

FORTS ON PENNAR: A CASE STUDY OF GANDIKOTA

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By

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CERTIFICATE

This is to certify that this dissertation titled “**Forts on Pennar: A Case study of Gandikota**” submitted by Ms. **Gajjala Vasanta Lakshmi**, bearing Regd. No, 17SHHL07, in partial fulfillment of the requirements for award of the degree of Master of Philosophy in History, is a bona fide work carried out by her under my supervision and guidance that is a plagiarism-free dissertation.

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DECLARATION

I, Gajjala Vasanta Lakshmi (17SHHL07), hereby declare that this dissertation titled "*Forts on Pennar: A Case study of Gandikota*" submitted by me under the guidance and supervision of Prof. Sanjay Subodh is a bonafide research work which is also free from plagiarism. I also declare that it has not been submitted previously in part or full to this or any other university or institution for the award of and degree or diploma. I, hereby agree that my dissertation can be deposited in Shodganga/INFLIBNIT.

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Introduction

History shows us that forts were constructed for security and protection from enemies and animal attacks.¹ Forts were located in such a way to guard important townships, ports, roads, especially mountain passes.² Forts and fortifications are one of the most important architectural structures which are known to India from the Chalcolithic period onwards. Some of the Indus sites like Harappa, Mohenjodaro, Kot-diji in Balochistan, Lothal and Surkotada in Gujarat, Kalibangan in Rajasthan etc are the sites, where we found traces of fortification. Evidences of forts and fortifications of later periods were found in the Gangetic valley cities like Kausambi, Pataliputra, Aihole etc as well. In the medieval period lot of forts were constructed in various cities and towns. In India, these forts were mostly situated in the states of Rajasthan, Madhya Pradesh, Uttar Pradesh, Andhra Pradesh and Deccan. These forts were constructed according to the availability of materials like Mud, Burnt-Bricks and Stones.

According to their location, forts are divided into a few types. We get to know about this division from Kautilya's *Arthashastra*. In this, he mentioned about four types of forts: *Parvata* or Mountain (Hill) fort, *Vana* or forest fort, *Audaka* or water fort and *Dhanava* or Desert fort.³ According to this classification, hill forts were the most important forts and very difficult to access. Among these types of forts, mountains acted as a natural defensive system. Forest forts were constructed in the deep thick forests. Water forts were the forts constructed near to the river or any water body which were surrounded by the fort. The Desert fort is constructed In desserts.

Sometimes among forts we see the combination of two types of forts in one place like mountain fort near the water bodies or rivers. We can notice these kind of forts in medieval India, in Kadapa district of Andhra Pradesh. In Kadapa district on the Pennar river bank, we can locate two forts Siddhavatam and gandikota which become most important forts during the Vijayanagara and Qutub Shahi periods. These forts were important for their Military, Trade and Religious activities. Pennar river act

¹ R.N. Mehta, *Medieval Archaeology*, Delhi, 1979, p. 59.

² Madhur Shripad Mate, *Archaeology of Medieval India*, Delhi, 2005, p. 59.

³ Dr.N.S.Ramachendra Murthy, *Forts of Andhra Pradesh (from the earliest times upto 16th c. A.D.)*, Delhi, 1996, p. 66.

as the natural boundary to these forts. Distance between these two forts are approximately 120 kilometres.

Pennar river is one of the most important rivers in South India flowing towards east and draining into the Bay of Bengal. This river is also known as Penneru or Uttara Pinakini. The name Pinikani is said to have been derived from the word 'pinika', the bow of Lord Siva. The curve of the two rivers resembles of a bow and the name is said to have been given to these rivers according to this. The Pennar rises from the Chenna Kesava hill, Nandidurga in Mysore district. This river is bounded by four sides with the hills, ghats and basins. Northern side by Erramala ranges, south by the Nandi Durga hills, east by Nallamala and eastern ghats, and west by Vedavati valley of the Krishna basin.⁴ The Pennar basin extends over an area of 55,213 sq.km. which is nearly 1.7% of the total geographical area of the country.⁵ This river basin is situated in two states, Karnataka and Andhra Pradesh, along with its major tributaries the Jaya Mangala, the Sagileru, the Kunderu, the Chitravati, the Papagni and the Cheyaaru. In Karnataka, the Pennar basin occupies the area of 6,937 km², flows through Kolar and Tumkur districts. In Andhra Pradesh, this river basin covers 48,276 km², flows through the districts of Anantapur, Kadapa, and Nellore before entering into the Bay of Bengal. At present this river water is used for the fulfilment of agriculture and industrial sectors. On this river, reservoirs and dams were constructed to fulfil the needs of the people. Near Gandikota, one reservoir is constructed and named as Gandikota Reservoir and near Mylavaram village in Pennar a dam is constructed known as Mylavaram Dam. Both are situated in Jammalamadugu taluk, Kadapa district. The Somasila Dam is constructed on Pennar river at Nellore district, Atmakur taluk, near Somasila village to store the water to fulfil various agricultural and industrial needs. In Kadapa district on the banks of this Pennar river, two forts were constructed during the medieval period : Siddavatam fort and Gandikota.

Siddavatam or Sidhout is situated 15 km east from the Kadapa. The fort is situated on the left bank of the Pennar river and between the Palakonda hills and Velikonda range. The name of this fort has a historical significance. The fort is called Siddavatam since this place was a habitat for many Siddhas who were yogic people

⁴ Sharad K. Jain, Pushpendra K. Agarwal and Vijay P. Singh, *Hydrology and Water Resources of India*, The Netherlands, 2007, p. 728.

⁵ Ibid, p. 727.

and known for there natural remedies with herbs. Because of these Siddhas this place is called as Siddavatam. This fort is sometimes called as Dakshina Kashi or southern Benaras.⁶ Initially it was constructed as a mud fort but later it was upgraded into a stone fort.

We get to know the political history of the fort with the help of primary and secondary sources. Among primary sources, inscriptions play an important role. We can find some inscriptions within Siddavatam which were dealing with the political history of the fort. An inscription dated 1233 A.D., on the Siddhesvara temple of Siddavatam fort with the characteristics of Grandha and Tamil gives us information about Rajendra III who constructed the western gopura of the temple.⁷ Another inscription is situated on the entrance wall of the fort gives accounts of Matli chiefs who were the Nayakaras of the Vijayanagara rulers. This inscription dated A.D.1605, in the Telugu language describes the achievements of Matli Ananta who was the son of Ellama Raju and Rangamma. He had titles like Aivaraganda, Mannehamvira and Rachanabali. He was the conqueror of Jammulamadaka (Jammalamadugu) and he defeated the chief of Nandyalas Konduru Venkatadri. He was the author of several works like Kakutstha Vijayam, which was highly praised by scholars. He constructed a large tank Ellamaraju Cheruvu after his father's name. In this inscription his son's name is also given as Matli Tiruvengala.⁸ During Vijayanagara period fort came under the rule of Udayagiri Rajya. Fort was under the Vijayanagara rulers till the occupation of the fort by Qutub Shahi rulers.

In the middle of the 17th century A.D., the fort was taken by Mir Jumla who was the commander of Qutub Shahi rulers. At the time of Aurangzeb's invasion on the Deccan, fort went under his rule. After Aurangzeb, fort went under the rulers like Mayana Chiefs, Haider Ali, Nizam in 1702, and from Nizam to East India Company in 1800 A.D.⁹ The fort functioned as the district headquarter¹⁰ till 1812. After this, the

⁶ *Gazetteer of south india, volume-I*, New Delhi, 1988,1989, p. 388.

⁷ *Andhra Pradesh District Gazetteers Cuddapah*, Hyderabad, 1967, p. 803.

⁸ S. Krihnaswami Ayyangar, (Selected and Edited), *Sources of Vijayanagar History*, Delhi, 1986, p. 248.

⁹ *Andhra Pradesh District Gazetteers Cuddapah*, P. 803.

¹⁰ *Gazetteer of South India, volume-I*, p. 388.

district headquarters was shifted to Kadapa, as it was difficult to transport to Siddavatam because of the floods in the Pennar river.

The fort has monuments which belong to the different dynasties. Fort was constructed with fortification wall along with 17 bastions and battlements. This fortification wall is surrounded by a mote and the Pennar river also acting as a natural boundary to the fort. To enter into the fort we have to go through pillared cloister entrances from the east and west sides. These entrances have gateways decorated with carvings of Gajalakshmi at the top.¹¹ After entering through these entrances one can reach the main fortified area. In this area, we see monuments like a small mosque locally called the Purkota Masjid, Graves, the Dargah of Bismillah Shah Qadri situated in the south side of the fort near the Pennar river. This Dargah is constructed in octagonal shape and covered with a dome. Near to this Dargah, a short passage within the fortification leads to the Pennar river.

Some of the other monuments like Rani Mahal, Kings Residential area, Temple, Monolith Nandi (without head), and a passage on the fortified wall towards the Pennar river are also situated here. Presently Rani Mahal and residential area are in had become ruins. There are some other monuments also situated outside of the fort and within the Siddavatam village. Ranganath Swamy temple, Siddarameshwara Swamy temple, Jami Masjid, the Chowk Masjid, Qutub Shah Masjid are the other noted monuments among them.¹² Within the fortified area, we can notice a big tank and a waterbody in the north side of the fortified area.

Another important fort constructed on the Pennar river bank is Gandikota. This name is derived from two Telugu names ‘Gandi’ means gorge and ‘Kota’ means fort. The literal meaning of Gandikota is gorge fort. In writings, this gorge mentioned as “it’s situated 336th km to the Pennar river, and forces its way through a gorge named Gandikota gorge which is one of the magnificent gorges in the world”.¹³ Gandikota is situated on the south bank of the Pennar river and it became one of the strongholds during different dynastie rules. Gandikota is a fortified area with three strong

¹¹ *Andhra Pradesh District Gazetteers-Cuddapah*, p. 804.

¹² *Ibid*

¹³ Sharad K. Jain, Pushpendra K. Agarwal and Vijay P. Singh, P, 727.

fortification walls and gateways. Within this fortified area, we see monuments representing different dynasties, agricultural fields, water springs, and habitation. This dissertation, deals in details about the structures located in the fort.

The first chapterisation, studies the historical accounts of the fort as referred to in the works of different scholars. From these references, we can construct a historical knowledge of the fort from Kakatiyas to until the occupation of the fort by British. Second and third chapters deal with the monuments and fortification walls of the Gandikota. From these chapters, one would come to know about the identification, location, architectural features, plan, decorative elements and measurements about the monuments constructed within the fortified area of Gandikota.

Chapter - 1

The River Pennar also known as Northern Pinakini or Uttara Pinakini; it covers about 55,213 kilometres and lies between east longitudes of 77° 04' and 80° 10' and North Latitudes of 13° 16' and 15° 52'.¹⁴ The river originates from the Northern part of Karnataka state in Nandi Hills and it flows through the Andhra districts of Anantapur, Kadapa and Nellore before entering the Bay of Bengal. The river Pennar enters the Kadapa district on the South Western side of Koduru in Jammalamadugu Taluk. It turns to Eastern direction from there and passes through the narrow deep Gorge, which is the finest river pass in Southern India. Pennar rushes through the gap barely 600 feet or 182.88 meters and it cuts through the sandstone some 200 or 300 feet high overlooking. On the Southern bank of the river lays the extensive fortification of Gandikota, which is one of the most important fortresses in Kadapa District. The fortress is situated in the Yerramalli Mountains- 1670 feet above the Sea level between Latitude 14° 48¹ north & Longitude 78° 20¹ east, is situated in the key valley of Pennar.¹⁵

Gandikota's political history starts before the Kakatiyas and ends with the advent of the British in A.D 1791. During these years, this fort was included as an important centre of defence and trade of the powerful kingdoms of the Kakatiyas, Delhi Sultanate, Vijayanagara, Qutub Shah, Mughal, Mayana Dynasty and the kingdom of Carnatic. Generally, the Governors or the feudatories of these kingdoms were placed in this fort for ruling their respective territories. However, owing to its potential geographical location allowing intensive security motivated several feudatories to declare independence from their rulers. This is evident in the Kakatiya period when kayasta¹⁶ Ambadeva declared independence in 1290 A.D with the capital of Gandikota Manorathapura. In addition, during the Mughal period after the death of Aurangzeb, Kadapa local Dynasty Mayans declared their independence.

¹⁴ Sharad k. Jain, Pushpendra k, Agarwal and Vijay p. Singh, *Water Science and Technology Library Hydrology and water resources of India*, the Netherlands, 2007, Pp-727.

¹⁵ *Gazetteer of south India*, volume-I, 1988-1989, p. 393.

¹⁶ Kayastas were the most Powerful of all kakatiya chiefs. It was believed that these chiefs originally belonged to a class of warriors from western India.

In order to construct the political history of Gandikota, one has to scrutinize both primary and secondary sources. The primary sources include inscriptions, records of foreign travellers, Gazetteers and Kaifiyats. Secondary Sources include various scholarly works referring to Gandikota.

The first secondary work, mentioning about Gandikota is in 1900 A.D by Robert Sewell. He mentioned about Gandikota in one of his work described the annexation of Gandikota by Golconda Rulers from Vijayanagara.¹⁷ After this until 1970 readings like *Gandikota Charitra, Historical Sketches of Ancient Deccan, The Prime Ministers of Aurangzeb* etc., refer Gandikota as a part of Vijayanagara or Qutub Shahi dynasty. Another most important reading of Gandikota is *Gandikota Durgam Kaifiyat*¹⁸. It is published as a chapter of the *Tamil Nadu Government oriental series*, traces the history of the fort. According to this Kaifiyat, the fort was built by Kapa or Kapa raja of Bommanapalle¹⁹ in 12th century A.D., but we do not find any inscriptions about his rule. First available evidence about the fort was from the Kakatiya rulers of Warangal, in the form of inscriptions. These inscriptions gave the information about Kayastha Ambadeva as a feudatory of Kakatiya ruling the fort.

In an inscription dated S.1209 Saravajit²⁰ (A.D. 1287) at Attrila in Pullampet Taluk in Kadapa district, a damaged record of Ambedeva-Maharaju. This record refers Valluri-Pattana as his capital, also mentions that Gandikota, Renadu, Malikinadu, Sakili, Yerua, and Pottipinadu villages come under his rule.²¹

Another inscription in Tripurantakam dated A.D.1290 describes Ambadeva the Kakatiya chief shifted his capital Valluru to Gandikota²², as an independent ruler. This was for a short period, as the Kakatiya's army suppressed him and he continued as a subordinate under them.

¹⁷ Robert Sewell, *A Forgotten Empire (Vijayanagara), A Contribution of the History of India*, London, 1900, p. 218 & 386.

¹⁸ Dr.D.N. Venkayta Ramanayya (Ed), *Tamilnadu government oriental series no. CLIX, Cuddapah inscriptions*, Madras, 1972, p. 1-138.

¹⁹ At present *Bommanapalle* is a village near Gandikota.

²⁰ One of the Telugu year names among the 60 year Names.

²¹ K. Srinivasulu, *Gandikota Sima Cheritra-Samskruti*, Proddatur, kadapa district, 1988, p. 125

²² *Ibid*, p. 126.

Tripurari Deva-II²³ succeeded Ambadeva. However, like Ambadeva, he also declared himself as an independent ruler. To suppress him kakatiya ruler sent an army under the leadership of Patta-Sahini Somayadanda Nayaka. This army not only defeated Tripurari but also forced him to pay a tribute. After his defeat in the hands of Kakatiya army, Tripurari remained loyal for some time but again revolted. At that time Prataparudra was the king of Kakatiya kingdom. He sent an army under the leadership of the Juttaya Lenka Gonka Reddi to suppress the revolt. This time Tripurari was not only defeated but also lost his territories. This marked the end of the Kayasthas in the history of Gandikota.²⁴

An inscription dated A.D.1314 at Upparapalle in Proddatur Taluk; Kadapa district, states that the Prataparudradeva ruler of the Kakatiya dynasty appointed Gonka Reddy to govern Khandikota (Gandikota) and this village become rent-free to the residents.²⁵ Gonka Reddi ruled over Gandikota until the downfall of Kakatiyas, in the hands of Delhi sultans. Abdul Malik Isami in his work Futuh-us-Salatin²⁶ mentioned Gandikota as one of the places, which was occupied by the Delhi sultans along with other Deccan regions.

After this episode, until the Vijayanagara rule, there is no mention of the history of Gandikota in any scholarly accounts. During the Vijayanagara period, under the Bukka Raya rule, some repairs take place in the fort. In the reign of Krishna Deva Raya, Gandikota becomes an important territorial division of the kingdom. In his reign, Krishna Deva Raya realized the strategic importance of Gandikota and strengthened it with a view to using it in his future campaigns against the Gajapati of Orissa. Because of this, he formed Gandikota as a Sima with 89 villages²⁷ and Gandikota fort as headquarters²⁸, under the Udayagiri Rajya²⁹. Gandikota-Sima was divided into a number of subdivisions for the administrative purpose like *Mulikinati-*

²³ Tripurari Deva II (1294-1297) he may be the son or brother of Ambadeva. He was the Last chief from Kayasthas.

²⁴ Dr.D.N. Venkayta Ramanayya , op.cit, pp. 1 to 128.

²⁵ *South Indian Inscriptions, volume-X*, Madras & Delhi, 1948, p. 289.

²⁶ *Andhra Pradesh District Gazetteers-Cuddapah*, 1967, p. 750

²⁷ At present, these villages identified in kadapa and some parts of Kurnool districts.

²⁸ Y.Sriramamurthy, *Studies in the History of the Telugu country during the Vijayanagara period 1336-1650 A.D.* Dharwar, Ph.d thesis, karnatak university, 1973, p. 96.

²⁹ For the administrative purpose kingdom was divided in to *Rajya, Sima, Stala, Pranta* .e.t.c

*Sima, Potladurthi-Sima, Chernuri-Sima, Sakali-Sima, Pulivendula in Malikinati-Sima, Pushpagiri Pranta, and Vutukuru-Sima*³⁰.

We come to know about Vijayanagara rule over Gandikota through various inscriptions. In these inscriptions generally mentions about the ruler of and Nayakaras who ruled over Gandikota. Some of these inscriptions gave us information about Nandyala and Pemmasani chiefs who ruled Gandikota as the Nayakaras and they played a dominant role in the political history of Gandikota. In the rule of Krishna Deva Raya, according to the inscriptions in the villages of *Guduru, Talamanchipatnam, Neknampeta and Uppaluru* mentioned about Nayakaras who ruled Gandikota as *Saluva Timmarasiya* (1517), *Avasaram Timmarasiya* (1525), *Avasaram Demarasiya* (1526) and *Saluva Govindiya* (1527). In the region of Achuta Deva Raya in the villages, *Chinta Kommadinne, Nootula Kona and Pushpagiri* inscriptions mention *Aiyya Parusia* (1531), *Bacharasu* (1534) and *Chandragiri Timmarasiya* (1540) as the Nayakaras of Gandikota. In the region of Sada Siva Raya rule villages like *Gandluru, Gandikota, Pedda Komera, Katteragendla, Kadapa, Peddamudium, China Ventura, and Talamanchipatnam* inscriptions mentioned about *Avubala Deva Maharaju* (1542), *Nandyala Timmiya Deva Maharaju* (1545), *Nandyala Chinna Avubaleswara Maha Raju* (1545), *Nandayala Timmaraju* (1547), *Avubala Raju* (1554), *Timmiya* (1557), *Nandyala Narasimha Deva Maharaju* (1578) and *Pemmasani Thimma Nayudu* (1622) as Nayakaras of Gandikota.³¹ All these inscriptions mention about the donation of the lands to the temples in Gandikota or exemption of the tax from the Gandikota for the different occupational people.

Gandikota itself has some of the inscriptions situated on the southern wall of the Ranganatha Swami temple. In this, one inscription³² dated A.D. 1545, records the grant of the village named Malamidi Kambalapalli in Gandikota-Sima for Amritapadi and Angarana Bhogas of the god Raghunatha Deva of Gandikota fort in Udayagiri Sima on Sri Rama Jayanti. During this period, Gandikota was governed by the subordinates of Sada Siva Raya of Vijayanagara and the ruler of the Gandikota at that time was Mahamandaleswara Nandyala Timaya Deva Maharaja son of Narasingha

³⁰ Y. Sriramamurthy, op.cit, p .97.

³¹ K. srinivasulu, op.cit, p. 126.

³² See plate no-52

Deva Maharaja and grandson of Aubhalesvara Deva Maharaja belongs to Atieragotra, Beli apastamba Sutra and Soma Vamsa³³.

Another inscription³⁴ from the same temple wall dated A.D.1557, and from the same ruler granted the land of the village named Komirla on the northern side of the river Pinakini in Gandikota-Sima included in the Udayagiri Rajya. For conducting various offerings and for the festivals like floating festival, swing festival to the god Raghunatha Nayaka of Gandikota.³⁵

An inscription dated in A.D. 1578 on a slab, records that of permission to the fisherman for founding their colony in the newly constructed street in the fort, as Sarvamanya gift exempting from taxes like Vetti and another kind of taxes by Mahamandleshwara Nandyala Narasimharaju Maharaja. The lost portion of the record states that as Pottayya son of Chavvana Boya Nagaya represented to the king and got permission by *Sasana*, all the community should remain obligated to Potayya as a mark of gratitude³⁶.

There is an undated inscription on the slab of Madavaraya Swamy temple on the entrance of Ardha Mandapa. Gives an account of a certain person named Rama Krishnaiah, who was the son of Gund Raju Krishnam Raju, his wife Akkama Mangamma and his son Anamuntu, other people Papatima Raju, Banama Basavaraju, Yarati Sanka paid their respects to the Madavaraya swamy³⁷.

After the battle of *Tallikota*, we see the downfall of the Vijayanagara kingdom with the attacks from other Deccan rulers. Gandikota went under the rule of Qutub shahs. The first attack on Gandikota happened during the rule of Muhammad Quli Qutub Shah. In 1580 A.D. Nandyala Narasimharaja was ruling Gandikota as a feudatory of Vijayanagara, Quli Qutub Shah sent an army for the siege of Gandikota under the leadership of Amir-Ul-Mulk and he succeeded in it. Nandyala Narsimharaja agreed to pay tribute to the Qutub shahs. It was for the short period and Nandyala Narasimharaja regained his available resources and rejected to pay tribute to the Qutub

³³ *Inscriptions of Andhra Pradesh, Cuddapah district, Part-II, Hyderabad, 1978, p. 173.*

³⁴ See plate no-53

³⁵ *Inscriptions of Andhra Pradesh, Cuddapah district, Part-II, P. 253.*

³⁶ *Inscriptions of Andhra Pradesh, Cuddapah district, Part-III, Hyderabad, 1981, p. 36.*

³⁷ *Ibid, p- 354.*

shahs.³⁸ The fort was still under the rule of Vijayanagara feudatories until its occupation by Mir Jumla in 1650 A.D.

Mir Jumla started from the Golconda in A.D.1650 to occupy Gandikota, with the large and well-equipped force of Calvary, Infantry, Train of Artillery and other war equipment³⁹. during this period, Pemmasani Thimma Naidu was the ruler of Gandikota, who was the subordinate of the Sri Ranga III last ruler of the Vijayanagara kingdom. Because of the strategic position, Mir Jumla was not able to capture the fort. After knowing the difficulty in capturing the fort by force, he offered the ruler of the fort to exchange Gandikota with another fort Gutty. Timmanayudu accepted to this exchange and came out from the fort to meet Mir Jumla. In folklore, it is said that at the time of meeting Mir Jumla, Thimma Naidu was poisoned.⁴⁰ After his death, the relatives of Timmanayudu migrated from Gandikota to the boundaries of the districts of Kadapa and Chittoor. ⁴¹ After this, Mir Jumla successfully entered the fort. After his successful campaign against this stronghold, Mir Jumla was honoured with Nauroz-I-khilat⁴² by the ruler Abdullah Qutub shah.⁴³ Mir Jumla wanted to establish an independent kingdom with Gandikota as his capital. With this view, he recruited fresh forces, strengthened the fortification and equipped them with a gun. As a part of the fortification, he added 24 new bastions to the fortification and he repaired main fortified wall from Zulfakar bastion in the north to Alamgir bastion in the south.⁴⁴ However, he could not succeed in his ambition. He left the fort to Necknam Khan as the governor of the fort. According to the *Gandikota Durgam Kaifiyat* Necknam Khan constructed some of the monuments in Gandikota, which took him more than five years to finish.

In 1689 A.D., after Mughal invasion, Gandikota went under the rule of Aurangzeb. At the time of Aurangzeb's death in 1707, Mayana chief⁴⁵ Abdul or

³⁸ Dr.D.N. Venkayta Ramanayya, op.cit, P. 1 to 128.

³⁹ Jadish Narayan Sarkar, *The life of Mir Jumla: the general of Aurangzeb*, New Delhi and Allahabad, 1907 and 1979. P. 48.

⁴⁰ Kosaraju Raghaviya Chowdari, *Gandikota Yuddam: Dwipada Kavyam*, Gunturu, 1984, P. 110.

⁴¹ Tavva Obul Reddy, *A Guide to Gandikota Fort*, Mydukur, kadapa district, 2016, p. 62.

⁴² Nauroz-i-khilat: A Robe of Honor given on New Year's Day.

⁴³ Laiq Ahmad, *The Prime Ministers of Aurangzeb*, Allahabad, 1976, P. 36.

⁴⁴ K. Srinivasulu, op.cit, p.144.

⁴⁵ These Mayana chiefs were also known as kadapa Nawabs or patan nawabs of kadapa.

Abdullah Naby khan was the governor of Gandikota under Mughals. He declared himself independent after the death of Aurangzeb. Abdullah Naby khan became the ruler of kadapa district including Gandikota⁴⁶.

In this Mayana rule over Gandikota, we can find an inscription⁴⁷ which belongs to Muhammad said Miyana, dated A.D. 1767-1768 in Farah-Bagh, a garden in the Pennar river valley. This inscription is in Persian prose and in verse Nastaliq⁴⁸. It states that the chief constructed the Fawwara (fountain) of the garden called Farah-Bagh. It also mentions his father's name Abdul-Majid khan⁴⁹.

After Mayans, the Carnatic rulers Haider Ali and Tippu Sultan ruled Gandikota. In 1791 A.D. in the region of Tippu Sultan, Gandikota went under the rule of British Raj. From this time onwards Gandikota lost its glory and people living in Gandikota were migrated to another place. At present Gandikota remains as a small village. Through history, Gandikota remained as one of the important strongholds with 101 bastions on the fortification wall along with thirty-one cannons. At present only two cannons are there in the Gandikota fortified area.⁵⁰

Apart from the inscriptions, another primary source, which gives information about the fort, is travel records of the travellers who visited Gandikota and recorded their experiences. In this French traveller, Tavernier visited Gandikota in A.D.1652 and stayed there for 15 days and gives detailed accounts about the fort. He went there to meet Mir Jumla to get approval for his goods to sell to the Qutub Shahi ruler of Golconda because King does not purchase any things of high price without his advice. He reached Gandikota on the first day of September. He discussed his encounters with Mir jumla in the fort. He noted it has been only 8 days since the Nawab had taken town after a three months sage.⁵¹

⁴⁶ Dr.D.N. Venkayta ramanayya, op.cit, P. 1 to 128.

⁴⁷ See plate no-4

⁴⁸ It is an Arabic script developed about 15th century, characterized by a tendency to slope downward from right to left, and used mainly for Persian poetical writings.

⁴⁹ *Archaeological survey of India annual report on Indian Epigraphy for 1969-1970.*

⁵⁰ K. Srinivasulu, *op.cit*, P. 143.

⁵¹ V.Ball, *Travels in India by Jean-Baptiste Tavernier*, V.Ball, *Travels in India by Jean-Baptiste Tavernier Born of Aubonne*, in William Crooke, *Travels in India by Jean-Baptiste Tavernier Born of Aubonne*, New Delhi, 1977, Pp- 226 to 235.

In his accounts, he explains Gandikota as one of the fortified towns in the kingdom of Carnatic. “Fort was built in a summit of a mountain with a very difficult road to reach which has only 20 to 25 feet wide and in some places, only 7 or 8;⁵² Nawab was trying to improve it”. The right side of the fort is protected by a valley. In this valley, Pennar River flows. Therefore, there was only one entrance gate to enter the fort, which was from the east side. Gandikota secured by three good fortification walls of cut stone, ditches with their bases with the same stone. Tavernier mentioned about inhabitants and cultivation of crops like rice and millet within the fortified area. These crops were watered by many small natural springs located in different places in the fortified area.

On the 4th day of his visit to Gandikota, Tavernier met the Nawab and showed him the jewels which he hoped to sell to the king. They consisted of some pear-shaped pearls of weight, beauty and size which were unusual, the last exceeding 24 carats.⁵³ After examining, this jewels and showing them to the nobles, Nawab said, he will consider them. Again, on the 10th day morning of his visit, Tavernier met Nawab in his tent. At that time, Nawab was having five small bags, which were full of diamonds.⁵⁴ Each bag contained as many as one could hold in the hand.⁵⁵ Showing these diamonds to Tavernier, Nawab asked him if such goods were saleable in his country. After examining them Tavernier replied, that these diamonds were not clear and white.⁵⁶ In Europe, this kind of diamonds was not in demand.

On the 14th day of his visit when Tavernier went to see the Nawab, at that time he was engaged with the investigation of criminals, who were brought to him for immediate punishment.

On the 15th day, early morning nawab invited Tavernier to meet him and when he went to meet the Nawab, he was busy with writing the letters, along with his secretaries. Here he discussed the distribution of the letters to the footman and from them to the equestrians. After finishing writing letters nawab replied to Tavernier, he

⁵² V.Ball, op.cit, p-226 to 235.

⁵³ Ibid

⁵⁴ Near Gandikota there are some Diamond mines were situated, at present location of these mines were in Kadapa and Anantapur districts.

⁵⁵ V.Ball, op.cit, p- 226 to 235.

⁵⁶ Ibid

has to meet nawabs son in Golconda, the approval letter for his goods would arrive at Golconda before Tavernier visited Golconda.

Another day morning that is 16th September 1652, he left the Gandikota and move afterwards Golconda⁵⁷. From Tavernier's account, we come to know about the situation in Gandikota after captured by Mir-Jumla. Also got information about the geography, water springs, agricultural products, messenger system and judiciary system of the Gandikota fort.

Another traveller who wrote about Gandikota was Jean De Thevenot.⁵⁸ In 1666, he visited Golconda. In his accounts, he writes Gandikota as Guendicot and talks about how Mir Jumla took the fort. He writes like this general (Mir Jumla) took a great many places there in short time. However, the fort of Guendicot, standing up on the top of an inaccessible rock, put a full stop to his victories. The town is upon the side of the hill, there is only one way to enter, and it was a narrow path. Because of this, Mir Jumla being unable to force it. Using cunning mind and money he managed those, to convince the governor to come out of the fort and occupied the fort of Gandikota.

Gazetteers are one of the most important sources to know the history of Gandikota. In this gazetteers, Gandikota (The fort of Gorge or spelt as Gunjicottah)⁵⁹ is a mountain fortress situated five kilometres⁶⁰ away from the Jammalamadugu, Kadapa district in Madras presidency. The fort was famous for its strong hold in South India. Pennar River flows 300 feet deep down in a valley.⁶¹ In these gazetteers, the political history of Gandikota mentioned as the fort was captured by Caption Little in the war with Tippu sultan in 1791.⁶²

Andhra Pradesh District Gazetteer gives some more information about the structures, within the fortification wall. The details of the fort and constructions like

⁵⁷ V.Ball, op.cit, p- 226 to 235.

⁵⁸ Surendranath Sen (Ed), *Indian Record Series: Indian Travelers of Thevenot and Careri*, New Delhi, 1949, Pp-145.

⁵⁹ *The Imperial Gazetteers of India*, volume-IV, 1885, p. 464.

⁶⁰ Present day the distance between Jammalamadugu to Gandikota is 15 kilometers.

⁶¹ *The Imperial Gazetteer of India*, volume-IV, p.464.

⁶² Gazetteer of south india, volume-I, New Delhi, Indian Edition 1988-1989, pp. 393 & 394.

mosque called Jami Masjid⁶³ having two minarets. within the fort, there are two ancient temples dedicated to Madhava and Raghunatha (Ranganayaka or Ranghanatha). The other structures in the fort are the Granary, a Magazine, 'Pigeon tower'⁶⁴. There is also Rayalacheruvu with natural springs irrigating some lime and planted gardens. It is said that this 'Cheruvu' was connected to a fountain in Jami Masjid by pipes⁶⁵, traces of which are seen⁶⁶.

Apart from the political importance, Gandikota played an important role in economic activities in this region. Due to the strategic position of the Vijayanagara kingdom, the whole kingdom attained political and economic importance. As a result, a large number of forts emerged at the strategic places in Andhra region. In this Gandikota became one of the important forts. In this period, Gandikota became a strong formidable defence centre, an important administrative and market centre.⁶⁷ These administrative centres were known as *Sima's*⁶⁸ and *Shtala's*⁶⁹. Hamsavimsati, a work of 18th century gives a long list of towns where fairs were regularly held.⁷⁰ Among them, Gandikota is a major important town. As a major market centre, Gandikota was closely related to the strong agrarian villages.⁷¹ All these market places

⁶³ Present this mosque is identified as a Serai.

⁶⁴ In present day, we can see two cannons in the fort one is in front of pigeon tower and another one is lying in a bastion in the southwestern side of the fort.

⁶⁵ *Andhra Pradesh District Gazetteers: Cuddapah*, Pp. 749 to 751

⁶⁶ In present day, also we can see the traces of the pipelines, which were, belongs to Qutub shah's time. It is not connected to the fountain in the mosque. Because in the mosque itself has a water body in the southeast corner with water lifting mechanism. in the sealing upside to the water body is having a tank which is filled with the water from the water body and it has In built pipeline connection to the fountain which is in front of the mosque and it was in the middle of the whole construction. About the pipeline near the Rayalacheruvu it may be connected to the palace area which is in the western side of the fort and pipeline and palace area both are in ruin condition now.

⁶⁷ R. Soma Reddy, (Edited), *Late Medieval Andhra Pradesh, A.D. 1324-1724*, New Delhi, Tulika Books, 2014, p. 299

⁶⁸ The Sima was the part of the kingdom and was an important sub-division during the vijayanagara period. Gandikota known as Gandikota-Sima or Gandikota Valitam.

⁶⁹ Sthala, which in general terms means a place, appears as a territorial division often as a part of a bigger division of a kingdom. About Gandikota, it said as Gandikota Sthala in Gandikota Rajya. In some of the readings, it mentioned as Gandikota rajya and Gandikota sthala which means in the whole rajya named Gandikota is having place name as Gandikota which is known as Gandikota sthala.

⁷⁰ R. Soma Reddy, op.cit, p. 304.

⁷¹ Ibid

were having Santalu⁷², which functioned once or twice in a week. Gandikota became famous for trade in agricultural commodities such as grains and different kinds of pulses. There are references about the diamond mines near Gandikota.⁷³

Gandikota emerged as one of the important economic divisions in medieval South India. Because of this, one pagoda⁷⁴ was issued in the name of Gandikota as *Gandikota-Pagoda* in the reign of Aliya Rama Raya. One side of this pagoda depicted as Vishnu standing under a canopy, four armed and holding the usual symbol, on the other side was written-

“SRI RAMA/ RAJA RAMA/ RAMA RAJA”

In corrupt-Nagari script. It was a gold pagoda with the weight of 52`6 gms.⁷⁵

Gandikota becomes one of the impotent centres for religious activities during various rulers reign. In Jammalamadugu Taluk, Bimagundam village has an inscription from the period of Kakatiya PratapaRudra. This inscription is in the Telugu language and reads-

“*Munuta Shiva tirthalaku mula stanam ina Gandikota*”⁷⁶

This inscription mentions the construction of 300 Siva temples in Gandikota. With the construction of Ranganatha temple and Madhavaraya temple in Gandikota by Vijayanagara rulers, Gandikota become one of the important religious centres. Not only these temples but also temples in the surroundings of Gandikota, like Hanuman temple, Chennakeshwara temple, Shiva temple on Pennar river bank, Sri Veerabhadra

⁷² All the sellers and buyers come to one place and they exchanged the goods for cash or kind. To participate in these kind of markets sellers will come from faraway places with their goods. In present day, villages and some towns were having function of these kinds of markets.

⁷³ Ishrat Alam in his journal *Diamond mining and trade in South India in the 17th century* wrote like the place name called Erregoudepalmse that is unidentified diamond mine near to the famous fort Genticotte (Gandikota) was functioning until 1655 -1656, during the year's Mughal invention happened to the Golconda and the mine shut down. This mine produces mostly small white stones. If we recall the Tavernier writings on Gandikota, we come to know that Mir-Jumla having five bags of diamonds with him may be in that diamonds some of them were from these mines.

⁷⁴ Pagoda was a unit of currency, coins made of gold or half-gold minted by Indian dynasties as well as the British, the French, the Dutch. In medieval south India, the vijayanagara kingdom mainly issued pagodas.

⁷⁵ *Catalogue of the coins in the Indian museum Calcutta including the cabinet of the Asiatic society of Bengal* volume-1, p. 325.

⁷⁶ K. Srinivasulu, op.cit, p. 133.

temple etc., were important Temples. The chariot festivals were performed by the people in the fort for the deities in the temples of Madhavaraya and Ranganada.⁷⁷ We can also notice mentioning of Gandikota deities in the songs of Tallapaka Annamacharya.⁷⁸

In these readings, Gandikota is mentioned as an important political centre during various dynasties rule. Also from these readings, we come to know about military, religious and market activities of the fort during the medieval period. After the British occupation, people who were living in the fortified area migrated to other places in Kadapa district. At present more than 250 families were living within the fortified area. The fort and monuments are protected and conserved by the Archaeological Survey of India. Recently the fort has been taken by the Dalmiya India Private Ltd, for the preservation and conservation responsibilities.

⁷⁷ Tappa Obul Reddy, *op.cit*, p. 46.

⁷⁸ Tappa Obul Reddy, *op.cit*, pp. 85-88.

Chapter – II

A monument is an old building or a place that is an important part of a country's history.⁷⁹ We recognize monuments for the historical, political, artistic and technical cultural inheritance they possess and for representing the architecture of a particular social group or a dynasty. Monuments are useful to identify the cultural history of an area, era or social groups. With this, we can estimate the economic conditions and cultural evolution of an empire as well. The Rulers and Nobles constructed monuments for several purposes. Such as, in memory of someone, to mark their victory on war, and sometimes to fulfil the public needs. A monument also represents the authority of a ruler. Generally, monuments were constructed according to the suitable geographical conditions and with the availability of materials. A difference can be noticed in the materials used for construction, decorations, architectural styles and technologies used from dynasty to dynasty. Owing to the commercial existence of the region as well the architect's place of origin, we can identify cultural collaborations present within the monuments. After the arrival of architects of different origin to Deccan, a fusion of the original temple architecture with the 'Islamic' architectural style started to originate.⁸⁰ The medieval period in Deccan, saw the emergence of different types of architectural features and styles. Dravidian style⁸¹ and Deccani style⁸² of architecture started flourishing in the region during this period. Gandikota monuments belong to these two architectural styles.

While defining the idea of monuments one has to have knowledge about different architectural features. We can get to know more about these through the archaeology, which gives us information about the monuments standing on the surface through ages. Surveys and scientific studies through Archaeology is the only method to know more about the past material culture of humans when we lack other evidence,

⁷⁹ Cambridge English Dictionary. <https://dictionary.cambridge.org/dictionary/english/monument>

⁸⁰ Percy Brown, *Indian Architecture (Islamic period)*, Bombay, 1975, p. 66.

⁸¹ Dravidian style of architecture developed during the reigns of Pallava, Chola, Pandya, vijayanagara and Mathura in Drividadesha.

⁸² Deccani style architecture flourished during the reigns of Gulbarga, Bidar, and Golconda.

such as oral traditions and literary sources.⁸³ Through archaeological studies, we get to know about the origins of Humankind, cultural and civilizational roots. This is possible mainly through the excavation of different material remains. Even for the periods which have written records to mark the history, archaeology provides more scientific and reliable evidence to fill the gaps. About this Gardon Childe points out that the period conversed by written records “is at best one-hundredth part of time during which men have been active in our planet. Archaeology serves a period a hundred times as long”.⁸⁴

For the medieval Indian period, literary sources and oral traditions were available as historical evidence. However, to understand more about the towns, villages, which were existing from medieval times, medieval archaeology studies through the monuments. Medieval archaeology plays an important role in understanding and constructing the history of a monument.⁸⁵ With the help of archaeological field studies like explorations, excavations, close observations and through the laboratory studies, medieval archaeologists find different material remains about the period.⁸⁶ Monuments, paintings, sculptures, numismatics etc are major material remains which play a predominant role in constructing the history.⁸⁷ The identification and documentation of the structure is the most important part of this field study. Through this documentation process, medieval archaeology gives information about the monuments to the medieval Indian historical scholars to fill the gaps in the medieval Indian history.⁸⁸ At present, the importance of medieval archaeology is not only in filling the gaps in history, but also in preserving our culture and monuments. It also gives information about the functions of the medieval monuments for the future generations. Through medieval archaeology, we get more information about Gandikota fort.

From the medieval times onwards, Gandikota was one of the most important strongholds for its cultural excellence in South India. Within the fortified area, we can

⁸³ Jamal Mohd. Siddiqi, ‘Medieval Archaeology-Terms and its Application’, *proceedings to Indian History Congress*, vol. 42, 1981, pp. 655-660.

⁸⁴ K.V. Raman, *Principles and Methods of Archaeology*, Madras, 1986, p. 2.

⁸⁵ R.N. Mehta, *Medieval Archaeology*, Delhi, 1979, p.3.

⁸⁶ *Ibid*, P.7

⁸⁷ *Ibid*, P.3

⁸⁸ Jamal Mohd. Siddiqi, ‘Medieval Archaeology-Terms and its Application’, PP. 655-660.

see a large number of monuments erected during different dynasty's rule. At present, however, the remnants of only a few monuments are left behind. Gandikota as a fort, developed during the reign of various dynasties like Kakatiya, Vijayanagara, Qutub Shah and Mayana chiefs of Kadapa. The fort was constructed with locally available Quartzite⁸⁹ stone,⁹⁰ and watered by the natural springs and rainwater catchment areas. The Pennar river flows on the west and north side of the fort. From the Northwestern side of this Pennar river valley, we can observe a river named *Chitravathi* flowing into the Pennar, which is one of the tributaries of the river Pennar.

According to Gandikota Durgam Kaifiyat, the fort was constructed in the 12th Century A.D, by Kaka Raja or Kappa Raja of the Bomepalli village, which is located near to Gandikota. but we do not find any other evidence to prove that he constructed the fort. From Kakatiyas' rule onwards we find evidence about the fort in the form of inscriptions. After the downfall of the Kakatiyas, this fort came under the hands of the Delhi Sultanate. During the Vijayanagara period, Gandikota became one of the important territorial divisions of the Vijayanagara Kingdom known by the name of Gandikota-Sima.⁹¹ Later on, it became the Gandikota-Rajya.⁹² In addition, the fort became one of the most important strongholds for military activities with the length of the fortified walls strengthened by uniformity and massive quadrangular bastions with narrow sides⁹³. This was one of the most important features of Vijayanagara military architecture.

After Vijayanagara rulers, Qutub Shah Rulers occupied Gandikota. With the owning of the fort by Qutub Shah Dynasty, the cultural history of the Gandikota reached its zenith. In this period, Monuments were constructed; fortified walls and bastions were strengthened without changing their shape. These rulers were also

⁸⁹ Here in surroundings of Gandikota quartzite is available and known as Gandikota quartzite and it is gradational and conformable at the Pennar river gorge around Gandikota in the central part of the basin.

⁹⁰ R. Mazumder and P. Shah, *Geographical Society Special Edition, Palaeo Proterozoic of India*, London, 2012, p. 170.

⁹¹ Y. Sriramamurthy, *Studies in the History of the Telugu country during the Vijayanagara period 1336-650 A.D.* PhD thesis, Karnatak University, 1973, p.96.

⁹² R. Soma Reddy (Ed.), *Late Medieval Andhra Pradesh A.D. 1324 to 1724*, A.P History Congress and Potti Sriramulu Telugu University, New Delhi, 2014, p. 177.

⁹³ Anna.L.Dallapiccola, George Michell, Anila Verghese, *Royalaseema the Royal Realm- Architecture and Art of Southern Andhra Pradesh*, Mumbai, 2014, pp. 122-126.

responsible for introducing the crenellated parapet⁹⁴ that runs along the top of the walls situated for firing guns, as well as the turrets cassia on brackets and the box-shaped machicolations with gaps in the floor.⁹⁵ Presently we can see these box-shaped⁹⁶ gaps on the southern fortified wall.

After Qutub Shah Dynasty, Aurangzeb took over Gandikota in 1687. Abdul Nabi Khan, who was the founder of the Mayan dynasty⁹⁷ and local chiefs of the Kadapa district, took over the fort after the death of Aurangzeb. These people were the Nawabs of Kadapa, originally worked for the Mughals as commanders. After the death of Aurangzeb they quickly assumed their sovereignty over Gandikota. Later, the fort came under the rule of Haider Ali in 1776.⁹⁸ He developed and garrisoned the fort. But during the reign of Tippu Sultan, the fort was captured by Caption Little in 1791.⁹⁹ From that time onwards, the British ruled the fort. After India got independence, Gandikota came under the charge of the Department of Archaeological Survey of India which is responsible for the Conservation and preservation works to protect the monuments in the fortified area. In the year of 1933-34, the superintendent of archaeological department carried out a number of repairs of the roofs, floors and walls of most of the structures.¹⁰⁰

The Forts can mainly be divided into four types: Plain fort, Water fort, Hillfort and Forest forts. In South India, we mostly find hill forts. Gandikota in Kadapa district is one of the important forts of this nature. The width of this fort is at its broadest, about five and a half furlongs¹⁰¹ from west to east and almost a mile from northeast to southeast.¹⁰² River Pennar acts as a natural boundary towards the North and West of this fort. The strong fortification walls have protected both East and South spaces of

⁹⁴ Anna.L.Dallapiccola, George Michell, Anila Verghese, *Rayalaseema the Royal Realm- Architecture and Art of Southern Andhra Pradesh*, pp-122-126.

⁹⁵ *ibid*

⁹⁶ See plate no-21

⁹⁷ *Andhra Pradesh District Gazetteers- Cuddapah*, Hyderabad, 1967, P. 751.

⁹⁸ Anna.L.Dallapiccola, George Michell and Anila Varghese, *Rayalaseema the Royal Realm- Architecture and Art of Southern Andhra Pradesh*, Mumbai, November- 2014. Pp-122-126.

⁹⁹ *Gazetteer of south India, volume-1. 1988-1989*, Pp. 393-394.

¹⁰⁰ *Annual Reports of the Archaeological Survey of India for 3 years 1930-31, 1931-32, 1933-34, part one*, New Delhi pp-42 to 43.

¹⁰¹ Furlong: a unit of length equal to 220 yards and one yard equals to 3'.

¹⁰² *Andhra Pradesh district gazetteers- cuddapah*, p. 749.

the fort. In northern river valley, in some places, fortified walls along with the bastions were constructed on a bare rock surface to keep an eye on the valley. Because of its natural boundaries and fortification wall, this fort was difficult to access by the enemies. Moreover, it also provided the desired spot for observation and strategic offensive operations against the enemy from the fort.

Inside the fort, we can notice monuments like Pigeon or Mini Charminar, Residential Building, Madhavaraya Temple, Ranganadha or Ranganayaka Temple, Assembly Hall, Serai, Mosques and Tombs¹⁰³. In Gandikota, there were more than five big and small water bodies, which were located in various parts of the fort. These water bodies were filled with some natural springs and rainwater. There was water supply inside the fort in all seasons of the year from these water bodies. This water was used by the habitats inside the fort. In addition, we can notice a garden on the northeastern side in the Pennar valley.

Fortification and Gateways

Fortification and entrances or gateways were the most important parts of the forts. Humans knew fortification from the Chalcolithic period; it was constructed for the internal security and defence against the enemies.¹⁰⁴ These fortifications were mainly built with clay, bricks and stones. Some of these fortifications were constructed using stones in the lower division and upper division covered with bricks.¹⁰⁵ These fortifications were lime plastered, which safeguards the wall from water leakage. Fortifications were constructed as two or three layers of walls, according to the recruitment of the fort. The layers of the fortification walls also

¹⁰³ The Archaeological Survey of India named all monuments in the fortified area.

¹⁰⁴ R.N.Mehta, op.cit, p. 26.

¹⁰⁵ Madhukar shripad Mate, *Archaeology of Medieval India*, Delhi, 2005, p.57.

included¹⁰⁶ a Moat,¹⁰⁷ Ramparts,¹⁰⁸ Bastions,¹⁰⁹ Barbicans,¹¹⁰ Parapet,¹¹¹ Marlon,¹¹² Crenels,¹¹³ Niche,¹¹⁴ and Loopholes,¹¹⁵ as some of the important parts in the fortification. Moreover, the introduction of guns in warfare brought about a revolutionary change in the art and technique of fortification.¹¹⁶ In the first place, the ramparts grew in size: both in height as well as thickness added to the fortification wall. Bastions were also constructed within the fortification wall with a square in the plan, after the introduction of the gun powder; they became circular/semi-circular. This was done, probably to enable the defenders to rotate the guns that are fixed on bastions. Independent gun turrets¹¹⁷ were added to the fortified area mounted with guns. The guns were capable of shooting spherical balls of stone to cause more amount of damage to the invaders.¹¹⁸

Gate was the only inlet into the fortified area and very weak in terms of defensive schemes. Gateways were not as strong as the stone fortification.¹¹⁹ These gateways were covered with wooden or timber gates coated with sharp spikes made with the metal, to protect it from elephant attacks. In addition, these gateways were

¹⁰⁶ Madhukar shripad Mate, op.cit, p.57.

¹⁰⁷ Moat : Is a deep, wide ditch surrounding a fort, castle, town, typically filled with water and intended as a defence.

¹⁰⁸ Ramparts: a raised earthen Mound or stone fortification surrounding a fort. it is usually surrounded by a parapet.

¹⁰⁹ Bastions: an extension in the fortification wall. it allows defender of the fort to cover and fire on the enemy.

¹¹⁰ Barbicans: it is a fortified outpost or a gateway, such as an outer defense to a city or fort.

¹¹¹ Parapet: it is meant for defensive purpose, made of earth or stone that was built to protect soldiers on the fortification wall. also known as battlements.

¹¹² Marlon: a solid point between two crenels on a parapet wall.

¹¹³ Crenels: open space between the marlons of a parapet wall.

¹¹⁴ Niche: these are provided along the walls for lanther's.

¹¹⁵ Loopholes: a small opening, usually a flores slot through which small arms may be fired . they were also used to allow light and air to enter in to the galleries and as a means to observe enemy moments safely.

¹¹⁶ Madhukar shripad Mate, *Archaeology of Medieval India*, p.57.

¹¹⁷ Gun turrets: it is a location which weapons can be fired. that affords protection, visibility, and some cone of fire.

¹¹⁸ Madhukar shripad Mate, *Archeology of Medieval India*, pp-57 and 58.

¹¹⁹ M.S. Mate, 'Islamic Architecture of Deccan', *Bulletin of the Deccan College Research Institute*, volume-22, Pune,1963, p. 86.

having parapet wall barbican encloses on the upside of the entrance gate and moat dug in front of the gates.¹²⁰

Gandikota was protected by three fortification walls and three gateways.¹²¹ These fortified walls divided as the first, second and main fortified wall. In this, the first fortification¹²² wall is one kilometre away from the main fortification wall; it was the oldest one among the three fortification walls. The cyclopean¹²³ technique used to construct this wall gives evidence to the same. On the Northeast side of the main fortified wall, the first fortification wall is constructed with a gateway and two bastions. This entrance and bastions were also constructed using the cyclopean technique. This wall is having a rampart along the fortification wall; four steps constructed to reach the parapet wall from the surface. Few meters opposite to this first gateway, few steps¹²⁴ were constructed. To reach these steps one has to cross a stream which flows during the rainy season. In other seasons water was stored in some pits. After crossing this stream while climbing the steps we can notice some petroglyphs¹²⁵ on the wall. After reaching upside, after walking a few meters through a rock surface, we reach another staircase, which leads to the Pennar river valley. Through this staircase, we reach a garden called Farah-Bagh. This garden is situated on the northeastern part of the fort, on the foothills of the Pennar river valley consisting of a waterfall, a rest house¹²⁶ and a Persian inscription.¹²⁷ The inscription from Mayana nawab of Muhammad to Miyana talks about that the *Fawwara* (fountain) of the garden called Farah-Bagh was constructed by the chief. It also mentions his father's name Abdul-Majid khan.¹²⁸ However, during my fieldwork, this place was

¹²⁰ Madhukar shripad Mate, ocp.cit. pp-57 and 58

¹²¹ At present, only one gateway is functioning another two ruined along with the two fortified walls.

¹²² See plate no-1

¹²³ Cyclopean Technique: this is a type of stone work built with massive limestone boulders, roughly fitted together with minimal clearance between adjacent stones and no use of mortar.

¹²⁴ see plate no-2

¹²⁵ Petroglyphs: these are the images created by removing part of a rock surface by incising, picking, carving, or abrading, as a form of rock- art. See plate no-3

¹²⁶ See plate no-4 courtesy by Tavva Obul Reddy.

¹²⁷ See plate no-5 courtesy by Tavva Obul Reddy.

¹²⁸ *Archaeological survey of India Annual Report on Indian Epigraphy for 1969-1970.*

submerged in water.¹²⁹ In addition, from this garden, we can have a view of the main fortified area from the valley. The upward view of this garden shows a bastion that is protecting the garden, approximately with a height of 200 to 300 feet from the river valley.

After entering from the first gateway, approximately within one-kilometre distance and few yards before the main fortification wall, the second fortification wall and gateway¹³⁰ is located, which is part masonry and part cyclopean technique. This entrance is facing towards the east side, protected with two bastions from both sides; these bastions have 14 steps from inside to reach the top of the bastion. These bastions are connected to the fortified wall. Between these bastions, entrance is there with a width of 13' with two stone pillars attached to the fortified wall.

The main fortification wall is constructed using lime mortar with stones at down and bricks on its top. This wall is constructed on the east and south sides of the fortified area. North and west side of the fortified area is protected by the pennar river valley. On the east side of this, fortification wall is having an entrance gate¹³¹ which leads to the main fortified area. This gate is locally known as *Gavani Davaramu*, with a slightly curved pathway to the right.¹³² The main gateway is attached to the fortification walls from both sides. This is a rectangular construction, decorated with plaster and stucco work.¹³³ This entry gateway divided into three layers: ground, middle and upper layers. In the middle of the ground layer, the entry constructed is in rectangular form. There are three arches drawn on the upside and both sides of the entrance with the mouldings of stucco work. The middle layer of the entrance has a room with openings from the west side¹³⁴ to enter this room. East or front side it is enclosed with a wall. This wall has niches and ambles¹³⁵ with different sizes and in

¹²⁹ We can see water storage in the summer because of the dams, Gandikota reservoir and Mylavaram Dam constructed on the Pennar River near the Gandikota.

¹³⁰ see plateno-6

¹³¹ see plateno-7

¹³² *N.S. Ramachendra Murthy, Forts of Andhra Pradesh (from the earliest times up to 16th c. A.D.), Delhi, 1996, Pp. 206-218.*

¹³³ Stucco work: a fine plaster used in decoration and ornamentation (as of interior walls).

¹³⁴ see plate no-8

¹³⁵ These niches and ambles allow air and light in the room. Because of the direction of the sun these niches and ambles were constructed in different sizes.

different places on the wall, to allow air and light to enter into the room. Upper-level¹³⁶ of this entrance has a roof with a parapet wall and battlemented with some loopholes. These battlements are attached with small pillar with dominical shape, with pyramidal shape points on top of them. The neck of these pillars ornamented with bands of stucco work.

This gateway is having an entrance from the ground level. It is facing towards the east, with a width of 10' 4.9" and has two wooden doors¹³⁷ with a thickness of 2'.¹³⁸ These two wooden doors were coated with iron¹³⁹, divided into three sections with heavy and sharp iron-pikes. Within the right side door, there is a small opening allowing the inlet of the people. On the right side of the entrance, there is a small passage, which allows us to reach the space between two platforms inside the gateway. There is a wooden beam, which supports the entrance of the wooden door from inside. After entering through this gate, we see two platforms, and a way in the middle of them. After entering through this gate we have to turn right, where we see a Hanuman temple constructed in the fortification wall. From Hanuman temple, after a few meters walk to the left side we can notice a three-storey tower¹⁴⁰ standing on the fortification wall. This tower is having openings on three sides and on the other side, steps¹⁴¹ are constructed to reach the top storeys of the tower. After crossing this tower we have to turn left and walk a few meters, then again turn right there we see a big arch¹⁴² with out a key stone, opening towards the fortified area. Inside the fortified area, this arch is having two platforms on both sides. Right side platform has steps to reach the rampart of the right side fortification wall. The left side of the platform length is more than the right side platform. On this platform, steps were constructed to reach the three-storey tower, raised before the main arched opening. After few meters walk, the platform slightly rises up , act as a rampart¹⁴³ and it ends with a ramp¹⁴⁴. This ramp helps to carry heavy war equipment to the fortification wall. Turning to the left side

¹³⁶ See plate no-9

¹³⁷ See plate no-10

¹³⁸ All Measurements in the dissertation is taken by Author.

¹³⁹ N.S Ramachendra Murthy, *op.cit*, P. 208.

¹⁴⁰ See plate no-11

¹⁴¹ See plate no-12

¹⁴² See plate no-13

¹⁴³ See plateno-14

¹⁴⁴ See plate no-15

before the rampart, after walking a few meters on this rampart, leads to the entry of the second level room on the main entrance gate. Adjoin to this room, on the left side there are steps leading to the terrace of the main entry gate. On the right side, this rampart is attached to the left side of the main fortification wall.¹⁴⁵

Towards the left side of the main entrance, the fortified wall continues¹⁴⁶. On this wall, we can see a total number of seven bastions along with the fortified wall. We see a moat in front of this wall towards the fortified area. At present, local peasants who are living within the fortified area are using this moat for vegetation. After this moat, some bastions (known as Alamgir bastion) were constructed along with a wall which is ruined now.

After this, the fortification wall turns towards the west side.¹⁴⁷ On this side, four bastions are constructed. After these bastions, we see the fortified wall continuing without bastions. On this side, we can notice a passage¹⁴⁸ constructed within the fortification wall. This passage has seven steps with two stone doors; this is an underground passage with seven steps to reach the doors from the surface. Presently this passage is closed. After this passage (west side) the fortification wall continues and we can see a ramp¹⁴⁹ and steps from the surface to reach the rampart. We can notice square shape holes¹⁵⁰ constructed within the rampart on different places. This side the fortified wall is standing on a bare rock surface¹⁵¹ without having any foundation below. However, at the end of the southern fortification wall, there is one circular bastion¹⁵² with a room constructed in it and steps to reach the top of it. From this watchtower south side of the valley of Pennar is visible. On the southwestern side, the fort was protected by, another moat.¹⁵³ This moat was connected with the Pennar

¹⁴⁵ See plate no-16

¹⁴⁶ See plate no-17

¹⁴⁷ see plateno-18

¹⁴⁸ see plateno-19

¹⁴⁹ see plate no-20

¹⁵⁰ See plate no-21

¹⁵¹ See plate no-22

¹⁵² See plateno-23

¹⁵³ See plate no-24

River valley. At present, the farmers in Gandikota grow their vegetation on this moat. Near to this fortified wall, we can notice a broken stone.¹⁵⁴

The Backside of the fort is having a natural river valley as the boundary, protecting this site. This side, at necessary places, fortified wall was constructed with arched rooms having a roof on them,¹⁵⁵ probably to surveil the Pennar valley. Also, we see some tanks¹⁵⁶ while walking through the backside. North side of the fortified area also has Pennar river valley as a natural boundary. The Northwest part of the fortified wall has steps¹⁵⁷ to reach the Pennar river valley. Towards the northern side, one bastion with remains of cannon¹⁵⁸, is still visible. At this side, fortification wall¹⁵⁹ is constructed only where it is necessary.

The eastside fortification wall, which is on the right side of the main entrance, we can see the fortified wall along with the bastions constructed until the valley.¹⁶⁰ On this side within the fortified area, we can see one huge bastion named Rama Banam Buruju or Zulfikar's tower.¹⁶¹ This bastion is in square shape constructed with a measurement of 50'x50' and height 25'. Steps were constructed from the west side with a length of 12' to reach the top of it. From this bastion, one can easily locate the first entrance and Farah-Bagh of the fort; also can keep an eye on the north side of the Pennar river valley. On the right side of this tower, we see present habitation¹⁶² within the fortified area.

In addition, a sally port¹⁶³ is constructed on this side fortification wall. This fortified wall is giving protection to the whole fortified area, along with bastions. These bastions and the whole fortified wall are having an embattled parapet, merlon's or arched hood stones, loopholes within the fortification wall to see movements of

¹⁵⁴ see plate no-25

¹⁵⁵ See plate no-26

¹⁵⁶ See plate no-27

¹⁵⁷ See plate no-28

¹⁵⁸ See plate no-29

¹⁵⁹ See plate no-30

¹⁶⁰ See plate no-31

¹⁶¹ See plate no-32

¹⁶² see plate no-33

¹⁶³ Sally port is an opening in the forts walls that is used to enter and leave with in the fortification wall. See plate no-34

enemy and attack them from the fortified area. This complete fortified wall is having eight sally ports, with the length of 33' width of 4', and the height of 7'. At present only two sally ports are visible in the fortification wall, the rest are closed. Presently this fortification wall is partially damaged. It was conserved by the Archaeological Survey of India, In some of the Annual reviews, we can see a mention about the conservation of fortified wall and entrance gate.

The 1962-63 *Indian Archaeology Review* gives details about vegetation and debris being carefully removed from the eastern gateway because of the open joints in the masonry of the inner arch and its abutments having pointed with combination-mortar.¹⁶⁴ In 1996-97 the fortification wall was conserved, the collapsed portion of the fortification wall has been reset as per the original and the entrance has been strengthened by underpinning, pointing and grouting.¹⁶⁵

¹⁶⁴ *Indian Archaeology 1962-63 - A Review*, pp-88.

¹⁶⁵ *Indian Archaeology 1996-97- A Review*, pp-281.

Chapter- III

Temples

Temples are one of the most important physical evidence that has surrounded us in historical context. Particularly when we look into a temple, primarily we perceive the religious, philosophical and metaphysical qualities and the idea of the artistic character come as secondary.¹⁶⁶ In the eighth century patterns of construction, we notice a fusion of two different styles of temple architecture: Dravidian and Indo-Aryan.¹⁶⁷ These two styles in temple construction are visible in North and South India. In Southern India, which was known as Dravidadesha in the past, the Tamil country, the Dravidian style was prevalent and popular. This style flourished during the reigns of five kingdoms: Pallava, Chola, Pandya, Vijayanagara and Madura. In the reign of Vijayanagara (1350-1565), the decorations used in architectural style had reached its “extreme limit of florid magnificence”.¹⁶⁸ The pillars and pavilions were constructed mainly using stones. In Vijayanagara, the architectural type of temples was decided by the number and prominence of the pillars and peers present in it. These pillars contained the sculptures of most complicated compositions, bearing strange and manifold illustrations, which revealed a figurative drama in stone.¹⁶⁹ All kinds of pillars have ornamental brackets forming part of their capitals, found in the Dravidian style of architecture. The group pavilions and its artistically ingenious character helped to identify the building styles.¹⁷⁰

Temple architecture is in general divided into several parts. These parts having names in architectural terms, like Vimana or Shikara¹⁷¹, Garbha-Griha¹⁷²,

¹⁶⁶ Percy Brown, *Indian Architecture (Buddhist and Hindu periods)*, Mumbai, 1976, p-62.

¹⁶⁷ *Ibid*, P.63

¹⁶⁸ *Ibid*, p. 91

¹⁶⁹ *Ibid*, p.63

¹⁷⁰ *Ibid*

¹⁷¹ Vimana: tower sanctuary containing the cell in which deity is enclosed.

¹⁷² Garba-Griha: womb house or most sacred part of the temple.

Mandapa,¹⁷³ Antarala¹⁷⁴, Ardha- Mandapa¹⁷⁵, Muka or Maha-Mandapa¹⁷⁶, Pradakshina patha¹⁷⁷ and Prakara¹⁷⁸ were some features of the Dravidian type of temple architecture.¹⁷⁹ In the Dravidian architecture, some features were added in the middle during the Vijayanagara period, like additional Shrines in the temple complex, Pavilions, Kalyana-Mandapa¹⁸⁰. This Kalyana-mandapa is an opened pillar pavilion with a raised platform for a throne in the centre, for the reception of the deity and his concert on the annual celebrations of their marriage ceremony.¹⁸¹ Usually, these temples were constructed in rectangular structures with a courtyard. There were numerous niches, alters, alcoves, recesses which became a part of the architectural system. In the Vijayanagara temple architecture, we can see the monolithic pillars. In these pillars horse is the animal which is most depicted, and some sculptures depict stories from different Puranas. In Gandikota we see Madavaraya Swami temple, Ranganadha Swami temple and Hanuman temple.

Madhavaraya temple in the Gandikota is one of the temples, constructed during the Vijayanagara period.¹⁸² Madhavaraya temple¹⁸³ also known as Madhava-Perumal swami temple¹⁸⁴ is situated in the southern side of the fortified area, from the main entrance with an approximate distance of 300 meters. Stones and bricks along with lime mortar were used in the construction of this temple. This temple was constructed in a rectangular shape. The whole temple is surrounded by a pillared courtyard. It has four entrances from the four sides of its Prakara. On the Eastern side, we can see a massive entrance along with a Gopura and the other three sides have

¹⁷³ Mandapa: large pillared hall.

¹⁷⁴ Antarala: a visible chamber in front of cella or shrine.

¹⁷⁵ Ardha-Mandapa: compartment in front of the main hall of the temple.

¹⁷⁶ Maha-mandapa: large enclosed hall in front of the main shrine.

¹⁷⁷ Pradakshina Patha: prosodion passage in the temple.

¹⁷⁸ Prakara: boundary wall.

¹⁷⁹ Percy brown, op.cit, p.62.

¹⁸⁰ Kalyana mandapa: marriage hall in temples of south India, it is a pavilion where the marriage of the deity. Celebrated annually.

¹⁸¹ Percy brown, Indian architecture (Buddhist and Hindu periods), p.91

¹⁸² On one pillar in the entrance of mukha-mandapa, we see a sculpture of an elephant and bull, which is a common feature of vijayanagara temple architecture. In addition, y. soma Reddy in his work *Late Medieval Andhra Pradesh A.D. 1324-1724* mentioned, this temple was constructed during the mid-16th century.

¹⁸³ See plate no-35

¹⁸⁴ This temple is named by Archaeological survey of India.

normal entrances. The inner part of these entrances were attached to a cloister¹⁸⁵ formed by one row of a pillar. Eastern entrance gopura has a four-storey tower constructed with bricks and decorated by the sculptures. It is an unfinished gopura constructed steeply in a pyramidal manner. This entrance of the temple is mainly of stone construction up to the entrance and on top of the stones, gopura was constructed by the bricks. To enter the temple complex, one has to pass through the double chamber passageway consisting of columns, sculptures¹⁸⁶ and figural carvings. Entrance is having stone beams in the passageway and, on these beams; we can notice the sculptures of tortoises, fishes and crocodiles. After entering into the temple complex within the Prakara along with the main shrine, we can notice some other shrines constructed like Kalyana-mandapa, on the southwestern side of the enclosure, kitchen on the southeastern side, two *shrines* in the side.

We see one inscription on the slab of the Ardha-Mandapa, (date unknown) inscribed in the Telugu language. The content on these vislas follows:

*Gund Raju krishnam Raju son Rama Krishnaiah, along with his Wife Akkamma Mangamma and son named also Krishnama Raju visited Madhavaraya Swamy temple.*¹⁸⁷

Eastern side entrance has a massive gopuram entrance with the width 13' 7" and the total length from out to inside 30' 3" and the thickness of the gopura is 19' 6" on each side. After entering the temple complex, on the left side, which is the southeastern part of the temple, we can notice a construction called a kitchen.¹⁸⁸ Distance from the gopura to the kitchen is 20' 6", and the entrance of the kitchen¹⁸⁹ is from the north side. This kitchen is divided into two parts; pillared cloister and a room. Total of ten pillars supports the roof of this construction. In this, six pillars are situated in the pillared cloister and rest are inside the room. Pillared cloister has a north face opening to enter inside. It is a square-shaped construction with a length and width of 54' and is attached to the Prakara of the temple. The kitchen room is facing towards

¹⁸⁵ Cloister: a courtyard with covered walks(as in religious institutions)

¹⁸⁶ See plate no-36

¹⁸⁷ kalavatala Jayaramaravu, *Gandikota Sima Cheritr- Samskruthy*, Bejavada, 1925, P.138.

¹⁸⁸ According to Vastu Shastra temple is constructed, one of the rules of temple construction from Vastu Shastra is kitchen has to be located on the southeast corner of the temple complex.

¹⁸⁹ See plate no-37

the west with an entrance¹⁹⁰ of 6' 2.3" height and width of 3' 11". After entering from this entrance, we can reach a room¹⁹¹ which is having four pillars in the middle of it. This room covers measures 30'×30'. This room is having five niches on the north side wall and in the middle of this room on top of the selling,¹⁹² we can see an opening towards the upside. The kitchen is attached to the pillared cloister¹⁹³ in the south side and there is an entrance between these two with the 7' 2" width and 9' 2" height.

we see pillared cloisters were constructed on the west, north, and south sides of the main shrine. These pillars were standing on a platform of 8' above the surface. On the south side, this pillared cloister has ten pillars, made with stones, with the distance of 7' between them and these pillars supporting a roof on top of them, and this platform measures 72' until the southern gateway,¹⁹⁴ with the width of 5'. After this, the pillared cloister continues with twelve pillars and length of 96'. At the end of this cloister is attached to the Kalyana-mandapa,¹⁹⁵ which is situated in the southwestern side of the temple. This construction roof is partially damaged. The roof is supported by sixteen stone pillars, and the length and width of the Kalyana-mandapa are 32'. In the middle of this construction, we see a dais, with four pillars.

After this construction, temple Prakara turns to the backside¹⁹⁶ of the Garbagriha. This western side pillared Cloister is having five pillars with the length of 47', till the backside entrance. After this entrance, the pillared cloister continues with the length of 68' and has nine pillars. From there, the pillared cloister turns to the north words¹⁹⁷ and until the north entrance, the length of this pillared cloister is 116' and having fourteen pillars. After the north entrance, again, the pillared cloister continues with four pillars with the length of 25', and this is attached to the shrine. The shrine¹⁹⁸ faces towards the south and having entrances from the east and western sides. This shrine is constructed with a length and a width of 17'×25'. This shrine entrance supported by a stone beam and niches were constructed on the wall. There are eight

¹⁹⁰ see plate no-38

¹⁹¹ see plate no-39

¹⁹² see plate no-40

¹⁹³ see plate no-41

¹⁹⁴ See plate no-42

¹⁹⁵ see plate no-43

¹⁹⁶ see plate no-44

¹⁹⁷ see plate no-45

¹⁹⁸ see plate no-46

inches in total. Inside this shrine, a platform is constructed. Beside this shrine, there is another shrine¹⁹⁹ constructed, which is faces towards the south side. In the front part of this shrine, four pillars are built, maybe a roof was constructed on these pillars, but at present, the roof is not there. We can only see a stone beam on them. Inside it has a platform may be for the deity or some other purpose. This shrine has a measurement of 24'×22'. This shrine is attached to the Northern side Prakara. This Prakara turns towards the south side and is attached to the main gopura on its end with a measurement of 55'.

In the middle of these pillared cloisters, the main shrine²⁰⁰ is situated. This shrine is having 65' distance from the main gopuram entrance and facing towards the east. There are three steps to reach Mukha-mandapa, the width of this mandapa is 29', and the entrance is constructed from the middle of this mandapa with the width of 4' 7.5". In addition, north and south of this entrance Platforms were constructed with the measurement one feet height. After entering through this entrance, one can reach a hall, which is having pillared platforms on both sides with forty pillars,²⁰¹ in the middle of these platforms empty space made with a length and width of 38'×20'. Distance between the entrance and this empty space is 19'. Pillars on these platforms were sculptured by various figures like music instruments, dancing women, soldiers, ancient mythical lion-like creatures and yalis.²⁰² These pillars were supporting the roof of this construction, which is stepped and decorated with flower petals on the edges.

From Mukha-mandapa, five steps built to reach Ardha-mandapa, which is having sixteen pillars, with two openings towards the south and north sides of the shrine. In addition, these openings have roof supported by two pillars. Length of Ardha-mandapa is 25' and width is 15'. After this, we can enter to Antarala. Through this Antarala one can have a view of Garbha-griha.²⁰³ This is the main part of the temple where the deity is situated on a dais. At present garba-griha is empty without

¹⁹⁹ See plate no-47

²⁰⁰ See plate no-48

²⁰¹ see plate no-49

²⁰² Yalis: most of the temple's pillars have figure curved which has organs of lion, horse and elephant together in one creature. In Hindu mythology, it is known as yali or vyala.

²⁰³ see plate no-50

deity sculpture. This Garba-griha measures 15'×20'.²⁰⁴ The backside of the womb house there is a gateway towards the west side of the fortified area.

Preservation work was done by the Archaeological Survey of India to protect the temple. In 1962-63 *Madhava-Perumal Swamy temple Kalyana Mantapa* stone flooring was repaired by restoring the missing slabs and pointing the joints.²⁰⁵

Ranganatha temple²⁰⁶ is also known as Raghunatha Swamy or Ranganayaka Swami temple. This temple is situated on a mound, in the north side of the fortified area. This has approximately 200 meters distance from the main entrance. Right side to this temple we see the Pennar river valley. This temple is constructed with locally available stones, with the cyclopean technique. But the conical Sikara of the temple is plastered, because of which we can say that the temple plastering technique used for construction in the initial days of had reached this place during this time.

This temple is facing towards the east side. The main shrine of the temple is enclosed with Prakara from four sides. Temple has two entrances within the prakara to enter into the temple complex. The main entrance is from the east side and another entrance is from the north side. At present only the east side entrance is functioning. The Main shrine of the temple is divided into Mukha-mandapa, Ardha-mandapa, Antarala, Garbha-griha. Along with this main shrine some other shrines and pavilions were constructed within this temple complex.

This temple was constructed in the early 16th century.²⁰⁷ There are some inscriptions on the prakara or boundary wall of this temple which helps us to construct the history of the Gandikota. We see these two inscriptions belonging to the two different periods, about the rulers of the Gandikota. This first inscription²⁰⁸ is situated on the south boundary wall of the temple and it belongs to the reign of a Vijayanagara king Sadasiva Raya. The inscription is dated 1545 A.D.²⁰⁹ From this inscription we

²⁰⁴ While my field visit this *Garba Griha* is having stones on it and we cannot enter in to it, because of this I took the measurements from the outside of the womb house.

²⁰⁵ *Indian Archaeology 1962-63- A Review*, pp-89.

²⁰⁶ See plate no-51

²⁰⁷ Y. Soma Reddy, op.cit, P. 495.

²⁰⁸ See plate no-52

²⁰⁹ Because of these inscriptions, we come to know that this temple belongs to the vijayanagara period and it may constructed before the region of the Sadasiva Raya. Robert Sewell in his book *A Forgotten Empire (Vijayanagar)* mentioned that we could get evidence about Sadasiva Raya from

come to know that, it is a land grant inscription to the Ranganatha Swamy temple in Gandikota-Sima and was included in the Udayagiri Rajya. The village named Kambalapalli village donated for the temple maintenance. In this inscription, it is referred that at that time Nandyala Thimmaiah Deva was the ruler of Gandikota. Second inscription²¹⁰ on the same wall is dated 1557.A.D. In the region of the same king and same governor of Gandikota, the village named komirla was donated to the Madhavaraya Swamy temple; some of the gifted lands were purchased by the owners paying them in Varahas. There are some other inscriptions also there in the Prakara of the temple but those are unfinished.²¹¹

Present day entrance is from the east side and we can not see any Gopura on the top of the entrance. The temple entrance is damaged and reconstructed. One stone beam is there supporting the entrance, and this entrance has a plain roof on it. Outside of the entrance, we can see three platforms, which are situated left and right sides of the entrance. In between these platforms, there is a gap with the steps to reach the main entrance.

After entering from the right side of this entrance, we can notice a construction²¹² located on the south-east side of the temple. The structure is evidently done in cyclopean technique and may have been used as cubicles. This construction has Pillars supporting the roof. Entry to this construction is facing towards the west side. Presently this construction is damaged. In front of this construction, we see one open pavilion²¹³ in square shape and standing on a platform with four pillars. After the pavilion, we can see another pavilion²¹⁴ which is having eight stone pillars. Both the pillars are on cyclopean technique with damaged masonry dome on them. It is difficult to decipher the purpose of the pavilions as they do not stand in complete form.

1542. We can see some part of the temple constructed by using cyclopean technique, and in some places of the temple is used binding material. It may be to protect the temple later some changes and some additions like new stones added on the original construction of the temple. The use of the cyclopean technique in the construction of the temple suggest that it may have been constructed before the vijayanagara reign.

²¹⁰ See plate no-53

²¹¹ See plate no-54

²¹² See plate no-55

²¹³ See plate no-56

²¹⁴ See plate no-57

The prakara is continuing towards the south side after this pavilion where we can notice inscriptions mentioned previously. On the south-west corner of this prakara, there is a kalyana-mandapa.²¹⁵ It has a roof supported by 16 stone pillars. In the middle of this construction, we can see a square dais with four pillars on it. The roof of this construction is plastered and a pyramidal shape Sikara was constructed in the middle of it. The structure too is largely done on cyclopean technique. Pillars have engraved figures and floral designs on them. Beside this Kalyana-mandapa we see a shrine²¹⁶ facing towards the east side. the shrine is located in a closed structure adjoining a six pillar pavilion. The pavilion has engraved figures and floral designs. It is divided as inner and outer part. The inner part has an empty platform. Outside this shrine has a roof, which is supported by pillars. After this shrine, the prakara continues and turns towards the east and this prakara is situated in the north side of the main entrance.

Northwest side of the prakara²¹⁷ does not have any shrines. On this prakara, we can see some petroglyphs. In the northeastern side of this temple, prakara has two shrines,²¹⁸ one has pillared cloister having 9 pillars to support the roof and it has a room inside and it is connected to another shrine. These both shrines have an opening towards the west side. the making of these pillars is different from the pillars in earlier mentioned pavillion. This may describe the change in the time period of construction.

Main shrine²¹⁹ of the temple is constructed in the middle of this enclosed prakara. The main shrine of the temple is situated on a platform, the height of this platform is 3' 2.8" from the surface. On this platform main shrine is constructed. The whole platform is divided into Mukha-mandapa, Ardha-mandapa, Antarala, and Garbha-griha. To reach this main shrine five steps were constructed, in the edges of these steps we see two elephant sculptures. After entering through these steps we see Mukha-mandapa with twenty-four pillars in four rows and each row is having six pillars. These pillars are supporting the roof of Mukha-mandapa. These pillars are sculptured with the images from mythological tales. Muka-mandapa measures 46'×39'.

²¹⁵ See plate no-58

²¹⁶ See plate no-59

²¹⁷ see plate no-60

²¹⁸ See plate no-61

²¹⁹ see plate no-62

After Mukha-mandapa, Ardha-mandapa²²⁰ is situated. The entrance of this Ardha-mandapa is damaged and it is supported by a pillar on the right side. This entrance is supported by a stone beam. On this stone beam, we see the depictions of Lord Vishnu's ten embodiments. This Ardha-mandapa measures 20'× 24', with four pillars to support the roof. On the north side of this Ardha-mandapa, we see an opening towards outside. At present, the dais²²¹ of the deity is situated on the right side of ardha-mandapa. The present location of the dais is not correct and the appearance suggest that it must have been located elsewhere, where the projected part of the dais must have been part of insertion in the wall or any other structure. After Ardha-mandapa, Antarala is situated, from Antarala we see the Garbha-griha,²²² where the deity is situated. But at present this place is empty in this temple.²²³ The Garbha-griha measures 19'×8'2.3". On the roof of Garbha-griha, a pyramidal Sikara is constructed and it is coated with plaster.²²⁴

One can see good amount of preservation work been done by ASI once a period of time in 2008-2009 most of the temple was consecrated. As part of the conservation, the broken stone beam of Mukha-mandapa of Sri Ranganayaka Swamy temple was preserved after removing and joining the broken part by placing a girdle and epoxy resin the damaged roof of Kalyana-mandapa. Also the main temple was conserved and water tightened. The damaged steps at outer veneering walls were restored, conserved and strengthened.²²⁵

Hanuman temple²²⁶ is a very small temple constructed within the main fortification wall, near to the main entrance. This temple is facing towards the west side. The deity of Hanuman is situated in a small room. One has to climb five steps to reach this room. This is a masonry structure with plasterd wall.

²²⁰ see plate no-63

²²¹ seeplate no-64

²²² see plate no-65

²²³ According to the kaifiyats and French traveler Tavernier, the idol of the temple was taken away by Mir Jumla after his siege of Gandikota, along with the Madhavaraya Swami Idol. This ideol was taken along with another ideols of temples with in the fortified area to manufacture cannonns.

²²⁴ See plate no-66

²²⁵ *Indian Archaeology 2008-2009- A Review*, pp-251.

²²⁶ See plate no -67 & 68

Mosques

Mosques are generally uniform in architectural style but stand out as individual constructions. The general features of the mosques are Mihrab, Mamber or Pulpit, Liwan (prayer hall). Waterbody or tank and minarets associated with the mosque. In India, generally, all mosques face towards the east and qiblah, is situated on the west wall of the mosque.²²⁷

In Gandikota, we see four mosques in different places of the fortified area. The first mosque²²⁸ is situated near the second fortification wall, and the distance between the wall and the mosque two is approximately 50 to 60 meters. The mosque is facing towards the east and it has two minarets in the front. These minarets are decorated with double storey balconies, and at the edge of these minarets exist dominical points. In between these minarets, there are three big arched openings which were situated to allow people to enter inside the mosque. Towards the northern sidewall of this mosque, we see an arched opening. This mosque is surrounded with wild vegetation at the present. Hence it was impossible for the author to enter inside and document the mosque accordingly. Another the main fortified wall on the southern side close to the Serai, one small mosque is situated.²²⁹ Another mosque's remains located within the serai enclosure inside. The former mosque is situated in the residential area to the first mosque is on the west side of the fortified area.²³⁰ The distance from the main entrance to this mosque is approximately 60 to 70 meters. The average distance between the all these corresponding mosque is 40 meters. only the mosque, located closer to serai mosque is situated of a distance of 10 meters from that mosque.

Serai

During the medieval time institutions of resting places were variously known as *Sattra*, *Chavidi*, *Dharamsala*, caravanserai, Serai²³¹ etc. There were constructed for the individual travellers, pilgrims or traders etc. They not only provided shelter to the traders but also played an important role in the growth of commerce. Generally, these

²²⁷As Mecca is situated on the west side of our country, the qiblah is located accordingly.

²²⁸ see plate no-69

²²⁹ see plate no-70

²³⁰ see plate no -71

²³¹Nazer Aziz Anjum, 'Serai's in Mughal India', *proceedings of Indian History Congress*, volume-71, 2010-2011, pp. 358-364.

Serais were constructed by using bricks, stones, clay or mud.²³² Medieval structures comprising rectangular enclosures with one or two gateways and a row of almost identical cells fronted by poaches running along the four sides in the interior may safely be identified as Serais.²³³ Serais were divided into two types, the first type Serai was smaller and located near towns and villages were not luxurious. These Serais have been looked after by permanently resident couples and found even in the most remote parts of the country. Second type Serais were built with bricks and stones along with massive walls and bastions, and these are more spacious and provided a greater facility to travellers. This kind of Serai's are called caravansaries. These series are usually found in big cities and ideal for long route traders. We can find this kind of Serai construction in different dynasties rule in medieval India.

Each Serai is had their own security system. The chief officers were appointed along with subordinate staff comprising different kinds of persons, a service staff consisting primarily of cooks, watchmen and gatekeepers.²³⁴

The bounded area of Serai was mostly divided into halls with open arch and front facade. The Serais were mostly one or two storeyed, having rooms in each storey, and there were staircases leading to the roof of Serai. The general features of the Serai were Jali openings, decorative elements, arched ceilings, and columns, flooring, niches that are provided along with the walls for the lighting, a courtyard surrounded by arcades, and bathing area. The construction also included chambers for the attendance, verandas, the courtyard, places for animals, and worshipping area in the middle of it and one could even find one or two wells within the Serai.²³⁵ In medieval times, Serais were the most important constructions, which played the main role in the transportation of goods, and exchange of trading activities.

We notice the existence of Serais from Balban's reign.²³⁶ Firuz Tughluq's time, Serais were known to have been established as a recognized means of promoting

²³² Nazer Aziz Anjum, op.cit, p.358-364.

²³³ Ravindra Kumar, 'Planning and Layout of Mughal Serais', *proceedings of Indian History Congress*, volume- 38, 1977, pp- 354-361.

²³⁴ Ravindra kumar, 'Administration of the serais in Mughal India', *Proceedings of Indian History Congress*, vol. 39, volume I, 1978, Pp- 464-472.

²³⁵ Ravindra kumr, 'Planning and Layout of Mughal Serai's', pp. 354-361.

²³⁶ Ibid

public welfare. Sher Shah known as builder of Serais, was followed by the Mughals.²³⁷ In Deccan, some of the Serais like Akkanna, Hayatnagar, Shaikpet and Mian Mishk were notable Serais and located in the surroundings of Hyderabad. We can locate one such Serai in Gandikota, which belongs to the Qutub Shahi period.

In Gandikota, Serai²³⁸ is situated in the northern part of the fortified area, facing towards the east, at an approximate distance of 150 to 200 meters from the main entrance. Locally this Serai is known as Jami mosque.²³⁹ It is wrongly describes it as jami mosque. the architecture of the structure relates to that of a serai and location of a mosque with in it was a regular architectural feature of a serai. However, in indian archaeology review of 1997-98 it is mentioned as a serai. George Michell²⁴⁰ makes a mention of the Serai as 'in Gandikota Jami mosque standing a large quadrangle that may serve as a caravanserai'.²⁴¹

Serai in Gandikota is a large quadrangle structure, constructed with the stones, binding material and coated with plaster. There are three entrances to this monument on east, north and southern sides. At present, north and south entries are closed and the east side, entrance²⁴² is functioning. The east facing entrance is constructed in the Qutub Shahi architectural style. At the entrance, panelling work is done, and one extensively used for decorations. This entrance has plasterwork on it. At the entrance, we notice one opening arch along with two arches on both sides of it. These arches are called as *ogee* arches,²⁴³ with mouldings of lotus-bud on the point of the arch.²⁴⁴ The opening arch is bigger than the two arches situated on the left and right sides. These two small arches constructed on a platform of two feet, on the end of this platform wall is constructed which divides the outer and inner part of Serai, this wall is decorated with Trelliswork. In between these walls, the entrance is constructed with the decorations of stucco work. On the Upper side of this entrance is having eight

²³⁷ Ravindra kumr, 'Planning and Layout of Mughal Serai's', pp. 354-361.

²³⁸ See plate no-72

²³⁹ Outside the monument, one can see it named as Jami mosque written in Telugu language. The Bord put by ASI

²⁴⁰ George Michell, *Southern India: A Guide to Monuments sites and Museums*, New Delhi, 2014.

²⁴¹ Ibid

²⁴² See plate no-73

²⁴³ M.S. Mate, op.cit, p. 53.

²⁴⁴ M.S. Mate, op.cit, p. 57.

brackets to support parapet wall. The crestings of this parapet wall is decorated by the Battlements with merlons on the top.²⁴⁵ These battlements are divided into three parts by four pillars. On the, pillars stucco work is done which is largely lost today. These pillars end with the shape of rings and dome. The inside of the gateway²⁴⁶ is also constructed in the same manner. However, the brackets to the parapet are lost and the stucco work is mostly not visible and these have given way to graffiti on the structure. Serai has a plain roof on the four sides; the boundary wall was constructed only in the front and left sides of the roof. Rainwater droppers are constructed along with the roof. The entrance of Serai measures 26'×32', both sides of the entrance is having platforms, and these platforms are connected to the inner and outer side of arched cells of Serai.

On the outer side of this Serai, on east and southern sides we see arched cells, having covered space inside. These arched cells are constructed on a plinth. On the right side²⁴⁷ of the entrance, we see seven arched openings with alcoves on both side of the entrance. The total length of this arched cloister is 87'. Inside, the covered space measures 20'×11'. The left side of the entrance has eight arched openings²⁴⁸, and they measure 100' from the serais main entrance. After this, the arched cloister turns towards the southern side. All the arched openings, do not have any openings in the walls to pass through one another. The southern side arched entrance too has, to cloister divided into two parts. On the right side of this entrance we see eight arched rooms constructed measuring 112' in length. On the left side of the entrance, the arched cloister continues with eleven arched openings with a length of 154'. West and north side of Serai was constructed without any arched openings. North-west corner of serai we see one opening²⁴⁹ on the outside wall of Serai.

Nevertheless the interior of the serai has arched cloisters on all four sides. The inner arch of the eastern entrance gateway of Serai has twelve arched cloisters on both left and right sides.²⁵⁰ All these arched cells are interconnected.²⁵¹ Each side, of the entrance gateway has arched cloister measuring 74'. Within this cloister, each arched

²⁴⁵ M.S. Mate, op.cit, P. 58.

²⁴⁶ See plate no-74

²⁴⁷ See plate no-75

²⁴⁸ see plate no-76

²⁴⁹ see plate no-77

²⁵⁰ see plate no-78

²⁵¹ See plate no-79

cell's width is 11'. the northeast and southeast corners of Serai have arched openings, with in northeastern corner having stairways to go to the terrace.

The southern²⁵² side of the serai also has arched cloisters on the both sides of the southern entry gateway. From the southeastern corner to the entrance, six-arched openings are situated measuring 72' in length. The single arched opening measures 26' in depth and 10' in length. In front of third and fourth arched openings, a well²⁵³ is situated within these arched openings measuring 15'× 6' and depth of 24'. We can also see a water lifting mechanism²⁵⁴ situated on the top. The water to the well either came through ground water or else supplied from a source through underground channels as in the case of a qanat and found functioning in Bidar, Bijapur etc., during the same period in the deccan. However as the author is not engaged in excavation no conclusion can be drawn in this regard. The water lifted from the well was used to run the fountain in front of the mosque. The southern entrance gateway measures 25' length and width. From the right side of this entrance, the arched cloister continues with eleven arched cells and with a length of 130'. In addition, on the southwestern side, the arched opening faces north, has double covered space²⁵⁵ inside and has a stairway go to the terrace. The west side of the Serai, also has arched cloister²⁵⁶ divided into two parts with a closed gap in the middle. This side of arched cloister has seven arches with the measurement of 85' in length until the middle. After the gap, the cloister continues with the arched openings with 72' in length, and is attached to an arched opening on the north-west corner. After this, the arched cloister turns towards the right side,²⁵⁷ which is the northern side of the serai. This side also one can notice an entrance and from the north-west side until the entrance, eleven arched cells with a length of 130' are visible. The length of each arched cell is 12'. After the entrance, the arched facade continues with six arches having a total length of 84' and one can see a staircase leading to the roof of this construction, which is in the northeastern part of Serai. These arched cloisters are connected to the northeastern room, which is situated on the left side of the eastern side entrance.

²⁵² See plate no-80

²⁵³ See plate no-81

²⁵⁴ see plate no-82

²⁵⁵ See plate no-83

²⁵⁶ see plate no-84

²⁵⁷ see plate no-85

In the middle of the serai, a mosque²⁵⁸ is constructed on a platform facing east. This mosque has two circular minarets on both sides, divided into three parts and mounted with dome. These minarets are decorated with stucco work and floral designs. On the ground, these minarets are constructed on three steps. These minarets have a two sets of open projected balconies each. In between these minarets, Parapet wall is constructed and supported total fifty-eight brackets supporting in on all four sides of the wall. The parapet wall has the battlements constructed in the shape of arched openings and mounded with merlons and having stucco work on them. Total twelve pillars are visible all sides of the mosque.

The mosque is constructed at a distance of 49' from the east side entrance, and rest on a platform measuring 135'×80'. The height of the platform is 4' and five steps are constructed on east, south and north sides of the platform to reach the mosque. The middle of this platform, has a tank²⁵⁹ constructed with two layers. The first layer measures 15'×11' with a depth total of 4' from the platform. The second layer measures 12'×8'. In the middle of the tank the fountain measures 3.84". the inlet and outlet pipelines measures 3". Water to this fountain is drawn from the well, situated on the southern side of Serai, and using water gravity water was put into presser and used to run the fountain. The tank²⁶⁰ located on the terrace measures 13'×6'.

The mosque is square in shape and measures 47' on all sides. The space façade has three large arched constructed to enter the mosque. The width of the quiblah mihrab is 15'. On the north wall of the mosque, we see an opening²⁶¹ leading towards the upper portion of the mosque. The height of this opening is 6', width is 2', and has, thirty-two steps to reach the terrace. Each step's length is 2' 4" and height is one foot. These steps are constructed²⁶² between two glazed plasterd walls. The mosque has a flat roof²⁶³ with the width of 46', length 42'. However from inside the ceiling of the mosque is concave shaped and not flat. The concaved shaped ceiling along with other accessories had the property to regulate transmit sound. All side of the mosque including minarets has niches in the wall to allow light and air enter inside. These

²⁵⁸ see plate no-86

²⁵⁹ See plate no-87

²⁶⁰ see plate no-88

²⁶¹ See plate no-89

²⁶² see plate no-90

²⁶³ see plate no-91

niches are of uniform shape and size and are not uniformly placed. The measurement and location of these niches is as per the movement of the sun in different seasons, hence, allowing desired light to enter inside. Air too was allowed to enter inside in pressurised form by using wind door to put pressure and lower the temperature, simultaneously.

In 1935-36 the mosque was completely freed from the jungle, cracks and gaps in the walls grouted and filled with the lime mortar.²⁶⁴ In 1955-56 the decayed plaster in the mosque was thoroughly raked out to a varying height of 4' to 5' and a new layer applied.²⁶⁵ In 1959-60 the “crack in the roof of the southern row of the masjid, running to a large length of about 60' ” and “requiring support of the roof by masonry props in the past. Opened to a depth of 2'.6” and wedge-shaped stone blocks were inserted in the gap to stitch the masonry a layer of concrete was layered over it”.²⁶⁶ In 1991-92 “missing edge stone of the platform all round replaced with new ones over a neat sand cushion, the damaged flooring of the corridors and passage at the entrance plastered”²⁶⁷ in the mosque of Gandikota. In 1997-98, the “sunken and cracked portion of the arched inner cloister cells of the Serai inside the mosque dismantled and the same reconstructed after strengthening the foundation. The work of relaying the lime-concrete over the roof is in progress”.²⁶⁸ In 1998-99, the sunken portion of the arched-cells on the southwest corner of the mosque opened and rebuilt as per the existing pattern. The work of plastering the arched-wall and ceiling of the great mosque with lime mortar and reconstructed arches of the mosque was completed. Removed the dead lime plastered over the mandapa and replastered the same with 20mm thick plaster.²⁶⁹

Pigeon Tower or Charminar

After entering the fortified area, one can see a three-storeyed tower, with approximate distance of 10 to 15 meters from the main entrance. It is known as Pigeon

²⁶⁴ *Indian Archaeology 1935-36 - A Review*. P. 41

²⁶⁵ *Indian Archaeology 1955-56 - A Review*, P. 40.

²⁶⁶ *Indian Archaeology 1959-60 - A Review*,, p. 102.

²⁶⁷ *Indian archaeology 1991-92 - A Review*, p. 176.

²⁶⁸ *Indian archaeology 1997-98 - A Review*, p. 302.

²⁶⁹ *Indian Archaeology 1998-99 - A Review*, P. 293.

Tower or Charminar.²⁷⁰ It is located on the left side of the eastern entrance, and lies in the southern side of the fortified area.

The monument is constructed with stone and coated with plaster.²⁷¹ And has a height of 30' to 35'. It is square shaped, constructed on a plinth of 2' height, and measures 22' on all four sides. Above this plinth, a platform is constructed with a height of 3' and a width and length of 15'. Above this platform at four corners, four pillars are constructed. The thickness of each pillar is 24 inches, space between the pillars is 13', and in this space, arches are constructed in four sides. Above this arched openings, two storeys are constructed. These storeys have parapet supported by two brackets from each side. These two stories also have arched openings on all four sides. The uppermost storey has six dominical minarets.²⁷² Archaeological survey of india conserved this montment.²⁷³

Residential Building or Arsenal

This residential building²⁷⁴ or arsenal/magazine is situated on the south side of the fortified area, approximately 20 to 25 meters away from the main entrance. This is named as a jail by Archaeological Survey of India. But in 1908-1909 *Archaeological survey of India Annual Report* and *Andhra Pradesh district Gazetteer*,

²⁷⁰ Named by Archaeological Survey of India. The *Andhra Pradesh, District Gazetteers*, mentioned this monument as Pigeon Tower with fretted windows. See plate no-92

²⁷¹ Anna.L.Dallapiccola, George Michell, Anila Verghese, *Rayalaseema the Royal Realm- Architecture and Art of Southern Andhra Pradesh*, pp.122-126.

²⁷² see plate no-93

²⁷³ *Archaeological survey of India Annual Report 1908-909* gives us information about the conservation of this monument. According to this report, repairs are done for the decayed stucco work, particularly in the perforations of the upper windows. Some displaced stones of the basement are fixed to protect the monuments from the ruins. Another report of 2012-2013 mentioned this as a watchtower and the damaged portions of this watchtower is replaced with lime mortar by adding natural ingredients also provided a stone pathway with stone boulders in lime concrete.

²⁷⁴ See plate no-94. The Indian Archaeology- a Review in 1908-1909, gives us information about this building as follows in gandikota there is a masonry-vaulted building known as a magazine, which was disfigured by mud walls built between the arches and by heaps of debris in the rooms, have now been removed.

Cuddapah noted it as a *Magazine*. This monument may have worked as a Arsenal because it is constructed very near to the main entrance.

The locally available stones are used to construct this monument and these stones are joined with binding material without any plaster coating on it. This construction is rectangular, having two big arched openings on the south and north side. The present entrance is from the north side of the monument.²⁷⁵ This monument is covered by flat roof, on this, and four rainwater droppers can be seen.

This monument's height is approximately 20' to 25', width 69' and length 47'. There are 10 steps to climb up and reach inside the monument from the opening arch. The total height of steps is 7' from the surface. On both sides of the steps there are passages²⁷⁶ leads to the interior of the monument. This passage is constructed with a width of 4' and a height of 9' facing the front side of the monument. The height of the present entrance is 6'.5" with a width of 9'. Opposite to this arch, there is another arch constructed in the southern side with the same measurements. After entering this monument, we can see an open space between these two arches, measurements of 16'×36'. The left²⁷⁷ and right²⁷⁸ sides of open space are having arches and some kind of rooms, and one can notice one tank in front of the left side arch. On the corner of this side, there are four steps²⁷⁹ to reach the ground level. This monument is preserved and conservation work is done for the survival of the building.

Assembly hall

The Assembly hall²⁸⁰ is constructed on the north side of the fortified area, with an approximate distance of 250 to 300 meters from the main entrance. At present, this monument is used as the ASI office. There are readings which refer about this

²⁷⁵ We can see that for the accessible of the people to reach the monument this, north side steps added and we can see it clearly, and the old entrances from east and west side of the monument partially ruined now.

²⁷⁶ see plateno-95

²⁷⁷ see plate no-96

²⁷⁸ see plate no-97

²⁷⁹ See plate no-98

²⁸⁰ See plate no-99

monument as it was built by Mir Jumla or one of his successors²⁸¹ with a roof²⁸². This monument was used as a Traveller's Bungalow.²⁸³ We can get plan²⁸⁴ of this construction from the British Library online gallery. This plan was made by Thomas Fraser²⁸⁵ (1776-1823) with pen and ink on paper dated 1802.

The purpose of this monument may have been as Assembly hall. After the time passed, it may have been used as a granary or travellers bungalow. Stones and binding material are used to construct this monument. The roof of this monument is plastered. It is rectangular in shape with huge arch openings, facing towards the east side. After entering the monument we can see a huge hall²⁸⁶ with twelve pillars in two rows supporting the roof of the monument. Inside the monument, there are seven openings on the right side wall and six on the left side wall. Both sides openings are not in a uniform manner. These are in a multiform manner with different sizes and structured at different places on the wall. Along with these windows on the north side wall, we can see three arched openings.²⁸⁷ After coming out from this construction on the northern wall we can see steps leading towards the roof of the construction. After reaching the roof of the monument, we can see eighteen rainwater drawn pipes to allow rainwater to come down. The measurements of this monument is 112'×54' and height is 43'. Inside part of the hall has twelve pillars. Each pillar's thickness is 16'. Width of the hall is 44'.

We also see some other constructions²⁸⁸ on the western side of the fortified area. Presently these constructions are in ruins and difficult to identify. We can reach these constructions through a way which is situated on the back side of Serai. Apart from these constructions some graves,²⁸⁹ and a tomb²⁹⁰ are constructed in between the first and second fortification walls. In Gandikota, most of the monuments were ruined

²⁸¹ *Andhra Pradesh district gazetteers, cuddapah*, p.749.

²⁸² *District gazetteer cuddapah*. Pp-193

²⁸³ Mentioned in *Andhra Pradesh District Gazetteers-Cuddapah*, 1967,p.749.

²⁸⁴ See plate no- 100 to 102

²⁸⁵ Thomas Fraser was the civil engineer of the madras presidency, and he drew sketches and plans about the forts, that comes under the madras presidency.

²⁸⁶ see plateno-103

²⁸⁷ See plateno-104

²⁸⁸ see plate no-105 & 106

²⁸⁹ see plateno-107

²⁹⁰ see plateno-108

by the treasure hunters. Some sculptures and warfare equipment of Gandikota are preserved in Mylaravaram²⁹¹ and Chandra Giri fort museum.²⁹²

Water bodies

In Gandikota, we see more than five water bodies situated at different places in the fortified area. In this, one water body is situated between the first and second fortification walls. Towards the right side of the road we can notice a rainwater catchment area locally known as *Yerracheruvu*.²⁹³ From this water body, water was dragged into an artificial channel with the use of sluice²⁹⁴ mechanism. The channel²⁹⁵ constructed with an approximate length of one kilometre has the width of 2' and depth of 1'.3". This channel enters into the fort from the northern fortification wall, situated towards the right side of the main entrance. After entering into the fortified area, the channel turns in to an underground channel. It then opens to fill up another water body locally known as *Yerrakoneru* or *kattulakoneru*,²⁹⁶ situated in front of Serai. Kattulakoneru is a big water body with steps from four sides. This water body is also having natural springs in it. We see water in this waterbody in every season.

Another important water body in the fortified area is Rayalacheruvu or Rajulacheruvu.²⁹⁷ It is situated in the south-eastern corner of the fort, with an approximate distance of 500 meters from the main entrance. Source of this water body is natural springs. On the north side of this water body, we see few steps leading to a room facing towards the west side. Southside also we see another few steps leading to the rampart of the fortification wall. Presently farmers who are living in the fortified area are using the water of this water body to water their agricultural fields. These fields are situated on the south side of the fortified area. On the front side of this waterbody, we can notice terracotta pipeline²⁹⁸ which is in ruinous condition now.

²⁹¹ see plate no-109

²⁹² see plate no-110

²⁹³ See plate no-111

²⁹⁴ Sluice mechanism: an artificial channel for carrying water, with an opening at one end and to control the flow of the water.

²⁹⁵ see plateno-112

²⁹⁶ See plate no-113

²⁹⁷ See plate no-114

²⁹⁸ see plateno-115

Near to this water body, within the fortification wall, a channel²⁹⁹ is constructed. This channel opens into towards another water body situated outside of the main fortification wall. This water body is locally known as *Ramagundam*.³⁰⁰ This is mainly a water catchment area and allows water to enter into Rayalacheruvu in the rainy season.

There are other two water bodies situated on the south side. These are located at a distance of 20 to 25 meters from the main entrance. The first water, body³⁰¹ is a small one, with natural springs and this titled with a water lifting mechanism to drag the water. Only a few meters away from the first water body, we see second water body³⁰² which is bigger than the first one. This water body is connected with a channel³⁰³ which is coming from the main fortification wall. This water body is filled through this channel. We see the opening³⁰⁴ of this channel into the water body from the south side. On the east side of this water body we can notice some steps. On the backside of the fortified area another water body is situated.³⁰⁵ Because of the ruins and plants surrounding it, it is difficult to trace the source of this water body. Within the Serai, we can locate a small water body with water lifting mechanism. Which has been discussed earlier in the chapter.

²⁹⁹ See plate no-116

³⁰⁰ See plate no-117

³⁰¹ See plate no-118

³⁰² See plate no-119

³⁰³ See plate no-120

³⁰⁴ See plate no-121

³⁰⁵ See plate no-122

Conclusion

Forts are one of the most important strongholds in India, known from Indus civilization. Forts were constructed to protect themselves from enemy attacks and the main purpose of their construction is with regard to the military activities. It is predominantly due to this aspect, that forts were situated on unaccessible places like mountain passes, on river banks, in the forests etc. Mud, burnt-bricks, and stones were generally used to construct a fort. In some cases, we see the usage of both stone and brick together in its construction. In the early period, fort walls were constructed by using the cyclopean technique until the introduction of binding material. After the introduction of binding material in the medieval period fortification walls has become more stronger which protected it from water leakage that would otherwise result in a damaged wall.

Forts constituted of two or three layers of fortification walls, gateways, palaces, religious buildings, soldiers quarters, water bodies, market areas and habitation. Fortification wall protected the fortified area from outer attacks by enemies. Some of the important parts in the fortification wall are a mote, bastions, parapet wall, rampart, passages, loopholes, and niches. With the introduction of gun powder in the medieval Indian warfare the construction of forts and fortifications became more strong. Gun turrets were added to the fortification walls, which also increased the height of the fortification wall. Through the study of medieval archaeology, one can see the changes that had occurred in the construction of fortification and various other monuments. One can notice these changes through explorations and excavations. With the continuous field visits, close observations and comparisons of one monument with another, one can see the changes with regard to the monument at hand. After identification, documentation of the monument is the most important. Part of study Scholars fill gaps in history by documentation. Forts help in re-constructing the history of people who were related to it and also help scholars to paint the regional history.

In the Kadapa district on Pennar river bank, two forts named Siddavatam and Gandikota were constructed during the medieval period. As one deals with these two forts, one gets to know about the regional aspects of not only the fortified area but also about the villages which come under the region of the fort. In this Gandikota become

most important stronghold during the different dynasties , like vijayanagara and qutub shahi peiods.

Gandikota is situated on the Pennar river bank in the kadapa district. This fort was ruled by the Kakatiyas of Warangal, Vijayanagara, Qutub Shahis, Mayana chiefs, the Kingdom of Carnatic and British. During the Vijayanagara period, the fort had become an important political divisions as Gandikota-Sima also become Gandikota-Rajya because of its strategic position. It was during this period that the fort was strengthened and fortification walls were constructed, extended and repaired. New bastions and ramps were added to the fortification wall to carry the heavy war equipment to the fortification wall. After the downfall of Vijayanagara, the fort was under the hands of Qutub Shahis. In this period we can notice the migration that took place from Gandikota to other places of Andhra Pradesh and Karnataka states. Aurangzeb's south Indian conquests resulted in him undertaking the fort. After the death of Aurangzeb, the fort was ruled by the Mayana chiefs of Kadapa. Tippu Sultan and Hider Ali further garrisoned the fort and strengthened the fortification walls. Gandikota eventually went under the rule of British. Post British occupation, one could see migration of people from Gandikota to another place of Kadapa district.

Gandikota is known for its military stronghold. But when the fort went under the Vijayanagara rulers it had become one of the most important administrative, trade and religious centre. As a trade centre, Gandikota was closely related to the local villages. Within Gandikota, one could see agriculture fields (producing pulses). As it has become an important economic region, a pagoda was issued in the name of Gandikota which came to be known as 'Gandikota pagoda' during the Vijayanagara rule. One can notice various temples in the surroundings of Gandikota and within the fortification wall, re-eatablising the forts identity as a regional centre during the time.

Gandikota was constructed with a three-layered fortification walls and gateways. These walls were constructed on the south and west side as produced by the Pennar valley. Within this fortificaation some monuments were constructed and identification of the purpous of the monument is one of the most important assignment for the author. Because there are some structurrs in gandikota which wre wrongly mentiond as jail and jami mosque. after the close observation of the architectural features of these monuments were recognised as residential building and serai and

Jami mosque is constructed with in the sarai. Also we can notice structures like temples, mosques, residential buildings, assembly hall, watchtowers and water bodies with natural springs and rain water catchment areas with in the fortified area. In this some water bodies have channels to supply water into the fortified area.

These temples, amongst all the monuments, are constructed in the Vijayanagara style of architecture, within the Prakara from four sides and in the middle of the Prakara are the main shrines constructed along with another shrines, kitchen and a kalyana mandapa. The Main shrine of the temples is divided into mukha-mandapa, ardha-mandapa, antarala and garbha- griha and in the main entrance of these temples, is a massive gopura. ranghanadha swami temple is one temple situated on the northern side of the main entrance, one can notice this temple is constructed using cyclopean technique but the roof was plasterd. Also we can notice the differences in the pillars decoration, on the northeastern side of the temple we can notice one shrine which has pillars with out any decorations and sculptures. But with in temple encloser, on the south western side of the temple is having kalayana mandapa and a shrine, these constructions pillars were decorated with floral designes and sculptures. With this observation one can estimate that, kalyana mandapa and shrines are later additions to the temple complex.

Serai and mosques were constructed during the Qutub Shahi dynasty as it resembles their style of architecture. With regard to these constructions, we can notice plastering, stucco work, flower designs, arches, double storied balconies, and minarets which had a dominical-shaped ending. Within the Sarai, there is a water body. In between these cloisters on a platform we see a mosque along with a tank with a fountain which it is non functional at the moment. The water source to this fountain is a water body situated within the Sarai. There are monuments like the assembly hall and residential buildings and few others located within the fort that are in ruin and have lost their identity now.

For every living being, water is the most important element. In Gandikota along with the Pennar river, some springs and rainwater catchment areas supplied water to the fort in every season. With the use of sluice technology and artificial channels, water was supplied to the different parts of the fortified area. And this water was also used for the growth of vegetation in the fortification wall. River pennar is

also fulfilling the needs of the fort, one can notice a staircase leading to the Pennar valley situated on the north western side of the fortified area.

At present, Gandikota is identified as a small village with historical importance. In this fortified area, all the monuments are being protected, conserved and preserved by the Archaeological Survey of India (ASI). Monuments such as tombs, graves, bastions etc, were damaged by people living in the surrounding villages, as they were not aware of its historical significance.

One can gain knowledge about our past with such fieldworks which in turn help in filling the gaps while re-constructing the regional history. With the preservation of these monuments and forts, we can pass this knowledge to our future generations. As a part of the preservation process, some of the sculptures were kept in the museums for public access. We can see some of Gandikotas sculptures and war equipment in museums of Mylavaram and Chandra Giri fort.

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Channel between Rayala Cheruvu and Ramagundam

Plates



Google Earth image of Gandikota



Map of Gandikota by Archaeological survey of India



South western part of the Gandikota : Curtesy British library online Gallery

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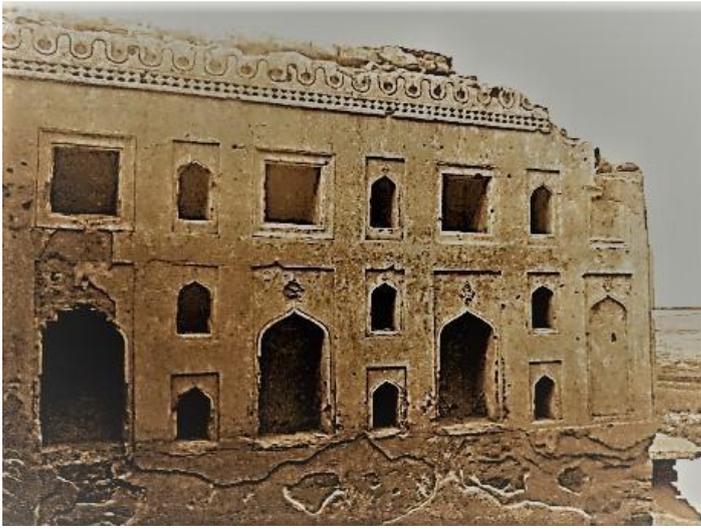
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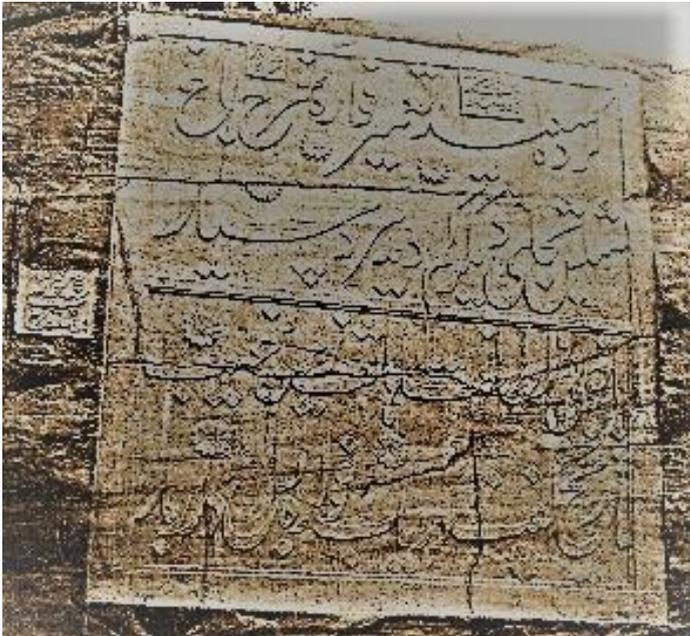
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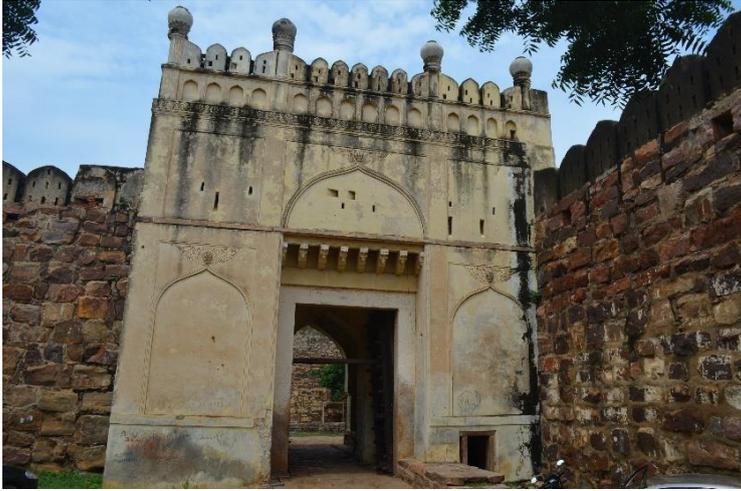
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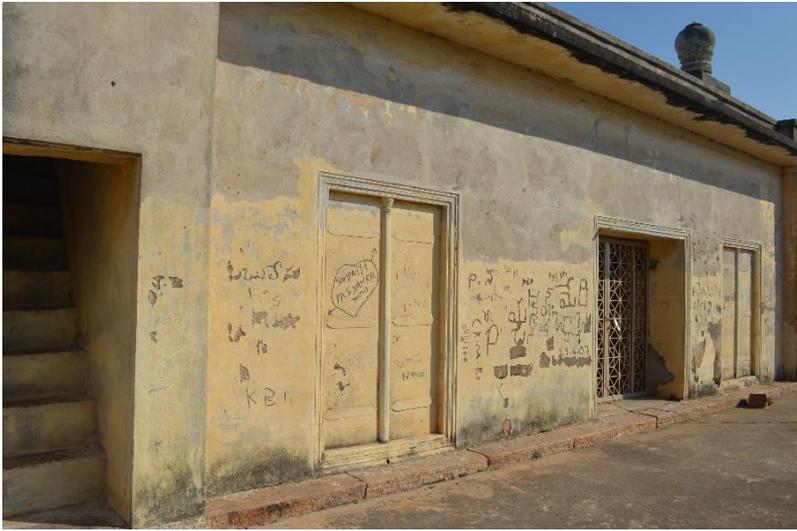
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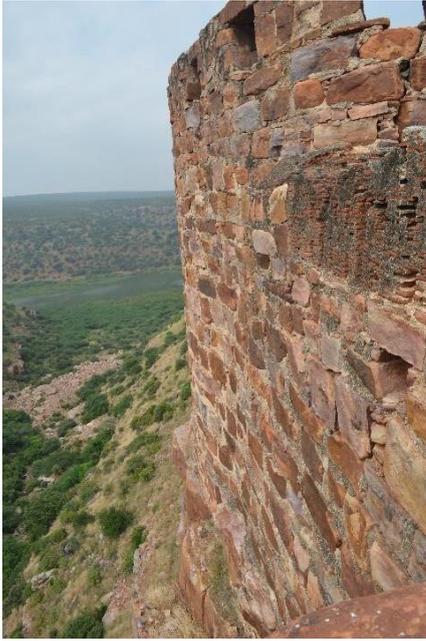
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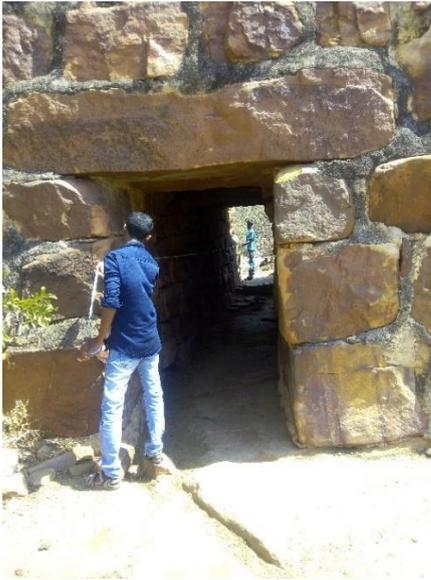
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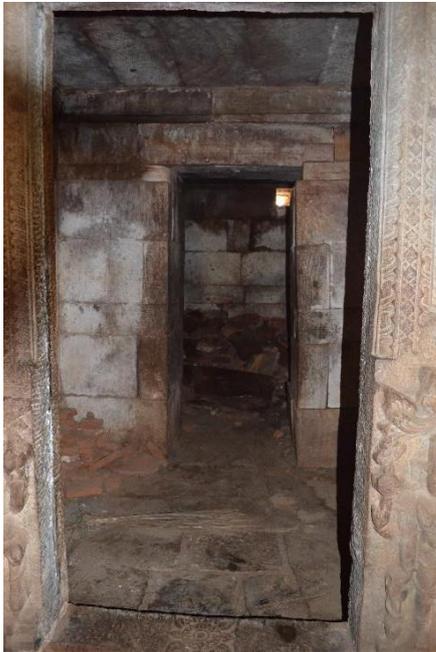


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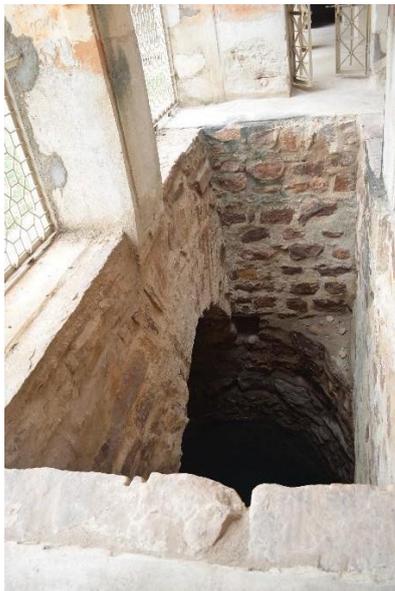
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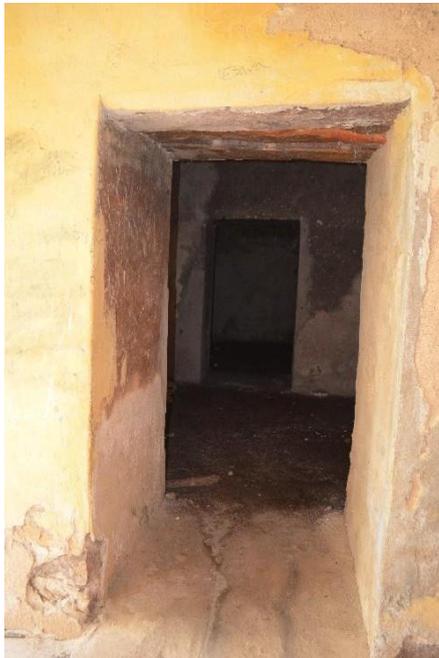


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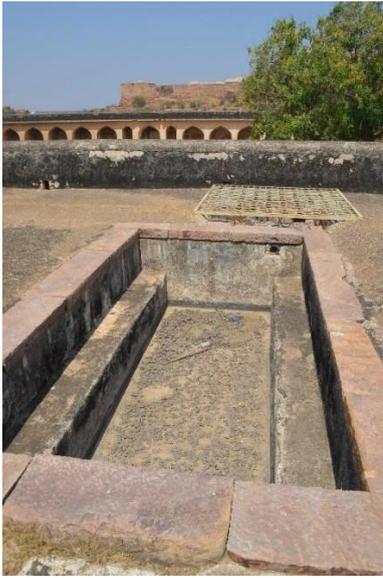


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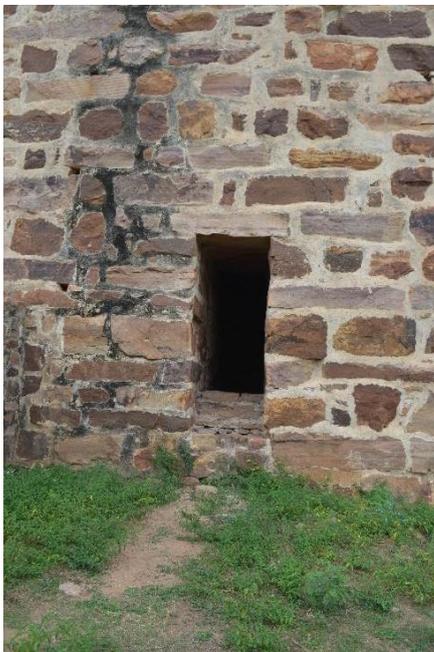


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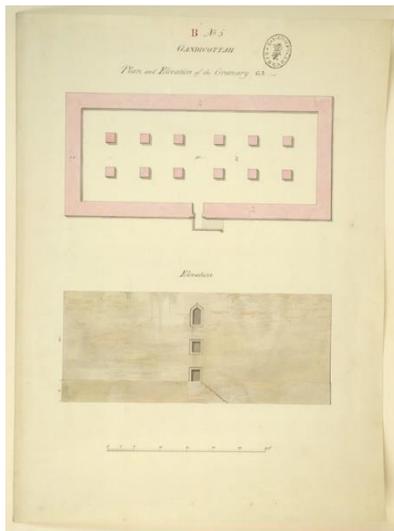


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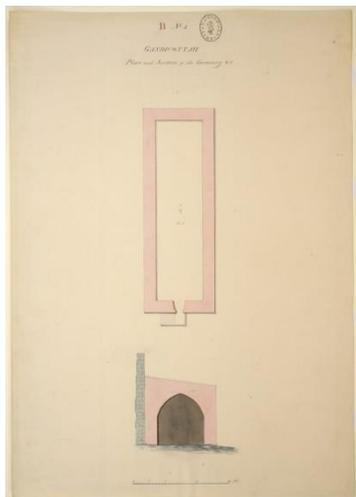


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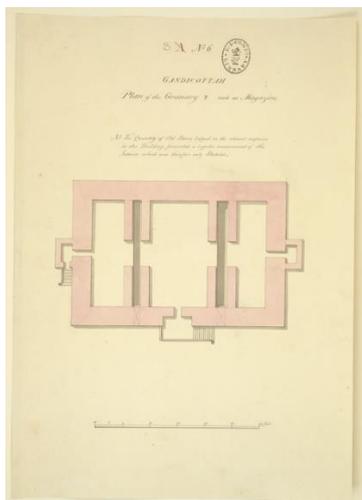
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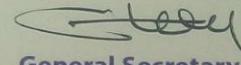
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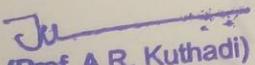
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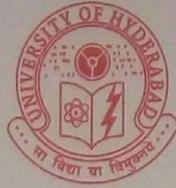
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