter of Rukmi was married to Pradyumn, son of Lord Krushna. The clan of Rukmi was in power for many centuries.\(^8\) The rivers in Vidarbha including Payoshni (Purna), Warda (Wardha) and Wena (Wainganga) are alluded in great epics Ramayana, Mahabharata and Puranas.\(^9\)

Though it is difficult to trace out how the region came to be known by the present name Varhad, a myth is generally told that a large kinfolk of Lord Krishna who had accompanied him during his marriage, later settled here calling the region Varhad (Berar). Kundinpur, a prosperous city was in Berar. It had circumference of 26 miles (i.e. 1 miles). Its peaceful regime spanning over a large part of history heralded cultural growth of the region. It shows the region was cultural progress since the prehistoric period.

### 3.1 Berar in Ancient Period:

The ancient history of the region spreads during Maurya dynasty to Yadav dynasty. Different robust and efficient dynasties ruled over the region casting political, social, cultural, religious and economical impact on the region.

Maurya dynasty had control on the region. The thirteenth stone inscription of Emperor Ashok of Maurya dynasty showed that king Bhoj of Vidarbha was following the religious tenets of Emperor Ashok. It showed the supremacy and control of Maurya dynasty on ancient Berar. Mahamatra, an officer of Maurya dynasty appointed for propagation of Buddhism was settled at Devtek in Chanda district. It was retrieved from a stone inscription preserved at the Central Museum at Nagpur.\(^{10}\) The influence of Maurya empire and its arts, architecture and Buddhism fell on the region. Therefore many relics of architectures, caves and sculpture occurred in the region.

Yadnyasen came to power as king of Vidarbha during the declining days Maurya dynasty.\(^{11}\) During the same period, a battle was fought between Yadnyasena and his nephew Madhavsen. Meanwhile Shung dynasty had control on major parts of India and consequently Shung King had an eye of rich Vidarbha. His son Agnimitra was king at Vidhisha. He was a brave king. Mahdavsena decided to marry his sister Malvika to Agnimitra.
After his defeat against Yadnyasena, Madhavsena ran away to Vidhisha with a view to take help of Angimitra and take back the lost region. But one of the ensigns of Yadnyasena captured Madhavsena. However, his sister Malvika able to fled. She reached Vidhisha and worked as a servant for the queen of Agnimitra. The king, without knowing the real identity, instantly fell in love with Malvika. Agnimitra then released Madhavsena from the trap of Yadnyasena and made the bothers to form treaty between them by dividing Vidarbha into region. The west region of river Wardha was given to Yadnysena while eastern region was given to Madhavsena. The marriage of Agnimitra and Malvika was held with great pomp and festivity.

Stone inscriptions point out that the region had supremacy of Satavahan after the Shunga dynasty. The stock of coins during Satwahan regime found at Brahmapuri tehsil in Chanda district and Manglur tehsils in Akoa district. It made evident that Satavahan had control on Vidarbha. Satavahan regime was on Vidarbha during 200 BCE to 250 CE.

Satavahan gave patronage to art and culture. Satavahan King Hal was also a lover of letters. He wrote Gadhasaptashati. He also gave patronage to different poets and erudite scholars. His influence was invariably fell on Vidarbha. A stock of 1200 coins during Satavahan regime was found at Chanda and Akola districts of Vidarbha. It pointed out the great development in art, literature and architecture.

After Satavahana, Munda dynasty ruled over Vidarbha. Copper inscription found at village Malhar in Amravati district read that Som, Vardhan and Mund king ruled over Vidarbha. Wakataka conquered Vidarbha and brought the region under their control. Vidarbha was under regime of Wakataka during 3rd century to 6th century of AC. The Wakataka regime was at its supreme glory during the fifth century. Major Cunningham ascertained the period of the dynasty during 294 AC to 525 AC. They were contemporary to the Gupta King of South Kausala. A copper inscription found to a farmer at village Chammak some 7 miles away from Elichpur in 1868 alludes to donation of lands to Brahmins.

Pravarpur was said to be the name of the capital. It must have named after the king Pravarsen. Bhojkat state was earlier Vidarbha covering area of Amravati district. The second copper inscription of the dynasty was found near Shivani. It is also the same as the earlier copper inscription found at Chammak. With these, copper inscriptions, kingly lineage could be put as Vidyashakti, Pravarsena I, Gautamiputra, Rudrasen I, Pruthwisen I, Rudrasen II and Prawarsen II.
Rudrasena II of the Wakata dynasty had married Prabhavati, daughter of Chandragupta II of North India. He died at early age. After him his sons Diwakarsen and Damodarsen ruled for 13 years. Chandragupta II had helped her daughter Prabhavati in controlling the regime. Kalidas had also visited her court for some days and visited Ramgiri (Ramtek) and he consequently composed ‘Meghdoot’ exquisite lyrical poem.\(^{14}\)

Damodarsen also died at young age. Then, Diwakarsen took the name of Pravarsena I and ruled the kingdom. Wakataka regime came to an end in 490 AC. North Vidarbha branch of the state was started at Watsagulma (Washim). Sarvsena, son of Pravarsena I made Watsagulma the capital of his new state. The city is present day Washim city which was earlier the part of Akola district. His kingdom was spread from Godavari to South covering Nanded and Parbhani towns in Marathawada. Sarvasena was a poet and wrote Harivijay, a poetic work in Prakrut.\(^{15}\)

During Wakataka regime, a special literary style Vidarbhariti came into vogue. Wakataka princes Diwakarsen and Pravarsena II were noted poets and had composed Subhashits in Sanskrit. Setubandha and Harivijay, two important works in Prakrit language were composed by Pravarsena II and Sarvsena respectively. During the same regime, the caves of Ajanta were carved and epic poet Kalidas composed his Meghdoot.\(^{16}\)

After 550 AC, Kalchuri of Mahishapti won the region of Berar. The founder of the dynasty was Krushnaraj. A stock of silver coins was found at village Dhambori in Amravati district. The same coins were also found at Baitul district of Vidarbha. Kalchuri King Budharaj was the grandson of Krushnaraj. Chalukya King Puskeshin II defeated him and conquered the region of Vidarbha.\(^{17}\)

After some period, Rashtrakuta King won the region. The copper inscription of Krushnaraj Rashtrakuta King who carved the Kailas temple at Ellora was found at Village Dewali near Wardha. Many copper inscriptions of Govid III were found at village Sirso in Murtijapur tehsil. The stone inscription found at Mehun read of Narsinghdeo who renovate ancient Agraditya temple. During 728 AC, the region was under the regime of Amoghvarsha I, son of Govind III. One copper inscription of Govind IV (929 AC) was found at village Adura in Balapur tehsil which alluded the names of villages Nandura, Erali, Chandur, Salegaon, Wadner in Buldana district.

Rashtrakuta dynasty had its regime on Vidarbha during 9\(^{th}\) and 10\(^{th}\) century of AC. The regime later went under control of Kalyani King. During regime of Rashtrakuta or Chalukya,
famous temples at Markadi were built on the bank of Wainganga. The sculpture on the temple are so exquisite that they remind Khajraho temple. The Hemadpathi temples at Lonar, Mehkar, Dhotra, Kothali would have been built during the same period. Such temples are spread through out in Vidarbha.

Two stone inscriptions of Kalynai Purva Chalukya and Vikramaditya VI are also found, one at Vidhwansan hill at Bhandak and another at Dongargaon in Yavatmal district. During the same period, Dhandimandak king ruled over the parts of the region. The other stone inscription points out that Parmar King Udayaditya’s son was Bhoj, whose brother Jagdev left Malwa region and went to Vikramadiya VI. Vikramadiya VI had appointed him as an officer on Vidarbha. The time of stone inscription is 1034 by Indian calendar (1112 AC). The second stone inscription of Jayadeo is found at Jaynanad near Kinwat in old Yavatmal district. Another inscription is found at village Rani Sawargaon in Parbhani district. The region is on the western borders of the Vidarbha. It thus revealed the fact that Jayadev was ruling the region either as a friend or titular king of Vikramaditya VII. The stone inscription found at Dongargaon has description of popularity and adventurous spirit of Jayadev.18

Yadava conquered the region of Vidarbha from the Chalukya. Bhillam was the first king into Yadav dynasty. He founded Devgiri. One stone inscription of his grandson Singhan was found at Amadapur in Buldana district. His brave general Kholeshwar was initially from Vidarbha who came from Kholapur in Amravati district. He built many temples in Vidarbha and Ambejogai in Marathawada also built many agraharas on the bank of river Purna. Krushna, son of Singhan might have come at Nandgaon Khandeshwar in Amravati district as the stone inscription found at the site suggest. He was at Lonar to attend a religious fair as pointed out in Lilacharitra.19 After Krushna Yadav, instead of his son Ramdeo his bother Mahadeo usurped the reins. After his death, his Amandeo came to power. But Ramdeo dethroned him and took out his eyes and declared himself as the king. During his regime, as it is learned from Lilacharitra, his army had attacked distant parts of Vidarbha.20

During regime of Ramdeo at Devgiri, Allauddin Khilaji attacked the south. Ramdeo, due to his sheer dereliction, had to accept defeat in the battle and became titular king. After his defeat, his son Shankardeo and son in law Haripaldeo attempted to regain the control but Malik Kafur defeated them and conquered Devgiri and killed Haripaldeo. He not only put end to Yadav dynasty but also Hindu rule.
3.1.1 Social Condition during the Ancient Berar:-

The nature of social set up and development of any region depends on its historic and political situation. The social changes are closely dependent on the changes in political set up. The period of peace and better administration fosters art, architecture, literature etc.

The impact of traditions and better administration of Satvahan and Wakatak dynasties was felt on the social set up of Berar. It had influenced caste based social set up and cast invariable influence on its culture.\textsuperscript{21} Wakatak Kings were tolerant of other faiths and give protection to Buddhist and other religions.

Marriage ceremony depended on the scriptures is accepted as the best conjugal bond. The obtained inscriptions clearly point out the example of inter caste marriages. King Rudrasen of Vishnuvrudha clan Shaiv Brahmin caste was married to a daughter of Prabhawati Gupta, daughter of Chandragupta Emperor II.\textsuperscript{22} The tradition of inner caste and the out caste marriages was in vogue since the ancient times.

Despite patriarchal set up of families, women had greater influence in families in Berar. The women in labour and lower classes had more freedom compared to the women in upper castes. The women in lower and working caste had to work along with the men in agriculture or handicraft. Though they had not to face restrictions of the age old system, there life was pitiable due to ignorance and addiction of men. Their lives were restricted to the tradition religion which gave supremacy to husbands.

It could be fairly understood from the inscriptions of copper plates during Wakata regime that after death of Rudrasena II, his wife Prabhavati Gupta look after the kingdom as a caretaker for his son Diwakarsen as he was minor.\textsuperscript{23} It showed that the women in the era were capable of governance. They had authority to give donation as per their will. They had freedom to give donation even during the reins of either their husbands or sons. It was however was restricted to royal women. The condition of common women was deplorable.

In the field of Education women in Vidarbha had better prevalence. Lopmudra, Keshini, Indumati, Rukmini etc princess of Vidarbha were excelled in beauty, conversation and intelligence and also pointed out their rich culture. Lopmudra was a learned scholar. The princess were beautiful and had knowledge of finer arts.\textsuperscript{24} The images and sculptures during Wakata regime could point out different ornaments. They were not used to wear nose ring. But they had big ear rings. Similarly, hand ornaments were worn as per capacity. They were often decorated
with rich stones. Ear rings, hand ornament, waist ornaments, garlands etc were used during the ancient era.

During the ancient period, different festivals including religious were held at a grand scale. Different faiths amicably co-existed in Berar. Relics of Buddhism occurred at Bhadawati, Pawni and Mansar indicating the close link with Buddhist philosopher Nagarjuna with Ramtek. Similarly at Muktagiri in Amravati district there is chain of Jain temples carved in stones. It also indicate the popularity of Jain faith. Relics and temples of Shiva faith are found at Chanda, Bhadrawati, Padmapur, Amravati, Pawani; some of the temples are still stood with dignity.

Jain faith has a rich and long tradition in Vidarbha. Jain idols were found at Rajnapur Kinkini in Akola district. It can be deduced from the images that Jain faith had roots in Ninth Century. Vidarbha was under the regime of Rashtrakut Dynasty. Amoghvarsha King in Rashtrakuta dynasty was the follower of Jain faith. Jinsen and Mahavracharya, Jain scholars were in his court. Jinsen had composed Adipurana and Ganit. Karanja, Akola, Elichpur, Mehkar, Sirsoli etc places are notable. The Jain Tirthamala alludes to Elichpur and Karanja. IL, the noted king of Elichpur was the staunch follower of the Jain faith. Karanja was termed as the second Kashi of Jain in the south.

Modern research based on archeological findings, Buddhism was also widely propagated in the region. Excavation at Kaundanyapur (Amravati), Junapali (Nagpur), Pawani (Bhandara), etc places traced out the impact of Buddhism on the region. One stone inscription of Emperor Ashok was traced out in Berar. It was carved by Dharmamahamatra appointed by Emperor Ashok. It was found at Devtak in Chandrapur district.25

Thus, Vidarbha was culturally and socially not a stagnant and the changes whether social and cultural occurred since the ancient times. The life in ancient Berar was free and self content. It had also conflux of the South and the North cultures in India creating Vidarbha’s own rich culture.

3.1.2 Cultural Development of Ancient Berar:-

During ancient period, Maurya, Shung, Satwahan, Wakatak, Kalchuri, Rashtrakut, Chalukya and Yadav kings ruled over Berar. The impact of the regime was invariably felt on the social cultural life of Berar.
During Maurya dynasty, Buddhism was widely propagated. Buddhists caves and stups in Akola and Latur exhibit the wide spread of the religion. Kalidas wrote his famous play Malikagnimitra on the love story of Malvika and Agnimitra from Shung dynasty.

1600 coins of Satwahana dynasty were found at Jarhala in Akola district. It included the coins of Gautamiputra Satkarni III, Shri Skandha-Shriyash Satkarni, Shri Vijay Satkarni, Shrikarna Satkarni, Shrishak Satkarni and Shri Pulmayee etc kings.

Wakatak Kings were best poets. Pravarsen II wrote two poems Setubandh and Ravanvadha in Prakrut and the noted poets Ban, Dindi, Anandwardhan profusely appraised his works. Servasena, the founder of Wakata regime at Wastgulma (Washim) who wrote Harivijay was often alluded work. Similarly, verses composed by other Wakatak kings and other verses were collected by Satwahan king in Gatha Saptarshi. Bhavbhuti, noted dramatist and epic poet from Vidarbha lived during the end of Wakataka regime.

The caves paintings and sculpture at Ajanta made during the regime of Wakata king was unique in the world. Kaundinyapur (Amravati), Pawnar (Wardha), Pwni (Bhandara) etc places remind us of great heritage.

The special poetic style of Sankrit poet is recognized as Vidarbha Riti. The ancient critics had appreciated its harmony, melody etc ten qualities. Vacchomi Riti at Wastgulma (Washim) was also popular in Prakrut.

The writing of Pravarsen II which include Setubandh and Ravanvadha, two epics in Prakrut. Noted poet and dramatist Ban had appreciated his work. Kalidas had helped Pravarsen II in writing Setubandha which could be seen at the end of each canto of his epic. The epic depicts beautifully the tale of Rama from building Ramsetu on sea to bring back Sita. In the second century, Satwahan King Hal had collected seven hundred Gathas in Prakrut which depict rural life at length with their traditions and customs of the times.

The five Best Epics in Sanskrit include Raghuwansh and Kumarsambhav composed by Kalidas. Barwi was resident of Achalpur. He had to leave his place due to his misfortune. He attended the court of Sahavishnu in the south. Similarly on the allusion of Awantisundar, Barwi was the poet at Vishnuwardhan. According to some scholars Dandi was closely associated to Vidarbha.

Along with poetry, epic, gatha (flok literatutre), the Vidarbha was noted for playwriting. Bavbhuti and Rajshekhar were from Vidarbha. Bhavbhuti wrote Mavavir Charitra, Uttar
Ramscharitra and a play Maltimadhav and gave prominence to Veer, Shringar and Karun rasa in his poetry.

Rajshekhar had written about his personal life at end in his introduction to his plays. He was resident of Wastgulma (Washim). But his parents moved to the court of Tripur Chedi and Kalchuri. But Rajshekhar moved to the court of Partihar King of Kanoj. He composed Bal Ramayana and Prachanda Pandav plays in Sanskrit and Karpur Manjiri in Prakrut.

Raibahadur Hiralal collected different scripts in Sanskrit and Pakrut manuscripts which were published by CP & Berar state in 1926. It pointed out 10 to12 gathas in Apbransha language. It also include epic poet Pushpadanna who composed Shivmahatma Stotra. His three works Yashodhara Charitra, Nagkumar Charitra and Shrawak Dharma Dohe are famous. His main place was Rohankhed in Buldana district. The tradition of literature in Apbrahnsha languages goes back the pioneer poet Pushpadanta, who stayed at the royal court of Bharat at Manyakhed where he composed his third Mahapuran. His age old scriptures are now published. He had brought the qualities of Sankrit poetry into his poetry in Apbhresh language. Thus he had command on both the languages. Kankamar wrote Karjunda Charitra and Pahu Doha was composed by Muni Ramsing. These ancient texts were found at Karanja. During the ancient times, different inscriptions were carved on different occasions. Many copper inscriptions and stone inscriptions are received at many places in Vidarbha. The inscriptions in Sankrit, Prakrut and some Apbhransh languages is given below.

### Inscriptioin in Sanskrit Language

<table>
<thead>
<tr>
<th>Sr</th>
<th>Related Personality</th>
<th>Place of Inscription</th>
<th>Type of Inscription</th>
<th>period</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Rudrasen I (Wakataka)</td>
<td>Devtak (Dist Chanda)</td>
<td>Stone inscription</td>
<td>3rd and 4th Century</td>
</tr>
<tr>
<td>2</td>
<td>Prabhawati Gupta (Wakataka)</td>
<td>Nandiwardhan (old copper inscription)</td>
<td>Copper plate inscription</td>
<td>4th and 5th Century AC</td>
</tr>
<tr>
<td>Sr</td>
<td>Related Personality</td>
<td>Place of Inscripti</td>
<td>Type of Inscription</td>
<td>Period</td>
</tr>
<tr>
<td>----</td>
<td>---------------------</td>
<td>-------------------</td>
<td>---------------------</td>
<td>-----------------</td>
</tr>
<tr>
<td>3</td>
<td>Prabhawati Gupta (Wakatak)</td>
<td>Riddhapur (Amravati)</td>
<td>Copper plate inscription</td>
<td>4th and 5th Century AC</td>
</tr>
<tr>
<td>4</td>
<td>Pravarsen II (Wakatak)</td>
<td>Jambh (Dist Wardha)</td>
<td>Copper plate inscription</td>
<td>4th and 5th Century AC</td>
</tr>
<tr>
<td>5</td>
<td>Narendra Rasen (Wakatak)</td>
<td>Padmapur (Bhandara)</td>
<td>Copper plate inscription</td>
<td>4th and 5th Century AC</td>
</tr>
<tr>
<td>6</td>
<td>Devsen</td>
<td>Hisse Barola (Akola)</td>
<td>Copper plate inscription</td>
<td>370 shak Savant</td>
</tr>
<tr>
<td>7</td>
<td>Bhavdattavarman</td>
<td>Riddhapur (Amravati)</td>
<td>Copper plate inscription</td>
<td>5th and 6th Century AC</td>
</tr>
<tr>
<td>8</td>
<td>Swamiraj</td>
<td>Nagardhan (Nagpur)</td>
<td>Copper plate inscription</td>
<td>5th and 6th Century AC</td>
</tr>
<tr>
<td>9</td>
<td>Suryaghosh</td>
<td>Bhandak (Chanda)</td>
<td>Stone inscription</td>
<td>5th and 6th Century</td>
</tr>
<tr>
<td>10</td>
<td>Krushnaraj I (Rashtrakut)</td>
<td>Bhandak (Chanda)</td>
<td>Copper plate inscription</td>
<td>694 shak Savant</td>
</tr>
<tr>
<td>11</td>
<td>Nannaraj (Rashtrakut)</td>
<td>Sanglud (Akola)</td>
<td>Copper plate inscription</td>
<td>693 AC</td>
</tr>
<tr>
<td>12</td>
<td>Govind III (Rashtrakut)</td>
<td>Lahora (Akola)</td>
<td>Copper plate inscription</td>
<td>7th Century AC</td>
</tr>
<tr>
<td>13</td>
<td>Krushnaraj III</td>
<td>Dewli (Wardha)</td>
<td>Copper plate inscription</td>
<td>854 Shak Sawant</td>
</tr>
<tr>
<td>14</td>
<td>Bhillam (Yadhav)</td>
<td>Barshitakli (Akola)</td>
<td>Stone inscription</td>
<td>1130 AC</td>
</tr>
<tr>
<td>15</td>
<td>Vikramaditya (Chalukya)</td>
<td>Nagpur</td>
<td>Stone inscription</td>
<td>1008 Shak Savant</td>
</tr>
</tbody>
</table>

Inscriptions in Prakrut Language

<table>
<thead>
<tr>
<th>Sr</th>
<th>Related Personality</th>
<th>Place of Inscripti</th>
<th>Type of Inscription</th>
<th>Period</th>
</tr>
</thead>
</table>
Above mentioned inscriptions in Prakrut languages are also recovered from different places in Berar. It showed the growth of Prakrut language and clearly showed its influence on Vidarbha.

Inscription in Apabhramsa language

<table>
<thead>
<tr>
<th>Sr</th>
<th>Related Personality</th>
<th>Place of Inscription</th>
<th>Type of Inscription</th>
<th>period</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Travelogue</td>
<td>Mehkar (Dist Buldana)</td>
<td>Stone inscription</td>
<td>6th AC</td>
</tr>
<tr>
<td>2</td>
<td>Shresthi Laxman</td>
<td>Nagpur</td>
<td>Idol inscription</td>
<td>11 AC</td>
</tr>
<tr>
<td>3</td>
<td>Asadhar</td>
<td>Mehkar (Dist Buldana)</td>
<td>Idol inscription</td>
<td>1215 AC</td>
</tr>
<tr>
<td>4</td>
<td>Gamtayya</td>
<td>Satgaon (Dist Buldana)</td>
<td>Idol inscription</td>
<td>1251 AC</td>
</tr>
</tbody>
</table>

The stone inscriptions of these languages were found at Mehkar in Buldana district. Idol inscriptions were obtained at Nagpur, Mehkar and Satgaon. These evidences clearly points out the fact that the languages also received impetus since the ancient era.

The first poet of Marathi language was Mukundraj. He composed ‘Viveksindhu’. Mahadamba, who came from Berar, was the first poetess in Marathi. She composed around 150 dhawle on tales of Rukhmini marriage described in Bhagwat Puran and Matuki Rukmini.
Bhaskar Bhat Borikar wrote Shishupal Wadh, Uddhavgita and Pujaawsar. Uddhavagita was a spiritual treatise. Similarly, he has also composed Narvilapstotra in Sanskrit.

Along with literature, architecture, sculpture and art also saw their heyday. Different stone Asshaniware are found in Bhandara district. According to some historians Bhaudh stupa might have come in fashion from such stone circles. Shailgruha in Patur tehsil, ancient stone inscriptions and sculpture of Parvati might be during Wakataka regime. Pandav cave occurred at Mahur. Relics of temples during Wakataka are found at Washim (ancient Wastgulma). Shiv temple in Nagar style at village Lahora in Pusad tehsil is better recognized as temple of Kamleshwar. Similarly three temples are also found at Kinhi (Murtijapur tehsil, Akola district). According to Mr Loyal, the best stone architecture is found in the form of temple of Daityasudana at Lonar near Mehkar in Buldana district of Berar. The beautiful image of Balaji is found at Mehkar. It is carved in black stone. It is best example of sculpture. The architecture is situated on the bank of Wainganga at Mehkar in Buldana district. It might have been belonged to the Chalukya period. There are many Hindu temples in Berar. Similarly, Hemadpanthi style temples are also found at Barshitakli, Patur, Pinjar (Akola district), Pusad (Yavatmal District) and at the bank of river Purna in north Berar.

Like Hindu religion, Jainism also was widely propagated during ancient time. In Berar, there are many temples of Jainism. A temple at Muktagiri in dense Satapuda ranges and temple at Shirpur, are the best examples of artistic and architectural excellence. Similarly, relics of different Stupas and Chaityagruhas are also found in large number in Berar.

Hindu region received patronage since the regime Wakataka. Shaiva, Vaishnav and Shakta sects created their influence. Many temples of Shiv and Vishnu were built during Wakataka period. Best art and sculpture founded embedded in those temples.

Many kings gave patronage to different artists, intellectuals and litterateurs and promoted their art and writing in Berar giving impetus to architecture, art, sculpture and literature.

3.2. Medieval Period :-

Alladin Khilji defeated Yadav and conquered Vidarbha region in 1294. After Khiji, the region was ruled by Tughlaq. After him, Bahamani and Emadshahi rulers ruled over the region. Later Mughal had a rule on the region. Later Parsoji Bhosle achieved supremacy on the region to protect the Jahagir received to Shivaji from Aurangzeb. The swift transition of rules had a deep impact on the region of Varhad.
3.2.1 Sultanate Regime in Berar:-

Alladin Khilji defeated Ramdeoai Yadav king of Devgiri and made his condition like a tutelary. After period of twenty year, Yadav regime was completely thrown out. The regime of Delhi Sultanate stated on Berar. After that Elichpur was in the control of Ramdeo while he had to sent revenue to Delhi. Ramdeo appointed Hindu officers to administer the region. During 1302 AC Allauddin Khilji sent Malik Kafur to conquer Ramdeo as he had then stop sending revenue to Delhi. Malik Kafur defeated Ramdeo and captured him and his family and sent to Delhi. After Ramdeo repeatedly beseeched Khilji, he was sent back to Deogiri.

Ramdeorao died in 1309. His son Shankardeo came to throne after him. He again challenged the supremacy and did not sent revenue to Delhi. Therefore, Malik Kafur again attacked Deogiri and killed Shankardeo and captured his kingdom. Hindu kings were not prepared to challenge the Muslim invaders. They were easily defeated to Muslim warriors. It pointed out that their military was not paid proper attention.

Alladin Khilji died in 1311. After his death, Harpaldeo, son in law of Ramdeoai captured back the region. But Kutubiddin Mubarak Shah came to throne of Delhi. He invaded Devgiri and killed Haripaldeo and captured the whole territory. And since then, Berar was under Muslim regime till the British rule.

During Mahmmad Tughlak’s rule, he gave title of Imad Mulk to his son in law and appointing him as the governor of Berar. Later, the governor of Berar was known by the same title. Along with all Muslim knights, knights from Berar also participated in the conspiracy against Tughlak. Gradually many knights left the services of Imad Mulk. Frightened Imad Mulk about the probable conspiracy against him, feigning to go on hunting expedition, he left to Nandurbar. Later, army form Delhi arrived and he joined the army. The conspirators captured the complete treasury and went to Daulatabad. Mahmmad Tughlak himself came with his army and defeated the conspirators. But due to revolt in Gujarat he had to go to Gujarat. Meanwhile, the conspirators again got the chance. As their Nasiruddin was very old, Hasan alias Jafarkhan was appointed as the king at Gulbarga.

3.2.2 Bahamani Rule on Berar:-

During 1347 to 1484, Berar was under regime of Bahamani dynasty. Bhaahmani rulers had divided the parts of conquered area into four parts called as Tarks which were Berar, Daulatabad, Bidar and Gulbarga. Alichpur was the main centre of Barar’ Tark. Berar then was
spread double than its present ambit. It was spread up to river Godawari in South and Baitulwadi

towards West. Each Tarkdar had a title of repute. Berar’s Tarkdar had been bestowed with the
title of Majlas E Ali. The original name of Varhad was changed to Berar during Muslim

regime.\textsuperscript{36}

Berar was peaceful during the regime of Mohammad Shah. After him Mujahid Shah
ruled Berar during 1375 to 1378. The Second Mohammad Shah ruled Berar from 1378 to 1397.
The Second Mohammad Shah when took the reins, Safdarkhan and other two knights went to the
capital and approved his supremacy. After him, two Sultans died after taking over the reins.
Ahmad Shah came in Berar in 1429 and stayed for a period of one year. During the time, he built
important Govilgarh fort in Berar.\textsuperscript{37} After Ahmad Shah, his son Alladin Ahmad came to throne.
Gradually, Bahamani regime faced a split. After Alladin Ahmad, bad ruler named Humayun
captured powers. He was killed by his own servant. He however made a good arrangement to
rein the estate. His minor child Nijamshah was given rein, and his mother looked after the
administration by name of Khaja Muhammad. After, Nijamshah, Muhammad III came to throne.
All the administration was ruled by the name of Muhammad. He was brave and honest. During
his regime, Bahamani state spread. There were four \textit{subhas} of his state. They were viz Gulbarga,
Daultabad, Telangana and Berar. As the \textit{subha} include large geographical area, it was hard for
Subhedar to control the region. If Subhedar acquired greater control on the region it would be
problematic for the king, therefore, later the four \textit{Subhas} were divided into 8 \textit{subhas}. Berar was
divided into two regimes, South Berar and North Berar; the north Berar’s head office was put at
Gavilgarh while South Berar’s head was Mahur. Different Subhedars were also appointed.

But Gawan was killed on the foolishness of the ruler. He had lost control on his
subhedars. He later attacked Western regions and called two Berar Subhedar with their army.
Soon after, Bahamani dynasty was broken into the pieces. As the Bahamani regime weakened, it
was divided into five separate powers: Ahmadnagar’s Nizamshahi, Vijapur’s Adilshahi,
Gowalkonda’s Kutubshahi and Elichpur’s Emadshahi.

\textbf{3.2.3 Rule of Imadshahi of Elichpur on Berar:-}

Fattaullah became free and established his rule at Elichpur and died in the same year. On
such backdrop, surprisingly without any attempt to usurp the region as Fattaullah had long been
\textit{subhedar} and he spent fairly large part of his life in Berar and had reputation of brave and able
administrator, his son was Alladdin was enthroned without any violence.
Alladin Imadshah’s tenure was full of tussle. He was a brave but ill fated ruler. During his time, Mahmmad Shah of fading Bahamani dynasty was in power. But he was weak and whole power was in the hands of Amir Barid who had captured Mahmmad Shah and ruled by his name. Alladin had problem with Amri Barid and Nizam of Ahmadnagar.

In South, there was continuous quarrel on the expansion of territories between the Hindu state of Vijaynagar and five states Ahamadnagar, Vijapur, Berar, Gowalkonda and Bedar ruled by Muslim rulers. During the same time, all Musim rulers united against the Hindu king of Vijaynagar. They had a conspiracy to destroy the only existing Hindu dynasty. Muslim rulers called Tukfal Khan, but he had no firm ground in Berar. He did not participated in the campaign, as he had fear of conspiracy against him at his own court if he left Berar. Therefore, he did not participate in the team of Muslim rulers.

As he did not participate in the team, all Muslim rulers had a grudge against him. After defeating Vijaynagar at Talikot battle, Ahamadnagar and Vijapur rulers attacked Berar. It was decided that Ahmadnagar ruler should rein Berar and Bedar while Bijapur ruler should capture all states under the rein of defeated Vijaynagar. Following which, Berar was included in the Ahamdnagar’s Nizamshahi.38

3.3.4 Rule of Nizam of Ahamadnagar on Berar:-

After Murtija Nizamshah, his son and after him his nephew Ismail Burhan came to throne. Jamal Khan, subhedar of Berar started looking after administration of Berar. Burhan had support of Mughal. Berar was in turmoil. Jamalkhan defeated the army of Bijapur at Dharashiv. Meanwhile he received the news that all warriors in Berar had joined Burhan and attacked Berar. His army fiercely attacked on the forces of Burhan. He was about to win the battle, but he was shot dead. His army dithered. Ismail king was with the forces, Burhan captured him and kept him is his captivity and rose to power. After Burhan Nizamshah, the region was again lapse in turmoil. After him his son Ibrahim rose to power.39 After three or four years he died. After him Ahamadshad came to power. During his regime internal quarrels and disputes broke in.

Akbar had wished to conquer Nizamshahi. He was awaiting opportunity. In 1595 the prince Murad along with army of 30,000 Moghal and Rajput and Alikhan, ruler of Khandesh and Khankhanas attacked Ahamadnagar and put siege to the fort. Chandbibi fought bravely. It was one of the famous episodes in Mughal history.
Later, Prince Murad accepted to take of the siege if the region of Berar is given to him and forwarded demand to Chandbibi. He received the documents of Berar. Murad put of the siege and he came to North Berar enroute of Daulatabad. He was accompanied by Khankhanan. They put the control on the whole region. This way, Mughal achieved supremacy on Berar.

**3.2.5 Impact of Mughal rule on Berar:**

Prince Murad and Khankhanan came to Berar and put their control on whole of Berar. Murad came to Balapur and stayed. He also established a beautiful capital Shahpur. He also built a palace and married the daughter of the king of Khandesh. He sent Khankhanan to Jalna to avoid any resurgence on part of Nizam of Ahmadnagar to regain control on Berar.

After Berar came under Mughal regime, the region was measured following measurement of Toradmal. Akbar made thirteen districts under Berar *Subha*. The total revenue from the region was then rs 1.75 crores. Its extent was large. It was spread up to Godawari river in south, to Aasti, Arvi and Pawanar to East.

After Akbar, Jahangir came to throne. Jahagir sent Prince Khuraam (Shahjahan) to South as the Subhedar. Since then, better control was established on the region. Malik Bara had earlier taken Berar in his control. Khurram husked him off from Berar.

Shahajahan was made Subhedar of Berar in 1617. He took all forts and put a better control on the region. In 1634, Shahajahan made a revolt. Darabkhan, subhedar of Berar had assisted Shahajahan in the revolt. During the regime of Shahajahan, the south *Subhas* were again divided. Earlier, three *subhas* Berar, Khandesh and the parts of Nizam state of Ahmadnagar was taken as one region. Its main officer was at Barhanpur. In new system, instead of three *Subhas*, only two *Subhas* were made. As these *Subhas* were large, Shahajahan appointed his son Aurangzeb as Subhedar for the new region and sub divided two subhas into four.

1) Daulatabad and Ahamadnagar, with chief city as Daulatabad. But Aurangzeb used to live at Khidki and he named the place as Aurangabad.
2) Telgana.
3) Khandesh, its chief city was Burhanpur and military place as Asirgarh.
4) Berar, its chief city as Elichpur and Gavilgad as its military station.

Every Subha had Subhedar who were under the command of Aurangzeb. Khan Dauran became Subhedar and Sibbadar Khan become his deputy.
After Aurangzeb came to throne, he appointed Raja Jaisingh as the chief Subhedar of the south and appointed Irriraz Khan as subhedar of Berar. Different subhedars reined the Berar including Kambaksha, son of Aurangzeb. During 1702, Nizam Ut Mulk Asaf-Jaha’s father Gaziuddin Khan Firozjang was Subhedar of Berar for many years.

Aurangzeb died at Ahamadnagar in 1707. After his death, Delhi was in great turmoil. Gaziuddin’s son Nizam Mir Kamruudin I rose to prominence. He spent large part of his life fighting against Maratha.

When Mahmmad Shah had rule at Delhi, all powers was in the hands of Sayyad Brothers. Nizam Ul Mulk was given responsibility of Malwa subha. Taking opportunity to go to Malwa, he set from Delhi. He gathered his forces at Malwa and he captured Aasirgad in the month of April of 1720. Much part of Barhanpur and Khandesh was also came under his control. Soldiers of Shahu and Kolhapur Sambhaji also joined him. Ibazban, uncle of Nizam was Subhedar of Berar. He also joined Nizam. Dilawarkhan was killed in the battle of Barhanpur. News of his defeat received to Ali Khan at Aurangabad. He also gathered up much force and went to Barhanpur. The conflict took place near Balapur. Nizam attacked Alli Khan and he was killed in the battle. He stayed in south till 1722. During the period, Sayyad Brothers were murdered and the ruler was absolved from their troubles. As all these was made possible by Nizam Ul Mulk, naturally his importance in the court was elevated. Nizam Ul Mulk was appointed as the chief Minister. He went to Delhi.

The king disliked the supremacy of Nizam. At last, he had to resign from the post. He arrived to South in the month of October of year 1723 and took reins of his Subha. Nagpur Bhosle also intensified their activities for the supremacy on Berar. It resulted in Nizam-Maratha tussle.

3.2.6 Two Fold Regime in Berar:-

Shahu got released from the Mughal prison and came back to the south. Parsoji Bhusle, one of the major Maratha general visited him along with his military force. In the pour tussle between Tarabai and Shahu, Parsoji Bhusle and others helped Shahu. Sahu also bestowed Sena Bahadur title and was given supremacy over Narbakam Mahur, Khandla, Pawnar and Kalamb.

After Parsoji Bhusle, Kanhoji invaded back Raipur, Darhwa and brought under his control. Nizam established a separate state in South during Kanhoji’s regime. Balaji Vishwanath Peshwe had achieved the right of chauthai of the sixth and half Subhas and Sardeshmukhi during
monarch Farkhushiyar. During Mughal’s attack on Nizam Ul Mulk, large part of Eastern Berar came under control of Bhosle while the western parts remained in the control of Nizam. But after Nizam Ul Mulk came to throne, the condition was worsened as the powerful ushered their powers. Nizam and Bhosle used to control the region. The politics of Bhosle was restrained to East Vidarbha including Nagpur and Gondwan. Later it spread to Katak and Bengal. Nizam also took interest in Berar and spread his supremacy in the region. The boundaries of the authorities were not consolidated and fixed. Maratha used to put their revenue (chauthai) collectors even where the tax collectors of Nizams used to collect the revenue. As Maratha had supremacy, they had upper hands in Chauthai. Many a times, Matatha used to take revenue from Deshmukh and Deshpande and gave Nizam his share. Therefore, the rule, is often described as the two fold regime. 

After Kanhoji, Raghuji Bhosle was appointed as the Senasaheb Subha of Berar. Raghuji Bhosle started collecting Chauthai and Sardeshmukhi. He kept his force of 30,000 at Lakhanwada ghat and Balapur. He defeated the Nawab of Elichpur. He also made his control on Berar unchallengeable. Raghuji Bhosle and his uncle Ranoji put siege to Bham fort. Tukoji Gujar, commander of Kanhoji got killed. Kanhoji was arrested and put to jail at Satara. He died in the jail. After death of Kanhoji, his son Ranoji took reins of Bham. But soon Raghuji attacked on him. His struggle continued till Peshwa Balahi Bajirao gave a stop to it.

Raghuki Bhosle died in 1755. Nizam Ud Daula was appointed as Subhedar of Berar. After death of Raghuji, the tussle for Senasaheb Subhedari was started among his four sons. Janoji Bhosle received the Sena Saheb Subha. The treaty of Udgir in 1760, Mehkar and other Parganas in the south which came to Peshwa from Nizam, came naturally in control of Bhosle. A relation between Peshwa and Bhosle again got sour and battle was fought between them during the reign of Madhavrao Peshwa. It was resulted in treaty at Kankapur. The supremacy of Bhosle on Berar was gradually growing up. The struggle between Nizam and Peshwa was also continued. Nizam had to face sore defeat against Peshwa, Bhosle, Shinde and Holkar at the battle of Kherda. The defeat was not bearable to Nizam and his control on Berar was for name’s sake. Bhosle put complet control on Berar. In later period, Nizam had accepted residential forces.

3.2.7 The Second British-Maratha Battle and Treaty: -

In 1803 AC, Arthur Wesley defeated Maratha at Adgaon. After the battle at Adgaon, Wesley diverted his attention to Gavilgarh fort. It was the main station of regime of Bhosle. They
went to fight at a very difficult time. Wenisingh was in the control of the fort. He was a brave Rajput officer. Wesley had to face many difficulties before conquering the fort. Two days he had to struggle to conquer the fort. After arduous battle lasting two days, a treaty was signed between Bhosle and the British on Dec 17, 1803. It is famous as Devgaon treaty. The town situated at the foot of the fort and on bank of Wardha river. Following the treaty, Bhosle had to lose control on Western Berar and two forts of Gavilgad and Naranala. It resulted in belittling control of Bhosle on Berar.41

Daulatrao Shinde also signed treaty with the British at Ajangaon Surji on Dec 31, 1803. The following the treaty, southern part of the Ajanta ranges including western and north western parts with Ashirgad fort, the region of Khandesh, Barhanpur city, Pawangad, Dohad and some parts of Gujarat were handed to the British.

As per treaty in 1803, the fort of Gawilgad and Naranala were with the Bhosle. But again battle broke between Bhosle and the English forces in 1822. In the treaty, these two forts were again handed to the English forces who gave back the region to Nizam.

During the reign of Bhosle, the condition of Berar was better. But during the two fold regime, people were the ultimate sufferers. The peace and security during the period of Raghuji Bhosle did not last. Similarly, during regime of Bhosle, many talented people recived the scope to show their abilities. They noticed many profits of Maratha regime.42

During the double rule there was no peace. Some or the other military forces had their stay. The army had to collect huge of amount of revenue from the towns. The amount was forcibly taken from the rural officers and the rich. Therefore, people used to flee on arrival of any forces. No one was ready to take responsibility of the security of the people. Nobody was the caretaker for the people. Its impact was felt as many villages become desolated.

On 1803, the British handed Berar to Nizam and the two fold government came to an end and the despotic rule was started in Berar. Therefore, instead of achieving any progress, the region was in pervaded with a sense of fear.

3.2.8 Culture of Berar during Medieval Period:-

Alladin Khilji defeated Ramdeorai Yadav king of Devgiri and made his condition like a tutelary. After period of twenty year, Yadav regime was completely thrown out. The medieval age in Maharashtra began with the regime of Delhi sultanate. Many historians and writers think
that the period of 350 years between the decline of Yadav dynasty at Devgiri to the emergence of Shivaji was one of darkest epoch in the life of Maharashtra.

Muslim invasion started from the end of the thirteenth century, then some period of Sultanate and consequent Bahamani rule was one of the darkest phase. Muslim and Bahamani rulers had not only destroyed the Hindu kingdoms but Hindu religion, their ancient civilization was under threat.43

Till the end of the fourteenth century, there was little presence of the followers of Muslim faith. Arabs who had came for trade and stayed at the western seaboards were few in numbers. They had built mosque at one or two places. Rashtrakuta had given them permissions. Their intention was of trade and not religious conversion. During eleventh and twelfth centuries, Sufi saints came to India. After collapse of Yadav dynasty and beginning of Delhi Sultanate and later even during the Bahamani regime, they had little share of population. Muslim community remained a minority. During the same period, many sects in Hinduism emerged and a vast literature was created.44

During Sultanate regime, efforts were made for religious conversions. Similarly, due to Sufi teachings self conversion was also held. The lower classes, who had a despised life in Hindu religion, readily accepted the new faith. The Hindu community remained united with the teaching of religious teachers specially of Vaishnav faith. It is seen that the intensity of caste system was reduced resulted into the restriction of Islamic faith.

3.2.8.1 Social Changes in Berar during Medieval Period:-

The religious teaching of Islam divide human society in two distinct parts; one is the follower of Islam, the true faith (Dar Ul Islam) and another is the follower of non true religion (Dar Ul Harb), that is the follower of the wrong path. It was held duty of each Muslim to bring every human being on the path of his spiritual redemption. The work should be done with interaction and understanding, but if anybody continue to follow the non-religions, then, muscle power should be used to take him to right path. In brief, there forced conversion has a religious acceptance. The spread of Islam is held as the holy duty.

After the collapse of Yadav dynasty, the officers at the court of Yadav might have secured their lives by adopting inferior positions at the court. But they were not responsible for the spread of Islam. It is the quality of Marathi culture. Varhad had a close contact with Muslim
nearly six centuries. They had ruler and subject relation for the larger period of the time. It caused a significant influence on the language, dresses and day to day customs. The people of the region had undoubtedly received influence of Muslim mannerism due to continued proximity. The bad virtues also crept in Hindu people for example the Sardars and Jamindars had impact of Muslim.

Muslim impact on religious matters of Hindu is important in many respect. Though Muslim and Hindu religions might have their disputes, but gradual unanimity was also developed in many respects. The celebration of Mohram was celebrated and Hindu began to participate in it. Many Hindus still have annual “thane” (stop) of the Mohrum Julus. There were numerous Hindus who tied the tabut of Allah and become fakirs during the festivity. It has penetrated higher caste as well at many places. “Roza” and tabut were held at the hoses of Deshmukh and Deshpande.

Thus, the picture of assimilation is seen in Hindu and Muslim communities in social milieu of Berar. The assimilation is said to be caused due to Muslim rule. Similarly, the lower caste people might had inclination towards the religious due to their continued social and economical exploitation.

To establish Hindu Muslim unanimity, some men in Berar came forward. Shikhbabu, a Muslim saint was in his mind and behaviour was a Hindu. He also devoted his life worshipping almighty. Narsingbuwa in Akot tehsil was disciple of Miyasaheb. Similarly, a Muslim saint at Karanja had devoted his life in study of Hindu religion. Another Muslim in Yavatamal district devoted his life to divine worship and visited Mahur and Pandharpur numerous times. He was a recluse and people had greater respect for him.

Bahriam village situated to the north of Elichpur had religious place of Bahram Buwa. Annually a religious fair is organized. A sacred stone at the place is worshipped both by Hindu and Muslim. Muslim offer sacrifice of goat on the stone. The religious tolerance is truly conspicuous. Even today Bahiram fair is held annually.

Religious fair of Shahbadal is held at Village Uprai in Amravati district. Hindu and Muslim both participate in the fair. It is said that Shah, a Muslim saint and Dabal, a saint from Mahar community died at same time. They were buried at a place as per their order.

Similarly, Muslim has fairly large number of people converted from Hindu. Many of converted Mulsim, the ritual of Mahalaxmi was continued to be observed. Similarly, the
influence of Hindu traditions was also felt on Muslim. They used to see right occasion by calling Brahmin astrologers.

Muslim had a Burka custom. There was a tradition of marriage in a single lineage in Marathi families in Berar. Women in capital places used to take interest in politics. Feats were held on occasion of birthdays, marriages and other social functions. Friends and relatives were invited for the function.47

During Bholse regime, some references of women in administration are found. Bakabai, queen of Raghuji II ruled over the province of Berar during the time of General Jenkins. It demonstrates that women at hierarchy had occasion freedom.

During Medieval ages, allusion of different ornaments Karnfule, patlya, keyur, ring, pearl necklace, muktamala, chandrahar, jodwe etc occurred. Similarly in men’s ornaments pearls garland, rings, crowns, turbans etc are recorded. Similarly, Attardani, Gulabdani and Kamadani highly decorated in gold were used. Similarly, horses of Bhosle were decked with precious jewellery. Their weapons including swords, daggers and other weapons were decorated with precious stones.

Different social and cultural events were celebrated boosting interaction between Hindu and Muslim. Many of the customs were unknowingly accepted by Hindus. Similarly, Muslim also accepted many customs of Hindu. The interactions between Hindu and Muslim created a sense of social harmony between the communities. Hindu and Muslim communities attracted towards mutual festivals and their religious sects.

3.2.8.2 Cultural Development of Medieval Berar :-

Alladin Khilji and Mohammad Tughlaq invaded the South and conquered the Southern parts. While returning to Delhi he stayed at Achalpur and put his representative there. As per tradition, different poets and writers also came to the court. The impact of their art and language was also felt on Berar. Hasan Gangu then established Bahamani state. Its branch as Imadshahi was then power at Gawilgarh. Till the period of Nawab Imad Julkzeb, different Muslim rulers had their rule over Berar. Its direct or indirect impact was also felt on poetry. Impact of Sufism was invariably felt on regional literature through Shayari.

Urdu-Hindustani was the language of the government during Pre British which was scripted in Farsi. It was the same language was used at Elichpur. Even then local language was Marathi. In 1740, after regime of Bhosle came to eminence, Marathi was made the government
language and Modi and Devnagari scripts were adopted. Despite declaring as Marathi language, influence of Farsi and Urdu continued to cast their influences on Marathi.

During Maratha regime, ballads in Marathi, Kalgi, Ture etc forms of folk literature were in use. Similarly, literature in Marathi and Hindi language were written. Bhosle had supremacy on Nagpur for many years. Many scholars received support at his court. They also began to create love for Hindi language and literature. Lokmani Mishra and Sitaram Mahapatra etc poets wrote Hindi literature in Vidarbha.

In the thirteenth century, Hemandri, Minister of Yadav wrote Chatuwarga Chitamani. He also performed other political works. He was also the father of Modi script. He also built many temples. He also wrote treatises on Religion, metaphysics, sculpture, grammar, Health etc.

Temples in Vidarbha are in Hemadpanthi style. There are numerous temples in the Hemadpanthi style. Akola, Amravati, Buldana and Yavatmal districts are important in view of the architecture and sculpture.

Mahanubhav sect started in the 13\textsuperscript{th} century. Shri Chakradhar founded the sect. He had around 500 disciples. The sect created a movement of devotion and knowledge. The writings in Marathi and Hindi languages got impetus.

Shri Brahmendra Swami Dharashivkar, religious teacher of Peshwa, who was Hindu ascetic but working as advisor to Peshwa was also born in Berar. He studied religious text at Rajur near Deulgaonraja. The sect established by Samartha Ramdas Swami was also propagated in Berar. His disciples Bholaram Elichpurkar, Devdas Wadnerkar and Pusadkar Balakram established Maths of Ramdas Swami. Similarly, Uddhavas, noted biographer of Samartha Ramdas was resident of Surji Ajangaon. The math of Rokadram, son of Balakram is still at Karanja.

Amrutrai, Devnath, Goswi Nandan, Mukundrao, Govind, Wanikar, etc poets were from Vidarbha. They influence people in Berar. They created interest in writing. Many mosques and durgas were built during medieval period. Many towns and cities were given names after the Muslim rulers. For example, Murtijapur was named after Murtja Sultan. Some other towns and villages have Muslim names for example, Manglurpir, Amanatpur, Ramjanpur etc.

Different religious sects including Mahanubhav. Warkari, Datta Sampraday, Nath Sampraday and Sufism had cast their impact. Their religious places were established. The
religious poets and their poems represent the confluence of Hindu Muslim unity. Though different numbers of faiths and their sect were in Vidarbha, it was known for its tolerance.

The impact of Architecture, Art, Sculpture etc was seen in Berar. There is mound of Dula Rahman Shah at the river bank at Elichpur. After him Alladin Khilji also built a mound. Nawab Ismail Khan built beautiful fortification around Alichpur and beautiful inscriptions are on the gates. Haujkatora was built by Alladin Sultan of Imadshahi and made different artificial lakes. These lakes were decorated by planting lotus and other plants. Haujkatora was the place of boating for the sultan.

Naranala, Gavilgad, Balapur fort and Asatgad, these forts were built during Medieval period in Berar. Narnala fort was built during the regime of Bahamani ruler Mahmood Shah. Naranala and Gavilgad forts were situated at high altitude and were places of Summer places.

Lake at Sindhkhed and palace, Jaysing Chatrai at Balapur, fortification at Amravati, Gadhi (earthen fort) of Bhosla, Hemadpathi temples etc showed the rich art and architecture during Medieval era. Impact of Muslim style is found on art and architecture.

During Medieval age, trade and industries saw heyday. Cotton, metal and paper industries were developed. The region did not remain thoroughly dependent on agriculture as to some extent industries were also started in Berar.

3.3 Modern Times: Berar during Regime of Nizam (AC 1803 to 1853AC):

The Berar region came under regime of Nizam from 1803. The two fold despotism on the region came to end after establishing the single rule of Nizam. But the pangs and affliction of the region did not come to an end but on the contrary it increased many times. During the earlier regime of Bhosle, the people of the region had little trouble. The Maratha rulers did also protect the people from the atrocities of the officers of Nizam. During the rule of Nizam, instead of protecting people, the officers and authorities of Nizam used to inflict pains on the people.

Nizam started Maktedari system for collecting land revenue. The main utility of the method was that it did not pose any problem to the ruler. The authorities used to collect land taxes to ensure handsome profit; they did not have any concern of the welfare of people. The state was for them the only means of grabbing money.

After the death of Nizam Ali, Sikandar became the next Nizam. The prolonged misrule during his regime resulted in usual condition of low income and huge expenses. Due to
continuous loans, private money lenders had achieved conspicuous positions in the court of Nizam. It resulted into total misrule.

Nizam had to appoint Diwan, the secretary of the state only approved by the British Resident. Diwan had to obey the policies of the British resident officer. It also had positive aspects as the British authorities used to guide on better administration and helped financially. The British had the policy of achieving upper hand on the the rulers by helping and assisting them in administration.

After the death of Diwan Ajim Ul Umra, Nizam had to appoint Meer Alam, a new Diwan under pressure of the British. But the Nizam craftly did not hand all the powers enjoyed by the earlier Diwan.

Nizam had appointed Raje Mahipatrao, a new Subhedar for Varhad (Berar). During the battle of Maratha with the British forces, he had helped the British forces. He was in the favour of Nizam. He had helped Sikandarjaha financially and with all means to ascend him to the throne. Nizam had natural inclination to make him his Diwan. But he could not appoint Mahipatrao as his Diwan due to constant persuasion of the British resident. Mahipatrao eschewing the authority of Berar used to stay in the court of Nizam. He had his influence in the court. Nizam secretly attempted to remove Meer Alam from the post of Diwan and appoint Mahipatrao to the post. But the resident suggested Nizam not to keep any contact with Mahipatrao. Therefore, the Nizam ordered Mahipatrao to go back to the Berar. But Mahipatrao instead coming back to the Berar, he established contacts with Shinde and Holkar, another powerful Maratha noblemen and attempted to relieve Nizam from the control of the British. But the British again exerted their pressure on Nizam and made him remove Ismail Yarjung, friend of Mahipatrao from his court.

These conflicts deteriorated relation between Nizam and Meer Alam. Meer Alam had felt threat of the Nizam. He began to reside in the building in the territory of the British resident. He put subsidiary forces at his residence. But Nizam had to accept the British persuasion and had to grant the important vacant posts of the authorities earlier held by the friends of Mahipatrao to the party of Meer Alam. Raja Chandulal who later became Diwan to Nizam was one of the officer of Meer Alam. He was also a crafty like Meer Alam and the British. He was promoted due to the confidence he had own of the British. Govindbaksh, brother to Raja Chandulal was appointed as subhedar of the Berar held earlier by Mahipatrao. Mahipatrao had to take support of
Holkar. Since Berar came under regime of the Nizam, the revenue collection contract was given to some agency. The contract of Berar was annually given for Rs 52 lakh. Therefore, a colloquially Berar was also known as Bhawan Warhad. As Berar was rich in resources, the contractor had to be always in profit. Therefore there was competition to grab the contract. Corrupt practices were also adopted to get the contract. The contractor did pay no attention towards the problem of people. The only objective of the revenue contractor was to earn the greater profit.\textsuperscript{51}

Diwan Mir Alam died in 1808. The clashes resumed between Nizam and the British Resident. Nizam demanded to appoint Munir Ul Mulk as his Diwan. Lastly the Resident approved and appointed Munir Ul Mulk as Diwan and gave all powers to Chandulal. It was decided that either Diwan or Nizam should not interfere in his work.

Annoyed Nizam later took out his interference from the general administration. The complete reins were in the hands of Chandulal. The regime of Chandulal had gone in the financial difficulties. The expenditure of the state were increased manifold. Therefore it was hard for him to pay back the debts. Pamar Company, Hyderabad was the main money lender for Nizam. The state was debt ridden and hardly there was any hope of relieving it from the debt burden. After Sir Charles Metcalf became the Resident, he did not tolerate the importance of Pamar & Company and helped Hyderabad State to pay back the money.

Though Chandulal was able administrator, during his reign administration malpractices including corruption continued unhampered. Chandulal looked administration from 1808 to 1843. He resigned in 1843.

Raja Chandulal was generous king. He was known as able administrator. He donated freely to different temples in Berar. He was well remembered for his intellectual and administrative caliber.

Maratha-Nizam battle was held in 1817. The subsidiary forces of the British helped Nizam. A treaty was signed between Peshwa and the British. Later in 1822 a treaty was also signed between Nizam and the British. Under the treat, the chauthai revenue given to Maratha was stopped and later permanently abolished.

Sir Chalesh Metcalf who was appointed as Resident in 1820 saw the misrule in Hyderabad state and attempted to improve the administration. He appointed Pamar Company. He improved administration by appointing officers for revenue collection. He made administrative
divisions of the state as district and appointed English officers as district administration and police heads. The remaining administration was put under the control of Nizam.

Such system of administration was continued for eight years. During the period, the people had to face no oppression. It brought discipline among public. Metcalf’s regime was important in view of his pro people policies. He also put control to impart discipline to Indian employees.

Sikandarshah Nizam died in 1829. His son Nasirudualá came to power. He did not like British supremacy in administration. He demanded the Governor General to hand over the actual administration to him and also sought to remove Resident’s interference in general administration. The Governor General approved the demand and removed all authorities of the Resident. Following orders of the Governor General, the Resident also took out all European employees.

After Nizam came to power autocratic and oppressive rule began in the state. In 1835, the Court of Director reprimanded Nizam for his oppressive rule. Nizam had appointed secret servants to make a report that the British officers are oppressive. They used to hand over the report to Nizam. They used to take bribes from tehsildars. Therefore, Nizam could not make any positive change in the administration.

In 1838, the Court of Director again put Resident for the administration of the state. During 1843, the debt of the state increased manifold. Puranmal and other moneylenders refused money to the state. Raja Chandulal gave resignation to Nizam. He was given pension of Rs 1000.52

Nizam appointed Rambaksha as his Diwan. He was the nephew of Raja Chandulal. Rambaksha was Diwan for some time. Later Nizam appointed Suraju Mulk as his Diwan. The debt of the British Government was increased to Rs 70 lakh rupees. There was no salary of Subsidiary Forces since six month. No money lender was ready to give loan to Nizam. The salaries of the forces were made from the British treasury. The British started demanding the payment. The condition of Nizam was deteriorating. There was problem of low and order in the state. Nizam had no other option and he signed treaty of 1853 with the British under which Nizam handed the region of Berar to the British for revenue control for 50 years. It was decided that subtracting expenses of administration and the subsidiary forces, the remaining amount will be given to Nizam.
3.3.1 1853 Treaty of East India Company and Nizam of Hyderabad and Administrative Set Up:-

With 1853 treaty, Berar and regions of Naldurga and Raichur Duwab came under revenue control of the East India Company.

The complete Berar was troubled by the plundering by Rohile, Pendharu and Naik. Many villages faced arson. The condition of Berar was then uncontrolled and tyrannical.

Berar was brought under control of the East India Company following the treaty of 1853. The better administration was again resumed. The complete control of Berar was given to the resident at Hyderabad. Berar division was divided into two districts, Naldurga and Raichur.

Earlier two district North Berar and South Berar were made. North Berar included the area of Paringhat or Varhad. Its head office was put at Buldana and army camp was at Hingoli. It was better known as Balghat.

According to 1853 treaty, East India Company had to give the annual report to Nizam. It caused different problems.

After Berar region came under the regime of the British, they decided to put administrative reforms. Land revenue system was changed. Efforts were put to bring law and order in the region. The region was completely left barren.

Along with administrative reforms, the British had to introduce different amenities and facilities. In view of administration, the region was subdivided into two districts. Different reforms were put to mitigate the different problems.

A uprising was held in 1857. It made the British to overlook Berar. After, 1857, the British again took up administrative reforms and services with urgency. Again Berar was divided in East and West region and administrative offices were put. After the administrative offices, East Berar and West Berar were given two district places.

Thus, the district and tehsil division was made in Berar. The boundaries of the tehsils and districts were ascertained. Different tehsils and districts were made comply administrative difficulties faced by the British. Roads were built and railway tracts were put. Education department was started and administrative infrastructure was also built.

The influence of the British is felt during the modern times. After the uprising of 1857, the British were highly conscious of introducing administrative reforms.

3.4 Geographical Position of Berar:-
Three district regions appear when looked at the map of Varhad. North area covers mountain ranges known as Melghat. The region was included in separate tehsil. In the southern part a plateau of Ajanta ranges while the Eastern and the Western parts include plateau of increasing height which start from 20 miles from recent railway line. After climbing the area, a ground area appears which is known as Ghat.

Satpuda ranges are toward the North while Ajanta ranges are toward the South. The rain water fall on entered in the middle areas and different South-Northern small tributaries join to Payopani or Purna River that runs towards the western area and joins Tapi river.

Varhad has hot weather. East West of Railway stripe is very hot. Narnala, Chikhaldara and Buldana these places are famous hill stations. Average rain fall is less in Varhad. Major crops include sorghum, cotton, gram, tur etc. The region has abundant natural resources and rich mineral wealth. Therefore the British had special attention on the area. The conquered the region and introduced many administrative reforms. The new reforms and the spirit of modernization cast a lasting influence on social life. Medieval age of Berar came to end with coming of British regime and dawned the new modern era in Berar.

1. Kale, Y. M.- Varhadcha Itihas, 1924, Pg. 2.
2. Kunte, B. G.(Edi.)- Maharashtra State Akola District Gazetteers, Akola, 1977, Pg. 44.
4. Kale, Y. M. - Varhadcha Itihas, 1924, Pg.12
12. Kolte , Dr. V. B.- Prachin Vidarbha va Ajache Nagpur, 1996, Pg. 4.
17. Ibid , Pg. 8.
18. Gupta, Dr. Nathulal- Vidarbha Ka Sanskrutik Itihas, 1997, Pg. 45.
19. Kolte, Dr. V.B. - Prachin Vidarbha va Ajache Nagpur, 1996, Pg. 87.