PART II

STUDY OF SELECT FORTS
WARANGAL

Warangal is the headquarters of a district, named after it and is situated about 86 miles North-east of Hyderabad; on the Vijayawada-Khazipet section of south central Railway. It can be reached by both bus and train.

Topographically it lies between Lat. $17°58'\ N$ and Long $79°40'\ E$.\textsuperscript{1}

In ancient times it is referred to as Drugallu, Vëruṅgallu, and Vëruṅgallu; both in inscriptions and literature. General Cunningham calls it Varãṅkõl, and identifies it with Vorunkula of Ptolemy.\textsuperscript{2} It is also known as Ekaśilângara in the literature of the period.

Early history:

The political beginnings of Warangal may be traced back to 9th-10th century A.D. when the Rāshtrakūṭas of Mālkhēd were exercising their authority over the region; and evidenced by the provenance of inscriptions found in and around Warangal. An inscription of the time of Amōghavarsha III refers to his Chālukya feudatory Satyāśraya Bhīmarasa.\textsuperscript{3} This is supported by two more inscriptions, at Kogavi\textsuperscript{4} of Chālukya Bhīma II and Zaffarghad\textsuperscript{5} in Warangal district.

After the Rāshtrakūṭas, Warangal region passed into the hands of their political successors i.e. Western Chālukyas of Kālyāna and formed part of Sabbi 1000.\textsuperscript{6} The Khāzipēt Dargah inscription of Kākatiya Dārgarāja, elder son of Prōla I, states that his father Prōla I obtained Anumakoṇḍa Vishaya as fief from
Trailokyamalla Somesvara I. The next Western Chalukya ruler that appears in the inscriptions of the region is IgivebedaIga Satyashraya dated 929 A.D.1007 at Punnavolu. The next ruler of the line is Vikramaditya VI Tribhuvanamalla. The Hanumakonda epigraph dated 1001 A.D.1079, the Banajipet inscription dated 1004 A.D.1082, and the Gudur inscription of C.V.49 i.e. A.D.1126 refer to his sway over the region. The Padmakshi temple inscription dated C.V.42 another record of the same reign states that Vaija danadanatha, a commander of Betarasa II took his master to Tribhuvanamalla and obtained Sabbi-1000 region for him. During this period, the Western Chalukyas of Kalyana exercised their authority over the region through their feudatories (viz.) the Kakatiyas, who later became independent. The Bayyaram tank inscription of the time of Kakati Ganapatideva, furnishes interesting information about the origin of the Kakatiyas. According to it, Beta I or Garuda Beta, the founder member of the Kakatiya dynasty, captured Anumakonda, after killing the two giants, named Anumadu and Kondadu, whose mention is noticed for the first time in epigraphs.

He was succeeded by his son Prola I (1053-1075 A.D.) and adopted the Varaha or Boar symbol as his royal insignia, instead of the earlier Garuḍa. It was this Prola I, who obtained Anumakonda vishaya, as permanent fief from Trailokyamalla Somesvara I as mentioned in the Khazipet Dargah inscription.

Beta II succeeded his father Prola I in 1075 A.D. and adopted the titles 'Vikramachakri' and Tribhuvanamalla, in
imitation of his overlord Vikramāditya VI and ruled upto 1108 A.D. He was followed by his elder son Durgar-aja who ruled upto 1117 A.D. Then came Prōla II, his younger brother, after deposing his elder brother and had a long reign upto A.D.1156. During this period, he continued to owe his allegiance to Western Chālukya over lords and attained several victories over their enemies as narrated in the Thousand Pillar Temple inscription of his son Rudra, dated 1084 or 1163-64 A.D. Among his victories, those against Kumāra Tailapa, Gōvindaṛa, Udaya of Kaṭhūr Chōla lineage Gunda of Mantrakūṭa, and Pāramāra Jaggadeva when he attacked and laid siege to his capital Hanumakonda, deserve mention.

Prōla II was succeeded by his son Rudra who ruled from 1156-1195 A.D. During his reign, his power extended as far North as Vēngi, i.e. Coastal Andhra, as seen through an inscription at Drākṣhāramam, dated A.D.1158, of his general Inamgāla Brahmireddi, who made a gift of lamp to God Bhīṃesvara. He also conquered the Telugu Chōlas of Kanduru and burnt their capital Vandhamānapuram, modern Oddem in Mahboobnagar district. From Sivayogasaramu of Kolani Gaṇapatidēva, we learn that he laid the foundations of the new capital Urugallu. His reign is also remarkable, as it marks the beginning of the independent rule of the Kākatīyas.

Mahādēva his younger brother, was the next successor, who had a short reign of 3 years from A.D.1196 to 1198; and was followed by his son Gaṇapatidēva, the greatest member of the
family, who ruled from A.D. 1198 to A.D. 1262. It was during his reign that the transfer of capital from Hanumakonda to Warangal between S. 1174 to S. 1176 i.e. A.D. 1254 to 1256. During this period, according to Siddhāśwara charitra, Gaṇapati, built a brick wall around his new capital Orugallu, and erected many palaces in it. He is also said to have built the stone Fortification wall, and several mansions in the midst of the new city. His period also witnessed the unification of the entire Telugu speaking country under one sceptre. He subdued by war and diplomacy, the chiefs of Velanāḍu, captured Bezawāda, and the Divi island of Ayya chiefs. He then turned his attention to the South and expanded his influence in the Chōla territories and thus made himself the master of the entire south. Gaṇapati had no male heirs and was succeeded by his illustrious daughter, Rudramadēvi, who ruled between A.D. 1262 to 1289 A.D. The Siddhāśwara charitra mentions that she made many improvements to the fort of Warangal. She built the great mud rampart and the flight of steps to the stone wall, from inside. During her period, according to the same source, the fort had 8 Gavanis or Principal Gateways, and 16 didlu or postern gates; they were defended at the rate of 2 soldiers for each komma, 50 for each bastion, 100 for each diddi and 500 for each Gavani. Her reign witnessed several troubles both from inside and outside. Supported by her feudatories, generals, and officials, like Kāyastha Jannigadēva, and Tripurāri I, Āmbadēva, and Rēcherla Prasāditya who earned
the title "Kākatiya rāja sthāpanācharya" and Gōna Gannāreddi of Vardhamānapuram. She however, ever came all the troubles. Among her powerful opponents, were the Kālukade chiefs Rāya Murāri and Sōmidēva, the Gajapati Vīra Bhāṇudēva I, Jātavarman Sundara Pāṇḍya I of Madhura, and Seuṇa Mahādeva. Mahādeva, led an invasion against her capital, and according to Pratāpacharitra he was defeated and pursued as far as his capital Devagiri.

The last member of the line was Pratāpa Rudra, the grandson of Rudramadēvi, who came to the throne in A.D.1225 and continued to rule up to A.D.1323. Immediately after his accession, he embarked upon reorganising the defences of the kingdom, and quelling the internal threats, and directed his attention upon liquidating the Kāyasthas. According to Pratāpacharitra, he apportioned the 77 Bastions of the Fort of Waṅgal among the 77 Nāyakas of Padma nāyaka lineage, entrusting the care of each, to each general. Among the commanders of the period, we find according to the same source, Śrī Raṅgadeva, Rāya Rudradeva, Pena Kūchi Rudradeva, Niḍādacāla Chaḍḍādeva, Indulūri Ammadēva, and several Lēṅkas, like Vismanāthuni Rāmu Lēṅka, Jhaṭṭunāthuni Rāmu Lēṅka, Gōguḍavāri Mallu Lēṅka, Kōḍuri Rāmu Lēṅka etc. The fort during this period was guarded by 300,000 infantry and the chief protector of the city was Pedda Tālāri Niśāhana Vallabha, whose annual pay was 88,60,000 varahas.

The reign of Pratāparudra, is also remarkable, for the continuous Muslim attacks made against Warangal, beginning from
Allāuddīn Khalji onwards. According to contemporary Hindu sources, we learn that there were in all 8 Muslim expeditions against Warangal, all of which, excepting the last were repulsed by Pratāparudra, whereas, the Muslim chroniclers would have us believe that there were only 5 invasions, of which 3 were successful, and 2 disastrous. The first of them was in A.D. 1303. by Allāud-dīn Khaljī, under Fakr-ud-dīn Junā and Jajju of Kāra, which proved, according to Velugōtivārivaśavaṇi, a failure. The second came in A.D. 1309, under Mālik Nāib Kāfur, who laid siege to the capital Hanumakonda, and thus forced Pratāparudra to sue for peace. These Muslim attacks are vividly described by contemporary historians, Amīr Khusru and Ziauddīn Bārī. The former i.e. Amīr Khusru, while referring to the 2nd expedition, calls the city of Warangal as 'Arangal' and Hanumakonda as 'An Makinda' to which 40 mounted archers were sent to climb the hill, from where all the gardens, and edifices of Arangal can be seen. He describes the city of Warangal as follows:

"The wall of Arangal, was made of mud but so strong that a spear of steel could not pierce it and if a ball from a western catapult were to strike against it, it would rebound like a nut which children play with."

Referring to the siege of Warangal, he says "at night Khwāja Nāsir ul Mulk Sirāj ud daula distributed the troops to their several destinations and set every detachment to occupy its place, so that the fort might be invested in every direction, and that his soldiers might find shelter from the mapha and fire of those from within. When the blessed canopy had been fired about a mile from the gate of Arangal, the tents round
the fort were pitched together, so closely that the head of
needle could not get between them. To every Tamin (tribe or
division) was allotted 12000 yards of land, and the entire circuit
of it was 12,546 yards. Orders were issued that every soldier
should erect behind his own tent a kath-gar or wooden frame.
The trees were cut with axes and felled . . . and clever
carpenters applied sharp iron to shape the blocks so that a
wooden fortress was drawn, of such stability, that if fire
had rained from heaven, their camp would have been unscathed.35
He calls Prataparudra as Lddar Deo, and says that western stone
balls were ordered to be thrown by Naib Amîr, against the walls
of Ardangal, from every direction, and reduced to powder. He
says that they are Manianis, which were more powerful, than
the arada thrown from within; "which shot feebly as from a
Brahmin's thread.36

Referring to the ditch of the Fort, he says it "was of
great depth which was filled to the mouth with earth; for
crossing it. The mud rampart first gave way, yielding breaches
about 100 cubits long at several places, and thus opened several
gates.37 According to the same historian"the earth which was
battered down from the wall filled up the ditch from the very
bottom to the middle of the wall, and the walls of eastern
fortress were pounded in to dust by the stones discharged at
them, and the commander was about to make a sloping ascent to
the breach, so wide and open that 100 men could go on it abreast.
But as it would take several days to make this slope, he resorted to sudden assault, and kept ready wooden ladders for the purpose, on the night of 11th Ramzan. During the attack, catapults were busily plied on both sides, and 3 bastions of the outer wall were taken and occupied by the Muslims. By 13th Wednesday, the whole of the outer wall was in possession of the Muslims. Then they reached the Stone fort, where stood the inner ditch, which they swam across, and commenced a vigorous attack on all the stone bastions, which so alarmed Ladder Deo that he offered terms of capitulation. Thus ended the 2nd attack against Warangal in complete victory for the Muslims. From the above account of Amir Khusru, we learn that the Fort of Warangal, was at the time so strong and formidable with two ditches—outer and inner, a mud rampart, and a stone wall, with several bastions. The method of attack employed by Malik Kafur, was sudden assault, and the weapons included western fire balls which Amir Khusru calls as Manjanika while the Hindus used aradas. Notwithstanding the strength of the fort, it was the numerical strength of the forces and superior weapons of attack that brought victory for the Muslims. The main reason for Pratap Rudra's defeat appears to be his complacency and over confidence in the strength of his defences, which in practice proved too feeble and outmoded. Further, his army consisted mostly of archers and infantry, instead of cavalry, which was the main strength of his opponents,
and the ineffectiveness of his fire weapons i.e. arads, in comparison to the Muslim Manjaniks. An important feature of this attack, is, that, for the first time, it shows the use of fire weapons, in reducing forts in the history of South India, for in the annals of South Indian military history, nowhere, is the use of fire the fore runner of later day cannons is referred to.

After this, Warangal enjoyed peace only for a short period of a decade, to be attacked once again by another Sultan of Delhi, Ghiyās-ud-dīn Tughlaq. In A.D.1320-21 he sent an expedition against Warangal, under his son Ulugh Khān. According to Isāmy, he plundered the country and laid siege to Warangal for 6 long months, and returned back to Delhi in the midst of the campaign on hearing the false news of his father's death. But he came again in the following year with fresh reinforcements from Dēvagiri and captured Bōdhan before proceeding to Warangal, and lay siege to it. This time Pratāparudra fought valiantly but without success and was taken captive, and carried away as prisoner to Delhi. The Vilasa grant of Prōlaya nāyaka, states that Pratāparudra died on the way on the banks of river Narmada. Ziāuddīn Bārni furnishes an eye witness account of the events regarding the expedition of Warangal. Referring to the attack of Mālik Kāfar, he testifies to the use of manjanika which calls as maghrībs. He says "that the next attack was in 721 H. A.D.1321, when the Sultan sent his eldest son, Ulūgh Khān, with a canopy and army against Araṅgal and Tilang. Pratāparudra, fearing the danger, took shelter in the fortress. Ulūgh Khān
arrived at Aranagala and invested the mud fort. Fire was discharged from the fort. the garrison was reduced to distress, and the mud fort was on the point of being taken. 4 months later, he attacked the place again with navaks and stones from the maghribis, he captured the place. 43

Thus came to an end the glorious epoch of the Kakatiyas over Warangal permanently. Ulugh Khan, after capturing Warangal, set himself upon the task of consolidating his conquests and reorganise the administration. He appointed Malik, Amir, and other officers, and arranged military garrisons, in strategic centres. He entrusted the administration of Telengana to Malik Burhanuddin, the Governor of Devagiri, before his return to Delhi. 44 Later on, he divided Telengana into two provinces i.e. Warangal and Bidar, and the former was renamed as Sultanpur and governed by Malik Naib Imad ul Mulk. 45 This state of affairs i.e. Muslim occupation of Warangal did not continue for long, owing to the rise of a new liberation movement launched to effect the release of Telugu country from the oppressive Muslim yoke, by a confederacy of nobles, chiefs and generals, brought together for a common cause by Kolani Rudra and Bendapudi Annaya mantri the ministers of Kakatiya Prataparudra. Details about the tyrannical rule of the Muhammadans, and the liberation movement that started as a consequence, are vividly described in the Vilasa grant of Pratayanayaka 46 and the Kaluvachēru plates of Anitalli. 47 The new liberation movement was headed by the Musunuri chief
Prolayanayaka assisted by his cousin Kapaya, and number of other erstwhile chiefs and generals like, Prolaya Vema of Addaiki, Koppula Prolaya, Recherla Simgama Nayaka and Manchikonda Ganaapati etc. Influenced by the religious fervour that pervaded the whole land, it began on a grand scale. In the process was first effected the release of western Andhra, or Rayalasima area by Araviti Somanadvaraja of Kampili, who reduced a number of forts, in one single campaign and acquired the title "Chaurasi durgavibhaja". After this it was the turn of coastal region to secure independence, under Prolaya Nayaka, as attested by an inscription dated 1245 A.D. 1323 From now on the process of liberation struggle continued for about a decade i.e. from A.D. 1324 to 1335. During this period was also freed the coastal region, by Prolaya Vema as attested by his Mallaveram record dated 1245. The last stage in the process was the reconquest of Warangal by Kapaya Nayaka in 1335 A.D. Taking advantage of the Sultan's preoccupation with the affairs of the country in North and the general rebellious conditions prevailing by Malik Bahuddin Garhasp the governor of Sagar, Kapaya, entered into secret negotiations with Bailala III of Dwaraasamudra and mustered support from him and raised the standard of rebellion and recaptured Warangal. Barni describes this conquest of Warangal as follows "A revolt broke out among the Hindus at Arangal. Kanya Naik had gathered strength in the country. Malik Makbul, the Naib Vazir fled to Delhi and the Hindus took possession of Arangal; "Thus was lost Warangal to the Muslims".
From this time onwards, Warangal came to be ruled by Kāpaya Nāyaka, till 1469 A.D. who had the titles of "Andhradēśā- dhiśvar" and "Andhra Suratrāṇa". This Kāpaya Nāyaka is referred to by different names by different historians as Kāpa Nāi by Isāmy,53 Kanya Nāik by Bārni54, Krishna Nāig by Ferishta etc.55 During his rule, he joined hands with Harihara I of Vijayanagar and invited trouble from Alla-u-din Hasan Gaṅgu, the 1st Bahmani king of Gulbarga. The later sent his commander Sikandar Khan, against Kāpaya and forced him to enter into a treaty in which, according to Ferishta, he had to cede Kaula5 to the Bahmanis.56 In thereign of Muhammad Shah I which Vinayaka Deo, son of Kapaya lost his life and he was made to accept a humiliating treaty of peace, accepting Gōlconda as the boundary between the two kingdoms.57

After this came another invasion, by Allāuddīn, against Teliṅgāṇa, who in 1355 A.D. led another attack, and took possession of the district of Bhōṅgir, and devastated the land after staying there for 1 year. As a consequence, Kāpaya finding that his hold on the country was decreasing entered into an understanding with Bukka I of Vijayanagar, and demanded restoration of Kaulas from Muhammad Shāh. The later, bided his time till he gathered forces and sent a large army against Vināyak Dēv who was leading an attack against Kaulas. Vināyak Dēv was first successful, but later on the Muslim armies inflicted a defeat on Vināyak Dēv. After this the Sultan, put to death Vināyak Dēv, and led a two pronged attack against Gōlconda and Warangal, under
the command of Malik Saifuddin Ghori and Safdar Khan, and himself followed it against Warangal, with Bahadur Khan. Kapaya Nayaka, unable to withstand this, sued for peace, in 1364-65 offering 300 elephants, 250 horses and 33 lakhs, as war indemnity besides ceding Goloonda, which was accepted as boundary between the kingdoms. During his last years Kapaya had to face trouble from another quarter. This time it was the rebellion of the Richerla Chief Anapota, who proclaimed war on Kapaya and marched against Warangal. War ensued at Bhimavaram in 1369 A.D. in which Kapaya suffered severe reverses and lost his life. Thus came to a close the short but eventful rule of the Musunuri chiefs over Warangal.

Warangal under the Richerla chiefs:

Following the death of Kapaya, Anavota, captured Warangal and made himself the master of entire Telengana. His kingdom extended from the Godavary in the North to the Reddi kingdom in the east, and Srirajailam in the south to Bahmani in the west. He divided his kingdom into 3 divisions with Warangal, Bhongir and Rachakonda as their headquarters. During this period, the Velamas entered into a protracted family struggle with the Reddis of Kondaividu and made uneasing efforts to intrude into their territories. He also tried to wrest Kaulas back from the Bahmanis and sent expedition against it under Magama Nayaka. The Bahmanis, unable to bear the Velama thrust, changed their course of action and made a two pronged attack, against Goloonda and Warangal, thus compelling Anavota to withdraw, and cede the
fort of Golconda to the Bahmanis, along with all its dependent territories.

Anapota was succeeded by his son Singa II in 1383-84 A.D. whose reign witnessed an invasion against Warangal, from the Vijayanagara king Harihara II who sent an expedition under the command of his son Vira Bukka in 1384 A.D. according to an inscription in the Tumkur district. In this campaign, Immadi Bukka was accompanied by the famous generals, Gundaya dandanayaka, Suluva RamaDeva etc. War ensued at Kottakonda, a frontier out post in which Suluva RamaDeva lost his life. This attack proved abortive. Another attack was made by Harihara II in 1397 A.D. again under Vijaya Bukka, and captured Panagallu in Mahaboobnagar district and destroyed the Velama capital Rachakonda completely. This event is also referred to in Vaidyaratna Vallabha, a work on medicine by Lakshmanacharya.

During the reign of Singa III son of Anapota II, Warangal was attacked by Ahmad Shahn Bahmani, and captured it. He appointed Azim Khan as governor of Warangal. But this was only short lived as the Velamas got repossession of Warangal soon after. Again Ahmad Shahn attacked Telengana once again in 1433 A.D. and occupied Ramdurg which he annexed to his kingdom and appointed Sahjar Khan as Governor of Telengana conferring Bhongir as Jagir on him.

In A.D.1457 Humayun Bahman Shah captured Warangal from the Velamas and marched against Devarakonda. At this time, the Velama chief Liingga sought help from Kapilésvara Gajapati
which was readily accepted and he sent his son Hamvīra and cousin Raghudēva Narēndrā; they first proceeded against Devarakaonda and attacked the Muslims from the rear, while the Velamās sallied out of the fort and fought bravely, from the front, thus hemming the Bahmani forces in between and forced them to raise the siege at last. They then marched against Waraṅgāl and captured it in 1460 A.D. which is evidenced by their inscriptions engraved on the fort walls of east and west gates.

After the death of Kapildeśvara, the Bahmani Sultan Firūz Shāh, obtained the entire Telēngāna, as a price for the help rendered by him to Hamvīra in making himself the king. Thus Warangal went under Muslim occupation again and occupied by Āzim Khān as governor.

The next stage in the political history of Waraṅgāl is marked by an inscription dated 1504 A.D. of Chittāpkhān. This Shitāpkhān finding the change of political masters for Telēngāna in the wake of a new dynasty of Qutb Shāhis coming to power at Gölconda under Qutb ul Mulk, took the earliest opportunity and raised the standard of revolt and occupied Waraṅgāl before A.D. 1504. This Shitāb Khān came into conflict with Quli Qutb ul Mulk, who turned his attention against him, after capturing a series of forts, as Rāchakonda, Pāmagal, Elgandal, Malangūr, and Rāmagīr, thus occupying a major portion of Telēngāna. Shitāb Khān was driven out of Waraṅgāl and took it by escalade. Thus Waraṅgāl came finally under the Qutb Shāhi occupation.
WARANGAL FORT

The present Fort of Warangal, lies in about 2 miles distance to the south east of Hanumakonda along the railway track. The existing fortifications consist of two moats, one outer and the other inner, 2 rampart walls—mud and stone, 8 gateways 4 in each, a number of bastions interspersed at regular intervals of distance all along the walls. On plan the outer fort appears to be circular in shape, where as the inner stone Fort is rectangular. With in the Fort area are several remains of ruined buildings, temples, fallen pieces of sculptures, tanks etc. attesting evidence to the one time glory of the capital of the Kākatīyas.

Tradition ascribes the credit of building the fort to Queen Rudramadēvi, who is said to have built the outer Mud Fort Called Bhūmikōta, and the inner stone Fort called Kalukōta. But according to the information furnished by Śiyavōgasāramu of Kolani Ganapatidēva, Orugallu, the ancient name of Warangal, was built during the time of Rudra. Further we also learn, that the transfer of capital to Warangal from Hanumakonda, took place in fact, in Ś.1176 A.D.1254, when probably the construction of the new capital was completed. Contemporary and near contemporary works like Pratāpacharitra, Siddhēśvara charitra and Kṛṣṇāphirāmam, contain interesting descriptive accounts of the Fort of Warangal, as it stood in the 14th 15th and 16th centuries. Of them the first two deal with structural details of the fort like the ramparts, gateways, towers, posterns etc., while the
last gives a picture of the city of Warangal, and the various
temples and other secular structures situated in it.

Before taking up the description of the fort, it will
not be out of place, if we examine the material furnished by the
above works. According to Pratapacharitra, the foundations of the
city of Warangal were laid in 5909, Sôbhakrit, Kartika 5u.5
corresponding to A.D. 987, when the sage Râmaranya Śripâda,
drew Śri Vidyâdhara Chakra for its prosperity and thus began
the construction of a new capital. It also mentions that the
new city had several royal mansions built in it, enclosed by
triple walls of brick, mud and stone. The stone wall, according
to the same source had 8 Gateways called Gavanis, 4 posterns or
didlu, and 77 bastions or kottalamulu built in to it, each of
which was entrusted to the care of a military commander belonging
to the lineage of Padmanâyasakas or Velamas, by Pratâparudra.
Similarly the Mud fort has 4 principal gateways and 16 posterns.

The Siddhâsvara charittra a poetic version of the above
work, supplements the information furnished by it to a large
extent. It says that Ganapatidēva built the Stone Fort, and
provided it with a number of bastions or Kottalas and built
a number of prakaras inside, and enclosed it with a brick wall.
Rudrama, built the stone fort, and the mud rampart called Bhûmi-
kôta and Puttakôta, equipping them with several gavanis and didlu. She also employed sufficient men to keep a vigil over entry and
exit. According to this, the Bhûmikôta had 8 Gavanis and 16
posterns, whereas the Putṭakōṭa had 4 gavanis and 3 posterns, the stone Fort had 4 gavanis and 8 didlu, and finally the brick wall had 2 gavanis. It also furnishes interesting information about the force employed for maintaining the fort, which consisted of 50 for each bastion, 2 for each Komma, 500 for each gavani, and 100 for each diddi.

Now, to examine the information furnished by the above works, firstly we understand that the information of Pratāpacharitra, regarding the date of the foundation of Warangal, is not based on known historical facts, for, the dates 909 A.D. 987 cited by it, is too early for the Kakatiyas to build a new capital when they were still acting as subordinates of their masters i.e. the Western Chālukyās of Kalyāna. Further we have ample epigraphical evidence to show that Hanumakonda continued to be their capital even during the reign of Gaṇapati, till Ś.1176 i.e. A.D.1254 when Warangal, finds mention as his capital for the first time. From Śivayogasāram, we learn that the foundations of Warangal were laid by Rudra, during whose reign Kakatiyas became independent. In its beginnings, Warangal appears to have been surrounded by a brick wall, to which were later added the stone and Mud ramparts, by Gaṇapati and Rudrama respectively. The Siddhēśvara charitra draws distinction between Bhūmi kōṭa and Putṭakōṭa the nature of which is not clear. At present we find only one mud rampart. The information supplied by it about the number of gateways and posterns, also does not tally with the actual number to be seen at present.
With this, we shall now proceed to the description of the Port, which covers an area of 19 Kms. in circumference outside the mud rampart whereas it is 6 Kms. around the stone fort.

The present fort of Warangal is approached from the North situated at a few yards distance away from the present railway line. Outside it, is noticed first, a wide and deep moat, which encircles the mud rampart. At present on this side i.e. North, it looks like a tank, while on the east it appears to be having 4 divisions in it, with intervening ridges in between, making it look like a quadruple moat. The width of the moat on the North, ranges between 8 to 10 mts. while the depth is not known as it is full of water. This moat, is described as Parikha by Kṛḍābhīrāmam, which it figuratively says is as deep as the netherworld below. Even Amīr Khusru, describes this ditch to be a great depth, which was filled with earth up to the mouth, for crossing it. It also served as the principal water resources for the people inhabiting the colonies outside the fort as "Mēdari and Chaṇḍāla vāṭikas".

Immediately after the moat, within 4 to 5 mts. distance from the inner side, stands the high and imposing mud rampart described by Kṛḍābhīrāmam as Prākāra, which almost touches the sky. Built of heaped up loose grey sandy soil, it rises to about 14 to 17 mts. high with a basal width of 4 to 6 mts. The wall from outside appears to be slopy with an inward slant. There are noticed in the slopes of the wall, several circular
depressions, probably formed due to the fire balls and lethal weapons that got stuck up in them, when the fort was attacked by the Muslims. On the top, it has a narrow wall walk or battlement about 3 mts. wide. There are in the corners or angles, what appear to be bastions, the shape or proportion of which is not clear, as they are covered up with mud.

**Gateways:**

Only 4 gateways are noticed in the mud rampart, as against 8 mentioned by Siddheśvara charitra. These are known locally as Peddamma gate in the east, Tālla Gandi gate in the South, Talupula bhāvi Gandi or Karīm Shahīd gate in the west; and Lakshmīpur gate or Lānjapāṭara Gandi in the North. These gateways appear to be later additions, being typically Muslim in design and construction "having a curved outer arched entrance flanked by semi-circular screen walls, built of dressed blocks of stone, a large courtyard, high and imposing vaulted arched inner entrance, with two more inner entrances further. Two of these gateways in the mud rampart, i.e. North and South, stand on the high summit, while those on the east and west are situated on the plain level ground at the bottom. The gateway on the east, is entered through a curved outer entrance, flanked by two high walls on either side, leading to the courtyard. Within this, on the left side, i.e. west, stands the high vaulted arched entrance with two platforms in the interior on either side probably, guard rooms for the sentries. There are two more inner entrances further inside leading to the interior. The vaulted entrance is 3.30 mts. wide and 13.20 mts. high.
Similarly the gateway on the North, standing on the top of the mud rampart, has an outer corbelled arched entrance, built in pillar and lintel style, with a narrow passage, a court yard in the interior, blocked by a bastion with 3 arched bays in front. On the right is a wall which merges into the bastion, thus making the visitor take a left ward turn along the bastion and then towards right and then left i.e. towards south, for entering the fort area proper.

A study of the above gateways shows that those on the North and South belong to uniform type and design whereas those on the east and west are of similar shape. Another point is that they do not show any traces of Hindu architectural features and thus do not correspond to the Gavanis mentioned by Siddhesvara-charitra of the Kākatīya period. It is not known where and how these Gavanis and didlu are. Probably, in all likelihood, they may have suffered damage and destruction in the various attacks faced by the fort.

After passing through the east Gateway of the mud rampart, comes the large open space, which must have been the place of residence for the citizens of Warangal. After about 1/2 a mile walk further is reached the stone fort.

**Stone Fort:**

The stone fort of Warangal, roughly rectangular on plan, is massive and formidable, being built of crude and irregular blocks of black granite, each measuring about 3 mts. long and
80 cms. high. On the outside, it rises to about 6 to 8 mts. high with a thickness of about 2 to 3 mts. There are 4 gateways in the middle of 4 cardinal directions, corresponding to the 4 principal Gavanis of Pratapacharitra and a number of bastions i.e. Kottalamulu, built in to the wall or projections from the wall, at regular intervals of distance mainly to reinforce the strength of the wall. There are also towers or attālakas, (rooms for soldiers) with a flight of steps in the middle of the bastions. The wall has about 10 courses in it, surmounted by a parapet, of arched hood stones which are crude in fashion without any conical shape at the apex. In side, the wall has about 10 courses, which upto the 6th is intact indicating its original construction while the upper courses reveal a clear phase of reconstruction at a later date probably during the period of the Muslim occupation of the fort, as can seen through the insertion of several sculptural pieces in to the wall. The stone fort roughly occupies an area of about 6 miles in circumference.

Another important feature of the stone fort is the method of its construction i.e. the use of Cyclopaean masonry i.e. piling up stones one above the other in horizontal and vertical orders alternately, so as to balance the enormous weight, and the absence of any chunam or mortar as binding material, a common practice prevalent in almost all the constructions of the period among the Hindus. The gaps or crevices between stone joints are filled by rubble packing. The stones are arranged on the edges, making two faces, leaving a hollow portion
inside filled with core of earth and rubble. Another point that draws our attention is the use of large and medium sized blocks of stone in the lower courses of the wall, and smaller ones in the upper courses. On the exterior the wall appears to have a slight inward slant with its base sunken to a large extent. The front face of the wall on the top is protected by a continuous parapet wall, over which stand a series of arched hood stones in a row, pierced with loop holes in the top, with a small gap in between. On the south, the parapet wall differs in design much. Although there is a continuous wall, there are no arched hood stones; but rectangular up rights at regular intervals of distance, with crenellations in between, thus providing space enough to keep weapons and discharge fire. This parapet wall, with rectangular up rights appears to be the original parapet during its Hindu occupation, while arched merlons or ambrasures, surely indicate Muslim feature, added later.

**Gateways:**

The principal gateways in the stone rampart are 4 in number, in the middle of cardinal directions, and known locally as Bandi darwāja on the east, chinidarwāja on the south, Hyderī gate on the west and Michili darwāja on the North. These gateways unlike those in the mud rampart, are typically Hindu in design and construction and of uniform plan having "an outer curved entrance, flanked by a semi-circular screen wall on the left, 3 entrances at right angles, 2 courtyards and separated by
The eastern gateway, i.e. Bandi darwaja is entered through a slightly curved pathway, flanked by a semi-circular screen wall on the left, and a watch tower situated on the top of the wall on the right. Turning right i.e. towards south, is noticed the outer entrance, with a door jamb built in pillar and lintel style. It has an entrance width of 3.15 mts. flanked by two richly carved pillars in the door jamb on either side, having scroll and foliage designs. These pillars of the door-jamb, resemble those of a temple entrance, having a square shaft at the bottom, octogonal fillet or band above, and a square block. The capital components are kumbhā recess, idal like design and phalaka. Above it is the corbel which resembles a roll corbel. Near it on either side, at the foot of the wall, are two carved tablets, having the figure of a mythical Lion, with its face turned backwards, tail lifted up and the fore paw slightly raised up. Above it is the parapet wall built of stone, about 2 ft. high, surmounted by a row of brick built and lime pointed arches, having loop holes at the bottom. The flanking walls, are devoid of similar arches, which may have fallen.

After entering this outer most entrance, comes the 1st court yard, with two platforms on either side and 2 pillars in each to support the ceiling above which is fallen. These platforms, about 7 mts. long, 2.40 mts. wide and 1 mt. high
probably served as guard rooms with walls on the back. The
wall on the right merges into the wall on the front facing the
entrance, while that on the left stops abruptly leaving a small
gap, forming the 1st inner entrance which serves as the barbican.
The visitor proceeding along this wall, takes a right angled turn
towards west and then enters the 2nd and the largest court yard,
and in it finds another wall in front facing east, and in the
left corner of it is the third entrance.

Beyond this lies the fort area proper, in which one
notices, a stair case or flight of steps in the form of Gallery
along the inside of the stone fort, which number about 18 in all
and rising up to a height of about 7.40 mts. providing easy
climb to the top i.e. to the battlement or wall walk. This
gallery of steps is a peculiar feature of Warangal fort, built
along the wall, said to have been erected by Queen Rudramadēvi.

The battlement or the wall walk on the rampart is
sufficiently wide enough, for the soldiers to move about
measuring 4.70 mts. wide up to the platform of the parapet wall.
The front face of the wall is protected by a continuous parapet
wall, interrupted by bastions in between. Above the parapet are
several arched hood stones very crude in fashion, built of
Stone and coated with lime plaster, about 2.20 mts. high, with
several loop holes. When exactly these arches were built, it is
difficult to say. But on the basis of their styles, it may
be said that all of them do not belong to one single period as
some of them are crude without any pointed or conical finish at the top, while a large number are horse shoe shaped, thus indicating a mixture of both Bahmani and Qutb Shāhi styles.

Hvadari Gates:

Also similar in design and plan as the east, with a row of arched merlons on the top of the wall, having a jali or mesh work. The arches in the middle have two sides, while those in the corners have only one side.

While the Gateways on the east and west, seem to have undergone renovation and reconstruction at the Muslim hands, the southern and northern ones, appear to be intact, showing traces of their original features. The parapet wall of the southern gate, on the top of the ceiling, is continuous broken by rectangular uprights, leaving a small gap in between, enough to insert fire weapons. In both the gateways, are noticed carved figures of Ganesh and Bhairava, Boar indicating the original Hindu nature of the fort wall.

Bastions:

Bastions or towers, known locally as Kottalamulu, are an important feature of Warangal fort, numbering about 46 in all whereas according to Pratāpacharitra they are 75. On the exterior these bastions seem to be square in shape, with two flanks or sides and one face on the front, projecting from the main line of the wall. In the interior, they are rectangular in plan, varying in their sizes and dimensions. Invariably in
the middle of all these bastions, stands a high turret or watch
tower, square in shape, and provided with a stair case of steps
to ascent. This central watch tower or turret, is a chamber for
the stay of soldiers, and on the top of it is a large open space
with several vertical stones, standing in a curved or semi-circular
line. Some of these turrets are completely destroyed.

Structures:

Among the structures situated in the fort area, the first
that deserves mention is the ōkaśila or lone rock, standing in
the South east quadrant, on the left of the road. It is after
this ōkaśila, the town of Waraṅgal was originally named as
Crukallu. At its foot in the south is a tank. On the summit which
is about 300 ft. high stands the octogonal structure, probably
a watch tower built of black granite with fine polish. It is
provided with a flight of steps to climb up. The watch tower
has 3 turrets and supported by pillars, it measures a circumference
of 82.7 ft. On the top is an open space with stones paved
along the edge.

A few yards away from the ōkaśila, towards south, are
the temples of Jāṅgamayya gudi and Masjid on the road side.
Facing it near the centre of the city, in the northern quadrant
are 4 ṭōrāṇa gateways facing the 4 cardinal directions; having
in their midst a large mass of ruined temple, said to be
Svayambhūdēva. These ṭōrāṇas consist of double pillars on either
side surmounted by a large entablature which projecting literally
on either side to a bracket. They are uniform in design, with a plain portion up to a height of about 6 or 7 ft. The middle portion carved and having indented surface of several levels, up to a height 6 ft. and the top portion again subdivided into 2 to 3 parts, by a horizontal double groove cut in to the pillar, carved with garlands, reaching up to a height of 6 or 7 ft. on the top of which is the lintel projecting laterally. The bracket is carved with a graceful Lion. The lintel has two equal portions in the top of which are large swans beautifully arranged in a row. The stone used for this is grey granite. Behind it in a few yards distance towards north-west is the temple of Veṅkaṭēsa, identical with the Kesavaniketana of Kṛdābhirāma. It has a garbha briha and pillared hall, the central pillars of which bear beautiful carvings. The door jamb and the side walls are also decorated.

Facing the torana gate in the south, by the road side is the śaṁbhuni gūḍī. It consists of a raised mantapa and open porch, with a chaturmukha liṅga in the garbha griha. Just behind it is the double storeyed chatra.

Besides the śaṁbhuni gūḍī on the south, is an oblong building with 2 rooms and a pillared verandah in front. The door lintel has the figurine of Gajalakshmi.

A short distance from it is the Mādarāyani gūḍī with 16 pillars. Vīrabhadra gūḍī is another temple with an open pillared mantapa and two life size dwārapālas in front.
The temple of Vishnu lies to the north of the main road from east gate. It has an open pillared mandapa and antarāla with dwarapālas.

Nēla Śambhuni gudi lies in the southern quadrant. Near the south gate is the Nēla Śambhunigudi with a shrine and ante chamber.

Near the centre of the city, after the Śambhunigudi lies the Kush mahal in the southern quadrant on the way to the west gate. Constructed by Shitab Khan, it is an exact replica of the Hindola mahal at Mandu, although it is smaller in dimensions than the later. This Kush Mahal, measures 86' x 24' with arches built in its length, which rise to a height of 28' and once supported the ceiling which has fallen now. The roof consists of a flat vaulting. There are arched openings in the sides with windows above. The walls have an outward slope, towards the base externally with a thickness of 20 ft. at the floor. The walls rise to a height of 36' 7" and the platform on which it is built is 7 1/2 ft. above the surrounding ground level.

Facing the Kush Mahal in the northern quadrant is a large open space, with faint traces of underground cisterns, and paved stone floor suggesting the existence of a royal complex or palace of the Kakatiyaperiod.

The other structures include the Mandu Siddāṅgi the magazine and Varahāla kottām or treasury.
Water resources:

The Warangal fort is well provided with water facilities through a number of tanks and wells dug inside the fort area, besides the moat which attended to the needs of the people outside. There also appears to be underground channel system, through stone cisterns noticed at several places.
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