Gutti is a small village and the headquarters of a taluk in Anantapur district. It is situated on the Madras-Bombay Railway line and is 49 Kms. north of Anantapur.

Topographically it lies between Lat. 15° 7'N and Long. 77° 39' E. It can be reached by both bus and train.

Early history:

It is not known when the fort of Gutty was built. But the Kaifiyat of Guty records a tradition that it was built by Bukka I, the famous brother of Harihara I, the founding father of the great Hindu empire of Vijayanagar in the first half of 14th C. It is said that the place where stands the fort is originally called as the hermitage of Sage Gautama. It was shown to him by a shepherd, and the king impressed with the site and its natural potentialities like the high cliffs and the availability of perennial water supply through several springs, immediately ordered for the fort to be built; and named it after the place as "Gautamadurga" which in course of time took the corrupt forms of Gautti durga, and finally Gutti. Other names ascribed to it in tradition are Jagatæpi Gutti and Mār Gutti. The former i.e. Jagatæpi Gutti is a title borne by the Telugu Chōla chief Dandidēva Chōla mahārāja in 12th C. A.D. as a vassal of the Yādavas of Dēvagiri and if probably refers to the might of the fort of Gutti. The latter i.e. Mār Gutti literally means "strike Gutti" in Urdu which means that it was frequently the
target of attacks by the Muslim neighbours i.e. Adil Shāhis of Bijāpur and the Qutb Shāhis of Gōlconda. Another and more plausible explanation would be to say that it is a corrupt form of Morāri Rao Gutti, who became a legendary figure in the history of Gutti in view of his prolonged occupation of the fort from A.D.1746 to 1777.

The above account of the Kaifiyat, tracing the origin of Gutti fort to the Vijayanagar period in 14th C. runs contrary to the more reliable data furnished by the epigraphs. The inscriptions, on the other hand, would push back the antiquity of Gutti to a much earlier period i.e. 7th-8th C. A.D. i.e to the Western Chālukyan period of Bādāmi who ruled over the region known as Turumāra vishaya, through their Bāna subordinates. There are two inscriptions belonging to this period, referring to Gutti and one of them is engraved on a boulder within the fort area itself.

An inscription at Halageri, engraved in Kannada characters of 7th-8th C. A.D. belonging to the reign of Vijayāditya Satyaśraya of the western Chālukyas of Bādāmi, mentions an officer by name Garōja, who was in charge of the territory commanded by the two forts of Koppana, modern Kopbal in Bellary district, and Gutti, present Gutti in Anantapur district, Andhra Pradesh.⁴

An inscription engraved on the rock with in the 4th gateway of Gutti fort, by the side of Gaṇēsa and Dūrga images assignable to characters of 7th-8th C. A.D. records the installation of an image of Bhaṭṭāraki, probably Dūrga by Śrī Vallabha
Yuva Rāja, a western Chālukyan prince. Besides the above two, there are 4 more inscriptions of the same period, found in Gutti taluk itself, falling in the reign of Pulakēsin II, Vijayāditya, Vikramāditya II and Kirtivarman II attesting evidence to the hold of the Western Chālukyas of Bādami over Gutti region, which at that time formed part of Turumāravishaya, with its headquarters at Turumella in Giddalur taluk of the present Prakasam district.

After this, Gutti passed into the hands of the Rāṣhtra-kūtas, although, inscriptions of the period are not found in the region. However, an inscription at Hulgur dated 5.892, A.D.971 mentions a certain Guttiya Guhūga i.e. Māra Simha II of the Western Gāngas of Talakākād and records a gift by his wife Abbarasai daughter of Dānapa. This Māra Simha was a strong and loyal supporter of Krishna III and invaded Vēṇi on behalf of his master. Dānapa, is identical with Dānarnava the Eastern Chālukya king, and the contemporary of Krishna III.

The glorious period in the history of Gutti appears during the time of the Western Chālukyas of Kalyāṇa, from the last quarter of 10th C. to the 1st half 12th C. A.D. Their authority over Gutti is evidenced by a good number of inscriptions engraved on rock boulders with in the fort area of Gutti itself and it formed part of Siṃdavādi 1000 vishaya with Tuṃbulam, as its headquarters. There are altogether about 15 inscriptions belonging to the different members of the dynasty found in the fort area of Gutti, beginning from Sōmeśvara II Bhuvanaikamalla (1) Vikramāditya VI Tribhuvanamalla (6) Sōmeśvara III Bhūloka malla (1), Jagadēka malla II (1) and
and finally Tailapa.\(\text{I}\) (1).

Of them, the one that belongs to the reign of Somesvara II, refers to an attack against Gutti, by the Chola king Vira Rajendra, which was successfully repulsed by the stiff resistance offered by the Chalukyan army and the invader was made to turn his back and flee.\(^8\) This inscription marks the first ever attack against Gutti, by a major political power in the south, and attests evidence to the strength, with which it contained it.

The inscriptions of the time of Vikramaditya VI, belonging to his various regnal years beginning from C.V. 9 to C.V. 49 provide valuable information about the names of several commanders of the fort, styled as Guttiya danadanāyaka. The names of Mallideva, Bāchana, Mārtandadandanāyaka, Bhōjadēva and Kesavarāja are some whom we find as commanders of the fort mentioned in the different records.\(^9\) Similarly we also find another office called Guttiya Rājādhyaksha,\(^10\) probably king's agent stationed at Gutti. Birmināyaka, and Bāchayarasa are some whom we find in the records as Rājādhyakshas. Another important office that we hear of, is, Kūtāya Jaṅtravāha, probably an officer in charge of a machine like cannon, or a weapon directed against the enemies.\(^11\)

The inscriptions of the other members of the family bear references to Sambhudeva Herggade as danadanāyaka of Gutti under Bhūlōkamalla and Rājādhyaksha Bācharasa. The inscription of Jagadēkamalla II dated in his 5th regnal year, mentions the danadanāyaka Barmmarasa and that of Tailapa III, refers to him as
Yuva Rāja or crown prince and ruling over Siṃdavādi; from Guttikal; identical with modern Guntakal.

From the above inscriptions of the Western Chālukyas of Kalyāna, we find that Gutti formed part of the region of Siṃdavādi 1000 vishaya with its capital at Tumbalam, which was ruled by a mahāmandalēśvara. Further, it also appears to have played an important role of political and military significance, and was taken special care of by the Western Chālukyan rulers by appointing officers of the status of dandanāyaka and rājādhyaksha, although it was not raised to the status of a provincial headquarters. However, details regarding the forces kept within the fort, or the additions made to it are not available.

With the exit of the western Chālukyas of Kalyāna from the political scene of Deccan, their territories were shared by their former feudatories (viz) the Kākatīyas of Warangal, and the Yādavas of Dēvagiri and Gutti fell into the hands of the latter whose authority is evidenced by their inscriptions.

An inscription at Nīlūru, in Gutti taluk belonging to Yādava Siṅghana dated 51135 A.D.1215 refers to a certain Dandidēva Chōlamahārāja, son of Madhurāntakachōla mahārāja, a Telugu chōla chief, as exercising control over Jagatāpi Guttī.12 This is followed by another inscription of Allu Gaṅgu, at Talla Proddutur, which refers to the help rendered by him to his brother-in-law Rakkasa Gaṅga, of the later Vaidumā family in his battle with Kāyastha Gaṅgaya Sāhini, a Kākatīya subordinate.13 It is not known whether he was enjoying Gutti
Independently or as a subordinate of the Yādavas. However, it appears to have been controlled by the Yādavas, till its fall into the hands of Muslim invaders i.e. Allauddin Khalji. This is supported by an inscription at Basarakodu, in Adoni Taluk Kurnool district belonging to Yādava Rāmachandra, attesting evidence to his authority over Siñdvādi. Another important fact is the absence of any other records, referring to Gutti.

**Gutti under Vijayanagar:**

The advent of 14th C. witnessed the fall of several Hindu kingdoms in the Deccan one after another, successively into the hands of the Muslim invaders from the North, beginning with the Yādavas of Dēvagiri, and ending with the defeat of Hoyasalas of Dwārasamudra. Thence followed a period of chaos and disorder, followed by a movement of liberation launched in Andhra, to free it from the Muslim yoke by a confederacy of erstwhile nobles, generals and ministers. It was during this period, that Aravīti Sōradēvarāja of Kampili played a prominent part, in liberating Western Andhra country from the Muslim invaders. About the same period there emerged a new power, at Hāmpi called Vijayanagar, founded by the two Sangama brothers Harihara and Bukka in A.D.1336 with the main object of re-establishing Hindu dharma on the soil, and challenge the growing menace of the Muslim power. What happened to Gutti during this period of transition is shrouded in mystery; for neither the inscriptions nor the Kaifiyat help us in the matter. But it is certain that Gutti took the earliest opportunity to form part of
Vijayanagar territories and in fact provided the base for its expansion in the early years. This fact is proved by a number of inscriptions as the Kāpalūru grant dated 1336-37, Bāgēpalli grant and the Atakalaguṇdu inscription dated 1339 A.D. all falling in the reign of Hari Hara I. In these inscriptions Hari Hara I is said to have exercised his authority over Siñḍavādi 1000, with its capital at Ādavani, from his nelividi at Gutti. A recently discovered inscription at Kodumuru dated 1262 A.D. also contains similar references. An undated inscription of the time of Bukka I engraved on a rock in the fort of Gutti itself refers to it as the "naval to the wheel of sovereignty" thus adducing evidence to its power and strength. During this period, it formed the western frontier of the Vijayanagar kingdom, and Hari Hara appointed his brother Bukka as governor, at Gutti, to prevent the incursions of their western neighbours i.e. Hōyasalas of Dwārasamudra. Bukka stayed at Gutti till his capture of Pengundā from the Hōyasalas in 1347 A.D. and shifted his headquarters to it later. From this period onwards, Gutti continued to be under the political control of Vijayanagar till its fall in 1565 A.D.

Details about the commanders, or governors who actually ruled over Gutti, in the reign of the succeeding monarchs and the role played by the fort in the Vijayanagar-Bahmani wars are however not available as it does not find mention either in inscriptions or the accounts of contemporary writers.
Again we find Gutti coming to prominence only during the reign of Krishnadevaraya, when it was raised to the status of a rājya or province, for, an inscription at Korapadu dated Š.1435 A.D.1513 mentions Sāluva Gōviḍarāja, the elder brother of the prime minister Sāluva Timma, as ruling over Guttirājya.21 It then figures in the reign of Achyuta when, there arose a rebellion at Gutti by the local chiefs according to an inscription at Tirupati which was however quelled by Achyuta marching there personally and recaptured the fort and then proceeded on his way to Tirupati.22 It is not known who the rebels were, or whom Achyuta appointed at Gutti. The death of Achyuta resulted in a civil strife between two factions led by Salakarāju China Tirumala, the brother-in-law of Achyuta who staked his claims to hold the reins of the Gutti as regent to the infant king Venkata I, and Aliya Rāmarāya, who supported the cause of Sadāsiva, to succeed to the throne. After a brief period of tyrannical and oppressive rule of Salakarāju China Tirumala, Rāmarāya secured the release of Sadāsiva from imprisonment at Gutti,23 and proclaimed him emperor and captured power at Vijayanagar after defeating his rival in a number of sanguine battles at Gutti, Gandikōta, Edoni on the way.

The reign of Sadāsiva witnessed eventually the defecto authority of Rāmarāya. During this period, we find, according to an inscription dated Š.1466 A.D.1544 a certain Varadarājula China Veṅgalayadēvamahārāja, as holding nāyaṇākaramu of Gutti, followed by Kōṇeti Rāṅgarāja afterwards.24 According to Rāmarājana Bakhair,
a certain Timma was the Lord of Gutti at the time of the battle of Rakhasa Tangadi in 1565 A.D. and subscribed 191, 676 honnes towards the expenses of the battle. After the great battle and the subsequent fall of the great Hindu empire, Gutti continued to owe its allegiance to the IVth dynasty i.e. Áравádu, that began ruling from Penugonda. But since this period onwards troubles began for Gutti, for, it often became the target of attack by the neighbouring Muslim powers i.e. Adil Shāhīs of Bijapur, and the Qutb Shāhīs of Gōlconda.

It was during the time of Veṅkaṭa II that Gutti for the first time succumbed to the Muslim invader Amir ul Mulk, from Gōlconda, the famous general of Quli Qutb Shāh. But this was only for a brief interval, as the Hindu forces got repossess of it, and drove away the Muslim invader. However it marked the beginning of its fall. It was again during the reign of Šrī Raṅga III, that Gutti was occupied by Mirjumla, who devastated the entire country by his prowess and took a number of forts into his hands. At this time, a certain Timma, according to the Kaifikasiyat, was ruling over the fort. The siege laid by Mir Jumla proved ineffective even after a lapse of 12 years, according to the above record, and the invader thereupon took it by escalade and took possession of the fort. He kept one of his lieutenants by name Mir Mohammad, incharge of the Fort, and proceeded on his way to the capture of Gandikōta. Thus, Gutti, from this period onwards became a Qutb Shāhī possession, and continued to be ruled by them, as Gutti circar. This state of affairs continued only for a brief period, as with the exit
of Mīrjumla from Deccan and his defection to the side of the
Moghuls, and the consequent fall of Gōlconda in 1687 A.D. into
the hands of Aurangzeb, Guttī also passed under the Moghuls, and
during this period, it was ruled by the general Ghīās-uddīn-khān
the Governor of Aurangzeb at Adōnī. It was about 1754 A.D. that
we find a new master for Guttī, in the famous Maratha chief Morārī
Rao Ghorpāde, who became a legendary figure in the history of
Guttī. According to the Kaifiyat he effected several reapirs
to the fort, and after strengthening it and raising a new palace
on the top of the hill, he made it his permanent residence. His
occupation of Guttī continued for about 20 years i.e. till 1776
when Hyder Āli the new rising Karnataka chief came there and
threatened its existence by laying siege to the lower fort. However Morārī Rao kept the garrison firm, and withstood the
siege for 9 months when, owing to the shortage of water and food
supplies he had to yield; and was taken prisoner by Hyder Āli.
Thus Guttī went under the control of Karnataka Nawabs and
continued to be under them, till the defeat of Tippu in 1799
A.D. at Sīrīaṅgapatnam. At this Guttī, finally passed into the
hands of Col. Bowser who initially took it for the Nizam of
Hyderabad and was later permanently ceded to the East India
Company.
GUTTI FORT

"The fort of Gutti, built on a massive peripitions rocks, springs abruptly from the plain with which the outlying rock is strongly fortified". According to Col. Wilks "the fort is composed of a number of strong works, occupying the summits of a cluster of rocky hills connected with each other and enclosing a level space. The town is approached from the plain by a single gateway, on the south west and by small foot paths, across the lower hills, communicating through small sally ports. A smooth rock rising from the Northern limit of the circle and fortified by gradations, surmounted by 14 gateways, over looks and commands the whole of the outer works, and forms a citadel which famine or treachery alone can reduce".

The fort of Gutti is situated on a roughly cluster of steep and bare rocky hills, on the east, north and south, connected by lower spurs, and in the midst is a considerable area of level ground. It is about 7 miles in circumference and situated with in 2 miles distance from the railway station on the south east. The hill on which it rises is about 1700 ft. high from the adjoining ground level. The hills which are 2 in the fore ground and 2 behind, are encircled by a strong rampart wall i.e. outer Fortification wall, built of irregular blocks of red granite, and lime mortar; and provided with bastions about 100 in all semi circular in shape uniformly, at irregular intervals of distance all along. Besides, there are also a number of watch towers flanking the several gateways and
posterns or sally ports called diññi vākillu. In short the defences of Gutti consist of 7 rampart walls, one with in the other, encircling the different peaks of the hill, thus giving the shape of spiral or conch to the fort. There are also several gateways, in the different walls, which number 14 in all, providing entry into the fort, through the hill, facing north, south and west, with winding turns alternately. Another important feature of the fort is the existence of long and wide battlements or wall walks in side the ramparts, protected by a continuous parapet walls on the front face, pierced with loop holes. The bastions on the other hand are protected by hooded parapets, with intermittent openings in between and their top having addownward slopes having close resemblance to the parapets of forts in Maharashtra which proves obviously that it was the work of Morari Rao.

As regards the construction, the fortifications are built of small and irregular blocks of red granite with chips of core in side in the lower or outer fortification wall, and pointed with lime mortar in the joints. On the other hand, the fortifications on the hill are built of huge blocks of stone, showing original traces of cyclopaean masonry, and later time pointing at certain places.

Description

The fort of Gutti is entered through a huge and massive gateway facing north in the Peñā-area. It is flanked by two rectangular watch towers on either side; with an entrance gap of
6.10 mts. wide and 5 mts. high. On the left side i.e. in the east is a small sally port or postern with a height of 1.40 mts. and 1.80 mts. wide. Passing through this outer entrance of the gateway, comes the court yard which measures 24 x 17 mts. in area. At the extreme end of the court yard facing this stands the temple of Nakareswara. On the right i.e. west is a protective wall enclosing this court yard and proceeding along further south. On the left i.e. in the east is a barbilican wall running in north-south direction, with a postern or side entrance and a narrow entrance, facing west, flanked by huge circular bastions on either side. These bastions, are built of diressed blocks of irregular red granite, of larger size in the lower courses and smaller ones as it goes up. On the top is a short parapet, pierced with loop holes, and coated entirely with lime plaster. On the exterior, the bastion is decorated with floral bands below the parapet, done in plaster. These bastions measure incircumference about 23.30 mts, with a parapet wall of 1 mt. high. The passage of the inner entrance is 5.10 mt. wide while the walls rise upto 6 mts. high. On the right i.e. south, the wall proceeds beyond the watch tower, through the hill encircling the entire area.

**Outer fortification wall:**

This wall runs around the entire fort area on both the sides of the hill i.e. North and south, from the lower or the 1st Gateway. Proceeding first towards south, it is ascended by means of a flight of steps leading to the battlement, in the interior, which measures 3.75 mts. wide and protected by a long and continuous parapet wall along the outer face, about 1.75 mts.
high, pierced with loop holes in two tiers, in the middle and lower sections. The height of the wall and the width of the battlement vary depending upon the contours of the rock below and the availability of levelled terrain inside. The loop holes in the parapet, are generally vertical about 55 cms. long and 25 cms. wide; and distributed at a distance ranging between 2 and 2.50 mts. from each. Proceeding along this wall, towards south, are noticed, 5 bastions all of semi circular shape, of varying dimensions. The 1st bastion comes after about 20 mts. distance, occupying an inner area of about 7.30 mts. long and 9.60 mts. wide on the top, where as it occupies much larger area at the bottom. The parapet wall of this bastion is absent. The IIInd bastion comes after about another 30 mts. walk along, with a flight of steps to climb up. There is a parapet wall around, which is continuous. Its interior area is 6 mts. in diameter. The IIIrd bastion has a broken parapet wall. The IVth has loop holes in the parapet, in 3 tiers, top middle and lower portions. Near it in the fort area inside, is an independent watch tower circular in shape which probably served as a flag post. From the 5th bastion, the wall turns towards east, and proceeds along further for about a mile, with 14 more bastions, through a deep ravine and again ascending up into the natural rock above, where it finally merges. The walk along this wall has several ups and downs, owing to the deep depressions and the high spurs of the rock. After walking for some distance, comes the 6th bastion, which measures 7.50 mts. long and 5.80 mts wide. Its parapet
wall is intact, with an opening in the centre. The next bastion i.e. 7th, is 7.10 mts. long and 6.30 wide. In the hill between the above two bastions, is a tank called Lakshmi tirtham, with a flight of steps. A few yards away from it, are, the Śiva temple and a pillared mandapa. The former has a garbhagriha and porch with pillars. There are carved images of Dvārapālas at the foot of the door pilaster, while on the lintel is a Gajalakshmi motif. The pillars in the porch, consist of a square block, octagonal shaft with bevelled corner, square block, another octogonal section, and curved corbel. By its side is another structure, with 4 pillars in a row along the outer edge, and a small square chamber in the north-west corner. After this comes the 8th bastion which is well preserved having an inner area of 8.30 mts. long and 7.50 mts. wide. In the interior it has a completely lime plastered flooring. The parapet, has 8 intermittent openings, with 6 loop holes in each. The front face on the top has a slopy surface. After passing this comes the 9th bastion, which is small in size, having 3 parapets and 2 openings. Near the 10th bastion in the hill are several natural springs. Here the wall projects inward i.e. north and again proceeds further towards east. The 11th bastion has an inner area of 10.50 mts. x 10 mts. with 3 parapets and 2 openings in between. The 12th bastion is another small one, with an area 6 x 4.50 mts. only. Here the height of the wall is about 7 mts. from the bottom on the outside with 14 courses in it. Near the 13th bastion is a flight of steps to descend down to the ground level. The loop holes in this parapet are of angular and slopy
variety as against the straight and vertical ones, noticed so far. The next bastion i.e. 14th is the smallest of all, measuring 3.40 mts. x 2.50 mts. with 3 parapets and 3 openings. Between the 16th and 17th bastions, is the sally port or side entrance with a covered ceiling above. Here the wall rises to 10 mts. height. After this are seen 4 more bastions, in a gradually ascending order, as the wall rises up and finally merges into the rock.

North:

The wall on the left side of the main gateway i.e. towards North, also ascended by flight of steps has a wide battlement and continuous parapet wall, pierced with loop holes as in the south. On this side also the parapet rises to about 1.30 mts. high, whereas the battlement is 4 mts. wide. The loop holes are in 3 tiers of different sizes. Some of them are straight, vertical and cross sectioned inside with an inward slope. On this side, are only 11 bastions much larger in size and proportion than in the south. The 1st bastion which measures 10 mts. long and 12 mts. wide, has a parapet wall around with openings, having a gap of 1.10 mts. in between each. There are 5 loop holes in it, 3 large and 2 smaller ones which are placed in between on the top. The 2nd bastion, which comes after 26 mts. distance, is larger in size than the 1st measuring 12 x 12 mts. with its parapet wall ruined very much. From here the wall takes a slight inward projection towards east and again proceeds forward towards north, with another projection towards east. The third bastion, bigger
than the preceding two, is 17.80 x 11 mts. From here the wall descends down, into the ravine below, with a small interruption, as the hill comes in between; after which it continues forward towards east. Facing it in the fort area is a reservoir called Nāgula Kuṇḍa, near which is the shrine of Hanumān, having a large life size image of the God. Behind it in the wall is an entrance having a right angled turn inside, with aligning walls on either side. After this, the wall proceeds forward with 2 more bastions before taking a southward turn behind the hill on the east. On this side the wall breaks up at several points, with ups and downs. There are 7 bastions along this wall, with a narrow battlement and low parapet wall along the edge. There is also a gateway similar to the one in the north, having a huge courtyard, and right angled turn inside flanked by two watch towers on the outside. The wall on this side appears to be of Hindu construction, being built of cyclopaean masonry and the absence of lime or mortar as joining material.

**Interior:**

Now to take up the description of the fort inside, we have to proceed from the main entrance, towards east. After passing through the inner entrance, which faces west, we have to walk for 1/2 mile distance further towards north for reaching the foot of the hill. It is within this area lies the old town of Gutti called Kōṭa. Near the foot of the hill, on the left side of the road i.e. North, are the temple of Rāmasvāmy and the complex of Christian cemeteries enclosed by a compound wall. In front of the temple of Rāmaswāmy is a monolithic pillar on a lotus or circular pātha below, with richly carved figurines of
Pūrṇakuṁbha or vase and foliage motif with flanking elephants and seated Vishnu, above with a makara tōrāṇa or gable motif. Above it are Saraswati, and a miniature temple, with an amalaka stūpi above. On the 2nd side are the figures of Kṛṣṇa lifting Gōvardhanagiri, and the images of Vishnu seated with his consort Lākṣmī. On the third side is a warrior holding a bow probably Rāma.

Passing along, begins the ascent up the hill, through a stone paved path, and occasionally coated with lime plaster, in winding curves towards left and right, thus making the passage very narrow. This narrow curved pathway, perhaps reflects the intention of the occupants of the fort, to make it difficult for the outsiders to ascend and thus prevent any possible assault or sudden ambush. The narrow width of the passage also provides entry to the troops only by columns, one behind the other. After climbing up for about 1/2 a mile, is seen the Muslim Dargah, on the right side. Beyond it, after a few yards distance, stands the high and imposing 2nd wall, rising on bare rock, with a wide platform below and protected by the hill on the North and provided with several semi-circular bastions. On the right i.e. south-east begins the approach of the 1st gateway, which has 2 entrances—outer and inner, flanked by watch towers. The passage of the outer entrance is about 2.60 mts. wide, while the wall rises to 6 mts. high. Inside it, is the court yard, with a barbican wall on the left and inner entrance on the right i.e. facing north. Facing it is the barbican wall. The inner
entrance has a covered ceiling above, and on the front is a parapet of arches pierced with loopholes. Similarly the barbican on the left also has a row of arched merlons on the top, while the wall portion has decorations of floral designs in plaster. This inner entrance has a passage of 3.10 mts. wide, with two platforms inside as guard rooms measuring 5.10 x 2.10 mts. From here the wall proceeds towards left, where we find a flight of steps to reach the battlement. On the right is a huge level ground in the hill, where is seen a square shaped well with a flight of steps in the form of a gallery. Proceeding along this wall, in the battlement, are noticed several bastions which are 7 in number, connected by a low parapet wall about 1 mt. high. After proceeding for a distance towards west up to the 3rd bastion, the wall turns towards north. At this point the wall walk has a width of 3.60 mts. Here, below this, is another wall running in the same direction. The 2nd bastion in the 2nd wall above, has 4 parapets with openings in between. Facing it in the hill, is a huge rectangular structure called Stables for Horses. The third bastion, has 4 parapets pierced with loopholes, which are vertical, oval and circular in shape, with slopy partitions inside for cross firing. The 4th bastion has 6.70 x 3 mts. area with 3 parapets. Below it on the outside is a ditch, fed by rain water. The last bastion is the 7th which is 8.30 mts. in circumference. The parapet wall of this, is different from the others in that it runs completely around with out any opening in
between and devoid of any loop holes. Near it is a flight of steps to descend, where, is a postern or diddivākili, probably a secret passage with a covered roof above, built into the foot of the wall, leading to the moat outside, which measures 6 mts. wide and 1.40 mts. deep. After this the wall finally merges into the rock.

Now to revert back to the ascent up the hill, from the 1st gateway, the climb up the hill is through a narrow curved pathway, protected by a huge rock on the left side i.e. North and the wall on the right i.e. south. After walking about 100 yards distance further, is reached the 2nd gateway; which has a straight entry inside without having any curves at right angles. This Gateway which is small in size and proportion than the other, is a typical of example of Hindu construction of the fort. On the exterior, it has two entrance pilasters built into the wall, which are circular in shape; and carved with decorative floral designs. On the lintel of the door jamb is the figure of Gaja- lakshmi. Above it is the Pûrṇakumbha or vase and foliage motif, surmounted by heavy protruding corbels. At the same time, the gateway also shows Islamic features in the super imposed arches built above the gate in stucco. On either side are inverted with foliage decorations. This gateway on the exterior is 7 mts. high and 2.20 mts. wide. On entering this are two low platforms on either side, probably guard rooms, with 2 pillars in each, having richly carved sculptures. The ceiling above is covered by means of horizontal beams of stone. The platforms on
either side are 0.90 cms. high and 2 mts. wide.

Passing through this is noticed the continuation of the hill on the left, and the wall on the right. Below the adjoining hill on the left, runs another wall with 4 bastions in it. Near the 1st is a secret passage or covered path with 1.10 mts. width and 1.45 mts. high. All these bastions are built of cyclopaean masonry with no traces of lime mortar or lime pointing. On the way to the 3rd Gate, in the hill on the left side is a small cleft called Gutti bilam having perennial supply of water. Facing it on the right is an octogonal bastion with 8 openings and a number of arched merlons. Before the 3rd gate which faces south is a barbican. After this comes the 3rd gate proper, the facade of which is decorated with floral patterns in stucco, with a vaulted arch and pierced with loop holes. Passing through it, the path turns towards right i.e. south, where comes the IVth gate. On the way to it are vault roofed sentry boxes 5 in number with one port hole in each. After this the path turns leftwards i.e. North. The IVth gateway which faces south, has on the right side the high rock, while on the left is the wall. Its front facade, shows typical Muslim decorative treatment in plaster, with low platforms inside as guard rooms. On the top is richly decorated lintel. On entering this, which has no ceiling above, is seen the high rock on the right, i.e. east in which is a small arched mandapa. Within it are two carved images of Ganesa and Mahisasamardini, engraved
on the rock boulder. By its side is a Śhālukya inscription in Telugu-Kannada characters of 7th-8th century A.D. The image of Durga, has 4 arms carrying achakra and trident, and stands on the head of Bull. The image of Gaṅgā is two armed holding Danda in the right hand and the tip of the trunk in the left. The head is devoid of any crown, or Kirītāmukta which is a typical Chalukyan feature. On the left side, the wall proceeds further towards north. After some distance, the pathway takes a rightward turn i.e. east and then comes the 5th gate which faces west. On the way to it is a bastion in the wall on the left, while on the right is the rock. The 5th gate, like the 2nd is another example of the Hindu nature of the fort. It is entered through a low gateway flanked by pilasters built into the door jamb. In side are two platforms with a covered ceiling above and 4 pillars in each supporting the ceiling. The entrance door jamb has the typical Vijayanagar motif, of Gaṅgā and Yamuna on either side. The pillars in the platform show two different varieties. The middle ones are slendér circular ones, where as the extreme ones consist of a square block, octogonal shaft, square block, and octogonal section above with 45° cut tenon like corbels. Outside this gateway is another sentry box. Near here, in the rock is the image of Anjānēya carved. The VIthe Gateway which again faces south, is called Kōdiguddu bāvi gate. Flanked by two alligning walls on either side it is devoid of ceiling above. On the right is a watch tower, with a parapet of arches, and having architectural designs in plaster. In side this gate is an oval shaped well, called Kōdiguddu bhavi.
Hence the name for the gate. Above it is a flight of steps, flanked by two walls on either side. In the left wall on the top is a stucco figure of a warrior riding a galloping horse, and holding a spear in his right hand, while in the left are held the reins of the horse. After climbing up the flight of steps, comes the large open space. On the left side is a long wall with openings in between. From here begins another wall, leading to the 7th gate on the rock above. On the right side is a watch tower. On the left side along the path is a small bastion, with crenellated loopholes, having 3 sub sections in each for cross firing. The 7th gate, like the others, has watch towers on either side. There are two guard rooms inside with high platforms. After passing through it comes a wall on the left with 4 bastions. The second is about 8 mts. high. Facing it is a circular chamber hollow inside called the Light House. The 3rd is enclosed around. Beyond it on the way is a deep circular well called Peddabhāvi, about 150 mts. in diameter, the largest of all in the fort. Facing it below is another line of wall, descended by means of a flight of steps. In between the 7th wall above and the 8th wall below is a moat full of water. After proceeding for some distance along the 7th wall above comes the 4th bastion, round in pattern, with water cisterns running down from the top. The parapet of this bastion is decorated with several wheel shaped lotuses, and a floral band below. By its side is a flight of steps leading down. Below the 5th bastion is a well called Itchettu bāvi. There are some more bastions in the wall below. Two square bastions are noticed on the south east. From the decorated (lotus) bastion, starts another wall which
circles the entire hill; with 7 bastions in it. Near the 1st bastion is a flight of steps to descend. Other is a well inside this area, which is oval shaped. The 5th bastion is a circular one and provided with a sloppy path way so as to enable the cannons to move up. Beyond the 7th bastion is a flight of steps leading to the cliff above. Near it is an entrance leading to the area of the 8th gateway from back side i.e. west. In it is a big circular well called Vantaśāla bāvi. Above it on the west is a small temple consisting of a garbha griha and an open porch built of red sand stone. Its pilaster door jamb is decorated with vase and foliage motif and the lintel on the top has the figure of Gaṇeśa seated. Facing it on the other end in the east is a kitchen built of stone and brick. It is a large hall with 16 pillars and large windows on the east, west and North, and entered through south. On the south, out side it on a boulder is fine line drawing of Vishnu standing. Walking a few yards further towards south, comes the Jail; with a vaulted roof above. On the exterior it has fine lime polish. Entered through south, there is a flight of steps inside to reach the underground chamber, where lie the cells for prisoners.

Now coming back to the ascent of the fort from the Peddabāvi in the 7th gate, after walking a few yards distance, we reach the 8th gate, facing north, ascended by a flight of steps and flanked by watch towers. It is from here that the Hindu features of the Fort become evident, through several Telugu-
Kannada inscriptions in late Chalukyan characters and small or miniature temples with Gajalakshmi motif on the lintel. From here the path turns towards right and leads to the 9th gate. There is a huge level space inside with several Hindu pillars scattered. In this area on the south is an oblong hall with a vaulted ceiling above; called Raṅga Mahal. In the interior it has fine paintings on the ceiling in several colours as black, orange, red and blue, having floral and foliage patterns. Among them the lotus is most outstanding. The walls on either side have a arched bays in each. Behind it on the south east is a huge circular bastion with a floral design below. From this the wall runs towards east leading to the Xth Gate which faces north. In the level space of the 11th gate, are seen traces of ruined palace complex. It is a big rectangular building completely mined except for the base. It is divided into 5 compartments with bases of pillars seen on the floor. To its west is the magazine. On the left is a flight of steps leading to the 12th gate. Comes the 14th gate, where is reached the peak of the fort. Here lies the famous seat of Morārī Rao. It is a huge circular pavilion having a circumference of 25 mts. and a height of 4.40 mts. It is ascended by a stair case of steps on either side.

Structures: There are not many structures that call for detailed study. However the few existing ones are the stables for Horses, situated by the side of the square well in the level space of the 1st gate, the stables for elephants, the
kitchen and Jail in the 8th gate area, a small temple near the Vaṭṭaśāla bāvi, the Raṅga Mahāla in the 9th Gate, and the ruined palace complex and treasury within the 4th gate. Among them the Horse stables, is a huge rectangular structure. It consists of a large hall measuring 60 mts long with 2 side aisles on the North and south, about 5.50 mts. wide and 35 mts. long with a vaulted roof above and 6 windows in arch shape. On the front side in the east is a pillared Gate. It has several butterresses or revetments on the exterior with a slopy surface. Facing it on the east, on a rock is the stables for Elephants, with an entrance on the east. It has 2 compartments inside with arch shaped openings. The ceiling above is ruined.

Water resources:

Sufficient care is taken to provide water to the garrison of the fort by means of several springs with perennial supply of water. Also there are dug wells within the level space available in every gate, thus assuring water supply available at every level of the fort. This is because of the irregular nature of the fort. No cisterns or channels are noticed.
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