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ART. I.—*On the ruined city of Bijapur, its Persian inscriptions, and translations of the latter into English.*—
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PART II.

As the interesting ruins of Bijapur in the Dekhan, have afforded matter for two papers already published, * it would be now unnecessary to revert to this subject, had there been nothing left to either add or correct. No sketches of the buildings, however, nor any copy of the Persian inscriptions to be met with, having accompanied the former accounts, the necessity for further detail still exists; whilst the Brahminical remains, within the citadel, which have almost escaped observation, and the Haly-Kanara inscriptions, until now undeciphered, being subjects of curiosity, naturally lead us to inquire into the condition of this part of the country, preceding the foundation of the Adil Shahy state: which, as the most powerful of the five Mahomedan kingdoms of the Dekhan, existed from about A. D. 1500 to 1685, and had its origin, in the distracted affairs of the prior Mahomedan dynasty of Bider, during the turbulent reign of Mahomed Shah Bhamany.

* The one is, by Captain Sydenham, in the 13th volume of the Asiatic Researches, p. 432, Quarto Edition; and the other is, by Captain Sykes, in the Bombay Literary Transactions. The latter professes to be only notes regarding the principal buildings, and a traditionary account of their origin.

The capital called Bijapur, or Vijayapur* meaning the city of victory, was subsequently named Bidpur, or Vidyapur, the city of learning. It stands in the midst of an extensive arid plain, in Lat. 17°9' north, between the Bîma and Krishna rivers; and, though now containing but few inhabitants, is visited and admired by many, attracted there by curiosity to view its extensive ruins and stately mausoleums.

It is nearly south-east from Poona, at the distance of two hundred miles, and is about one hundred and thirty from Satara. The road from either leads through a very uninteresting country, offering little or nothing that is worthy the attention of a traveller, and fatiguing the eye with the continued succession of trap rocks and barren heaths; while here and there narrow valleys and patches of scanty cultivation, barely supply food for the inhabitants, if not plentifully watered by the rainy season. The Satara valley is the most rich and fertile in the whole tract, and presents a pleasant diversity of tree and verdure in the plain, to relieve the barrenness of the surrounding mountains. Soon after leaving this, the country expands into undulating heaths, covered by stunted grass; and on the banks of the numerous water courses, descending from the distant hilly ranges on the right and left, the appearance of walled villages occasionally relieves the dreary sameness of the landscape.

The traveller, in approaching Bijapur from the westward, makes his last halting place at the village of Tikota, which is thirteen miles distant from the Mekka or western gate of the city wall. There is a large Mahomedan building said to be the sepulchre of Malik Sandal; who was, as appears, an officer at the Courts of Ibrahim and Mahomed Adil Shah, the fifth and sixth kings of Bijapur.

About ten miles beyond Tikota the first appearance of ruins commences, in the form of a broken down wall, or out-work, which is all that at present is remaining of the defences belonging to the village of Torgha, now called Torwah; and which was constructed by Ibrahim Adil Shah the 2nd, when, about the twenty-fourth year of his reign, Hej. 1011, A. D. 1604, he removed the seat of Government from the citadel of Bijapur to this place. The astrologers having pronounced it would prove unlucky for him to remain longer at the former, he removed the Court at their suggestion to Torgha, and caused palaces and mosques to be built there, giving it the name Naorispur, or the novel

* I have adopted Sir William Jones's system of orthography.

city. This event is placed by others, somewhat earlier, being Hej. 1006, A. D. 1597,* or the eighteenth year of his reign; but it seems probable that both dates are correct, and announce two different events; this referring to the commencement of the new city, and the other to the removal of the Court, on its completion. The new capital having been plundered, by Malik Amber of Ahmednagar, in Hej. 1031, † A. D. 1621, ‡ it was soon afterwards abandoned for the former residence of the Court; and when Aurungzeb took Bījapūr, in A. D. 1686, it is described by the journalist of Aurungzeb's transactions in the Dekhan "as quite depopulated, its ruined palaces only remaining, with a thick wall surrounding it, whose stately gateways were falling to decay." §

In viewing Bījapūr, from the neighbourhood of these ruins, and at a distance of three miles from the outer wall on the westward, we hail the first appearance of it as strikingly beautiful and magnificent. When I first saw it there happened to be a light haze overhanging the city; but as this gradually unrolled itself from the buildings, before the morning breeze, leaving the large dome of Súltan Mahomed's tomb partly exposed, at a time too when innumerable slender minarets, buildings, trees, and enclosures, burst into view, I here beheld a true picture of what the finest oriental cities have at all times been, and could scarcely persuade myself that this was not even then fully inhabited. Continuing to pass on, however, through heaps of mouldering ruins, the illusive idea of population soon vanishes; and though palaces, mosques, caravanserais, and streets of fallen houses, point out where it once existed, scarcely a single inhabitant is to be met with, until after having passed these remains of the suburbs, we terminate our journey of three miles, at the Mekka gate. Here, as in other parts of the East, the huts of slaves and traders were to be found in contact with the magnificent dwellings of the great and noble; but the extensive enclosures surrounding the palaces of the rich, diversified as they were by trees, gardens, and summer houses, with the numerous bazaars, now pointed out by the streets on either hand, and the

* In the Hindústani history of Bījapūr, Hej. 1000 is the date given for this.

† In the Hindústani history the date of this is Hej. 1033.

‡ The words commemorative of this event are *ویران شد آن نورس باصلك*
this new City was made a desert by Malik, giving the numerals Hej. 1031.

§ Scott's *Ferishta's Dekhan*. Vol. ii. p. 73.

public edifices of mosques and tombs, possessing all the magnitude and beauty of architecture that was in keeping with the spirit of the times, render this one of the most interesting of cities.

Arriving at the outer wall we enter the enclosed town, or *Petah*, by the *Mekka* gate ; and find that between this and the ditch of the citadel or inner fort, there is a wide space occupied by mosques, tombs, gardens, and tamarind trees ; leaving a sufficient open space, however, for a large encampment of horse and foot, when required in the event of a siege.

After this general description of a once celebrated city, it now remains for me to give some detailed account of the most remarkable of its edifices. I may here limit my observations to two heads ; the one illustrative of the buildings in the citadel and enclosed town, the other of those in the suburbs and city on the westward.

THE CITADEL AND ENCLOSED TOWN.

The wall of the enclosed town, which is many miles in circumference, is flanked by numerous semicircular towers ; and was, at one time, strengthened by a ditch and covert way, now in many parts destroyed and admitting cultivated fields to closely approach the curtain. It is strongly built of stone and lime with a parapet nine feet in height and three in thickness ; and was completed by *Ali Adil Shah the 1st*, in the era of the *Hej. 974*, A. D. 1566, or two years after he and his *Mahomedan* confederates had overturned the neighbouring *Hindú* principality of *Vijayanagar*, sometimes called *Bijauagar*.

The citadel, which is within this enclosure, and is placed more particularly to the west side of its irregular square, is defended by a rampart, round towers, and *fause bray*, having also a wet ditch about one hundred and twenty feet in breadth. The ditch, which was kept completely flooded in former times, is now nearly dry on the north side ; on the south, it is of considerable depth, and contains small fish ; but there are no alligators as mentioned by *Tavernier*. It would appear that the water of the ditch on the north side has been at all times deficient, there being a double wall and second wet ditch at that part. The only entrance to the fortification is on the east face, by two gateways ;* the

* There is another gateway, on the north-west side, leading through the

inner one of which has a door made of wooden planks clamped by iron plates, which are rivetted on the other side, by strong pegs of the same metal.

Having here passed into the citadel we come immediately to four pillars of polished black basalt,* three of which are situated on the right and one on the left hand side. They belonged to a Hindú temple, as would appear, and were made an offering, Captain Sydenham says, by the widow of Ráma Rája, to Súltan Ali Adil Shah the 1st, when the Bijanagar kingdom was ruined by the Mahomedan confederacy, at the battle of Telicotta, as before noticed. But in the absence of well authenticated information on this point, I may be permitted to doubt the truth of this report; and as similar pillars are to be met with among the Bráhmínical remains near by, it seems probable, that if not carried away from Bijanagar to be a vainglorious boast of victory and a triumph of the Mahomedan faith, they were formerly part of the Hindú temple now standing in ruins on either hand; and through which the present gateway was carried, on the first foundation of the citadel by Yúsaf Adil Shah, who according to Ferishta and others built the fort.†

Two other rows of pillars are to be seen a few paces further on to the right, and three similar ones to the left, which are the only remaining parts of the Hindú temple just alluded to. Though not uniform in shape, the pillars consist generally of a plain base, a rudely carved shaft with a square projection in the middle, and an overhanging capital. Many of them are inscribed at the base, to commemorate grants of land given to the temple by the Rajput families of Chalúkyá and

inner wall on that quarter, to a Hindú temple, yet kept in repair, and which may have been dedicated in former times to the ladies of the Harem who were of that persuasion.

* Not black marble, as stated by Captain Sydenham.

† The building of the Fort is placed by the author of the *Busatin-us-Sulatin* in Hej. 910, A. D. 1513; being three years after Yusaf Adil Shah's death—according to Ferishta, whose historical records bear, generally, every mark of fidelity and truth. The death of Yusaf Adil Shah, the first king of Bijapur, is differently fixed in various histories. The *Tab-kati Akbary* places it in Hej. 913, A. D. 1507; the *Tarikhi Mir Ibrahim Asad Khany* in Hej. 927, A. D. 1519; and Ferishta in Hej. 916, A. D. 1510. The Chronogram given by the *Tharikhi Asad Khany* is *يوسف شاه جننے* and furnishes the numerals for its date; but as this history appears to be the same with the *Tharikhi Haft Kúrsy*, which was written in the reign of Ali Adil Shah

Yadava,* who were the reigning Hindú princes, in this part of the country, previous to the first Mahomedan invasion of the Dekhan, about the beginning of the 14th century. The oldest of the grants, which is written in Sanscrit, and in the Haly Kanara character, announces the appropriation of a gift of land to this temple of the deity Narasinha,† by Chalúkya Mula Devara, in the Shalivahan period 1114, or A. D. 1192.‡ There is a similar gift to the same deity, written in the name of Shankrapa Danda Nayk, the military prime minister of Yadava Narayana, a Chakrawarty Raja, during the forty-sixth year of that prince's reign, or in the 1162 year of the Shalivahan period, A. D. 1240, being forty-eight years later than the former.

The whole style of sculpture is here very similar to that of the Ellora excavations; and if not told by the inscriptions that this temple was a Vishnava one, we might conjecture that such had been its dedication, by simply forming an opinion from the subjects that have been represented on the square projections of the pillars. Among the mythological devices there is one of a cross-legged figure sitting with the hands joined, as if employed in devotion, whilst on the right and left there are two standing figures in attendance. It is intended, probably, to represent an ascetic, in the act of worship; but a Bráhmín who was with me conjectured it to be a Jain deity. There is a representation also of Ganesha on another pillar, and of Krishna killing the serpent Kalya, as related in the Bhagavata. The image of the elephant is also sculptured; and though diminutive like all the others, it is so far interesting that it shows how here, as in the excavations of the Dekhan, it held a conspicuous place in the mythology of the people, who, some centuries back, professed the Hindú religion in these parts.

the 2nd, it is not entitled to so much credit as Ferishta who wrote nearer the time, and with the best authorities before him.

* The Chalúkya and Yadava tribes are two of the thirty-six races of Kshetryas, or Rajputs, enumerated in the Prithvi Rai Rayasa; which is a history of Prithvi Rai the last Hindú king of Delhi, and was written by the bard Chandra, about the date of these inscriptions. Some account of this work will be found in the September number of the Calcutta Oriental Magazine, where the origin of the mountain Abú, in Khatyawar, is detailed at length.

† Vishnú in his fourth avatar when he descended as a man-lion.

‡ This is the year in which Prithvi Rai, called Pithao Ray by the Mahomedans, fell in the battle at Tahnesar, fighting at the head of the whole assembled Rajput Princes of India to oppose the invasion of Mahomed Ghory.

Proceeding onwards from the temple we come to a yet more extensive Hindú building, which is situated to the left. This is an Agrahar, or Bráhmínical College, which the Mahomedans converted into a mosque, by placing therein a Mambar, or pulpit, and writing the confession of faith over the Mehráb, or arch of the altar, on the westward. It possesses a large enclosed space in front, which is entered by a vestibule; whose portico, being extended into wings, occupies the complete length of the Agrahar. On entering the area we find that the building consists of two stories, and that the lower presents a front of ten tall columns, each of a single stone, placed six or seven feet distant from the other, and deepening backwards at right angles in rows of six columns each. The style of the architecture is that which is common to the oldest Hindú buildings in the Dekhan, and exhibits massy pieces of quartz stone-rock,* passing from one pillar to another, in order to form the roof; these being laid along each other, in a similar manner, for the walls, without having been originally joined together by lime or any other cementing substance.† There are also one or two pillars of black basalt, which do not appear to have belonged to the original building; as all the others are of the quartz rock, which must have been brought from some distance, there being no appearance of this mineralogical formation in the immediate neighbourhood.‡ A smaller, though in other respects similar Agra-

* It might be classed without much impropriety as a species of sandstone.

† This is the Cyclopean mode of building, and is very similar to the style of the temples in Kashmir as described by Ferishta.

‡ The author of a modern history of Bijapur quotes the authority of the Tarikhi Mulhakat to show that this building was originally a mosque, and constructed by the Mahomedans. According to his account Aiz-addin Abur Jah, one of the nobles of Ala-ad-din Khilji, king of Delhi, was governor of the place in Hej. 601; and in 807 A. D. 1307, he erected a wooden mosque at the request of the Hindú minister of Raja Ram Deo of Devagarh. His son Karim-ad-din Abur Jah, in Hej. 716 A. D. 1316, caused a stone mosque to be constructed, and his name is accordingly mentioned by the following inscription, in the Balbud character, on one of the pillars. A curious admixture of corrupt Arabic with Sanscrit occurs in the inscription, and is a remarkable specimen of what must be considered the Mahratta language at that time.

The account of the building given on the authority of the above history, appears apocryphal.

har is to be met with on the north-east of what is called the Adawlat Khanah; and both would indicate that there must have been a considerable Hindú town here previous to the time it was fortified by the first king of Bijapur. In answer to the numerous inquiries I made on this subject, I could only receive the unsatisfactory information that they were founded by a Hindú raja, named Bijan Rai, whose capital was Mangalbira,* and in whose time, it is said, a Búrj or round tower now standing was built. It is also traditionally related, that soon after this time, Pír Mabrit Khandayat,† the leader of a body of Mahomedan fakírs, having come here, expelled the Bráhmíns from the Agrahars, and propagated the faith of Islam, previous to any regular invasion of the Dekhan by an army:—and that when Yusaf Adil Shah founded Bijapur, this town was called Bijan Hully.‡ The tomb of the Pír's son

॥श्रीग.॥

स्वस्ति शके १२४२ रौद्रसंक्रमरे श्रियुद्धधुरोणनामविजयराज्योदयितततिर्पोनिमालिकू करीमदीनदक्षिणवाराणसीविजयापुरीवरीलमषितीकरविली. सालहौउटगेचासुतारुरैवैया णेमषितिकेलिमोलक्रेमासकरुन्धेविकरिशेतेवेतनचोवोसचावरचोवीसहातनिश्चितकरुनुदि- धली. मंगलमाहश्री.

In the fortunate year of the Shahn, or Shalivahan period 1242, and A. D. 1320 in the Raodra year of the Cycle, the hero and victorious ruler named Malik Karimad-din, who like the sun is all powerful, erected the upper part of the mosque. Revolya, a carpenter of the village of Sahíodagé constructed the mosque; and agreed to receive as the price of his labour a saleable freehold estate of twenty Charwar of land of twenty cubits, which was fixed and given. May it greatly prosper.

* Mangalbira, or Mangalivira, is a hill-fort near the Maun river, which flows into the Bims, and is about fifteen miles S. S. E. of Panderpúr.

† The Kshetryas, or Rajpúts of Orissa, who are the feudal lords of the soil, and hold it on condition of service, are called Khandayats; (see A. R. Vol. xv. p. 222,) and if any such occurrence, as above related, ever took place, it may have been caused by a body of converted Rajpúts, driven southward in the progress of the Mahomedan arms on the north.

‡ Meaning the village of Bijun, and I am disposed to think that this was inscribed by order of Malik Kafur, who was the general of Alla-ud-din Khiljy, the first Mahomedan conqueror of the Dekhan. The style of the architecture is more Hindú than Mahomedan, though this certainly might arise from the circumstance of a Hindú workman having constructed the building.

which is within the open area of the largest Agrahar, is built of lime and stone, and is covered with Arabic sentences from the Koran, now much defaced. His own burial place is to the eastward, at some distance, and his descendants who yet reside there, possess some rights in the village of Tinié Hally, not far from Bijapur.

The Mahomedan buildings in the citadel are completely in a state of ruin, if we except a small mosque called the Mekka Musjid, which was built by the 1st Ali Adil Shah. It is also named from having a representation of that celebrated place on its Kaba, and is a small chaste building, consisting of twelve arches, supported by an equal number of finely cut stone pillars, disposed in a square. Behind this, and to the north, stood the Adaolat Khanah, where the kings usually received the congratulations of the multitude and the petitions of the poor. It consisted of two stories, with wide verandas, elevated on large wooden pillars, and was standing when I first visited Bijapur; but, in consequence of the building falling quickly to decay, the Raja of Sattara has lately taken down the whole; and the only remaining parts now to be seen, are the ruined fountain in the garden, and the terrace where people were usually allowed to present themselves. This building was erected by the 1st Ali Adil Shah.

On the right of it, and adjoining, was the Sona Mahal, or gilded palace, which was burnt down. A little to the westward, and in front, we observe the Ananda Mahal, or Harem, which fronts the south. It consists of three stories, each story having a middle hall and smaller apartments, at either end, communicating with it through narrow arches, which may be shut up by curtains when necessary. It had formerly two wings, towards the north, similarly built; and all parts of the building communicated by means of narrow staircases. The whole is crowned by a board terrace, and a wall nine or ten feet in height, surmounted by many small minarets to give the buildings a finished appearance.

To the west of this place is the Dhobí Mahal; and to the south the Sejadah Mahal, or Sath Khandí.* The walls were formerly covered with fresco paintings, and portraits of people belonging to the court, most of which are now defaced. I observed, however, an elegant por-

* It was named the Sejadah Mahal from being a place of retirement for the princesses to pay their devotions; and took the appellation of Sath Khandí from being seven stories high.

trait of a Mahomedan priest, whose features were Turkish, and complexion very fair. There is also a drawing of Mahomed,* the sixth king, in company with his favourite dancing girl Rhamba. He is seated on a cushion, near which are laid his *Sehtar*, † a basket of flowers, and a Persian book. The expression of his countenance is that of good nature, and much kindness of disposition; virtues for which he is yet celebrated among the people, and has been frequently praised by historians.

The only other thing that formerly attracted notice, at the citadel, was the stone representation of Rama Raja's head. It was on the right of the gate at entering; but, having been removed from thence by the Raja of Sattara, was lately thrown into the ditch.

The *Pettah*, or enclosed city, was formerly divided into numerous quarters; each being distinguished by the appellation of the different bazars, or market places, in its immediate neighbourhood. Some of the divisions yet known are the *Khizanah*, *Jamaa Masjid*, *Chauk*, *Karinja*, and *Padshapur* bazars; there being many others of inferior note that have lost their title, or are little remembered.

Proceeding directly eastward, along a broad and handsome street, leading from the entrance of the citadel, we come immediately to a row of small arches on the right. These were once used as shops; and from having then served for the foundations of a treasury, palace, state prison, and other buildings, were known by the name of the *Khizanah bazar*. ‡ Somewhat further on, and on the same side is the site of the *Mehtry Mahal*; § concerning which an absurd story is in circulation, among the vulgar, and has been retailed, without examination, by others, that it was built by a sweeper, or *Halalkhor*, who had become unexpectedly the possessor of considerable wealth, in consequence of being the identical person who met Ibrahim Adil Shah the 1st, when, in his sickness, he had made a vow, to present a certain sum of money to whomsoever he should first see on a certain morning, and which resolution was adopted, at the suggestion of a crafty astrologer who insured his recovery, and intended to profit by the remedy. This idle tale has no foundation but what the

* Captain Sydenham says Ali Adil Shah.

† The three stringed gultar.

‡ The treasury market.

§ The princely palace.