

UNIT III: VIJAYNAGAR ADMINISTRATION AND SOCIO-CULTURAL ASPECTS:

ADMINISTRATION:

A. Vijayanagar empire:

The Empire was divided for administrative purposes into several provinces such as **rajya**, **mandala** and **chavadi**, which again was sub-divided into **venthe**- A territorial division higher than a nadu, **nadu**- A territorial division higher than a village, **sima**- A portion of land comprising several fields village and **sthala**- A territorial division higher than a parru, which was again higher than a nadu. According to H. Krishna Shastri, the empire was divided into six provinces. Each province was under a viceroy, nayaka or naik, who might be a member of the royal house or an influential noble of the State, or some descendents of the old ruling families. Each viceroy exercised civil, military and judicial powers within his jurisdiction, but he was required to submit regular accounts of the income and expenditures of his charge to the central government and render it military aid in times of need. Further he was liable to severe punishment by the king if he proved to be a traitor or oppressed the people, and his estate could be confiscated to the state if he made default in sending one-third of his income to the king. Though the **naik** were severe in raising revenue from the people, they were not unmindful of the beneficial work like the encouragement of agriculture, the plantation of new villages, protection of religion and erection of temples and other buildings.

The amara-nayaka system: the 'amara' is believed to have been derived from a Sanskrit word *samara*, meaning battle or war. It also resembles the Persian term *ami r*, meaning high noble. it was a major political innovation of the Vijayanagara Empire. It is likely that many features of this system were derived from the *iqta* system of the Delhi Sultanate (type of land distribution and administrative **system** evolved during the **sultanate** of Iltutmish. The nayankara system was an important characteristic of the Vijaynagar political organisation. The military chiefs or warriors held the title of nayaka or amaranayaka. It is difficult to classify these warriors on the basis of definite office, ethnic identity, set of duties or rights and privileges. The institution of nayaka was studied in detail by two Portuguese-Fernao Nuniz and Domingo Paes, who visited India during the reigns of Krishnadeva Raya and Achyut Raya of Tuluva dynasty during the sixteenth century They regard the nayakas simply as agents of Rayas (central government). The evidence of Nuniz for the payments made by the nayankas to the Rayas brings up the question of feudal obligations. The Vijaydagar inscriptions and the later Mackenzie manuscripts refer to the nayakas as territorial magnates with political aspirations which at times conflicted with the aim of the rulers. N.K. saastri In a more recent work views the Vijaynagar Empire as a military confederacy of many chieftains cooperating under the leadership of the biggest among them. He emphasized that the growing threat from Islam led the

Vijaynagar rulers to adopt a military and religious stance. Krishnaswami considers the nayanka system as feudal.' But Venkataramanayya feels that important features of European feudalism such as fealty, homage and sub- infeudation were absent in the nayaka system. D.C. Sircar similarly Refutes the feudal theory; instead he explains it as a kind of landlordism, a variant of feudalism in which land was allotted to the amaranayakas for military services rendered by them to the king. Thus, D.C. Sircar, and T.V. Mahalingam consider the nayakas of Vijaynagar as warriors holding an office (kara) bestowed on them by the central government on condition of rendering military service. **Amarenayankan** was a designation conferred on a military officer or chief (nayakal who had under his control a specified number of troops. These nayan possessed revenue rights over land or territory called amaram (amaramakara or amaramahali). In the Tamil country and also in the Vijaynagar empire, the area of land thus alienated under this tenure was about 314th . The obligations and activities of the nayakas were among others, giving gifts to temples, repair and building of tanks, reclamation of wasteland and collection of dues from temples The Tamil inscription, however, do not refer to dues given to the king or his officials by the nayakas. . Krishnaswami, on the basis of Mackenzie manuscripts, opines that the commanders of Vijaynagar army (formerly under Krishnadeva Raya) later established independent nayaka kingdoms. To guard against such dangers, the Vijaynagar kings tried to establish greater control over coastal markets dealing in horse trade. They attempted to monopolise the purchase of horses of good quality by paying a high price for them. They also built strong garrisons fortified with trustworthy soldiers. Thus, on the one hand, the Telugu nayaks were a source of strength for the Vijaynagar empire and, on the other, they became its rivals. To sum up the *amara-nayakas* were military commanders who were given territories to govern by the *raya*. They collected taxes and other dues from peasants, craftsman's and traders in the area. They retained part of the revenue for personal use and for maintaining a stipulated contingent of horses and elephants. These contingents provided the Vijayanagara kings with an effective fighting force with which they brought the entire southern peninsula under their control. Some of the revenue was also used for the maintenance of temples and irrigation works. The *amara-nayakas* sent tribute to the king annually and personally appeared in the royal court with gifts to express their loyalty. Kings occasionally asserted their control over them by transferring them from one place to another. However, during the course of the seventeenth century, many of these *nayakas* established independent kingdoms. This hastened the collapse of the central imperial structure.

The Ayagar System: The ayagars were village servants or functionaries and constituted of groups of families. These were headmen (reddi or gauda, maniyam), accountant (karnam senabhova) and watchmen (talaiyari). They were given a portion of or plot in a village. Sometimes they had to pay a fixed rent, but generally these plots were **manya** or tax-free as no regular customary tax was imposed on their agricultural income. In exceptional cases, direct payments in kind were made for services performed by village functionaries. Other village servants who performed essential services and skills for the village community were also paid by assigning plots of land (like washerman and priest). The

village servants who provided ordinary goods and services were leather workers whose products included leather bag used in lift-irrigation devices (kiapila or mohte), potter, blacksmith, carpenter, waterman (niranikkar: who looked after the maintenance of irrigation channels and supervised bankers and money-lenders). The distinguishing feature of the ayagar system is that special allocation of income from land and specific cash payments were for the first time provided to village servants holding a particular office.

Fortifications and roads:

The city of Vijaynagar encompassed – the great fortress walls. Abdur Razzaq, an ambassador sent by the ruler of Persia to Calicut (present-day Kozhikode) in the fifteenth century, was greatly impressed by the fortifications, and mentioned seven lines of forts. These encircled not only the city but also its agricultural hinterland and forests.

- The outermost wall linked the hills surrounding the city.
- The massive masonry construction was slightly tapered.
- No mortar or cementing agent was employed anywhere in the construction.
- The stone blocks were wedge shaped, which held them in place, and the inner portion of the walls was of earth packed with rubble.
- Square or rectangular bastions projected outwards.

Abdur Razzaq noted that “between the first, second and the third walls there are cultivated fields, gardens and houses”. And Paes observed: “From this first circuit until you enter the city there is a great distance, in which are fields in which they sow rice and have many gardens and much water, in which water comes from two lakes.” These statements have been corroborated by present-day archaeologists, who have also found evidence of an agricultural tract between the sacred centre and the urban core. This tract was serviced by an elaborate canal system drawing water from the Tungabhadra.

The Vijaynagar rulers inherited and continued to maintain a healthy and vigorous system of local administration with the village as the lowest unit. Each village was a self sufficient unit. The village assembly like the Panchayat of Northern India, conducted the administration of the area under its charge- executive, judicial and police, through its hereditary officers like the **senateova** or the village accountant, the **talara** or the village watchman or the commandant, the **begara** or the superintendent of forced labour and others. These village officers were paid by grants of land or a portion of agricultural produce. The king maintained a link with the village administration through his officer called **Mahanayakacharya** who exercised a general supervision over it.

- i. King: The vijaynagar Empire gradually developed a centralised administration with all its branches carefully organised. The king was the head of all power in the Vijaynagar State. He was the authority in civil, military as well as judicial affairs and also often intervened to settle social disputes. But he was not an irresponsible despot. Neglecting the interests

of the kingdom and ignoring the rights and wishes of the state. The King was assisted in the task of administration by a council of ministers, appointed by him. A magnificent court was maintained by the kings of vijaynagar in the capital city at a huge cost of money. It was attended by nobles, princes, literatures, astrologers and musicians and festivals were celebrated with great pomp and grandeur.

- ii. **Council of Ministers:** Though the Brahmanas held high offices in the administration and had considerable influence, the ministers were recruited not only from the rank but also from those of the Kshatriyas and the Vaishyas. The office of a minister was sometimes hereditary and sometimes rested on selection. Abdur RAzaq and Nuniz refer to the existence of a sort of secretariat. Besides the ministers, the other officers of the State were other chief treasurer; the custodians of the jewels; an officer who was to look after the commercial interests of the State; the prefect of police, who was responsible for the prevention of crime and maintenance of order in the city; the chief master of the horse; the subordinate officials like the 'bhats', who sang the praise of the kings, the betel – bearers or personal attendants of the king, the calendar makers, the engravers and the composer of inscriptions
- iii. **REVENUE:** Land revenue known as **sist**, was the principal source of income of the Vijaynagar State. It had an efficient system of land revenue administration, under three heads for the purpose of assessments' to be paid by the tenants. To meet the heavy burden of the State and solve the problem of obtaining men and money to withstand its enemies, the Vijaynagar emperors gave up the traditional rate of assessments at one-sixth of the produce and increased it to some extent. The Vijaynagar rulers adopted the “ principle of differential taxation”, that is, levied taxes according to the relative fertility of the lands. Besides the land tax, the ryots had to pay other kinds of taxes like grazing tax, marriage tax etc. other source of income of the State were the revenue from customs duties; tolls on roads, revenue from gardening and plantations; and taxation; and taxes levied on dealers in goods of common consumption, Manufacturers and craftsmen, potters, washermen, shoemakers, barbers, mendicants, temples and prostitutes. Taxes were paid both in cash and kind.
- iv. **Judiciary:** The king as the supreme judge, but there were regular courts and special judicial officers for the administration of justice. Sometimes, disputes were settled by the State officials with the co-operation of the local bodies. The only law of the land was not the law of the Brahmanas, but was based on traditional regulations and customs strengthened by the constitutional usage of the country, and its observance was strictly enforced. Severe punishment was inflicted on guilty persons. These penalties were chiefly of four kinds- fines, confiscation of property, ordeals and death. Death or mutilation was the punishment of crimes like thefts, adultery and treason. Sometimes criminals were cast

down before the feet of an elephant, that they may be killed by its knees, trunk and tusks. Official oppression in the sphere of justice was not absent, but the State occasionally granted remedies against it, and it was also sometimes successfully checked by the united opposition of corporate bodies.

- v. Military: The rulers of Vijaynagar had a carefully organised military departments called '**Kandachara**', under the control of the **Dandanayaka or Dannayaka**(commander –in-chief) who was assisted by a staff of minor officials. The State maintained a large and efficient army, the numerical strength of which was not , however, uniform all through. The regular troops of the king were, in times of need, reinforced by auxiliary forces of the feudatories and nobles. The several component parts of the army were the infantry, recruited from people of different classes and creeds, occasionally even including Muslims; the cavalry, strengthened by the recruitment of good horses from Ormuz through the Portuguese, owing to a dearth of these animals in the Empire; elephants; camels; and artillery, the use of which by the Hindus as early as A.D. 1308 is proved by the evidence of foreign accounts as well as of inscriptions.

B. Administration under Bahamani kingdom:

- i. The King and His council of Ministers: The Bahamani administration was modelled in the Islamic pattern. The king was the supreme power in the state, he was the ruler, judge, administrator, military leader, sometimes even his own authority. His duties were all embracing, he was regarded as the shadow of god on earth. The external symbol of the king's sovereignty were the throne, the chhatra or the royal umbrella, the royal standard of issuing gold coins, the striking of the royal naubat(drum) five times a day and the reading of khutba in the name of sovereign. The early hours of morning were spent in the company of learned men and poets and also received reports from various messengers of the kingdom. The king maintained an army of reporters under the supervision of the prime minister. Their duties were to report to the king all the happenings in different parts of the country and to carry letters from the officers to these parts to the capital. On every day of the week except Friday the king held a Darbar. The king was the supreme power. In theory, his authority was unlimited, but in practice he depended on the advice of his ministers in deciding state policy. The chief minister was called ' vakil-us-Saltanate'. All orders issued by the king passed through him and bore his seal. The minister for finance was called 'Amir-i-Jumla'. The external affairs were called ' Nasir –i-Ashraf. Allauddin Hasan Baman Shah divided his kingdom into four divisions called ' Tarafs' and each division was under a Tarafdar. When Mahmud Gawan became the prime minister he redivided the kingdom into eight sarkaships in order to control the power of the tarafdars. Provinces or Atrafs were divided into Sarkars and Sarkars were divided into Paraganas

for the convenience of administration. The lowest unit of the administration was the village and a pargana consisted of a number of villages

- ii. Military: The military department at the capital maintained its own army. At the time of Bahman Shah its strength was 50,000 cavalry and 25,000 infantry. During the time of Muhammad I it was increased to one lakh. The **amir-ul umara** was the commander of the army. The army mainly consisted of soldiers and cavalry. Elephants were also employed. The rulers maintained a large number of bodyguards known as **khassakhel**. Muhammad I is stated to have had four thousand bodyguards. Besides, there were *silahdars* who were in charge of the 'personal armoury of the king. In times of need, barbardars were asked to mobilize troops. The army was organised on the decimal basis. There were three grades or categories of commander, the **amir-ul umara** was the chief commander-in-chiefs whose rank was 1500 and under him were scores of commanders under the rank of 100 and 500. The chief commander was paid through assignments or grants of jagirs. The commander-in-chief and commanders were paid two lakh huns respectively. The soldiers were not paid directly from the royal treasury instead the commanders paid them at their discretion and terms settled at the time of recruitment. Another characteristic feature of the Bahmani army was the use of gunpowder that gave them military advantage. Niccolo Conti, an Italian traveller, who visited India in the 15th century, writes that their army used javelins, swords, arm-pieces, round-shields, bows and arrows. He adds that they used 'ballistae and bombarding machines as well as siege-pieces'. Duarte Barbosa who visited India during 1500-17 also made similar remarks that they used maces, battle-axes, bows and arrows. He adds: "they [Moorish] ride on high-pommelled saddle... fight tied to their saddles The gentios the larger part of them fight on foot, but some on horseback ..." Mahmud Gawan streamlined the military administration and increased the emoluments of the army. Earlier, the tarafdars had absolute authority to appoint the qiladars of the forts. Gawan placed one fort under one tarafdar's jurisdiction, the rest of the forts within a province were placed under the central command. To check Corruption, he made a rule that every officer should be paid at a fixed rate for every 41500 troopers maintained by him. When he was given revenue assignments in lieu of cash, the amount incurred by the officer in the collection of revenue was to be paid to him separately. If he failed to maintain the stipulated soldiers, he had to refund the proportionate amount to the exchequer.
- iii. Economy: Mahmud Gawan ordered for systematic measurement of land fixing the boundaries of the villages and towns. First, the income of the empire was ensured and became known in advance; secondly, it also curbed the corruption of the nobles to the minimum, thereby increasing the state income. In the Bahmani kingdom, trade and commerce was in a flourishing state. Althanasius Nikitin, a Russian traveller, who

travelled in this kingdom during the years 1469-74, in the reign of Muhammad Shah III provides ample information regarding the commercial activities of Bidar. He says that horses, cloth, silk, and pepper were the chief merchandise. He adds that at Shikhbaludin Peratyr and at kladinand bazar people assembled in large numbers where trade continued for ten days and also mentions the Bahmani seaport Mustafabad-Dabul as a centre of commercial activity. Dabul was well connected not only with the Indian but also with the African ports. Horses were imported from Arabia, Khurasan and Turkestan. Trade and commerce was mostly in the hands of the Hindu merchants. Musk and fur were imported from China.

- iv. **Revenue:** Provinces of the kingdom were made over to the grandees for the upkeep of their quota of the army. They collected land revenues and other taxes in their respective divisions, and were expected to pay a certain fixed amount to the royal treasury, so long as this amount was paid the officials of the treasury were not concerned how the taxes were collected. Most of the kingdom was divided among the nobles. The chief function of the administration was the collection of revenues. And in this the officers of the Parganas were helped by two officers, the Deshmukh and the Desai. Deshmukh was entrusted with the task of supervision of collection of the revenue, while Desai was concerned with keeping the accounts, sometimes the Deshmukh and subedars were refereed in the state documents as **Huddedars, Adhikaris, Amaldars, and Amils**. The village was the last unit of administration in the kingdom, it has three officers namely **Patil** or headman of the village, **Kulkarni** or the accountant and the village watchman. These offices were hereditary. The duty of the headman was the collection of revenues which were handed over to the provincial authority, he was also in charge of the police arrangement of the village, but the actual duty was entrusted to a watchman, usually a person of the lower caste. In case of war it was the duty of the state to protect the village. The kulkarni was responsible for maintaining of the accounts of all the details of revenue in the village agricultural holdings and other property in the village. The most important person was the Patil, besides revenue and official duties, he was also responsible for the settlement of village disputes with the help of village panchayat and he was the leader of the village in all matters and the most influential person in the village. The village headman and accountant were remunerated by means of iman lands granted to them. the imam or rent free land and the office were known as watan in the case of the headman and adn miras for an accountant, besides the headman there was an establishment which consisted of twelve artisans known as **Balutedars** in Maharashtra and the institution is known as **Barabalute**. The twelve professions were known represented by mahar who was the village watchman, the potter, the barber, the astrologer, an priest, the accountant, , the

gurav or the person in charge of the village temple deity. The *Balutes* dues were to be paid by every farmer to each *balutedars*.

VIJAYNAGAR SOCIO-CULTURAL ASPECTS:

Literature: The Vijaynagar Empire has to its credit brilliant cultural and artistic achievements. Under the emperor's patron some of the finest pieces of literatures were produced in Sanskrit, Telegu, Tamil and Kannada. Sayana, the famous commentator of the Vedas and his brother, Madhava flourished during the early days of Vikaynagar rule and were deeply attached to the state. The reign of Krishna Deva Raya marked the dawn of new era in the literary history of South India. Himself a scholar, a musician and poet, he gathers poets, philosophers and religious teachers whom he honoured with magnificent gifts of land and money. He wrote the **magnum opus, Amuktamalyada**, in Telegu, in the introduction to which he refers to five Sanskrit works written by him. This book is not merely of religious interest but also great historical importance for the reign of Krishna Deva Raya. In his court flourished the '**Astadiggajas**', the eight elephants of the quartets (famous poets) who supported the world of Telegu literatures. His poet laureate, Peddana given the title '*Andharakavitapitamaha* (grandfather of Telugu poetry) enjoyed a wide reputation and held a high position among Telegu writers. Even the rulers of Aravidu dynasty patronised poets and religious teachers and Telegu literature flourished under them with reinforced vigour. There were also authors among the petty chiefs and relatives of the emperors. Works on music, dancing, drama, grammar logic philosophy etc. received encouragement from the emperors and their ministers. In short the Vijaynagar Empire was 'synthesis of South Indian culture'.

Art and Architecture: Along with the growth of culture was a remarkable development of art and architecture. The architecture of Vijayanagara dates back to today's Hampi. This is because the town is the capital of the kings. These are the main temples built in Hampi or Vijayanagara. Vijayanagar architecture is a vibrant combination of the Chalukyas, Hoysalas, Pandya and Chola styles which evolves from prior empires in earlier centuries. The temple building activity of the Vijayanagar rulers produced a new style, called the Vijayanagar style. Though often characterized as Dravida Style, it had its own distinct features. The court and palace architecture of Vijayanagar is generally made of mortar mixed with stone rubble and often shows secular styles with Islamic-influenced arches, domes, and vaults. This style became popular during the reign of Krishna Deva Raya and is seen in South Indian temples constructed over the next two centuries. Vijayanagara architecture can be broadly classified into religious, courtly and civic architecture. Vijaynagar temples are also known for their carved pillars which depict charging horses, figures from the Hindu mythology and yali(hippogriffs). Some of the larger temples are dedicated to a male deity, with a separate shrine for the worship of his female counterpart. Another element of the Vijayanagar style is

the carving and consecration of large monolithic statues, such as the Sasivekalu Ganesha and Kadalekalu Ganesha at Hampi; the Gommateshvara (Bahubali) monoliths in Karkala and Venur; and the Nandi bull in Lepakshi. Examples of this style can also be seen in the Vijayanagara temples of Kolar, Kanakagiri, Shringeri and other towns of Karnataka; the temples of Tadpatri, Lepakshi, Ahobilam, Tirumala Venkateswara, and Srikalahasti in Andhra Pradesh; and the temples of Vellore, Kumbakonam, Kanchi, and Srirangam in Tamil Nadu.

Features / characteristics of Vijaynagar temple structures : Vijayanagara temples are usually surrounded by a strong enclosure. Small shrines consist simply of a garbhagriha (sanctum) and a porch. Medium-sized temples have a garbhagriha, shukanasi (antechamber), a navaranga (antrala) connecting the sanctum and outer mandapa (hall), and a rangamantapa (enclosed pillared hall). Large temples have tall Rayagopuram built with wood, brick and stucco in Chola style. The term Raya is added to indicate a gopura built by Vijayanagar Rayas. The top of the gopuram has a shalashikhara resembling a barrel made to rest on its side. Large life-size figures of men, woman, Gods and Goddesses adorn the gopuram. This Tamil dravida-influenced style became popular during the rule of king Krishnadevaraya and is seen in South Indian temples constructed over the next 200 years. Examples of Rayagopuram are the Chennakesava Temple in Belur and the temples at Srisailam and Srirangam. In addition to these structures, medium-size temples have a closed circumambulatory (Pradakshinapatha) passage around the sanctum, an open mahamantapa (large hall), a kalyanamantapa (ceremonial hall) and a temple tank to serve the needs of annual celebrations.

- i. The distinct features of Vijaynagar Temple architecture were the pillars and the complicated manner in which they were sculptured. The shaft becomes just a core around which grouped a vast amount of statuary of great size and sculptured in the round' having as its most conspicuous element a furiously rising horse, rampant hippogryph (Yali) (**hippogryphs**: A legendary creature that has the front half of an eagle and the hind half of a horse) — horses standing on hind legs with their fore legs lifted and riders on their backs. The horses on some pillars stand seven to eight feet tall. On the other side of the pillar are usually carvings from Hindu mythology. Pillars that do not have such hippogryphs are generally rectangular with mythology themed decoration on all sides - the whole of it , pillar and sculpture is carved out of a single block of stone. Another type shows a cluster of miniature pillars encircling the central column, and so carved sometimes as to give out, when struck, the seven separate notes of Indian music. There were also other modes of treatment, but all pillars had ornamental brackets as part of their capitals and below the brackets a pendant which was elaborated in this period into an invested lotus bud.

- ii. The temples had a **Mandapam** or **open pavilion** with a raised platform, generally meant for seating the deity on special occasions. It also had a Kalyana Mandapam with elaborately carved pillars. The Mantapas are built on square or polygonal plinths with carved friezes that are four to five feet high and have ornate stepped entrances on all four sides with miniature elephants or with Yali balustrades (parapets). The Mandapas are supported by ornate pillars. The 1,000-pillared style with large halls supported by numerous pillars was popular. The most magnificent of the temples in this style are in Hampi (Vijayanagar). Vitthalaswamy and the Hazara Ramaswamy temples are the best examples.
- iii. The tall entrance towers or gopurams, evolved under the pandyas continued in this period also. **Raya Gopurams**, towers in commemoration of the visit of emperors in different corners of the empire, are also important examples of architecture of the period. Another feature was the so called ‘thousand pillred mandapa’ a huge hall with many rows of pillars
- iv. In the Vijayanagar temples the central part was occupied by the **Garbhagriha**—the sanctum cell where the presiding deity was installed.
- v. **Amman shrine** was meant for the consort of the God. The goddess came to have separate shrines of their own, a development which goes back to the chola period

Some of the more famous temples of Vijaynagara are: .

- i. Virupaksha temple: The Virupaksha temple was built over centuries. While inscriptions suggest that the earliest shrine dated to the ninth-tenth centuries, it was substantially enlarged with the establishment of the Vijayanagara Empire. The hall in front of the main shrine was built by Krishnadeva Raya to mark his accession. This was decorated with delicately carved pillars. He is also credited with the construction of the eastern *gopuram*. These additions meant that the central shrine came to occupy a relatively small part of the complex. The halls in the temple were used for a variety of purposes. Some were spaces in which the images of gods were placed to witness special programmes of music, dance, drama, etc. Others were used to celebrate the marriages of deities, and yet others were meant for the deities to swing in. Special images, distinct from those kept in the small central shrine, were used on these occasions.
- ii. The Vitthala temple: The Vitthala temple is by far the most ornate temple. Begun in the time of Devaray II, its construction was continued even during the time of the principal deity was Vitthala, a form of Vishnu generally worshipped in Maharashtra. The introduction of the worship of the deity in Karnataka is another indication of the ways in

which the rulers of Vijayanagara drew on different traditions to create an imperial culture. As in the case of other temples, this temple too has several halls and a unique shrine designed as a chariot. A characteristic feature of the temple complexes is the chariot streets that extended from the temple *gopuram* in a straight line. These streets were paved with stone slabs and lined with pillared pavilions in which merchants set up their shops. The main temple occupies the center and there are five other structures mostly of the nature of pillared halls within the enclosures

- iii. **iii. Hazara Rama Temple:** Most probably the work of Virupaksha II, though modest it is a perfect example of the Vijayanagar style of temple architecture. Besides the main temple there are a shrine for the goddess, a kalyanamandapa and other subsidiary temples all enclosed in a courtyard by a wall 24 feet high. The enclosure is entered by means of a well proportioned flat roofed porch on the east, which lead to the assembly hall into a group of four back stone pillars, one at each corner of a central square are the Vimana with its lower storey of stone and the pyramidal superstructure of brick, now much decayed, which is less than 50 feet high and quite impressive. The inner walls of the temple are decorated in relief with scenes from Ramayana.

2. Palaces and Court Architecture

No royal palace structures from the Vijayanagar period have survived intact, and most of what is known about them has been drawn from archaeological excavations at Hampi. Most of the palaces faced east or north and stood within compounds surrounded by high, tapering stone and earth walls. They were built on raised granite platforms with multiple tiers of mouldings decorated with carved friezes. Palaces usually spanned multiple levels and had tall flights of stairs flanked on either side by balustrades carved with *yali* and elephants. Pillars and beams were made of wood and the roofs of brick and lime concrete. The courtly architecture of Vijayanagar was generally made of mortar mixed with stone rubble and often shows secular styles with Islamic-influenced arches, domes, and vaults. Water tanks inside the palace complex have decorative water spouts such as the carved torso of the Nandi with a gaping mouth to allow water flow into the tank. The city was surrounded by seven fortifications. The space in between was used for various purposes such as laying gardens and growing vegetables etc. The total area of the city was estimated at 64 square miles. There were beautiful lakes, open gardens, broad and well-laid roads and buildings. The Tungabhadra river had a dam which provided water for the 40 kilometer long canal of the city.

The palace was the most impressive building in Vijayanagar. There were halls of public and private audiences. The halls were decorated with beautiful painted pictures. Usually the walls and pillars were ornamented with sculptures made of stone or wood. Unfortunately, most of the city of Vijayanagar is now in ruins, represented by the well-known site Hampi which is dotted with little hills of granite and where not a blade of grass grows. The courtly architecture generally shows secular styles with Islamic

influences. Examples are the Lotus Mahal palace, Elephant stables, and watch towers. Courtly buildings and domed structures were built with mortar mixed with stone rubble. The ruins of the palace, such as the Kamala Mahal, the Queen's bath house, are also found in the palace buildings. These can be seen in the Indo-Arabic style.

The “mahanavami dibba”: Located on one of the highest points in the city, the “*mahanavami dibba*” is a massive platform rising from a base of about 11,000 sq. ft to a height of 40 ft. King Krishna Devaraya constructed this in commemoration of the victory over Udaygiri (now in Orissa). Archeologists believe that this platform had undergone systematic enhancements by successive kings who came into power. The whole structure is made as giant square structures in three layers. There are mainly two stairways to reach the top. The front one (east facing) is highly decorated on either side with carvings of elephants, horses and a host of other things. On the top there is nothing special to see except the great views on the campus around it. At the back of the platform a twin staircase is located. Probably this was used as a service staircase during the ceremonies. There is evidence that it supported a wooden structure. The base of the platform is covered with relief carvings. Rituals associated with the structure probably coincided with Mahanavami (literally, the great ninth day) of the ten-day Hindu festival during the autumn months of September and October, known variously as Dussehra (northern India), Durga Puja (in Bengal and Navaratri or Mahanavami (in peninsular India). The Vijayanagara kings displayed their prestige, power and suzerainty on this occasion. The ceremonies performed on the occasion included worship of the image, worship of the state horse, and the sacrifice of buffaloes and other animals. Dances, wrestling matches, and processions of caparisoned horses, elephants and chariots and soldiers, as well as ritual presentations before the king and his guests by the chief *nayakas* and subordinate kings marked the occasion. These ceremonies were imbued with deep symbolic meanings. On the last day of the festival the king inspected his army and the armies of the *nayakas* in a grand ceremony in an open field.. On this occasion the *nayakas* brought rich gifts for the king as well as the stipulated tribute.

3. Wall Paintings: Vijayanagar art includes wall paintings such as the Dashavatara (the Ten Avatars of Vishnu) and the Girijakalyana (the marriage of Parvati, Shiva's consort) in the Virupaksha Temple at Hampi; the Shivapurana murals (the Tales of Shiva) at the Virabhadra temple at Lepakshi; and those at the Kamaakshi and Varadaraja temples at Kanchi.

SOCIETY: The social structure of the South Indian macro-region (Vijayanagar empire) is a unique variant of the Indian society. The uniqueness of the social structure was three-fold : secular functions of the South Indian Brahmans, dual division of lower social groups, territorial segmentation of the society. The Brahmans live in localities where they controlled land, and their prestige and power was also derived from their control over those dependent on land. They also enjoyed prestige due to their

sacral functions as a priestly class. The emergence of a large number of Vedic temples endowed with villages (*devadanas*) gave the Brahmans as temple functionaries the power to exercise ritual control over all other castes and religious institutions. As managers of these religious centres, the Brahmans enjoyed great secular authority. Territorial segmentation of society implies that social groups in the Tamil country were divided on the basis of natural sub-region and occupational patterns associated with them. Social groups in South India had less interaction with groups at some distance from their locality. They gave preference to cross-cousin and maternal uncle-niece marriages. Another characteristic of the social structure was the dual division of lower castes referred to by the right and left-hand designations (Vaishnavas corresponding to the right hand division and the Saivites corresponding to the left hand castes). In most cases, the right-hand castes were involved primarily in Agricultural production and local trade in agricultural commodities whereas left-hand castes were engaged in mobile artisan production and extensive trade in non-agricultural products. During the Vijaynagar period, the peasant was the basis of the social order, on whom all other sections of the society depended. The *satkams*, the Tamil poetic genre, regard the leading peasantry as pure *sat-sudras*. They claimed ritual purity and respectable secular rank for them. Temples played an important role in delineating or determining special space of groupings who were the participants in the worship of a particular deity. An important characteristic of lineage in the South Indian kingship is marked by the common devotion to the lineage tutelary. The non-Brahman priests of the peasants' tutelary shrines (e.g. *amman*) also participated in the management of great shrines of Siva and Yishnu where the Brahman priests predominated. The *matha* the seat of sectarian organisation located at great shrines, consisted of persons of both the Brahman and non-Brahman orders. Thus, the social organisation of this period comprised of the Brahmans, the left and right-hand castes which included respectable agricultural castes, namely *vellalas* and lower castes like the weavers.

Women in general occupied a high position in society and instances of the active part they took in the political, social and literary life of the country are not rare, besides being trained in wrestling, handling swords and shields, music and other fine arts, some of them at any rate received a fair amount of literary education. Nuniz writes: “ he (the king of Vijaynagar) has also women who wrestle, and others who are astrologers and soothsayers; and he has woman who write all the accounts of expenses that are incurred inside the gates and others whose duty it is to write all the affairs of the kingdom and compare their books with those of the writers outside; he has women also for music, who play instruments and sing. Even the wives of the king are well versed in music...it is said that he has judges, as well as bailiffs and watchmen who every night guard the palace, and these are women.” Plurality of wives was a common practice, especially among the wealthy classes, and child marriage was the usual custom. The evil practice of exacting dowries was greatly prevalent among those who were well placed in life. The State occasionally interfered in social affairs to settle

disputes among various communities. The rite of sati, or women burning themselves on the funeral pyres of their husbands, was very common in Vijaynagar, and the Brahmins freely sanctioned it.

ECONOMIC CONDITION OF VIJAYNAGAR EMPIRE:

It is clear from foreign accounts and also other sources that unbounded prosperity prevailed in the Vijaynagar Empire. Agriculture flourished in different parts of the realm and the state pursued a wise irrigation policy. The principal industries related to textiles, mining and metallurgy and the most important of the minor industries were perfumery. Craftsmen's and merchants, guilds, played an important part in the economic life of the kingdom.

Land and Income Rights Rice was the staple crop. Both black and white variety of rice was produced from Coromandel to Pulicat. Besides, cereals like gram and pulses were also cultivated. Spices (especially black pepper) coconut and betel-nuts were other important items of production. Land-revenue was the major source of state's income. Rate of revenue demand varied in different parts of the empire and in the same locality itself according to the fertility and regional location of the land. It was generally 1/16th of the produce, but in some cases it was even more ranging up to 1/4th. But on Brahmins and temples it was 1/20th to 1/30th respectively. It was payable both in cash and kind. We find references to three major categories of land tenure:

- i. *Amara*: The largest category was of the amara villages given by the Vijaynagar rulers to the amaranayakas. Their holders did not possess proprietary rights in land but enjoyed privileges over its income only. The amara tenure was primarily residual in the sense that its income was distributed after deductions had been made for support of the Brahmins and forts. Three quarters of all the villages came under this category. The term *amaramakni* is considered by most historians as referring to an 'estate' or a 'fief', but it literally means one-sixteenth share (makani). Thus, it points to the fact that the amaranayakas could claim only a limited share of village income.
- ii. *Bhandaravada* : The bhandaravada was a crown village comprising the smallest category. 4 part of its income was utilised to maintain the Vijaynagar forts.
- iii. *Manya*: Income from the manya (tax-free) villages was used to maintain the Brahmins, temples, and mathas.

These indicate the way in which the village income was distributed. The **manya** rights underwent a transformation during this period. Land tenures continued to be given by the state to individual (*ekabhogan*) Brahmins and groups of Brahmins as well as to *mathas* including the non-Brahmin Saiva Siddhanta and Vaishnava gurus. But there was a great increase in devadana grants (conferred on temples) made by the state as compared to other grants. Besides land-tax, many professional taxes also were imposed. These were on shopkeepers, farm-servants, shepherds, washermen, potters, shoemakers, musicians etc. There was also tax on property. Grazing and house taxes were also imposed. Villages were also supposed to pay for the maintenance of the village officers. Besides, **sthala dayam, margadayam and manula dayam** were three major transit dues. Another category of land right through which income was derived was a result of investment in irrigation. It was called **dasavanda** in Tamil country; and **Kattu-Kodage** in Andhra and Karnataka. This kind of agrarian activity concerning irrigation was undertaken in semi-dry areas where hydrographic and topographic features were conducive for carrying out developmental projects. The **dasavanda or Kattu-Kodage** was a share in the increased productivity of the land earned by the person who undertakes such developmental work (e.g. construction of a tank or channel). This right to income was personal and

transferable..A portion of income accruing from the increased productivity also went to the cultivators of the village where the developmental work was undertaken.

Economic Role of Temples: During the Vijaynagar period, temples emerged as important landholders. Hundreds of villages were granted to the deities who were worshipped in the large temple-. Thple officers managed the devadana villages to ensure that the grant was utilised properly. The income from devadana villages provided sustenance to the ritual * functionaries, It was also utilised to provide food offerings or to purchase goods (mostly aromatic substances 'and cloth) essential for carrying out the ritual rites. Cash, endowments were also made by the state to the temples for providing ritual service. Temples took up irrigational work also. Large temples holding devadana lands had under them irrigation department for properly channelizing money grants made to the temples. Those who gave cash grants to temples also received a share of the food offering (prasadam) derived from (he increased productivity. In fact, temples in South India were important centres of economic activity. They were not only great landholders but they also carried on banking activities. They employed a number of persons. Mahalingam refers to an inscription which mentions a temple which employed 37 servants. Temples purchased local goods for performance of ritual services. They gave loans to individuals and village assemblies for economic purposes. The loans were given against lands whose income went to the temples. Cash endowments made by the state to the Tirupati temple were ploughed back in irrigation. The income thus attained was used to carry out and maintain ritual services. At Srirangam Temple, cash grants were used to advance commercial loans to business firms in Trichnopoly. Temples had their trusts which utilised its funds for various purposes. Thus, the temples functioned almost as an independent economic system encompassing persons and institutions that were bound together by economic links.

Foreign Trade: We get information about foreign trade from the Amuktamalyada of Krishnadeva Raya, Domingo Paes and Nuniz. They give vivid description of horse trade. The role of the Indians in the overseas carrying trade was minimal. Barbosa mentions that Indian overseas trade was completely controlled by Muslim merchants. They used to get special treatment from the rulers. He says that on returning from the Red Sea the king assigned them a nayar bodyguard, a Chetti accountant and a broker for i help in local transactions. Such was their status that, at Kayal, even royal monopoly of pearl-fisheries was given to a Muslim merchant. The Arabs and later the Portuguese controlled horse trade. Horses were brought from Arabia, Syria and Turkey to the west-coast ports. Goa supplied horses to Vijaynagar as well as the Deccani Sultanates. Importation of horses was of great military importance' for the southern states as good horses were not bred in India. Besides, Vijaynagar's conflict with the northern Deccan Muslim states restricted the supply of horses from north India that were imported from .Central Asia. Besides horses, ivory, pearls, spices, precious stones, coconuts, palm-sugar, salt, etc. were also imported. Pearls were brought from the Persian Gulf and Ceylon and precious stones from Pegu. Velvet was imported from Mecca and satin, silk, damask and brocade from China. White rice, Sugarcane (other than palm-sugarcane) and iron were the major exports. Diamonds were exported from Vijaynagar. Nuniz states that its diamond mines were the richest in the world. The principal mines were on the banks of the Krishna river and in Kurnool and Anantapur. This led to the development of a great industry for cutting and polishing precious stones like diamonds, sapphires and rubies in Vijaynagar and Malabar.

Internal Trade and Urban Life: The contemporary foreign accounts show that local and long distance trade increased t under the Vijaynagar rulers. Roads and roadside-facilities for travellers between towns were excellent. Carts were used for the transport of grains over short distance. Riverine shipping especially the backwater-system on the west-coast has also been referred to. Pack-animals were used for long distance transport. In some places armed guards for long distance transport were

employed. Local magnates realised the importance of trade and gave encouragement to town based trade and auxiliary trade in regular and periodic fairs. Regular and periodic fairs took place along the main roads leading to big temples during festival times. These fairs were conducted by trade associations of a nearby town and under the-supervision of the leader of trade association called **pattamswami**. Fairs which gave impetus to urban trade were also held at the orders of the local magnates, e.g. **gauda** or chief of a nadu. The literary and inscriptional evidences of the 14th to 16th centuries reveal the existence of 80 major trade centres. Some towns were religious; others were commercial and administrative centres. Inside these towns were many bazars where business was carried on by merchants. They paid rents to the towns. There were separate markets for particular commodities. Markets for agricultural and non-agricultural products were separate in accordance with the left and right hand caste affiliations. Trade in consecrated food for pilgrims and the sale of the right of ritual functions and office were important aspects of temple-related urban commerce. The merchants and artisan organisations in Andhra got identified with certain cities, e.g. the Telugu oil-pressers and merchants were associated with the city of Berwada (in Krishna district). In these towns, the transit duties, shop and house-rents provided income to the towns. The temple-records refer to the prosperity and prestige of merchant[^] and artisans. The Vijaynagar state possessed an urban quality which is not witnessed in any other South Indian state of the time. The capital city integrated within its precincts markets, palaces, temples, mosques, etc. This urban quality was, however, completely destroyed by the middle-16th century.

The coinage of the Vijaynagar Empire was of various types, both in gold and copper, and there was one specimen of a silver coin. The coins bore on them emblems of different gods and animals varying according to the religious faith of the rulers. The prices of articles were low. The accounts of the foreign travellers tell us that the upper classes of the people had a high standard of living but the common people groaned under the weight of heavy taxation, collected with vigour by the local governors, who were, however, restrained by the supreme rulers.

BAHAMAIN KINGDOMS - SOCIAL AND CULTURAL ASPECTS: The social structure of the Bahmanis was cosmopolitan in character. There were Muslims, Hindus, Iranians, Transoxonians, Iraqis and Abyssinians (Habshis). The Portuguese came during the early 16th century. This heterogeneous character becomes more prominent if we look at its linguistic pattern: Persian, Marathi, Dakhni (proto-Urdu,) Kannada and Telugu languages were widely spoken in various parts of the kingdom. Broadly, two classes existed in the society. According to Nikitin, there were poor, and the nobles who were "extremely opulent and delights in luxury. He says that "the nobles were carried on their Silver beds, preceded by twenty horses caparisoned in gold and followed by three hundred men on horseback and five hundred on foot along with ten torchbearers." Nikitin also gives a graphic account of the grandeur of the Bahmani wazir, Mahmud Gawan. He mentions that every day along with him 500 men used to dine. For the safety of his house alone, everyday 100 armed personnel kept vigilance. In contrast, the general population was poor. Though Nikitin mentions only two classes, there was yet another class-the merchants (the so-called middle class).

The sufis were greatly venerated by the Bahmani rulers. Initially, they migrated to the Deccan as religious auxiliaries of the Khaljis and the Tughluqs. The infant Bahmani kingdom required the support of the **sufism** for popular legitimization of their authority. The sufis who migrated to the Bahmani kingdom were chiefly of the Chishti, Qadiri and Shattari orders. Bidar emerged as one of the most important centres of the Qadiri order. Shaikh Sirajuddin Junaidi was the first Sufi to receive the royal favour. The Chishti saints enjoyed the greatest honour. Syed Muhammad Gesu Daraz, the famous Chishti saint of Delhi, migrated to Gulbarga in 1402-3. Sultan Feroz granted a number of villages as **innam** for the upkeep of his **khanqah**.

But during the later period of his reign dissensions between the two developed on account of the sufi's support for the Sultan's brother Ahmad as his successor. It finally led to the expulsion of Gesu Daraz from Gulbarga. With the large influx of the Afaqis in the Bahmani kingdom, the Shias also found their place under Fadullah's influence. Ahmad 1's act of sending 30,000 silver tankas for distribution among the Saiyyids of Karbala in Iraq shows his inclination for the Shia doctrine. The most influential wazir of Ahmad 111 was also a Shia. Hindu traditions and picture also influenced the Bahmani court. Sultan Feroz's

(1397-1422) marriage with a daughter of the royal family of Vijaynagar helped greatly in the Hindu-Muslims cultural harmony. There is a legend that Feroz even once went to Vijaynagar in the guise of a Hindu faqir. Even in the most important ceremony like the celebration of **urs**, Hindu influences are to be seen. During the **urs** celebrations, the Jangam (the head of the Lingayats of Madhyal in Gulbarga district) would perform the ceremony in typical Hindu fashion-conch-blowing, flower offerings, etc. What is interesting is that the **Jangam** wore Muslim apparel with the usual cap that the Muslim *danvesh* (hermit) used.

Art and Architecture: The Bahmanis were enthusiasts of architecture and art and encouraged distinct styles with architects from different parts of the Muslim world and blended these with the local styles. Ala-ud-din Bahman built a large number of buildings including the *Jama masjid* and the *Bala Hisar*. The monuments of Gulbarga were also built and when the capital was shifted to Bidar a d a large number of buildings were constructed which include the forts, palaces, mosques and tombs prominent among which are the *Rangin Mahal*, *Gagan Mahal*, *Chini Mahal* and *Nagin Mahal* (currently are in broken form). The Persian scholar Mahmud Gawan (minister of Muhammad Shah III), built the well-known *Madrassa* in 1472 AD (building with three stories and has lecture halls, a library, a mosque and residential houses) which stands as a specimen of Bahmani architecture.

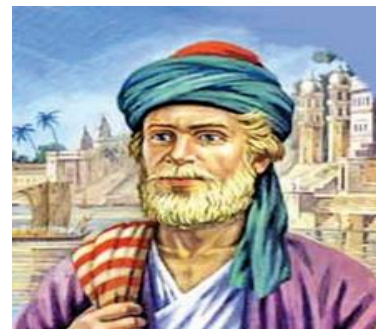
The Bahmanis got many forts rebuilt and modified for their suitability in case of military requirements. These included the covered passages and bastions as an addition. Few forts were built at strategic places, keeping this structure in mind; some among these are the *Gulbarga*, *Daulatabad*, *Gawilgarh*, *Narnala*, *Parenda*, *Raichur*, etc The architectural works also include *idgahs* (prayer houses) built at *Daulatabad*, *Gulbarga*, *Bidar* and *Kovilkonda*. Their special feature is the parapet cresting and a dome in the middle above the central prayer-niche. Prayer niches were also provided in the walls. However some exquisite tombs were also built that had features like a square configuration on a raised area with sloping walls which gives an impression of single mass, low flat domes, high and slender arched doorways, with the use of enameled tile work. Few of the significant tombs include the Ala-ud-din Hasan, Muhammad I and Muhammad II at Gulbarga and the tomb of Hazrat Zain-ud-din at Khuldabad. Another significant contribution to the architecture is the *Ibrahim Rouza*. 'Rouza' meaning garden was built by the ruler Ibrahim. The tomb is known for its minarets, stonework, calligraphic inscriptions, parapets, etc. and a blend of both northern and southern styles with distinct elements can be seen. Gumbaz (the largest dome in the world) and Charminar in Hyderabad are also world-famous examples of Bahmani architecture. An important heritage in the Indo-Islamic art was left by the Deccans, which included the language and Islamic tradition that spread in South India. Bahmani Kings patronized *Hazrat Banda Nawaz (1321-1422 AD)* the great Sufi saint (his *dargah* of Gulbarga is a pilgrimage to the Hindus and Muslims alike). He founded the *Madrassa* (institution) being a great scholar of Islamic wisdom, from his own funds on the line of universities of Samarkand and Khorasan

FOREIGN TRAVELLERS WHO VISITED THE COURT OF VIJAYNAGAR AND BAHAMANI KINGS

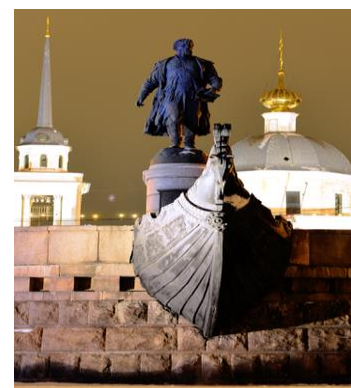
- I. **Abu Abdullah/Ibn Battuta:** Ibn Battuta was one of the great geographers and explorers of the 14th century and his book “Travels of Ibn Battuta” is a treasure trove for anyone wishing to know more about Asian trading routes and hubs of this era and the people and cultures that populated and surrounded them. He was from Morocco, who travel thirty years of his life from North Africa, West Africa, Southern Europe and Eastern Europe in the West, to the Middle East, Indian subcontinent, Central Asia, Southeast Asia and East China. He left an account of **Harihara I's** reign in his book **Rehla (Tuhfat-un- Nuzzar fi Gharaib UL-Amsar WA Ajaib-UL-Assar)**.



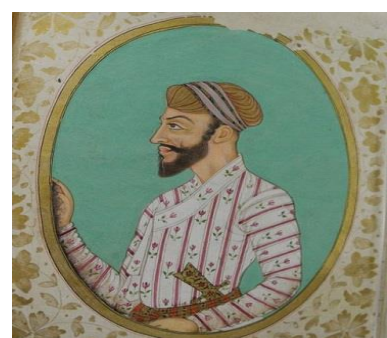
- II. Nicolo Conti, an Italian, was at Vijayanagara in about 1420, just after the accession of **Devaraya I**. The first known foreign traveller, he mentions the fortifications of the city and the thousands of men employed in the army of the rulers.



- III. Althanasius Nikitin: Russian merchant of Tver and one of the first Europeans (after Niccolò de' Conti) to travel to and document his visit to India. He described his trip in a narrative known as *The Journey Beyond Three Sea* . He visited Bahamani kindoms during the years 1470- to 1474 in the reign of Muhammad Shah III Nikitin studied the population of India, its social system, government, military (he witnessed war-games featuring war elephants), its economy, religion, lifestyles, and natural resources



- IV. The next visitor in about 1443 was Abdul Razzaq, an envoy of Shah Rukh, the Timurid sultan of Herat. Abdul Razzaq noticed seven rings of ramparts protecting the city, but not all these can be traced



today. He also gives details about the ceremonies of the rulers, and the processions of the Mahanavami festival. (Reliefs on the Hazara Rama Temple in the Royal Centre carved about the same time may portray scenes from this festival.) He was a Persian, Timurid chronicler and a scholar who visited the Vijaynagar Kingdom at the time of **Dev Raya II** as an ambassador of Shah Rukh, the Timurid dynasty ruler of Persia. He gives an account of the reign of Devaraya II in his **Matla** as **Sadain Wa Majma ul Bahrain**.

- V. **Duarte Barbosa:** He was Portuguese Writer, Traveller and explorer who had given a vivid account of Vijaynagara governance under **Krishna Deva Raya** in his book i.e. An Account of Countries Bordering the Indian Ocean and their Inhabitants.



- VI. **Domingo Paes :** The most detailed chronicles of Vijayanagara are those provided by two Portuguese visitors, one a soldier and the other a trader in horses. (The rulers were always in need of horses imported from the Arabian Peninsula. After the Portuguese captured this trade from the Arabs in the early 16th century, Portuguese traders frequently visited the capital.) Domingo Paes was at Vijayanagara in about 1520-22, during the reign of **Krishnadevaraya**. The visitor gives invaluable information on the walls, gates, streets and markets of the city, as well as the major temples of the city, including the **Virupaksha** at Hampi, together with its colonnaded bazaar. Paes describes the Mahanavami festival at some length, beginning with the preparations within the king's palace where ceremonies were held at the House of Victory, all hung with precious cloths. According to Paes, the festival included numerous processions of animals, warriors and courtly women, as well as wrestling matches, fireworks and other entertainments. The climax was the review of the troops that was held at some distance outside the city. The description of the king's palace with which Paes's account concludes seems to apply to Krishnadevaraya's new residence in what is now Hospet.



- VII. Fernao Nuniz, a Portuguese horse-trader, composed his account around 1536-37. He was in the capital during the reign of **Achyutaraya** and may have been present at earlier battles fought by Krishnadevaraya. This visitor was particularly interested in the history of Vijayanagara, especially the foundation of the city, the subsequent careers of three dynasties of rulers, and the battles that they fought with the Deccan sultans and Orissan Rayas. Nunez, too, gives details of the Mahanavami festival, noting admiringly the extravagant jewels worn by the courtly women, as well as the thousands of women in the king's service.



- VIII. Cesare Frederici, an Italian traveller who spent seven months at Vijayanagara in 1567, two years after the city was sacked, suggests that the capital was only partly destroyed and that Tirumala of the Aravidu dynasty intended to re-establish the Vijayanagara capital there. This attempt turned out to be unsuccessful and the city was eventually abandoned for good.

- IX. After Frederici, no foreign accounts of the city have come down to us until that of Colonel Colin Mackenzie, the Scottish antiquarian who visited Vijayanagara in 1799. Mackenzie's description of the site, accompanied by a watercolour map and views, represent the first modern step to study the ruins.

