

## CHAPTER XIX

### PLACES OF INTEREST \*

**T**HE district of Raichur is rich in historical associations and cultural traditions. It has a considerable number of places which are of interest from the points of view of history, archaeology, religion, culture, modern development, etc. A brief account of some of the more important places of interest in the district is given in the following pages in an alphabetical order.

**ANEGUNDI** (P.\*\* 2,323), in Gangavati taluk, meaning in **Anegundi** Kannada 'elephant pit', said to have been the place where the elephants of the Vijayanagara kings were kept, is situated on the left bank of the river Tungabhadra, just opposite the ruined capital of the Vijayanagara empire. One of the most ancient places in the district, Anegundi has been identified with a part of Kishkindha, the kingdom of Vali and Sugreeva of the Ramayana. It has also been identified by some scholars with Kong-kien-na-pu-le of Hiuen Tsang. It had strong fortifications and had been the capital of a principality.

Both Hampi and Anegundi were destroyed by the confederacy of Muslim kings after the great battle of Rakshasa-Tangadgi in 1565. Tipu Sultan sacked the town of Anegundi in 1776. The following extract about Anegundi from the previous Mysore Gazetteer would be of interest: "According to the Mackenzie Mss., however, Tirumalaraya who succeeded, in 1756, Rama Rayaloo (identical with Kodanda Rama II or Rama Raja VI) was still ruling at Anegundi. As he is the person from whom the present Rajas of Anegundi trace their descent, he probably represented that section of the Aravidu dynasty that settled down at Anegundi after the battle of Raksasa-Tagdi. He is probably identical with Timmappa who was dispossessed by Tipu Sultan,

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\* The portion relating to archaeological remains in the district in this Chapter and Chapter II is mainly based on the reports and notes of the Hyderabad Archaeological Department and on "Antiquarian Remains in Hyderabad State, 1953."

\*\* P=Population; the figures are from the 1961 census.

when he overran the whole country in 1776 and burnt the town of Anegundi and its suburbs.—Mysore Gazetteer, Vol. II, Part III, p. 2420 (edited by C. Hayavadana Rao, 1930).

Remains of some magnificent buildings of the Vijayanagara dynasty are still traceable and there are fine specimens of the contemporary work on the pillars of the Oncha Appa Matha and in the screens and sculpture of the Ganesha temple. The pillars are of jet black basalt and are deeply carved. The ceiling of the Oncha Appa Matha has also some paintings. (See Chapter II under Archaeology). The fortress of Anegundi was rebuilt in the 16th century. It has two walls and strong bastions. The Pampa Sarovara, Kamal Mahal and Nava-Brindavana which has *samadhis* of some saints, are nearby. The place has also old temples dedicated to Ranganatha and Jayalakshmi. Until 1949, Anegundi was a *samsthana* with a Raja Saheb.

**Benkal**

**BENKAL** (P. 1,275 including Hire and Chikka Benkals), in Gangavati taluk, is some six miles to the west of Gangavati. The hill situated to the south has groups of dolmens and cromlechs. There is also an ash-mound about two furlongs to the south. The mound in early times must have been the site of an iron-smelting factory. Close to the dolmens, there are prehistoric paintings at three places, exhibiting quite 'a developed taste and art'. (See also Chapter II under Prehistoric Period).

**Bichal**

**BICHAL** (P. 1,070), in Raichur taluk, is noted for the Matha of Sri Saviradevaru Channaveera Shivacharya Swami.

**Deodurg**

**DEODURG** (P. 8,560) is the headquarters town of the taluk of the same name and is about 34 miles west of Raichur. It was formerly a stronghold of Bedar chieftains and has an old fort. Nearby, there is a hill which contains talc.

**Devarbhupur**

**DEVARBHUPUR** (P. 850), in Lingsugur taluk, about 11 miles from Lingsugur, is noted for its Amareshvara temple and jaggery trade. The temple is beautifully situated amidst hillocks which have green foliage. Under the auspices of this temple, annually a big *jatra* takes place in the month of Phalguna when a cattle fair is also held.

**Devarsugur**

**DEVARSUGUR** (P. 1,389), in Raichur taluk, situated on the right bank of the Krishna river, is noted for its Sugureshvara or Veerabhadra temple. The annual *jatra* of this temple, held in the month of Margashira, attracts a large number of people.

**Gabbur**

**GABBUR** (P. 3,714), in Deodurg taluk, has several old temples and inscriptions. In the old days, it was a centre of education and was also known as Gopuragrama. The most important of the temples are those of Male-Shankara, Venkateshvara, Ishvara,

Bangara Basappa and Hanuman. In addition to these, there are several ruined temples, two or three *mathas*, a few cisterns and a gateway called the Chandi-gate with a temple on either side of it. The Male-Shankara temple is built of rough grey stone and has a high plinth. The carving in the temple is plain on account of the roughness of the stone. There are two inscriptional tablets at the northern and western entrances and there is a large cistern in front of the temple.

The temple of Venkateshvara consists of three shrines, two of them containing the images of Vishnu and the third a *linga*. The carving on the outer walls of this temple, representing figures of various deities and animals, are elegant, the figures of elephants being particularly striking. On the eastern side of the temple, there is a large cistern, with beautifully carved masonry steps all round, called 'Sat baoli' or seven cisterns. One of the *mathas* here is called Ganni Gudi Matha. It has a beautifully carved door. There is a tank which was perhaps originally connected with the temple which is now in ruins. The Bangara Basappa temple has a shrine with an image of Ganesha, two *Nandis* (one is of a fairly large size and the other is a small one) and an inscriptional tablet. Gabbur has enclosure walls round it, which are of different periods and in different states of decay. The square form of their bastions is considered to be Muslim in design.

According to an inscription dated 1109 A.D., belonging to the reign of Vikramaditya VI of the Chalukyas of Kalyana, now placed in the Hyderabad Archaeological Museum but originally belonging to a Jaina temple at Gabbur, the place (then called Gobbur or Hiriya Gobbur) was an *agrahara* town in the 12th century A.D. The same record states that it had also a Jaina temple called Brahma-Jinalaya or Nagara-Jinalaya.

**GANDHAL** (P. 1,589), in Raichur taluk, which is situated about 20 miles south of Raichur, has a well-known temple of Panchamukhi Prana Devaru (Hanuman with five faces) on a hillock. Visitors to Mantralaya (now in Andhra Pradesh) make it a point to visit this temple also. **Gandhal**

**GANGAVATI** (P. 19,026), headquarters town of the Gangavati taluk, is about nine miles to the north of Anegundi. It is said that formerly it was known as Neelavati. The Tungabhadra flows at a short distance of about two miles from here. Gangavati has been a centre of developmental activities under the Tungabhadra Project and has grown considerably in recent years. There is an Agricultural Research Station here. It is a commercial centre noted for trade in jaggery and grains. It has an old *matha* of Sri Muddusangaswami and a temple of Viroopaksha built by a Vijayanagara king. **Gangavati**

**GURGUNTA** (P. 4,401), in Lingasur taluk, was the chief town of a small principality (*samsthana*) of Naiks related to the chiefs of Kanakgiri and Shorapur. In the old days, these chiefs owed allegiance to Vijayanagara kings or Adil Shahs of Bijapur. The Gurgunta *samsthana* had survived under the Nizams and was merged in the district in 1949.

**HUTTI** (Camp and village—P. 6,529), in Lingasur taluk, about 11 miles from Lingasur, is well known for its gold mines (See Chapter V).

**ITGI** (P. 2,673), in Yelburga taluk, is a fairly large village, about three miles to the south of Banmikkoppa railway station on the Gadag-Koppal line. This place is famous for the Mahadeva temple, which is one of the finest of the later Chalukyan temples.

The temple, which faces east, consists of a shrine with an ante-chamber, a closed hall with porches on either side of it towards the north and the south, and a pillared hall which is open at the sides. The pillared hall was originally supported by 68 pillars. Of these, 26 are large ones, standing on the floor and forming the main support of the roof. The remaining, which are shorter, stand on the stone bench surrounding the hall and carry the sloping eaves. The large columns are of different designs, but are arranged symmetrically with regard to the shape and pattern of each. The four central ones, very rich in design, have angular carvings arranged vertically both in the shafts and capitals. The slabs in the central part of the ceiling have been carved into a rich arrangement of hanging arabesque foliage and *makaras* which spring from the jaws of a *kirtimukha* mask.

The inner hall, which is closed, has, beside the entrance from the outer hall, has also doorways towards the north and the south, which are richly adorned with sculpture. The top of the *shikhara* is now missing; but it was divided into three storeys which are quite distinct. The small niches, which decorate the centre of each storey rising one above the other, are exceedingly handsome. The three principal niches on the shrine walls, bold accentuated by their deep projecting cornices are now empty, their images having disappeared.

A beautiful inscription in mediaeval Kannada verse set up in a hall adjacent to the temple states that the temple was built in 1112 A.D. by Mahadeva, a General (*Dandanayaka*) of the Western Chalukya king Tribhuvanamalla Vikramaditya VI and praises the temple as 'Devalaya Chakravarti' (*i.e.*, Emperor among temples). This temple can be said to be one of the best in the country both in the magnificence of its architectural style and luxuriant decorative detail. (See also Chapter II under Archaeology).

**JALADURGA** (P. 104), in Lingsugur taluk, is an island fort **Jaladurga** situated picturesquely in the Krishna river, about eight miles from Lingsugur. It was an important fort of the Adil Shahs of Bijapur, and a fine description of it has been given by Meadows Taylor in his book, 'Noble Queen' (1874).

**JAWALGERA** (P. 3,313), in Sindhanur taluk, is about 54 miles **Jawalgera** from Raichur. A Central State Farm has been started near this place, with an area of 7,569 acres (*See* Chapter IV, p. 202).

**KADLUR** (P. 1,339), in Raichur taluk, is looked upon as a **Kadlur** sacred place. To the north of this village, the Bhima joins the Krishna. According to an inscription found at Chikalparvi, the Vijayanagara king Krishnadevaraya visited this pilgrim centre with his family and offered worship.

**KALLUR** (P. 6,847), in Manvi taluk, is a large village, about **Kallur** 13 miles from Raichur on the road to Ginigera. The village is surrounded on all sides by granite hills except the east and derives its name from the abundance of the boulders on these hills. The village and the hills around are full of antiquities.

The present village, which is a modern growth, is surrounded by an old wall which appears to be a work of the 13th or 14th century A.D. But the five gates appear to be of Muslim period. Two of them, which are not in much use, have no names. The other three are called after the towns to which they lead, Manvi Darwaza, Kalmala Darwaza and Raichur Darwaza. The gates are more or less in a ruined condition. The superstructure of the Raichur Darwaza, which has been pulled down to construct the *chavadi* in the village, contained a wooden inscription in Kannada. According to this inscription, which now forms part of the ceiling of the *chavadi* building, the gateway was constructed by Agha Khusru, a well-known Adil Shahi dignitary.

There are six temples in and around the village. Out of these, only the Markandeshvara temple deserves some notice. This seems to be the oldest temple in the village and its hall has some pillars of black polished stone with beautiful carvings on them. A number of inscriptions have been found in this village, most of them belonging to the period of the Chalukyas of Kalyana.

Another interesting feature of Kallur is that there are many large and well-built wells. Five of these wells are very spacious, which have been built of solid masonry and have flights of steps leading to their base. It is not known when and by whom they were constructed. The largest well is 50 feet by 50 feet on the surface and about 120 feet deep and contains sweet water. (*See* also Chapter II under Prehistoric Period).

**Kalmala** KALMALA (P. 3,494), in Raichur taluk, about nine miles from Raichur, has the *samadhi* of a noted saint, Kariyappa Tata.

**Kanakgiri** KANAKGIRI (P. 6,780), in Gangavati taluk, is an ancient place, situated on the Gangavati-Lingsugur road, about 13 miles from Gangavati. It is surrounded on three sides by two streams and was formerly the chief town of a principality\* of Bedar Rajas, founded by Parasappa Naik during the days of the Vijayanagara rule. The Nizams had allowed some 16 villges of this principality to be retained by the surviving Naiks with their headquarters at Hulihaidar, a nearby village.

Kanakgiri means a 'hill of gold' and its old name was Swarnagiri with the same meaning. This place was probably the headquarters of the southern viceroyalty of the Mauryas. It is said that Kanaka Muni, a saint, performed penance at this place.

The place has several temples built by the Naiks of Kanakgiri, the chief among them being the Kanakachalapathi temple, which is a large one and is of considerable architectural charm; it is a fine specimen of South Indian architecture of the Vijayanagara times and has spacious halls and massive pillars. The *gopuras* and walls have well-executed sculpture. There are in this temple elegantly made statues of Rajas and Ranis in black polished stone and several large wooden statues and plaster models of mythological figures. On the outskirts of the town, there is a fine and well-designed royal bath constructed by Venkatappa Naik. According to a popular saying current in the area, "people with eyes must see Kanakgiri and those with legs, Hampi", which means that the Kanakgiri temples are a delightful feast for the eyes and that one must be prepared to go about tirelessly to see the sprawling ruined capital of Vijayanagara (Hampi). An annual *jatra* associated with the Kanakachalapathi temple, which is held in the month of Phalgun, is largely attended.

**Kavital** KAVITAL (P. 5,420), in Manvi taluk, is a large village, situated on the Raichur-Lingsugur road, about 40 miles from Raichur and 18 miles from Lingsugur. There is a hillock to the south-west of the village which has several natural caverns. Along the slopes of the hill, artifacts, iron slag and pieces of ancient pottery were found. To the west of the village is an ash-mound on the top of which, in later times, a temple has been built. The ash-mound marks the site of an old smelting factory. There is an interesting mediaeval temple in the village, called Tryambakeshvara temple,

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\* An account of this principality and of the monuments of this place is given by Sri Jaithirth Rajpurohit in "Kanakagiri", an article in the Souvenir of the Mysore Medical Conference, Raichur 1967.

which has three shrines, two of which contain *lingas*. There are two Kannada inscriptions in the temple and a beautiful image of Mahishasuramardini in one of the two niches in its western wall. All the three shrines are of a uniform size, each being 9 feet deep and 8 feet broad, and each one has an ante-chamber, also of a uniform size of 7 feet by 8 feet, connected with the main hall.

The exterior of the temple is plain, but the masonry work is very impressive. The *shikharas* of the shrines, which are of the Dravidian style, have been built upto about two-thirds of their height in dressed stone, while the remaining portion had been completed in brick and lime. The walls of the temple are built of huge blocks of pink granite, some of which are as big as 15 feet in length, 3 feet in breadth and about 2 feet in thickness. The plinth is covered with earth; but on the northern and western sides, some portion of it are exposed and these show a frieze representing elephant-fights and other scenes.

**KINHAL** (P. 5,460), in Koppal taluk, about eight miles from **Kinhal** Koppal, is noted for manufacture of toys and images by Chitragars (See Chapter V). Weaving, preparing of combs from horns and pottery are the other industries of this place.

**KOPPAL** (P. 19,530) is the headquarters of the taluk and the sub-division of the same name and is situated on the left bank of Hirehalla, a tributary of the Tungabhadra, and is on the Guntakal-Hubli railway line. It is an important commercial, industrial and educational centre in the district. It is also well known for hand-loom-weaving. Until 1949, it was the chief town of the *jagir* of Nawab Salar Jung, which consisted of the Koppal and Yelburga taluks. It has an old and noted Veerashaiva *matha*, which runs also two high schools, a free boarding home and an Arts and Science College. The place must have been very important in ancient times as can be seen from the numerous Sanskrit, Prakrit and Kannada inscriptions dating from the times of Ashoka onwards, found here. **Koppal**

Koppal is situated at the foot of a rock, the latter being crowned by a fort. There is another range of hills to the west, the highest spur of which is called Palkigundu, 2,339 ft. in height. There is another spur on the east, called Gavimatha, which is about 150 ft. above the surrounding land. There is a third spur to the south; its height above sea level is 1,980 ft. and is called Bahadur Bande. The fort rock is in the middle. The Gavimatha spur contains four caves and a modern temple, with Lingayat Gurus. There are also some Jaina *samadhis* opposite one of these caves. The hill commands a beautiful view.

To the west of Palkigundu, there is a hillock called the Mali Mallappa hill, on the top of which are a number of dolmens. Some

of these dolmens, which are locally called 'Moriyara-angadi' or Moriyas' shops, are intact, while others are disturbed. The fields between this hill and the Palkigundu hill are called 'Pandavara Vathara' or Pandavas' quarters. As dolmens are generally found at the foot of hills, their existence here on the top of the hill is rather unusual.

There have been found two Ashokan edicts, belonging to the 'Minor' series and agreeing with the northern version, on the Gavimatha and Palkigundu hills, one on each. The one on the Gavimatha hill is complete and legible, while that on the Palkigundu is so worn out that only a few letters are legible. The latter is believed to be identical with the former.

A number of Kannada inscriptions (ranging from the 9th to the 13th century A.D.) and Muslim records have also been found at this place. A Kannada inscription of the 9th century refers to it as a reputed *teertha*, which is confirmed by the famous Kannada work *Kavirajamarga* of the 9th century wherein it is called 'Vidita Maha Kopananagara', *i.e.*, the reputed great Kopananagara. Elsewhere it has also been called Adi-teertha and Mahateertha. Koppal was a famous centre of Jaina pilgrimage in those days. There are said to have been, during that period, 772 Jaina *basadis* and 24 Jaina *sanghas* at this place. Not less than 20 Jaina epigraphs have been discovered at this place.\*

About the end of the 10th century, Koppal appears to have become the capital of a branch of the Silahara family. The Gangas of Talkad, who were Jainas, also seem to have contributed a great deal to enhance the reputation of this place as a Jaina centre. The Chalukyas of Kalyana also seem to have favoured this place, which is referred to in several of their inscriptions.

#### Fort

The fort is another important object of historical interest at Koppal. It is not known definitely by whom it was built. But it was acquired by Tipu Sultan in 1786 A.D. from a Paleyagar and rebuilt into one of the strongest forts with the help of French engineers. In May 1790, it was besieged by the forces of the British and the Nizam. Sir John Malcolm, who participated in this siege, has described it as 'without exception the strongest place'. It is said that the European artillery of the force, at the end of six months' siege, could make little impression upon the fort. Its capitulation was owing to the receipt of the news of the occupation of Bangalore by the English. During the first war of independence, in 1858, the fort had been besieged by Bhimarao Nadagouda. (See Chapter II under Freedom Struggle).

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\* Sri P. B. Desai : "Jainism in South India," pp. 338-367.



The fortifications consist of two forts. The upper fort is situated on a lofty and almost isolated summit in a gorge on the eastern side of a cluster of rocky hills which occupy an area of several square miles. The fort is about 400 feet above the plains. It is practically inaccessible except by a flight of very rude steps, which go on winding among the rocks, and are in some places extremely narrow and unsafe.

The annual Gavisiddheshwara *Jatra* held here about the month of January is the biggest in the taluk.

KORVA (KOLAN) (P. 331), in Raichur taluk, is a beautiful island surrounded by the Krishna river, about 18 miles north-east of Raichur. It is looked upon as a holy place and is popularly known as Naradagadde, where sage Narada is said to have performed penance. A fine road has been laid from Raichur to this place which has been also electrified. Korva (Kolan)  
(Naradagadde)

It has a temple dedicated to Narada, a famous Veerashaiva *Matha*, the *samadhi* of Vairagya Channabasavaswami who lived about four centuries ago and was well-known for his mystic wisdom, a Shivayoga *Peetha* and a Basavanna temple. The annual *jatra* at this place attracts a large number of people and a cattle fair is also held at the time, when there is a brisk trade especially in blankets, brass vessels, bullocks and carts.

Just near Naradagadde, there is Koormagadde (Kurumakshetra or Kuravakala) which has a *Dattatraya Peetha* and the *samadhi* of Sripadavallabha Swami. It is said to be the original place of Dattatraya. It has a temple dedicated to him which is visited by devotees from far and near.

KOTEKAL (P. 538), in Manvi taluk, is situated on the Raichur-Lingsugur road, about 11 miles from Lingsugur. The village has two hillocks, each having a fort at its top. Along the slopes of these hillocks have been found artifacts, iron-slag and gold-crushers, belonging to the prehistoric period. Kotekal

KUKNUR (P. 6,133), in Yelburga taluk, is a small town lying seven miles due north of Bannikoppa station on the Guntakal-Hubli railway line. The 'Sringera Tota' here is pointed out as the place where Chandrahassa of puranic fame met the daughter of Dushtabuddhi. The *Sthala-purana*, which is of doubtful value from the historical point of view, describes the place as Kuntalapura and connects it with Chandrahassa. The Kannada poet Lakshmeesha, in his Jaimini Bharata also, calls it Kuntalapura. Kuknur

The town, though now small, was an important place in the early and mediaeval days and is rich in antiquarian remains of the later Chalukyan style of architecture and these buildings range

from the 8th to the 13th century A. D. and illustrate the building tendencies of the age. The group of temples that represents the early Chalukyan school is called the Navalinga group. Two other important temples are those of Kaleshvara and Mallikarjuna. The Kaleshvara temple is a fine example of the Chalukyan style and is in good condition. The original form of the Mallikarjuna temple, however, cannot be fully made out; the shrine and the *mantapa* also have been altered and built over in recent years. The Kaleshvara temple contains one Kannada inscription, while the other has three, one of them recording the date of construction of the temple in the 12th century A. D. But the most important temple from the religious point of view is that of Mahamaya; it is in the same enclosure in which the Navalinga temple is situated, a building of considerable dimensions but devoid of architectural merits. (See also Chapter II under Archaeology).

### Agrahara

In the old days, Kuknur was the headquarters of a small region called Kuknur-30, which formed a part of Belvala-300 and was also one of the major *agravara* towns in the region. According to a copper-plate grant dated 1183 A. D., the representative strength of the *agravara* was 1,000 *Mahajanas*, who are described as "excellent Brahmanas endowed with sacred knowledge, virtuous character, scholarship, modesty and good action". In a later copper-plate grant dated 1253 A. D., the number of the *Mahajanas* is given as 1,002. That Kuknur enjoyed a pre-eminent position in the field of religion in the olden days is evident from the large number of temples found at the place. The long inscription dated 1178 A. D., beautifully composed in the form of a *mediaeval* Kannada poem of a highly classical order and handsomely engraved on a slab in the *mantapa* of the Mahamaya temple, gives a number of details about the town and the temple. The place at that time had many temples, the most important of which was that of Jyeshtha, 'revered mother of the universe'. The inscription narrates the sovereignty of the goddess among the gods and states that its high priest was Rajaguru Siddhanti Kaleshvara\*.

According to that inscription, which calls the place as Shiva-Shakti-sphurat-samputa-kshetra, *i.e.*, 'hallowed abode ever radiant with the presence of Shiva and Shakti', there were nine Swayambhu Shivalingas and an equal number of Shakti-peethas. The goddess Jyeshtha is now commonly called Mahamaya which name figures in the list of tantric deities. It thus appears that Kuknur was an important centre of the Shakta school during the 12th century A. D. (In a copper-plate record of the Vijayanagara

\*This Kaleshvara is said to have belonged to the family of the priests of Nagreshvara of Sudi. The members of this family had earned the title 'Siddhanti' on account of their deep learning and they were 'Rajagurus', *i.e.*, family priests of the kings Permadi, Chavunda and Chavundaputra of the Sinda family of Yelburga (P. B. Desai: *Shasana Parichaya*—in Kannada—p. 10).

king Harihara II, a copy of which is in Sri P. B. Desai's possession, Kuknur is mentioned as Mahamayasthana). Kuknur was important from the points of view of Jaina and later Veerashaiva faiths also. While the existence of two Jaina temples at this place is evident from two inscriptions—one dated 1027 A.D. and the other 1032 A.D. both from Maski (the former is now kept in the Hyderabad Archaeological Museum)—an inscription from Karajgi (district Dharwar) of the 17th century A.D. registers a gift to the temple of god Channabasaveshvara of Kuknur. A large number of *Siddhas*, *Yogis* and *Yoginis* came and settled there.

The place is also noted for its Vidyananda Gurukula which has been a pioneer nationalist educational institution in the region (See Chapter XV).

**KUSHTAGI** (P. 7,204), headquarters town of the taluk of the same name, is about 101 miles west of Raichur. It is a notable commercial centre. The Adaviraya *jatra* held here annually is an important trade fair. **Kushtagi**

**LINGSUGUR** (P. 9,565) is the headquarters of the taluk and the sub-division of the same name and is a commercial centre. Till 1905, it was the headquarters of the Lingsugur district. Neolithic implements like stone axes, hammers, flakes and cores and plain pottery were discovered here. **Lingsugur**

**MANVI** (P. 8,715) is the headquarters town of the taluk of the same name and a centre of developmental activities under the Tungabhadra Project. It has a well-known temple of Jagannathaswami and an old fort now in ruined condition. (See also Chapter III under Pilgrim Centres and *Jatras*). **Manvi**

**MASKI** (P. 7,491), in Lingsugur taluk, situated 17 miles south-east of Lingsugur and 72 miles south-west of Raichur, on the right bank of a river of the same name, which is a tributary of the Tungabhadra, is highly interesting from the points of view of prehistory and protohistory. It must have been a town of considerable size and importance in the remote past, as is evident from the traces of its iron and gold workings covering a large area, and from the references made to it in a number of inscriptions ranging from the 10th to the 16th century A.D. **Maski**

Maski has proved to be one of the most important prehistoric sites in the district. As early as 1888, the place was visited by Bruce Foote, who collected various kinds of neolithic implements and artifacts, which are now exhibited in the prehistoric section of the Madras museum. Later, when Mr. G. Yazdani, the then Director of Archaeology of the erstwhile Hyderabad State, visited the place in 1935-36, he was struck by the abundance of artifacts

which he noticed on the surface of some sites. Among these sites, the so-called fields of Sultan Muhammad were found to be particularly rich in antiquities. According to Yazdani, these fields constitute the site of the old town of Maski, access to which from the river-side was through a gorge amidst a ring of hills which surround the site. The hills have several spurs, the highest of which has a Shavite temple which, from its architecture, appears to be of the thirteenth century A.D. On two other spurs near the gorge, are two other temples—one goldsmiths' and the other weavers'. "Weaving and gold-smelting are still the principal industries of the place."

**Prehistoric finds**

Maski, which has given numerous prehistoric finds, such as various types of megalithic burials, graves containing funerary urns made of burnt clay, vast traces of ancient metallurgy in the form of ash-mounds and several types of old-world implements and artifacts, has aptly been described as 'an antiquarian's delight'. But beads of various kinds of material such as crystal, amethyst, carnelian, lapis lazuli, agate and blood-stone and of diverse shapes—such as barrel-shaped, bipyramidal, globular, discoid and triangular—constitute the most striking of the artifacts found here. "The abundance of beads found at a single site shows that Maski at one time was an important centre of the bead industry. In later times, chank also seems to have been used on a large scale for various kinds of ornaments." There have been found finger-rings, ear-rings, bangles and necklaces. The abundance of the chank products reveals that the chank industry was also one of the principal occupations of the old Maski town. The approximate age of these finds has been fixed as from 500 B. C. to 300 B. C.

Some of the raw-materials for these industries, it should be remembered, had to be imported from distant places. Chank or shell must have been brought from the sea-coast, the nearest point being at least 150 miles away from the place. Some of the materials used for the bead-making industry, again, are not found locally, particularly lapis lazuli, which, it is said, was imported from Persia. These facts throw a flood of light on the trade connections of the district in those days. It may incidentally be mentioned that Greek writers have referred to the bead industry of Parthian—whence they were exported to western countries. We are told that in later days, they were also exported to the eastern countries like Malay Peninsula. We may infer that Maski, which was such an important centre of this industry, also took part in this international trade.

Coming to the later period, Maski has been the find-place of an Ashokan inscription, a version of the Rupnath edict. It was discovered on a boulder in a cavern by Mr. C. Beadon, a gold-mining engineer in 1915 (See Chapter II under Mauriyas). Some other relics of the Buddhist period have also been found at this

place, amongst which is a discovery of an exquisite miniature head of the Buddha in crystal, dating from somewhere between 300 B.C. to 200 B.C.

Of the still later period, there are a number of inscriptions in which we find references to Maski. A Western Chalukyan inscription of Jagadekamalla (Shaka 949) calls the place as Rajadhani Piriya-Mosangi. His another inscription refers to it as Brahmapuri of Mosangi. An inscription of the Yadava king Singhana, of the 13th century A.D., also calls it Rajadhani Piriya-Mosangi. Two other inscriptions belonging to the times of the Vijayanagara kings, Achyutaraya and Sadashivaraya, call it as Mosage, the chief town of Mosage-nadu.

MATMARI (P. 2,845), in Raichur taluk, is looked upon as a Matmari holy place. It has a temple dedicated to Veerabhadra and the well-known *Matha* of Sri Saviradevaru Channaveera Shivacharya Swami is nearby.

MUDGAL (P. 8,916), in Lingsugur taluk, a town about 10 Mudgal miles south-west of Lingsugur, is one of the most important places of historical interest in the district, next in importance only to Raichur. Mudgal or Mudugal has a history dating back to the Yadava dynasty, several inscriptions of which have been discovered in and around the town. In the beginning of the 14th century, it was an important out-post of the Kakatiya kingdom. Malik Naib, after seizing Devagiri, captured Mudgal along with Raichur. After the establishment of the Bahmani kingdom, Mudgal was the scene of frequent warfare between that dynasty and the kingdom of Vijayanagara. This position continued even after the disintegration of the Bahmani dynasty and the Bijapur kings took possession of the western and southern parts of the territory of the Bahmani kingdom including the forts of Raichur and Mudgal.

The most important object of interest at Mudgal is the fort. In the construction of the fort at Mudgal, advantage was taken of a hillock on the top of which were built houses of royalty and a wall with bastions. The outer fortifications of Mudgal cover an area of half a square mile. The outer fort has a wide moat which is filled with water. The width of the moat varies, being as much as 50 yards at several places. Behind the moat, there is a scarp with a row of bastions and after that, a narrow covered passage and adjoining it the counter scarp with very massive bastions. From the arrangement of the existing fort, it is apparent that the fort was rebuilt after the invention of guns. The courses of masonry at several places are of Hindu style, but the arch-shaped parapet is of Muslim design. The moat and the row of bastions together offer a pleasing view.

In front of the Fatch Darwaza, which faces north, there is a very massive bastion, with a curtain on each side, thus making a barbican for the defence of the fort. Near this barbican is a guard's room with three arched openings towards the north. The barbican has a narrow court with entrances towards the west and north-east, the gates of which are built in the pillar-and-lintel style. In the covered passage of this gateway, there are guards' rooms on both sides. The massive bastion above referred to has a gun with a Kannada inscription near the muzzle. The gun has long iron pieces in its interior which have been bound outwardly by hoops.

There is another gateway on the western side, behind the narrow passage of which there is a second gateway with an arch. The walls at this point are cyclopean in construction. There are guards' rooms on either side of the passage of this gateway also. There is a third gateway to the left of the second, also arched, but the apex, as in the case of the previous one, is filled up with masonry. This gateway is more massive in construction than the other two, the guard's room attached to its passage also being more commodious. There is a mosque near this gateway, which consists of a double-pillared hall, the pillars being of Hindu design. On the opposite side of the road are the remains of the Naubat Khana. On the way to the Bala Hisar is the gun-powder magazine, where, at one end, two compartments have been built for the storage of gun-powder.

#### Citadel

The Bala Hisar or citadel is built at the top of the hillock and commands a good view of the interior of the fort as well as of the surrounding country. The view gives a good idea of the extent of the fort and of the large garrison which could be accommodated therein. There are several natural depressions in the rock above, which were utilised for storing water. Bastions and walls are built at different points for the defence of the buildings of the Bala Hisar. In the middle also, there is a large bastion, round in form. The hill near this bastion rises in the form of a spur and is detached from the lower parts of the hill by a ravine. There are some natural caverns below the Nauras Burj. The fort is defended towards the south-west by a range of hills. In the western part of the fort is a large cistern called the Hikrani Baoli—about 140 yards in length and 40 to 50 yards in breadth.

When coming out from the fort, we see that the first (innermost) gateway is arch-shaped, lofty and massive. The second gateway is built in rather a hybrid style—the openings of the main entrance being in the pillar-and-lintel style and those of the guards' rooms being arch-shaped. The plinth, the columns and ceiling of the guards' rooms are lavishly decorated

with sculpture. The outermost gate is built in the pillar-and-lintel style and the door is studded with iron spikes. It is called Kati Darwaza on account of the thorny appearance of the spikes. The panels of this door are decorated with figures of animals and gods carved in relief. A figure of a god holding a serpent is carved on the outer wall of the fort. There is another sculpture representing Hanuman. A bridge is built on the moat; but the approach is rather narrow.

There are, in this fort, at least seven inscriptions belonging to the Adil Shahi dynasty of Bijapur, 15 old Kannada inscriptions and two later inscriptions in Devanagari script.

There is an old Roman Catholic Church at this place. It is said that it stands on the foundation of one which had been built by Jesuits before 1557 during the reign of Ibrahim Adil Shah who had granted *inam* lands for its support. The original very old church was pulled down and another was built in its place later.

MUDVAL (P. 161), in Lingsugur taluk, is situated at about 12 miles from Lingsugur. The village has a stone-wall which shows that it was of considerable importance at some time. This is one of the important pre-historic sites of the district. Artifacts were found on the slopes of the hill about a mile and a half to the west of the village. Gold crushers and iron slags were found in abundance near this place. Mudval

MUKKUNDA (P.1,123), in Sindhanur taluk, is situated on the bank of the Tungabhadra, nearby a hill, about 20 miles from Sindhanur. There is an old and large fort on the top of the hill. At the entrance to the village, there is an old temple of Murari, built of stone. An island in the river has the *dargah* of Gaddikhader Wali, where an annual *urs* is held which attracts a large number of people. Mukkunda

MUNIRABAD (P.6,322), in Koppal taluk, about eight kilometres from Hospet, on the Hubli-Guntakal metre-gauge railway line, has become an important place now, especially due to the construction of the Tungabhadra dam here. The Left Bank Canal from here, which passes through the Koppal, Gangavati, Sindhanur, Manvi and Raichur taluks, irrigates a large extent of agricultural lands in the district (See Chapter IV). It is humming with industrial activities also with a sugar factory, pulp and board mills and also a chemicals and fertilisers factory (See Chapter V). Munirabad

The vast water-spread of the Tungabhadra reservoir here presents a fascinating spectacle and is a source of attraction for

the tourists. There are also a few well-furnished modern guest houses at the place, as also well laid-out flower gardens. Besides, a Japanese-type ornamental garden, which is the first of its kind in the State, is being laid out here and it will also be a source of attraction for tourists when completed. (See Chapter IV under Horticulture).

An inscription dated in the year 1088 A.D. found here mentions that this place was gifted to one Chauvedi (Chaturvedi) Bhatta, by the Chalukya king Vikramaditya VI. The former constructed an irrigation canal from the Tungabhadra river. Hulige is the old name of this place, called Vyaghrapuri in Sanskrit. It has a temple dedicated to Huligemma, which appears to have been built originally in the 13th century. There is a *dhwajasthamba*, which is of a height of about 25 feet, in front of the temple. Within the compound of the temple, there is a shrine of Parashurama. Nearby is a group of Panchalingeshwara shrines, only one of which is in a good state of preservation. There is also a Jaina *basadi*. Annually, a big *jatra* is held under the auspices of the Huligemma temple.

**Naradagadde**

NARADAGADDE : See under Korva (Kolan).

**Pura**

PURA (P.366), in Kushtagi taluk, about five miles from Tawargera, is noted for its fine and spacious temple of Someshwara which has 'Kotilingas', where annually a big *jatra* is held in the month of Shravana.

**Raichur**

RAICHUR (P.63,329), the headquarters town of the district, is an important commercial, industrial and educational centre. The place is of considerable antiquity. (See Chapter I under Origin of Name). It was captured by Malik Kafur in 1312 and subsequently it was in the hands of Vijayanagara, Bahmani, Bijapur, Mughal and Asaf Jahi kings. (See Chapters II, V, VI and XV).

The hill fort of Raichur, which was of great importance in the past, is surrounded on three sides by a double row of massive but low circuit walls. The inner wall, which is constructed of huge blocks of well-dressed and nicely fitted stones without the aid of any cementing material, is the work of the Hindus, according to a long Kannada inscription dated A.D. 1294 on a slab in the western inner wall. The outer wall which is built of comparatively rough stone masonry, is, on the other hand, the work of the Muslims. The outer fortifications contain five gateways : the Mecca Darwaza on the west, the Naurangi Darwaza on the north, the Kati Darwaza on the east, the Khandak Darwaza on the south and the Doddi Darwaza on the south-west. The inner



wall has two gateways: the Sailani Darwaza on the west and the Sikandari Darwaza on the east.

The area inside the fort-walls abounds in the remains of ancient objects, of which a few important ones have been described here. The Mecca Darwaza and the adjoining walls were, according to the Persian inscriptions on the arches of the gateway, built by the command of one Mallu Khau in 1470 during the reign of the Bahmani king Muhammad Shah III. The modern road starting from the railway station and leading into the town passes through this gateway.

The road proceeding from this entrance passes through a gap in the inner wall, just by the side of the long Kannada inscription referred to above. At a little distance to the right of this epigraph, there are some marvellous drawings. (See Chapter II under Archaeology). Some distance to the south of these drawings, near the ancient quarry, is a large depression locally known as Banda Baoli. Further to the south, near the fort of the hill, is the Doddi Darwaza, a double-arched entrance, in the Muslim wall. Near this gateway is a beautiful circular well constructed of fine stone masonry with a long staircase leading right to the bottom; but the well is now dry.

The gap in the inner wall mentioned above was made recently to give access to the road. Adjoining the Hindu wall, there is the tomb of a Muslim saint, Pir Sailani Shah. This is a handsome and fascinating structure built in Bijapur style, comprising a small rectangular hall, with an one-arched opening in each face—the arches resting on small stone pillars carved in Chalukyan fashion—and surmounted by a beautiful narrow-necked dome set on a circular row of lotus petals and ornamented with four small slim turrets at the corners. The big gateway situated here derives its name from the name of the saint and is called Sailani Darwaza. The road issuing from the gap proceeds eastwards. Some distance beyond the Hindu wall and to the south of the road, there is a large square cistern built of solid stone masonry. Further to the south and at the foot of the hillock, is a small mosque called the Kali Masjid, in the construction of which Hindu material has been freely used, as is evident from the beautifully polished Chalukyan pillars of black basalt and the fragments of Kannada inscriptions found on the slabs in its walls.

The road next passes by the side of the Fort Jami Masjid situated to the north of the road. It is a handsome structure having two entrances, one in the south and the other in the east. The southern entrance, which is supported on six massive stone pillars of the Chalukyan style with square bases, cruciform

capitals and circular and decorated middle portions, seems to have originally been the *mantapa* of some temple. Just opposite the entrance in the courtyard of the mosque is a cemetery which is said to contain the graves of some members of the Adil Shahi dynasty. The eastern entrance of the mosque is crowned with three small domes, the middle one of which is circular and the other two pyramidal. To the left of this entrance, outside the mosque proper, is a deep well of considerable dimensions with masonry walls of stone all round.

Opposite the Jami Masjid are the remains of an ancient Hindu palace. Of the original palace, there is very little remaining now, except the old walled enclosure and the big entrance by the side of the present jail. The jail also is said to have originally formed part of this building. But the alterations and modifications of the present day, suiting the requirements of the jail, have completely deprived the building of all its antiquarian grandeur and interest.

Opposite the ruins of the palace and near the Sikandari Darwaza is a small mosque called Daftarki-Masjid. The material used for the construction of this also has been taken from some ruined Hindu temples. The mosque is entered through a domed structure, the lintel and brackets of which are supported on the pillars of that temple. The pillars in the prayer-hall are also of typically of Chalukyan workmanship. The mosque has in front a deep, oblong well, built with stone masonry.

At this point, the road gets into the Sikandari Darwaza, which formed the eastern entrance of the Hindu fortifications. The gateway has two arched entrances, one facing the west and the other south. The former, which is crowned with a battlemented parapet, is in a ruined condition. On the faces of the two walls immediately adjoining are traces of old Kannada inscriptions, which are almost completely obliterated by the conquerors, as is clear from the various geometrical designs purposely made to chisel out the original writings.

**Ek-Minar-ki-Masjid**

A little further, to the left of the road, is an interesting mosque known as the Ek-Minar-ki-Masjid. This mosque, according to the Persian inscription on its threshold, was constructed by one Amber. In this mosque also, the pillars supporting the roof of the entrance are all Chalukyan pillars. It has only one minaret, as its name itself suggests. The minaret, about 65 ft. high and 13 ft. in diameter, is built in Persian style and is identical in form with the Chand Minar at Daulatabad erected in 1445 by Ala-ud-din Bahmani and the minaret of the famous college of Mahmud Gawan at Bidar built during 1472. The minaret, which consists of two storeys, each furnished with windows and

surrounded by projecting galleries girded with stone balustrades, gradually tapers from bottom to top and has, at the top, a round dome in the Bahmani style. A winding staircase leads up to the top-storey, from which an excellent view of the town can be had. Apart from its architectural peculiarities, this mosque, as the inscriptions in the building show, is the oldest place of Muslim worship in the town.

The road next leads to the Kati Darwaza, which marks the eastern limit of the Muslim fortifications. Outside the fort-walls in the same direction, is another Jami Masjid, which forms the biggest place of Muslim worship in the town. Entered through an arched entrance facing the south, the mosque has a vast rectangular courtyard in front and an oblong water cistern in the south-east corner. The prayer hall is fairly large, being 101' 6" by 24' 5" internally, with eleven arched openings facing the east. On either side is a tall stone minaret in beautiful Bijapur style and the top is decorated with small turrets and a battlemented parapet. The flat ceiling of the mosque is supported on two rows of 10 pillars each in plain Chalukyan style.

There is another road which starts from the old tank in the south and leads right up to the Naurangi Darwaza in the north. It first enters through the Khandak Darwaza, a ruined gateway. A little distance along the road, to the west, is an extensive rectangular well, called Khas Baoli, which is built of solid stone masonry and approached by means of big staircases in the corners. In the centre of the well is a high platform approached through a causeway from the west. The well is said to have supplied water to the entire fort area. A little further, in the opposite direction, is another, comparatively smaller and well-known as Andheri Baoli; it is reached by a staircase from the north.

From here, upto the Naurangi Darwaza, there are a number of old small mosques and other minor structures. The Naurangi Darwaza was so designated because of the lavishly painted and sculptured decorations which once adorned the gateway. The material used for its construction, from its mythological and artistic peculiarities, appears to have belonged originally to Hindu structures. The first gate of this entrance, facing the south, is flanked by a bastion on either end, one of them being square and the other circular. On a square stone slab in the former bastion, is a well-carved figure of a Naga king, seated cross-legged in meditation on a fish, with a crown of five serpent-hoods on his head. Here, on other slabs, are carved various scenes from Hindu mythology.

Lastly, the Bala Hisar or the citadel is situated on the middle and the loftiest of the hills in the south-west corner of the fort.

It is approached first by a flight of steps rising near the south-east corner of the inner fort-wall upto a door-way in the middle, then by a gradual slope which is not difficult of ascent and again by a few steps leading to the entrance which is fitted with a rectangular door-frame. The citadel stands on an irregularly shaped platform on the summit of the hill. The northern side is occupied by the durbar hall, a double three-arched and triple-domed structure measuring about 36 feet by 25 feet internally, with a battlemented and loop-holed parapet on the top. To the west of this hall is a small mosque, in Bijapur style, with one arch and two slim minarets. To the east is a small square open pavilion, with a square pyramidal dome supported on four pillars showing Hindu features.

In front of the hall is a square cistern, now filled with earth, and next to this, there is a circular platform, 32 feet in diameter, supporting a gun in the middle. The gun, mounted on a turntable and facing the east, is 20' 3" long, with a circumference of 4' 4" at its breech, the diameter of the bore being five inches. To the west of the gun, is the Panch Bibi Dargah or the Dargah of five lady saints. At the back of the hall, among the rocks, is lying the lower portion of a seated *nandi* or bull carved in granite. The remains of this *nandi* and the square pavilion mentioned above appear to be the only surviving portions of the Hindu works on the citadel. The pavilion perhaps originally formed a *mantapa* of some Hindu temple that might have once stood on the summit of the hill.

#### Ramagadde

RAMAGADDE (P. 14), in Raichur taluk, about 14 miles north of Raichur, is a beautiful island in the Krishna. It is looked upon as a holy place. According to a legend, Sri Ramachandra stayed here for a year and consecrated and worshipped a Shivalinga. It has a Veerashaiva *Matha*.

#### Roudkunda

ROUDKUNDA (P. 1,690), in Sindhanur taluk, is situated about six miles to the east of Gorebal, the latter being on the Sindhanur-Gangavati road. The place seems to be an ancient one, since it is one of the important neolithic sites in the district. To the west of the village, there are two hillocks, one of them having a small fort on it belonging to the 16th or 17th century A.D. Artifacts were found in abundance both in the valley between the two hillocks and on the slopes of the hillock having the fort.

#### Sindhanur

SINDHANUR (P:9,455) is the headquarters of the taluk of the same name and is a commercial centre for cotton. It occupies a central place in the Tungabhadra ayacut area in the district and is an important centre of developmental activities under the Tungabhadra Project.

SOMALAPUR (P. 823), in Sindhanur taluk, about 14 miles from **Somalapur** Sindhanur, is well known for its Ambadevi temple, situated at the foot of a hill, where annually a fair takes place in the month of Pushya, which is largely attended.

VENKATAPUR (P. 376), in Lingsugur taluk, is about three miles **Venkatapur** due north of Maski. To the south of this village are two hills, along the skirts of which 45 cairns were found in a good condition of preservation. Some of them are in pairs. On the western side of these hills, there is another group of cairns with double rings, the outer ring in some cases having a diameter of about 50 feet. On the northern side of the hills, there are a few traces of square constructions which appear to be old.

YELBURGA (P. 5,004) is the headquarters town of the taluk of **Yelburga** the same name and a commercial centre. Yerambarage was its old name. It is a historical place and was the capital of the Sindas. (*See* Chapter II under Sindas).

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