



## Sardar Sarvai Papanna Goud a symbol of self-respect– A historical study

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### Abstract

Sardar Sarvai Papanna Goud born in Goud Community at Khilashapur Village near Jangaon in Warangal District. He fought against the Muslim rule in Telangana. He constituted some mansions and protected the interest of poor. He lived during the period of Aurangzeb. Shivaji conquered Maharashtra from Muslim rule and at the same time Papanna occupied the Telangana area from Mughal rule between 1687 to 1724.

**Keywords:** Sardar Sarvai Papanna Goud, freedom movement

### Introduction

Sardar Sarvai Papanna Goud born in Goud Community at Khilashapur Village near Jangaon in Warangal District. He fought against the Muslim rule in Telangana. He constituted some mansions and protected the interest of poor. He lived during the period of Aurangzeb. Shivaji conquered Maharashtra from Muslim rule and at the same time Papanna occupied the Telangana area from Mughal rule between 1687 to 1724. His name also spelled as Sardar Sarvai Papanna or Sardar Sarvai Papanna or Papadu also built a fort in Khilashapur which was also considered as capital city.

### Early Life

Papanna Goud was born in 1650 lost his father during his early years assisted his mother Smt. Sarvamma as a cattle herder. And later on upon his mother's request and force he took up Toddy tapping as his profession. Having seen the oppressions and atrocities committed by Mughals, during that time raised a small army out of warrior castes through guerilla attacks on them.

He was a strong devotee of Lord Shiva and Goddess Yellamma. His victory inscriptions, and sculptures are also available in Buddhism dominant regions such as Dhoolmitta to show that he respected and loved Buddhism too.

Papanna Goud's history came into limelight when the British historian J.A. Boyal recorded the folklore music during 1874 A.D. This combined with further studying of archeological evidence of ruined or existing forts, inscriptions, and temples brought the history of Papanna Goud into limelight.

Papanna during his reign of 30 years ruled Buwanagiri of Nalgonda Thatikonda of Warangal, Kolanupaka, Cheriya, Karimnagar, Huzurabad, and Husnabad regions. Papanna constructed his first fort in Sarvayeeepeta in 1675 A.D. According to the historian Pervaram Jeganatham, with the aim of expanding his rule and conquering Golconda, Papanna constructed forts in Thatikonda, Vemulkonda during 1678 A.D. and between 1700 - 1705 A.D. he constructed another fort at Shahpuram. Existing Check Dam constructed during the rule of Papanna in Thatikonda shows that he is a king of development oriented. Existing Goddess Yellamma temple in Husnabad of Karimnagar constructed during the rule of Papanna show that Papanna was religious. This temple during times was added with new idols. But the original Goddess Yellamma idol constructed of soil is still existing. Papanna mostly raised the funds for war and army by guerilla attacks on Subedar, Zamindars, landlords. Upon reaching the popularity of Papanna news to Aurangzeb he advised Rustum-dil Khan to suppress Papanna. Rustum-dil Khan then sent Qasim Khan to fight Papanna and conquer Shahpura fort. Having Qasim Khan defeated and slain by Papanna, Rustum-dil Khan himself entered the war and this went on for almost three months. Rustum-dil Khan finally fled the war and Papanna lost his friend and close associate Sarvamma in this war. After the death of Aurangzeb in 1707 A.D., the then deccan Subedar Kambaksh Khan started losing the control of deccan. Papanna having seen the weak rule, attacked and conquered Warangal fort on April 1st in 1708 A.D.

Papadu lived during the period when the Mughal Empire had expanded its interests in South India and when tensions between the Muslim ruler Aurangzeb and his Hindu populace were rising. Towards the end of his life, after the death of Aurangzeb and amid the subsequent power struggle for succession, Papadu was able to dramatically enhance his fortunes, in particular as a consequence of a raid on the wealthy city of Warangal. Although of humble origin, he assumed some of the manners of a king.

Papadu had no desire to remain a lowly toddy-tapper and his refusal to work in the traditional occupation of his caste was one of his early acts of defiance. It has been speculated that the contradiction between the position of his caste and the roles in society that his father, brother and sister may have attained could explain Papadu's refusal to accept the restrictive ritualised norms. That he later married a woman who was almost certainly not of a toddy-tapper caste, since she was the sister of a faujdar (military governor), is also a possible indicator of this.

In 1709 Papadu demonstrated his desire for recognition when he attended an audience at Hyderabad with Bahadur Shah I, who by that time was beginning to assert some authority as emperor in the fractious post-Aurangzeb court power struggles. The bandit gave the emperor an array of wealth in his search to be recognised as a tribute-paying chieftain, and he was rewarded with an honorific robe. Loud protests followed this recognition, especially from influential Muslims of the area whose relatives had been kidnapped and people who decried that an emperor would recognize a person of such low caste.

Yusuf Khan, the Hyderabad governor, sent a force of several thousand to besiege Tarikonda and this became a prolonged affair, lasting until March 1710. At that point, Yusuf Khan determined to take personal charge, doubling the number of imperial forces to around 12,000 and being further aided by the provision of at least 30,000 soldiers – cavalry and infantry – supplied by local landowners. This concentration of support from Hindu chieftains, together with the fact that they were the first to oppose him when he was originally based at Tarikonda and evidence that he attacked both Muslims and Hindus, demonstrate that Papadu's motivations and the popular support for them were not based on religious considerations. Claims that he was a "Hindu warrior" are further negated by analysis of the names of his followers noted in the ballads, which appear to demonstrate that those within his group included Muslims and non-Hindu tribal peoples in almost equal proportion to Hindus. Papadu grew up into a smart and energetic youth. He was brave and mastered the skills in wielding arms. Soon he became ambitious and collected likeminded youth. It is also believed that he had a widowed sister and using her money he collected arms, horses and men and thus raised army of his own from Idiga (a sect) men. The period was closing years of 17 century. At Delhi Aurangzeb ruled. But he was mostly in Deccan fighting Deccani sultans and Marathas under Shivaji and then Sambhaji. After the fall of Golconda kingdom Hindus were greatly suppressed by the commanders of Aurangzeb and there was utter lawlessness in the region. There was no safety for Hindus. Women were abducted and dishonored. Papadu rose up in revolt and sacked Muslim armies. He sacked Bhongir, Warangal, Jangaon and many towns in the region. Bhongir is a strong hill fort and it was over run by Papadu. Kolanupaka was the garrison for Mughal commanders and their army and Papadu sacked Kolanupaka too. Today, Kolanupaka is a very small village about 65 KM from Hyderabad. There is a very ancient Jain temple at that place apart from many Hindu ancient temples belonging to Chalukyan period including Someswaralayam and Veerananarayan gudi. Papanna was religious too and tolerant to others. He protected Jain temples along with Hindu temples. Existence of Jain temple in Kolanupak is a testimony to this fact. He raised money by attacking Zamindars, Chieftains and Landlords. Obviously such men had grudge against Papadu.

### Conclusion

Papanna mostly raised the funds for war and army by guerilla attacks on Subedar, Zamindars, landlords. Upon reaching the popularity of Papanna news to Aurangzeb he advised Rustum-dil Khan to suppress Papanna. Rustum-dil Khan then sent Qasim Khan to fight Papanna and conquer Shahpura fort. Having Qasim Khan defeated and slayed by Papanna, Rustum-dil Khan himself entered the war and this went on for almost three months. Rustum-dil Khan finally fled the war and Papanna lost his friend and close associate Sarvanna in this war. After the death of Aurangzeb in 1707 A.D, the then Deccan Subedar Kambaksh Khan started losing the control of Deccan. Papanna having seen the weak rule, attacked and conquered Warangal fort on April 1st in 1708 A.D. Papanna then conquered Golconda fort during the beginning of 1708 A.D.

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