

(1) பக்கங்களின் எண்ணிக்கை 4

(2) புதுக்கித் திருப்பிய நாள் 8/12

(3) ஆதாரங் குறிப்பவர் சுருக்கொப்பம்

தமிழ்நாடு ஆவணக் காப்பகம்.

தமிழ்நாடு அரசு

P.W துறை

அரசாணை எண்.

மு. கோப்புத் தாள் எண்.

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அச்சகம்

பலவகை

நாள் :

8 / 12 / 1992 1992

மடிக்கவோ கண்டபடி கையாளவோ கூடாது.

GOVERNMENT OF MADRAS.

PUBLIC DEPARTMENT.

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READ—the following paper :—

From A. REA, Esq., M.R.A.S., Superintendent, Archaeological Survey, Madras, to the Chief Secretary to Government, dated Bangalore, 27th October 1892, No. 393.

I have the honour to submit a report on my inspection of the undernoted buildings suggested for conservation by district officers.

2. The old sculptured Vishnu temple at Sompalle, in the Madanapalle taluk of the Cuddapah district (Lists, p. 133).—The temple is built in the floriated Vijayanagar style. It is a comparatively small building enclosed in a single court. The shrine and court walls are constructed of plain stone masonry, with ornamental brick niches on the wall heads. Though the building, as a whole, is not unusual, there are some portions of it which are unique and well worthy of conservation. These are a beautifully-carved four-pillared Kalyana mandapam, a similarly-carved ratha in front, and an unusually lofty and well-carved monolithic dipdan or lamp pillar which stands outside the front. The temple is much in need of repairs, but only those which are necessary to the preservation of the three portions mentioned need be carried out from conservation funds. These are comprised in the undernoted sections (a), (b), (c) and (d). The temple is said to have an annual income of only Rs. 45, so nothing can be done in the way of repairs from this source.

3. The following are the repairs which the building stands in need of :—

(a) A column in the Kalyana mandapam is out of plumb and the bracket over the capital is coming off.

(b) The back and side walls of the Kalyana mandapam have been constructed of outer and inner ashlar faces with packing between. Only the inner facing remains, and as the stones are large, comparatively thin and stand on edge, the whole mass of masonry is on the point of falling out.

(c) The top of the inner wall of the madapalle or cooking-room has fallen.

(d) The inner architrave of the entrance gopuram is dangerous, and masses of bricks fall down after rain.

(e) The front epistylum of the Mukkha mandapam is broken. One end has dropped down, and is resting on the top of the finely-carved stone ratha.

(f) The inner south wall head of the front wall is out of repair.

(g) Plants are growing on the roofs of the main and amman shrines.

(h) The roof of the finely-carved blackstone Kalyana mandapam is leaking.

(i) The painted stone ceiling of the main front or Mukka mandapam is being spoiled by leaks.

(j) The walls of the Pedda Nayadi mandapam are constructed in the same manner as the Kalyana mandapam (section b). The outer faces of the side walls are gone, and the inner faces are falling out.

(k) The finely-carved dipdan requires no repairs.

(l) The brick and plaster work is ruined, and the temple authorities wish it repaired; but this and other repairs not essential to the stability of the building should not be carried out from the conservation grant.

4. On a mound by the roadside in front of the above temple is a small stone shrine of Hanuman. It comprises a cell and pillared porch. The pillars of the porch lean over towards the road, and are likely to fall. The condition of the porch led to the stoppage of puja; and as it constitutes a danger to the passers on the road, it should either be propped up or pulled down.

5. The ancient fort at the taluk head-quarters of Siddhavatam (Sidhout) in the Cuddapah district (Lists, p. 130).—It is said to have been founded by a relative of

Ananta Raja in the year 1303. It was afterwards taken by the Muhammadans, and under the Nizam's dynasty became the residence of the Patan Nāvab. A very considerable temple of great sanctity then existed on the spot, and the Muhammadans incorporated it in their re-building of portions of the fort. The ingenious way in which the extensive and finely-carved pillared mandapams of the temple were retained and added to and made to serve the purpose of spacious entrance halls inside the fort gateways forms one of the most interesting features of the place. Curiously, none of the numerous sculptural representations on the columns were defaced, and the idols were not destroyed, but handed over to the Hindus, who erected temples over them in the town. The fort is an interesting one in fair preservation, and occupies a fine position on the banks of the Pennār river. It is constructed of stone and brickwork, and is rectangular in form, with bastions on the faces and angles. The walls are overgrown with plants and partly cracked in places. The enclosure is partly cultivated, and is much overgrown with rank vegetation. Some Muhammadan buildings, including a mosque, and tomb with some good stucco panels, stand inside. In the interior, near the south-east angle, is a large slab nearly six feet square, inscribed in Telugu.

6. The portions which should be preserved are the Hindu mandapams at the west and east entrances. They are fine examples of the floriated Vijayanagar style, and contain numerous examples of good carved work. They are much overgrown with vegetation, which requires removal.

7. The cave temple at Basarakōdu, in the Adōni taluk of the Bellary district (Lists, p. 320).—A short distance south-east of the village, at the base of a rocky hill, is a natural cave of irregular shape. It is formed by one huge mass of rock lying on the top of another, with an opening between. Loose boulders form the sides of the cave. The height is sufficient for a man to stand upright, and the breadth and depth are not more than fifteen feet. Lying on some small boulders on the uneven rocky floor are five small oval stones, which are designated lingas. Among them are some broken earthen puja utensils.

The place is simply a natural cavern, without rock cutting or built walls of any sort; the only marks that show the place to be a species of temple are the vertical red and white streaks of colour on the side boulders.

Puja is performed once a year on the first of the month of Chittrai, when an image of Anjaneya is brought here from a small temple in the village. If there should have been drought before, the proceedings are invariably followed by rain.

A few bushes grow in front, which the people wish removed to form a pathway to the cave. The villagers subscribe the expenses of the puja, and as they wish the bushes cleared away, they might easily pay a cooly for a day to do so. The place is undeserving of any expenditure from conservation funds.

ORDER—dated 29th November 1892, No. 827, Public.

The Government is of opinion that the Sōmpalle temple should not be added to the existing list nor should any expenditure be incurred on its conservation. It is understood that the temple is still in use.

2. An estimate for removing the vegetation referred to in paragraph 6 should be furnished. The matter mentioned in paragraph 4 is one for the local authorities. No orders on paragraph 7 are called for.

(True Extract.)

J. F. PRICE,
Chief Secretary.

To the Superintendent, Archaeological Survey,
" Public Works Department.
" Collector of Cuddapah.
" Collector of Bellary.

Exd. A. Raitt.

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Govt. of {1892} Madras.

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Issued

Recd.

Encl.

G.O., 29th November 1892, No. 827.

NOVEMBER.

Communicated to
the Suptg Engineer
Circle who will fur-
nish the estimate
called for in paragraph
2.

(Sd) G.T.W.

Archæology.

Passing orders on the inspection report of the Superintendent, Archæological Survey, Madras, on certain buildings in the Cuddapah and Bellary districts suggested for conservation.

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