EARLY FORTIFICATION: AIHOLE, BADAMI, PATTADAKAL, MAHAKUTA AND ALAMPUR

Aihole, the early capital of Chalukyas is situated on the banks of the river Malaprabha in Hunagund Taluk of Bagalkot District in North Karnataka. As a cultural capital during the Western Chalukyan rule, Aihole occupied a unique place in the history of art and architecture. Today Aihole is a small village about 35 kms east of Badami. The word Aihole is said to have originated from the word Ayyavole, Arya – Volal (The valley of elders) or Aivalli. It is sanskritized form is Aryapura. An interesting story is associated with the name of the place. Parashurama after avenging and killing all kshatriyas, washed his blood stained axe in the Malaprabha River. It is said to have turned red causing them to exclaim “ai! ai! holi! (Ah the river). In the Malaprabha valley prehistoric sites ranging from Paleolithic period to Megalithic period are reported in and around Aihole. At the top of the Meguthi hill are found several dolmens of Megalithic period even today. The excavations at Aihole have revealed pre-Chalukyan brick structures datable to Satavahana period. (brick temple in Ambigergudi complex). Aihole, was the capital of Chalukyas prior to Pulakeshi-I (540 A.D.). The early rulers of Chalukyan dynasty have been mentioned in Mahakuta pillar inscription. The inscription mentions Jayasimha(500-520 A.D.) as the first ruler followed by his son Ranaranga (520 to 540 A.D.). Probably these two rulers must have ruled from Aihole as Kadamba military officials. Aihole was also a religious centre, a trading centre with trade guilds, and an educational centre. Aihole with over hundred

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2 IA, Vol no XIX, PP 185 -186
temples scattered in and around the village is popularly known as ‘the Cradle of Indian temple Architecture.’ It was Pulakeshi-I who laid a strong foundation of the dynasty in sixth century AD with Vatapi or Badami as his capital.

The political stability, abundant material prosperity, combined with peaceful atmosphere and a high level of religious tolerance in the Chalukyan dominions hastened all round cultural development.

For the first time in South Indian context, there was a great spurt in the religious architecture, as seen in the rock cut and structural forms of architecture, experimentation in functionally viable and aesthetically appealing temple models was carried out in the four centers of architecture viz Aihole, Badami, Pattadakal and Mahakuta. Political stability necessitated fortifying the capital city for protection of civilian population, temples, treasury from external aggression.

**Aihole Fort**
The stone fort of Aihole is roughly in a circle or oval shape in plan. The ruined remains indicate a massive structure built of rough, uneven and irregular blocks of red sand stone, measuring about 2-3 mts in some parts, and less than 2 mts in other parts. The fort had 3 gateways on the north, east and western directions. The Silpa Sastras opine that south is inauspicious as it is the Yamadikku (direction of Lord Yama).

In all probability this may have been the reason for there being no entrance on the south side. Around the fort are found Kottalagalu or bastion placed at regular intervals. The bastions add to the strength of the wall.

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*Brown Percy: 1930 Indian Architecture (Buddhist & Hindu), by D.B Taraporevala Sons and Co. Pvt.Ltd. Warli, Bombay. P-74*
Fig. 4.1 : Map of Aihole Fort
Basically a Neladurga, a part of the fort as the south east is attached to the hill lock and a fortified wall is raised around the Meguthi temple. There are no watch towers attached to the fort. In fact, the hillock itself acts as a natural watch-tower. The ancient fortification walls at Aihole may still be seen enclosing the town. There are gateways and rectangular bastions are of particular interest as they furnish one of the most complete examples of stone fortifications from this period. Both within and outside these fort walls are many temples belonging to various building phases. The fort has been built around 4-5 acres of land including Meguthi temple on hill top. The outer fort appears oval but northern part of fort is missing from northwestern direction up to the Durga temple. Within this fortified area are remains of ruined temples, fallen pieces of sculptures, walls, old buildings, showing evidence to the time of the capital of early Chalukyas.
The northern gateway is completely missing, with not even traces of northern entrance except for the fort wall. The gateway was probably near the Durga temple. The name given to the temple is also indicative of it being located with the gateway. However, it must have been near Durga temple. Today ASI gate is there.
Another entrance found at the eastern part of the fort also is in ruins and has guardrooms on the either side. The gateway is little complicated in plan, and is not visible from main road. It is narrow and the path is zig-zag path leading to the village. Above the original gate wall small stones have been piled up, may be in the later period.

The third and the last entrance are at the western part of the fort, situated next to Hanumappana Gudi and this entrance has a narrow pathway and is simple in structure. It has been recently reconstructed by the Archeological survey of India.

Fig. 4.6: Bastions of Aihole Fort

The study has traced the importance of the fort Bastions of the early period, where, the weapons like swords, bows and arrows were in use. The bastions are very simple and rectangular in shape. At some places, the stone slabs used vary in their size and shape. It is very surprising how these huge stone slabs were transferred till the fort area.

The study of walls point to reconstruction having taken place from time to time. Some parts of the wall have lengthy stone slabs while other parts have irregular shaped stones. The North West side of the fort is presently occupied by the locals both for habitation and agricultural purposes.
Leaving out the area under occupation the rest of the fort area measures 671.25 meters. In order to balance the horizontal and vertical slabs of stones the cyclopean method is adopted. This method was necessary especially as the stones being massive in size and in the absence of any mortar as binding material. The thickness of wall is 1.20 meters though in certain areas it is lesser.

The height of the wall varies from 8 mts. to 14 mts. Around the Meguthi temple, the height of the wall is about 6 meters. The width of the fort wall around the temple is about 2 to 3 meters, with rectangular Bastions.

The River Malaprabha is very close to the southern wall and it may have fed the fort with water. From the Durga temple to the Meguthi temple a wide road has been constructed and towards south and western part is agricultural lands and as at north and North West is the extension of the village, all of which could have obliterated the moat. Only fresh excavations will help in discovering the moat.

Megalitic tombs or dolmens have been found on the hill top near Meguthi temple, very few can be seen today, as majority of the dolmens have collapsed. The dolmens face all direction east, west, north and south. The height of the dolmens varies
CHAPTER IV: EARLY FORTIFICATION: AIHOLE, BADAMI, PATTADAKAL, MAHAKUTA AND ALAMPUR

from 1.00 to 1.3 mts. The dolmens have been place on the bed rock of the hill close to the Meguti temple.

![Dolmens near Meguthi temple at Aihole](image)

Fig. 4.8 Dolmens near Meguthi temple at Aihole (6. a, b and c)

As it was an important economic centre, and one of the ancient towns, there may have been large sized houses with market places, cross roads, public squares, main roads with regular lines after shapes, audience hall and tanks. In the field study undertaken no civilian structures were identified. Large parts have been covered by residential areas with large structures. The Desai Wade is the only building which is largest in size belonging to family of Desais. It comprises of several rooms, with a large wooden doorway and wooden pillars.

![View of Desai Wade at Aihole](image)

Fig. 4.9: View of Desai Wade at Aihole
**Missing wall**

As mentioned earlier the northern part of the fort is in ruins. Some parts of fort wall are found in the agricultural land of the Desai family which is completely covered under the soil.

It was during the field work a close observation in the fields revealed parts of the wall also covered under thick and thorny bushes. On clearing some of the bushes the parts of the ruined fort wall were discovered which stretched 600 meters upto the Malaprabha River.

![Aerial View of Aihole](image)

**Fig. 4.10 : Aerial View of Aihole**

The Archaeological Survey of India, Dharwad circle, has in the recent years undertaken the task of rebuilding the ruined fort. On the completion of the reconstruction of the wall from Durga temple to the main road near Meguti temple, which comprises of the eastern wall, the work is under progress on the southern wall. Bastions are also being reconstructed by the ASI.
“Tene” is basically an elevated stone slab on the fort wall. Near the western gateway names are engraved on some of the Tenes. Some of the names that can be identified even now are that of Benniya Shettiya, Iswhara Shettya tene, Kahi Shettiya Tene, Marali Shettiya Tene; Kappara Dechi Shettiya Tene; Mand Shettiya Tene; Bachchara Tene, Agadiya Tene; Sangeeshwara Devara Tenakadavagila (Ba) Gadiya Tene; Kantadida Mahadeshiyana; Bhaskara Satra etc. The names which have been inscribed were probably of those who contributed to the construction of the fort and may have belonged to the nobility or rich trading community.

Among all the South Indian guilds the Ayyavole guild of the ninth and later centuries was the most famous. The earlier view about this guild was that it was a vast co-operation or federation of merchant guilds with its headquarters at Aihole and with its branches all over south India.

Annigeri A. M: Aihole Samskruthi Mathu Kale, 1974, Karnataka University, Dharwad. P-5-6 and interview with Devarakondareddy on 24-03-2013 Bangalore also the field works study undertaken at fort area.
The Ayyavole 500 or Guild of Merchants suggests that the town was an important commercial center, even Pre-Chalukyan period and that Ayyavole 500 predates Chalukyas period.6

![Image of Viragals](image_url)

**Fig. 4.12 : Viragals or in and around Aihole Fort**

During the field study undertaken in and around Aihole about 27 Viragals were traced where many are in a highly ruined state. Parts of veeragals are missing, among them eight viragals are of artistic merit. These were all found near the Durga temple of which a few in broken conditions are placed next to the museum.

These viragals are about 5 to 6 feet in height and are divided into three panels. The reliefs in the lowest panel depicts the hero in combat, while the middle part portrays his ascent to paradise or swarga, and the upper most panel shows the Veera seated or standing beside a linga.

Based on the sculptures on these hero stones, are classified into 3 categories:

1. Gorakshana or hero dying while protecting cows - 08
2. Veeragals - Hero dying while combating - 06
3. Miscellaneous – which are not clear or disfigured Veeragals - 13

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Further there is scope for finding out some more veetagals around Aihole and the surrounding areas.

Fig. 4.13 : Veeragal near Aihole Museum

The Aihole fort may have been built in sixth or seventh century AD. Both, within and outside fort walls are several temples belonging to various building phases. The remains of the ancient monuments Pre-Chalukyas and Chalukyas periods ascertain that it was an urban centre, economically and culturally significant.

Fig. 4.14 : Stone Slabs around Maruteshwara Temple, Aihole
BADAMI FORTIFICATION

The Chalukyas established the political power by overpowering the Kadambas and began to expand their territory. With the rise of Pulakeshi-I, Badami became the capital of the Chalukyas. The significance the city can be understood in Ptolemy’s “Guide to Geography.”

![Satellite view of Badami Town](Courtesy: googleearth.com)

It was Pulakeshi-I who took up the task of constructing a Giridurga at Badami and establishing it as his Capital. An inscription engraved on a cliff in the North Fort at Badami, refers to King “Calikya Vallabheswara” who had performed the

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7 Note- Badamaioi: There is in the district of Belgaum a town and hill fort on the route from Kaladgi to Balari, not far from the Malpraha, a tributary of the Krishna, called Badami, and here we may locate Badiamaioi.

8 DARKRBP, 1940-41, PP-6-10 AND EI, Vol no XXVII, PP 4-9
Asvamedha and other sacrifices conforming to the Srauta prescription and who had been of Hiranyakarbhita rite. He is stated to have made the hill fort or Giridurga at Vatapi, a fort invincible from below as well as above.

On the same hill, is an inscription of Pulakeshi which is located in the middle of a vertically steep side. It was discovered by R.S. Panchamukhi in 1940. This inscription is important for two reasons. It mentions the date in the first line as unlike 465 Saka era i.e., 543 AD. Besides, mention is also made of the fort being unconquerable from both from top and bottom.

The fort wall was raised along the edge of the flat surface of the high hill. As a result the plan of the fort is irregularly many-sided or polygonal. The fort site is strategically located along the Kalatgi hill range. Pulakeshi-I may have selected this Northern hill, because of availability of water resources here. He is said to have constructed a large tank which has filled with rain water flowing down the hill which today is called as Agastya Tirtha. The Thirtha is still in much use by locals for domestic purpose throughout the year.

The Northern hill is also known as Bhavan Bande. The top of the summit is intensively flat and is not easily accessible, because of many natural passages between huge boulders there. The fort wall has been built along the edge of the flat surface of the hill, which rises 300 feet above Badami. To reach the summit from western side one has to pass through five gateways.

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10 Ibid
Fig. 4.16: Pulakeshi Fort at Badami
The first gateway facing west is located between boulders, and is very close to the Agastya tank at the foot hill. It is very simple in plan. With columns on either side, and above the lintel are brackets supporting the parapet. The Dwarapala figures which are of moderate size are disfigured. On the platform on the inside of the fort are sculpted panels of Kubjaganas in dancing postures and holding on to musical instruments.

The gateway of the entrance no 1 clearly indicates that the rulers and other dignitaries were within the fort, separated from the city proper. The hill fort may have served as a citadel, which was separated from Badami town. On close observance of

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10 Ibid ;
the gateway indicates several changes which the fort has undertaken through the ages.

The gateway may have had a wooden door.

Fig. 4.18 : Gate Way No.2, Pulakeshi Fort, Badami

The entrance no 2 is situated about 26.5 meter from first entrance. This gateway faces east. Next to the museum on one side it connects the northern boulder.

Inside there it opens to a small courtyard. Slanting flight of steps leads to entrance no 3. (as seen in fig no.4.19)

Fig. 4.19 Gate way no 3 of Pulakeshi Fort, Badami
Gateway 3, which leads to the actual citadel or the fortress, facing Agastya tirtha which is small in size, over the entrance may be seen as a modification. Later period Loophole is cutout on the upper part. This entrance has two guardrooms on either side. The portico of the sentry room or guard room is not in alignment with the walls. Below the guard room, are ganas sculpted in various forms, on both sides of the Guardroom.

On the right side of the interior of the guard room is a Mithuna sculpture, which must have been used for holding an oil torch for purpose of light and this is evidenced by the dark patches on the ceiling of the guardroom. Further up is gateway 4 which leads to a narrow passage where cliff inscription of Pulakeshi-I is found.

![Fig. 4.20 Akka Tangi Mantapa, Northern Hill, Badami](image)

About 50 meters away from the third entrance is a very narrow and a tapered passage less than 2 – 3 feet between irregular boulders leading to an open or flat area of the hill. Constructed here are the two pillared mantapas which may have served as watch towers. Locally the mantapas are popularly called as the Akka Tangi Mantapas.
Gateway no: 4 are more decorative having two Saiva Dwarapalas on the eitherside. Some parts of this slab have been disfigured, and on the top right corner is a sculpted panel which is square in shape. While Dwarapalakas are of an earlier period, the portion above the lintel appears to have been reconstructed in the medieval times. Outside the gateway about 50 feet further are two natural passages, the one on the left leads to lower Shivalaya while the west path leads to the steep edge of the hill.
From this edge one will be able to have a commanding view of Melegitti Shivalaya at the lower part of same northern hill.

Gateway no: 5 are located on the western side of the hill. The gateway is the smallest and the most simple among the gateways. On the extreme eastern side of the northern hill may have been a pathway leading to Mahakuta. But the whole structure appears to be destroyed and fallen into the valley.

(a) Mud fort with big loophole
(b) Mud Fort with loophole
(c) Wall built with mortar.
(d) Wall built with mortar with big Blocks

Fig. 4.23 : Various Types of Fort Wall of Northern Hill (a b, c, d)
Gaps between big boulders were filled by piling up stones. As it is a Giriduga or hill fort, the earliest fort of the province, the pattern of building the wall is totally different. On the northern hill, the study has traced 3 to 4 types of walls. Mud Fort wall was built with mortar Cyclopean masonry and Gaps between big boulders filed by piling up stones. These patterns belong to different periods i.e., 6th to 18th Century.

The earlier wall was constructed during the period of Pulakeshi-I on northern hill. Many huge boulders and rocks were connected by filling these gaps. This shows very competent and skillful engineers and architect’s workmanship,

1. Building materials are naturally available,
2. They will take less time.
3. Only minimum fortification is required.

The Fort wall around the edges of northern hill is simple in structure and remains of the northern wall may still be seen. Towards the eastern direction as no wall is to be found, in all probability the wall may have collapsed. As per the remains the entire length of the fort as measured is 937.50 meters with the wall being 1.20 thick.
On the southern side of the hill fort i.e., from the Dargah to upper Shivalaya the wall has collapsed totally with no traces.

At the base of the northern hill fort, towards the eastern side, a fort wall about 4 meters in height stretches from Kileda Hanumappana Gudi to the Kalatgi hill range. The rugged pathway connects Mahakuta. In all probability it may have been a secret passage linking Badami with Mahakuta.\textsuperscript{13}

The fort constructed by Pulikeshi-I is irregular and polygonal in shape. This 1500 years old fort was reconstructed several times by the succeeding powers that established control over Badami and made it an important centre, politically and for purpose of military. Along this old fort, new forts were also erected from time to time which displays the changing pattern in defence technology.

A very important and essential element within the fort was the water tank found on the top of the hill. The tank is rather large which may have been dug up when the fort was constructed by Pulakeshi-I. Very steep and narrow steps are cut out to enter into the tank. Two more ponds on the eastern part of the fort are found both in different

\textsuperscript{13} Ibid; P-62
shapes. One is triangular in shape while the other is circular in shape. On the boulders adjacent to the triangular shaped tank are sculpted Sivalinga, a four handed figure which is unidentifiable besides Padukas of different sizes.

On the south western part of the fort is a Dargah, a small structure under a big banyan tree. Beside the Dargha is Shivapanavara gadugi or Samadhi, and one more Samadhi. Yet another tomb of a Muslim saint Madabi Raji Allah is built. These structures may have come up in the recent times.

A few more sculptures have been found on other parts of the fort walls, on the right side of the entrance no: 1 of the fort are found Ganesh and Mahishasuramardhini reliefs. Sheelakanth Pattar opines that they are of Rashtrakuta times. At the entrance of gateway no:3 are relief sculptures of Veerabhadra and Hanuman, - the protective deities. Attached to the wall are gaurdgooms. In the interior of the right side guardroom is a mithuna sculpted relief.

**Fig. 4.26 : Fort Wall of Pulakeshi-I**

At the entrance no:4 are Saiva Dwarapalas and right side corner is a niche cut into the rock and within it is a figure of a King in a seated posture with musical instruments, dancing postures, wrestling and fighting. On the boulders inside the fort
are markings on the boulders which have been discerned by scholars as attenders/workers/artists. A few viragals have also been found within the fortified area, beside the Khilleda Hanumappana gudi, a few sculptures of Hanuman Kaliya Mardhana Krishna have been found.

Fig. 4.27: Triangular Tank on Northern Hill, Badami

Fig. 4.28: The God and Goddesses next to Triangular Water Tank, Badami
Fig 4.29 : The Darga of recent times on the Northern Hill, Badami

Fig 4.30 : Ganesha and Mahishasuramardini Sculpture of Rastrakuta Period

On leftside of Gateway No.1
Fig 4.31: Small sculpture on the fort wall, boulders, near gate ways, within guard room.
Fig. 4.32: Fighting Ganas

Fig. 4.33: Ganas playing musical instruments

Fig. 4.34: Dancing ganas

Fig. 4.35: Resting ganas.

Fig. 4.36: Dwarpalakas on 4th Gateway
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Fig. 4.37 Attendance marking on the boulders

Some sculptures names, and other minor sculptures are also found with in fort area which enhanced the beauty of fort, and gives a royal look to the ancient fort of Pulakeshi.

Tracing palace area

Within this fort of northern hill on the eastern side is a flat area which was probably the palace area. Going by the painting in Cave no-III at Badami, there may have been the palace made probably of wood and brick, hence no traces are available.

This may have been the palace area for four reasons, Firstly, the area is very flat and on the rock bed there are few stone grinders, on the northern side are stone steps which are clearly visible on surface area. Secondly, it has water bodies with a few sculptures of gods and goddess and padukas already mentioned. Thirdly during the field study some pottery and remains of brick structures were found. Archeologists who were consulted about pottery remains suggested that the red ware pottery may be of early
sixth and seventh century A.D and certain other pottery remains to a later period, probably from 9th to 14th century A.D. There are no evidences, inscriptional or otherwise to establish that the immediate successors of Pulakeshi I had renovated of reconstructed the forts. Neither there are any traces of a new fortification undertaken by the Chalukyas after Pulakeshi I. Existing evidences point to only the later dynasties that of Rashtrakutas, Vijayanagar and finally Tipu having taken to construction of new forts as well as renovation and reconstruction. The same has been established by satellite pictures captured during the field study.

PATTADAKAL CIVIL FORTIFICATION-

The ancient Pattada kisuvolal or Raktapura or Pattadakal in Bagalakot district was another important centre of the Badami Chalukyas. The place became renowned for the coronation ceremonies for the kings conducted here, evident by the name of the place.

The group of monuments in Pattadakal designated under UNESCO World Heritage list, in 1987, has Hindu as well as Jaina monuments. A remarkable blend of the three temple styles. The art and architecture of the temples bears witness to the patronage of the Early Chalukya kings and their queens.

Several remains at Pattadakhal indicate it being as important site in the Pre-historic period. A few human settlements and dolmens of Pre-historic period have been traced about two Kilometers away from Pattadakal. A Sundara has discovered about 20 dolmens of Port – here and passage chambers.14

14Sundara.A: Pattadakallina Chalukya porvakalada Onda Ittige Kattada.( Badami Chaalukyaru Lekhaa Samputa, Chief Editor Dr.A Murigeppa)Prasiranga, Kannada University, Hampi.PP-419-423
Early Historic period excavations in front of Sangameshwara temple has revealed a foundation of a brick Sabha Matapa and excavations near Galaganatha temple have provided pottery of Satavahana period. Thus it is evident that from Pre-historic Period, Pattadakal was a prominent place. Senior Archeologist S.K Joshi has identified a civil fort at Pattadakal. He holds the view that it is first of its kind in South India.

A Neladurga without bastions was erected around the settlement area covering the temple area. There are more than ten temples in Pattadakal-Virupaksha, Jambulinga, Papanatha temple, Kashi Vishwanatha, Mallikarjuna, Someshwara, Chandra Shekara, Galagantha, and Kadu Siddeshwara temples. To protect these temples and subjects, the fort has been raised in a rectangular shape.

The fort now is totally ruined and few remains of the fort wall are found next to Virupaksha Temple, which further extends to Papanatha Temple that is the eastern wall. The Southern wall stretches from Lakshmavvanagudi and from Lakshmavvana Gudi up to Tayavva gudi.

From the western wall the total length of the fortification traced during field work is 387 mtrs. The traces are not available after Tayavvanagudi. Several houses have been constructed on the foundations of the fort wall. In one of the houses attached to the fort wall is a sculpted relief of four armed Vishnu on Garuda. The figure has a highly decorative prabhavali. The neighbours of the family informed that another relief of Lakshmi Devi was kept within the house. Despite requests we were not allowed into the interiors of the household.
Fig. 4.38: Four Handed Vishu on Garuda, Pattadakal Fort Wall

Fig. 4.39: Sculptured Relief on the Fort Wall of Pattadakal

On the same line on the outer lower wall of the fort is a sculpture which has king seated gracefully on the throne. Dancing figures and musicians may also be seen. Parts of sculpture are destroyed hence the sculptures are not identifiable.
Fig. 4.40: Fort wall on the bank of Malaprabha, Pattadakal

Fig. 4.41 Fort wall near Virupaksha Temple, Pattadakal
Besides the three places discussed above, of the period of the Chalukyas, two more sites Mahukuta and Alampur of early Chalukyan period are also important.

**MAHAKUTA FORTIFICATION**

Mahakuta, about 15 kms from Badami by road, is a well-known ancient religious centre Mangalesha”s pillar inscription speaks of Mahakuta where his forefathers performed religious duties. It was an important centre for the Kalamukhas, Kapalikas. Remains of brick structures around Banantigudi indicate that they are pre-Chalukya. Under the Chalukyas a large number of temples were constructed and a fortification was raised around the cluster of temples. The fort wall measures 267.5 meters and the thickness of the wall is 1.50 meters. The rectangle fortified wall is the smallest among the fortifications under taken by the Chalukyas.

The northern wall measures 41.20 meters, the southern wall measures 44.45 meters, the eastern wall 91.8 meters and the western wall 86.00 meters. Three
entrances are provided, one on the northern and two on the eastern sides. In the middle of the fortified enclosure is a pushkarni known as Vishnu Pushkarni. On the north western side is the kitchen area having a pillared corridor with two small shrines in between. The wall has bastions attached which speak of the wall serving the purpose of protection of the temples rather than defence.
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Fig. 4.44: Mahakuta Temple Wall

Fig. 4.45: Vishnu Pushkarini of

Fig. 4.46: Mahatma Temple inside Fort

Fig. 4.47: Gateway outside the Makutaya

Fig. 4.48: Mahakuta Temples Inside Fort

Fig. 4.49: Gateway No. 2, Mahakuta

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ALAMPUR FORTIFICATION:-

Alampur is a temple-town situated in Mahbubnagar district in the state of Telangana.

Alampur is the meeting point of the sacred rivers Tungabhadra and Krishna and is referred to as Dakshina Kashi and also known as Navabrahmeshwara Thirtha.

It was an important cultural centre of the Badami Chalukyas. An inscription of Vijayaditya, the Badami Chalukyan ruler, says the fort is a massive structure located on the South Bank of Tungabhadra. The eastern wall of the fort is 1100.00 meters, the western wall is 950.00 meters, the northern wall 550.00 meters and the southern wall 510.00 meters. The bastions are large and rectangular in shape as at Aihole. The temple complex is located within the fort. Two gateways have been provided one on the northern and the other on the western side.

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15 El. Vol. No. XXXV. pp.121-124
Fig. 4.52 Alampur Town Map
Fig. 4.53: Gateway of Alampur Fort

Fig. 4.54: Ruined Bastion on Tungabhadra Bank

Fig. 4.55: Temple Complex within Alampur Fort
The eastern wall which is on the banks of the river has collapsed due to flooding of the river; hence a new wall has been erected recently to protect the monuments inside the fort.