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ANNUAL REPORT OF THE ARCHÆOLOGICAL DEPARTMENT

OF

HIS EXALTED HIGHNESS THE NIZAM'S DOMINIONS

ANNUAL REPORT

OF THE

ARCHÆOLOGICAL DEPARTMENT

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HIS EXALTED HIGHNESS THE NIZAM'S DOMINIONS

1344 F
(1934-35 A.C.)

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Proceedings of the Government of His Exalted Highness the Nizam in the Judicial, Police, and General Departments (Archæological)

No. | Miscellaneous

DATED, HYDERABAD-DECCAN { 13TH DAI, 1346 F.
{ 17TH NOVEMBER, 1936 A.C.

SUBJECT.

Review of the Report on the Working of the Archæological Department for the year 1344 Fasli (1934-35 A.C.)

Personnel.—There was no change in the personnel of the department during the year 1344 F.

Surveys. A number of monuments of archaeological interest were surveyed, the more important among these being the Fort at Kalyāni (District Bidar), on the antiquities of which place a comprehensive article written by the Director, Mr. Ghulam Yazdani, is appended at the end of this year's report

Conservation. The campaign to conserve the Ajanta frescoes, and general clearance of the caves continued as usual and the Director reports the discovery of a fine painting of a 'kneeling monk' in a fresco in the upper storey of cave VI

The construction of a new road from the Fardapur Rest House to the Ajanta caves was taken up by the P.W.D. and was expected to be completed by the close of the year under review. This road will make it possible for visitors to proceed by car right up to the caves in any season of the year

A number of necessary repairs and conservation works on a large scale were executed in the districts of Aurangabād and Gulbarga and at Bidar, where the Department has restored the beautiful Madrasa of Mahmūd Gāwān to a sound condition by their timely attention

Excavations. The work of excavation was conducted mainly in Warangal Fort, on an extensive scale this year, and a major portion of the ground-plan of the great Kākatiya temple has been revealed Numerous pieces of architecture with exquisite carvings and sculptures have been dug up and the treasure is being carefully preserved by the department.

Miscellaneous. The monograph on the Telugu inscriptions of His Exalted Highness' Dominions has been completed and sent to press, while the book on Bidar is also ready and due to be issued shortly.

Total expenditure on the maintenance of the Department and conservation work amounted to a little over Rs. 1,80,000 this year, marking an increase of more than 3,000 rupees from last year's figure. Expenditure on Hyderabad Museum, totalling Rs. 22,710, showed considerable decrease in comparison with last year's

amount, but its collection was immensely enriched by the valuable finds from Warangal excavations. His Exalted Highness was also graciously pleased to present to the Museum a beautiful elephant of wood which is now exhibited in a specially made case of glass.

Government are pleased to note that the Archæological Department is carrying out its work most satisfactorily under the able guidance of its Director, Mr. Ghulam Yazdani, whose work has always been appreciated even in foreign countries. They are also pleased to express their appreciation of the good work done by the two assistants under the supervision of the Director.

(By Order)
(Sd.) ZOOLCADAR JUNG,
Secretary to Government,
Judicial, Police, and General Departments.

Copy forwarded to :—

(1) The Sadr-ul-Miham of Peshi to His Exalted Highness.
(2) The Secretary to His Excellency the President of the Executive Council.
(3) The Secretary to Government, Political Department
(4) The Secretary to Government, Financial Department.
(5) The Secretary to Government, Public Works Department.
(6) The Secretary to Government, Revenue Department.
(7) The Director, Archæological Department.
(8) The Superintendent, Government Press, for publication in the *Jarida.*

No. 1824

FROM

GHULAM YAZDANI, ESQUIRE, M.A.,

Director, Archæological Department,

His Exalted Highness the Nizam's Dominions,

Hyderabad Deccan.

TO

THE SECRETARY TO GOVERNMENT,

Judicial, Police, and General (Archæological) Departments,

Hyderabad-Deccan.

Dated, Hyderabad Deccan, the 17th August, 1936.

SIR,

With reference to your letter No. 331 dated the 31st Shahrewar, 1345 Fasli, I have the honour to send herewith two copies of the Annual Report of this Department for 1344 F.

I have the honour to be,

Sir,

Your most obedient servant,

SYED YUSUF,

Assistant Director of Archæology.

Annual Report of the Archæological Department, Hyderabad,

for the year

1344 F. (1934-35 A.C.)

Personnel

There was no change in the personnel of the Department during the year under review. The Director, Mr. G. Yazdani, remained on special duty throughout the year, but he attended to all important works of the Department besides devoting himself to the compilation of Bidar and Ajanta volumes. The Assistant Director, Mr. Syed Yusuf, helped the Director both in office and field works.

Tours

The Director toured in the Aurangabād, Bidar, Gulbarga, Raichūr, Mahbūbnagar and Warangal districts for forty-three days, and the Assistant Director toured in the Warangal and Atrāf-i-Baldāh districts for one hundred and twenty-three days. The object of these tours was to survey the newly discovered monuments and also to supervise the conservation and excavation works which were being carried out in these districts. The details of the tours of the Director and the Assistant Director are given in their diaries published in this Report as Appendices H and I.

Survey of Monuments

Several new monuments of considerable archæological importance were surveyed during the year in the Gulbarga, Raichūr, Mahbūbnagar, Atrāf-i-Baldāh and Warangal[1] districts. The most important of these is the fort at Kalyānī in the Bidar District, which has now been surveyed by the Department for the first time. A comprehensive article on the antiquities of Kalyānī compiled by the Director appears as Appendix A of this report.

A survey of the monuments of Holconda (Gulbarga District) was also effected during the year. This town, situated on the 18th mile of the Gulbarga Homnabād road, was once a suburb of Gulbarga, but has now been reduced to a small village. There is a beautiful group of five mausolea at this place which are a replica of and in no way inferior to the Haft Gumbad at Gulbarga. The mausolea are the resting places of some of the members of the Baihmanī dynasty, who unfortunately remain unidentified so far.

The Geological Department of H.E.H. the Nizam's Government reported during the year the discovery of a field of prehistoric graves of the form of cairns situated between Loni and Sendri (Parendah Taluq) in the Osmanabād District, and the Revenue Department brought to the notice of the Department a similar

[1] The new discoveries of the Warangal Fort have been described in detail under the head 'Excavation'.

site near Rāmchandrapūr on the 48th mile of the Hyderabad-Mahbūbnagar road. But in the latter case the burial is of the 'avenues' type. The Archæological Department itself made the discovery during the year of a vast field of cairns near Hanamkonda (Warangal)[1]. The sites have been declared *Protected Monuments*.

Conservation

The campaign for the conservation of the Ajanta frescoes continued as usual in the year under report. The preservation of the frescoes on the ceiling and walls of cave I, which mainly occupied the Department's attention last year and a reference to which has been made in last year's Report, made steady progress during the year. As a result of these operations the greater half of the frescoes on the ceiling of cave I and a majority of the frescoes on the walls of this cave and its adjoining galleries have been scientifically treated and conserved. For filling up the gaps in the deteriorated frescoes where old plaster had decayed and peeled off, the old process of edging round with plaster and giving a water-colour wash over it, suggested by the Italian *restaurateur*, Professor Cecconi was replaced by the new method of filling the gaps with coloured cement plaster and shaping the entire subject into a handsome frame leaving a free margin all round. This has proved eminently successful, as in addition to ensuring the safety of the frescoes this device sets off the beauty of the subjects to a considerable degree.

In the course of the general clearance of the caves an exceptionally interesting subject has been brought to light in the upper storey of cave VI. This fresco is painted on the right wall of the antechamber, opposite the shrine of the upper storey of the cave and represents a kneeling monk who holds in his right hand an incensory and in the left a bunch of three lotus buds. The outline and the detail of the subject are uncommonly clear and well preserved.

Among the general repairs of the caves the following deserve special mention :—

(1) The parapet and coping opposite caves I, III, VI, X, XIV, XV, XVII, XIX, XXI and XXIV which were in a dilapidated state, have been reconstructed.

(2) The badly constructed steps connecting caves XXV and XXVI which used to be damaged during the rainy season have been rebuilt and made sound and weather-proof.

(3) The buttress-wall of cave I, which had fallen off on account of the seasonal rains, has been rebuilt in cement concrete.

(4) The passage opposite cave III, which previously was extremely narrow, has been considerably widened by cutting the rock on either side of the passage.

(5) The flooring and the lower portions of the walls of the gallery of cave IX, which had decayed owing to age and weather, have been restored with cement plaster.

(6) A new parapet and steps have been added to the bridge leading to cave XIV.

(7) Repairs were also done to the electric fittings in the caves.

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[1] Three of the best specimens of cairns of this place were opened up and examined by the Department during the year but nothing worthy of mention was found in the cists. The graves having been long submerged under the water of the adjacent tank; the bones and even the terracotta articles had completely decayed and perished.

To facilitate access to the caves the Department has for a long time been asking the authorities for the realignment of the caves road—from the Fardapur Rest House to the Ajanta caves. A sum of Rs. 51,270 was sanctioned by a Firmān Mubārak for this work, and the work was taken up by the P.W.D. in the year under review. The greater part of the road was constructed towards the end of the year under report, and the work is likely to reach completion by the close of the current year. Previously the road used to become impassable during the rains owing to the flooding of the stream, Vāghora. The new road when complete will enable the visitors to proceed by car right up to the caves in any season of the year.

At Ellora, in addition to the general conservation work executed to the caves, the large heaps of debris opposite cave XXXI (Indra Sabha) and cave XXIX (Sīta-kī-Nahānī), which had accumulated on account of the landslips and were obstructing a clear view of the caves, have been removed

The work of the clearance and general repairs of the Daulatabād fort were also continued during the year. Among the important works carried out in this fort are the repairs done to the entrance gate of the Chīnī Mahall, which served as the prison-house of the last king of Golconda, Sulṭān Abul Ḥasan Tāna Shāh. This structure has now been fully repaired and restored according to its original form The building of the Bāla Hisār (Citadel) of the fort has also been considerably conserved and the work is still in progress. The fort-walls and the various gateways have also been generally repaired.

At Khuldabād conservation on a large scale was executed on the tomb and garden of Banī Begam. The compound wall, entrance gateway, Bāradarī, mosque and the various buildings of the premises, which previously were in an extremely precarious condition, have been thoroughly repaired and restored.[1]

At Aurangabād general repairs were carried out on the various gateways of the town-wall, the Lāl Masjid and the Sonaihrī Mahall. The last monument is a noteworthy structure of the late Mughal style and still retains some patches of old painting and gold-work on the wall-surfaces. It is situated in the village of Pahārsinghpūra, near the Aurangabād caves, which till recently was a *jāgīr* of the Orchha State The *jāgīr* has lately been acquired by H.E.H 's Government, and the Mahall delivered into the custody of the Archæological Department Clearance and petty repairs were executed during the year to this Mahall and a new passage was constructed to connect it with the Aurangabād caves road. The Department is now arranging to conserve the building thoroughly and the work is expected to be completed next year.

At Bidar, the campaign of the conservation and excavation of archæological monuments was further continued during the year under review. The operations inside the fort revealed the ground-plans of several vast courts and commodious halls and apartments towards the north and east of the Takht Mahall. Scientific measures were adopted to conserve the newly excavated buildings and a great

[1] There is a proposal before the Department to lay out a garden in original Mughal style and to construct in it causeways, fountains, etc , to restore thereby the monument to its original grandeur The scheme may be materialised in a year or two

deal of levelling and clearance was also done in the outer and inner courts. The main central hall in the southern wing of the Takht Mahall, which was cleared and described in the Department's *Annual Report* for 1341-42 Fasli also received a thorough conservation. The eastern and southern walls of this hall had almost entirely disappeared, but these were reconstructed to a height of about 10 ft. Further, the doorways and niches of the hall which were originally constructed in blackstone have been rebuilt in reinforced concrete that has been stained to match the colour of corresponding niches and doorways which are existent and *in situ*.

In addition to the above, such portions of the fort as the ramparts, gateways, bastions, etc., that were in need of repairs were also adequately conserved and the network of the new roads inside the fort was further extended and improved for the convenience of visitors.

Beside these works, the construction of the new motor road around the fort, kindly proposed by the Hon. Sir Theodore Tasker, made considerable progress during the year. The road so far constructed enables the visitor to start from the Sharza Darwāza, first (eastern) entrance gateway of the fort, and make a circuit round the fort enjoying an excellent view of the moat, the fort walls, bastions and internal buildings from outside, and thence to get into the fort through the (western) Delhī Gate, making a circuit of the Kalyānī Burj. Originally, the fall near the Kalyānī Burj was so steep that it looked almost impracticable to construct a motor road at this point. This difficulty has been got over to a considerable extent by the gradual cutting of the ground from a long distance and raising the level of the lowland of the moat and the fort and thereby making the descent easier. The new road thus entering the fort through the Delhī Gate proceeds on its way towards the Chīnī Mahall remains. A distance of about two furlongs is yet to be covered to connect this road with the old road inside the fort at the Sola Khamb mosque crossing.

In order to improve the sight of the moat, clearance work has been done on a large scale inside the moat as well as on the fort walls. In the course of the clearance three secret doors, popularly known as '*parkotas*', have been discovered. One of the '*parkotas*', making its entrance into the fort through the moat, passes on through underground tunnels and ends near the southern Naqqar-khāna of the fort, which has been selected by the Department for housing the antiquities of the fort. Near its termination and towards the top level of the tunnel there are vaulted halls and apartments of considerable dimensions, the holes in the walls of which show traces of bullet shots showered on the infantry which must have gathered here in wartime for protection.

Another important monument which occupied the attention of the Department is the Madrasa of Mahmūd Gāwān. The roof of this building had cracked in most places and rain water was percolating through the crevices; the masonry of the walls had in many places become loose and old plaster had peeled off in several places. The Department gave its timely attention to these repairs and the building has now been rendered quite sound. In addition to this, the arches of the mosque in the S.E. corner of the building were provided with rein-

forced cement *jali* screens, built in accordance with old contemporary design, and the central arched entrance of the building, in the middle of the rear-western side, was also furnished with a similar *jali* screen with a doorway in the middle. Steps in cement concrete with protective walls on either side were also constructed in front of this door. These steps were badly needed for they provide a nice landing at this point. The beautiful blackstone outlines which once adorned the lofty arches of the mosque and at other places in the structure had mostly disappeared. The department has successfully restored these gaps by means of cement plaster stained to match the colour of the original bands. The central courtyard of the structure and the large cistern in the middle have been cleared up and levelled and a handsome cistern ($30' \times 9' \times 3\frac{1}{2}$) was constructed in front of the mosque for the use of the worshippers. The mosque has thus been restored to its original design.

In the group of the Barīdī tombs, considerable attention was paid to the tomb of 'Alī Barīd and its adjoining buildings. The platform of this tomb had sunk in most places and the old plaster at the surface was damaged beyond the possibility of repairs. Consequently, the entire area of the platform had to be replastered in cement concrete and the side walls of the platform were also repaired in several places. The mosque, *sarā'ī* and Naqqarkhāna attached to this mausoleum were also in need of repairs. New reinforced concrete *chajjas* and brackets were replaced where the old stone *chajjas* and brackets had disappeared and lime plaster was restored where it had peeled off and a coat of whitewash was applied to improve the general appearance of these buildings. The new roads inter-connecting the monuments of this group were repaired after the seasonal rains.

At Ashtūr, the group of the mausolea of the Baihmanī kings also was in need of repairs. Two of these tombs, Sulṭān Ḥasan's and his mother, Shāhjahān Begam's (son and wife to Aḥmad Shāh Walī Baihmanī) deserved great attention. The masonry of the domes and the plaster of the structures had become loose in several places, and various other smaller repairs were also needed for the safety of the buildings. These repairs were most skilfully accomplished and the buildings have now been rendered quite strong and sound. In addition to this, the surroundings of the mausolea have been considerably cleared and improved.

The work of the conservation of the Sola Khamb Mosque inside the Fort, a reference to which was made in last year's Report, made considerable progress during the year. The work is still in progress and is likely to be completed by the close of the current year. The officers of the P.W.D. under whose supervision the work is being conducted deserve the Department's best thanks [1].

The following monuments were conserved in the Gulbarga District :—

(*a*) *The Mosque and Dargāh of Ḥaẓrat Kamāl Mujarrad* :—These two monuments are situated to the east of the Dargāh of Ḥaẓrat Khwaja Bandi Nawāz, at a distance of about a furlong from the tomb of Chānd Bībī and belong to the period of the early Baihmanī kings. The domes of the mosque were in a dilapidated condition and required immediate restoration to arrest further decay.

[1] During his recent inspection of the work the Director noticed certain discrepancies in the repairs which have been brought to the notice of the Divisional Engineer, who has undertaken to set right the defects.

Rank vegetation and thorny brambles which had made the monument completely unapproachable were carefully eradicated and measures were adopted to stop their further growth. Of the two *sarā'is* attached to the building the smaller one is badly cracked and is still in a perilous state. The arches of the façade of the mosque were half filled up with stones and mud walls which gave a very unsightly appearance. These walls have been completely removed and the monument has thereby assumed a decent appearance [Plates III (*a* and *b*)].

(*b*) *Chānd Bībī's Tomb:* This monument, which belongs to the Niẓāmshahī kings, is situated to the east of the Dargāh of Ḥazrat Khwaja Bandi Nawāz. This building was also in a very bad state of preservation but it has now been properly conserved. The deep crevices which had appeared on the surface of the dome by decay and displacement of the stones have been filled up with cement and concrete which has been toned to match with the original colour of the masonry. The turrets of the parapet, the majority of which had slipped down, have been restored. The floor under the dome was filled with rubbish and debris to a height of about four to five feet. The clearance of the debris led to the discovery of old stone flooring in a well preserved condition underneath but no grave could be traced. Arrangements are being made to clear the surrounding of the tomb of such later additions which mar the previous beauty of the monument (Plates IV *a* and *b*).

(*c*) *Hīrapūr Mosque and Well:* These monuments, which belong to the 'Adil Shāhī dynasty, also needed immediate attention. The minarets of the mosque had cracked in many places and the whole building was overgrown with rank vegetation, which was completely uprooted and necessary repairs were done to the decaying parts. The *sarā'i* attached to the mosque was also restored and pointing was done to the well, and the crevices that had appeared in its structure were filled in

Excavations

Excavations of an important nature were conducted during the year on the following two sites :–

(*a*) *Warangal Fort.* In 1342 F. a sum of Rs 4,488 was sanctioned by Government for the acquisition of land within the area marked by the four gate ways in the middle of the Warangal Fort, and another sum of Rs 5,000 was allotted during the year 1343 F for conducting excavations on the acquired site. The operations were started in the winter of the year under review and are described below.

The archaeological importance of the Warangal Fort has been attracting the attention of archaeologists for a long time. The Director, Mr. G. Yazdani, had expressed the desire to excavate the site inside the four gateways as far back as the year 1916 and his hopes that the excavations will reveal 'not only the plan of the temple, but will also disclose a number of minor antiquities in the form of carvings, sculptures, which may throw some light on the architecture of the temple, the genealogy of the builders, and perhaps on the history of the gateways' [1] were amply justified when the excavations were actually started

[1] Vide the *Journal* of the Hyderabad Archaeological Society for January, 1916, pp. 37–47.

Before operations started, the site was crowded with modern mud dwelling houses, large tamarind and palmyra trees, rank vegetation, shrubberies, agricultural fields, etc. The department acquired the site and cleared it quickly of all the houses, vegetation, debris and rubbish, and the work soon began in earnest.

After preparation for scientific operations, the site, as it stood before excavations, had the four large elaborately carved gateways mentioned above, facing the cardinal points and marking the boundary of the original temple. A dilapidated pavilion, consisting of five pillars supporting lintels and fragments of roofing over them, occupied almost the centre of the site.[1] A large mound, which held out the promise of the remains of the central shrine, existed just at the heart of the site and several smaller mounds surrounded the large central mound. A little to the south-east of the dilapidated pavilion was the figure of a mutilated standing elephant, almost half the size of an adult animal, and towards the north-east of the pavilion was a large depression indicating the existence of a tank. Near the south-east corner of the site was the building of an old temple, with roof intact, and half buried in earth with two large *dwarapala* images lying out of place in front of it and the figure of a *nandi* thrown at a considerable distance from it.[2] Fragments of sculpture and architectural pieces were strewn all over the area and gave a definite promise of the hitherto unexplored archæological treasure that lay concealed under the great mounds, which till then were awaiting the spade of the archæologist to open them.

The year's operations from Isfandār to Khurdād—which were confined mainly to the large central mound and its adjoining area produced very satisfactory results [Plate V (*a*) and (*b*)], as they revealed a major portion of the groundplan of the temple. But, to the disappointment and dismay of the excavators, the groundplan was found to be incomplete,[3] and, further, the heaps of building material and the unfinished condition of many a sculpture and carving found in the course of the excavations all too clearly indicated that the scheme though started on an extensive scale could never reach completion. Nevertheless, the gigantic dimensions of the basement and the huge size of the pillars, doorjambs,

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[1] This pavilion is apparently a later addition (probably erected during the chieftainship of Shitab Khan) as the structure has been reconstructed out of the remains of the original temple and is devoid of any basement. The unsymmetrical arrangement of the pillars and the haphazard manner in which the various parts are joined together offer further proof of the reconstruction.

[2] The temple has been cleared of all the earth and debris and the images of the *dwarapalas* have been set up on either side of the entrance and the *nandi* placed in position on a newly constructed masonry platform outside—in front of the temple. A *salunka*, a *Ganesa* and several fragmentary sculptures and carvings of *nāgas*, etc., which were picked up in the course of the clearance of this temple have all been preserved in the temple itself. In three places on the flooring of the temple, inscriptions have also been found which have been copied for decipherment.

[3] The groundplan so far disclosed is extremely confusing as owing to the incomplete nature of the foundations no correct idea can be formed of the structure. An unfinished enclosure wall resembling in its construction the enclosure wall of the Pālampet Temple—faced on both sides with huge blocks of chiselled masonry fitted closely without any cementing material—surrounds the remains in the eastern and southern sides. Further excavations may reveal the continuation of the enclosure wall both in the northern and western sides as well. But one thing that is greatly puzzling is that the enclosure wall is in no way connected with the gateways. The gateways are quite apart from the enclosure wall and a distance of 16 ft. separates the gateways from the walls. Evidently the enclosure wall blocks the passage of the gateway in each case.

lintels, etc., and the comparatively high and superior quality of the workmanship, all tended to show that the edifice, constructed as it was at the seat of the Kākatiya government, was evidently designed to excel all other temples in the neighbourhood and to rank as the *chef-d'œuvre* of this great dynasty. The standard of art exhibited here is decidedly superior to that of the Thousand Pillar temple and betrays a close kinship with that of the Great Temple at Pālampet.[1]

To describe the groundplan of the temple in detail. The groundplan, as has been mentioned, is incomplete. A large trench, dug to the west of the area, revealed a major portion of the groundplan and exposed to view three lines of basements, which taking a south to north course run parallel to each other and turn towards the east. The outer line of the basement is plain and constructed of huge blocks of chiselled masonry and indicates the presence of the plinth which, as a rule, is without any decoration. The second basement line, which is a little raised, is beautifully carved in foliated fashion and has polished margins. This appears to have been designed to support the shrine. The third basement is narrow and slender and seems to have been devised for the *pradakshina* -pre-ambulatory passage. The basement lines are mostly incomplete and disconnected. A 67 ft. long drain, running west to east towards the south of the area with a *yoni* placed at its western end, supports the view that the shrine was, as usual, situated towards the west. Almost near the middle of the site is a starshaped carved basement constructed of fawn coloured sandstone. This indicates the position of the main central hall—*mahamandapa*. A little to the east of this basement is a beautifully carved *nandi* pedestal carved out of polished basalt and set in a fawn coloured sandstone seat. A little to the south of the pedestal there are two mutilated figures of elephants, tilted and apparently out of position. The elephants, as usual, might have adorned the front of the temple and the *nandi* pedestal was evidently meant for supporting the usual bull which is generally kept in front of the shrine.

In short, the incomplete and disconnected lines of basements disclosed in the course of the operations, combined with the abundance of building material piled in places and the unfinished state of the carvings, sculptures and architectural fragments found throughout the area in bewildering masses, all point to the fact that the construction of the building was for some reason or other checked and stopped while the operations were in full swing.[2]

Though the construction of this grand edifice has remained incomplete, yet the air of majesty and artistic glory that surrounds its remains is a thing which impresses itself with terrible force on the mind of the visitor. One special feature permeating generally the remains of this temple and which is rather rare

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[1] The Pālampet Temples, as is evident from the inscription at the Great Rāmappa Temple, are the work of the Kākatiya ruler, Ganapati Deva, who is also the founder of the Warangal Fort. The striking similarity in style and detail of workmanship in the carvings of the Fort Temple and those of Pālampet is therefore the natural outcome of the labours of the same artisans working at both the places. It is hoped that the newly discovered inscriptions of the Fort, arrangements for the decipherment of which are being made by the Department, may throw further light on the history of the erection of the Fort and on the genealogy of its builders *vide* Appendix E.

[2] The Muslim invasions of the North headed respectively by 'Alāu'd-Din Khalji and his famous general, Malik Kāfūr, and later on by Muḥammad bin Tughluq, were probably responsible for this interruption.

in the other contemporary buildings of this class is the simplicity of design which mixed with the chaste and realistic touch in the portrayal of life—human, animal and vegetarian—gives the art of this place a vigour and life that are generally absent in the usual conventional art of the Chalukyan school. This special feature is prevalent throughout the architecture of the temple, as from the modelling of the sculpture, which is generally characterised by a boldness of outline and strict adherence to anatomical forms down to the very plinth of the structure, which is marked by beauty of outline and simplicity of design, special attention has been paid to avoid complexity and to give a naturalistic touch to the subjects. It is due to the observance of these great principles of art that the sculpture of this place has borrowed a living touch and everything that has been portrayed here seems to be throbbing with actual life.

As has already been noticed above, the architecture and sculpture of this temple has a close resemblance to those of the Pālampet temple. Even the decorative brackets[1] – the chief peculiarity of the Pālampet temple- are also to be found among the sculptural remains of this temple. Although no female brackets have so far been discovered yet there have been found countless representations of the figures of fabulous tigers, supported on pedestals of elephant heads. These figures are exact copies of the Pālampet tigers and appear to have been carved by one and the same sculptor.

Similarly, the episode of the *Murali Dhara*, Krishna playing on the magic flute, has been found in several places. The foliage and floral decorations, the honey-comb and arabesque scrolls intertwined with figures of animals, like the *hansas*, peacocks, elephants, *makaras*, etc., the intricate geometrical patterns and designs of varying forms, etc , and the infinite array of panels representing festive and warfare scenes are all quite reminiscent of the Pālampet art. The perforated and superbly carved doorjambs and lintels of the shrine representing the Hindu Trinity—Brahma, Siva and Vishnu [Plates VI (*a*), (*b*) and (*c*)], the sculptured columns and architraves and the ponderous beams, ceiling slabs and *chhajjas* are in exact imitation of the Pālampet temples, but they differ only in their dimensions, as in this case they tend to dwarf their Pālampet prototypes.[2]

The best among the sculptures and carving which could be conveniently transferred have been brought over and exhibited in a separate gallery of the Hyderabad Museum and the heavier articles have been preserved *in situ*. Out of the material of this temple which has been transferred to Hyderabad the Department is contemplating to erect in the Museum a pavilion after the model of the Warangal temples in order to give an idea of the architecture of these temples.

Among the smaller antiquities picked up in the course of the excavations special mention may be made of a translucent crystal *lingam* (1·75 inches high),

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[1] *Vide* the Memoirs of the Archæological Survey of India, No. 6. *The Temples at Pālampet*, by Mr G. Yazdani.

[2] As the site extends over a considerably large area the excavations will have to be conducted for another two or three years

a sword (28 inches long), battle-axes of various forms and sizes, spearheads, stone-cutter's implements, beads, nine copper coins, terracotta utensils, etc.[1]

(*b*) *Hashmatpet.*—In August, 1935, at the instance of the Hon. Sir D. G. Mackenzie, Resident in Hyderabad, whose interest in archæological research is well known, two cairns [2] were excavated at Hashmatpet village in the *paigah* of Nawāb Luft-ud-Daula Bahadur. The cairns were selected by Sir D. G. Mackenzie himself who also supervised their excavation for three days, from the beginning till the end of the operations [Plate VII (*a*) and (*b*)]. The bigger of these two cairns had a stone circle, about 25 ft. in diameter and consisting of twenty-four stones, which have been reset in their original position now. The area within the circle, when excavated, disclosed a stone cist of colossal size, the dimensions of the side slabs being 10 ft. length, 7 ft. breadth and 4 in. thickness. The bottom slab of the cist was found at a depth of 11 ft. from the ground level. Pottery and iron implements were found outside as well as inside the cist and showed no order in their arrangement. They seemed to have been placed hurriedly by relatives and friends at the time of the burial of the corpse. The larger pots which probably contained grain were found outside the cist while cups, saucers and small pots which contained food and drink for the deceased were found inside the cist. Pottery is both black and red and has a kind of polish on the surface. The iron implements consist of a knife (or dagger), a sickle, the ring of an axe, and the prong of a hay-fork or ploughing implement. Three bronze articles have also been found, all of them being ferrules of walking sticks. The remains of bones were found in an advanced state of decay but on examination they proved to be the pieces of human skulls as well as of the feet of a calf(?). Four human teeth were also found which experts say belonged to a middle-aged man.

By the kind permission of Nawab Lutf-ud-Daula Bahadur, the Archæological Department, Hyderabad, has reconstructed the cist and preserved it for the benefit of general public under Act VIII of 1337 F. of H.E.H. the Nizam's Government.

Epigraphy

In the domain of Hindu inscriptions the monograph on the Telugu inscriptions of the Dominions which was being compiled by Dr. P. Sreenivaschar, M.A., Ph.D., last year has been completed and sent to the press for printing. The monograph is being published as a Memoir under the title '*A Corpus of Telugu Inscriptions of His Exalted Highness the Nizam's Dominions*' and is expected to be issued very shortly. Of the other two monographs on the Canarese inscriptions of Kopbal and those of Kukkanur and Kallur which are being edited by Mr. C. R. Krishnamacharlu of the Epigraphical Survey of India, and mentioned in last year's report,

[1] These articles have been transferred and are exhibited in the Hyderabad Museum. Of the coins the earliest is a Pandiyan coin. The next chronologically are one coin each of Muḥammad bin Tughluq, 'Alāu'd-Din Hasan, Aḥmad Shah and Walīullah Baihmani, Murtaẓa Niẓām Shāh, Aurangazeb and an Āsaf Jāhī coin. The inscription on the Āsaf Jāhī coin and another (ninth) coin is totally effaced.

[2] Tombs of this class, which are called 'Cairns' by archæologists, have been found in great abundance in H.E.H. the Nizam's Dominions. In the suburbs of Hyderabad they are scattered in the rocky area stretching from Maula 'Alī in the North-East to Lingampalli in the North-West including the Bowenpalli and Begampet villages. The salient features of these tombs are stone circles with a mound of loose stones and earth in the middle. As to the age of these tombs opinions differ but as iron implements have been found invariably in the cairns of the Deccan they are supposed to belong to a period extending from 3000 B.C. to 1000 B.C.

the former has been issued during the year as Hyderabad Archæological Series No. 12, and the latter is expected to be issued very shortly.

In addition to the above, Dr. P. Sreenivaschar has kindly edited the following inscriptions which have been published in this report as Appendices B–G.

1. Nāgulapāḍu inscription, dated Śaka 1404.
2. Nāgulapāḍu inscription, dated Śaka 1466.
3. Vāḍapalli inscription of Anavēma-reddi.
4. Inugurti inscription, dated Śaka 1397.
5. Warangal inscription of Ambīra-dēva.
6. Nelakoṇḍapalli inscription of Kṛṣṇa-dēva-rāya.

A list of unpublished Canarese and Telugu Inscriptions of H.E.H. the Nizam's Dominions collected from reliable and authoritative sources is now being compiled by Dr. P. Sreenivaschar and will be published shortly as a supplement to this Report.

During the year a thorough survey was also made of the Moslem inscriptions of Kalyānī in the Bidar District. The majority of these inscriptions are in Persian and belong to the 'Ādil Shāhī dynasty of Bījapūr. Two of these inscriptions, however, belong to the Tughluq dynasty. The inscriptions will be published in the ensuing number of the Epigraphia Indo-Moslemica. The Director in his capacity of Epigraphist to Government of India for Moslem Inscriptions contributed the following articles to the Epigraphia Indo-Moslemica :—

1. An Inscription in Margalla Pass, Rāwalpindī District.
2. An Inscription from the New Fort at Palamau in the Chota Nagpur Division, Bihar.
3. An inscription of Sulṭān Ḥussain Shāh of Bengal from the village Margram, Police Station, Khargram, District Murshidabād.
4. An inscription from Raisen Fort in the Bhopal State.

Besides the above, arrangements are being made by the Department to have the Dasavatara (Ellora) inscription of Dantidurga deciphered and published as *Hyderabad Archæological Series No. 13.* Professor A. S. Altekar of the Benares University who has done much valuable work on the Rashtrakuta period, has kindly undertaken to edit the inscription at the Department's request.

Numismatics During the year under report 3,398 coins of all the metals were added to the collection of the Museum. Of these, 36 are of gold, 816 of silver and 2,530 of copper and 16 of alloy. Of these 36 gold coins, 4 were presented by the Bombay Branch of the Royal Asiatic Society.

Museum Final sanction for the construction of the new building of the Picture Gallery was received from the Government but the work could not be started on account of the ensuing celebration of the Silver Jubilee.

Due to the efforts of Mrs. A. E. Adair, an exhibition of the modern Indian paintings could be arranged during which the Museum was graced with the visit of Her Imperial Highness Princess Durreshahwar.

His Exalted Highness the Nizam was graciously pleased to present to the Museum a beautiful elephant of wood which has been properly exhibited in a

specially constructed glass case. A large collection of articles from the Industrial Exhibition Hall was transferred to the Museum, which, due to want of proper place, is yet undisplayed. Among the manuscripts acquired special mention must be made of a copy of the Holy Qur'ān scribed in Bahār style presented by Nawab Zoolcadar Jung Bahadur, M.A., Bar-at-Law. Lady Trench presented three excellent views from Bidar executed in water colour. Beautiful pieces of sculptures and architecture recovered during the excavations at Warangal have immensely enriched the existing collection. Erection of a small *mandap* out of these pieces in the Museum court is in view.

A note on the exhibits acquired for the Museum is included in this report as Appendix Q.

Publications

Besides the publication of the *Annual Reports* for the years 1341 and 42 Fasli (1931–33 A.D.) and the *Hyderabad Archæological Series* No. 12 (the Kannada Inscriptions of Kopbal by Mr. C. R. Krishnamacharlu), which were issued during the year under report, the Department has compiled the following works which will be published shortly :—

1. *Annual Report* for the year 1933-34.
2. *Ajanta*, Vol. III by G. Yazdani.
3. '*A Corpus of Telugu Inscriptions of H.E.H. the Nizam's Dominions*' by P. Sreenivaschar, M.A., Ph.D.
4. *Inscriptions of Kukkanur and Kallur* by C. R. Krishnamacharlu.

The book on Bidar is almost ready and expected to be issued very shortly. In addition to the above publications the Director's lantern lecture on the 'Art of Painting at Ajanta' delivered in Urdu on the occasion of the Aurangabad College Day in the beginning of the year under review has been published with ten colour and one monochrome plates and issued from the press during the year. The Director's other lecture in Urdu on the 'Prehistoric Antiquities of H.E.H. the Nizam's Dominions' broadcasted in Hyderabad recently has also been published during the year with ten illustrations.

The Director further in his capacity of Epigraphist to Government of India for Moslem Inscriptions, contributed four articles to the *Epigraphia Indo-Moslemica* for 1933-34.

Library

During the year under review one hundred and forty-four volumes have been acquired for the library of the Department. Of these, 61 volumes have been purchased and 83 have been received in exchange. A complete list of these volumes with their titles and authors' names is given in this Report as Appendix L.

Photographs and Drawings

Mr. M. Franswah, Photographer of the Department, prepared 141 negatives during the year under review. The titles and scales of the photographs are given in Appendix M.

Khan Bahadur Mr. Syed Ahmad, the Artist-Curator of Ajanta, prepared nine colour copies of the frescoes of Ajanta for the Department's record. Mr. Muhammad Jalaluddin, the Artist of Ellora, prepared eleven copies of the Ellora frescoes for the Hyderabad Museum. A list of all these copies is given in this Report as Appendices N and O.

Expenditure on conservation

The total expenditure on the conservation of monuments amounted to Rs. 87,794-14-3 (B.G. Rs. 75,252-12-2) during the year. The detail of the expenditure is given in Appendix K.

Expenditure on the Maintenance of the Department

A sum of Rs. 93,218-2-7 (B.G. Rs. 79,901-2-4) has been spent during the year on the maintenance of the Department. The figures for the previous year under this head were Rs. 85,820-15-4 (B.G. Rs 73,560-13-2). The detail of this expenditure is shown in Appendix J.

The expenditure on the maintenance of the Museum amounted to Rs. 22,716-13-2 (B.G. Rs. 19,471-9-0) during the year. The detail of this expenditure is given in Appendix U.

Tour Programme for 3547 F.

The Director, in addition to his tours to Gulbarga and Ajanta, in connection with the compilation of volumes on the monuments of these places will also tour in the Raichūr, Gulbarga, Nalgonda, and Mahbūbnagar districts in order to make a survey of the prehistoric antiquities in these districts. He may also tour in the Bidar, Warangal and such other districts of the Dominions where conservations, excavation or exploration works may require his personal inspection.

The Assistant Director will supervise the excavation operations in the Warangal and Nalgonda districts which will be started in the latter part of the next year, and will also tour in other districts according to the requirements of the Department for research and exploration.

HYDERABAD-DECCAN,
17th August, 1936

SYED YUSUF
Assistant Director of Archaeology

APPENDICES

APPENDIX A

Note on the Antiquities of Kalyānī, by G. Yazdani, M.A., O.B.E.

I must first thank Mr. R. M. Crofton, Director-General of Revenue, who kindly invited me to visit Kalyānī in his company on the occasion of his inspection tour there— 23rd to 26th July, 1935. Through his good offices I was able to see everything there with advantage and with much economy of time. Of the two brothers who are the *Jāgīrdārs* of Kalyānī, the younger one, Sayyid Muḥammad Jamāl-ud-Dīn Ḥusain Khān, was present during our visit and it is a pleasure to note that he takes a lively interest in the preservation and study of the monuments as well as in the up-keep of the fine collection of miniatures, manuscripts, old china, jade, arms and furniture which the old Nawabs of Kalyānī used in their palmy days. In this note I shall first give a brief history of Kalyānī and afterwards a short description of the Fort, which is the principal monument there, together with a concise account of the library, armoury, etc., situated therein. History

Kalyānī (17° 53′ N and 76° 57′ E) is situated on the old road from Tuljapūr to Hyderabad. It is still a town of some size, but in earlier ages it was one of the capitals of the Chalukyan dynasty of the Deccan, whose rule must have at times extended over a large area, then known as Kuntaladesa, stretching from the Nerbudda river on the north to somewhere about the Tungabhadra (or farther) to the south, having the Arabian Sea for its border on the west, while it reached to the Godavarī river and Eastern Ghats on the north-east and south-east. Kalyānī was not made the capital of the kingdom until the time of the later Chalukyas (Western Chalukyas), but it was an important town in the sixth century for it is mentioned in an inscription of Pulikesi found at Bharangī in Mysore State.[1] The Moslem historian, Al-Mas'udī, writing in the middle of the tenth century, mentions Mānkir (Malkhed) as the capital of the dynasty (Rashtrakutas) which intervened between the early and the later Chalukyas and reigned in the Deccan for over two centuries. It was perhaps Tailapa (973-997) the reviver of the Chalukyan rule who made Kalyānī his capital. In the eleventh century, during the reign of Somesvara I, Kalyānī was 'beautified so that it surpassed in splendour all other cities of the earth.'[2]

The glory of Kalyānī, however, did not last long, for in the middle of the 12th century, the Chalukyas were ousted by the Kalachūriyas and with the fall of the latter Kalyānī ceased to be any longer a capital. The Musalmāns appeared on the scene at the close of the thirteenth century, and as there are two inscriptions at Kalyānī mentioning the name of Muḥammad bin Tughluq (1325-51), there remains no doubt that the place was included in the principality which was annexed to the Delhi kingdom after the fall of the Yādavas of Deogirī. On August 3, 1347, Ẓafar Khān, one of the military officers (*centurions*) who had rebelled against Muḥammad bin Tughluq, declared himself to be the king of the Deccan under the title of 'Alā-ud-Dīn Bahman Shāh and from that date until 1518 Kalyānī like the rest of the country, lying between the Nerbudda on the north and the Krishna and Tungabhadra on the south, was ruled by the descendants of this king.

Kalyānī is frequently mentioned in the annals of the Bahmanī kings, and as gun-powder was introduced into the Deccan about the end of the fifteenth century, the old Hindu Fort of Kalyānī was apparently rebuilt according to the exigencies of this new material of war, during the time of the later Bahmanī kings. The dynasty, however, split into five kingdoms in the first quarter of the sixteenth century, and the fort of Kalyānī being situated on the borders of two of these, that is the Barīd Shāhī of Bidar and 'Ādil Shāhī of Bijapūr, it was often a bone of contention between them. Until 1573 Kalyānī was included in the former kingdom, but later it seems to have passed into the possession of the 'Ādil Shāhī kings who according to the inscriptions carved on the wall of the Fort, made important additions to its defences.

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[1] The inscription relates that, 'among many former celebrated Rajas was Pulikesi. He burned Kanchipura (Conjiveram), the capital of the Chola who in return destroyed Kalyāna, which Pulikesi no sooner heard than, mounting his elephant, he attacked the Chola and destroyed him'. *Jour. R. As. Soc.*, Vol. IV, pp. 8–9.

[2] *Vikramankak*, II, p. 28, Lassen, *Ind. Ant.*, IV, 105, *Jour. R. As. Soc.*, IV, p. 13.

In an account of the march of Aurangzeb's army from Bidar to Bijapūr (1635), Kalyānī is described as 'the most flourishing place in that country'. The town was subsequently plundered by the Mughal forces and in 1657, after the conquest of Bijapūr, Kalyānī was included as a district in the Sūba of Bidar under the Mughal Empire.[1] In 1724, Nizām-ul-Mulk, Āṣaf Jāh, the Viceroy of the Deccan, assumed independence and the administration of the Deccan from that time up to now has been in the Āṣaf Jāhī family.

In 1178 H. (1764 A.D.) Mīr Niẓām 'Alī Khān, Āsaf Jāh II, conferred Kalyānī as a *jāgīr* on Mīr Muḥammad Ibrāhīm Khān, who had married a daughter of Āṣaf Jāh I. The *jāgīr* has been retained by the descendants of Muḥammad Ibrāhīm Khān up to now.

FAMILY OF THE *JAGIRDĀRS* OF KALYĀNĪ

(1) Mīr Muḥammad Ibrāhīm Khān.	Died in 1190 H. (1776 A.D.)
(2) Shāh Khair-ud-Dīn I.	Died in 1237 H. (1821 A.D.)
(3) Shāh Khair-ud-Dīn II.	Died in 1260 H. (1852 A.D.)
(4) 'Umar Darāz Khān. Held the *jāgīr* for six months only.	
(5) Sayyid Muḥammad Mehdī Ḥusain Khān	Died in 1296 H. (1871 A.D.)
(6) Sayyid Bābur Ḥusain Khān.	Died in 1312 H. (1894 A.D.)
(7) Sayyid Anwar Ḥusain Khān.	Died in 1913 A.D.

The *jagīr* is now under the Court of Wards

Monuments

From its being for nearly three centuries the capital of the later Chalukyas (Western Chalukyas), Kalyānī was doubtless in the middle ages adorned with many beautiful shrines and palaces, but in the struggles that succeeded the fall of the Chalukyas and in the wars between the rival Moslem dynasties of the Deccan, those splendid edifices seem to have been demolished ruthlessly and now, excepting the Fort, there is no building which may lay claim to any architectural or artistic importance. The sculptures belonging to old shrines are, however, scattered all over the town and suburbs, and some pieces show remarkable technical skill in carving and a highly developed artistic sense in the choice of poses and the expression of feeling. Most notable sculptures of this type are to be found along the steps of two wells, one of them being in the compound of the *Lingayat* shrine of Baseshwar,[2] and the other at the back of the mosque (Madīna Masjid) attached to the tombs of Kalyānī Nawābs.[3] As some sculptures fixed into the walls of the latter well are not well protected, and are liable to be damaged by the ignorant people who live in the vicinity, I would request the Revenue Department to arrange for their removal to the Kalyānī Fort, where they may be preserved and exhibited with other antiquities of the place. Among the remains of one Hindu period, mention must be made of the tank at Tiprād some three miles to the south of Kalyānī. The tank has a massive dyke, about six furlongs in length, which is a fine specimen of the engineering skill of those days. The tank, on account of its vast area, is unusual in Maratha country, and special care must have been taken in building it. At one end of the tank is a *dharamsala* which is modern, but in the close vicinity are the remains of a monastery with a colonnade in front and some cells at the back. Connected with the latter are some natural caverns which originally would have been the abode of some *yogi* through whom the site became sacred. The monastery is called the *Eknama Gari*.

There are some mounds in the vicinity of Kalyānī which show the greater extent of the town in early times. There is also a rocky knoll in which are many excavations, but all of a very plain type, without any sculptures to indicate to what sect they are to be attributed.

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[1] Elliot and Dawson's *History of India*, VII, pp 127 and 170 and Grant Duff's *History of the Marathas*, I, pp. 156–7.

[2] The shrine has a hall in the middle attached to which are the antechamber and the *cella*. The *samadhi* of a *Lingayat Guru* is situated below the *cella*. Basava, the founder of the *Lingayat* sect, flourished in the 12th century A.D. As he was involved in the murder of the Kalachurya chief, Vijjala, his son pursued him, and Basava dreading the vengeance of the young prince threw himself into a well at Ulavi and was drowned.

[3] The tombs of the Nawabs of Kalyānī are built nicely, but they are all modern structures—the oldest being about 100 years old

The Fort is built on rocky ground to the north of the town, and its defences are so cleverly arranged that the Fort was almost impregnable against the war apparatus of those days. To describe roughly the arrangement of the fortifications, there is first the glacis and then a moat which is about 20 ft. deep and 75 ft. wide. The moat is defended on its outer side by a covered passage (10 to 12 ft. wide) protected by breastwork and by a scarp with massive bastions on its inner side. The bastions are mostly circular in shape, but some of them are also square and octagonal— the latter two shapes show greater age than the circular. Behind the scarp there is another covered passage which is very wide (varying from 60 to 100 ft.) and defended on its inner side by a counter-scarp and another line of bastions which are very lofty and in some places rise to a height of nearly 50 ft. from the level of the covered passage. Many of these bastions are still mounted with pieces of ordnance, some of them being of extraordinary size, while a few have beautiful decorative designs carved on them. The longest of these guns is called the *Nau gazī*, being 27 ft. in length.

The most ornamented gun is from Bidar. It has a Persian design carved in relief on its surface the pattern being similar to those found on book covers and carpets. A bronze gun has an inscription showing that it was manufactured at Ahmadnagar. Some guns were made at Kalyānī itself, and two of them bear the name of Nawab Khair-ud-Dīn Khan. Their workmanship is, however, poor in comparison with that of the Barīdī and Niẓām Shāhī guns.

Before entering the Fort, the visitor must take a walk along the glacis, for the several tiers of fortifications—one above another—present an impressive sight, but the most interesting feature is the romantic element which is apparent from dainty balconies and windows built at odd places from which bashful mistresses watched the valorous deeds of their paramours when bloody scenes were enacted below the very walls of the Fort. Nor less interesting are the rows of nude statues built along the grim surfaces of dreadful bastions as showing how *amor* and spite worked together in dominating the human heart.

The only approach to the Fort is from the south where we enter through a lofty arch, which is, however, modern, having been built in 1301 H. (1883 A.D.) by a Kalyānī Nawab. The court which lies beyond this arch is very spacious, and has buildings all round and a larger hall towards the west which was used for the administration of justice as well as for social and religious functions. The ceiling of the hall is supported by several rows of wooden columns which are neatly carved ; but the most interesting features are the furniture and the decorations of the hall which include uncouth tables and chairs and a vast array of chandeliers and mirrors. The hall is called the حسنی بارگاہ i.e. the court dedicated to Ḥusain, the grandson of Prophet Muḥammad. Ḥusain died as a martyr in the battle of Kerbala. On the tenth of Muḥarram, the forces of Kalyānī Nawabs assemble here to show their sense of grief at the unjust murder of Ḥusain. In the middle of the court there is a picturesque pavilion whence the Nawab watches the ceremony.

Near the north-west corner of the court is a small gate which originally gave access to the bridge over the moat of the Fort. The original bridge does not exist now, and the approach to the second gateway of the Fort has been made by filling up the moat with earth at this point. The second gateway is called the Rasūlī Darwāza. It is rather small, but heavily studded with iron spikes and plates in order to check the rush of assailants. The court beyond the Rasūlī Gate is narrow and over-shadowed by awe-inspiring bastions whence stones or hot liquids could be thrown on the enemy. Some very fine sculptures, originally belonging to old Hindu shrines, are built along the surface masonry of these bastions, but in recent times these magnificent works of art have been ruthlessly destroyed by the denizens of the Fort through their ignorance and bad taste.

Beyond the latter court there is another gate which is called the *Bichchu* Darwāza on account of its being studded with sharp spikes. From this gate steps lead to the higher stages of the fort, and they are so broad that even horses could go up these steps with ease. In the western part of the court which lies between the *Bichchu* Darwāza and the next gate (Bādshāhī Darwāza) are the remains of an arched hall originally meant for the guards of the Fort.

On the left side of the Bādshāhī Darwāza an inscription of Muḥammad bin Tughluq is built into the wall, and as it records the construction of a mosque, apparently is not *in situ*.

Beyond the Bādshāhī Darwāza is an extensive court around which are the remains of old houses originally occupied by the garrison of the Fort. The covered passage built behind the scarp is connected with this court at both ends—towards the north-east and towards the west. Near the Bādshāhī Darwāza is a bastion called Kewal Ram's Burj. Here an inscriptional tablet is fixed into the wall.

At the north-west corner of this is another gate (5th) leading to the Royal apartments which, however, are not reached until the visitor passes through two more gates, i.e. the sixth and seventh. The sixth gate is styled the Boch Darwāza, and from there steps lead to the *Ran Mandal*, the highest bastion of the Fort. The Barīd Shāhī gun with its beautiful design is placed on this bastion.

A passage from near the steps of the *Ran Mandal Burj* goes to the *bāradarī*, which commands a lovely view of the lower fortifications of the Fort and the country around. The *bāradarī* consists of a triple hall, the windows of the back apartment opening above the ramparts. The arches and ceiling of the *bāradarī* are rather low, and the two halls built on the eastern and western sides of its court are also squat in proportion, but the presence of fountains and the beautiful view through the windows are at once refreshing and produce a sense of comfort.

At the highest stage of the Fort once stood the Motī Maḥall (the Pearl Palace), but Nawab Ghaẓanfar Jang, the late Nawab of Kalyānī, built a new house on its remains about thirty years ago. The Corinthian pillars and architectural features of this palace, which is called the Tāj Maḥall, Crown of Palaces, are not in keeping with the general style of the old buildings of the Fort. The Nawab is dead now, but I hope his son, Sayyid Muḥammad Jamāl-ud-Dīn Ḥusain Khān, who has got a fine artistic sense, will set right this anomaly as soon as possible.

In front of the Tāj Maḥall is a fairly large court which bears the traces of old walls. To the left of the court a passage leads to the Rangīn Maḥall (the Painted Palace), which has no paintings now; but the carving on the pilasters is indeed very delicate. The building has wooden pillars of a plain design which originally might have been painted. An inscription of an 'Adil Shāhī king is carved on a wall of this building.

Close to the latter palace is the Rāj Maḥall, (the Royal Palace) which, at present, seems to be the oldest building in the Fort It consists of a double hall with arched openings which are rather squat in proportion. In front of the hall is a square court with a cistern in the middle. On a pilaster of one of the arched openings of the hall an inscription of Bījapūr kings, dated 1001 H., is carved.

Behind the Rāj Maḥall (towards the north) is a small mosque consisting of a single hall. The hall, however, is crowned with a dome and flanked with two turrets. The dome has a narrow neck and the turrets are rather slender the style being of Bījapūr buildings. On the right side of the court of this mosque is a colonnade the pillars of which are of Hindu design, apparently taken from some old structure of that faith.

Adjoining the mosque, on the north side, is the Ḥaidarī Maḥall—the Palace dedicated to 'Alī. It has a large pillared hall with two-storied rooms on each side towards the north and south. The roof of the large hall is supported by wooden pillars the design of which combined with the style of the arches, which are cusped, shows that the palace has been built in the Āṣaf Jāhī period apparently by the Nawabs of Kalyānī.

The court of the Ḥaidarī Maḥall has a series of cisterns and fountains which are connected with a cascade artificially arranged along the eastern wall of the court. This wall is honey-combed with niches for lamps which would have presented a beautiful spectacle, glittering behind the spray when the cascade was active.

In the upper apartments of the side rooms of this palace are stored the paraphernalia of the Nawabs of Kalyānī, showing their previous pomp and glory by such accessories as silver maces, ensigns, harnesses of horses, and elephant-litters. The designs of some of the trappings are extremely beautiful, and as such articles are gradually becoming rare in Hyderabad it is desirable that they should be preserved for posterity. The Court of Wards, with full consent of the wards, is arranging to exhibit this collection in the pillared-hall of the Ḥaidarī Maḥall which is being repaired for the purpose. The idea is excellent, but if for any reason, it may not be found practicable to preserve this

collection at Kalyānī, the other alternative will be to transfer it to the Museum at Hyderabad where it will be more easily accessible to the public. In the latter event the Kalyānī State will of course enjoy full rights of ownership of the collection.

In the Ḥaidarī Maḥall there are also very fine collections of arms, jade, celadon-ware, manuscripts and paintings. The arms are very well looked after and may be kept at Kalyānī, but the preservation of paintings is a difficult task, and I noticed that some of them have suffered already through lack of proper care. Unless the Kalyānī State be prepared to spend the requisite sum, which will not be insignificant, amounting to several thousand rupees, for the safety of these genuine specimens of the Deccan school of painting, I would recommend that the collection should be transferred as a loan to the Hyderabad Museum. For the present I have divided the miniatures into five groups and have had the pictures of each group packed separately in my presence :—

(1) Prophets and saints.
(2) Kings and chiefs.
(3) Nobles of the Royal court.
(4) Governors of Kalyānī.
(5) Rāgnīs.

The pictures of the first group are either on loose sheets or contained in a portfolio. The subjects contained in the portfolio represent prophets of the Old Testament and saints and apostles referred to in the Bible. The artistic merit of these paintings is not very high, but they are interesting on account of their being copied from some earlier Christian manuscript by an artist who was not familiar with the language of that manuscript and who has given titles to many of these pictures according to his fancy. Several of these mistakes were pointed out by Mr. Crofton in his examination of the pictures. For instance, St. Peter, whose symbol, the key, is prominent has been marked as Enoch (حضرت ادریس). Similarly the well-known representation of Christ with the lamb on his shoulders has been labelled as that of the Patriarch Abraham (حضرت ابراهیم)

In this group the pictures on loose sheets number as many as ninety-five, but the majority are executed in an indifferent style. Some of them, however, possess considerable artistic merits, for example No. 51 representing Ibrāhīm Adham, No. 114 representing Khwāja Farīd-ud-Dīn, No. 120 representing La'l Shāh Bāz and No. 131 representing Makhdūm Jahāniyān of Sirhind. Many of these representations are imaginary, but some seem to be faithful for No. 112 representing Maulana Fakhr, who flourished during the reign of Muḥammad Shāh of Delhi, bears a striking resemblance to his descendant, Shāh Aslaḥ-ud-Dīn the present *Sajjada*.

Among the pictures of kings and rulers the most striking are the following :—

No. 149, Akbar and Jahāngīr.
No. 152, Shāh Jahān.
No. 163, Dāra Shukōh.
No. 164, Tāna Shāh (Abul Ḥasan Quṭb Shāh).
No. 167, Shāh Jahān.
No. 188, Malik 'Ambar.

The pictures of this group are nineteen altogether. They are nineteenth century work but one representing Akbar and Jahāngīr is older.

Among the pictures of nobles which are seven altogether, three are very good. They are :—

No. 166, Shā'ista Khān.
No. 168, Shāh Nawāz Khān.
No. 169, Sādiq Khān.

Twenty-three paintings represent the Nawabs of Kalyānī ; among them the following are interesting :—

No. 160, Shāh Khair-ud-Dīn in ecstacy (وجد).
No. 180–183, Mīr Kalān Bahādur.
No. 186, Shāh Khair-ud-Dīn.

No. 187, Mir Kalān Bahādur.

No. 191, Nuṣrat Yāwar-ud-Daula Bahādur.

The set of Rāgnīs contains sixteen miniatures. They show a great love of colour and fine brush work. Of this set two, Nos. 201 and 212, are exceptionally good. No. 212 represents a drinking bout.

The gem of the Kalyānī collection is, however, a large painting (45″×30″) on cotton representing a hunting scene in which Chānd Bībī riding on a piebald horse in the middle and her consort 'Alī 'Ādil Shāh, king of Bījapūr, marching in procession on an elephant, are the principal figures. The painting is indeed a *tour de force* of the Deccan school and Kalyānī State may be congratulated upon possessing it. There is a replica (?) of this picture in Sir Akbar Hydari's collection in the Prince of Wales Museum, Bombay. I am arranging to secure the photographs of both paintings in order to judge their comparative merits.

There is also a good collection of calligraphic specimens (132 loose sheets altogether) representing the different styles of Arabic and Persian writings. The Nawabs of Kalyānī were not only enthusiastic patrons of this art but some of them indulged in it, and the majority of the specimens are by the Nawabs themselves.

In the collection of illuminated manuscripts the following are worthy of notice :—

1-2 Extracts from the Holy Qur'ān in the Kufic style of writing on vellum (2nd or 3rd Hijrī).

3 A Panjsūrah (small) with gold *'unwāns*.

4 A Qur'ān in the Naskh style of writing by Zamān Shīrāzī.

5 A Panjsūrah in the *Thulth* style of writing.

In addition to these there is a manuscript (آئینه راز) in which the artist has used papers of different colours -blue, light yellow and brown. The paper is gold-sprinkled and in some cases has wavy designs (ابری).

The collection of arms is quite extensive and some pieces are most valuable. There are two swords with European blades, both being early seventeenth century work. One of them has the following inscription –

En-Almania, Leon—1618.

There is a fine pair of tiger's claws (باگ ناخن), the weapon being associated with the murder of Afzal Khān by Sivaji. Two shields of rhinoceros skin have lovely ornamental designs. There are several helmets among which two are specially worthy of notice. They are made of several pieces of steel joined together with a texture of rings for the purpose of a closer fit on the head. The scimitars are of various shapes, their blades being well-tempered, with blackish designs called *jauhar*. The handles of some daggers are of jade with lovely Mughal carving. There is also a good collection of jade buckles (for belts), and mouth-pieces of *huqqas* (*mohnāls*).

In the collection of old china there are now six *ghoris* (celadon dishes) all of a large size. One of them has cracks below the glaze—crackle-ware.

During my short stay I was not able to secure rubbings of inscriptions, but I have marked their sites and shall secure the rubbings as soon as possible :—

(1) A Hindu inscription. Slab placed near the steps of the Ḥusainī Bārgāh.

(2) Inscription of Muḥammad bin Tughluq on the Ākhand Darwāza of the Fort.

(3) Inscription of Tughluq dynasty on the Dargāh of Ḥazrat Yā'qūb.

(4) Inscription of Ibrāhīm 'Ādil Shāh, dated 1001 H., on the Rāj Maḥall.

(5) Inscription of 'Ādil Shāh on the Rangīn Maḥall.

(6) Inscription of 'Alī 'Ādil Shāh on the Ballam Burj.

(7) Inscription of 'Alī 'Ādil Shāh on the Tankī Burj.

(8) Inscription of 'Alī 'Ādil Shāh on the Mangnī Burj.

(9) Inscription of 'Alī 'Ādil Shāh on the Ḥusainī Burj.

(10) Inscription of 'Alī 'Ādil Shāh on the Ran Mandal.

(11) Inscription of Muḥammad 'Ādil Shāh on the Gun-powder Magazine.

(12) Inscription of Ibrāhīm 'Ādil Shāh I on Shāhpūr Mosque.

(13) A Hindu inscription in the Ḥajjām-warī (Barber's street).

(14) A Hindu inscription in Bisheṣhwar's shrine.

As soon as the rubbings have been secured I shall submit the texts and translations of these inscriptions to the Revenue Secretariat for purpose of record, and also arrange for their publication either in the *Annual Report* of the Department or in the *Epigraphia Indo-Moslemica* which is specially meant for the publication of Moslem inscriptions.[1]

[1] The Muslim inscriptions of Kalyam have been published in the *Epigraphia Indo-Moslemica* for 1935-36.

Appendix B

Nāgulapāḍu inscription, dated Śaka 1404.

By P. Sreenivasachar, M.A., Ph.D. (Lond.).

Nāgulapāḍu is well known for its two beautiful temples and its inscriptions of the Rēcerla family. The following Telugu inscription is in one of these two famous temples, and records the construction of a *pāṇivaṭṭam* for a *liṅga* in the temple, by one Akkana, son of Vubbepalli Pōtarāju, who was evidently the son of a certain Akkirāju. The donor's brother Kācana is also mentioned.

The inscription is dated in Śaka 1404, cyclic year Śubhakṛt, Phālguṇa, bahula, daśami, Wednesday. The week-day does not coincide with the *tithi*, for daśami was on Tuesday and expired on that very day at 17 *ghaṭikas* or 7 hours 40 minutes after sunrise (·32). The *tithi* on Wednesday was *ēkādaśi* for ·22 of the day, and then *dvādaśi*. The date corresponds to Tuesday the 4th of March A.D. 1483 if the *tithi* is correct, but if the week-day is taken to be correct it corresponds to Wednesday the 5th of March A.D. 1483.

The inscription refers to a certain Mēḍrāju, evidently the son of a certain Rāmarāju, as 'ruling the earth' on the above date. He appears to have been some petty chieftain who ruled independently. After the final defeat of Pratāparudra, the Kākatīya kingdom broke into petty independent chieftaincies after an initial period of rule by Muhammad-bin Tughlak. It was a considerable time after the foundation of the Bahmanī kingdom that this region was conquered and annexed to that kingdom. Mēḍrāju evidently flourished at a time when the Bahmanī kingdom had not spread as far as that region.

Text.

1. Svasti ।* Śrī **Śaka-varuṣaṁbulu 1404** agu
2. **Subhakṛttu**[1] **Palguṇa**[2] **ba 10 Bu Rāmarāju-Mē-**
3. **drājuṁ**-gāru pṛthvī-rājyaṁ sēyaṁgānu **Vu-**
4. **bbepalli Akki-rāju-Pōta-rājuṁ** gāri koḍu-
5. ku **Kācanaṁ**-gār=anujuniḍu **Akkana** Kāmēśva-
6. ra-liṁg(g)ānaku pānavaṭṭamu seiṁc(c)enu ।* Śrī ॥

Translation.

(Ll. 1 2) Hail! (in the) **Śaka** year **1404**, being (the cyclic year) **Śubhakṛt**, (in the month of) **Phālguṇa**, (on the) **tenth day** (of the) **dark (fortnight)**, on **Wednesday**,

(Ll. 2 3) While **Mēḍrāju, (son of) Rāmarāju** was ruling the earth,

(Ll. 3-6) **Akkana**, (son of) **Pōtarāju** (son of) **Vubbepalli Akkirāju**, and brother of **Kācana** got a *paṇivaṭṭam* made for the Kāmēśvara *liṅga*. Prosperity.

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[1] Read Śubhakṛtu.

[2] Read Phalguna. There seems to be a superfluous vowel sign of *u* attached to the conjunct consonant lgu at the bottom in addition to the one attached to the main stem of the letter.

Appendix C

Nāgulapāḍu inscription, dated Śaka 1466.

By P. Sreenivasachar, M.A., Ph.D. (Lond.).

This is another inscription from the same place, but since it is somewhat damaged the purpose of this grant is not clear. It is in Telugu prose, and refers evidently to the measurement (?) of Inam fields, betel leaf gardens, and sugar-cane plantations, in the presence of a government official and five private individuals, namely (1) Caudari Cakka-bhaṁḍi Nāgi-reḍḍi, (2) Paṭna-seṭṭi, Yeli-seṭṭi, (3) Paṭel Babbivoṁkala Tippā-reḍḍi, (4) Poṭṭi Muttu-kṛṣṇaṁ-seṭṭi, and (5) Māraṭiṭi Sōmi-seṭṭi. The government official referred to is perhaps the same as Vēlēsu Khan referred to in line 1 of the inscription. The unit of measurement is stated to be *Saidu Cimmanu bāra*. *Bāra* is the minimum distance between the tips of a person's outstretched hands, and this specific unit was perhaps fixed with reference to the minimum distance between the outstretched hands of a person called Saidu Cimmanu. Twenty such *bāras* are said to be equivalent to a *bigvu* (that is, a *bīga*). The writer of the inscription was a Kulkarṇi called Taḍakamaḍla Sirigi rāju.

The inscription is dated in Śaka 1466, Krōdhi, Kārtīka, bahula trayōdaśi, Thursday. The date is a sound one and corresponds to Thursday the 13th of November A.D. 1544 Trayōdaśi on that day was ·17, equivalent to 10 *ghaṭikas* or 4 hours and 5 minutes after sunrise.

Text.

1. Svasti ||*| Śrī-śakal[1]-ābhyudaya **Śaka-varṣaṁb(b)ulu 1466** agu nēṁṭi **Krōdhi saṁv(v)-atsara Kārtīka ba 13 gu** || **Yēlīsu-khānniṁ**-gāru . . . |**Nāgu-**|*

2. **lapāṭi** śima cerakuṁ dōṁṭalu ākuṁ-dōṁṭalu yīnāpu cēlu kolci y(y)aṁduku **Saidu Mallu Jama Malki Allā** sarikhāru huzurnu **Saidu** . . . . . Jinu

3. Saidu-Cimmanu-bāranu Caudari Cakka-bhaṁḍ(ḍ)i Nāgi-reḍḍi Paṭna-śeṭṭi Yeli-śeṭṭi Phaṭēlu[2] Babbivoṁkala[3] Tippā-reḍḍi Poṭṭi-Muttu Kṛṣṇaṁ-śeṭṭi Māraṭiṭi Sōmi-śeṭṭiṁ-gāri

4. muṁḍ(d)aranu vuttar-ōt(t)aralu ā-caṁdr-ārk(k)amugānu[4] yī bāranu yiruvai bāralu bigvu kramāna to(ṁ)mmidi bigvulu mart(t)ulu |* Vrāśina kulakariṇi **Taḍaka-**

5. **maḍla-Siriġi-rāju** || Śri

Translation

[L. 1] Hail! in the glorious and all prosperous **Śaka** year **1466** being the (cyclic) year **Krōdhi** (in the month of) **Kārtīka**, (on the) **thirteenth day** (of the) **dark (fortnight)**, (on) **Thursday**,

[Ll. 1–4] **Yēlīsu Khān** ....measured Inām (?) fields, betel leaf gardens, and sugar-cane gardens (plantations), and for this **Saidu Mallu..Malki Allā**....in the presence of Sarkar, and in front of Caudari Cakka-bhaṁḍi Nāgi-reḍḍi, Paṭna-śetti Yeli-śeṭṭi, Phaṭēl Babbivoṁkala Tippā-reḍḍi, Poṭṭi Muttu-kṛṣṇaṁ-śeṭṭi, and Māraṭiṭi Sōmi-śeṭṭi, with the *bāra* of **Saidu Cimmanu**,

[L. 4] nine *bigvus* (bīgas) of land, at (the rate of) twenty *bāras* a *bigvu*, with this *bāra*, (to last) as long as the Moon and the Sun, in future.

[Ll. 4–5] The *kulakarṇi* (who) wrote this (is) **Taḍakamaḍla Siriġi-rāju.** Prosperity.

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[1] **Read Sakal.**

[2] **The letter pha in this word looks almost like the modern letter pha.**

[3] **It is not clear whether the word is Babbiloṁkala or Babbivoṁkala.**

[4] **There seems to be an *anusvāra* at the bottom of the letter rkka in this word.**

Appendix I

Vāḍapalli inscription of Ana-Vēma.

By Dr. P. Sreenivasachar, M.A., Ph.D. (Lond.).

Vāḍapalli is a village on the frontiers of the Dominions, and is situated at the confluence of the two rivers, the Musi and the Kṛṣṇa. There is a temple at the very junction of the two rivers and in the compound of that temple is set up a tall stone pillar with the inscription inscribed crudely on one side, on a rough surface. The inscription is in Telugu prose except for two Sanskrit verses at the end. It records the carrying out of certain additions to the temple and the gift of some presents to the deity, Agasty-ēśvara. The donor is Kaḍiyamu Pōti-nāyaka, who calls himself Ana-Vēma's own servant, but he carries out these pious acts for merit to his master, Ana-Mācama-reḍḍi, and not of Ana-Vēma.

The inscription is dated in Śaka 1299 Piṅgala, Jyēṣṭha, bahuḷa, pāḍyami, Sunday. The date is a sound one and corresponds to Sunday the 24th of May, 1377. *Pāḍyami* on that date was ·59, that is 35½ *ghaṭikas* or 14 hours and 10 minutes after sunrise.

The ruler referred to in this inscription is the same as the famous Reḍḍi king Ana-Vēma of Koṇḍaviḍu, who ruled between A.D. 1371 and A.D. 1386. Ana-Mācama-reḍḍi was evidently the elder brother of Vēma or Prōlaya-Vēma, who was Ana-Vēma's father. The kingdom of Koṇḍaviḍu ultimately passed into the hands of Ana-Mācama's grandson Peda-Kōmaṭi-Vēma.

The present inscription is important as showing the advance of the Koṇḍaviḍu kingdom beyond the Kṛṣṇa, into the modern Telingāna proper. Two of the *birudas* of Ana-Vēma are interesting, namely the establisher of the Kēlāḍi rāya and the Bētāḷa of Kali yuga. A further point of interest is the statement that the *garbha-gṛha* [1] of the temple was originally constructed by Bēti-reḍḍi of Pillalamarri.

Text

1. ⊚ Svasti ॥1॥* Śrī **Śaka-varṣaṁbulu**
2. **1299 aḡu Piṁgala-saṁva-**
3. **tsara Jvēṣṭa** [2] **ba 1 ā** ॥1॥ Jaganobba-gaṁ-
4. da **Kēḷāḍi-rāya**-sthāpan-ācā-
5. rya kali-yuga-Bētāḷa Tripu-
6. rāṁtaka-dēva-divya-śrī-pāda-pa-
7. dm-ārādhakul-aina **Vēmā-re-**
8. **ḍḍiṁ-gāri** su-putruṁḍu
9. **Ana-Vēmāya-reḍḍiṁ**-gāru [pṛ-]*
10. thivī-rājyamu sēyuc-uṁḍa-
11. ṁ-gānu **Ana-Vēmāya-re-**
12. **ḍḍiṁ**-gāriki nija-bṛtyu- [3]
13. ṁḍ=ayina **Kaḍiyamu**
14. **Pōti-nāyuṁḍu** ta-
15. ma svāmi **Ana-Mācama-**
16. **reḍḍim**-gārikiṁ=buṇya-
17. mugānu śrī **Kṛṣṇavēṇi**
18. **Muśi** saṁgamam=aina Bada-
19. rik-āśramam=aṁdula A-
20. gast[y]*-ēśvara-dēvaraku **Pi[la-]**
21. **lamaṛṛi Bēti-reḍḍiṁ**-gā-

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[1] i.e., the sanctum sanctorum.

[2] The consonant sign of ṭ in the conjunct consonant ṣṭa looks almost like the consonant sign of t. But it is slightly different from it as seen from the letter stam in l. 37.

[3] Read—bhṛtyamd

22. ru gaṭṭiṁcina garbha-gṛ-
23. hamu mīṁdanu śi-
24. khara-bratiṣṭa[1] sēsi bēriki
25. bēri-śāla gaṭṭiṁ . . .
26. ri ghaṁṭānu . . . . .
27. ci peṭṭi garbha-gṛham[u]
28. vākili talupulu sē-
29. yiṁci āragiṁpa
30. paḷyālu 3 kuḍuka-
31. lu 5 nnu gaṁdhamu
32. . . nu icci Paṭṭu
33. vastrālam=būjiṁci
34. majjanamu sēva
35. rāgi galūtē icci
36. ā-caṁdr-ārka-sthāigā-[2]
37. nu śāsana-staṁbhamu
38. nilipiri |1|* Maṁgala mahā
39. Śrī Śrī Śrī |1|*
40. Śrīmad **Vēmaya-**
41. **Yanna-Vēma**-manuj-ā-
42. dhīśe mahīṁ pālitē
43. śaśvat=**Kaḍyamu-Pōti-nā-**
44. **yaka**-nṛp-ādhīśēna[3]
45. bhaktyā kṛtaṁ |1|* asy=Ā-
46. gastya-mahēśvarasya sa-
47. danasy=ātyunnataṁ citri-
48. taṁ saur-āḍhyaṁ śikharaṁ
49. nav=āpi sadṛśaś=Caṁdr-ākhya-
50. śālā imē ‖ **Anna-Vēma-**
51. mahīpasya nija-bhṛ-
52. tyō|r|*=mahā-balaḥ |
53. śrīmat-**Kaḍyamu-**
54. **Pōt**-ākhyaḥ kṛtavāṁ
55. śāsanaṁ dhṛvaṁ ‖

TRANSLATION

[Ll. 1–3] Hail! in the glorious **Śaka** year **1299**, being the (cyclic) year **Piṅgaḷa**, (in the month of) **Jyēṣṭha**, (on the) **first day**,

[Ll. 3–11] (of the) **dark (fortnight)**, (on) **Sunday** while **Ana-Vēmāya-reḍḍi** the excellent son of **Vēmā-reḍḍi**, *jaganobha-gaṇḍa*, the establisher of the **Kēlāḍi-rāya**, the *Bētāla* of *Kali-yuga*, the worshipper at the excellent and glorious lotus feet of the god Tripurāntaka, was ruling the earth.

[Ll. 11–24] **Kaḍiyamu Pōti-nāyuṁḍu**, **Ana-Vēmāya-reḍḍi's** own servant, established, for the sake of merit to his master **Ana-Mācama-reḍḍi**, a *śikhara* on the *garbha-grha*, (of the temple) constructed by **Bēti-reḍḍi**[4] of **Pillalamaṛṛi** for the God Agasty-ēśvara, in Badarik-*āśrama*, at the confluence of the (rivers) **Kṛṣṇavēṇi** and **Mūsi** . . . .

[Ll. 24–39] a *bēri-śālā* (hall) . . . . a bell . . . got the doors of the *garbha-grha* made, gave 3 *paḷyās* for eating, 5 *kuḍukas*[5] . . . . sandal paste, worshipped (the god) with silk clothes,

1 *Vide* footnote 2 in page 26

2 Read sthāyi

3 ādhīśena There is a slight blemish of the rock immediately after the letter pa.

4 Name of a vessel

5 *Ibid.*

gave a copper *galūte* [1] for bathing (the idol), and erected a pillar of inscription to last as long as the Moon and the Sun. Bliss and great Prosperity.

[Ll. 40–50] (Verse 1) While **Vēmaya-Anna-Vēma**, the lord of men, was ruling the earth, **Kaḍiyamu Pōti-nāyaka**, the lord of kings, constructed, with piety, the very tall *śikhara* of this house of the supreme lord Agastya a *śikhara* that contained paintings—and also nine turrets all alike (each other).

[Ll. 50–55] (Verse 2) **Kaḍiyamu Pōta**, the very strong and constant servant of **Anna-Vēma**, the ruler of the earth, composed this (ever)-lasting inscription.

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[1] Meaning is not clear. Probably some sort of vessel

APPENDIX E

Warangal inscription of Ambīra-dēva.

By DR. P. SREENIVASACHAR, M.A., Ph.D. (Lond.).

This inscription is on the stone gateway on the western side of the Warangal fort. The text of the inscription has already been published in South Inscriptions, Vol. VII, p. 372, but there are several mistakes in it.[1]

The inscription is in Telugu prose and commemorates the capture of Warangal fort by Ambīra-dēva-Kumāra-mahāpātra, the son of Kapilēndra-dēva, the Gajapati king of Orissa, who came to the throne in A.D. 1335-6. The date of the capture is given as Pramādi, Māgha, Śuddha daśami, Saturday. The date is a sound one and corresponds to Saturday the 2nd of February A.D. 1400. *Daśami* on that day was ·24, that is, 14¼ *ghaṭikas* or 5 hours and 45 minutes after sunrise on that day.

The inscription is important as it confirms the statement of Firishta that the Gajapati king intervened in the political affairs of Telingāna to the detriment of the interests of the Bahmanī kingdom. Firishta states that when the Bahmanī forces besieged Dēvarakoṇḍa, the Gajapati king sent some forces to help the ruler of Dēvarakoṇḍa. It was probably this same expeditionary force that marched to Warangal after relieving Dēvarakoṇḍa, and under the command of Ambīra-dēva succeeded in capturing the Warangal fort. The name of the fort, Vāruṁgallu, is interesting as a development from Ōrugallu.

TEXT

1. **Pramādi-saṁvatsara Mā-**
2. **gha śu 10 Va Gajapati Ka-**
3. **pilēṁdra-mahārāya-**
4. la kumāruṁḍa **Aṁ-**
5. **bbira**[2]**-dēva**-kumāra mahā-
6. pātruṁḍu **Vāruṁ[gaṁ]*ṭṭi**
7. kōṭa gonenu ‖*

TRANSLATION

Ll. 1–7| (In the cyclic) year **Pramādi,** (in the month of) **Māgha** (on the) **tenth** (day, of the) bright (fortnight) (on) **Saturday, Aṁbbira-dēva**-kumāra-mahāpātra son of the **Gajapati** (king) **Kapilēṁdra-mahārāya,** captured the fort of **Vāruṁ(ga)llu.**

Note on the Warangal Inscription of Ambīra-dēva.

This small inscription raises up a number of problems for discussion. The first relates to the identity of Ambīra-dēva, who is said to have captured Warangal. The second refers to the circumstances that led to the siege of Warangal and its capture, and the last to the identity of the person who was ruling Warangal, at the time of its capture.

Before we go into these historical problems there is one small point about the date which has to be discussed, namely the meaning of the term *Vaḍḍa-vāramu*. Although this term is by no means new, and has been known for the past 30 or 40 years, Mr. G. Ramadoss finds it difficult to accept the usual meaning, and has suggested a different reading of the inscription altogether. The matter has been discussed by Kielhorn, Fleet, and Rice long ago, and the occurrence of this term in a large number of inscriptions published since that time, confirms definitely that *Vaḍḍa-vāramu* means Saturday.[3] Since this term occurs in several places with all the other details of the date it

[1] Dr. N. Venkataramanayya also has published this inscription in Telugu, in Bharati, March, 1935, pp. 426–432.

[2] It is difficult to say whether the letter ra in this word is short or long. There is another ra (long) in l. 3 but it is quite unlike that, although it has a slight loop at the end.

[3] It is strange that Mr. G. Ramadoss should demand the proof of dictionaries and Lexicons to confirm this meaning (Bharati, June, 1935), although he is not unaware of the fact that we still lack a good dictionary in Telugu. Besides, many of the old colloquial and archaic words of the Telugu language which we come across mostly in inscriptions have not yet been properly discussed and interpreted

is easy to calculate the date and verify that this term refers to Saturday. Besides, we have instances of bilingual inscriptions where this term occurs in the Vernacular portion (Telugu or Kannaḍa) of the inscription, while in the corresponding Sanskrit portion the term *Śani-vāra* or *Śanaiscara-vāra* is given.[1] This definitely proves that *Vaḍḍa-vāramu* is the same as *Śani-vāra* or Saturday.[2]

Let us now take the first historical problem relating to the identity of the captor of Wa angal. The present inscription gives his name as Ambīra-dēva kumāra-mahāpātra, and refers to him in no uncertain terms as the son of the 'Gajapati (king) Kapilēndra-mahārāya.' Mr. Ramadoss argues that the passage refers to two persons, the first an unnamed son of the Gajapati king Kapilēndra-mahārāya, and the second a certain general Ambīra-dēva by name, who is identical with the father of Dakṣiṇa-Kapilēśvara. The sequence of the passage suggests more naturally that the phrase *Gajapati-Kapilēndra-mahārāyala-kumāruṇḍu* relates to the name Ambīra-dēva following immediately, and is its *viśeṣaṇa*. As a matter of fact there is a slight blemish of the rock adjoining the letter *ḍa* (1.4), leaving us in doubt as to whether the scribe intended to write *ḍa* or *ḍu*. The language of the inscription is very concise, and full of abbreviations. So it looks as though the scribe wanted at first to join the two words in *sandhi*, but later on changed his mind. It is not probable that such uncertainty would have arisen if the passage really referred to two persons. Further, it is extremely unlikely that a distinguished son of the Gajapati king, who took part in a distant campaign and came out successful, would have remained unnamed and incognito even when an inscription was engraved to commemorate this success, leaving his general a free road to honour and fame. The inevitable conclusion, therefore, is that the inscription refers only to one person, and that he was the son of the Gajapati king Kapilēndra, the founder of the Gajapati dynasty of Orissa.

The question then arises as to what led the Gajapati king to send an expedition against Warangal. According to Firishta the Gajapati king sent reinforcements to the Rāja of Dēvarakoṇḍa, when the latter was attacked by the Bahmanī ruler, Humāyūn Shāh. So it is probable that after defeating the Bahmanī army and raising the siege of Dēvarakoṇḍa the expeditionary force marched against Warangal, the other important fortress in Telingāna, and captured it.

The statement of the above inscription that Ambīra-dēva captured the fort of Warangal suggests that the fort must have been in the hands of the Bahmanī rulers. If, on the other hand, the fort had been under an independent Hindu chieftain as Dēvarakoṇḍa was, and Ambīra-dēva had gone there to give succour to the besieged and raise the siege, Ambīra-dēva could not have stated that he captured the fort.

Firishta says that the motive that led the Gajapati king to help the Rāja of Dēvarakoṇḍa was the temptation of the 'offers of great sums of money' by the Rāja of Dēvarakoṇḍa. We must note however that this was not by any means the first occasion for the Gajapati king to assume a hostile attitude towards the Bahmanī king without any apparent provocation from him. A few details about the relations between Kapilēndra and the Bahmanī kingdom will make it clear.

An important source of the history of the reign of Kapilēndra, an Oriya work called Mādalā pañji, says that Kapilēndra was considerably aided by the Bahmanī king in usurping the Gāṅga throne, and in becoming the king of Orissa. The friendly relations between the two seem to have continued till the middle of the Fifteenth century, when we find them making a joint attack on Vijayanagara at the beginning of the reign of Mallikārjuna.[3] But such friendly attitude could not have long

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[1] *Vide* Inscription of Saka 1119, South Indian Inscrips. VI, and the inscription at Nadindla in Narasaraopet taluk.

[2] We are not concerned here with the etymological derivation of the term *Vaḍḍa-vāramu*. Mr. M. Somasekhara Sarma has clearly proved that *Vaḍḍa* might have come from *Vardha* and ultimately from the root *vṛddhi* But the problem is more of philological and linguistic interest, and as such beyond the scope of our discussion For more details *vide* Bharati, July, 1930, pp. 95-98, Vaḍḍa-vāramu by Mr M Somasekhara Sarma.

[3] We are not concerned here with the results of this campaign. The alleged victory of Mallikārjuna may be a mere boast, as stated by Mr. R D. Banerji and Mr. G. Ramadoss; but neither of these two scholars who have discredited the evidence of Gaṅgadāsa-pratāpa-vilāsamu have disproved the fact that there was a *combined* invasion of Vijayanagara. Mr. G. Ramadoss ignores the point whether or not the Gajapati king joined with the Bahmanī Sulṭān, while Mr. R D. Banerji gives an unsatisfactory reason in stating that the Gajapati king and the Bahmanī ruler were hostile to one another, without citing any proof. The ill-feelings between these two seem to have grown only after this invasion, and not before.

subsisted between two growing neighbouring powers, both of which were intent on expansion. The earliest evidence of this changed attitude is an inscription in the Jagannāth temple at Puri, dated in the 19th *aṅka*, *Mēṣa*, New-moon, Sunday, (corresponding to April 12, A.D. 1450), which says, 'having conquered the side of Mallika Parisa, on the journey back gave to God a *sari* cloth known as Pundariksha gopa.'[1] The reference is undoubtedly to the Bahmanī ruler and the name cited is either a general term applied to Muslim rulers (Malik Pāduṣā), or the name of a particular general. Mādaḷā pañji mentions the conquest of 'Mallika country' in the year denoted by the 21st *aṅka*. This might be another instance of hostility on the part of the Gajapati ruler two years later, or it might refer to the same incident as the above, provided we accept that the 21st *aṅka* is probably a mistake for the 19th *aṅka*, as suggested by Manmohan Cakravarti.

The Bahmanī rulers on the other hand do not seem to have been anxious to involve themselves in hostilities with the Gajapati king. Even when active nobles like Sanjar Khān busied themselves in fighting the 'Uriah leader of the infidels of Telingana,'[2] the Sulṭān was not very enthusiastic about it and used often to say:—'Why does Sanjar Khān match himself in battle against the possessor of elephants?'[3] But since the disappearance of the Warangal kingdom made the Bahmanī and the Orissa kingdoms neighbours, there were probably frequent skirmishes, in some of which Gāna-dēva seems to have distinguished himself. It is on the basis of some such incident that he claims in his Koṇḍavīḍu plates to have defeated two Muslim soldiers. The relations between the two kingdoms thus became more and more hostile from day to day, and when Humāyūn Shāh marched against Dēvarakoṇḍa to punish the Rāja for being in league with the rebel, Sikandar Khān, the Gajapati king, who had already consolidated his Southern conquests in a strong governorship at Koṇḍavīḍu, was eager to avail himself of any opportunity for intervention. Such an opportunity presented itself to him when the Rāja of Dēvarakoṇḍa sought his help, and promised to pay in return a large sum of money. The king of Orissa responded quickly to such a request and sent a strong force ('a considerable body of troops with several war elephants'), 'promising to advance quickly himself with his whole force.' The Bahmanī forces who came to know of this acted under some excitement, and were severely defeated. Unluckily for the Sulṭān, a serious rebellion broke out and he had to proceed at once to the capital leaving the Gajapati army an open field. It is unlikely that under such circumstances the Gajapati army would have returned home quickly, content with the money they probably obtained from Dēvarakoṇḍa. The next important fortress in Telingāna was Warangal, and they evidently marched on it fully knowing that the Sulṭān could not do anything to resist them. Warangal was easily captured.

Firishta says that before proceeding on to the capital, the Sulṭān left behind him his able minister Maḥmūd Gāwān 'to protect Telingana'. It is necessary therefore to investigate more carefully into the circumstances of the capture of the fort of Warangal, and find out whether the failure to hold the fort against Ambīra-dēva must be attributed to the able Maḥmūd Gāwān or to somebody else. But before we go into the circumstances relating to the capture of this fort we may note briefly as to how and when this fort came into the hands of the Bahmanī rulers.

We know that at the time of the rise of the Bahmanī kingdom, Warangal was an independent chieftaincy under the rule of Kāpaya Nāyaka.[4] This ruler was on friendly terms with the Bahmanī

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[1] Jour. Asiatic Society of Bengal, vol. 62, 1893, p. 90.

[2] Mr. R. D. Banerji says somewhat rhetorically, 'A chief named Sanjar Khan was engaged in the delightful pastime of raiding Hindu kingdoms, and capturing *non-cambatants* in order to sell them as slaves in Musalmān kingdoms'. It is needless to say that there is absolutely no evidence to support Mr. Banerji's assumptions regarding the capture of non-combatants and their sale as slaves in Musalmān kingdoms.

[3] This cautious advice on the part of the Sulṭān has been interpreted by Mr. G. Ramadoss as an evidence of the defeat of Sanjar Khān by Gāna-dēva. Evidently Mr. Ramadoss ignores the next sentence in the Burhān-i-Ma'āsir, which says, 'Notwithstanding this (i.e. the advice of the Sulṭān) the gallant Sanjar Khan was continually plundering their country, and used not to fail in killing and imprisoning the worshippers of idols'. There is no evidence to show that Sanjar Khān was ever defeated by any Gajapati forces or to identify the two Muslim soldiers whom Gāna-dēva defeated.

[4] *Vide* the Prōlavaram and Gurija Copper-plate grants of Kāpaya Nāyaka, Jour., Bihar & Orissa Research Society (vol. xx, pts. III-IV, pp. 260–274) and Bharati (June, 1934, pp. 939–948).

kingdom, and even supplied him with some elephants, on the latter's request. Of course we hear of the Sulṭān setting out on an expedition to conquer Telingāna, but it related only to the region round Bhōngir, and not Warangal. However, hostilities arose between these two kingdoms before long, and the expansion of the Bahmanī kingdom eastwards was regarded by the Warangal ruler to be an encroachment on his own territory. Warangal began to act in concert with Vijayanagara, and in the reign of Muḥammad I (1358–1373) war commenced, which ultimately ended in the submission of the Warangal kingdom. Peace was restored on the payment of a large sum of money to the Bahmanī ruler as indemnity, after ceding Golconda and its dependencies, and presenting a rich and valuable throne.[1] It is not clearly stated whether Warangal retained its independence. The Burhān-i-Ma'āsir states,[2] ' In the latter days of his reign (i.e., the reign of Muḥammad I, 1358–1373) being seized with the desire of conquering Telingāna the whole of the country came into the possession of the agents of his government.' This statement might imply that Warangal was made a feudatory state, but it seems probable that till at least the beginning of the reign of Aḥmad (1422-1435) Warangal remained independent intriguing with Vijayanagara against the Bahmanī kingdom, and proving itself a veritable thorn on the side of the Bahmanī kingdom.

Soon after his accession, Aḥmad proceeded against Telingāna. According to Firishta,[3] Khān A'zam who had proceeded against Warangal in advance with a small army defeated and slew the king of Warangal and obtained possession of the place. ' The king moved to Wurungole, and took possession of those treasures, the accumulation of ages, which had till then been preserved from plunder.' The king then rewarded Khān A'zam suitably and ' detached him to reduce the remainder of Tulingana, which he effected in the space of four months, and returned to join the king at Wurungole. Khān A'zam was now left to reduce some strong posts in possession of the deceased Ray's heirs, while the king proceeded to Koolburga.' These events are dated in A.H. 828 (1424 A.D.). But the Burhān-i-Ma'āsir gives a different account of Aḥmad's campaign against Warangal. The chief who ' was the most intelligent of the infidels of that country ', saw that in whatever direction the victorious army turned ' it brought destruction to the disobedient '; so foreseeing and dreading the attack of the royal army, he sent a deputation of his chief men to the foot of the throne, and by the interest of the confidential servants of the court, represented his readiness to submit to the Sulṭān's authority and to pay tribute if his offences were pardoned. The Sulṭān in his mercy pardoned the inhabitants of the fort, and after taking security prohibited his troops from plundering it.' [4] A close examination of the above passage shows that it refers to an expedition different to the one described by Firishta,—probably an earlier expedition. The above passage occurs in an account of the general campaign against Telingāna, and obviously refers to Aḥmad's early efforts to bring the country under his authority. Such a general campaign was necessary, because, in the words of the Burhān-i-Ma'āsir ' in the latter days of the late king, Fīrūz Shāh, on account of the weakness which arose in the affairs of the country owing to the frequent wars ' there were rebellions in several parts of the country. Some parts of the country seem to have actually broken off from allegiance to the Sulṭān. But the campaign described by Firishta is a specific attack on Warangal as a punishment for helping the kingdom of Vijayanagara. While in his first campaign, as described in the Burhān-i-Ma'āsir, the Sulṭān was merciful and desisted from plunder, on the second occasion he ' took possession of those treasures, the accumulation of ages, which had till then been preserved from plunder.'

There is another passage [5] in the Burhān-i-Ma'āsir itself which confirms this second campaign, although curiously it precedes the account of the first expedition. The passage runs as follows: ' When the report of his (Sulṭān Aḥmad's) approach reached the infidels of that country, washing their hands of life, they crept into their forts and bye-paths. The Sulṭān penetrated to the farthest limits of Tilang (Telingana) and took the fortresses of Mandal and Warangal which are among the

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[1] Firishta by J Scott, vol. I, p 21f.

[2] Burhan-i-Ma'āsir, p. 28.

[3] Firishta, by J. Scott, vol I, p 102f.

[4] Burhān-i-Ma'asir, p 61f.

[5] *Ibid.*, p. 51f.

principal forts of that country,' and ravaged them. It is obvious that this passage refers only to the events narrated by Firishta. It is noteworthy that the Sulṭān left the Rājas of Dēvarakoṇḍa and Rācakoṇḍa in peace, on promise of tribute, but put an end to the kingdom of Warangal, thus clearly showing that he meant to punish Warangal severely for a special offence, namely treacherous intrigues with the enemy kingdom of Vijayanagara.

The disappearance of Warangal as a separate kingdom is seen from the fact that in the reign of the next Bahmanī king (i.e. 'Alāu-d-dīn), Sanjar Khān was fighting the ' Uriah leader of Tulingana', who had ' nearly two hundred thousand elephants.' This could be none else but the Gajapati king, and the way in which he is referred to shows that he was the ruler of the neighbouring kingdom. This could have been the case only if the Warangal kingdom had ceased to exist.

It is possible that Warangal tried to regain its independence, since Dēvarakoṇḍa and perhaps a few other petty chieftaincies still remained independent and encouraged every attempt at rebellion. Dēvarakoṇḍa was now the principal kingdom in Telingāna, and it set about intriguing against the Bahmanī kingdom. It is not unlikely that under such circumstances, the people of Warangal also should participate in some of these intrigues. Firishta distinctly says that when Humāyūn decided to punish the Rāja of Dēvarakoṇḍa, for being ' in league with ' the noble Sikandar Khān, he sent Khwāja Jahān and Nizāmi-ul-mulk with an army to Dēvarakoṇḍa, and himself marched against Warangal. It is clear therefore that Warangal also had a hand in the revolt of Sikandar Khān.

Humāyūn evidently did not have much difficulty in dealing with Warangal. There was no siege or battle and nothing to indicate the terrible punishment that would have been inflicted by Humāyūn, if there had been any considerable opposition to enrage the Sulṭān. According to Firishta the Sulṭān was still here when Khwāja Jahān and Nizāmi-ul-Mulk brought him the news of the Muslim defeat at Dēvarakoṇḍa at the hands of the combined forces of Dēvarakoṇḍa and Orissa. The Sulṭān gave vent to his wrath on his unfortunate generals, but his preparations to march against Dēvarakoṇḍa were put an end to by the news of a rebellion at home.

We have already seen that Humāyūn left behind him his trusted minister Mahmūd Gāwān to protect Telingāna. But it is not possible to conclude from this that this able minister was whiling away his time in Warangal while his master was facing a serious rebellion at home. Besides, it does not seem probable that Warangal would have capitulated so easily if Maḥmūd Gāwān was in charge of it at the time of its siege by the Gajapati forces. It is extremely probable therefore that Maḥmūd Gāwān left Warangal soon to go to the capital, and that Warangal was left in the hands of some one else whom the Sulṭān could trust to fill a position for which he had at first assigned no less a person than Māḥmūd Gāwān.

There is only one person whom the Sulṭān could have entrusted with such a task, and that is Sārang Khān. He was one of the ' new Musalmāns,' a captive of Sanjar Khān in his ' wars with the infidels ' in the previous reign. According to the Burhān-i-Ma'āsir [1] he was a brahmin youth who was converted to Muhammadanism and was given the name of Ḥasan and the surname of Bahrī. ' He was a youth adorned with beauty both of person and disposition, and ornamented with perfect sagacity and shrewdness ; on him was conferred the title of Sārang Khān.' It is not clear as to what is meant by the statement that he was ' promoted to high dignity.' It could not have been a mere title. A previous passage, obviously referring to him, says that he was ' prompted to the rank of *amīr*.' [2] It is not too much to expect that the Sulṭān placed him in charge of Warangal when Maḥmūd Gāwān left for the capital.

We do not know what happened to Sārang Khān later on. After speaking of him the Burhān-i-Ma'asir suddenly goes on to say, ' Historians have related that Shitāb Khān, one of the Sulṭān's amirs having fled for his life, the Sulṭān, on the 27th of the month of Ramaẓān, ' cruelly punished the inmates of his harem.' Who was this Shitāb Khān and why did he flee for his life ? The author of the Burhān-i-Ma'āsir himself does not seem to be quite clear on this point. Nor do we know why

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[1] Burhān-i-Ma'asir, p 51f

[2] *Ibid.*, p. 51f.

this incident relating to Shitāb Khān was related immediately after speaking about Sārang Khān. One is tempted to identify these two persons as one and the same, especially since such an identification fits in well with the facts so far known, and explains one or two obscure points in the history of a later person of the name of Shitāb Khān.

The existence of two names for the same person may be justified in this case, since the name Shitāb Khān probably refers to his 'quick rise' (*shitāb*) in life, and such a characterization would be quite true of Sārang Khān. Besides, we do not know the name of Sārang Khān before his conversion; and if it was Sītaḍu or Sītāpati as tradition asserts, then it is very probable that in common parlance the Hindus called him Shitāb Khān. It is probable that the existence of this double name raised some doubts in the mind of the author of the Burhān-i-Ma'āsir, and led him to speak of these events as referring to two persons.

The name Shitāb Khān is woven up in legend and mystery and we have a great mass of evidence, some of it mutually contradictory, all referring to a person or persons bearing that name. It is necessary therefore to go into one or two details before we can be sure of the identity of this *amīr* of Humāyūn, called Sārang Khān and Shitāb Khān.

The evidence relating to Shitāb Khān may be divided into four distinct groups, the first relating to Shitāb Khān of about A.D. 1460, the *amīr* of the Bahmanī ruler Humāyūn, and the second to the hero of the Warangal inscription dated A.D. 1504. The third group of evidence relates to the opponent of Kṛṣṇa-dēva-rāya of Vijayanagara about A.D. 1516, during his Kaliṅga campaigns, and the last to the contemporary of Ibrahīm Qutb Shāh for whom we have the date A.D. 1570.

According to Dr. Hirananda Sastri the first two groups of evidence refer to one and the same person, while the last relates to a second person of that name. It is not clear as to which of these two is the opponent of Kṛṣṇa-dēva-rāya, referred to in the third group of evidence. Considerations of chronology are not very helpful for identifying the *amīr* of Humāyūn of c. A.D. 1460 with the opponent of Kṛṣṇa-dēva-rāya of c. A.D. 1516. As pointed out by Dr. Hirananda the evidence of the poem Kṛṣṇa-rāya-vijayamu and the historical work Rāya-vācakamu is emphatic in stating that Shitāb Khān encountered Kṛṣṇa-dēva-rāya when he led an expedition against Orissa, and that he impeded Kṛṣṇa-dēva-rāya's progress considerably in the ghāts with his foot archers. Kṛṣṇa-dēva-rāya led several expeditions against the king of Orissa and it is not clear on what occasion this incident occurred. In any case it cannot be earlier than A.D. 1516; and even then it is impossible to imagine that Shitāb Khān was still active and capable of resisting a powerful king like Kṛṣṇa-dēva-rāya of Vijayanagara, if we hold that he was really the same person as the one who started his life in a humble way, was captured and converted in the time of 'Alāu-d-dīn, and rose to high power under his successor ultimately running away after an unfortunate failure.

There is another difficulty in identifying the *amīr* of Humāyūn with the opponent of Kṛṣṇa-dēva-rāya. It seems to be extremely probable that Shitāb Khān mentioned in the Warangal inscription of A.D. 1504 is the same as the opponent of Kṛṣṇa-dēva-rāya, and that after being finally driven away by Sulṭān Qulī Qutb Shāh he entered the service of the Gajapati king of Orissa and kept on harassing, first, the ruler of Golkonda, and later, Kṛṣṇa-dēva-rāya of Vijayanagara. Firishta seems to support this view. Now, this Shitāb Khān was an ardent Hindu as seen from his Warangal inscription and other sources. Firishta calls him an infidel making it quite clear that he was not a Muhammadan. Ekaśilānagara Kaifiyat, however, states definitely that Shitāb Khān was a hater of the Hindus and also of the Kākatīyas. It further adds 'he destroyed the temples of Caturmukhēśvara, the Thousand-pillar temple, and other temples built by the Kākatīyas'. Such a description holds good of the *amīr* of Humāyūn, because after his conversion in the time of Humāyūn's father he seems to have stayed on at the court and become a favourite of Humāyūn who raised him to power. There is no evidence at all of his apostatising, or joining the Gajapati king (after fleeing for his life from Warangal), or even of his reconquering Warangal at some future date. However, in trying to identify the *amīr* of Humāyūn with the hero of the Warangal inscription Dr. Hirananda Sastri was led to explain away the evidence of the Ekaśilānagara Kaifiyat on the ground that low caste people like the *bōyas*—to which caste Shitāb Khān is said to have belonged—were 'not very scrupulous for caste rules'. Such a statement is true only in a limited sense, and further it is not clear why, simply because he was of low origin,

'he might have incurred the displeasure of high caste people,' and begun to 'hate them'. Even if we admit that he was not particular of caste restrictions being a *bōya*, we cannot explain away his destroying the temple of Caturmukhēśvara, the Thousand-pillar temple and other temples built by the Kākatīyas.

It is impossible to identify this temple destroyer with the person who reinstated 'the mother of the world' who had been 'removed from her place by the wicked Turushkas'. There is nothing in common between this 'hater of Hindus' (who was himself a Hindu by birth) and the donor 'who always gives (gifts) in plenty with ease and greatness to crores of Brahmans', and who 'pleases all the wise (persons) by the charities (mentioned) by Hēmādri'. It is clear therefore that the person mentioned in the Ēkaśilānagara Kaifiyat cannot be the same as the person mentioned in the Warangal inscription of A.D. 1504. The former is most probably the same as the *amīr* of Humāyūn referred to as Sārang Khān and Shitāb Khān, who loyally served his loving master and probably put up a good defence against Ambīra-dēva, by improving the defences of the fort and 'completing the construction of the stone fort left unfinished by Pratāparudra, with the materials obtained from the numerous existing temples. Unfortunately, however, his master was busy with a serious revolt, and alone and unaided, without even the confidence of the people whom he had alienated by his hatred, this man was attempting an impossible task in facing the formidable Gajapati army under Ambīra-dēva, fresh from the victory at Dēvarakoṇḍa. When he could resist no longer he fled for his life unable to face the wrath of his master, and left the fort to be captured by Ambīra-dēva.

APPENDIX F

Inugurti inscription dated Śaka 1397.

By DR. P. SREENIVASACHAR, M.A., Ph.D. (Lond.).

This short Telugu inscription from the temple of Narasiṁha in Inugurti is interesting as evidence of the prevalence of Śrī Vaiṣṇavism in this part of the country in the Fifteenth century. It records the construction of something or other in the form of the letter Śrī, for the God Narasiṁha, lord of Lakṣmi, by Timma-rāju, son of Maṁtti-rāju.

The inscription is dated in Śaka 1397, Manmatha, Śrāvaṇa, śuddha, daśami, Thursday. The date is a sound one and corresponds to Thursday the 13th of July A.D. 1475. *Daśami* on that day was ·78, that is 47 *ghaṭikas* or 18 hours and 45 minutes after sunrise on that day.

TEXT

1. Śrīmatē Rāmānujā-
2. ya namaḥ |1|* Svasti Śrī-jay-ābhya-
3. daya **Śaka-varuṣaṁbulu 1397**
4. **sa(ṁ)nna Ma(ṁ)nmatha-saṁv(v)atsara Śrāva-**
5. **ṇa śu 10 Gu | Yinuguṛiti La-**
6. kṣmipati śrī-Narasiṁhuniki
7. Śrī-kār(y)a-rūpānanu **Maṁtti-rā-**
8. **ju-Timmma-rāju** kaṭṭiṁcenu [1]*

TRANSLATION

[Ll. 1–2] Obeisance to the glorious Rāmānuja.

[Ll. 2–5] Hail, (after) expiry (of the) glorious, victorious and prosperous **(Śaka) year 1397,** (in the cyclic) year **Manmatha,** (in the month of) **Śrāvaṇa,** (on the) **tenth day** (of the) **bright (fortnight),** (on) **Thursday.**

[Ll. 5–8] **Ti(ṁ)mma-rāju,** son of **Maṁtti-rāju** constructed (a building?) in the form of (the letter) Śrī, for (the God) Narasiṁha, lord of Lakṣmi, of Yinuguṛite.

Appendix G

Nelakoṇḍapalli inscription of Kṛṣṇa-dēva-rāya.

By Dr. P. Sreenivasachar, M.A., Ph.D. (Lond.).

The following inscription is on three sides of a pillar now planted in the compound of the local library at Nelakoṇḍapalli. It is in Telugu prose and records the grant of land to some shrines in Koṇḍapalli, on the orders of Koṇḍamarusayya, who ruled in this region as governor in the reign of Kṛṣṇa-dēva-rāya of Vijayanagara.

The inscription is dated in Śaka 1438, Dhātṛ, Jyēṣṭha, śuddha, tṛtīyā, Sunday. The date is a sound one and corresponds to Sunday the 4th of May A.D. 1516. The *tithi* on the previous day (that is, Saturday) was *dvitīyā*, and *tṛtīyā* did not commence till ·98 of that day. The same *tithi* continued the whole of Sunday and lasted for 1 *ghaṭika* or 30 minutes after sunrise on Monday.

The inscription is important as evidence of Kṛṣṇa-dēva-rāya's conquest of this region. The Pillar containing this inscription was actually set up by Parvat-ayyaṁgāru.

Text.

1. Śubham=astu⌜1⌋* Svasti ⌜1⌋* Śrī
2. Śubha-jay-ābhyudaya
3. **Śaka-varṣaṁbulu 1438**
4. agu nēmṭi **Dhātṛ-saṁva-**
5. **tsara Jyēṣṭa śu 3 Ā | Kriṣṇa-dē-**
6. **va-rāya**-mahārāya-
7. luṁ-gāru pṛthivī-rājyaṁ
8. ceyyaṁgān || **Rāyasaṁ**
9. **Koṁḍ(ḍ)amarusayyaṁ**-gā-
10. ru **Peda-Koṁḍ(ḍ)apalli**-nuṁḍi
11. **Kṛṣṇak**=ivala tānu pāli[ṁ]-
12. stunn-uṁḍina **Koṁḍapalli**
13. dēv-ādulakuṁ=jēyiṁci-
14. na dharma-śāsanamu ⌜1⌋* Kritaṁ ⌜1⌋*
15. Pūrvānanu **Koṁḍ(ḍ)apalli** pa-
16. ṭṭānānu pallelānu Raṁgāna-
17. ku | [1] Kūnamuggu ku | Gaṭṭipaṭṭa-
18. na ku | bōnālaku [2] saitam rājya-

II Side.

19. vārikaṁ=beṭṭi Paiṁ-
20. ḍi yella-kālāla-
21. kunnu sarva-mānyaṁ cē-
22. stimi [1] Kritaṁ [1] Pūrvāna
23. Peda-ceṛvu venaka vari-cē-
24. nu=gāka mā datti-
25. gānu **Bolla-Samu-**
26. **draṁ** venaka nīrnēla ve [1]
27. pātikenu velivo-
28. laṁ kuccelānu
29. istimi gāna
30. ā-caṁdr-ārkaṁgā-
31. nu dēvara avadariṁ-

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[1] i.e., **Kuccala, a measure of land.**

[2] i.e., **bhōjanālaku.**

32. c(c)ēdi ani **Koṁḍ[ḍ]ama-**
33. **rusayyaṁ**-gāri ā- [।]
34. natini **Parvat-ayyaṁ-**
35. **gāru** śāsanaṁ nilipiri [॥]

III Side.

36. Yī dharm(m)ānaku iṁ-
37. ddulu [1] tappirā Vāra-
38. ṇāśilōnu gō-brā-
39. hmaṇa-hatya cēśina pā-
40. pānaṁ=bōvu-vāru [।]
41. Turukalu=dappirā pa-
42. ṁdi di(ṁ)nna dōṣāna=
43. bōvu-varu ।। *

Translation.

[Ll. 1–5] May there be good fortune! Hail! (In the) glorious, auspicious, victorious, and prosperous **Śaka** year **1438**, being the present (cyclic) year **Dhātṛ**, in (the month of) **Jyēṣṭha**, (on the) **third** (day of the) **bright (fortnight)**, (on) **Sunday**,

[Ll. 5–14] While **Kṛṣṇa-dēva-rāya** was ruling the earth, **Rāyasaṁ Koṁḍamarusayya** made a *dharma-śāsana* for the Gods and others in **Koṁḍ(ḍ)apalli** beyond the (river) **Kṛṣṇa**, which he was ruling from **Peda-Koṁḍa-palli**.

[Ll. 15–22] Offering 1 *kuccela* (of land) in **Koṁḍ(ḍ)apalli** town, and (among) villages, 1 *kuccela* in Raṅgam, 1 *kuccela* in Kūnamuggu, and 1 *kuccela* in Gaṭṭipaṭṭana was given away as annual remuneration for (providing) meals; and this money (or gold) was made *sarva-mānya* [2] for all time (to come).

[Ll. 22–29] Offering besides the paddy field behind the Pedaceṛvu, we gave as our gift wet-land.....and a quarter behind **Bolla-samudram**, and 1 *kuccela* of dry land.

[Ll. 29–32] So may God enjoy this as long as the Moon and the Sun last.

[Ll. 32–35] Thus on the orders of **Koṁḍ(ḍ)amarusayya**, **Parvat-ayyaṁ-gāru** established the (pillar of) inscription.

[Ll. 36–43] If the Hindus violate this *dharma*, they will incur the sin of having killed cows, brahmins and women, in Benares; if the Muslims violate (this) they incur the sin of having eaten the pig.

Note on the Nelakoṇḍapalli inscription of Kṛṣṇa-dēva-rāya.

The present inscription states definitely that in the year A.D. 1516 Koṁḍamarusayya, one of the governors of Kṛṣṇa-dēva-rāya, was ruling over a part of the modern Telingāna of H.E.H. the Nizam's dominions at least as far as Nelakoṇḍapalli in the Khammamet taluk of the Warangal district. The question arises as to how and when this region came under Vijayanagara rule. Was this region under the rule of the Vijayanagara kings even before the time of Kṛṣṇa-dēva-rāya, or did he acquire it by conquest? If the latter is the case, when did he conquer this region and from whom? These are some of the questions that have to be answered in deciding the above problems. As regards the first question it seems pretty certain that this region was not under Vijayanagara rule in the beginning of Kṛṣṇa-dēva-rāya's reign, and that he must have conquered it some time before the date of the above inscription. So it remains for us to investigate the question of the date and the circumstances under which this region was conquered.

We know that by the time of this inscription (i.e., A.D. 1516), Kṛṣṇa-dēva-rāya had practically come to the end of his Kaḷinga campaigns.[3] He had captured Udayagiri, Koṇḍaviḍu, and various

[1] Hinduvulu

[2] i.e., to be respected by all.

[3] Dr. S. Krishnaswami Aiyangar: The yet remembered ruler of a long forgotten Empire. *Hindustan Review*, June and July, 1917. (Reprinted), p. 16f.

other places, and had even marched to Simhācalam, as seen from his inscriptions there. If therefore we postulate that part of Telingāna including Nelakoṇḍapalli was under the Gajapati king it follows that all this region came into Kṛṣṇa-dēva-rāya's hands during this Kaliṅga war. Such a view gains support from the evidence of a contemporary Telugu literary source, called Pārijātāpaharaṇamu by Nandi Timmayya, which states that the Gajapati kingdom included even Khammamet in the west.[1] If we accept this view it remains to be considered whether the Gajapati kingdom included Nelakoṇḍapalli, and if so how far exactly this kingdom extended in this direction.

On the other hand, if we suggest that this region was under Muslim rule at that time, it follows that Kṛṣṇa-dēva-rāya led a separate expedition against this region sometime before A.D. 1516. Even this view has some evidence to support it. For, Rāya-vācakamu, an important source of Vijayanagara history, and another work called Kṛṣṇa-rāya-vijayamu state that after capturing Udayagiri, Kandukur, Koṇḍavīḍu, Koṇḍapalli, and Vinukoṇḍa, Kṛṣṇa-dēva-rāya proceeded against Aḥmadnagar,[2] that is, Aḥmadabad-Bidar, and that after reducing that place he hoisted his own standard there and turned once more towards the interior of the territories of the Gajapati king not heeding the cautious advice of his minister, Timmarusu.[3]

Before discussing these two different theories to decide which is correct, let us examine the question of the boundaries between the Gajapati and the Muslim kingdoms, since with this question is linked up the other question as to who ruled in this region at the time of Kṛṣṇa dēva-rāya's conquest.

A definite landmark in our attempt to reconstruct the history of this time is the Warangal inscription of Ambīra-dēva dated A.D. 1460, which states that the Gajapati forces under Ambīra-dēva captured Warangal and perhaps drove away the Muslim general in charge of that fort.[4] Humāyūn Ṣhāh was too busy dealing with a serious rebellion at home[5] to recover Warangal at once, and he seems to have died not long after. His successor being just a boy, the king of Orissa was tempted to march upon the Bahmanī capital,[6] and even came to a distance of only 40 miles from the Bahmanī capital, but was defeated in the encounter that ensued at that place between his own forces and those of the Sulṭān. The Sulṭān however could not press home this victory on account of the invasion of Sulṭān Maḥmūd Khiljī.[7] The invader evidently got the better hand at first, but was forced to retire without gaining any advantage on account of the threat of the Sulṭān of Gujerat to intervene on behalf of the Bahmanī Sulṭān. Even after this, the Bahmanī kingdom was not free from fear from this quarter, and as a matter of fact, scarcely a year later Mahmūd Ḳhiljī threatened to invade again, and was kept out only on account of the ready intervention of the Sulṭān of Gujerat.[8] Under such circumstances, very little could be accomplished by way of conquering new territory or regaining lost possessions.

[1] *Vide* Dr. S. Krishnasvami Aivangar. Sources of Vijayanagara history, p. 140. The exact passage runs somewhat as follows: 'in his triumphant march in the territories of the Gajapati, he conquered Udayagiri, Vinukoṇḍa, Koṇḍavīḍu, Bellamkoṇḍa, Velupukoṇḍa, Jallipalli, Anantagiri, and Kambammet, and the Gajapati was in hourly apprehension of his march upon his capital Cuttack'

[2] *Ibid.*, p. 131f.

[3] Rāyavācakamu gives clear details of this campaign. It says that the march against Aḥmadabad Bidar took place after the capture of Koṇḍavīdu, Vinukoṇḍa, Bellamkoṇḍa and Nagarjunikoṇḍa and adds 'he easily captured the outskirts of the place and fought a pitched battle with the enemy's horse outside the city. In a very short time, 2,800 of the enemy's cavalry were destroyed and the emperor gained a complete victory. The garrison within the fort thought they could not stand a siege by Krishna, and in order to avoid the storming of the fort, evacuated it and retreated to the interior. Krishna-raya thus got possession of the fort very easily and directed the fortifications to be destroyed. He then ordered that castor seeds should be sown where the fortifications stood and proceeded towards the frontier of the kingdom of the Gajapati' *Ibid.*, pp. 114-115.

[4] *Vide* Annual Report of Archæological Department, H.E.H. the Nizam's Dominions, 1344 F., App. E., pp. 29-35. Ambīra-dēva's inscription from Warangal.

[5] *Vide* Burhān-i-Ma'āsir. The History of the Bahmanī dynasty, by Major J. S. King, pp. 84-87.

[6] *Ibid.*, p. 89f.

[7] *Ibid.*, pp. 90–91.

[8] *Ibid.*, p. 97.

The reign of Muḥammad Shāh III (A.D. 1463–1482) witnessed the expansion of the Bahamanī kingdom farther East, so as to include Koṇḍaviḍu, Rājahmundry, and perhaps all the land between the rivers Krishna and the Godavari as far as the sea. He might have been partly aided in this by a change of ruler on the throne of Orissa in A.D. 1470.[1] But whatever the reason may be the Bahmanī kingdom certainly grew far eastwards, sometime before the building of the 'beautiful domes and colleges in the Bazar of Bidar' by Maḥmūd Gāwān in A.D. 1471.[2] There were one or two attempts at revolt, which on one occasion in A.D. 1480 necessitated the Sulṭān's expedition against Koṇḍaviḍu. But under the able guidance of Maḥmūd Gāwān the kingdom remained in tact as long as he was alive.

The death of Maḥmūd Gāwān was the signal for the commencement of the play of the centripetal forces in the Bahmanī kingdom. The eastern region broke off from allegiance to the Bahmanī throne soon after Muḥammad Shāh's death, or even during the last year of his reign: and almost the first military event of his successor's reign was a campaign against this region 'to make war against the country of Telingana'. Evidently even Warangal was not subordinate to the Sulṭān, since he is said to have pitched his camp within sight of the fortress of Warangal.[3] But nothing came out of this expedition since the political atmosphere was full of intrigue and treachery, and the campaign ended in the Malik Nā'ib fleeing to Bidar to seek the shelter of a faithless friend, and the Sulṭān following the unfortunate fugitive to his lair, giving up the campaign.

There were no more attempts at Muslim expansion eastwards, until Sulṭān Qulī came on the scene, first as a governor appointed by the Bahamanī Sulṭān and later as the Founder and the first king of the Qutb Shāhī dynasty of Golconda. The date of his appointment as a governor is given as A.D. 1487 (A.H. 903) in the Burhān-i-Ma'āsir,[4] while Firishta makes it a year earlier. This appointment was made as a reward for his valuable services in the battle-field against Dastūr-i-Mumālik. Burhān-i-Ma'asir adds that 'he obtained suzerainty over all the feudatory chiefs of Telingāna . . . . and added to his former possessions the town of Warangal and Kovilconda with their dependencies.'[5] We do not know how Warangal came to be in the hands of the Sulṭān, since he had not succeeded in capturing it in his early expedition against it. Perhaps Sulṭān Qulī himself conquered it on a certain occasion when he is stated to have been sent to reduce Telingāna. Anyway Warangal was lost again in A.D. 1504 when it fell into the hands of Shitāb Khān, the powerful chieftain of Khammamet.

We know that Sulṭān Qulī recovered not only this region, but extended his kingdom much farther in this direction. The extent of his conquests has been summed up by himself as follows. 'It is now nearly sixty years since I was first engaged in spreading the banners of the faithful, and reducing the infidels of Tulingana from the borders of Wurungole to Masulipatam and Rajmundry, having taken between sixty and seventy forts by force of arms, such as Rajconda, Kovilconda, Dewurconda, Panugal, Gunpoora, Jirconda, Yelgundel, Mulungoor, Etgeer, Meduk, Bhowungeer, Belumconda, Wurungole, Cumamett, Indraconda, Ramgeer, Condapilly, Ellore, and Chicacole.'[6] But this statement was made at the fag end of his long life,[7] and as such does not help us either to determine the date of his conquests or to find out how far his kingdom extended in the East at the time of Kṛṣṇa-dēva-rāya's Eastern and Northern campaigns.

The detailed account of Sulṭān Qulī's campaigns as given by Firishta falls into three distinct groups. (1) Firstly, his conquest of Rājakoṇḍa, Dēvarakoṇḍa, Pāngal, Ghanpura and Kōvilkonda.[8]

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[1] *Vide* Burhan-i-Ma'asir. The History of the Bahmanī dynasty, by Major J. S. King, p. 104

[2] *Ibid.*, p. 104

[3] *Ibid.*, p. 119.

[4] *Ibid.*, p. 134

[5] *Ibid.*, p. 135

[6] *Vide* Firishta, History of the rise of the Mohamudan power in India, by John Briggs, vol. iii, pp. 352–353.

[7] He states at the end of his speech that he had 'nearly arrived at the age of a hundred years,' and now wished 'to retire from the world, and to spend the last few days which remain in prayer'. Sulṭān Qulī did not live up to an age of hundred years. He actually died in A.D. 1543, 'having nearly attained the age of ninety'. *Ibid.*, p. 376.

[8] *Ibid.*, pp. 354–358.

(2) Secondly, his war with ' Seetāpathy (or Shitāb Khān), and as a consequence of that war another war with the Gajapati king of Orissa. (3) Thirdly, his war with the Vijayanagara king in the region surrounding Koṇḍavīḍu, Koṇḍapalli, and Bellaṁkoṇḍa, in which he was ultimately successful and is stated to have exacted tribute from even the king of Vijayanagara. The third group of conquests obviously refers to the period after the death of Kṛṣṇa-dēva-rāya, because we know from unimpeachable inscriptional and other evidence that Kṛṣṇa-dēva-rāya did not suffer any defeats in this region, and that he conquered all this region and much more, extending far up into the kingdom of Orissa. The testimony of Kṛṣṇa-dēva-rāya's inscriptions in this region makes it impossible to assign this group of Sulṭān Qulī's military exploits to any time before the death of Kṛṣṇa-dēva-rāya. Firishta also confirms this view by stating that immediately after this war and as a consequence of it another war followed between Bījāpur and Golconda. We know the date of this war since the death of Ismā'il 'Ādil Shāh which took place during this war is commonly assigned to A.D. 1534.[1] We might therefore be not far wrong in assigning these conquests to some time immediately after the death of Kṛṣṇa-dēva-rāya.

The earlier achievements of Sulṭān Qulī forming the first group referred to above relate entirely to the country south of the capital, Golconda, comprising the whole region surrounded by the five forts mentioned by Firishta, Rājakoṇḍa and Dēvarakoṇḍa in the north and the north-west, Pāngal in the south (not the Panugal, 4 miles off from Nalgonda, but another Pangal roughly about 15 miles away from the Krishna river), and Ghanpura and Kovilkonda in the west. By the conquest of this region Sulṭān Qulī extended his kingdom as far as the river Krishna in the south and the south-west, and thus became the immediate neighbour of the Vijayanagara and the Bījāpur kingdoms. The date of this campaign may be tentatively fixed on the basis of (1) the date of Sulṭān Qulī's relinquishment of active control of affairs in the Bahmani capital about A.D. 1500, and (2) the capture of Warangal by Shitāb Khān in January A.D. 1504. The success of Shitāb Khān is explicable only on the basis of an assumption that Sulṭān Qulī who was a distinguished soldier could not oppose the action of Shitāb Khān, being far away from Warangal, with all his attention engrossed in an active military campaign in the south. When we next hear of Shitāb Khān (i.e. after Sulṭān Qulī's expedition against 'Imād Shāh) Shitāb is stated to be a Rāja ' who possessed the strong forts of Cummamett, Belumconda, Wurungole and others,' and who ' presumed to lay hands on some of the Kootb Shāhy districts, which lay contiguous to his own country '.[2] The passage shows clearly that Warangal had already become recognised as a part of Shitāb Khān's kingdom, and that Shitāb Khān was advancing even farther west. It was this constant aggressive attitude of Shitāb Khān towards Sulṭān Qulī that led to the war which ultimately humbled him.

Sulṭān Qulī's war with Shitāb Khān was a protracted and rather a formidable affair. Khammamet was an invincible stronghold of Shitāb Khān and the acquisition of the strong fort of Warangal gave him a decided advantage over the Qutb Shāhī ruler. Sulṭān Qulī therefore wisely chose Bellaṁkoṇḍa for his initial blow. It was not too far away from his own stronghold of Dēvarakoṇḍa, but was in one corner of Shitāb Khān's kingdom and was by no means his strongest fort. After considerable difficulty and loss of many men Sulṭān Qulī captured it and immediately had to face the forces of Shitāb Khān, that marched against him on hearing of the fall of Bellaṁkoṇḍa. In the action that followed Sulṭān Qulī was victorious but not before he had lost ' many brave officers and soldiers from the well-directed fire of the enemy's infantry, which withstood several charges of the Muhammadan cavalry.'[3] This probably discouraged him from pursuing Shitāb Khān and besieging Khammamet or Warangal. Sulṭān Qulī plundered the camp of Shitāb and returned to Golconda.

The results of this expedition were by no means decisive in character. Sulṭān Qulī gained nothing but plunder and Shitāb Khān started to concert measures for a further attack on Sulṭān Qulī, backed up by a confederacy of a number of petty chieftains. It was probably on this occasion that the Gajapati king hoped to profit by fishing in troubled waters and lent aid to Shitāb Khān. War

[1] Firishta adds that Sulṭan Qulī's courtiers advised him not to embark on this war with Bijapūr because his resources were exhausted by ' a campaign of upwards of two years in Tulingana '. *Ibid.*, p 369.

[2] *Vide* Shitāb Khān of Warangal, by Dr. Hirananda Sastri, Hyderabad Archæological Series, No 9, p 3

[3] *Ibid.*, p. 3.

ensued immediately and ended more profitably to the Muslims than on the former occasion. After an initial success in a 'sanguinary action' 'near Khammamet, Sulṭān Qulī captured Condapilly (i.e. the modern Nelakoṇḍapalli), Indraconda, and Etgeer,' and finally, after a formidable assault, he captured Khammamet itself. Shitāb Khān made a last bid for victory with the help of the Gajapati king and several other chieftains, but was again defeated and his partners were captured or slain [1] although he himself escaped alive. Sulṭān Qulī followed up this victory by capturing Koṇḍapalli and Ellore. He even marched on Rajahmundry and inflicted another defeat on the enemy. The Gajapati king grew alarmed and concluded peace with Sulṭān Qulī, agreeing to the stipulation that 'the Godavari should be the boundary between the Mahomedan kingdom of Tulingana and the Hindu territory of Orissa' and that the district of Ellore was to be made over to the Muhammadans.

A close scrutiny will reveal the fact that this peace was not so beneficial to the Sulṭān as might appear at the outset. In the first place the region south of the Krishna continued to be under the Gajapati rule, with its strong forts at Koṇḍavīdu, Vinukoṇḍa, and other places. The Gajapati king might even have retained a strip of land adjacent to the coast to ensure his connection with his territory south of the Krishna. The Sulṭān was given only the district of Ellore, which probably did not extend right up to the sea but only as far as the big lake to the east of that town. Secondly, even assuming that Sulṭān Qulī retained Khammamet and Koṇḍapalli which he had conquered in this war, his enemy Shitāb Khān was not finally disposed of. Shitāb seems to have retained most of his northern possessions, and continued either as an ally or most probably as a subordinate of the Gajapati king. Even Warangal does not seem to have been wrested from him by Sulṭān Qulī. So for these reasons Sulṭān Qulī's conquests on this occasion were not of a permanent nature, and were probably lost to the Gajapati king when his attention was diverted to other centres of activity and his hold on this region relaxed.

It is not necessary here, to go into the intrigues and other details of the political affairs of the Muslim kingdoms of the Deccan. The two main points to note in this connection are, firstly, that the Bahmanī Sulṭān was alive, and secondly, that Sulṭān Qulī had not yet declared independence. Naturally, Sulṭān Qulī's attention was attracted more to the west than to the east, although in the east the Gajapati king was very anxious to get back what he had lost and to consolidate his position right up to Udayagiri. The Muslim occupation of the district of Ellore – assuming that the occupation did take place as a result of the treaty– was almost like driving a wedge into the Gajapati kingdom, and the Gajapati king would have lost no time in securing it again, especially since he now had a valuable ally or subordinate in Shitāb Khān, who seems to have continued ruling the territory north and north-west of this region as seen above.[2]

The actual reconquest by the Gajapati king is proved by the fact that this region was in his kingdom at the time of Kṛṣṇa-dēva-rāya's invasion. Nalagonda (modern Nalgonda), Khammamet, and Khandikoṇḍa (in Maḥbūbābād taluk of the Warangal district), are referred to among others, as important places in the Gajapati kingdom which Kṛṣṇa-dēva-rāya captured.[3] If on the other hand these places were in the hands of the Quṭb Shāhi ruler, we cannot explain why the defeat of a Muslim ruler is not made much of in Vijayanagara inscriptions and contemporary Telugu literature, and why this region is explicitly referred to as under the rule of the Gajapati king.[4] So it

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[1] *Vide* Shitāb Khan of Warangal, by Dr. Hiranand Sastri, Hyderabad Archæological Series, No. 9, p. 5

[2] Shitab Khan fought on behalf of the Gajapati king and tried to arrest the progress of Kṛṣṇa-deva-rāya and his army into Kalinga. His resistence was quite formidable, though ultimately he was overcome.

[3] Mr. H. Krishna Sastri says, 'Most of these places are in the Raichur, Nalgonda and Warangal districts of the Nizam's dominions'. (*Vide* Annual Report of Archæology, 1908-09, p 179, fn. 5.) But Raichur is obviously too far away from the main line of this campaign, and consequently Mr. Krishna Sastri's identification of Kanakagiri with a place of that name in Raichur district is not very appropriate.

[4] Mr. H. Krishna Sastri was doubtful only regarding Koṇḍapalli and states, 'It looks as if Kondapalle was owned both by the Gajapati and the Muhammadan kings at the time of Krishnadeva-raya's conquest.' (*Vide* Annual Report of Archæology, 1908-09, p. 179, fn. 4.) An assumption of such joint rule is totally unwarranted by the evidence at our disposal. Mr. Krishna Sastri's sole basis is the presence of a couple of Muslim generals among the captives of Kṛṣṇa-dēva-raya, at Koṇḍapalli. But this can be explained on the ground that they were probably officers in the Gajapati army.

seems extremely probable that the Gajapati king conquered this region sometime before Kṛṣṇa-dēva-rāya's Kaiṅga campaigns, probably, as stated above, when Sulṭān Qulī's attention was diverted to other affairs.

The exact date and the circumstances of this reconquest are not known. It may have some connection with Kṛṣṇa-dēva-rāya's defeat of the Golconda army, when the latter (i.e. the Golconda army) crossed the river Krishna and penetrated into Kṛṣṇa-dēva-rāya's dominions towards the end of his southern and western campaigns. Rāyavācakamu states that the Muslim army was severely defeated, and that a great number of soldiers perished in trying to retreat across the Krishna, then in full floods.[1] The Telugu work, Kṛṣṇa-rāya-vijayamu confirms it.[2] Still another work called Vijayanagarada-sāmrājyavu also says[3] that in the cyclic year Prajōtpatti (i.e., A.D. 1511) Kṛṣṇa-dēva-rāya fought with the Quṭb-Ṣhāhī king. We may or may not accept this date, but the fact that there was a short war between Kṛṣṇa-dēva-rāya and Sulṭān Qulī before the former's Kaliṅga campaigns is pretty certain. This event occurred before Kṛṣṇa-dēva-rāya's march on Udayagiri and his attack on the Gajapati territory. So it is possible that the Gajapati king, far from co-operating with Sulṭān Qulī and resisting a common danger, availed himself of his neighbour's weakness and quietly took possession of all the eastern territory including the various forts in Telingāna referred to above, and which were all later on wrested from him by Kṛṣṇa-dēva-rāya. Little did he realize the impending danger in store for himself.[4]

The course of events might not have been quite so unfavourable to the Gajapati king, if Kṛṣṇa-dēva-rāya had followed up his success against Golconda by crossing the Krishna, and pursuing the defeated army. The Gajapati king could then have cut off his retreat, and succeeded in ultimately establishing more favourable relations with Vijayanagara on terms of absolute equality. But the wise counsellors of Kṛṣṇa-dēva-rāya foresaw the danger in such a course of action and dissuaded him from such a hazardous venture. Kṛṣṇa-dēva-rāya resisted the foolish temptation, and started on his famous Kaliṅga campaigns. His early conquest in this region was Udayagiri, but before long he had proceeded much farther and secured practically the whole of the eastern territory between the rivers Krishna and the Godavari. He annexed it to his kingdom and appointed governors, one of whom was Rāyasamu Koṇḍamarusayya, who was stationed at Koṇḍapalli and issued the order registered in the present record from Nelakoṇḍapalli.

It is therefore possible to conclude from the above that this region was in the hands of the Gajapati king at the time of the campaign of Kṛṣṇa-dēva-rāya into this region, and that Kṛṣṇa-dēva-rāya conquered it along with the rest of the Gajapati territory sometime after the capture of Koṇḍavīḍu (which took place early in A.D. 1515), but before the date of the present record

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[1] Rayavacakamu, edited by J. Ramayya pantulu *Vide* Sources of Vijayanagara History, by Dr. S. Krishnaswami Aiyangar, p. 121 f.

[2] Kṛṣṇa-raya-vijayamu, by Dhurjati, Canto 3, poems 50-53 *Vide* also Bharati, 1930, p. 284 f.

[3] *Vide* Bharati, 1930, p. 284. Dr. N. Venkataramanayya. Vijaya-nagarada-samrajyavu

[4] This is only a tentative suggestion and needs to be confirmed by fresh evidence. But the suggestion gains considerable support from the fact that it is impossible to assign Sulṭan Quli's war with Shitab Khan and the Gajapati king to a period after the commencement of Kṛṣṇa-deva-raya's Kaliṅga campaigns, or even after Kṛṣṇa-deva-raya's death We have already seen that after the death of Kṛṣṇa-deva-raya Sulṭan Qulī came into direct contact with the Vijayanagara power in Koṇḍavīḍu, Koṇḍapalli and other places; and therefore it is not possible to assign his wars with Shitāb Khān or the Gajapati king to this period. Nor can we assign this war to any period in Kṛṣṇa-dēva-rāya's reign after his commencement of the Kaliṅga campaigns. For, these campaigns, which were systematically planned and executed with definite intervals, allowed no long periods of rest and inactivity for the Gajapati king to allow him to engage himself in minor hostilities with his neighbour, the Muslim king, for the sake of a petty chieftain like Shitāb Khān. Besides, it will be difficult to explain the absence of Shitab Khan in Khammamet at the time of Kṛṣṇa-dēva-rāya's attack on these places, and his subsequent appearance much farther north a little later A further difficulty in fixing such a late date lies in the improbability of Sulṭān Quli-- great soldier as he was—keeping quiet for over a decade without attacking Shitab Khān, although Shitab captured the strong fort of Warangal from him and was constantly provoking him by his aggressive attitude. So, for these reasons the above reconstruction of the course of events and the above chronology seems to be extremely probable.

APPENDIX H

Diary of the Director for the year 1344 F. (1934-35 A.C.)

Month	Date	Place
1344 F. (1934–35 A.C.)		
Ādhur (October to November)	1st *to* 28th .. .. (6th October to 2nd November)	Duty at Headquarters
Ādhur to Dai (November)	29th *Ādhur to* 7th *Dai* .. (3rd to 11th)	Tour to Nāsik and Aurangabād District
Dai to Farwardīn (November to February)	8th *Dai to* 8th *Farwardīn* .. (12th November to 10th February)	Duty at Headquarters
Farwardīn (February)	9th *to* 10th .. .. (11th to 12th)	Tour to Warangal
,,	11th *to* 19th .. .. (13th to 21st)	Duty at Headquarters
,,	20th .. .. (22nd)	Tour in the Mahboobnagar District
Farwardīn (February to March)	21st *to* 27th .. .. (23rd February to 1st March)	Duty at Headquarters
Farwardīn (March)	28th *to* 30th .. .. (2nd to 4th)	Tour to Bidar
Farwardīn to Urdībihisht (March to April)	31st *Farwardīn to* 29th *Urdībihisht* (5th March to 3rd April)	Duty at Headquarters
Urdībihisht (April)	30th *and* 31st .. .. (4th to 5th)	Tour to Warangal
Khurdād (April)	1st *to* 5th) .. .. (6th to 10th)	Duty at Headquarters
,,	6th *to* 8th .. .. (11th to 13th)	Tour to Raichūr
,,	9th *to* 23rd .. .. (14th to 28th)	Duty at Headquarters
Khurdād (April to May)	24th *to* 26th .. .. (29th April to 1st May)	Tour to Bidar
Khurdād to Tīr (May)	27th *Khurdād to* 10th *Tīr* .. (2nd to 16th)	Duty at Headquarters
Tīr (May)	11th *to* 18th .. .. (17th to 24th)	Tour in the Aurangabād District
Tīr to Amurdād (May to June)	19th *Tīr to* 18th *Amurdād* .. (25th May to 24th June)	Duty at Headquarters
Amurdād (June to July)	19th *to* 28th .. .. (25th June to 1st July)	Tour in the Aurangabād District

APPENDIX H- *-concld.*

Month	Date	Place
Amurdād to Shahriwar (July)	*20th Amurdād to 18th Shahriwar* (2nd to 25th)	Duty at Headquarters
Shahriwar (July)	*19th to 21st* .. .. (26th to 28th)	Tour to Kalyānī in Gulbarga District
Shahriwar to Ābān (July to September)	*22nd Shahriwar to 14th Ābān* .. (29th July to 20th September)	Duty at Headquarters
Ābān September)	*15th to 17th* .. .. (21st to 23rd)	Tour to Warangal
Ābān September to October)	*18th to 30th* .. .. (24th September to 5th October)	Duty at Headquarters

Duty at Headquarters	.. ..	322 days
Tours	.. ..	43 ,,
	TOTAL ..	365 days

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Appendix I

Diary of the Assistant Director for the year 1344 F. (1934-35 A.C.)

Month	Date	Place
1344 F. (1934-35 A.C.)		
Ādhur to Bahman (October to December)	*1st Ādhur to 3rd Bahman* (16th October to 7th December)	Duty at Headquarters
Bahman (December)	*4th* (8th)	Tour to Jupalli and Marsram
Bahman to Isfandār (December to January)	*5th Bahman to 10th Isfandār* (9th December to 13th January)	Duty at Headquarters
Isfandār to Ārdi (January to May)	*11th Isfandār to 4th Ārdi* (14th January to 10th May)	Tour to Warangal in connection with the Warangal Fort excavations
Ārdi to Mihr (May to August)	*5th Ārdi to 5th Mihr* (11th May to 12th August)	Duty at Headquarters
Mihr (August)	*6th to 10th* (13th to 21st)	Tour to Warangal
Mihr to Ābān (August to October)	*11th Mihr to 30th Ābān* (22nd August to 5th October)	Duty at Headquarters

Duty at Headquarters	242 days
Tour	123
Total	365 days

APPENDIX J

Statement of Expenditure on the Archæological Department, Hyderabad, during the year 1344 F.
(1934-35 A.C.)

	Rs. As. P.	Rs. As. P.
Salaries.—		
Director (B.G. Rs.1,200 p.m.)	16,800 0 0	
Personal Allowance (B.G. Rs.200 p.m.)	2,800 0 0	
House Rent (O.S. Rs.100 p.m.)	1,200 0 0	
Assistant Director (Rs.300 —25—500 p.m.)	4,800 0 0	
Curator of Ajanta Caves (Rs.500 p.m.)	6,000 0 0	
Motor Allowance of Curator, Ajanta Caves (Rs.75) ..	900 0 0	
Establishment	38,902 0 0	
Officiating Allowance of Establishment	675 2 7	
	—	72,077 2 7
Travelling Allowances.—		
Director	2,777 2 0	
Assistant Director	538 8 10	
Establishment	5,084 4 8	
	—	8,400 0 0
Contingencies		
Fixed contingencies	2,393 0 0	
Livery of peons	445 0 0	
Purchase of books	932 1 10	
Printing charges	2,000 0 0	
Furniture	740 14 2	
Service postage	300 0 0	
Lighting charges	30 0 0	
	—	6,841 0 0
Supplies and Services.—		
Purchase of photo article	950 0 0	
Purchase of drawing material	4,050 0 0	
	—	5,000 0 0
GRAND TOTAL	..	93,218 2 7
		(B.G. 79,901 2 4)

APPENDIX K

Statement of Expenditure on Ancient Monuments during the year 1344 F. (1934-35 A.C.)

Locality	Name of Work	Amount of Estimate			Expenditure in 1344 F (1934-35 A.C.)			Expenditure to the end 1344 F.			Remarks
	ORIGINAL WORK	Rs.	As.	P.	Rs.	As.	P.	Rs.	As.	P.	
Ajanta (Aurangabād District)	Repairs to Electric Engine, Ajanta Caves	728	0	0	728	0	0	728	0	0	Work done by the Department
Aurangabād	Construction of Aurangabād Caves Road	2,165	0	0	2,165	0	0	2,165	0	0	Work entrusted to P.W.D. It is in progress
Fardapūr (Aurangabād District)	Purchase of crockery for Fardapūr Rest House	1,166	10	8	1,166	10	8	1,166	10	8	Purchased by the Department
,,	Construction of Mechanics' and Asstt Mechanics' Quarters	5,850	0	0	775	0	0	775	0	0	Work done by the P.W.D.
Bidar	Opening an arch in the front wall and making a road across the trench near the Naqqārkhāna in Bidar Fort	1,490	0	0	250	2	2	1,478	2	2	,,
,,	Construction of fort wall near Kalamūd Gate in Bidar Fort	3,040	0	0	516	5	6	3,479	14	6	,,
Hyderabad	Construction of store room, latrine, guard-room, blocking the open arches and fixing sky-lights, etc., to the Museum Building in Public Gardens	30,034	0	0	23,802	0	0	30,034	0	0	,,
	Total				29,472	2	4				
	SPECIAL REPAIRS										
Aurangabād	Emergent repairs to Naukhanda Palace	20,000	0	0	6,432	5	4	10,486	5	4	,,
Bidar	Repairs to Maḥmūd Gāwān's College	4,000	0	0	4,000	0	0	4,000	0	0	Work done by the Department
,,	Repairs to Sola Khamb Mosque	22,420	0	0	5,777	13	5	18,597	13	5	Work entrusted to P.W.D. It is in progress
,,	Repairs to the roof of Sola Khamb Mosque	1,950	0	0	777	0	0	777	0	0	,,
	Carried over ..	....			16,987	2	9				

APPENDIX K -*contd.*

Locality	Name of Work	Amount of Estimate	Expenditure in 1344 F (1934-35 A.C.)	Expenditure to the end 1344 F.	Remarks
		Rs. As P	Rs. As P	Rs. As P	
	Brought forward	...	16,987 2 0		
Bidar	Construction of roads inside and around the Fort and excavation and conservation of Fort Buildings	7,000 0 0	7,000 0 0	7,000 0 0	Work done by the Department
,,	Repairs to 'Alī Barīd's tomb and mosque and construction of roads interconnecting Barīdī Tombs	1,500 0 0	1,500 0 0	1,500 0 0	,,
,,	Repairs to Bahmani Tombs at Ashtūr	500 0 0	500 0 0	500 0 0	,,
Gulbarga	Repairs to Hirapūr Mosque	500 0 0	500 0 0	500 0 0	,,
,,	Repairs to Hazrat Kamāl Mujarrid's Dargāh	3,000 0 0	3,000 0 0	3,000 0 0	,,
Karachūr (Gulbarga District)	Repairs to Karachūr Mosque	1,100 0 0	1,000 0 0	1,000 0 0	Work entrusted to P. W. D. It is in progress
Nalgonda	Repairs to Pāngal Temple	2,386 0 0	2,386 0 0	2,386 0 0	,,
,,	Acquisition of land around monolithic pillar	714 14 5	714 14 5	714 14 5	Amount paid through the Revenue Department
Nānded	Special repairs to and construction of compound wall round Biloli Mosque	185 10 0	185 10 0	185 10 0	Work done by the P.W.D.
Warangal	Excavation inside Warangal Fort	5,000 0 0	5,000 0 0	5,000 0 0	Work done by the Department
,,	Transfer of antiquities from Warangal to Hyderabad	953 0 0	953 0 0	953 0 0	,,
	Total		39,726 11 11		

APPENDIX K—*contd.*

Locality	Name of Work	Amount of Estimate			Expenditure in 1344 F. (1934-35 A.C.)			Expenditure to the end 1344 F			Remarks
	MAINTENANCE	Rs.	As.	P	Rs.	As.	P	Rs.	As.	P	
Ajanta (Aurangabād District)	Maintenance of the caves	1,500	0	0	1,500	0	0	1,500	0	0	Amount spent by the Department
Anwā (Aurangabād District)	Maintenance of the Anwā Temple	120	0	0	120	0	0	120	0	0	,,
Ghatotkutch (Aurangabād District)	Maintenance of the Caves	12	0	0	12	0	0	12	0	0	,,
Aurangabād	Establishment of the Aurangabād Caves	288	0	0	288	0	0	288	0	0	,,
,,	Maintenance of Archæological buildings	1,000	0	0	1,000	0	0	1,000	0	0	,,
Daulatabād (Aurangabād District)	Establishment of Daulatabād Fort	1,540	0	0	1,540	0	0	1,540	0	0	,,
,,	Maintenance of Daulatabād Fort	2,000	0	0	2,000	0	0	2,000	0	0	,,
Ellora (Aurangabād District)	Establishment of the Caves	1,800	0	0	1,800	0	0	1,800	0	0	,,
,,	Maintenance of the Caves	1,500	0	0	1,500	0	0	1,500	0	0	,,
Bidar	Establishment on Archaological Buildings	1,572	0	0	1,572	0	0	1,572	0	0	,,
,,	Maintenance of Archaeological buildings	1,828	0	0	1,828	0	0	1,828	0	0	,,
Udgīr (Bidar District)	Establishment of Udgīr Fort	840	0	0	840	0	0	840	0	0	,,
Dichpallī (Nizamabād District)	Establishment of Dichpallī Temple	144	0	0	144	0	0	144	0	0	,,
Gulbarga	Establishment of Haft Gumbad	144	0	0	144	0	0	144	0	0	,,
,,	Establishment of Gulbarga Fort	144	0	0	144	0	0	144	0	0	,,
,,	Maintenance of Archæological Buildings	500	0	0	500	0	0	500	0	0	,,
	Carried over ..	....			14,932	0	0				

APPENDIX K—*concld.*

Locality	Name of Work	Amount of Estimate	Expenditure in 1344 F. (1934-35A.C.)	Expenditure to the end 1344 F.	Remarks
		Rs. As. P.	Rs. As. P.	Rs. As. P.	
	Brought forward .	.	14,032 0 0		
Bhongīr (Nalgonda District)	Establishment of Bhongīr Fort	144 0 0	144 0 0	144 0 0	Amount spent by the Department
Nānded	Establishment of Qandhār Fort	288 0 0	288 0 0	288 0 0	..
,,	Maintenance of Qandhār Fort	200 0 0	200 0 0	200 0 0	.
Osmānabād	Maintenance of Archaeological buildings	1,300 0 0	1,300 0 0	1,300 0 0	
,,	Establishment of Pānī Mahall, Naldrug Fort	144 0 0	144 0 0	144 0 0	
Warangal	Maintenance of Warangal Fort	300 0 0	300 0 0	300 0 0	.
,,	Establishment of Thousand Pillar Temple	144 0 0	144 0 0	144 0 0	,,
,,	Maintenance of Thousand Pillar Temple	200 0 0	200 0 0	200 0 0	
,,	Establishment of Rāmappa Temple, Pālampet	144 0 0	144 0 0	144 0 0	.
	Total		17,796 0 0		
	ORIGINAL WORKS .		20,472 2 4		
	SPECIAL REPAIRS .		39,726 11 11		
	GRAND TOTAL ..	....	80,994 14 .		
		(B.G.)	74,567 0 0		

APPENDIX I.

List of books acquired for the library of the Director of Archæology, Hyderabad, during the year 1344F. (1934-35 A.C.)

Serial No.	Title	Remarks
	BIBLIOGRAPHY	
2427	*Annual Bibliography* of Indian Archæology for the year 1933, Kern Institute, Leyden	Presented by the Publishers
	LISTS AND CATALOGUES	
2428	*List* of Archæological photo negatives of the United Provinces of Agra and Oudh and the Delhi Province stored in the office of the Superintendent, Archæological Survey, Northern Circle, Agra, (corrected upto 31st March, 1932)	Presented by the Government of India
2429	— ,, Archæological photo negatives of Assam and Bengal stored in the office of the Archæological Survey, Eastern Circle, Calcutta, (corrected upto 31st August, 1933)	Do.
2430	,, of Geological Exhibits in the Hyderabad Museum, (Appendix K to the Annual Report of the Archæological Department, H.E.H. the Nizam's Government, for the years 1341-42 Fasli (1931-33 A.C.)	Do.
2431	*Catalogue* Des Collections Indochinoises par Pierre Dupont Museé Guimet	Presented by the Publishers
2432	Descriptive *Catalogue* of Antiquities recovered by Sir Aurel Stein during his explorations in Central Asia, Kansu and Eastern Iran - By F. H. Andrews, O.B.E.	Presented by the Government of India
2433	*List* of Fellows of the Royal Society for the Encouragement of Arts, Manufactures and Commerce 181st Session, 1934-35	Presented by the Publishers
	ENCYCLOPEDIAS AND DICTIONARIES	
2434	*The Encyclopædia of Islam*, Nos. 50 52	Purchased
2435	— ,, ; supplement No. 1	Do.
2436	*Kannada English Dictionary*, by Kittel	Do.
	JOURNALS AND PERIODICALS	
2437	*Journal* of the Andhra Historical Research Society, Vol. VIII, Part 4 and Vol. IX, Parts 1-3	Presented by the Society
2438	The *Journal* of the Royal Asiatic Society of Great Britain and Ireland— October, 1934, and January, April and July, 1935	Purchased
2439	*Journal and Proceedings* of the Asiatic Society of Bengal, new Series, Vol. XXIX, No. 4 and Vol. XXX, Nos. 1 3	Do.
2440	—, — ; Numismatic Supplement, No. XLV	Do.
2441	*Journal* of the Asiatic Society of Bengal, Vol. I, No. 1 (Letters)	Do.
2442	——,, — ; Vol. I, No. 1 (Science)	Do.

APPENDIX I. *contd.*

Serial No.	Title	REMARKS
2443	*Journal* of the Karnatak Historical Research Society (Telugu number)— Vol. XIX, No. 3	Presented by the Publishers
2444	The *Journal* of the Bihar and Orissa Research Society, Vol. XX, Parts 1-4 and Vol. XXI, Parts 1-2	Do.
2445	——,, — ; Indices to Vols XIX and XX	Do.
2446	*Journal* of the Royal Society of Arts, Vol. LXXXII, No. 4228, and Vol. LXXXIII, Nos. 4317 23	Do.
2447	*Journal* of the Department of Letters, Vol. XXVII (1935) ..	Do.
2448	*The Mahabodhi*, Journal of the Mahabodhi Society, Vol. 42, Nos. 10-12 and Vol. 43, Nos. 1 11	Do.
2449	The *Aryan Path*, Vol. V, Nos. 10-11 and Vol. VI, No. 7 ..	Purchased
2450	*Indian Culture*, Vol. I, No. 3 and Vol. II, Nos. 1-2 ..	Do.
2451	—— ,, — Index to Vol. I	Do.
2452	*Bulletin* de L'Ecole Francaise D'Extreme-Orient, Tome XXXII, Fasc. 2 and Tome XXXIII, Fasc. 1-2	Presented by the Publishers
2453	——,, — , Index to Tome XXXII	Do.
2454	*Djawa* ; Tijdschrift van Het Java Institute, 14e Jaargang (Nos. 4 6) and 15e Jaargang (Nos 1- 5)	Do.
2455	*Bulletin* of the School of Oriental Studies, London Institution Vol. VII, Parts 3-4	Do.
2456	*The National Geographic Magazine* Vol. LXV, Nos. 5-6, Vol. LXVI, Nos. 1-6, and Vol. LXVII, Nos. 1 4	Purchased
2457	*Antiquity*, a quarterly review of Archæology, Vol. VIII, No 32 and Vol. IX, Nos. 33-35	Do.
2458	*Man in India*, Vol. XIV, Nos. 2 4 and Vol. XV, No. 1 .	Presented by the Publishers
2459	Quarterly *Journal* of the Mythic Society, Vol. XXV, No. 4 ..	Do.
2460	The Quarterly *Journal* of the Kannada Literary Academy, Vol. XX, Nos. 1-2	Do.
	ARCHÆOLOGICAL SURVEY	
2461	*Annual Report* of the Archæological Department, H.E.H. the Nizam's Government for the years 1341-42 Fasli (1931-33 A.C.)	Presented by H.E.H. the Nizam's Government
2462	*Administrative Report* of the Archæological Department of the Government of H.H. the Maharaja of Travancore, for the year 1108 M.E. (1932-33 A.D.)	Presented by the Travancore State
2463	*Annual Reports* of the Mysore Archæological Department for the years 1930 and 1931	Presented by the Mysore State

APPENDIX L—*contd.*

Serial No.	Title	REMARKS
2464	*Annual Report* of the Archæological Department of the Cochin State for the year 1109 M.E. (1933-34 A.D.)	Presented by the Cochin State
2465	Report on the Administration of the Archæological Department and the Sumer Public Library, Government of Jodhpur, for the year ending 30th September, 1934, Vol. VIII	Presented by the Jodhpur State
	MONOGRAPHS	
2466	*Barton, G. A.*; Sumerian Business and Administrative Documents from the Earliest Times to the Dynasty of Agade, Vol. IX, No. 1 : the Babylonian Expedition of the University of Pennsylvania, Series A. Cuneiform Texts	Purchased
2467	*Chiera, E.*; Legal and Administrative Documents from Nippur chiefly from the Dynasties of Isin and Larsa. Vol. VIII, No. 1. Do. do.	Do.
2468	— — ,, — — ; Old Babylonian Contracts. Vol. VIII. No. 2. Do. do.	Do.
2469	—— ,, — — ; List of Personal Names from the Temple School of Nippur, a Syllabary of Personal Names. Vol. XI, No. 1. Do. do.	Do.
2470	——,,—— ; List of Akkadian Personal Names. Vol. XI, No. 2	Do.
2471	*Clay, A. T. Rev.*; Documents from the Temple Archives of Nippur dated in the reigns of Cassite Rulers Vol. II. No. 2. Do. do.	Do.
2472	——,,——; Do. do. do. do. (complete dates) Vol. XIV do. do.	Do.
2473	——,,——; Do. do. do. do. (Incomplete dates) Vol. XV do. do.	Do.
2474	— — ,,—— ; Legal and Commercial Transactions dated in the Assyrian Neo-Babylonian and Persian Periods chiefly from Nippur. Vol. VIII, Part 1. Do. do.	Do.
2475	*Clay, A. T. Rev.*; Business Documents of Murashu, Sons of Nippur dated in the reign of Darius III. Vol. II, No. 1. Do. do.	Do.
2476	— — ,,— — ; Do. do. dated in the reign of Darius III (424–404 B.C.), Vol. X. Do. do.	Do.
2477	*Coomaraswamy, A. K.*; The Darker side of Dawn Publication 3304, Smithsonian Miscellaneous Collection.	Presented by the Publishers
2478	*Emmart, E. W.*; Concerning the Badianus Manuscript, an Aztec Herbal 'Codex Barberini', Latin 241 (Vatican Library). (Publication 3329) Smithsonian Miscellaneous Collection	Do.
2479	*Emmons, G. T.*; The Tahltan Indians. Vol. IV, No. 1, University of Pennsylvania : the Museum Anthropological Publications	Do.

APPENDIX I, - *contd.*

Serial No.	Title	REMARKS
2480	*Foucher*, A.; On the Iconography of the Buddha's Nativity (Translated by H. Hargreaves) Memoirs of the Archaeological Survey of India, No. 40	Presented by the Government of India
2481	*Gravely, F. H.; and Ramchandra, T. N.*; The Three Main Styles of Temple Architecture recognized by the Silpasastra. Bulletin of the Madras Government Museum, New Series, Vol. III, Part 1	Presented by the Madras Museum
2482	*Hall, E. H.*; Excavations in Eastern Crete. Sphonugaras University of Pennsylvania, the Museum Anthropological Publications, Vol. III, No. 2	Purchased
2483	*Hambley, W. D.*; The Ovimbundu of Angola. Anthropological Series, Vol. XXI, No. 2, Field Museum of Natural History (Publication 320)	Presented by the Field Museum of Natural History
2484	——,, — —, Excavations in Eastern Crete Vrokastro Do. Vol. III, No. 3	Do.
2485	*Hawkes, E. W.*, The Dance Festivals of the Alaskan Eskimo. Do. do. Vol. VI, No. 2	Do.
2486	*Hilprecht, H. V.*, The Excavations in Assyria and Babylonia. The Babylonian Expedition of the University of Pennsylvania, (Series D Researches and Treatises)	Do.
2487	— ,, — —, Business Documents of Marashu, Sons of Nippur, dated in the reign of Artaxerxes I (464–424 B.C.). Vol. IX, do. do.	Do.
2488	*Hilprecht, H. V.*; Mathematical, Metrological and Chronological Tables from the Temple Library of Nippur. Vol. XX, Part 1. Do. do. do.	Purchased
2489	*Hinke, W. J.*, A new Boundary Stone of Nebuchadnezzar I from Nippur. Vol. IV, do. do. do.	Do.
2490	*Langdon, S.*; Sumerian Liturgical Text, Vol. X, Nos. 1-2, University of Pennsylvania the Museum Publications of the Babylonian Section	Do.
2491	——,,——; The Epic of Gilgamish Vol. X, No. 3 do. do do. do.	Do.
2492	—— ,,— —, Sumerian Epic of Paradise, the Flood and the Fall of Man. Vol. X, No. 4. do. do.	Do.
2493	——,,—; Sumerian Liturgies and Psalms. Vol. X, No. 5 do. do. do.	Do.
2494	*Legrain, L.*; Historical Fragments. Vol. XIII, do do. do.	Do.
2495	*Lutz, H. F.*; Selected Sumerian and Babylonian Texts. Vol. I, No. 2. do. do.	Do.
2496	*Mackay, E.*; Mohenjodaro and the Ancient Civilization of the Indus Valley. Publication 3207, from the Smithsonian Report for 1932	Presented by the Publishers

APPENDIX I.—*contd.*

Serial No.	Title	Remarks
2497	*Majumdar, N. G.*; Explorations in Sindh. Memoirs of the Archæological Survey of India, No. 48	Presented by the Government of India
2498	*Montgomery, J.*; Aramaic Incantation Texts from Nippur. Vol. III, University of Pennsylvania: the Museum Publications of the Babylonian Section	Purchased
2499	*Myhrman, D. W.*; Babylonian Hymns and Prayers. Vol. I, No. 1. The Babylonian Expedition of the University of Pennsylvania · Series A, Cuneiform Texts	Do.
2500	——,,—— ; Sumerian Administrative Documents dated in the reigns of the Kings of the Second Dynasty of Ur from the Temple Archives of Nippur, preserved in Philadelphia. Vol. III, part 1, do. do.	Do.
2501	*Pochel, A.*; Historical Texts, Vol. IV, No. 1 do. do. do.	Do.
2502	—— ,, ——; Historical and Grammatical Texts. Vol. V do. do. do.	Do.
2503	—— ,, ——; Grammatical Texts. Vol. VI, No. 1, do. do. do.	Do.
2504	—— ,, ——; Babylonian Legal and Business Documents from the Time of the First Dynasty of Babylon chiefly from Nippur. Vol. VI, No. 2, do. do.	Do.
2505	*Radau, H.*; Sumerian Hymns and Prayers to God Nin-ib from the Temple Library of Nippur. Vol. XXIX, No. 1, do. do. do.	Do.
2506	—— ,, ——, Letters to Cassite Kings from the Temple Archives of Nippur. Vol. XVII, No. 1, do. do. do. do.	Do.
2507	*Ramachandran, T. N.*; Tiruparutti Kunram and its Temples, with appendices on Jaina units of Measurement and Time, Cosmopology and classification of souls, Bulletin of the Madras Government Museum, New Series. Vol. I, part 3	Presented by the Madras Museum
2508	*Ranke, H.*; Babylonian Legal and Business Documents from the Time of the First Dynasty of Babylon chiefly from Sippar. The Babylonia Expedition of the University of Pennsylvania: Series A. Cuneiform Texts	Purchased
2509	*Seager, R. B.*; The Cemetery of Pachyammos, Crete. Vol. VII, No. 1, University of Pennsylvania: the Museum Anthropological Publications	Do.
2510	*Sewell, R. B. S.*; Geographic and Oceanic Researches in Indian Waters. Memoirs of the Asiatic Society of Bengal, Vol. IX, No. 7	Presented by the Asiatic Society of Bengal
2511	*Shippee, R.*; The 'Great Wall of Peru' and other aerial photographic studies: The Shippee-Johnson Peruvian Expedition; from the Smithsonian Report for 1932	Presented by the Publishers

APPENDIX I.—*contd.*

Serial No.	Title	Remarks
2512	*Speck, F. G.*; Ethnology of Yuchi Indians. Vol. I, No. 1. University of Pennsylvania : the Museum Anthropological Publications	Presented by the Publishers
2513	*Strong, W. D.*; Archaeological Excavations in the Bay Islands, Spanish Honduras, (Publication 3200) Smithsonian Miscellaneous Collection	Do.
2514	*Unguad, A.*; Babylonian Letters of the Hammurapi Period. Vol. VII, University of Pennsylvania : the Museum Publications of the Babylonian Section	Do.
2515	*Varendra Research Society*; Monograph No. 6	Do.
2516	*Watelin,* ; Excavations at Kish ; Oxford Field Museum Expedition. Vol. IV	Do
2517	*Yazdani, G.*; The Art of Painting at Ajanta (in Urdu) ..	Presented by H.E.H. the Nizam's Government
	ART, ARCHITECTURE, ETC	
2518	*Batly, C.*; Design Development of Indian Architecture, Parts I—III	Purchased
2519	*Binyon, L.*; The Spirit of Man in Asian Art	Do.
2520	*Brown, N.*; A Descriptive and illustrated Catalogue of the Miniature Paintings of the Jaina Kalpasutra	Do.
2521	*Nawrath, E. A.*; The Glories of Hindustan	Do.
2522	*Rice, D. T.*; Byzantine Art	Do.
2523	*Wolley, C. L.*; The Development of Sumerian Art ..	Do.
	MUSEUMS	
2524	*Bulletin* of the Madras Government Museum, New Series, General Section. Vol. III, part I	Presented by the Madras Government
2525	*Administration Report* of the Government Museum and Connemara Public Library for the years 1933-34 and 1934-35	Do.
2526	*Annual Report* of the Director to the Board of Trustees for the year 1934, Field Museum of Natural History, (Publication 336). Vol. X, No. 2	Presented by the Publishers
	EPIGRAPHY AND INSCRIPTIONS	
2527	*Epigraphia Indica*, Vol. XXII, Parts I—II	Presented by the Government of India
2528	*Epigraphia Indo-Moslemica*, 1932-33	Do.
2529	*Annual Report on South Indian Epigraphy*, for the year ending 31st March, 1932	Do.

APPENDIX L—*contd.*

Serial No.	Title	REMARKS
	NUMISMATICS	
2530	*Ghose, A.* ; A new Rajput Gold Coin and its Anologues ..	Purchased
2531	*Proceedings* of the Annual Meeting of the Numismatic Society of India for the years 1933 and 1934	Presented by the Publishers
2532	*Numismatic Supplement* No. XLIV from the Journal and Proceedings of the Asiatic Society of Bengal, Vol. XXIX, No. 3	Do.
	HISTORY, GEOGRAPHY AND TRAVELS	
2533	*Allan, J. and Doddwell, H. H.*—The Cambridge Shorter History of India	Purchased
2534	*Bendry, V. S.*—Qutb Shahi of Golconda in the Seventeenth Century	Do.
2535	*Buchanan, F.*—An Account of the District of Shahabad in 1812-13. Printed from the Buchanan manuscript in the India Office Library, with the permission of the Secretary of State for India in Council and published on behalf of the Bihar and Orissa Research Society by the Hon'ble Rai Bahadur Radha Krishna	
2536	*Masson-Oursel, P.*—Ancient India and Indian Civilization : History of Civilization Series	Do.
2537	*Shankalia, H. D.* The University of Nalanda, with preface by Rev. H. Heras	Do.
2538	*Willmott and Bilgrami.*—Historical and Descriptive Sketches of His Highness the Nizam's Dominions, Vols. I-II	Do.
2539	سلسله آصفیه - رسائل شبلی	Do.
2540	نظام علی خان مولفه محمد سراج الدین طالب	Do.
2541	شیر جنگ .. .. ایضاً	Do.
2542	میر عالم .. .. ایضاً	Do.
2543	دهلی .. .. ایضاً	Do.
2544	سلسله آصفیه جلد اول دکن میں جے بی ترنورنیر فرانسیسی تاجر کی سیاحت - باهتمام ونگرانی جناب شمس العلما مولوی سید علی بگرامی (نواب عماد الملک بهادر)	Do.
2545	ایضاً - ایضاً - دکن میں موسیو تھیونورابک فرانسیسی کی سیاحت ایضاً - ایضاً	Do.
2546	خلافت اندلس - مصنفهٔ عالیجناب نواب ذوالقدر جنگ بهادر	Do.
2547	منظر کرام - حیدرآباد دکن کے مشاهیر کا تذکره مصنفه مولوی نظر علی صاحب اشهر *	Do.
	GUIDES AND PLANS	
2548	*Garde, B.*—A Guide to the Archæological Museum at Gwalior	Presented by the Gwalior State

APPENDIX I.- *contd.*

Serial No.	Title	REMARKS
2549	*Garde, B.*—Archaeology in Gwalior	Presented by the Gwalior State
2550	*Shastri, H.*—A Guide to Elephanta	Presented by the Publishers
	ICONOGRAPHY AND RELIGION	
2551	*Waddell, L. A.*—The Budhism of Tibet or Lamaism .	Purchased
	MISCELLANEOUS LITERATURE	
2552	*Awod, K. K. A.* - اثر قديم فى العراق	Do.
2553	*Field, H.*—The Races of Mankind, an introduction to Chancey keep Memorial Hall	Do.
2554	*Lawrence, T. E.* - Seven Pillars of Wisdom—a Triumph ..	Do.
2555	*Explorations* and Field Work of the Smithsonian Institution in 1934. (Publication 3300)	Presented by the Publishers
2556	*Constitution* of the Victoria Memorial Orphanage, Sarunagar, Hyderabad	Do.
2557	*Trade Returns*, H.E.H. the Nizam's Dominions for the year 1342 F. (1932-33 A.D.), compiled by the Department of Statistics, Hyderabad State (Third Issue)	Presented by H.E.H. the Nizam's Government
2558	*Transaction* of the Carmarthenshire Antiquarian Society and Field Club, Part LX (1935). Corpse Candles in Carmarthenshire. By R. C. Bosanquet	Presented by the Publishers
2559	*Digest* of the Account Code of the Government of India. By Narayan Prasad	Presented by the Government of India
2560	*Table of Rainfall* recorded at stations showing the Daily, Monthly and Annual Rainfall in H.E.H. the Nizam's Dominions for the year 1934	Presented by H.E.H. the Nizam's Government
	MISCELLANEOUS REPORTS	
2561	*Administration Report* of the Medical and Sanitation Department of H.E.H. the Nizam's Government for the year 1341 F.	Do.
2562	*Administration Report* of the Hyderabad City Drainage Works for the year 1342 F. (English and Urdu)	Do.
2563	*Administration Report* of the Department of Statistics for the year 1342 F., Parts I–II	
2564	*Report* on the Public Instruction in H.E.H. the Nizam's Dominions for the year 1340 F. (1930-31 A.D.)	Do.
2565	*Report* on the Administration of the Court of Wards Department of H.E.H. the Nizam's Government for the year 1343 F. (1933-34 A.D.)	Do.

APPENDIX L—*concld.*

Serial No.	Title	REMARKS
2566	*Report* on the Administration of the Abkari Department, H.E.H. the Nizam's Government for the year 1343 F. (1933-34 A.D.)	Presented by H.E.H. the Nizam's Government
2567	*Report* on the Progress of the Hyderabad City Improvement Board for the year 1343 F. (1933-34 A.D.)	Do.
2568	*Annual Report* on the working of the Co-operative Societies in H.E.H. the Nizam's Dominions for the year 1342-43 F. (1933-34 A.D.)	Do.
2569	*Report* on the Administration of H.E.H. the Nizam's Dominions for the year 1342 F. (1932-33 A.D.)	Do.
2570	*Annual Report* of the Vaidik Samshodhan Mandal (Vedic Research Institute), Tilak Samarak Mandir, Poona	Presented by the Publishers
2571	*Report* on the 40th and 41st Congress and of the Research Committee for the years 1932 and 1933, Congress of Archæological Societies in union with the Society of Antiquaries of London	Do.

Appendix M

List of Photographic negatives prepared by the office of the Director of Archaeology, Hyderabad, during the year 1344 F. (1934-35 A.C.)

Serial No.	Locality	Description	Size
1350	Ellora ..	View of the River Goddess Cave 16 . .	8½″×6½″
1351	,, ..	Siva and Pārvatī playing chess Cave 16 ..	,,
1352	,, ..	Marriage of Śiva and Pārvatī, with Ganesh in the middle. Cave 21	,,
1353	,, ..	Ganesh and the Seven Mothers Cave 21	,,
1354	,, ..	Ganesh and the Seven Mothers Cave 15	,,
1355	,, ..	Ganesh with two female attendants on either side. Cave 22	,,
1356	,, ..	Dancing Siva Cave 16 . .	,,
1357	Daulatabād ..	Chīnī Maḥall entrance Daulatabād Fort	,,
1358	Khuldabād ..	Tomb of Malik 'Ambar after conservation ..	,,
1359	. .	Tomb of Siddī 'Ambar . . .	,,
1360	,, ..	Portico of the Dargāh of Hazrat Shāh Rāju Qattāl	6½″×4½″
1361-63	Warangal ..	General view of Warangal Fort Excavations. site before operations	8½″×6½″
1364-73	,, .	Another set of views . ..	,,
1374-78	,, ..	Another set of views	6½″×4½″
1379	,, ..	View of modern mud houses before demolition ..	,,
1380	,, ..	Another view of the same ..	,,
1381	,, ..	View of half-buried elephant before excavation ..	8½″×6½″
1382	,,	View of basement in trench No. 1 ..	6½″×4½″
1383	,, ..	,, ,, in trench No. 2 .	,,
1384	,, ..	View showing the operations in progress ..	8½″×6½″
1385	,, ..	Another view	,,
1386	,, ..	Another view	,,
1387	,, ..	Another view	,,
1388	,, .	General view of a trench	,,
1389	,, ..	Another view	,,
1390	,, ..	Another view	,,
1391	,, ..	Another view	,,

APPENDIX M—*contd.*

Serial No.	Locality	Description	Size
1392	Warangal ..	View of elephant frieze on a ceiling slab ..	8¼″×6½″
1393	,, ..	View of perforated lintel, representing Śiva, Vishnu and Brahma	,,
1394	,, ..	The same, another view	,,
1395	,, ..	View of the carving of Narasimha on a ceiling slab	,,
1396	,, ..	View of the standing mutilated elephant, after clearance	,,
1397	,, ..	View of the column with female dancers standing on Hansās with a peacock on either side	,,
1398	,, ..	View of another column with geometrical and floral designs	,,
1399	,, ..	View of the triangular ceiling slab with four-handed Lakshmī	,,
1400	,, ..	View of the figure of a miniature buffalo ..	6½″×4½″
1401	,, ..	View of the perforated and sculptured door jamb..	,,
1402	,, ..	View of another door jamb in two pieces ..	,,
1403	,, ..	View of sculptures of Brahma and Śiva from the trench close to the S.E. Temple	,,
1404	,, ..	View of a trench showing a collection of sculptures	,,
1405	,, ..	View of the frieze with lions mounted on elephants	,,
1406	,, ..	View of the triangular ceiling slab representing Lakshmī standing on the Hansa	,,
1407	,, ..	View of the central pavilion, after conservation..	8½″×6½″
1408	,, ..	View of the standing elephant, after conservation	6½″×4½″
1409	,, ..	View of the S.E. temple, after clearance with the Dwarapalas placed in position	,,
1410	,, ..	General view of the field of cairns near Hunter Road, Hanamkonda	8½″×6½″
1411	,, ..	Another view	,,
1412	,, ..	View of the largest stone circle	6½″×4½″
1413	Kalyānī ..	General view of the Kalyānī fort from S.E. ..	8½″×6½″
1414	,, ..	Another view	,,
1415	,, ..	Distant view of the same	,,
1416	,, ..	Another view	,,
1417	,, ..	General view Haidarī Mahall : Kalyānī Fort ..	,,

APPENDIX M—*contd.*

Serial No.	Locality	Description	Size
1418	Kalyānī ..	View of Kalyāni Fort from S.W.	8¼"×6¼"
1419	,, ..	,, Moat and covered passage, Kalyāni Fort from N.W.	,,
1420	,, ..	,, Bāla Darwāza	,,
1421	,, ..	,, Bichchu Darwāza	,,
1422	,, ..	View of the Draw Bridge, Kalyānī Fort ..	,,
1423	,, ..	Another view	,,
1424	,, ..	View of the Gagan Burj from east	,,
1425	,, ..	The same: another view from west	,,
1426	,, ..	View of the entrance gate	,,
1427	,, ..	View of the Kadam Bijlī Gun	,,
1428	,, ..	View of the engraving on Kadam Bijlī Gun ..	,,
1429	,, ..	View of cut-plaster work in Rangīn Maḥall ..	,,
1430	,, ..	View of sculpture in moat, Madīna Bā'olī ..	,,
1431	,, ..	View of sculpture in moat, Madīna Bā'olī ..	,,
1432	,, ..	Another view	,,
1433	,, ..	Another view	,,
1434	,, ..	Another view	,,
1435	,, ..	View of the sculpture from *Nutt Bāolī* ..	,,
1436	,, ..	Another view	,,
1437	,, ..	View of the sculpture representing a female deity unearthed in the town	,,
1438	,, ..	Another view	,,
1439	,, ..	Another view	,,
1440	,, ..	Mughal Painting representing Dāra Shukōh and Shāh Jahān	,,
1441	,, ..	Painting of a hunting scene representing Chānd Bībī and 'Alī 'Ādil Shāh	,,
1442	,, ..	Another view	,,
1443	,, ..	Painting representing Akbar and Jahāngīr ..	,,
1444	,, ..	Painting representing Sulaimān Shāh ..	,,
1445	,, ..	Painting representing Shāh Jahān	,,

APPENDIX M—*contd.*

Serial No.	Locality	Description	Size
1446	Kalyānī ..	Siddī 'Ambar	8½"×6½"
1447	,, ..	Rāgnī	,,
1448	,, ..	A Drinking Bout	,,
1449	,, ..	Āqa Khusro	,,
1450	,, ..	Nawāb Sādiq 'Alī	,,
1451	Hashmatpet ..	General view of cairn No. 1, Hashmatpet ..	,,
1452	,, ..	Another view	,,
1453	,, ..	View showing the entire cist	,,
1454	,, ..	Snapshot showing the removal of top slab ..	,,
1455	,, ..	Another view	,,
1456	,, ..	Another view	,,
1457	,, ..	View showing the interior with the side slab removed	,,
1458	,, ..	Another view	6½"×4½"
1459	,, ..	Another view	,,
1460	,, ..	Snapshot showing operations in progress ..	,,
1461–63	,, ..	,, removal of bones and pottery inside the grave	,,
1464	,, ..	General view of cairn No. 2	,,
1465	,, ..	Another view	,,
1466	,, ..	View showing the top slab ..	,,
1467	,, ..	,, showing the entire cist	,,
1468	,, ..	Snapshot showing the removal of top slab ..	,,
1469	,, ..	Another view	,,
1470	,, ..	Another view	,,
1471	,, ..	View showing the interior of the cist with the side slab removed	,,
1472	,, ..	Another view	,,
1473	,, ..	Another view	,,
1474	,, ..	Snapshot showing operations in progress ..	,,
1475	,, ..	,, removal of bones and pottery from inside the cist	,,

APPENDIX M—*concld.*

Serial No.	Locality	Description	Size
1476	Gulbarga ..	General view of Haft Gumbad	8½" × 6½"
1477	,, ..	Another view	,,
1478	,, ..	General view of Ḥaẓrat Kamāl Mujarrid's Dargāh and Mosque	,,
1479	,, ..	Another view	,,
1480	,, ..	Another view	,,
1481	,, ..	Another view	,,
1482	,, ..	Detail of plaster decoration . Malik 'Ambar's tomb	,,
1483	,, ..	,, Dir Gumbad	,,
1484	,, ..	General view of Langar Mosque and adjoining tombs	,,
1485	,, ..	,, Langar Mosque	,,
1486	,, ..	The same Interior	,,
1487	,, ..	Chānd Bibī's Tomb and *Sarā'i*	,,
1488	,, .	View of the entrance gateway of Shaikh-ka-Rauza	,,
1489	,, ..	,, Chôr Gumbad	,,
1490	Golconda ..	General view of the tombs · Golconda ..	,,
1491	,, ..	,, hexagonal tomb ,, ..	,,

APPENDIX N

List of paintings prepared by Khan Bahadur Syed Ahmad, Artist-Curator, Ajanta Caves, during the year 1344 Fasli (1934-35 A.C.)

Serial No.	Subject	Locality	Size	REMARKS
1	An unidentified Jātaka in Cave IX (outline)	Ajanta	6′×3′	Prepared for the department
2	,, ,,	,,	7′×3′	,,
3	,, ,, ..	,,	,,	,,
4	Simhāla Jātaka (Part II), Cave XVII (painting)	,,	16′×8′ 10″	,,
5	Kneeling monk, Cave VI (outline	,,	2′×1′	,,
6	,, ,, ..	,,	,,	,,
7	,, (painting) ..	,,	..	,,
8	,, ,, ..	,,	,,	,,
9	Great Buddha, Cave I (outline)	,,	8′ 10″×6′	,,

APPENDIX O

List of paintings prepared by Mr. Mohammad Jalaluddin, Artist, Ellora Caves, during the year 1344 Fash (1934-35 A.C.)

Serial No.	Subject	Locality
1	Flying *apsarases* from shrine of Cave XXXI (tracing) ..	Ellora
2	,, ,, (painting) ..	,,
3	Raja with an attendant from Cave XXXI (tracing) ..	,,
4	,, ,, (painting) ..	,,
5	Gomatesvara ,, ,, ..	,,
6	Pārsnāth ,, ,, ..	,,
7	Royal elephant in battlefield from Cave XVI ..	,,
8	Śiva issuing out of the flaming Linga from Ganesa Lena Cave ..	,,
9–11	Border designs from Cave XXXIII	,,

Appendix P

Note on the working of the Hyderabad Museum for the year 1344 Fasli (1934-35 A.C.)

Personnel.—During the year under review there was no change in the staff of the Museum.

Building.—Though the Government were pleased to award the final sanction to the construction of the new building of the Picture Gallery to the north of the Museum the work could not be started owing to the celebrations of the Silver Jubilee in the Public Gardens.

Exhibition.—Mrs. A. E. Adair deputed Mr. R. Chattopadhyaya to organize an exhibition of Modern Indian Paintings representing artists from different parts of India. As this exhibition was likely to afford facilities for the comparative study of painting and also to give a stimulus to lovers of art, the Government were pleased to grant sanction to hold it in the Museum. During the period of the exhibition there was a great rush of visitors. Princess Durre-Shahwar was pleased to grace the Museum with her visit by a special invitation.

Royal Presents.—His Exalted Highness the Nizam was graciously pleased to present to the Museum with a beautiful wooden Elephant, which has been displayed in a specially constructed Glass case in the Sculpture Gallery of the Museum.

Numismatics.—During the year under report 3,398 coins of all the metals were added to the collection of the Museum. Of these 36 are of gold, 816 of silver and 2,530 of copper and 16 of alloy. Of these 36 gold coins 4 were presented by the Bombay Branch of the Royal Asiatic Society. Of the silver coins 8 were presented as follows :—

1 By Mr. G. Yazdani, M.A., F.R.A.S.B., the Director of Archæology, Hyderabad Dn.
1 By the Archæological Department of the Jodhpur State.
4 By the Bombay Branch of the Royal Asiatic Society.
2 By a visitor.

Exhibits.—The articles on show in the Iron Bungalow under the charge of the Department of Commerce and Industries have all been handed over to the Museum authorities. The interesting objects in this widely representative collection are pieces of textiles and silver, Bidri and Brass wares. Due to the paucity of space these articles have been carefully stored in the Library Hall of the Office of the Director of Archæology.

Manuscripts.—Twelve manuscripts could be added to this collection. Nawab Zoolcadar Jung Bahadur, M.A., Bar.-at-law, the Secretary to Government in the Archæological Department, was pleased to present a copy of the Holy Qur'an (No. 4594), scribed in Bahar or the Maghrib calligraphic style. The other important manuscripts that have enriched the old collection are : *Kashkol*, *Risala-i-'Itr Sazi* and *Ni'matnama.*

Arms and Weapons.—This section is making a remarkable progress and even this year some excellent pieces have been added. They represent a wide range of workmanship in the temper of blades, and the material of handles.

Grateful thanks are due to a distinguished gentleman who does not want to disclose his name, for presenting twenty pieces of arms and weapons of excellent quality consisting of guns, pistols and arrows.

Paintings.—A considerable number of paintings has been added to the old collection. The new exhibits represent a large variety of styles of drawing. Specimens of painting by modern Indian artists also are being acquired. In this connection special mention must be made of three excellent views from Bidar executed in water colours by Lady Trench.

Sculptures.—The excavations at the Warangal Fort, conducted by the Department yielded a rich hoard of sculptural and architectural pieces of the Kākatiya period. As these pieces represent the best specimens of the Kākatiya art their acquisition has been of great value to the Museum. Some large lintels and big triangular pieces from the ceilings of the structure have been transferred from the excavation site to the Museum Gallery. A miniature crystal Yoni-linga is prominent amongst these finds. It has been proposed to erect a small *mandap* in the compound of the Museum from the pieces which have been brought from Warangal.

Pre-Historic Finds.—As the Honourable the Resident, Sir D. G. Mackenzie, C.I.E., I.C.S., evinced deep interest in the pre-historic culture of the Deccan, two cairns were excavated at Hashmatpet, a village in the Jagir of Nawab Lutfuddaulah Bahadur, the Military Member. The village is situated at about four miles to the north of Secunderabad. The area contains a large number of cairns. As usual the circle consisted of twenty-four stones. The central portion was slightly raised and strewn with pieces of stone. The top layer consisted of soft reddish *muram*.

These cairns are slightly oval in shape. The diameter of cairn I is 24 ft. 10 ins., north to south and 23 ft. 6 ins., east to west. Careful excavations within the ring yielded pieces of pottery at various depths. The central cist which contains the remains of the dead is formed of large stone slabs measuring 11 ft. by 7 ft. 8 ins.

The dimensions of cairn II are 25 ft. north to south and 23 ft. east to west. The depth is practically the same as that of cairn I. The finds from these two cairns comprise pieces of pottery, iron implements, bones and teeth. The pieces of pottery represent many varieties, the largest specimen being 4 ft. 6 ins. in height and the smallest 8 inches. Amongst the finds from cairn I those that claim special attention are a brass lid and a broken ferrule. The latter has also a small nail attached to it. The rareness of brass articles has led archaeologists to presume that brass was a precious metal like gold in early times.

The Honourable the Resident and the members of the Museum Committee were present when the excavations were carried out by the Director of Archaeology. The finds have been carefully preserved in the Hyderabad Museum. As the site is close to the city it is hoped that visitors will visit the cairns.

The ex-King of Greece during his stay at Hyderabad visited the Golconda Fort.

APPENDIX Q

List of Exhibits acquired for the Hyderabad Museum during the year 1344 Fasli (1934-35A.C.)

Serial No.	Description	How acquired
1-3	Old guns	Presented
4	Old guns broken near the muzzle	Do.
5-11	Old guns	Do.
12	Qam'a with ivory handle	Purchased
13	Khajar with Shir Māhi handle	Do.
14	Plaque	Presented by Mr. G. Yazdani
15	Brass image	Purchased
16	Brass image (Sridevi and Lakshmi)	Do.
17	Large wooden elephant	Graciously presented by His Exalted Highness the Nizam
18	Imperishable gold and platinum facsimile of His Exalted Highness the Nizam's Firmān-i-Mubārak written on the occasion of the opening ceremony of the Hyderabad Museum	Specially prepared
19	Risala-i-Ni'mat Nāma and 'Itr Sazi (Illustrated Manuscript)	Purchased
20	'Abbāsī with Sher-dahan qabza with gold work ..	Do.
21	Sword with iron handle	Do.
22-23	Katārs with gold work	Do.
24	Qam'a	Do.
25	Tabar	Do.
26	Katār with gold work	Do.
27	Qur'ān Sharif (Manuscript)	Do.
28	Bidrī Huqqa	Do.
29-30	Indian paintings	Do.
31-32	'Abbāsis with gold work	Do.
33	Maghrib sword with gold work on handle	Do.
34	Katār with gold work on handle	Do.
35-36	Qur'ān Sharīfs (Manuscripts)	Do.
37	Old China Plate	Do.
38	'Abbāsī sword	Do.

APPENDIX Q—*contd.*

Serial No.	Description	How acquired
39	Sailapa with gold work	Purchased
40	Peshqabz with Kark handle	Do.
41	Peshqabz with Shirmāhī handle	Do.
42	Qarol	Do.
43	Tabar with gold work	Do.
44	'Abbāsī with Ṭughrakāri work in gold and ivory handle ..	Do
45	'Abbāsī with Ṭughrakāri work in gold	Do.
46	'Abbāsī with gold work on handle	Do
47	Pata	Do.
48	Sabdara Irānī	Do.
49	Katār with Munnabat Kari work in gold	Do
50	Katār with Kandakāri work	Do.
51	Katār with gold work	Do.
52	Katār with Ṭughrakāri work	Do.
53	Katār with gold work	Do.
54	Katār Dhulfiqār	Do.
55	Tabar with gold work	Do.
56	'Abbāsī with Ṭugharakāri work in gold	Do.
57	Inscribed brass cup with lid	Do.
58-59	Hindī Manuscripts	Do.
60	'Abbāsī Tahnishan work in gold	Do.
61	Barrel of an old gun with inscription in gold	Do.
62	Katār with gold work	Do.
63	Qit'a with painting	Do.
64	Crystal Linga and Yoni	Excavated from Warangal Fort
65	Crucible	Do.
66-67	Fragmentary heads of images	Do.
68	Fragmentary female figure	Do.
69	Iron implement	Do.
70	Earthen piece resembling a crucible	Do.

APPENDIX Q—*contd.*

Serial No.	Description	How acquired
71–76	Seated male figures	From Jangaon
77	Standing male figure in three pieces	Do.
78	Head of an image	Presented by Mr. M. H. Darabji.
79	Fragmentary pedestal	Do.
80-81	Indian paintings	Purchased
82	Ivory die	Excavated from Warangal Fort
83–86	Small Lingas and Yonis	Do.
87–106	Beads of different colours and size	Do.
107–111	Rifles	Presented
112–115	Pistols	Do.
116	A board with arrows	Do.
117	A bundle of twelve arrows	Do.
118	A bundle of nine arrows	Do.
119	Umbrella with pistol in handle	Do.
120-121	Bows	Do.
122–125	Broken bows	Do.
126	Khandhāra	Do.
127-128	Paintings (Views from Bidar)	Presented by Lady Trench
129	Persian Astrolabe	Purchased
130	Small elephant (sculpture)	Removed from Lingsgur
131	Dwārapāla	Removed from Lingsgur, Maski Road
132–134	Nagas	Do.
135–137	Viragals	Do.
138	Fragmentary pair of Viragals	Do.
139	Vaishnavite image	Removed from Maski
140	Nandi	Removed from Maski, Sindhnur Road
141	Inscriptional tablet	Do.
142	Rider and a horse	Removed from Maski, Lingsgur Road

APPENDIX Q—*contd.*

Serial No.	Description	How acquired
143	Inscriptional tablet in Persian	Removed from Mudgal
144	Inscriptional tablet	Removed from Maski
145	Viragal	Removed from Maski, Lingsgur Road
146-147	Inscriptional tablets	Removed from Maski
148	Viragal	Removed from Maski, Lingsgur Road
149-150	Inscriptional tablets	Removed from Maski
151	Sculptural piece (Horse)	Removed from Maski, Lingsgur Road
152	Inscriptional tablet	Do.
153	Viragal	Do.
154	Inscriptional tablet	Do.
155	Lady with a child	Do.
156	Triangular piece with Goddess on Hansa	Excavated from Warangal Fort
157	Fragment of a red stone pillar	Do.
158	Triangular piece with dancing Siva	Do.
159	Triangular piece 'Kīrtimukha'	Do.
160	Triangular piece with Siva	Do.
161	Triangular piece with Śesha Śâyi	Do.
162	Triangular piece with Goddess standing	Do.
163	Lintel with Siva	Do.
164	Horizontal piece with Ganesh	Do.
165	Fragmental cubical pillar with carvings on four sides ..	Do.
166	Triangular piece with Siva	Do.
167	Triangular piece with Goddess	Do.
168	Fragmentary pillar	Do.
169	Frieze	Do.
170	Fragment with a female under arch	Do.
171	Fragmentary door frame	Do.
172-173	Headless and handless images	Do.

APPENDIX Q—*contd.*

Serial No.	Description	How acquired
174-175	Goddesses with hands broken	Excavated from Warangal Fort
176	Frieze with seated gods	Do.
177	Couple of god and goddess	Do.
178	Pedestal with buffalo	Do.
179	Frieze with seven figures	Do.
180-181	Busts of gods with halo	Do.
182	Frieze with five figures	Do.
183	Bust of a god	Do.
184	Frieze with a conch	Do.
185-186	Fragments of pierced work	Do.
187	Fragment with two lions	Do.
188	Piece with pillar and Makara	Do.
189	Fragment with pillar	Do.
190	Piece with bell	Do.
191	Seated figure headless	Do.
192	Fragment of pierced work	Do.
193	Fragment with plantain tree	Do.
194	Piece representing a horse	Do.
195-196	Fragments of pierced work	Do.
197	Piece with pair of pillars	Do.
198-199	Damarus	Do.
200	Fragment of pierced work	Do.
201-205	Fragmentary hands	Do.
206-207	Pieces with lion	Do.
208-210	Pierced drapery fragments	Do.
211-212	Fragments of pierced work	Do.
213	Fragment of pierced work	Do.
214	Fragment of a door frame	Do.
215-217	Fragments of pierced work	Do.
218	Fragmentary pillar	Do.

APPENDIX Q—*contd.*

Serial No.	Description	How acquired
219	Bust with lotus in hand (Broken)	Excavated from Warangal Fort
220	Pierced work with Makara	Do.
221	Sikhara fragment	Do.
222-223	Fragments of pierced work	Do.
224	Fragmentary female bust	Do.
225	Fragmentary head	Do.
226	Fragment of a female figure	Do.
227	Male figure beating a Damaru	Do.
228	Deep leaf carved ? (Probably a ear)	Do.
229	Fragmentary bust	Do.
230*	Male figure with Mala	Do.
231	Male figure with halo	Do.
232	Circular piece with garlands	Do.
233	Hand (fragmentary)	Do.
234	Female figure without head	Do.
235	Headless male figure attached to a piece	Do.
236	Fragmentary hand	Do.
237-238	Fragmentary heads	Do.
239-240	Fragmentary head and bust	Do.
241	Fragmentary female bust	Do.
242	Broken Hanuman, headless	Do.
243	Hand : broken	Do.
244	Male figure	Do.
245	Head of a horse	Do.
246	Hand	Do.
247	Fragmentary Yali (Lion)	Do.
248	A Chakra and flower	Do.
249	Ornamental cylindrical piece	Do.
250	Hand with Mala	Do.
251	Decorative piece	Do.

APPENDIX Q—*contd.*

Serial No.	Description	How acquired
252	Decorative pillar (fragment)	Excavated from Warangal Fort
253	Fragmentary hand	Do.
254	Hand holding part of drapery	Do.
255	Fragmentary hand	Do.
256	Carved piece	Do.
257	Fragmentary arm	Do.
258	Fragmentary head	Do.
259	Head of a mace	Do.
260	Hand holding a shield	Do.
261	Hand holding some object	Do.
262	Fragmentary pillar	Do.
263	Carved Head	Do.
264-265	Carved pieces	Do.
266	Fragmentary hand holding a piece	Do.
267	Hand holding a shield	Do.
268	Hand holding a piece	Do.
269	Vertically carved piece..	Do.
270	Hand	Do.
271	Pierced fragment	Do.
272	Hand with wristlet	Do.
273	Fragmentary head	Do.
274	Head of a horse	Do.
275	Crowned head	Do.
276	Head of a Hansa	Do.
277	Head of a horse	Do.
278	Fragmentary Hansa	Do.
279	Head of an elephant	Do.
280	Fragmentary head	Do.
281-282	Hand holding some object	Do.
283	Male figure, trunk	Do.

APPENDIX Q—*contd.*

Serial No.	Description	How acquired
284	Fragment of a chain	Excavated from Warangal Fort
285	Head of a Hansa	Do
286–288	Pair of hands	Do.
289	Hand holding a Mala	Do.
290	Head of a horse	Do.
291	Carved piece	Do.
292-293	Carved pieces	Do.
294	Hand holding an object	Do
295	Sculpture, lion face	Do
296	Hand in a pose	Do.
297	Hand holding an object	Do
298	Carved piece	Do.
299	Hansa	Do
300	Fragment of a snake held in hand	Do.
301	Fragmentary hand	Do.
302	Carved piece	Do.
303	Fragmentary hand	Do.
304	Hand holding Chakra	Do.
305	Fragmentary hand	Do.
306	Carved skull on a piece	Do.
307	Carved piece	Do.
308	Fragmentary figure of a male	Do
309	Hand holding an object	Do.
310	Ear like piece carved	Do.
311	Hand holding the beggar's bowl	Do.
312	Fragment of a leg and thigh	Do.
313	Garlanded figure, chest and waist only	Do.
314	Fragmentary face	Do.
315	Fragment of a carved piece	Do.
316	Fragment of an arch	Do.

APPENDIX Q—*contd.*

Serial No.	Description	How acquired
317	Hand holding Mala	Excavated from Warangal Fort
318	Fragmentary head	Do.
319	Crowned head	Do.
320	Carved lion	Do.
321	A Chakra	Do.
322	Hand holding some object	Do.
323	Bust of a male figure	Do.
324	Carved lotus	Do.
325	Bust of a male figure	Do.
326	Thigh and waist of a figure	Do.
327	Hand holding some object	Do.
328	Male figure fragmentary	Do.
329	Head of a horse	Do.
330	Female figure headless	Do.
331	Decorative fragment	Do.
332	Hand holding some object	Do.
333	Head of a lion	Do.
334	Fragmentary lion	Do.
335	Carved piece	Do.
336	Lower parts of the body	Do.
337	Hand holding some object	Do.
338	Fragmentary horse	Do.
339	Hand holding some object	Do.
340	Head of a horse	Do.
341–343	Pair of hands	Do.
344-345	Heads of horses	Do.
346	Hand holding some object	Do.
347	Head of a horse	Do.
348	Ornamented fragment representing a hand	Do.
349	Hand holding some object	Do.

APPENDIX Q—*contd.*

Serial No.	Description	How acquired
350	Head of a horse	Excavated from Warangal Fort
351	Head of a lion	Do.
352	Hand holding some object	Do.
353	Carved piece	Do.
354	Carved piece representing human head	Do.
355	Carved fragment	Do.
356	Carved piece	Do.
357	Carved piece	Do.
358	Hand holding some object	Do.
359	A rider and horse	Do.
360	Head of a horse	Do.
361	Fragment of a female bust	Do.
362	Hand holding some object	Do.
363	Head of a horse	Do.
364	Hand holding a Mala	Do.
365	Fragment of a male bust	Do.
366	Male figure	Do.
367	Head of a lion	Do.
368	Crowned head	Do.
369-370	Carved pieces	Do.
371	Head of a horse	Do.
372	Carved piece with floral design	Do.
373	Head of a horse	Do.
374	Fragment of a hand	Do.
375	Fragment of a hand holding some object	Do.
376-377	Pair of hands holding some object	Do.
378	Carved piece	Do.
379-380	Pair of hands holding Damarus	Do.
381-382	Carved pieces	Do.
383	Hand holding a lotus bud	Do.

APPENDIX Q—*contd.*

Serial No.	Description	How acquired
384	Carved knob	Excavated from Warangal Fort
385	Head of a lion	Do.
386	Hand holding some object	Do.
387	Fragmentary head	Do.
388	Fragmentary hand	Do.
389	Carved piece	Do.
390	Carved piece representing a lion's head	Do.
391	Carved piece	Do.
392	Carved piece (white)	Do.
393	Carved piece	Do.
394	Fragmentary hand	Do.
395	Fragment representing a hand	Do.
396	Fragment of pierced work	Do.
397	Fragment representing a hand	Do.
398	Carved fragment	Do.
399	Carved chain	Do.
400	Piece with floral design	Do
401–404	Carved pieces	Do.
405	Portion of a hand	Do
406	Carved hand holding some object	Do.
407	Carved piece	Do.
408	Crowned head	Do.
409	Hand holding some object	Do.
410	Earthen oil vessel	Do.
411	Earthen Huqqa	Do.
412	Earthen polished black pot	Do.
413	Earthen smoking pipe	Do.
414-415	Earthen pots	Do.
416-417	Small earthen Chattis	Do.
418	Fragment of a decorative piece	Do.

APPENDIX Q—*contd.*

Serial No.	Description	How acquired
419	Hand holding a bud	Excavated from Warangl Fort
420	Hand holding some object	Do.
421	Piece with floral design	Do.
422	Piece with ornamental design	Do.
423	Hand holding some object	Do.
424	Fragmentary head with turban	Do.
425	Hand with a rosary	Do.
426	Hand with a bud	Do.
427	Piece with Trisula	Do.
428	Hand with a shield	Do.
429	Head of Hanumān	Do.
430	Head with crown	Do.
431	Head of a horse	Do.
432	Fragmentary head	Do.
433	Hand with a rosary	Do.
434	Small tiger (stone)	Do.
435	Head of a buffalo	Do.
436	Crowned head	Do.
437	Small crowned head	Do.
438	Hand with cymbal	Do.
439	Piece with the design of the bud	Do.
440	Broken Ganapati	Do.
441	Crowned head	Do.
442	Slate stone grinding mill	Do.
443	Standing image	Do.
444	Hand with a rosary	Do.
445	Hand with some object	Do.
446–449	Female heads	Do.
450	Crowned head	Do.
451	Small Damru	Do.

APPENDIX Q—*contd.*

Serial No.	Description	How acquired
452	Female head	Excavated from Warangal Fort
453	Fragmentary head	Do.
454	Female head	Do.
455	Small hand with some object	Do.
456	Hand	Do.
457	Hand with a pine-apple	Do.
458	Hand	Do.
459	Hand with a rosary	Do.
460	Crowned head	Do.
461	Sword	Do.
462	Axe	Do.
463	Chopper	Do.
464	Dagger	Do.
465	Scythe	Do.
466	Chisel	Do.
467	Pierced slate with design	Do.
468	Hand with some object	Do.
469	Crowned head	Do.
470	Hand with some object	Do.
471	Broken dog	Do.
472	Hand with a bow	Do.
473	Piece with design	Do.
474	Hand with a portion of a bow	Do.
475	Bell like stone piece	Do.
476	Earthen vessel	Do.
477–479	Earthen lids	Do.
480	Hand with a bud	Do.
481	Hand with some object	Do.
482	Hand with a bud	Do.
483-484	Pair of hands	Do.

APPENDIX Q—*contd.*

Serial No.	Description	How acquired
485	Hand with a bud	Excavated from Warangal Fort
486	Fragmentary tiger	Do.
487–490	Pair of hands	Do.
491	Fragmentary Yoni	Do.
492	Female head (Egyptian)	Do.
493-494	Knives	Do.
495	Slate dish	Do.
496-497	Ganapatis	Do.
498	Fragmentary Yoni	Do.
499	Siva and Parvati : broken	Do.
500	Standing figure of Vishnu	Do.
501	Tiger bracket	Do.
502	Burnt clay chain	Do
503	Slate Die	Do
504	Brass spoon	Do.
505	Conch	Do.
506	Two earthen bowls	Do.
507	Rusted spear	Do.
508	Brass cup	Do.
509	Stone pipe	Do.
510	Black bead of a rosary	Do.
511	Slate stone piece with design	Do.
512	Two beads	Do.
513	Big red bead	Do.
514	Big crystal bead	Do.
515	Two pieces of Ghauri plates	Do.
516	Toe ring	Do.
517	Ring of bone	Do.
518	Ten bangle pieces	Do.
519	Two pieces of sulphur	Do.

APPENDIX Q—*contd.*

Serial No.	Description	How acquired
520	Hand with a shield	Excavated from Warangal Fort
521	Fragment of a vessel	Do.
522	Fragment of a rusted knife	Do.
523	Iron ring	Do.
524	Piece of plaster work	Do.
525	Fragmentary shell	Do.
526	Skeleton	Do.
527	Two coloured beads	Do.
528	Button	Do.
529	Horn of a deer	Do.
530-531	Ganapatis	Do.
532	Earthen gun-powder flask	Do.
533	Rusted iron implement	Do.
534-535	Rusted axe heads	Do.
536-537	Rusted spade heads	Do.
538	Rusted elephant goad	Do.
539–545	Rusted iron implements	Do.
546	Pieces of China	Do.
547	Two red beads of cornelian	Do.
548	Psittacula (Bird skin)	Purchased
549	Melittophagus	Do.
550	Caprimalgus Asiaticus	Do.
551	Caprimalgus monticolus monticolus	Do.
552	Psittacula	Do.
553	Athena brama brama	Do.
554	Tachorius (Bird skin)	Do.
555	Glaveidium	Do.
556	Psittacula eupatria eupatria	Do.
557	Upupa epops epops	Do.
558	Strix	Do.

APPENDIX Q—*contd.*

Serial No.	Description	How acquired
559-560	Brass birds	Purchased
561	Brass lion	Do.
562	Viragal (sculpture)	Presented by the Hon'ble Mr. T. J. Taskar
563	Door jamb with doorkeepers	Removed from Patancheru
564	Copy of Ajanta Fresco	Prepared for the Museum
565	A painting of Madrasa Maḥmūd Gawān	Presented by Lady Chenevix Trench
566–569	Ghorī plates	Purchased
570-571	Enamelled spoons	Do.
572	Qur'ān Sharīf (Shāh Jahān's copy ?)	Do.
573-574	Enamelled plates	Do.
575-576	Brass images of Ranganāth	Do.
577	Brass lamp-bearer	Do.
578	Bidrī Pāndān	Do.
579	Steel bow	Do.
580	Twenty-five arrows	Do.
581	Thal and Katora Ganga-Jamnī	Do.
582	Bidrī Box	Do.
583	Mathnavī (Manuscript)	Do.
584	Qur'ān Sharīf (Manuscript)	Do.
585–587	Enamelled plates	Do.
588	Bidrī Ḥuqqa	Do.
589	Katār	Do.
590–592	Indian paintings	Do.
593	Katār with jade handle	Do.
594	Sceptre with jade handle	Do.
595	Peshqabz with jade handle	Do.
596	Qât'a of Tabrez	Do.
597	Earthen pot	Removed
598	Earthen lid	Do.

APPENDIX Q—*concld.*

Serial No.	Description	How acquired
599	Earthen gourd	Removed
600–601	Baked bricks	Do.
602	Qur'ān Sharif (Manuscript)	Presented by Nawab Zoolcader Jung Bahadur
603	Stone gun-ball	Presented by Mr. G. Yazdani, Director of Archæology
604–612	Stone bullets	Do.
613-614	Flat stone discs	Do.
615	Lead bullets	Do.
616	Carved stone piece	Do.
617	Stone bullets	Do.
618	Enamelled tile : piece	Do.
619	Enamelled tile	Do.
620	Kashkol (Persian Manuscript)	Purchased
621	Indian painting (Dāra Shikōh)	Do.
622	Indian painting (A'ẓam Shāh)	Do.
623	Ghorī plate	Do.
624	Ghorī vessel	Do.
625-626	Ghorī plates	Do
627	Sword with iron handle	Do.
628–657	Indian paintings	Do.

*

APPENDIX R

Note on the Coins in the Cabinet of the Hyderabad Museum

During the year under report 3,398 coins were added to the collection of the Museum. Of these 36 are of gold, 816 of silver, 2,530 of copper and 16 of alloy. Of the 36 gold coins 4 were presented by the Bombay Branch of the Royal Asiatic Society. Of the silver coins 8 were presented ; 1 by Mr. G. Yazdani, the Director of Archæology, 1 by the Archæological Department of the Jodhpur State, 4 by the Bombay Branch of the Royal Asiatic Society and the remaining 2 by a visitor. Thirteen silver coins were purchased and the rest acquired as Treasure Trove. Of the copper coins 1,532 were purchased and 998 were acquired as Treasure Trove. Of the alloy 2 were presented and 14 purchased.

The source and metal of the coins are shown in the following table

How acquired	Metal				Total
	Gold	Silver	Copper	Alloy	
As Treasure Trove	32	795	998	..	1,825
Presented	4	8	.	2	14
Purchased		13	1,532	14	1,559
TOTAL ..	36	816	2,530	16	3,398

The districts in the Dominions which have contributed coins under Treasure Trove with the number and metal of coins are shown below

District	Metal			Total
	Gold	Silver	Copper	
Adilabād	.	25	..	25
Asifabād		22	.	22
Aurangabād		26	.	26
Bidar		..	152	152
Gulbarga	32	129	..	161
Hyderabād		3	..	3
Karimnagar		229	.	229
Mahbubnagar		..	416	416
Nalgonda		..	420	420
Nizamabād		38	..	38
Osmanabād		170	..	170
Parbhani		85	..	85
Warangal		68	10	78
TOTAL ..	32	795	998	1,825

Appendix S

List of Coins acquired for the Cabinet of the Hyderabad Museum during the year 1343 Fasli (1934-35 A.C.)

Serial No.	Metal	Number of coins	Description	How acquired	Remarks
1	Æ	2	Mughal ..	Bombay Branch of Royal Asiatic Society. Presented	Letter, dated 12th October, 1934
2	Æ	5	...	First Taluqdar, Gulbarga T.T.*	Letter No. 314, dated 22nd Ādhur, 1344 F.
3	Æ	129	Chalnī	First Taluqdar, Gulbarga T.T.	Letter No. 214, dated 26th Ādhur, 1344 F.
4	Æ	229	Mughal .	First Taluqdar, Karimnagar T.T.	Letter No. 458, dated 29th Ādhur, 1344 F.
5	Æ	5	Burmese .	Purchased ..	21st Istandār, 1344 F.
6	Æ	9	Old dubs ..	Excavated from Warangal Fort T T.	1st Urdībehisht, 1344 F.
7	Æ	4	Bahmanī ..	Excavated from Bidar T.T.	2nd Urdībehisht, 1344 F.
8	Æ	1	Muslim .	Archæological Dept., Jodhpur. Presented	Letter No. 653 C, dated 9th March, 1935
9	Æ	1	Old dub .	From Warangal Fort T.T.	18th Urdībehisht, 1344 F
10	Æ	64	East India Co. Rupees	First Taluqdar, Warangal T T.	Letter No. 2792, dated 23rd Urdībehisht, 1344 F
	Æ	4	Do. 4 anna pieces		
11	Æ	3	Sadashivaraya of Vijayanagar	Bombay Branch of Royal Asiatic Society	Letter, dated 5th April, 1935
	Æ	1	Krishna Raja of Mysore	Presented	
12	Æ	22	Mughal .	First Taluqdar, Asifabād T.T.	Letter No. 2303, dated 20th Khurdād, 1344 F.
13	Æ	38	Chalnī .	First Taluqdar, Nizamabād T.T.	Letter No. 5457, dated 29th Khurdād, 1344 F.
14	Æ	2	Mughal ..	Presented ..	29th Khurdād, 1344 F.
15	Æ	1,475	Old dubs ..	Purchased ..	30th Khurdād, 1344 F.
16	Æ	14	Baihmani ..	Purchased ..	6th Tīr, 1344 F.
17	Æ	10	Chalnī .	First Taluqdar, Aurangabād T.T.	Letter No. 3927, dated 17th Tīr, 1344 F.
18	Æ	420	Quṭb-Shāhī ..	First Taluqdar, Nalgonda T.T.	Letter No. 705-706, dated 26th Tīr, 1344 F.
	Æ	4	North African ..	Purchased ..	2nd Amurdād, 1344 F.
	Alloy	11	Tunisie ..		
	Æ	4	'Abbāsī ..		

APPENDIX S– *concld.*

Serial No.	Metal	Number of coins	Description	How acquired	Remarks
19	Æ	2	Persian ..	Purchased ..	2nd Amurdād, 1344 F.
	Alloy	3	Persian ..		
	Æ	1	Turkish ..		
	Æ	1	Mughal ..		
20	Æ	25	Mughal ..	First Taluqdar, 'Ādilabād T.T.	Letter No. 2384, dated 6th Amurdād, 1344 F.
21	Æ	3	Mughal ..	Mint Master, Hyderabad T.T.	Letter No. 1360-61, dated 9th Amurdād, 1344 F
22	Æ	170	Mughal ..	First Taluqdar, Osmanabād T.T.	Letter No. 3287, dated 19th Amurdād, 1344 F.
23	Æ	16	Chalnī .	First Taluqdar, Aurangabād T.T.	Letter No. 5201, dated 20th Amurdād, 1344 F
24	Æ	416	Old dubs ..	First Taluqdar, Mahbubnagar T.T.	Letter No. 3021, dated 20th Amurdād, 1344 F.
	Æ	30	Tipu ..	Purchased ..	10th Shahriwar, 1344 F.
25	Æ	2	Tughluq ..		
	Æ	7	Old dubs .		
	Æ	1	Tunisie ..	Presented by the Director of Archæology	18th August, 1935
26	Alloy	1	Syrian ..		
	Alloy	1	Turkish ..		
27	Æ	27	....	First Taluqdar, Gulbarga T.T.	Letter No. 5148, dated 16th Shahriwar, 1344 F.
			Quṭb Shāhī ..	From Bidar T.T. ..	23rd August, 1935
28	Æ	148	Bahmanī ..		
			Mughal ..		
			'Ādil Shāhi ..		
29	Æ	85	Mughal ..	First Taluqdar, Parbhanī T.T.	Letter No. 6225, dated 18th Mihr, 1344 F.

T.T.=Treasure Trove.

Gold	36
Silver	816
Copper	2,530
Alloy	16
TOTAL ..	3,398

APPENDIX T

List of books acquired for the Library of the Hyderabad Museum during the year 1344 Fasli (1934-35 A.C.)

Serial No.	Title	Remarks
	ART, ARCHITECTURE, ETC.	
1	*Gloag, J.*, Industrial Art Explained	Purchased
2	*Gravely, F. H. and Ramchandran, T. N.*; The three main styles of temple architecture recognized by the Silpa-Sastras (Bulletin of the Government Museum, Madras. New Series, General Section, Vol. III, part 1)	Presented by the Government of Madras.
3	*Hendley, H. T.*; Damascene work in India	Purchased
4	*Ramchandran, T. N.*, Tiruparuttikunaram and its temples (Bulletin of the Government Museum, Madras. New Series, General Section, Vol. I, part 3)	Presented by the Government of Madras
5	*Sattar, K.*, Islamic Architecture	Purchased
6	*Scott O'connor, V. C.*, An Eastern Library	Do. "
7	*Yazdani, G.*, Ajanta ki Naqqashi (A lecture delivered in Urdu) ..	Presented by H.E.H. the Nizam's Government
	EPIGRAPHY	
8	*Shastri, N. B.*, One of the inscriptions in the Kukanur Mallikarjuna temple of the time of Kalachuri Sovideva (Edited in Canarese)	Presented by the author
	ESSAYS	
9	*Ross, H.*, An Outline of Modern Knowledge	Purchased
	HISTORY, GEOGRAPHY AND TRAVELS	
10	*Delhavi, Bashir-ud-Din Ahmad*, Waqi'āt-i-Mamlukat-i-Bījapūr	Do.
11	*Dodwell, H. H.*, The Cambridge Shorter history of India ..	Do.
12	*Gohar, Ghulam Samdani*, Bisaṭ-ul-Ghanayam (Persian) ..	Do.
13	Do. Do., Tārikh-i-Nirmal	Do.
14	Do. Do.; Hayāt-i-Mahlaqa	Do.
15	*Mitra, P. N.*; Prehistoric India	Do.
16	*Mosawi, Mir Ahmad Ali*, Tozak-i-Āsafia	Do.
17	*Muhammad 'Abdul Hafiz Khan*, Amāni Ilaqa-i-Badad (Translated into Urdu from Berar Trust by Gribble, J. D. B., I.C.S.	Do. "
18	*Muhammad Qutbullah*; Tārikh-i-Bīr	Do.
19	*Munshi, Muhammad Amir Hamza*; Tārikhi-Qandhār-Deccan (Urdu)	Do.

APPENDIX T—*concld.*

Serial No.	Title	Remarks
20	*Munshi, Muhammad Amir Hamza* ; Tārikh-i-Kaulās ..	Purchased
21	*Syed Jaleel* ; Mukhtar-ul-Akhbār	Do.
	JOURNALS, PERIODICALS, REPORTS, ETC.	
22–29	*Islamic Culture*, Vol. VIII, parts 1–4 and Vol. IX, parts 1–4	Do.
30-31	*Records of the Indian Museum*, Vol. XXXV, parts 3 and 4 ..	Presented by the Director of Zoological Survey of India, Calcutta.
32–35	Do. Do. Vol. XXXVI, parts 1 to 4 ..	Do.
36	Do. Do. Vol. XXXVII, part 1 ..	Do.
37	*Memoirs of the Indian Museum*, Vol. IX, 1928 33 ..	Do.
38	Do. Do. Vol. XI, No. 2 .. .	Do.
39	Do. Do. Vol. XII, 1932	Do.
40	Index to Vol. XXXV	Do.
41	*Annual Report* on the working of the United Provinces Provincial Museum, Lucknow ; for the year ending 31st March, 1934	Presented by the Provincial Museum, Lucknow
42	Prince of Wales Museum of Western India, *Report* for the year 1933-34	Presented by the Prince of Wales Museum
43	*Annual Report* on the working of the Curzon Museum of Archæology, Muttra, for the year ending March, 1934	Presented by the Curzon Museum of Archæology, Muttra.
	NUMISMATICS	
44	*Numismatic Supplement* XLV, from the Journal and Proceedings, Asiatic Society of Bengal. New Series, Vol. XXIX, 1933, No. 3	Presented
45	*Proceedings* of the Numismatic Society of India	Do.
	RELIGION AND PHILOSOPHY	
46	*Dutta, M. N.* ; Mahanirvana Tantram	Purchased

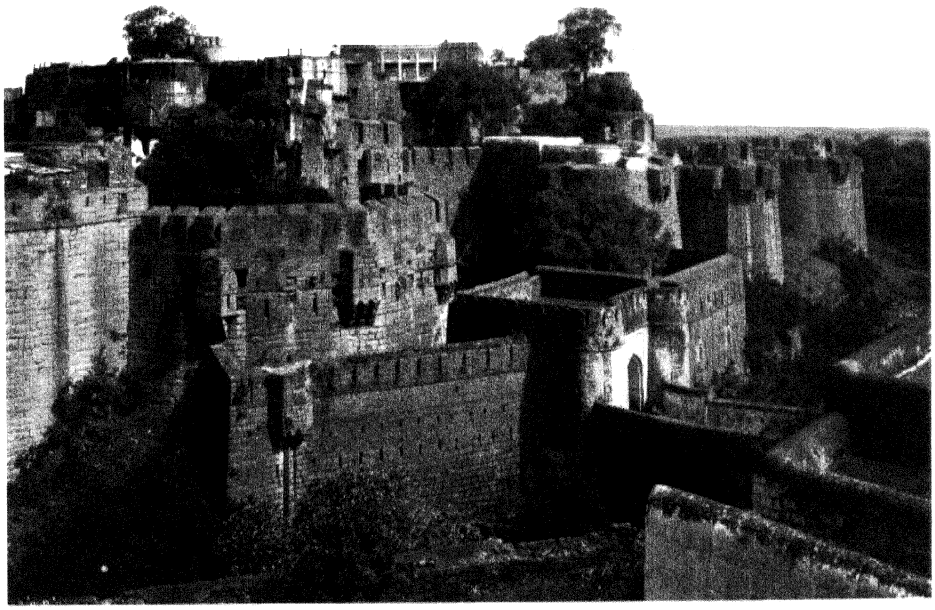
APPENDIX U

Statement of Expenditure on the Hyderabad Museum during the year 1344 Fasli (1934-35 A.C.)

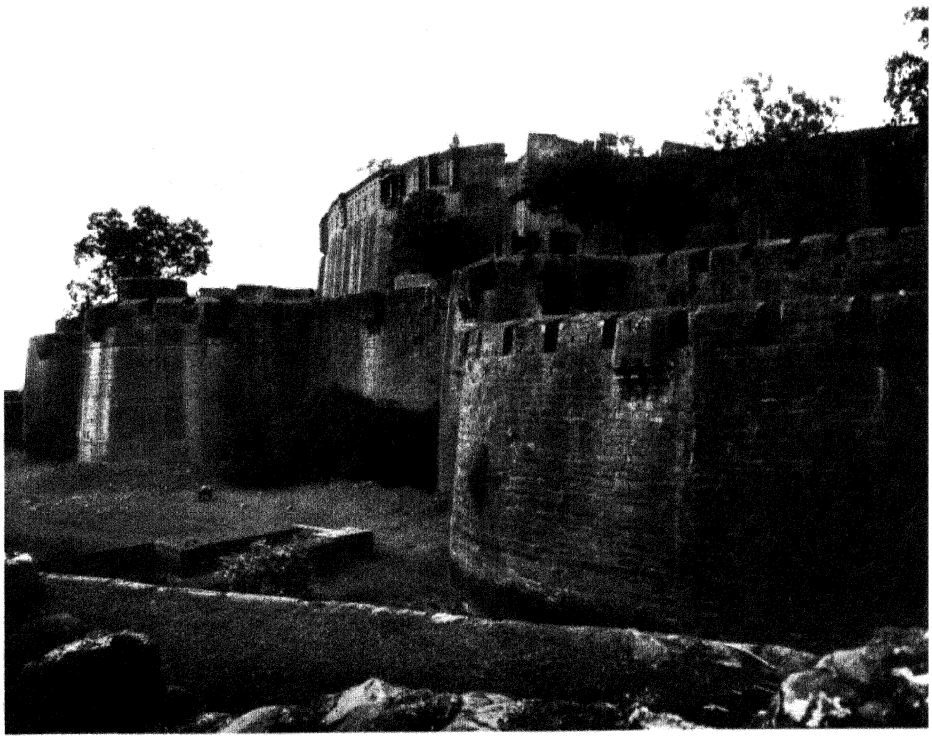
		Rs. As. P.	Rs. As. P.
Salaries :—			
Curator (300–20–500)		4,500 0 0	
Establishment		6,552 0 0	
Temporary Establishment		1,800 0 0	
			12,912 0 0
Contingencies :—			
Fixed Contingencies		578 11 10	
Extra Contingencies	Livery of peons	164 7 2	
	Purchase of books	158 1 10	
	Furniture	1,543 9 5	
	Electricity	103 6 0	
	Water tax	27 0 0	
	Maintenance of the Garden	1,673 4 6	
			4,248 8 9
Purchase of exhibits		5,760 10 8	
Removal and fixture of sculptures		295 14 9	
Preservation of exhibits		499 11 0	
			6,556 4 5
	GRAND TOTAL		O.S. 23,716 13 2
			(B.G. 20,328 11 4)

Published by G. Yazdani, Director of Archaeology, Hyderabad, and Printed by P. Knight, Baptist Mission Press, 41A, Lower Circular Road, Calcutta.

ILLUSTRATIONS



(a) Kalyāṇī Fort: General View



(b) The Same Walls and Bastions

(a)

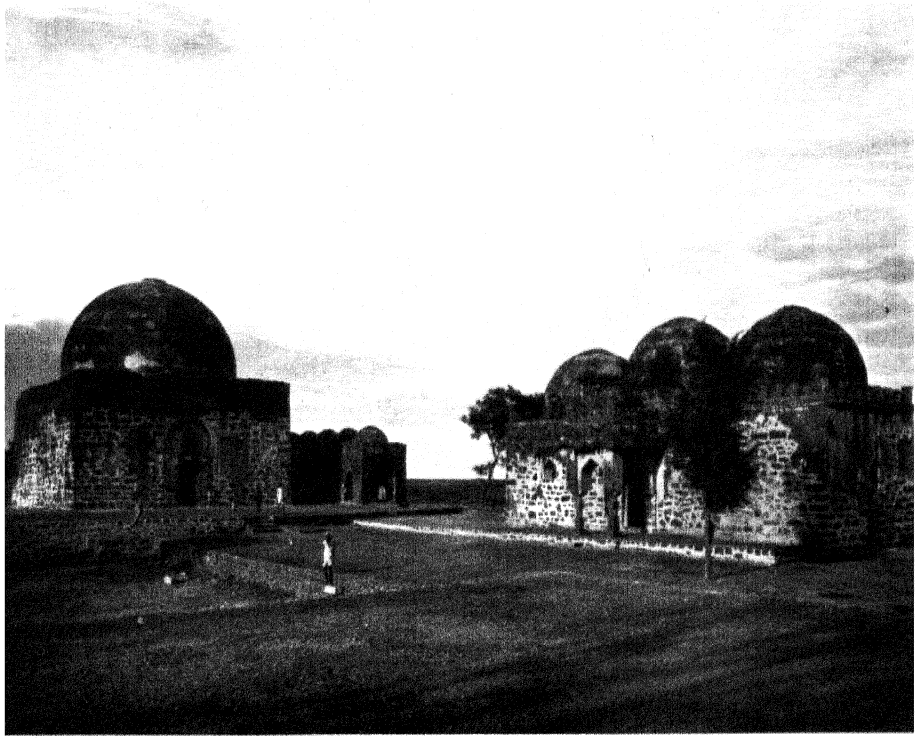
(b)

(c)

SCULPTURES FROM KALYANI

PLATE II

(a) MOSQUE ATTACHED TO THE DARGĀH OF HAZRAT KAMĀL MUJARRAD: GULBARGA



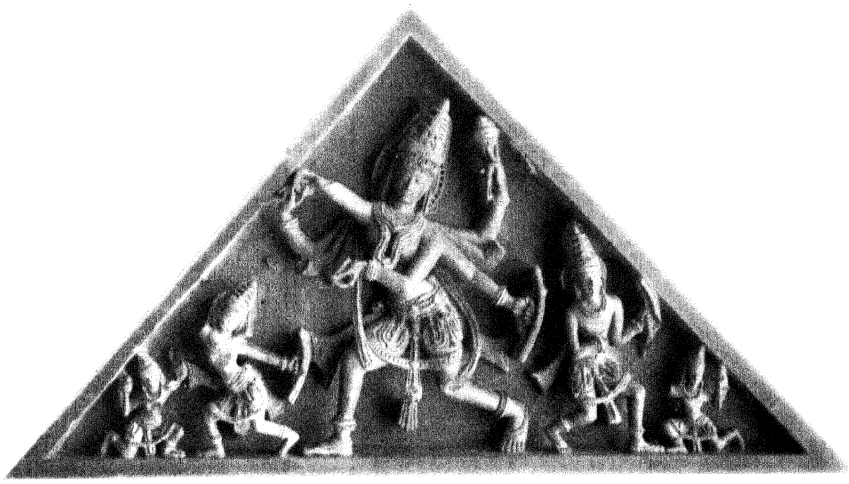
(b) DARGĀH OF HAZRAT KAMĀL MAJARRAD GULBARGA

Tomb of Chānd Bibi Gulbarga Before Restoration

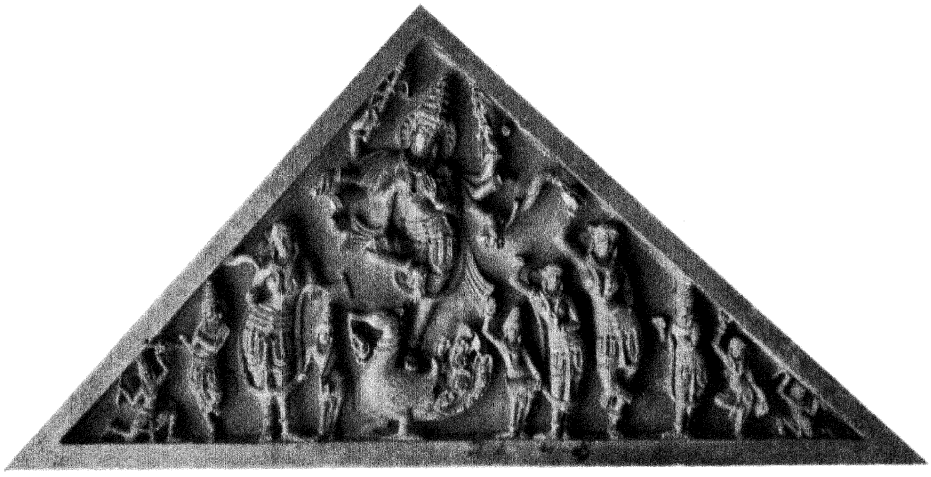
(a) WARANGAL FORT EXCAVATIONS: OPERATIONS IN PROGRESS

(b) DETAIL OF A PART OF THE SITE EXCAVATED

(a) WARANGAL FORT EXCAVATIONS: A CARVED DOOR LINTEL

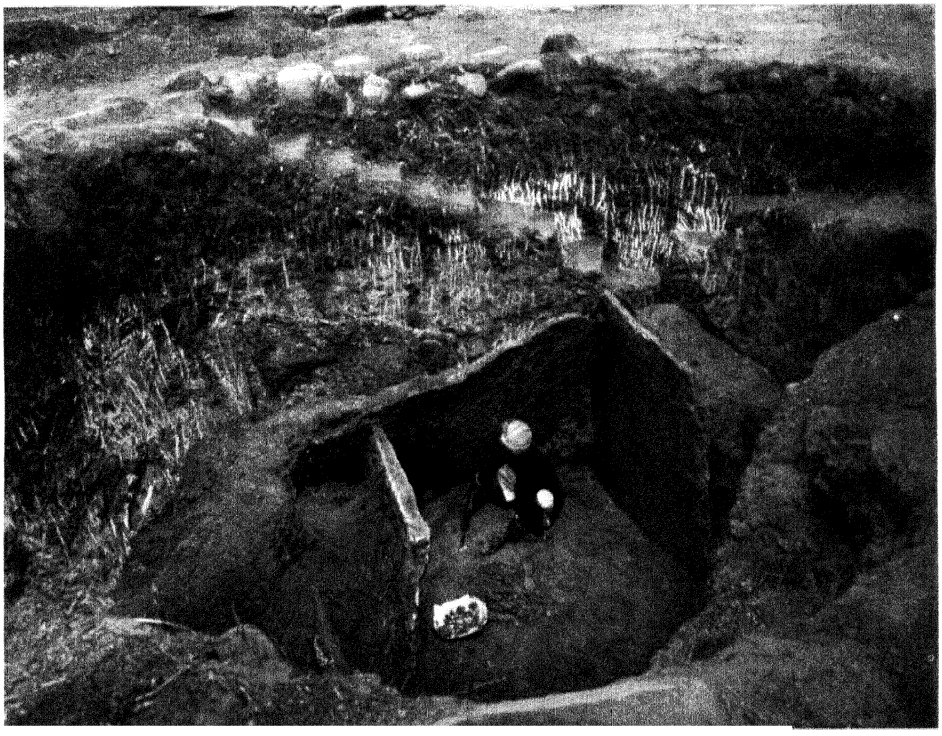


(b) THE SAME: A SLAB OF THE CEILING



(c) THE SAME ANOTHER SLAB

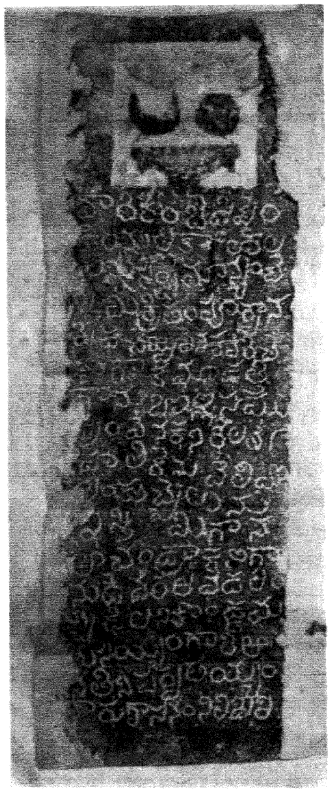
(a) HASHMATPET CAIRNS: EXCAVATIONS IN PROGRESS



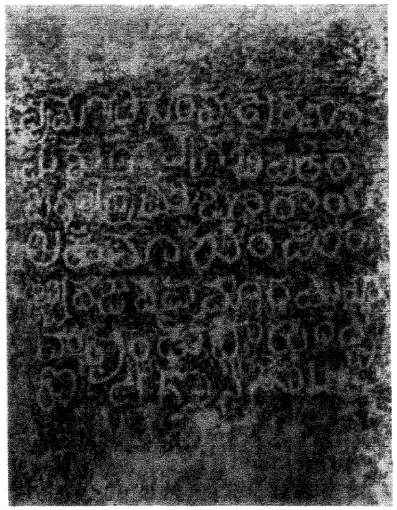
(b) THE PIECES OF BONE FOUND INSIDE THE CIST HASHMATPET

(a) Nelakondapally Inscription of Kṛṣṇa-Dēva-Rāya: First Face

(b) The Same: Second Face



(c) The Same: Third Face



(d) Warangal Fort Inscription of Ambīra Deva

NOTE

Plates I–IV inserted at the end of this Report relate to the inscriptions of Niḍikoṇḍa, Qazipet and Rācakoṇḍa, published in the Report for 1343 F. (pp. 19-31).

G. Y.

I

II

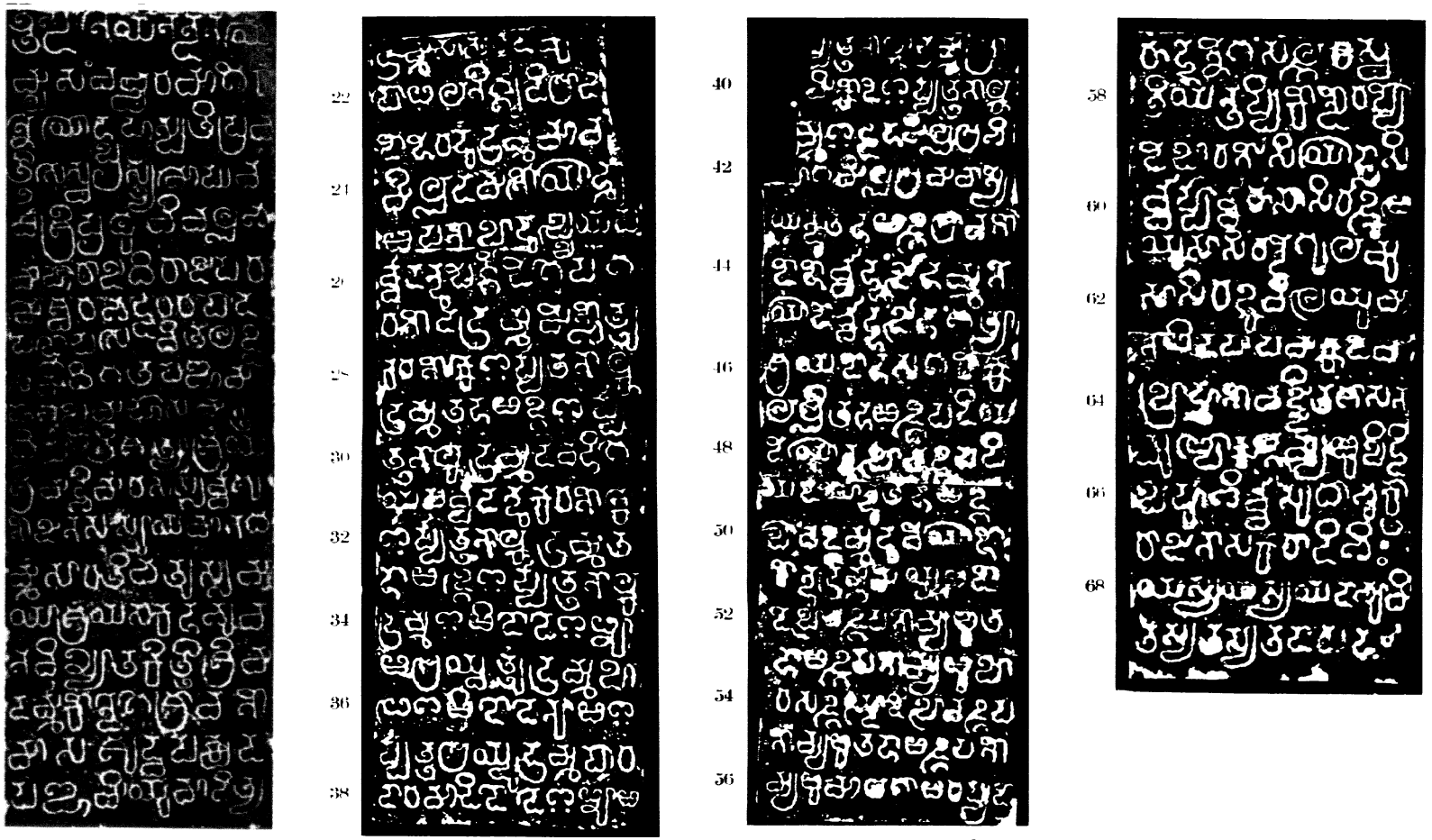
Niḍikoṇḍa inscription of the Western Cāḷukya king Vikramāditya

III

IV

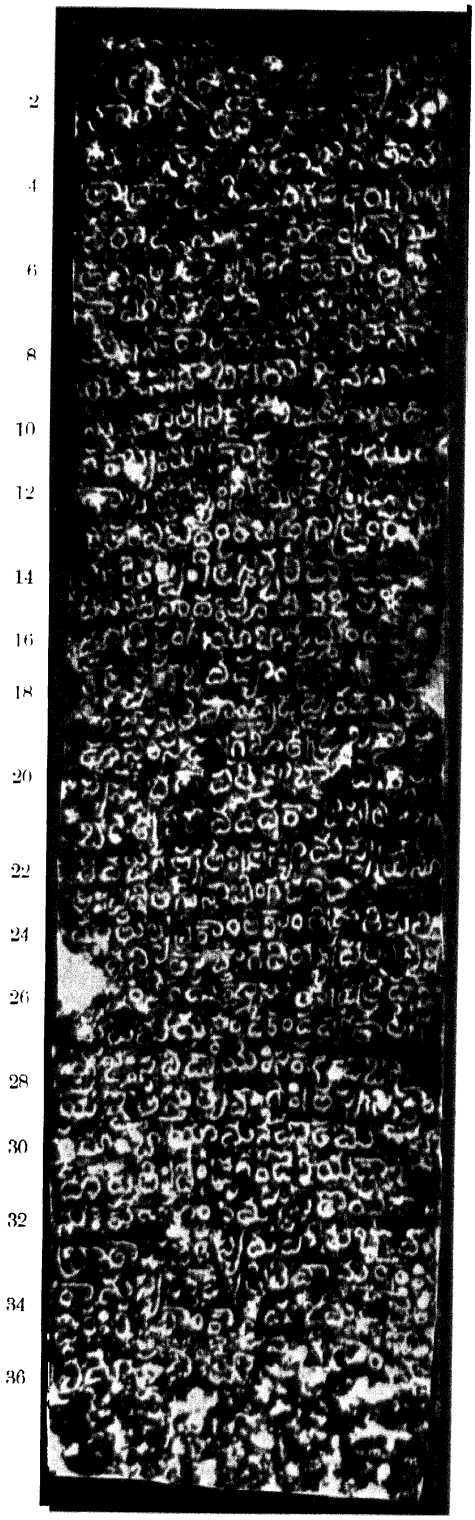
Niḍikoṇḍa inscription of the Western Cāḷukya king Vikramāditya

SCALE 2



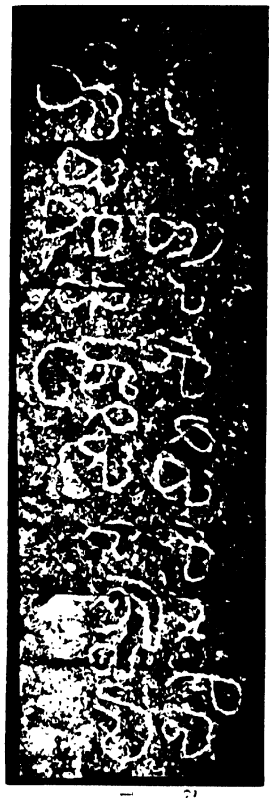
Qāzipet inscription of Raṣṭrakūṭa Amōghavarṣa

SCALE 1/25



Inscription of the Velamas of Rācakoṇḍa

SCALE ·2



Vidikoṇḍa Rock inscription

SCALE ·1