

Importance of Tour Schedule and Conservation of Mr. G. Yazdani the Director of Archaeology Department in Hyderabad State from the Period of 1345 F. (1935-36 A.C.)

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The period of the 1343 Fasli to 1345 Fasli in the Hyderabad state heritage conservation is made on special importance. The conservation purpose the Nizam established Department of Archaeology in the Hyderabad State.

Mr. Yazdani is the Director for Department of Archaeology, he was traveled for the conservation to the Monuments; he was appreciation of his talents as an archaeologist and in due recognition of the meritorious services rendered by him in the preservation and study of the monuments of H.E.H. the Nizam's Dominions.

The Director toured in the Warangal, Raichur, Bidar, Aurangabad and Tours Nalgonda Districts for 42 days and the Assistant Directors, Mr. Syed Yusuf and Khwaja Muhammad Ahmad toured in the Warangal, Bidar, Gulbarga, Medak and Karimnagar Districts for 15 and So days respectively. The object of these tours was to survey the newly discovered

monuments and also to supervise the excavation and conservation works which were being carried out in these districts. The details of the tours of the Director and the Assistant Directors are given in their diaries published in this report as Appendices F, G and H.

Several new monuments of considerable archaeological importance were sure-Survey of eyed during the year in the Raichur, Gulbarga, Nalgonda, Bidar, Aurangabad, Owranga bad, Medak and Karimnagar Districts. But the most interesting and by far the most important discoveries made during the year were the prehistoric sites explored and surveyed by the Department in the western taluqas of the Raichur district.

The names of the sites together with the taluqas are given below

Name of site	Name of Taluqa	Name of site	Name of Taluqa
Alisindhi Hill	Deodurg	Anandgal	Manwi
Sirwar	Deodurg	Halapur	Manwi
Benkal	Gangawati	Kotegal	Manwi
Name of site	Name of Taluqa	Name of site	Name of Taluqa
Kerehal	Gangawati	Kautal	Manwi
Anshuspur	lyingsugur	Nawalkal	
Bellamrayangudda	lyingsugur	Watgal	..
Gaudur	lyingsugur	Sobarkallur	Sindhur
Honhalli	lyingsugur	Rodalkonda	..
Machnur	lyingsugur	Agoli	..
Matbal	lyingsugur	Chik Hesur	
Mask	lyingsugur	Kurkundi	
Wandalli	lyingsugur	Pathanduddi	..
Yergunti	lyingsugur		

One of the above sites, namely Maski in the Lingsugur Taluqa, was already well-known to scholars on account of its Asokan Rock Edict. During the year under review a thorough survey was made of the hill on which the edict appears. The hill extends over a mile east to west and is honeycombed with natural caverns ; while on the slopes of the hill artefacts, iron slag and painted pottery are found in great abundance. On a close examination of the area it was found that the old town was situated some three hundred yards to the west of the modern village and there was originally a paved passage from the bank of the river to the old town, the trackers of the pavement still existing near the foot of the mound on which the Manappa temple (Goldsmith's temple).is built. Excavations were made at two

places in this area, and a number of furnaces in which gold and silver were smelted in early days have been found. On passing the earth through fine wire-sieves, a large number of beads were found. They are of lapis lazuli, carnelian, onyx, garnet and crystal. The beads are of different shapes and show considerable skill in their manufacture. Some carnelian beads bear white inlay work, the pattern being straight and wavy lines. Among the lapis lazuli beads a few are of a triangular shape resembling those found by Sir John Marshall at Mohenjo-Daro. Lapis lazuli beads have previously been found by us in cairns at Raigir (Nalgonda district) and Dornakal (Warangal district), and as this stone is not found in India it appears that it was held in considerable esteem in those days and was brought from

Volume 6 Issue 11, November 2017

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Baluchistan and countries around the north-west frontier of India

The Department has also excavated several natural caverns, the interiors of which were filled up with silt brought in by rain water during the course of many centuries. The excavation disclosed that these caverns at a later time were occupied by hermits of the lying an sect whose skeletons with pottery and-iron implements have been discovered. The silt dug out from the caverns was passed through sieves and disclosed a large number of agate and chart flakes and beads.

Maski has traces of old gold workings, but as during our survey chipped stone implements and pygmy flakes have been found in great abundance, it appears that the hill was the abode of Neolithic man as well for a considerable period. Among the antiquities of the historic period, there is a seal which has a bull or a lion in the middle and a legend the characters of which are similar to those found in the early coins of India. A detailed report on the excavations at Maski is published.

The notes of the Director on the pre-historic sites in the Raichur district are given in a separate report published. Khwaja Muhammad Ahmad Sahib, who accompanied the Director in his tour of the Raichur district and helped him in the investigation of the various sites, was subsequently deputed to attend the International Congress of Pre-historic and Proto-historic Sciences held at Oslo. Khwaja Muhammad Ahmad Sahib read at this Congress a paper on the prehistoric sites of the Raichur District which was much appreciated by the audience. Khwaja Muhammad Ahmad's paper is "published in this Report.

To complete the account of the exploration of the Raichur district mention must be made of the Mudgal Fort which has almost a continuous history from the time of the Yadava kings when it was the seat of a provincial governor, down to the Victorian period of the British history in India, for in the treaty of 1860 we find Mudgal included in the districts which were returned to H.E.H. the Nizam. A separate article on the Fort of Mudgal by the Director is published as Appendix C in this Report.

Another group of important monuments surveyed in the Raichur district comprises the temples of Gabbur which besides the variety of their designs have an additional interest for the antiquary in possessing several contemporary inscriptions. The distance of Gabbur from Raichur is fifteen miles as the crow flies, but proceeding by a motor-car one has to go first to Kalmalla on the Raichur-Iyingsugur road and afterwards to divert to the Deodurg fair weather road. The way from Deodurg to Gabbur consists. Only of a cart track and is not fit for motor traffic except in summer.

The most important temples in the tour of Mr. Yazdani is:—

(i) Male Samkara Kd Deval, or the shrine dedicated to Samkara, a name of Siva (doer of good) . The temple is built of rough grey stone and has a high plinth. The plan of the building consists of a porch (n ft. 5 in. square) towards the north, a hall (38 ft. square) with a music pavilion (16 ft. 6 in.

square) in the middle, an ante-chamber (13 ft. 6 in. by n ft. 4 in.) and a shrine (16 ft. 3 in. by 13 ft. 6 in.). The door of the shrine has perforated stone screens at either side and a carved frieze at the top, which contains the figure of the Gaja-Iyaksmi in the middle. There are also dvarpalas, a pair at the door of the shrine and another, larger in size, at the main entrance. The carving is plain on account of the roughness of the stone. There is a cistern, 134 ft. square, in front of the temple. There are two inscriptional tablets, one near the northern entrance, and the other near the western. Impressions of these two inscriptions have been taken. The plinth of the temple requires repair and the roof is also in need of attention for grass is growing over it. The conservation of this temple will be included in the next year's programme of special repairs.

(2) The temple of Venkatesvara.—It is built at the western side of a large cistern, styled the Sat bdoli or the ' seven cisterns ' on account of its vast expanse. The cistern has finely carved masonry steps all round but they have decayed because of the inclemencies of the weather and the neglect of centuries. The principal temple is closed on all sides with beautifully carved screens and the access is from a door facing the north. The plan of the building consists of a porch (8 ft. 9 in. by 6 ft. 8 in.) facing the north, a hall (22 ft. square) with a music mandap (16 ft. square) in the middle, and shrines with ante-chambers on three sides towards the east, the west and the south. The shrine towards the south has a corridor round it in which nine salunkas have been fixed. There is a salunka inside the shrine as well, and originally there was also a lingo., but now in its place an image of Visnu has been installed, its appearance being somewhat damaged by pious votaries who have filled its-eyes with silver. The image of Visnu in the western shrine is beautifully carved, and has so far escaped the zeal of votaries for the ornamentation of divine images. The eastern shrine has a linga.

The carvings on the exterior of this temple, representing figures of deities and animals, are elegant, and among these the figures of elephants are particularly striking. A square pillar, on which an inscription is carved, is fixed in the court of this temple, at the north-east angle. In recent times considerable alterations and additions have been made to the western side of this temple, which is used as a mutt or monastery now. There is a temple to the west of this mutt which will be described in its proper place.

(3) Temple of Vasveshvar.—This temple adjoins Venkatesvar's temple on the east. It has a roughly carved lamp-post in its court and the effigies of two elephants at its entrance. On entering the court, the visitor first notices a temple to his right and another in front. The plan of the temple on the right consists of a small room (12 ft. 10 in. square) with a narrow corridor and an antechamber (7 ft. 6 in. by 6 ft.) and a shrine (7 ft. 6 in. square) at its western end. There is a linga and also the figure of Kumara (son of Surya) in the shrine.

The temple in front, towards the south, is entered by a small door. Its plan consists of a hall (22 ft. square) with shrines on three sides, towards the east, the west and the south. Each of these shrines has an ante-chamber in front of it but the dimensions of the shrines as well as those of the ante-

chambers are very insignificant, the former measuring 8 ft. by 6 ft. 9 in. and the latter 6 ft. 9 in. by 5 ft. A large nandi is now placed in the ante-chamber of the eastern shrine. The western shrine has a linga and the southern an image of Visnu. The latter figure is damaged. The door of the western shrine is most elegantly carved, particularly the female figure at the right end of the frieze. An inscriptional tablet may be seen near the nagulculas, and other religious figures are fixed near the steps, descending to the tank from this temple. Reverting our footsteps to the temple of Venkatesvara, it may be observed that there are two adjuncts to this temple ; one towards the north and the other towards the west, both being used as mutts. The mutt towards the west has a temple behind it, containing an inscription. The plan of this temple consists of a hall (20 ft. square) with shrines on three sides. The shrines have ante-chambers, the latter measuring 8 ft. 6 in. by 6 ft. and the former 8 ft. 6 in. by 8 ft. The shrine towards the north has a projection on one side which is, however, modern-The style of architecture of this group of temples belongs to the 10th to 12th centuries A.D. and they all appear to have been built during this period. The plans are more or less stereotyped, square halls with projections on three sides, serving the purpose of shrines generally dedicated to the Hindu Triad, Siva, Visnu and Brahma. The pillars are low and the interiors dark and mysterious. The carving on the other hand is elegant and vivacious showing the artists' delight in the pleasures of life. At the back of the mutt to the north of Venkatesvara's temple, the remains of another temple may be seen. They consist of some cells which are now partly buried under debris and earth.

(4) Ishvara Deval.—About one hundred yards further north there is another temple, dedicated to Siva. The temple has an inscriptional tablet in its court. The plan of the temple consists of a porch (9 ft. square), a hall (16 ft. square), an ante-chamber (9 ft. by 4 ft.) and a shrine (9 ft. square). The carving of this temple is plain. There is a small bull (nandi) in the court. Proceeding further, towards the village Chaodi, another temple may be noticed which is similar in plan to Ishvara's temple (No. 4). It has a nandi in its hall and the image of Vira-bhadra in the shrine.

(5) Ganni-gudi Mutt.—Going further, towards the north there is a mutt, styled the Ganni-gudi Mutt, It has a beautifully carved door but the interior is filthy, being used as a cattle pen. The mutt has a shrine at its back. To the north-east of the latter there is a structure with a ruined temple in the ground floor and a mosque at the top. There is a tank in front of this structure, and it appears that originally the tank was connected with the temple which has fallen into ruins now.

(6) Bhangar Basappa Temple.—At a short distance from the latter shrine is a modern temple, called the Bhangar Basappa Gudi. It has a hall open from three sides and a shrine containing an image of Ganesa. There are also two nandis, one of a fairly large size and the other small. An inscriptional tablet is fixed outside this temple towards the south-west.

(7) Chandi Gate.—Near the last mentioned temple is the Chandi Gateway, the outer arch of which shows Moslem

influence. There are temples on either side of the gateway, facing the north, and an inscriptional tablet is fixed near the arched entrance. The plan of the temples consists of a hall, an ante-chamber and a shrine. The temple on the left has effigies of two elephants near the entrance and a lingo, inside the shrine. " The other temple has the image of Visnu in the shrine. The carving, like the architecture of these two temples, is very plain, and they do not appear to be old.

(8) Hanuman's Temple.—Almost facing the Chandi Gateway is a temple dedicated to the monkey-god, Hanuman. It has a long inscription carved on the plinth of the temple, extending to several stones. The plan of the temple consists of a pillared hall (22 ft. by 21 ft.) and a shrine (8 ft. by 7 ft. 6 in.), the latter with a circumambulatory passage 7 ft. wide. The door of the shrine has carved screens on either side, and in the interior is the image of a Hanuman resting on a salunka. The treatment of the hair of some male figures carved in the hall is interesting.

(9) Temple near the Jdmi' Masjid.—Near the principal mosque of the village there is another temple dedicated to the worship of Siva. It has a small nandi and a linga in the hall, two loose images of Ganapati in the ante-chamber and another linga in the shrine. The architectural style of the temple is plain, but' the building has a high plinth. An inscriptional tablet is fixed in the temple. Near the northern end of the mud-wall (enclosure) of the village is a tank with some old temples at its western bank. One of them is dedicated to Hanuman, and it has an inscriptional tablet.

On coming out from the western gate of the village, which is styled the, Mosur-kul gate, the visitor will notice another temple dedicated to Siva. The antechamber of this temple has beautiful perforated screens and also a pair of dvapalas. In this temple there are also the effigies of two elephants, unfortunately, mutilated. An inscriptional tablet may also be seen in the court of this temple, in the south-east portion. In the close vicinity of the temple is a well, and along the flight of steps a black stone tablet is fixed which bears an inscription. The tablet is now partly buried under earth. From this temple a general view of the enclosure walls of Gabbur can be had. They are of different periods, but the most interesting feature which they present is the square form of their bastions which are apparently of Moslem design. Some scholars have recorded the existence of three inscriptional tablets in the environs of Gabbur towards the north-west: (i) at Yellur Bandi, (2) in Jambulingaya temple, and (3) in Nagerbhushan temple. I investigated these sites, but could not trace the tablets.

On the main road from Raichur to Lingsugur, at the place where the road branches towards Deodurg, is a temple dedicated to Siva. In the enclosure wall of this temple, towards the south and east, two black stone tablets bearing Canaries inscriptions, are built. On account of exposure, the letters of these inscriptions are nearly obliterated. Passing on to the Aurangabad District, a new vihara cave has been discovered at Bhokardan, a taluqa town, 10 at. 20 16' N. and Long. 75 46' 56" K. The vihara consists of a double half, with six cells at the back. Both apartments of the hall conjointly measure 60 ft. by 30 ft. and the cells, each of them, 10 ft. by 7 ft. 6 in. The columns of the hall are plain

but massive in proportion, and one of them bears an inscription the script of which appears to be of the 8th century A.D. The impressions of the inscription have been sent to Dr. N. P. Chakravarti, Epigraphist to the Government of India, for decipherment of the text. There are sculptures on the right and left walls of the vihara as also at the doorways of the cells. The shrine has a pair of dvarapala carved along the jambs of the door. Inside the shrine there are traces of a yoni, and the vihara originally seems to have been dedicated to the Saivite worship. Among the principal sculptures those on the right wall are (i) Visnu resting on the serpent, (2) Siva and Parvati and another female deity riding on a peacock, (3) four female deities who are seated while another is standing, (4) figures of animals and birds—peacock, elephant, buffalo and giraffe and (5) Siva with two gods in front of him. The sculptures on the left wall represent (i) A woman armed with bow and arrow, (2) Elephant-fight and Tiger-fight, (3) God and Goddess with warriors and (4) some male and female figures both in the standing and sitting positions.

Owing to the neglect of centuries and the inundations of the river Kelna, on the bank of which the vihara is excavated, it was choked with silt and access to the interior of the cave was difficult. The silt was removed immediately after the discovery and steps are being taken to repair the columns and the lower parts of the walls and -door frames which have decayed owing to moisture. It is also proposed to build a strong embankment in front of the cave so that the water of the stream may not cause any further havoc at the time of its inundation during the rainy season.

In the course of exploring the northern parts of the Aurangabad District a visit was paid to the battle-field of Assaye—I at. 20° 15' 15" N., Long. 75° 56' 15" E. The place is some seven miles east of Bhokardan and 15 to 16 miles from Sillod which is on the main road from Aurangabad to Ajanta. A tablet is set up at the site where the gallant men of the 74th Highlanders, the high Light Dragoons and 4th Madras Cavalry gave their lives in winning the battle against the Marathas. The village of Assaye is included in a jagir the holder of which has been requested to build a bungalow for the comfort of those who may visit this important historic site. The place is accessible by motor during winter, and when the Sillod-Bhokardan road has been consolidated the means of communication will become comparatively easier.

The survey operations were extended to the northernmost limit of the district, and the forts of Baitalbari and Visagarh were also explored. The former is a hill fort situated some ten miles west of Fardapur. The Ajanta ghats about this locality attain their highest elevation and are nearly 1,000 ft. above the plains of Khandesh. The fort has some old guns mounted on its walls, but all the inner buildings are in ruins. The fort of Visagarh or 'Abbasgarh is some three miles further west, being situated at the head of the valley in which the Ghatotkach viharas are excavated. The old name of the fort was Taltam which is mentioned in contemporary Mughal writings. There are two inscriptions, one on the Jarundi gate belonging to the reign of Murtaza Nizam Shah and being dated 989 H. The other inscription mentions the name of on the right and left walls of the vihara as also at the doorways of the cells. The shrine has a pair of dvarapala

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of thirty-five feet. One piece of sculpture shows a tiger, holding four elephants, one each under his four paws. There is another sculpture, near the mosque, representing an elephant with chains round his trunk and feet. There are two tanks inside the fort, one of which is called the Duda Taldo or the Milk Tank on account of the sweetness of its water. The two inscriptions of the fort are being edited in the *Epigraphia Indo-Moslemica*.

Mr. Syed Yusuf, the Assistant Director, surveyed some monuments in the Warangal and Medak districts which are described.

Katachpur Temples : The village of Katachpur lies in dense forest a furlong to the west of the Warangal-Mulug Road, midway between the 17th and 18th milestone. The village has been considerably reduced, now containing only ten or twelve thatched huts. To the north of the village is an extensive sheet of fresh water that goes by the name of Katachpur Tank. On the southern bund of the tank, concealed under a thick palmyra grove and overgrown with rank vegetation, are the remains of two Chalukyan temples, which from their general plan, architectural features and traits of workmanship, appear to be contemporary with the Palampet, Ghanpur and Thousand Pillar Temples. The temples are constructed of grey granite, chiselled and dressed most elegantly, and are similar to each other in size and form, being both cruciform in plan and measuring 54 ft. each way. But the temples differ from each other in one respect, and, that is, that the first temple, as the visitor enters the area from the east, has its entrance towards the north, whereas the entrance of the other temple (to the west of the former) faces the east. That the temples were dedicated to Saivite worship is evidenced by the existence of a mutilated nandi placed on the platform to the right of the steps leading to the entrance porch. The carvings on the doorjambs and the lingas inside the shrines are further proof of the Saivite form of worship to which the temples were originally dedicated. But one extraordinary object which holds the attention of the visitor is a Visnu figure fixed on to a square yoni and kept in the main shrine of temple No. 2. The yoni is always the seat of the linga, the association of this object here with the figure of Visnu is therefore a thing which is a little perplexing at first sight. But from all appearances this seems to be a change which has taken place in later times. Both temples lie in a rectangular court enclosed by a massive stone masonry wall similar in technique to the enclosure wall of the Palampet temples.

References

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- [2] Annual Report, 1334 F. (1924-25 A.C.) Nizam Government.
- [3] The Guide to A junta Frescoes (Revised edition) of Hyderabad State
- [4] The Guide to Ellora Caves (Revised edition) of Hyderabad State.
- [5] Monograph No. 8 relating to the inscriptions of Nagai, owing to delay in the preparation of the illustrative plates, could not be published during the year
- [6] For information regarding the Nidikonda monuments see the Annual Report of the Archaeological

Department for the year 1342 Pasli (1932-33 A.C.), page 58.

- [7] Ajanta: Vol. II.
- [8] Bidar: Its history and monuments.
- [9] A Corpus of Telugu Inscriptions of H.E.H. the Nizam's Dominions.
- [10] Canarese Inscriptions of Kopbal.
- [11] Canarese Inscriptions of Kukkanur and Kallur.
- [12] The last three works are likely to be issued simultaneously with this Report.
- [13] Besides the above the Director has edited Fasc. 3, Vol. III of the Shahjahan Namah for the Bibliotheca Indica Series of the Asiatic Society of Bengal.
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