Chapter III

City

(Vijayanagara)
Fortunately there are as many as eight valuable literary works giving a fairly good account of the city in varying proportions. Of them three are indigenous and the others are by the foreign itinerants. The former are Ganga-devi's Madhuravijayam, Mohanatarangini and Sri Pampa Mahatme. The itinerants are the Italian Traveller Nicolo di Conti (c.1420), the Persian ambassador Abdur Razaak (c.1442), the Russian traveller Nikitin (c.1468), and the Portuguese travellers Durate Barbosa (c.1518), and Domingo Paes (c.1520). These itinerants actually stayed in Vijayanagara for a period varying in duration. These itinerants prior to their arrival to Hampi did visit many places in India and outside. Thus they had a fairly good knowledge of how a city life and a city would be at levels of development. The account about Hampi by them therefore, though at times marked by exclamation to a large extent are reliable. Variously they have tried to describe and have made passing reference to the location of the city, its area, the fort, bazaars and shops, palace and other palatial buildings such as Diwanah-khanah etc., gateways, canals, temples on the one hand and also some important aspects of the society, festivals, different professions, articles sold, etc. The account from the indigenous source which are more poetic and tend to be idealistic, however, corroborate
the picture here and there by the itinerants. Further we get more information about the geography of this city, important sacred places, temples and traditions associated with them too. These help us considerably to know about the city and its grandeur on the one hand and to appreciate the factors leading to the choice of the place as the capital of the Vijayanagara kingdom. An attempt has been made below to correlate the literary and the archaeological evidences, now available from the excavations that have been carried out since 1975 onwards almost continuously to-date by the Department of the Archaeology, state and centre (Nagaraja Rao M.S., 1983 and 1985) as well as by individual scholars such as John Fritz, George Mitchell (1984), Dalla Picola (1984) etc.

Location.

Three itinerants i.e. Nicolo Conti, Nikitin, Durate Barbosa speak about the location of the city. According to them the city is located at the foot of steep mountains with valleys. The latter two are a bit more exact by saying that there is river on one side, but according to Nikitin the river runs through the city. Probably, Anegondi on the northern side of the river was also taken to be part of the city. In the indigenous literature also there are refer-
ences to the mountains and river. In particular in Madhura Vijayam. The poetess euphemistically but rightly, speaks about the river serving as a powerful natural moat assuring protection to the city.

Extent.

Pampa Mahatme and the accounts of the two itinerants viz., Nicolo conti inform us that "the circumference of the city is sixty miles". Abdur Razaak who visited Vijayanagara almost after twenty years states that the empire was from Ceylon to Gulbarga (north-south) and from Bengal till end of Malabar region (east-west). In Pampa Mahatme the extent is given as one hundred square miles. Paes tells that the city is so big that it cannot be seen from any one spot and compares it to Rome. Nicolo Conti is a foreign itinerant who was actually in the city and moved about. Hence his time is likely to be approximately correct. The account of the Pampa Mahatme is traditional, probably about 200-250 years old. Keeping in view of the layout of the Vijayanagara city as known today, Nicolo Conti's account may roughly be resolved into 25/5 roughly. In this case the area would be almost equal to the traditional account. Today the known extent of Vijayanagara city is also more or less the same. Thus Conti's observation is near reality.
The Fort.

There were seven forts one enclosing the other, covering an extensive area. One of the main gates of the outermost fort is located in Nagalapura which is about 10 Kms to royal complex which is located in the inner most area. Regarding the number of concentric forts there is some variation in the accounts given by the foreign itinerants, according to Abdur Razaak, (Sewell, 1900, p. 88) there are seven, three according to Nikitin (Ibid, P.105) and there are four according to Paes (Ibid, p. 244). Obviously, therefore, the first refers to the entire fort complex and the latter two the inner forts covering the core are.

Bastions and Subsidiary Gateways.

The massive fort walls were like mighty hill ranges and the bastions were semicircular, large and each different from the other (Madhuravijayam). The entrances were imposing flanked by large bastions together carrying beautiful towers (Sewell, 1900, p. 254).

At present, these fort walls to a large extent are missing. Only the remnants here and there give us an idea to some extent about the fort complex corroborating the literary evidences.
Apart from the references made by the itinerants to the concentric forts and mahadwars, there are many bastions at strategic points within the fort not referred to in the literary sources, but fortunately known to us from the inscriptions (Appendix ) on or in the vicinity of kottalas (bastions). So far eleven kottalas, four diddis and nine bagilus and two hebbagilus are known. Of these eleven kottalas and four diddis are located within the innermost fort and immediately outside clearly indicating the strict security to the royal complex (Fig 25).

The City.

The account given by these itinerants vary only in the emphasis. If one speaks about the fields and gardens more, the other about the streets, residential areas etc. On the whole the accounts together would give, therefore, a more comprehensive picture than what the individual itinerants have given (Table refer next page).

The author of Mohanatarangini says that before reaching the Hampi, one crossed many cities, villages given as Vira manyas, agraharas. For the travellers there were anna-chattras, aravattige and resting places where there are no trees. For Sri-vaishnavas separate arrangements were made for self-cooking in anna-chattras. On both sides were the
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trees. The city was surrounded by lakes, river, temples, japasale and etc. On outskirts of the city were many sugar cane fields.

The entire city is enclosed by a strong and massive wall. From the outer most fort upto the seventh fort there was much space. Here were the cultivated lands, gardens, houses etc. The water is supplied from the two lakes which were outside the outermost fort. There were temples in almost all streets. After the fields and gardens, from second gate upto the king's palace were the beautiful houses of captains and honorable men. Infront of king's palace complex as well as to the main street. There is another principal street on the other side of the city. The streets were long and broad. On one of these streets were the rows of fine houses of the merchants. These merchants sold many precious materials in plenty such as "all sorts of rubies, and diamonds, and emeralds, and pearls, and seed-pearls, and cloths and every other sort of this there is on earth....". Every evening a fair was conducted and during this fair, horses, nags, as well as citrons, limes, oranges, grapes and every other kind of garden stuff were sold. Besides, there were weekly fairs in every street on particular days. This street terminates at a gateway on the other side of it on another street. In this street were the
craftsmen living. They sold many things. Friday was the
day of this street. Many other things such as fish,
fowl, dried fish from the sea, pigs were sold. The Moorish
quarters were at the end of this street which formed the
very end of the city (Sewell, 1900, pp.253-256).

We get a good description of the bazar in Mohanataran-
gini. The author has described a street called as "Soma
Suriya Veedhi". The shops of betel leaf, sandal wood,
flowers, perfumes, medicines, spices and dry fruits were
there side by side. In the next street the provisions were
sold. The painters, tailors, craftsmen who worked on dif-
ferent metals, bangle sellers, gold smiths, cloth merchant
had their shops in the same street. On the other side, the
merchants sold gold, rubies, pearls and other precious

**Palace Complex in the inner most fortification.**

Among the itinerants' accounts that of Paes about the
palace complex is the most graphic and considerably elabo-
rate. He was able to give a fair account because of the
permission he had to roam about including the ladies private
compartment. He was also able to give some account of the
precious materials and the decoration of the architectural
parts with gold gilted plates. At two or three points, he speaks about the addition made by the king to commemorate his victory over Orissan region. Obviously therefore the king is none other than Krsnadeva raya in whose time Paes visited the city. Summary of the description is given below.

The complex in the seventh fortress was guarded by doorkeepers with leather scourges and sticks. There was open space between the first and the second gates. After the second gate, in the open space, on one side and other were the "low verandas" (platforms?). The captains and chief people were seated there to witness the festivals.

On the northern side of the open space was the one-storeyed building with elephant shaped pillars. This was built by the king after the victory over Orissan and called as House of Victory. It was all open in front and had staircases of stone. Around and underneath it was paved with flagstones and some people stood there to witness the feast.

The two buildings on the eastern side of the open space resembled the House of Victory. It had staircases one in the middle and other at the end. These buildings were decorated with rich cloths and had two platforms, one above
the other, beautifully sculptured. The king and other celebrities were seated on the lower platform. A gate served as a passage between the palace and the House of Victory. After this gate was the palace of the king, queens and other women who served them. There were thirty-four streets in the palace area.

Inside the dwelling area, on the left hand, were two chambers, one above the other. One was below the ground level. It was flanked by two little copper gilded steps. The staircases of the upper chamber was lined with gold. It was a dome-shaped chamber with four sides porch of cane-work decorated with all precious stone. In the lower chamber, was a bed. Its feet were decorated with rubies, diamonds and all other precious stones, cross-bars covered with gold, mattress of black satin and two cushions. On the right side, was another room with pillars of carved stone. The room was of ivory. On one side was a painting depicting all the ways of life of the men down to the Portuguese. This chamber had two golden thrones, a silver cot and a little slab of green jasper. The adjoining room was the treasury of one of the former kings.

This chamber led to a large and well plastered courtyard. Almost in the middle was a cot suspended (swing) of
wooden pillars, copper gilted cross-beam and silver chains. The swing was meant for queens.

On the right of the courtyard, at the entrance were the well planned, flat roofed and single storeyed houses. Near by was a wooden building of stone pillars and gilded with gold. At the entrance of the building, in the middle stood a canopy with four pillars, decorated with figures of dancing women and others. All these were gilded and painted red colour in some places. This building was used during the festivals.

Descending from this building, on the left side of the courtyard was a long corridor. A swing of silver chains, with feet of golden bar, and gold covered cross-bars was hung there.

In front of this swing was another chamber with another swing of golden chains, golden feet studded with precious stones, and cross-bars covered with gold. There was a small room above this chamber.

Along the same corridor was a chamber built by the king. Outside the door on either side were figures of women with bows and arrows. This corridor led to another
which is higher. At one end were three big cauldrons of gold, very large ones of silver and little pots of gold.

This corridor led to the dancing hall. It had a small door. The hall is long but not very wide, open on the sides, pillars at regular intervals. The hall is meant for teaching dance to the ladies of the palace at the instruction of the king.

There were gilded pillars of various types, all around the building. In the bottom parts of the pillars are elephants and other animals. The shaft of the pillars partly comprised of images of men back to back, as well as animals of different kinds. At the top of the pillars are the capitals with design of the foliage (pushpabodigai)*, carrying the beams thereon. On the beams were series of panels of images also gilded usually small in size. Similarly, on the pillars are also images, some small, some big. Above the beams are scarcely any sculptures and they support a dome, painted in colours, mostly in pink. Many of the men

* The use of pink for the foliage is appropriate since mostly the foliage is a stylised lotus flower suggesting the aesthetic sense of appropriate to dancing hall.
and women seated on elephants depicted as playing on drums (tam-tam).*

After the dancing hall, on the left hand, was a painted recess, where the women cling on with their hands in order to stretch and loosen their bodies and legs. There they were taught to make the whole body supple in order to make their dancing more graceful. The king sits and watches at the other end, on the right side. The walls and floor were the king sat were covered with gold. In the middle of the hall is a golden statue of a twelve year old girl in a certain dance position. (Sewell, 1900, pp.284-289).

To the left of the palace was the Dewan-khana, large, looking like a palace. In front was the Dewan-khanah meant for hearing and settling the petitions and the affairs of the people by "Dewan or Danaik". The audience hall of the king's palace was elevated above all. The house and hall of

* The use of the 'tam-tam' is quite interesting. Its a Kannada word picked by the foreign itinerants in order to give a correct idea about the playing the drum. This word is even now in currency, used especially with reference to people who characteristically go on spreading the news whatever they now from others indiscriminately (avana kivige biddare saku, orella tam-tam madi biduttane.)
"Danaik" was behind the palace. The Mint was on the left side. Opposite the Dewan-khanah was the house of elephants (Gaja Sala). The Sala consisted of compartments each for one elephant. The walls were solid and roof of strong pieces of wood. Opposite the Mint was the house of the Governor under the protection of a heavy contingent of twelve thousand soldiers (Sewell, 1900, p.91-90.)

The bazars of the city were extremely long and broad. By the king's palace were the four bazars opposite each other. Above each bazar was a lofty arcade with magnificent galleries. Each class of men belonging to each profession had shops. Behind Mint (referred to by Abdur Razaak) was a sort of bazar. On either side were the houses and forecourts. Lofty seats of well cut stones of graceful workmanship are erected infront. Courtesans sit on them decorated with precious stone ornaments (Sewell, 1900, p.92).

After the bazaar, there were houses of female musicians who played on different musical instruments and houses of dancers. Adjacent to this street were the houses of courtesans. In the next streets were the houses of the kshatriyas and the brahmans.

The city was thickly populated. Conti says, "In the
city there are estimated to be ninety thousand men fit to bear arms" (Sewell, 1900, p. 82). Abdur Razaak says, "This empire contains so great a population that it would be impossible to give an idea of it without entering into extensive details (Sewell, 1900, p. p. 91-92). Paes says, "The people in this city are countless in number, so much so that I do not wish to write it down for fear it should be thought fabulous; but I declare that no troops, horse or foot could break their way through any street or lane. So great are the numbers of the people and the elephants" (Sewell, 1900, p. 257).

From the above graphic and glorious description of the city and its population, it can be deduced that the city was definitely enormously populated, probably with a considerable percentage of floating population mostly involved in commercial activities. The city was spectacular and prosperous with wealthy people well under the vigilance of guardsmen. The approximate estimate of the population given by Nicolo Conti obviously included the floating population. That there was a contingent of 12,000 soldiers protecting the Governor's mansion needs examination for its velocity for the area required for stationing 12,000 soldiers must be indeed very large, roughly equivalent to the open front.
court of the present Mysore Palace within the fort. It is difficult to imagine that so many soldiers could be accommodated in the Governor’s mansion. It is likely that soldiers stationed in different branches in the city were brought to the palace on some occasion as a part of security arrangements to the kings, governors etc. Even today this is the practice, on the occasion of the public appearance of the President, Prime Minister of our nation either in the head quarters or outside. Abdur Razaak must have been referring to the heavy contingent on a similar occasion.

STRUCTURAL REMAINS IN THE PALACE COMPLEX AREA.

While many of the buildings in ruins and heaps, have been restored to the extent possible, remains of many new mansions buried under their own debris almost completely without giving an idea about their plan, elevations and structural details, have been exposed meaningfully. Besides, antiquities of considerable importance have been found within and outside the buildings and documented. There are also good articles and monographs (John M. Fritz, et al. 1984) on the various aspects of these discoveries. Based on these discoveries and publications an account of the palace complex area is given below.

**The Royal Complex Area - Zonal Arrangements.**

South-east of Hampi after crossing the agricultural lands and isolated hill knobs about 2 k.m. south east is the urban core of the Vijayanagara within the last but one fortification. In the western part of the core area is the royal centre and in the eastern parts are the residences as is evident from the remnants of the innermost fortification which was obviously the citadel of the royal centre. Hampi proper has the celebrated Virupaksha temple on the bank of the Tungabhadra and its immediate southern and eastern part is studded with numerous temples already well known such as
the Krsna temple, the Achyuta Raya temple at the western foot of Matanga hill, the Vijaya Vitthala temple near the river between the two hill ranges etc. Therefore, this entire part along the river bank with such important temples is the most sacred. It should be noted that in the area between the Hampi area and the Vijaya Vitthala temple, there are hardly any traces of the land being used for residential purposes.

The observation in no way suggests that in the urban area there were no temples. For instance, the renowned Hazara Rama temple is within the royal centre and in the eastern part of the core area are many temples, Saiva, Vaishnava and Jaina, obviously, for the community worship of various sections of the people in the residential area.

The Roads.

The entire region i.e., the sacred area and the urban area were connected by many roads roughly east-west and north-south oriented intersecting one another. Besides there are also small roads connecting the main roads. The roads are zig-zag necessarily on account of the topography of the land with numerous hill ranges. Some of the main roads are between the royal centre and the Virupaksha temple complex on the one hand and the urban area on the other. The long-
est road is the one from the Virupaksha temple complex through the royal centre, the urban area to Anegondi. All the temples are connected to this long main road.

**EXCAVATED STRUCTURES.**

The two areas excavated by the Center and the State Archaeological departments are almost practically adjacent to each other. They constitute the palace complex area of the urban core. The area excavated by the State department is surrounded by a fortification wall on the north and on the south-west of Mula-Virupaksha (also known as Underground temple). So far reports on 14 structures have been published. These structures are described as Nobleman's Palaces. This area is described as the Nobleman's Palace area.

East of Mula-Virupaksha temple and on the southern side of the Kamalapura-Hampi beaten track are a few structures exposed by the State and the Central Archaeological departments in the beginning. This area is popularly known as the "Mint Area".

As known from the published reports, in the Mint Area are two 'residential structures' (Fig 3,4) and 14 Nobleman's (Fig 5) Palaces and four small structures immediately to the
north of Nobleman's palace no.4 have been fully reported from the Nobleman Palace area.

The excavated structures, reported in full, may be classified in two ways on the basis of: the material used for the construction and their types and the functions. From the point of the material used there are two kinds of structures:
1. Structures exclusively built of brick and mortar.
2. Structures built with well-cut and dressed stone and in some cases with bricks also.

Here the brick built enclosure is exclusively of bricks. The nature, the type and the function of the structure will be discussed presently. In accordance with this mode of classification there are ten types of structures. It is difficult to arrange these types in chronological order in their present state owing to the lack of relevant material evidence. However, while some of the structures such as royal mansions, pillared pavilions, pillared halls etc, can be more or less contemporaneous. The other types may be of a little later period. Similarly, the structures of one type may not have originated at the same time and unless these structures are stratigraphically related indicating the structural phases. It is difficult to put them in
sequential order. Of course, the excavators have tried
their best to recognize the structural phases in some of the
cases and this will be pointed out at relevant places in
course of discussion. Hence the structures are discussed in
a topological order.

The two residential structures (Nagaraja Rao, M.S.,
1979-83, p.11-14, Fig.3,4) of equal dimensions comprising of
many rooms. They are built with rubbles with mud mortar as
binding material and lime plastered. Both the buildings are
near to each other. Both a central open Verandah with a room
on each side. In the remaining part of the structure are
many rooms and halls. Although the number of the rooms is
the same, their plans vary.

Royal Mansions.

In all there are 14 royal buildings and two temples in
the Mula-Virupaksha temple site area so far excavated com-
pletely. They are found in various states of dilapidation.
They vary from one another to a considerable extent in their
layout, components and dimensions. A careful examination of
these ground plans indicates that there is a general pattern
adopted by the Vijayanagara builders. These structures are
described as Nobleman's palaces by the excavators.
Generally all the palaces are enclosed in an enclosure wall. However palace no.1 and palace no.2 have got double enclosure walls, concentric, but slightly varying in their orientation and palace no.4 has no enclosure wall. On the inner side of the inner enclosure of palace no.2 are cloister except on the entrance side.

All the palaces have an open courtyard. The floors of the courtyard is plastered with lime mortar. The palaces comprise of receding terraces, ranging from two to four of varying heights.

The terraces are reached by the flights of steps, two at the corners and one at the center or without the latter at the two corners. They have low platforms on either side of the first terrace. In the uppermost terrace are the rooms at the center, usually rectangular on plan and one side leaving clear space round the central one for easy moving around. But, in the palace no.4, palace 11 (Fig.15), palace 14 (Fig 18), at the center instead of a room there on a platform and in palace no.4 are two rooms on the either side.

One or two palaces have a few more components of architecture. The palace no.1 has pillared halls on inner side
of the enclosure. The palace no. 2 has series of rooms of varying dimensions with a common pillared verandah, all around, in the front. On the south side of the main palace no. 1 is a structure, probably a platform. It was open and abutting the rear wall of the inner enclosure. This wall has a series of water chutes at regular intervals, issuing from within the interior of the enclosure wall. There is a water tank, partly constructed, into which an aqueduct is connected through two enclosure walls. Part of the mutilated aqueduct is still in situ.

In palace no. 3 there is the remnant of what looks like a room in south-east corner of the enclosure. On the western side is a wall across between the enclosure and the courtyard. Whether it is a part of a room is not clear. However the excavators describe it as a room.

In palace no. 1, to the south-east of the central room is another chamber, probably a bath room. To the south of this is another small room, must be a wash room. Narrow channels have cut for easy flow of water on the basement slab. To the north-east of the central room is an L shaped room with two entrances, one facing north and another facing east.

In the palace no. 6 (Devaraj, D V, Patil C.S, 1984-87. P
7, Fig.10) the northern portion of the first terrace is a depression surrounded by a corridor. Other places differ from each other. The front portion of the main structure of the palace no.7 (Ibid, p. 7, Fig.11) is completely damaged. In front are some disturbed walls indicating the earliest structure. To the north of the main palace is a rectangular structure with three portions. It is detached from the main structure. To the west of this structure is a rectangular room with a corridor. Behind this structure is a rectangular storage water tank having inclined plastered floor in its western side. The enclosure wall on west, south and east has drain in four places.

The place no.8 (Ibid, p. 9, Fig.12) contains three structures. The palace is having two central rooms opposite each other and one on either side. Near the south enclosure wall, are two rectangular rooms and the eastern enclosure wall are two rooms. Close to the northern enclosure wall is a room with a partition in the corner. The palace no.8 has pillar on all the walls is the only example of such type. The palace no.9 is to the north of the above structure. The main structure (Ibid, p.9-13, Fig.13) consists of a central hall with three rooms on three sides. To the north-east of the main structure is a room with a narrow opening on the
south side. To the west of the structure is a water tank. The open yard in the front has remnants of walls. The central hall has a square depression and a drain which passes through the wall in front from the square depression. The place no.10 (Ibid,p.13,Fig.14) is to the east of palace no.8. It consists of main structures of west and another on east and a open courtyard in front. The main structures has three terraces and all are pillars halls. The structures on east has two blocks. The southern block has a rectangular room. The eastern side of the room has a raised floor with a dwarf wall on the west. The floor of this portion is sloping towards south-west with small drain on east wall. This portion is divided into two parts, in the middle by a wall running east-west. To the east of the wall is a rectangular room. The south-east corner of this room has a stone closet connected to an outlet in the eastern wall. the outlet is connected to a pit located outside the structure. the northern block consists of three rooms, located side by side in a row. The open courtyard is also divided into two parts. The western part of the courtyard has remnant of walls.

Palace no.11 (Ibid,1987-88,p.5-7, Fig 15) is to the west of palace no.1. This structure is surrounded by structural remains on north, east and south. The structure has
two terraces. On the second terrace is a square platform which is highly disturbed. A wall is constructed in between the central platform and the southern wall of the structure restricting the passage around the platform.

Palace no.12 (Ibid, p.13-14, Fig 16) is a fairly large structure. The enclosure wall is on north, south and east. On south are three rooms, while on the north is a rectangular room. Behind the central room i.e., towards the north-western corner of the passage, is a flight of steps. In front of the structure on the southern side is a raised platform reached by flight to steps. On the north of the structure is remnant of a room probably. The room on the south-east corner has a drain.

Palace no.14 (Ibid, p.7-9 Fig 18) is to the north-east of the palace no.12 and is much disturbed because of continued cultivation. Floor made of rammed red earth is noticed at some places in the open yard. There are two rectangular rooms, one in the north-east and another in the south-east corners of the open court. Outside the enclosure wall, on the east are the remnants of the rooms. There is a covered clay pipe in the open yard and passes under the eastern entrance. In the east terrace there is a square platform structure.
Enclosure.

In palace no.1 (Nagaraja Rao M.S., 79&79-83, p.15-28) the outer enclosure is quadrilateral in plan. There is a flights of 13 steps to the entrance at the centre of the northern wall. The wall is not of uniform thickness. The thickness of the half of the northern wall up to the steps is 1.6 m and from steps till the end, it is . The southern wall measures 1.3 m. In case of the eastern wall, it varies, the minimum is 0.6 m and the maximum is 1 m. The north-east and the south-east corners are without walls since there are natural grotesque boulders which the wall abut. While the northern and southern walls are parallel, the eastern and the western are not. The plan, therefore, is trapezium. The eastern wall is oblique, whereas the western wall is slightly curved. In the southern wall, near the south-east corner is an opening at the bottom serving as channel. In fact in alignment with this, there is a similar opening in the inner enclosure and the channel opens to a cistern on the inside of the inner enclosure. The water was brought from out side and is poured in to the channel, from out side of the enclosure. The water would flow into the cistern.

The inner enclosure of palace no.1 has wall on three
sides and is open on north. It is a squarish on plan but
for an off set in the eastern wall. Near the north-west
corner the western wall is not extending up to the corner,
instead there is another thicker wall double in width with
narrow space between the two on the inner side are the
remnants, what is described as guard room. This seems to be
a later addition in place of the original wall. There is
space of irregular width between the two enclosures. The
thickness of the wall is not uniform. The minimum is 0.6 m
and the maximum is 2.3 m. The southern wall has, at inter­
vals, water chutes and a flight of two steps on the exter­
or. It may be recalled here that, near the south-west
corner, the water channel from outside is beneath the enclo­
sure wall opening into the cistern on the inside, as men­
tioned above.

On the inner side of the enclosure wall, the plinths of
the open halls are extinct on eastern and western sides.
But the pillared hall on the western side does not abut the
enclosure wall. The former is bigger than the latter. The
eastern hall has moulded basement. The flight of three
steps are on the eastern side. The western hall, facing
east, has moulded basement only on the eastern, northern and
partly on the western side. The west wall of the hall abuts
the inner enclosure. On the southern side is an open platform. On the front side near the north-west corner of the main building is an open square well.

The outer enclosure wall of the palace no.2 is rectangular on plan, but oriented west-north-west and east-south-east. The thickness of the wall slightly varies but not as much as in case of palace no.1. Only the northern, western and remnants of eastern walls are in existence. The western wall measures 1.1 m, the northern wall is 1.4 m and remnants of eastern wall measures 1.4 m. The walls are parallel to each other. There is some projection on the exterior of the northern wall forming a buttress to it. On the outer side of the western wall are the remnants of similar wall in haphazard position. In the present state of preservation, their nature and relationship with the enclosure wall cannot be ascertained. There are three drains at an equal distances in the western wall.

The inner enclosure of the palace no.2 is rectangular on plan. On the east it is open. Near the north-east corner a small part of the wall and a considerable length near the south-east corner are missing with the walls on southern northern and western sides. There is an off-set at the north-west corner of the wall. The enclosure wall is in
alignment with the main building in the centre. Obviously this is to accommodate the wall of the inner enclosure near the north-west corner. For, it may be recalled here that the outer enclosure is not in alignment with the inner enclosure. Near this corner the space is too narrow for the western wall of the inner enclosure to run straight. Incidentally, it is interesting to note that this situation gives clues: the two enclosures are not contemporaneous with each other and the outer enclosure is earlier than the inner. The thickness of the wall varies slightly from 0.75m to 1m., but uniform.

On the inner side of the enclosure is a cloister. It is built on a platform and reached by flights of two steps more or less at regular intervals. In all there are 18 rooms on the cloister. The rooms are square or rectangular in plan. Three rooms, no. 6, no. 12 and no. 16 are square and the rest are all rectangular on plan. They are of varying dimensions. The smallest room measures 1.1 x 2.3 m and the biggest measures 15.7 x 5.1 m. In front of these rooms there are common pillared verandah all along.

The enclosure of the palace no. 3 (Ibid, 1983-84, p. 5-12) was trapezian on plan probably original. Apparently while constructing the enclosure wall of palace no. 4 the
walls at the south-eastern corner had been disturbed. Similarly, the portion at the south-western corner also seem to be reconstructed in a different way, not following the original alignment. Further, the western wall has an angular bend originally creating a sort of off-set. Consequently, the enclosure of the palace no.3 is polygonal on plan. The entrance is roughly from the eastern side. It is north-south oriented. The western wall of the enclosure continues towards southern side. The southern wall, almost at the centre, from outside shows the continuation of the wall towards south. An outlet is there on southern and eastern walls. The thickness of the enclosure varies from 2.3 m to 1.6 m. The passage between the main structure and the enclosure wall is of varying dimensions. On the western side, only remnants of the walls are found. On the south-east corner, an L shaped wall is attached to the exterior enclosure wall which looks like a room. On the western side is a wall across between the enclosure and the courtyard. Whether it is a part of a room is not clear. Patches of lime plastered floor are extant.

The palace no.4 (Ibid, p.12-17) is situated to the south-east of the palace no.3. Only remnants of the enclosure wall is found on southern and western sides. The former is only a remnant. It maybe noted that western wall
is a continuation of eastern wall of the palace no. 3. Further, the north-west corner has a deep off-set so much so one of rings of the wall almost touches the north-western corner of the main building leaving no space for movement. All these clearly indicate that the enclosure wall was added later to the main building and than that of palace no. 3. The southern wall near the south-west corner has a projection and a recess. Further away, the remaining part of the wall straight in alignment is oblique to the building and inner side, there is a projection. Similar projection is there on south-east part of the southern wall. The thickness of the wall slightly varies.

Within the enclosure, the palace no. 4 has remains of a structural complex with walls running helter-skelter, consequently the plan of the building is difficult to understand. It looks like a spacious open courtyard with entrance near the north-east corner. Besides, there are two more openings near the front corners of the main building.

With regard to palace no. 4 there is one more feature not found in the other palaces. There are remains of structural complex in front of the palace. It is an open courtyard with side walls in alignment with southern and northern walls of the palace and with three entrances. The walls of
the structural remains are helter-skelter. These remains are found near the south-east corner. The entire structural complex is obviously of a later period than the main palace. The opening near the north-east corner of the palace opens to 4A, a rectangular structure and immediately on the western side of 4A is 4C a structure with two rooms in rectangular shape and the part of the walls exists.

**Ground Floor.**

It may be recalled here that the palace consists of an open courtyard, the ground floor and the receding terraces.

The palace no.1 faces north. The ground floor is led by five flights of plain steps at the centre in the front. The ground floor is divided into two parts- an oblong verandah and a pillared hall.

The pillared hall has two central pillars at the facade and platforms at the side and at the back and there are pillars along the front edge. At the back are the two flights of steps leading to the second platforms.

The plinth of the floor consists of "horizontal moulding with losenge decoration, and a vertical course, surmounted by a final, floral moulded course. This has at
intervals, kudu designs encasing a human face with a kirtimukha design at the top. The terminal of the upper mouldings has the makara bandha design again issuing out of a kirtimukha" (Nagaraja Rao, M.S., 1979-83, p.17).

On the eastern and western ends of this landing are two low platforms with moulded courses.

The palace no.2 faces east. The groundfloor is reached by a flights of two steps flanked by yali balustrades. The lower portions of the balustrades are buried under the plastered floor of the courtyard. Most probably the courtyard must have been plastered at a later period. The plinth of the floor is made of simple horizontal and recessed moulding. The front edge of the floor has four flat-topped granite blocks to support the wooden pillars. On either side of the ground floor are two platforms with simple mouldings on the frontal side.

The main structure of palace no. 3 is facing north. To reach the ground floor, the flights of three steps are at the centre. The steps are flanked by plain stone balustrades. The basement of ground floor is simple stone mouldings without any decorative features. Four pillars bases are at the front edge of the floor. On either side of the floor are two low platforms.
The palace no. 4 is facing east. The groundfloor is reached by flight of three steps, at the centre and at both ends. traces of the central and southern flights of steps and at northern end the flight of steps is destroyed. The plinth of the floor has plain mouldings of three courses. Four stone pillar bases are at the front edge of the floor.

On either side of the ground floor are two high platforms with simple stone mouldings. These platforms have eight pillar bases each.

Terraces.

The palace no. 1 has two terraces. The first terrace is approached by a flight of two steps at the centre. The steps are flanked by two yalis made of stucco. The plinth decoration repeats that of the plinth of ground floor. The front edge of the terrace has four pillar bases.

On either side of the terrace are two low platforms with moulded courses repeating the plinth decoration. The eastern and western walls of the terrace, have niches, constructed out of brick and mortar. These empty niches are similar to the niches of the rangasala in the Mint area.

The second terrace is reached by flights of three steps
at the rear corners of the back platform. The steps are flanked by floral balustrade on one side and the moulded course of the platform itself on the other. The steps and the side mouldings are plastered with lime mortar.

The plinth decoration has three horizontal mouldings. The first moulding is decorated with lotus petals and the third moulding with close-leaf design interspersed with kudu designs. The second one is multi-faceted. Between the second and the third mouldings is a receding panel which is decorated with series of koluta dancing figures played by young damsels (Pl.no ).

The top landing is plain and even. At the centre is a rectangular central room with one room each on southern, eastern and western sides of the central room. Around the central room is a clear passage for easy movement and also for approach to the rooms. The central room measures 7 x 4.6 m and faces north. Behind on the south the room facing north measures 7 x 3.3 m. The other two rooms one eastern 6.3 x 3.6 m and western sides 5 x 7.3 m are of the same size measuring.

Between the eastern and southern rooms, i.e., southwest corner of the terrace is what appears to be a bath
room. For, here the floor has a gradient and there is a channel across the wall. Similarly, at the south-west corner there are walls following the ground plan connecting the southern and eastern rooms. Only parts of the southern and western wall exists. Whether these corner rooms are contemporaneous with other rooms needs to be verified. The other rooms on the sides of the landing appears to be contemporaneous with the central rooms. For, approximately the rooms are equal in area and well aligned.

The palace no.2 has three landings. To ascend the first landing, the flights of steps are at the two ends of the ground floor. The steps are guarded by elephant balustrade on one side, the other end of the steps abutting the plinths. These steps are in alignment with the steps of the ground floor. The plinth of the landing is also plain with horizontal and recessed mouldings without any decorative features. On the front edge of the landing are four pillar bases.

The second landing is reached by flights of three steps on each corner of the first landing. The steps are flanked by a balustrade each on one side and abutting the plinth wall on the other. This landing is wider than the first landing but is narrower. At the front edge are the four
pillar bases.

The third and the top most landing is reached by flights of two steps at the rear corners of the second landing. The steps are flanked by a single balustrade on one side, but abutting the plinth wall on the other end. The plinth of this landing is also simple and plain, like that of two landings. This is the largest landing and is almost a square. At the centre is a rectangular room facing east. It measures 6.7 x 4.8 m. Outside the room is a free passage all around. At the front edge are four pillar bases.

The palace no.3 has one landing and is approached by flight of two steps at the rear corners of the ground floor. The flights of steps have a balustrade each decorated with relief yali made of a stucco. The plinth of the landing is of simple stone mouldings. At the centre is a rectangular room measuring 6.6 x 5 m. The room is facing north. The dwarf wall is still found in tact. At the four corners of the room are four pillar bases. At the front edge of the landing are four column bases each. The walls of the landing show that they were supported by wooden columns at intervals. The exterior walls on the east, west and south sides, however, were made of cut granite blocks.

The palace no4 also has only one landing. The landing
is approached by two intermediary flights of steps located at the end of the ground floor. The steps are made of stones and bricks set with mud mortar. Bricks are used to give a regular finished surface as the stone used are rough cut and sometimes are of irregular shapes. The plinth is of simple mouldings. The landing consists of a square platform at the centre and two rooms at the front corners. The walls are of cut stone masonry, set with mortar. The exterior of the eastern walls of both the rooms shows the evidences to show that these two rooms were elaborately decorated as the debris at the entrances has yielded elaborate decorative floral, animal and human stucco figures.

The central square stone platform (.75m. high) is reached by flights of four steps. The steps are of brick and stone and lime-mortar-plastered, unlike the flights of steps on the ground floor and also in others which are of well-cut-stone with balustrade. The difference is of course noteworthy. The basement of the platform has plain mouldings. The entire top of the platform (5.35-5.35m) was plastered with a thick lime concrete. Stone pillar bases are extant at the four corners of the platform.

The landing must have had timber ceiling supported by timber columns set at equal distance on stone bases. Two
columns are in the centre of the front part of the terrace. The other four are embedded on walls of the structure. Similarly six wooden columns were found embedded in the walls on the southern, northern and western sides of the rear part of the structure. The evidence is found in the recesses or gaps left by burnt columns.

On the ground floor of the palace no.2, the walls behind the platform are beautifully decorated with stucco figures, probably of female dancers. Only the lower part of these figures are extant. Similar figures might have been there on some of the others also.

**Structure 4A.**

This structure (Nagaraja Rao, M.S., 1983-84, p.17, Fig.8) is to the north of the compound of palace no.4. It is rectangular in plan. Since there is only one narrow gap in the centre on the eastern side, the building may be taken as facing east. At the south-east corner structural remains connects the compound of palace no.4 and 4A. The western and eastern walls have gaps at equal intervals. The walls are of stone and rubble masonry. It is a mud flooring. From the debris, iron nails, horse shoe, fragments of glass bangle, shell rings, beads of terracotta and glass, floral
motifs and broken human face of stucco and a circular stone weight with a round cross bar in the centre were found. This structure is identified as gymnasium by the excavators in view of the occurrence of circular stone weight and of the mud flooring of the structure. But, besides the stone weight there are other antiquities of domestic use such as figurines, beads etc, the occurrences of which in the gymnasium is difficult to explain. Secondly, it is implied in the interpretation (Nagaraja Rao.M.S., 1983-84, p.17) that the gymnasium was meant for wrestling (jatti kalaga). But in such gymnasium the ground should invariably and necessarily be loose so that the wrestlers would not get seriously bruised in the courts of wrestling. But here the floor is well rammed, hard and even. It is, therefore, difficult to agree with the interpretation.

Structure 4B.

This is a small (Devaraj,D.V., Patil,C.S., 1984-87, p.3, Fig.9) structure facing east. It is to the south of the Nobleman’s palace 4. The structure has two floor levels. The front part of the first floor is partially disturbed. The second floor level is approached by steps. A tank is to the south-east of the structure.

Structure 4C.
On the western side of no.4A near the south-west corner is another rectangular structure 4C (Fig.8). Only a part of the structure exists. It appears that it has a rectangular room and perhaps a hall. The room has a narrow entrance near the north-west corner which again is obstructed obviously by the subsequent enclosure wall.

Palace 4D

This structure (Devaraj, D.V., Patil, C.S., 1984-87, p.3, Fig.9) is in front of Palace 4A, facing South. There are two rectangular rooms and pillars corridor in front and has separate entrances to the rooms. To the north and east is the enclosure wall. The eastern enclosure wall is connected to the room by walls. There is a remnant of a wall in the room on the left side.

Toilet.

Between the enclosure wall of the palace no.4 and the western wall of 4A is a toilet, (Nagaraja, M.S., 1983-84, p.17, Fig.8) facing south. To ascend it, there are four steps of different dimensions. The toilet is, therefore, at a higher level. On the fourth broad step are the two foot rests. Two semicircular pot rests on either side attached
to the wall. On the rear side is the soakage pit. In front is a wall on the northern side. For flushing the toilet there is a rectangular hole in front of the south step which passes through the narrow passage of the toilet. This served the purpose of the people of palace no.3 and no.4, according to the excavators.

Now, let us examine the toilet which served the people of palace no.3 and no.4 as opined by the excavators. As discussed above, the palace no.4 is a later addition. 4A and 4C were also constructed after palace no.4. The entrance to palace no.3 is at the north-east of the enclosure wall. In front of this is the structure 4C. Only a part of the structure exists at present. When 4C in full was in existence it would obstruct the entry into palace no.3 through the entrance at the north-east corner. The enclosure wall was constructed at a later period since it enclosed not only palaces no.3 and no.4 but also structures no.4A and 4C and here it should be noted that the toilet was constructed using the enclosure wall and the western wall of 4A. Therefore, the toilet seems to be last to be constructed and it is difficult to accept the view that it was meant for the people of palaces no.3 and no.4.
The Nobleman's Palaces - a discussion *.

The structures excavated by the state department in the vicinity of the Prasanna Virupaksha (Underground temple) temple are designated as the Nobleman Palaces by the excavators in view of the palatial nature of the buildings and of the occurrence of certain distinct antiquities such as the luxurious porcelain cups, gold objects, dice etc. The walls of the courtyards of certain palaces have had stucco figures the remnants of which are found in the excavated buildings. To this class of monuments belongs the Rangasala of the Mint Area excavated by the Archaeological Survey of India. But the Archaeological Survey of India that excavated this building along with the state department of Archaeology has not captioned it as Nobleman palace.

In fact the building was exposed in the beginning of the excavations both by the central and state departments. But in the excavation of the state department since then, buildings similar to the Rangasala were found. The excavators probably thought fit to describe the buildings of this class as Nobleman's palaces. Similar buildings were excavated subsequently in 1983-84.

*Based on the discussion made by Dr. Sundara A elsewhere
Although they are described as Nobleman palaces by the excavators the exact nature of the palace such as the Summer Palace or Private Palace or palace of any other type or the relative function of the palace do not justify the description.

But subsequent excavation from 1984 onwards have revealed similar structures in the same area. Now a question why so many palaces more or less similar in plan turned to different directions and close to one another have been erected. Are these so-called palaces meant for regular habitation or occasional use? If they were meant for important officers of the administration such as ministers, commanders-in-chief etc etc., one expects some distinct variation in plan in relation to the offices, the nobleman held and the functions they carried out. Secondly the orientation of the buildings would have been in one or two directions only. Each would not have been different located in relation to the other. Thirdly, the ground plan of these palaces is more or less the same, the variation being in the number of landings and cloisters which are additions to the main building i.e., the palace.

All these make one question whether these buildings are indeed the nobleman palaces. The problem is therefore
discussed below.

As described, above in general, they consist of a courtyard with side platforms and one to three landings, one behind the other approached by a flight of steps. In the top most landing there may be one room rectangular or square in shape with space at the centre sufficient enough for circumambulation or there may be more than one room on the top most landing as for example the case of Rangasala, palace no.1, palace no.4. But in the case of palace no.4 the central one is actually a platforms with flight of steps in the front. It is the walls of the front courtyard, that are embellished with stucco figurines and the central room wherever present in the top most landing is larger than the other rooms surrounding it. The measurement of the central room varies from (6.7 x 4.8 m to 7 x 4.6 m)

There may be series of square cells forming the cloister surrounding the palace but this is not an invariable feature for it is present only in the case of palace no.2 and the Rangasala. Thus, the common architectural components of these palaces are a courtyard leading to one or two landings and a room at the centre on the top most landing.

Among the antiquities found those of common domestic use for drinking, eating, cooking, storing etc. etc., are
very few. The Chinese porcelain pieces found do not indicate varieties of vessel forms. They seem to be mostly cups and plates. The cloisters wherever present comprise of series of rooms of different dimensions, but not for regular dwelling.

If these buildings are palaces meant for occasional use, even then each should have a few more rooms for dining, private sitting, dressing, bathing etc. etc., in the complex if not in the main building. No such parts attached to these main palaces are found in any of them. Even the rooms on the top most landing are not spacious enough for comfortable use for those who live even for a short period. The so-called bathroom in palace no. 1 cannot be originally so in view of its dimensions and location. As discussed in detail above, the toilet located between the enclosure wall of the palace no. 3 and western wall of structure 4A is not the original part of the palace.

It appears, therefore, that they are not palaces meant for noblemen for regular or occasional use. If so, what are these buildings? Apart from the plan etc., there are two strong indications that they are used for religious purposes on occasions. Let us try to understand these points.
The courtyard is obviously meant for entertainments such as dance, music etc and the invitees would witness such shows from the platforms. The presence of stucco figurines adorning the walls of the courtyard are therefore the most appropriate and the description of this part as the Rangasala appears to be correct.

Secondly, the central rooms on the top most landing of palace no. has door jambs as found in temples. It quite likely, therefore, that in these central rooms or on the platforms were placed the idols of the Chala-devatas for worship and the provision of the circumambulation to the central room with or without other rooms is most relevant. That is to say on occasions it appears that the chala-devatas of the important temples of the locality were brought by the dignitaries from their places on certain festive occasions and placed in the central rooms and as long as the chala-devatas were housed in these buildings their followers used to conduct celebrations including dance and discourses.

There was one festival in which the chala-devatas of all the temples in a locality were brought and placed at fixed points outside the locality by the devotees of the respective devatas and celebrations were made and i.e. the
Vijayadasami of Navaratri. This tradition, observed even today in most of the villages and towns in Karnataka, is said to have been existed since from the days of Vijayanagara. There are records that the Keladi Nayakas have maintained the Vijayanagara tradition in administration and celebration of religious festivals etc. Similarly the Mysore rulers too have been the celebrating it in the traditional way.

The celebration of the festivals by the Vijayanagara rulers is known to us through tradition and the Mahanavami Dibba, not far from these so-called Nobleman’s Palaces, is associated with the Navaratri festival and a few of the itinerants namely Paes and Nuniz give a fairly good account of the festival.

Thus, these buildings do not seem to be nobleman palaces but were meant to be used on occasions either by the temple authorities of the locality or by the dignitaries from different parts of the kingdom.

The enclosure walls to these buildings are more like the prakara walls for carrying out religious activities without disturbing the others in the vicinity and also to provide security to important people attending the function.
Some General Observation.

The account of the city given above is based on the itinerants' accounts and the archaeological excavations. The descriptions of the itinerants about the great extent and magnificence of the place are corroborated by archaeological findings. Their lengthy descriptions, we can see now, are not poetic exaggerations or biased reporting owing to patronage they received. They are factual. There are a few cities known to us comparable to this in extent and magnificence in India such as Taxila, Vikrasila etc. But in South India in her entire history it has been the largest. It was also the capital city a kingdom having no parallel. The layout of the city with Hazara Rama temple within the Palace complex is in accordance with the tradition since the bygone ages.

It is found that there are two major parts in the city—the palace complex area and the Virupaksha temple complex area. While the former is located within the hills and valleys from the point of security, the latter is right on the river bank obviously for religious activity. Most of the important temples such as those dedicated to Ganesha, Narasimha, Thiruvengadanatha, Vitthala, and Krishna are concentrated in the temple complex area. In the palace
complex area, apart from the palace there were different areas meant for different communities who were directly or indirectly connected with the administration. All these various parts were well connected with roads with dominant gateways. Thus, there is a clear cut planning and vision of the layout of the entire city and of the relative positions of the various communities and crafts. The most dominative features of the city are the temples that alone survive in various states of dilapidation. Thus, it's a temple oriented city complex which is the most distinguishing of South Indian Medieval capitals and cities unlike the northern Muslim cities of the period full of masjids and mausoleums for example Bijapur, Gulbarga and Fatepur Sikri etc.

**Antiquities from Nobleman Palace Area**

**Palace no. 1**
Chinese celadon ware. Local earthenware pottery.

**Palace no. 2**

**Palace no. 3**

**Palace no. 4**


**Rectangular Structure 4A**


**Structure 4C**


**Structure 4D**


**Palace no. 5**


**Palace no. 6**


**Palace no. 7**

**Palace no. 8**


**Palace no. 9**


**Palace no. 10**


**Palace no. 11**


**Palace no. 12**


**Temple no. 1**


**Palace no. 14**

Temple no. 2


Other Important Buildings in the Palace Complex.

Close to the site with the so-called Nobleman Palaces described above, on the north-western side is the well known area commonly called the Palace Complex area with the most well known Mahanavami Dibba, the King's Audience Hall and the Mint Area. However, actually the large mansions that may be identified as palace have not been found. But the presence of the pillared halls, the Mahanavami Dibba, etc., can be expected to have been close to the palace. Hence, there is some justification in describing the site as palace and with all the other buildings, as Palace Complex Area.

The Archaeological Survey of India, Government of India has been excavating since 1975 todate. As a result as many as 21 sites have been exposed which were covered under their debris. They are:

Royal Mansion 1
The Palace Complex.

The palace complex is almost square. (John M. Fritz, et al., 1984, p. 23-26, Fig.18). There is entrance in the north-west corner through two gateways. The area is enclosed by two enclosure walls. The outer enclosure wall covers all the four sides and the inner enclosure wall from the south-west part of the king's Audience Hall (Fig.19) continues eastwards surrounding the Mahanavami Dibba and separates the two areas i.e., the area north of King's Audience Hall and the royal centre. The royal is bounded on the three sides by high walls and the northern side is limited by irregular segments of walls which pass over and around the rocky outcrop onto which the Mahanavami Dibba is built. In the middle of the east side of the enclosure a
stone aqueduct enters and proceeds into the middle of the enclosure. Further it diverges into north and west branch. This stone aqueduct is the only remnant element of water works in the complex. This divides the area into four unequal quadrants, each having distinctive characters.

The northwest quadrant is usually identified as the "King's Palace" (Devakunjari, 1970, p.23). This zone has a dense cluster of square and rectangular structures, gateways, aqueducts, drains, tanks and wells. In the northwest corner is the King’s Audience Hall reached by steps from east and north. To the east is a gateway abutting the northern enclosure wall. Between the gateway and the Hall are six columns decorated with shafts. To the south of these columns are other plainer columns with beams and slabs. Fragments of door jambs and threshold pieces are lying all around. These two gateways can be identified with the gateways mentioned by Paes while narrating the palace complex area. To the south of the second gateway is another gateway not aligned with the latter. Now, the northwest part is preserved. It merges with the stone slabs and steps leading up to the middle of the east side of the King’s Audience Hall.
To the south of King's Audience Hall are the square and rectangular platforms. These platforms are very close to each other and are separated by passages.

The north west corner of one of the square platforms terminates at the foot of the steps to the upper level of King's Audience Hall. The lower step is cut into a drain. This structure is divided into two parts by an eastwest earth-and-rubble wall. The front edge has column footings, perhaps a verandah. The east side has an open court with pavement slabs and traces of plaster-lined passages. Opposite the passage are the access to a rectangular platform with basement mouldings and rows of pillar bases. A covered drain skirts the structure on the south and west.

The south of the squarish structure, which connects the Audience Hall, is a rectangular structure. It abuts the above structure at an angle and also lower. The plaster floor associated with this structure cover the top moulding of the squarish structure. The west part of this platform has two rooms of earth and rubble wall and to the north is a plaster-lined chamber with a drain. This drain is overlying the above structure. This chamber is suspected to be a bathroom by the excavators. To the east are the additional chambers with pillar bases. This further extends into a
court with lime stone slabs. Further at a lower level is an adjacent court with a plastered tank in the middle. A brick built enclosure to the north shows the evidence of burning. It has thick deposits of ash. At the centre of this structure has an eight-pointed star-like terracotta stump. This must be used for religious purposes. The east edge of the chamber adjoins the fragments of the principal aqueduct and a small rectangular stone basin.

Above these structure are the remains of several stone walls, a small rectangular plaster-lined tank. Further east is a complex network of drains. Three plaster-lined stone channels meet at different levels. Further east, two stone channels joins the main drain descending towards the enclosure wall under which passes.

To the south of King’s Audience Hall is a square and the largest in the north-west part except the King’s Audience Hall. This structure is north-south oriented and built in two phases. A couple of pillar bases found below the plastered floor represents the early phase. The basement of the structure has two plain and two decorated ashlar masonry courses in granite which were arranged one above the other alternately. The two flights of steps are on northern and southern sides.
In the second phase the platform was converted into a closed structure with granite rubble walls of mud mortar plastered with mud and lime.

It has six rooms of varying dimensions with a central hall. The room to the northwest accommodated a square bath with lime concrete floor. The water outlet is cut on the topmost moulding of the plinth.

The large rectangular room to the east of the central hall has a lime plastered rectangular crick structure of a late date built over the lime floor of the room. On the northwest corner of the room, dressed granite blocks are kept one above other at the higher level. This probably the remnants of the entrance which served the screen wall to this room.

This structure must have served as the main residential part where the members of the royal family lived. This structure is connected with the other structures, which are to the south of the King's Audience Hall, by passages. These other buildings must have been used for different official purposes like conference hall, and others.

Antiquities from the Palace Area.
Many antiquities of varieties have been found from the excavation of this area. But they are so varied and scattered that it is not possible to find out which antiquity comes from what part of the structure. Had it been possible to know the exact prevalence of every antiquity it would have been useful for the better interpretation of the structure. Further, it may be recalled here that the destruction of the building during the war was so colossal that things have been displaced so much. Consequently, it is difficult to decide the original relative position of the antiquities.

Among the antiquities certain temple architectural parts and sculptures and the inscriptions are of pre Vijayanagara period belonging to the beginning of the Christian era and the Kalyana Chalykyan period. These clearly indicates that the area that shot into prominence during the Vijayanagara period was vigorously active with the presence of the religious monuments and there by the people. the limestone sculptural panels containing the Buddhist narratives as well as a second century Brahmi inscription informing a gift together suggest that there was probably a Buddhist stupa of 2nd A.D. embellished with narrative panels. These narrative panels are also inscribed. The inscriptions are under study. The bar reliefs of the panels are in
general in Amaravati style. With regard to the other antiquities, the occurrence of ivory objects, Chinese porcelain dishes with ornate paintings in palace area is just appropriate indicating luxury and prosperity.

**RANGA MAHAL**

Ranga mahal (Fig. 20) is directly to the north of residential structure no.1 in the so-called Mint area. This structure is facing west. On the three sides is the cloister with rooms of different sizes and dimensions similar to nobleman palace no.2. From the southeast corner of the cloister is what looks like a channel which passes under the cloister to the eastern side. There is a flight of steps on the north east corner out side the cloister. On the northern side of the cloister, almost at the centre on the outer side, is a structure lead by a flight of two steps. It has got two rectangular rooms of different sizes. After a little gap a wall connecting the cloister continues towards eastern side. There are rooms on the cloister and the smallest measures and the biggest measures.

The central building described as Rangasala (Nagaraj Rao, M.S., 1979-83, p.14) has got three terraces with an open courtyard. From the courtyard, by a flight of four steps, at the centre, leads to the verandah. The centre of the
verandah, at the rear end, is a courtyard with two pillar bases at the front edge with platform on all the three sides. From this courtyard is the flight of three steps at the rear, in the centre, leading to the platform. On the southern and northern sides of the platforms in the walls are three niches each. In a few of these niches circular and semi-circular pedestals from stucco figures are there. Leg portions of stucco figures in different poses are extant. At the centre of this terrace are flight of steps leads to the last terrace. Behind the northern and southern walls of this terrace are flight of steps leads to the last terrace. Outside the walls is still space on the platforms sufficient enough to go round the walls.

At the centre of the back of the rear platform is the flight of steps leading to the top most terrace. Similarly there are flights of steps from the outside the wall of the platform leading to the pradikshina patha of the terrace. There are six rooms on this terrace, one at the centre and five on its three sides with space in between to go round the central one. The centre room is facing west and the three rooms on the sides are square and more or less of equal dimensions while those at the corners are rectangular and lesser in area. In the north-eastern corner of the room
is a small stepped platform. On the whole, the whole complex, i.e., the cloister and the Rangasala are similar in plan to nobleman palace no.2

On the north-west corner of the cloister are three structural complexes. The plans of these buildings are varied and difficult for comprehension. These structures originally small, seem to have been enlarged in places as per the requirements without any long range plan in view. However, one of them appears to be a pillared multi-chambered building. The other appears to be a platform with flight of steps with two rooms on its sides. The third one indeed is very irregular in plan, difficult for description connected with the cloister in the present state of preservation.

Antiquities From Rangasala Area.

So far only two antiquities have been reported from the Rangasala area. They are a gold ring and a terracotta seal with nagari characters. The text of the inscription has not been published. The occurrence of these antiquities have been appropriate to the nature and function of the Rangasala.

Roads and the gateways in the royal center. (John M.Fritz, et.al., 1984, p.50-51)
From the Ramachandra temple area towards south a road passes through four gateways and enters the royal complex area. All these four gateways are deliberately not aligned so that a stranger would not have a view of the interiors from outside. From southern side of the Mahanavami Dibba, a road leads (a little around the Dibba about 25m. long west and proceeds northwards, 90m. long) and takes a eastern side about 100m. and again bends 40m. and again a little eastward about 60m. long and takes a southern bend and proceeds southward, passes between the alley of the royal complex and leads to a southern gateway of the Ramachandra temple. On the west side of the royal complex is a small doorway.

The Rangasala complex on the west of the royal complex, has three doorways, two on the southern side of the enclosure wall and one on the eastern side of the enclosure wall. A road from the northeastern side of the complex in a zig-zag manner passes through six doorways and four entrances and leads to the area north of the Ramachandra temple. This road is connected by another zig-zag road from danaik's enclosure (VI, VII, VIII). This also passes through one doorway and three entrances. The above mentioned road probably connected the west radial road and also the North radial road. The so-called Zenana enclosure has got six
doorways on the enclosure wall, one on the southern side, one on west, three on the north and one on the east.

To the northeast of the so-called Zenana enclosure is a gateway which leads to the elephant stables area.

Thus, the layout of the roads within the royal complex area has been carefully planned providing access to all the important units of the palace complex but at the same time keeping the security in view.

**Zenana Enclosure**

This enclosure (John M. Fritz, et al. 1984, p. 34-35, Fig. 21) is popularly known as "Zenana enclosure". (Private apartment for royal ladies) It is to the north of (about two meters) the royal enclosure and between the N1 and NE1 roads (ref road map). The plan of the enclosure is quadrilateral. The south wall is a little curved. The Zig-Zag north wall creates angles at four places and in one place built on the rocky outcrop. In the enclosure are fine doorways at irregular intervals, one each on the east and west walls and three in the north wall. Within the enclosure are structures on north, north-east and southern sides. The ground is not even because of the rocky outcrop on the north-east.
The two-storeyed Islamic styled structure, popularly known as the 'Lotus Mahal' is near the centre of the enclosure. It stands on a stone platform. The first floor of the pavilion is open. At the ground level is the enclosed stair case. The first floor is similar to the ground floor in plan and it is enclosed by walls with windows. The structure has actually nine separate super structure. The centre tower is raised high above the others.

In the south-west corner of the enclosure and to the west of the so called "Lotus Mahal" is a palatial water pavilion located within a rectangular tank. The structure faces east. Originally it had on this corner pavilions, only fragments on north east and north-west are preserved. A partly preserved bridge to reach this structure on the south is still seen.

In the middle of the enclosure is a palace structure. It faces north. It has three floors. At the ground level at the centre thin steps are flanked by striding elephants. The first level continues as thin walk way around this structure. The second floor level is reached by a flight of steps flanked by yali balustrades at the centre. The second level also runs continuously around the structure as a second walkway wider than this first walkway. The third
floor level is reached by a flight of steps at two ends, now badly damaged. The third level has four square areas. Three in one row and one at the back. It has lime plastered floor.

Near this north west corner of the enclosure is a rectangular building in Indo-Islamic style. It has a small doorway at the east. Other than series of ventilation holes it does not have openings or windows. Inside it has 24 columns.

The remains of a north facing structure are seen on this rocky outcrop. South-west of this structure is a tank with steps on the west. A well is to this south of "Lotus Mahal" which is still in use.

There are three watch towers in this enclosure. In one angle of the north wall to the north of the palace structure is a square tower while at the extreme north east corner is another square tower. At the south-east corner is an octagonal tower.

**DANAIK'S ENCLOSURE**

This part (Ibid, p.27-30, Fig.22,23) of the royal centre is collectively called danaik's enclosure. It consists of three parts. It is to the north east of the royal
centre. The first part is approximately rectangular. It has walls on three sides. Since it adjoins the other two parts in the north only portions of walls can be made out. The west wall is comparatively straight and has one door way. The east wall is also straight but angled in two places. A part of south wall and a part of east wall serve as the north wall to the Rangasala complex. This part of the wall must be a later addition because of its zig-zag nature.

Almost at the centre, is a north facing palace structure. The access steps to the first floor level is missing and leads directly to the court. This floor level has platforms on three sides demarcated by basement moldings. The second floor level is reached by steps flanked by yali balustrades at thin centre. Traces of walls are seen on the platforms on the east and west sides. The third floor level is reached by a single step. At the centre, the square portion and side rectangular areas seen on this concrete floor. This raised area has projection on chrie sides.

To the east are two Islamic styled buildings: a two-storeyed octagonal structure and a nine domed structure open to the north. This octagonal structure is some times referred to as band-tower (Devakunjari 1970 i.p.33). On the ground level this structure has eight identical piers fram-
ing arched entrances. Abytting this square store basement at an angle on the north east, but actually separated from the pavilion is this staircase tower. The steps directly lead to this upper chamber. On seven sides are arched windows, while in light arched opening provides access to this upper staircase landing. The exterior of the staircase tower is plain.

The nine-domed structure near south-east corner of the enclosure is (tentatively) some times identified as a mosque. (Conghorst 1917, p.87). But since it is facing north it cannot have served as a place of prayer because it is incorrect for a mosque to face north. Further it appears to be constructed on a dismounted palace structure.

The hall has 3 by 3 domed bays laid out in a symmetrical manner, each defined by free standing priers with projections on each on each side. On the east and west walls on a slightly raised floor level small rectangular chambers are created by arched openings. The north east and north west corners of the hall projects two walls north wards. Each wall has deep recesses which facing inwards.

North west of this nine-domed hall is a detached wall, identified as idgah (Deva kunjari 1970, pp 31-32). It runs east-west. This wall has on its north face a large arch

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which is identical to those of nine-domed hall.

In this enclosure has many buried structural remains like fragments of plaster floors, balustrades, column footings, fragments of concrete, plaster floor, and brick work.

South of this enclosure are the segments of a plaster lined water channel which leads to a large tank. This tank is partly cut into a natural boulder protruding through the enclosure walls.

The second part is a long enclosure (north-south). It has walls on three sides. The east wall is straight except it jogs at one place. Near the north-east corner is the narrow doorway. The north wall is also straight but it breaks in the middle. The west wall is not straight one, proceeds inside the enclosure and from this middle part, this enclosure wall is a modern one.

The enclosure has remains of foundations of thick walls, regularly aligned column footings, fragments of concrete and plaster floor and long slabs of dressed stones.

In the north west corner of the enclosure wall a Islamic styled multi domed structure. the mortared masonry of the structure clearly about the larger unmortated blocks of the enclosure wall. The chamber at ground level is not accessi-
ble the doorway is blocked and is partly visible at the north end of the east wall.

The upper level consists of 3 by 2 bays. An open terrace bounded by a low wall is at the south east corner. In north, an arched entrance leads to two square chambers. In the east wall defining these bays are small windows. The north east chamber has a balcony with brick wall on either side. To the west of three domed chambers at a higher level. The north west corner is square. It has recessed windows and doorways flanked by small niches in the centre of each wall and on the west they become windows. The rectangular centre chamber has doorways in the north and south walls. The walls are flanked by niches partly concealed by arches. This chamber has a balcony on the west. The third square chamber which is in the south west corner has slipped projections flanking the central windows and doorway. In this corners are part octagonal recesses.

A Small Square structure is in the south of this enclosure. The eastern and western entrances have arched openings in two planes. On north and south with in the structure are pointed arched niches. The structure has a brick vault. This pyramidal shape of the upper portion in partly preserved.
In the middle of the enclosure is a square ruined structure. It is of finely dressed masonry and open to the west. The interior is now filled with collapsed masonry. At the corners of this structure are the unusual in gaped columns and the overturned curved threshold and jambs.

The third enclosure beside the above described one, is approximately square it has walls on three sides and on south only a part is visible the east wall has a gateway and near south east part, it jogs in two places. The north wall is in intact and also straight. The west wall which is common to the second enclosure jogs in one place and has a narrow doorway.

This part has a number of subdivisions because of the number of earth and rubble walls, which are partly preserved. These walls create a highly complicated sequence of gateways, passageways, and courts with many changes in the directions.

For convenience this enclosure has been divided into eight subdivisions (a-h). The first subdivision "a" is entered through this gateway in the east. This is bounded by north and east principal enclosure walls and on this is
the earth and rubble wall. In this north east corner is a raised platform with projecting balconies. The platform has a long fright of steps now mostly collapsed. To the west of this platform is the outlines of a rectangular structure divided into two square parts. Near by is a water conduit now mostly vanished. The south of this part is a gateway which leads to a small subdivision, b. This part is demarcated by partly collapsed earth and rubble walls on east and south. In this west is a gateway with an east facing porch. This gateway leads to the another square zone, c. In this part is a badly damped palace structure. Only fragments are visible. Remains of a brick tower with stepped outline lie over turned in this court. Probably a part of an aqueduct nearby Earth and rubble walls are seen of three parts.

The fourth court, d, is lead through an opening on the north of the third zone. It has earth and rubble walls on three sides. On this is the passage way and remains of earth and rubble wall. This small square fifth court, e, is defined at least on three sides by basements moldings with column footings. From here probably was thin entrance to the sixth zone, g. But nothing is now seen of any communicating route.

In this zone is a large palace structure. On four
sides is this earth and rubble walls. On the north, this wall is collapsed. These walls are not in alignment with this principal enclosure walls. The palace is east facing. The entrance is lead by flight of steps at this centre flanking by striding elephants, now badly damaged. Three flights of steps with yali balustrades provides access to the second floor level. This floor has an outer walkway on north, west and south court in the middle of east side. on both sides are the platforms. The uppermost level is reached by two flights of steps. On north and south steps are to reach this upper most level from the second floor. The third level reveals this outlines of several rectangular areas. They are slightly raised from the floor level. The original plaster flooring is replaced by concrete flooring. At the ground level traces of original flooring are seen on the courtyard.

The next zone 'g' is demarcated by the collapsed north wall of the previous zone, this principal northern enclosure wall and on east and west by earth and robble walls. Fragments of water channel and rings of brickwork to plant the trees are to the north of this zone. Moulded stone slabs, small area of rubble and plaster flow are in the middle of the zone. The earth and rubble which serves as the western wall for this zone is only partly intact. The north earth
and rubble wall of zone proceeds further and joins this wall.

The next zone, h. is to the south-west of the enclosure. It consists of a number of mounds, partly overgrown.

**Gateways.**

The gateways are generally imposing, flanked by distinct bastions originally with terraces at the top supported by the lintel and beams, and crowned with a terrace for the security guards. Between the bastions is the dwara-babdha consisting of solid impressive sakhas. Above the lintel, as in Domed gate the terrace may have balcony on the sides and crowned with a dome at the center. The doorway has inside a passageway, platforms on either side sometimes with chambers. The doorway outside are large enclosures protected by massive walls.

We get reference to such gateways (Fig. 24) in the itinerants' accounts. Paes mentions one "all of stone work, and it makes a bend before you arrive at the gate; and at the entrance of this gate are two towers, one on each side, which makes it very strong; as soon as you pass inside there are two little temples" (Sewell, 1900, p. 254).
One of the major gateways is situated on the Northeast road and is one of the best preserved. This appears to be the main entrance to the city. An inscription (on the ridge to the north) ascribes it to the reign of Bukka I and calls it the Singarada Hebbagilu (Nagaraja Rao, 1984, pp. 21-23). This gateway has an elaborate architecture. To the south-east of this hebbagilu is another gate on the East road. It is known as the Somavarada Bagilu as mentioned in the inscription (Nagaraja Rao M.S., 1984, p.23). It is less completely preserved and not so elaborate either. This inscription also belongs to the reign of Bukka I.

To the east of Urban core in the middle of hillocks is a large gate called Betekarara Hebbagilu (D.V. Devaraj, Channabasappa S. Patil, 1984-87, p.191). So far this is the second hebbagilu known through epigraphs. An inscription dating 1380 A.D., during the reign of Harihara II, records that the temple of Mailaradeva was constructed to the east of Betekarara Hebbagilu.

An inscription in the Viitthala temple refers to a gateway to the east of Vijayanagara city as the Udayagiriya Bagilu (SII,IX.ii, No.654, pp.648-49). It refers to a village situated in front of this gate. The gateway is not identified and however it is suggested that the gate on
Kampli road to the east of the city and east of Malyavanta is perhaps the Udayagiriya bagilu.

The gate on the Southeast road is more ruined. It is almost aligned with the large Jaina temple Ganagitti Jinalaya) some distance to the south. According to the inscription in the Jaina temple the Upparige bagilu is situated to the west of a shop consisting of seven ankanas (SII IV, No.247,p.40). It is not clear to which particular gate this inscription refers. There is a gate to the north of the temple. There is another gate to east of the above mentioned temple called the "Bhima's gate" (Longhurst, 1917, p.45) and it is called so because of the sculptured reliefs of Mahabharata. Therefore, the other gate could possibly be the Upparige bagilu.

To the southeast of the royal enclosure is a gateway called the Penugonde bagilu. An inscription (SII,IV,No.245, pp.39-40) speaks of the consecration of god Raghunatha near this gate, located to the east of the city called Varadara-jammana Pattana. Within the gate is a temple now known as Kallara gudi (temple of thieves). But this temple is originally known as the Raghunatha temple referred to in the inscription (Devakunjari, 1970 as shown in the plate XVII, Vasundara Filliozat. 1982. pp.99-100, Nagaraja
The above mentioned gate is directly to the southeast of the temple Pattabhirama and forms part of an outer fortification. Incidentally, it may be noted that Pattabhirama temple is taken to be originally the Raghunatha temple referred in the inscription (Vasundara Filliosat. Ibid. p.98-100).

On the south of the citadel is a gateway (S2 road) situated on the inner fortification wall of the citadel. On the southwest is another gateway (Southwest road) situated on the outer fortification wall. This gateway is directly to the southwest of the Prasanna Virupaksha temple forming a part of the fortification of the inner city. This is one of the major entrance to the city from the southwest direction. Outside of this gate is a temple now dedicated to Anjaneya. Formerly the temple was dedicated to Krishna and belonged to the reign of King Mallikarjuna Nagaraja Rao. M. S. 1079-83. pp.45-49). This gate can be ascribed to the latter half of the 14th century. An inscription dating 1528 A.D., found at Ramagadh in Sandur taluk, speaks of a gate called Huvina bagily (ARIE, 1943-44. No. B75). Ramagadh was formerly known as Hosamaladurga and was the capital of Kampilaraya. A temple was constructed for god Ramanatha in memory of the son of Kampilaraya, whose name is also Ramanatha by Gopayi and her younger brother Ramana. It mentions that Ramana was
the pujari of god Hanuman of Huvina bagilu. If the present Anjaneya image was changed during the period of this inscription then this gate can be identified as Huvina bagilu.

To the north of the royal center on the inner fortification wall is a gateway. This gateway is to the north of "Nobleman's palaces" area.

An inscription in the Vitthala temple speaks of a gate called the Aresankara bagilu (SII.IX.ii.No.668,pp.660-63). This gate is mentioned while defining the boundaries of a garden which are surrounded by the road leading from Aresankara bavi bagilu to the Vitthala temple on south, the car-street on west and a rock near the washerman's well on the north. On the Kamalapura-Talarighat road is a gateway with superstructure which can be identified as the above gate on the basis the geographical factors (Nagaraja Rao,M.S. 1983-84, p98).

There is another inscription which speaks of the gateway named Svamidevara bagilu (ARIE,1955-56,No.B.337,p.51). Because of the uncertainty of the location of the inscription, so far, it is not possible to identify this gate. An attempt was made to identify this gate (D.V.Devaraj,Channabasappa S. Patil, 1984-87, p.192). There are two gates
opposite Pattabhirama temple (not covered in map). According to Subramanyam the gate opposite the temple is named in the inscriptions engraved on its facade as Svamidevara bagilu (Subramanyam R, 1974, p.323). An attempt made to locate the inscription on or near these gates has not been successful so far. Probably one of the gates must be Svamidevara bagilu.

To the north of urban core on the way from royal enclosure to Matanga hill is a gate called Hodeya bagilu. It is referred to in an inscription (D.V.Devbaraj, Channabasappa S. Patil, 1984-87, p.54). and is located to the northeast of the Malyavanta hill. It states that a grant of land was made to god Vinayaka of Hodeya bagilu by Harihara II. On the way from the royal center to the Matanga hill is a gate. On a large boulder located within the gate is carved the figure of Vinayaka also known Ganesha and Benaka. Outside the gate is a well known as Benakana Bavi (Nagaraja Rao and Patil, 1985, No.15,p.31). Considering the association of this gate with large sculpture of Vinayaka and Benakana Bavi this gate can be identified as Hodeya bagilu.

To the west of Akkatangi kallu and north-west of the Prasanna Virupaksha temple is a large gate called Kotisanka-radevara Bagilu. It has been referred to in two near-by
In Nimbapura to the north-east of the city, an inscription (ARSIE, 1904, No. 24, SIIIX, ii No. 453) on rock states that Rayapanayya founded the village called Somalapura under the orders of Devaraya II and the king constructed a temple to god Saumya-Somesvara. While defining the boundaries of the village, the inscription mentions that Kotharada bagiluis on the west. A gate to the Remmu Diddi is the nearest gate to this inscription and it can be identified as the same gate.

**Diddi.**

Diddi is a kannada term meaning a large hole in a massive wall for ingress and outgess. As such it is quite simple, meant for common people to pass through for their daily routine work. There are no bastions flanking the entrances, guard rooms, chambers, terraces etc. Thus it is an ordinary entrance-way distinctly different from the most imposing gateways with necessary intricate arrangements in the fortification. Generally entrance to the village is known as the diddi bagilu.

But in usage it seems the subtle difference between the
diddi bagilu and the bagilu i.e., the gateways is not taken not of. This is what appears to be during the Vijayanagara times. For the Somavarada Bagilu is not architecturally very much different from the Hampadeviya diddi or the Singharada hebbagilu. What is needed here is to observe minutely the topography of the area as well as the plan and the architectural features of the gateways and diddis to understand the exact connotations of these two terms and relatively the architectural differences and their functions.

There are three inscriptions which refer to the entrances to the city as diddi. From the location of these diddis (Fig.25), it appears that bagilu was the main entrance to the city from outside and diddis appears to be internal entrances within the city (Nagaraja Rao.M.S., 1983-84, p.96).

This differentiation is rather too general and therefore not convincing. As pointed out in the introductory remarks the point needs a more careful investigation. They are all situated on western and northern part of the inner city all leading to Hampi.

On the present road from Kamalapura to Hampi, on a big bolder is a short label inscription which mentions about Jadeyasankara devara diddi. It refers to the adjacent
entrance in the fortification. This diddi is now in dilapidated condition. It is located near the boulder popularly known as Akkatangiyara kallu.

To the north of the above diddi is another gate. On a boulder, on west side, the label inscriptions mention the above entrance as Hampadeeviya diddi. This entrance forms an exit from the city to Hampi.

These two diddis form the part of the inner fortification of the city. Palaeographically also, perhaps, these are contemporary to the inscription of Bukka I mentioned earlier.

South of Matanga hill is an entrance gate. This gate is of granite blocks. On a boulder attached to this gate is an label inscription tells the name as Matangesvaradevara diddi. This gate is the entrance towards the road leading to Hampi. It forms the part of the fort wall which may be the line of another fortification. According to the palaeography of the inscription this gate is ascribed to late 14th century or early 15th century (Nagaraja Rao M.S., 1983-84, p.97).

To the north-east of the Malyavanta hill is a gate called Remmu diddi. An inscription on its west (Ibid,
No.125, pp.23,54-55) states about the donation of wet land near Remmu diddi in Volakote to god Virupaksha. Another inscription with records about this same grant is found in Virupaksha temple. These two inscriptions show that one was written in the temple to which the land was donated and another in the land which was donated. The land in this inscription is even now known as Diddi-magani or Volakote.

Observation.

All the four entrances are in the north western part of the fortification open to the sacred complex, particularly to the Virupaksha temple complex. Their importance is enhanced by naming them after the temples in the sacred complex area namely, the Jadeyasankara temple in the Hemakuta complex, the Pampadevi temple in the Virupaksha temple complex and Matangesvara temple on the Matanga hill. Further these diddi entrances are at the point of bifurcation of the sacred and the palace complexes. That is why only in the part of the fortification the diddi entrances are located. These entrances therefore were obviously used specially by the members of the royal family for visiting the temples. That is why they are made distinct from the other gateways. The general practice prevalent among the rulers was that a particular gate was to be used for a
particular purpose. This practice has been prevalent up to the present times, for example in the Mysore royal family who followed the Vijayanagara tradition. In the present Mysore palace the enclosing fortification wall has imposing gateways. The one facing the cardinal points is named Jayamartanda gate on the east. The Jayamartanda gate is exclusively meant for the visiting dignitaries and for religious purposes. The northern gate is meant for exit and entry of the members etc., etc.

**Kottalas.**

A fort is insecure without watch towers or bastions. In kannada inscription they are mentioned as kottalas. The term kottala indicates that were used by chief of guards known by the designation of kotwals. The fortification wall of the city has by the side of the gateway bastions, on the northwestern wing of the fortification wall and also on the sides of the fortification near by. In all there are twelve kottalas (Fig.24) so far noticed in this area. The Pratapa kottala, Matangadevara kottala as known from the inscriptions (Nagaraja Ral.M.S., 1983-83, p.28) are near the Jadayasankaradevara diddi and Hampadeviya diddi and Hampeya kottala (Ibid., 1979-83, p.39) is located on the inner side of the fortification. Svamidhoharagandana kottala is between
Jadayasankaradevara diddi and Hampadeviya diddi. A label inscription referring to the kottala is found on a rock which forms a part of the fort (Nagaraja Rao M.S., Channabasappa S. Patil, No. 86, pp. 23, 45). The fort runs above the rock. Similarly, Hanumana kottala (Ibid., 1979-83, p. 39), Sankaradevara kottala (Ibid., 1983-84, p. 28), Anegondiya kottala (Ibid, 1983-84, p. 21-22), Madana kottala and Misaragandana kottala (Ibid, 1983-83, p. 28) are located between the Singharada hebbagilu and Matangadevara diddi. Somayadevara kottala (Ibid, 1983-84, p. 23) is near the Somavarada bagilu. All these kottalas except Madana kottala are natural boulders, generally very high giving the commanding view of the surrounding areas over a long distance. The Madana kottala is actually a structural mantapa used as shelter for the watchman. They cover the northern half of the citadel forming a semicircle.

The Somayadevara kottala which is to the north of the Somavarada bagilu is between two main gateways. Anegondiya kottala is also to the north of the Singharada hebbagilu.

To the north of the Anegondiya kottala is the Misaragondana kottala. This is the highest spot in this area.

To the west of the Misaragondana kottala is the Madana kottala. To the southeast of Madana kottala on comparative-
ly lower boulders are the two kottalas, very close to each other and known as Hanumana kottala and Sankaradevara kottala. They are close to the elephant stables and the so-called Zenana enclosure. There are now actually circular bastions but it appears that originally they were so close to each other that there was apparently a partial overlap between the two. This was perhaps due to the endeavour to strengthen the existing kottala.

To the north of Nobleman’s Palace area is the Hampeya kottala. From the kottala one can watch the roads leading to Hampi and the Nobleman’s Palaces area.

Directly to the northwest of Hampeya kottala is the Matangadevara kottala. It is very near to the Hampadeviya diddi, probably to guard the city entrance.

Pratapa kottala is directly to the south of Jadeyasankaradevara diddi. This kottala is between the above mentioned diddi and another entrance near by, locally called Kuderekallu bagilu.

To the north of the Matangadevara kottala is another kottala called Malala Vinayaka kottala. A label inscription found on a boulder in the fort refers to this kottala (Nagaraja Rao.M.S., Channabasappa S. Patil, 1984-87, no. 87,
pp.23,45). The fort continues on its either side. To the east of Malala Vinayaka kottala is another kottala known as Jalasenadevara kottala. An label inscription refering to this kottala (Ibid, 1984-87, pp.23,45-46) is engraved on a block of stone used for the construction of the kottala in the fort and this is the only one example so far found.

Observation:

The locations of these kottalas clearly indicate the extra ordinary measures taken by the Vijayanagara military to guard the palace coomplex area. As explained above the diddi bagilu are open to the sacred complex area with numerous temples. People of all kinds and places would everyday visit these temples in very large numbers. This situation indirectly provides excellent and easy opportunity for spies of the enemy side to get easy access into the palace complex area. In fact, since ancient times one of the most common methods employed by the spies to get information is by disguising themselves as pilgrims, religious devotees, astrologers etc. Hence the citadel on the side of the sacred complex had to be guarded with utmost circumspection and especially the movement of the people near the diddis. That is why the bastions were provided near them both on the inside and outside so that the message over the suspect can
be forthwith communicated by the kotwals in the outside bastions to the kotwals inside who can immediately alert the army. The quick communication of such messages is done presumably by certain techniques without being noticed and any physical movement on the part of the kotwals. As late as 19th century in Kittur area message was communicated from one bastion to another bastion with a long distance in between with understandable movements of the mirrors they had with them. The communication is as quick as that of a telephone in modern times. Some such secretive methods were perhaps used by the kotwalas.

Roads.

As mentioned above the city is surrounded by the innermost fort which is extant almost completely. There are as many as twelve gateways so far identified, all in the fortification wall at irregular intervals, some allowing the radial roads. Four other gateways known as diddi bagilu in the inscriptions are found along the radial and ring roads and eleven independent bastion all located along the northern fortification wall and immediately inside and outside the wall (Nagaraj Rao, M.S., 1979-83, p.51-56). The gateways are discussed in circumambulatory order starting from the North road (NI). Some of the gateways have inscriptional
references. A few of them even mention the reign period of the king. Within the fortification are many roads running almost radially from the Hazara Rama temple area, some of which pass through gateways of the inner most fort. These main roads are classified into three categories such as radial, ring or "by-pass" and linear.

From the centre of the royal enclosure, i.e., the Hazara Rama temple area, the radial roads (Fig.25) lead through the districts of the city and its suburbs to the distant reaches of the empire. Ring roads (Fig.26) are meant for transport that need not pass through the royal enclosure and destined to some areas out side the royal complex area. About 500m. to the southwest of Hazara Rama temple runs the ring road. Linear roads are connected across the radial roads at significant points wherever necessary. Besides there are branch roads to the other important areas not covered by the main roads.

Thus the layout of the roads defined above indicates are organized planning on the part of the city builders. It may be mentioned here that on national highways, there are by-pass nearer some important cities, for example, near chitradurga town, N.H.4, near Ankola (North Canara dist.) N.H.17, to avoid unnecessary entry of heavy traffic in thickly populated areas and also to avoid damage to life and
property.

The radial roads running from the Hajara Rama temple area to the north, east and southeast passing through two or more gates in the converge is the plaza adjoining the temple of Hazara Rama. The major radial roads (and their major branches) are termed the North (NI with NIa), the Northeast (NEI with NE2), the East (E), the South (SI) and Southwest (SW).

The roads are generally straight but certain roads are curved because of the topography of the land characterized with hillocks and valleys. Therefore the South road to start with is eastwards and takes a gradual southern turn. Similarly the road running northeastward after about 400m. from the temple area branches off into Northeast and East roads and further 200m. away branches into Southeast road *.

*The drawings of the roads given by John Fritz (Nagaraja Rao. M.S., 1979-83, p.51-56, Fig.21), and George Michell et.al. (John M.Fritz, et.al 1984, p.36-55, Fig.4.12) comparatively and apparently may create a little confusion for southeastern road in the drawing (Ibid., Fig.4.12) looks like a linear road where as it is a radial road in the former (Ibid.). This apparent likely confusion is mainly due to the different scales adopted for the drawing. The former is more clear and dependable because of the large
scale used.

The roads are of stone pavements. Sometimes they are of stone ramps. The causeways are of stone. In some cases, an area which is used for a road has stone surfaces that are rounded or polished. The distances of the roads given below are from the area of Hazara Rama temple to the gates in the fortification wall and in one or two cases a little beyond. They obviously were running beyond the gates but their traces are not clearly visible from beyond the wall.

The North road (NI) is from royal enclosure to the Matanga hill. Around the west side of the Matanga hill, one branch road leads to the Virupaksha temple car-street. From the areas to the main road another branch leaves the city wall through a small gate, which is called Matangadevara diddi (Nagaraja Rao M.S., 1979-83, p.39-40). This North road is 1.5 k.m. long. Another branch leads to the Achyuta Raya temple. This is almost a straight road.

The slightly curved Northeast road (NEI) is from Hazara Rama temple area to Talarighat on the Tungabhadra river bank and on the other side of which is Anegondi. Among the radial roads, this is the longest extant road in the royal complex area. It runs almost 3.75 k.m. There are many ruined or partly buried temples and shrines along the sides
of the road at irregular intervals, for example, the Pattanada Ellamma temple, the Jaina temple, the Saiva temple and the Vishnu temples. It passes through a gateway called Singharada Hebbagiluu (Nagaraja Rao M.S., 1984, p. 21-22). After the hebbagilu is Krsna temple and the Ahmad Khan's Dharmasala and beyond this was the Islamic quarters which are described by Paes (Sewell, op. cit., p. 247). On this road, south of the so-called Zenana enclosure is a water pavilion. A major branch (NE2), separated from the main road near the Islamic quarters, passes through a gate in the eastern fortification wall.

The Northeast road (Fig. 27) is called by different names for the different sections, as seen from epigraphical evidence (Nagaraja Rao, M.S., 1979-83, p. 57-59). The road from the Hazara Rama temple area upto the temple of Ellamma must have been called Ramachandra bazar since the deity is called the Pattanada Ellamma meaning Ellamma of the city (Nagaraja Rao, M.S., 1979-83, p. 57-58). It also indicates that this area was the centre of the city. According to an inscription in Ranga temple, the road from the Hazara Rama temple area to a little distance beyond the Ranga temple was called pedda angadi veedhi meaning big bazar street (SIIVol.IV, No.248,pp.40-41). The part of the road running
infront of the Jaina temple, upto the Vishnu temple near the
Singharada hebbagilu is known as pan-supari-bazar and is
referred to in an inscription found in the above mentioned
Vishnu temple near the hebbagilu upto the Krsna temple is
called the Raja Veedhi. It is referred to in an inscription
found in the Ganagitti Jaina temple (SII, Vol.IV., No.279, p.74). The road from Krishna temple upto
the Ahmad Khan’s dharmasala was known as ‘car-street’.
Beyond the dharmasala were the Islamic quarters described by
Paes. At present this is the only road which obtains dif­
ferent names at different parts.

The East road (E) branches at Ranga temple from south
of the so-called Zenana enclosure, from the Northeast road.
It leads upto a valley to the east of the royal enclosures,
passes Malyavanta hill on the south and proceeds westwards
through the city walls. This road passes through two gate­
ways, one is almost 600m. away from the starting of the road
and the other is on the fortification wall of the royal
enclosures. The latter gate is called the Somavarada bagilu
i.e., Monday gate (Nagaraja Rao M.S., 1984, p.96). It runs
almost 3 k.m. long.

The Southeast road (SEI), a major branch, separates
from the East road just inside the city walls of the royal centre. It runs thorough these city walls, across a valley, through subsidiary walls at Bhima's gate near Ganagitti temple and through the fortification wall at the Domed gate. It runs 1.7 k.m. long.

The major South road (S1) either runs from southward from Ranga temple (S1b) or starts from the "south-east alley" between the enclosures (S1a) or both. Its route is not certain in the royal enclosures. It probably, in either case, passed by the Chandrasekhara temple, through the wall of the royal enclosure, and then through the citadel fortification toward Kamalapura. It is 1-3 k.m. long.

The curved Southwest road (SW) is indicated by the two gates in the walls of the citadel and royal centre. The Southwest road and the second North road (N2) must have been connected together but it is not evident today. It runs 1.4 k.m. long. From the Northwest corner of the Danaik's enclosure, this second North road (N2) leads northward, passes through the "Nobleman Palaces Area" and passes through two gates. This road and the Northwest road meets just inside the citadel walls.

The short West road (W) goes through probably a minor gate, and leads southward between the rocky hills towards
Prasanna Virupaksha temple. It is half a kilometer long.

Ring roads are around the royal centre or the citadel and appear to have been between the walls and canals. Between the walls of the royal complex and the citadel passed the South and East Ring roads (SR-ER). The South Ring road at the southwest corner of the royal complex branches off which is the present Hospet-Hampi road. It crosses several roads (SE,S2,S1,S3,SE1,SW2,E) and joins the Northeast road as the East ring road. On this route, the traffic moved from the eastern part of the city to go to Kamalapura or to Hampi without entering the royal enclosures. The Turtha canal road (TC) is also considered as the by-pass because the traffic moved from east or west to go around the citadel on the north. It is 5.45 km. long till it joins the Hospet-Hampi road.

Two additional ring roads (NR1, NR2) are to the north of royal enclosure. The first (NR1) possibly had extended from N2 across the N1. The second (NR2) would have extended the route of NW along the citadel wall to N1.

These two roads are described as ring roads by John Fritz (Nagaraja Rao M.S., 1979-83, p.55). But the ring road here is obviously meant for the general traffic in the city.
that need not pass through the royal complex, and the ring road for the most part is immediately outside the innermost fortification wall. On the other hand these two run across the N1 and N2 roads. These can be taken as the linear roads.

The Hospet-Hampi linear road (Fig.26) on west leads southward from Virupaksha temple. It passes infront of Krsna temple, across the canals, and through two gates. At the western projection of the western wall of the citadel it branches the SR road. Further south it branches into SW road which leads to the royal enclosure. the temple car-streets and their extensions can also be considered as the linear roads. The Krsna car-street is not certain but must have joined the N1 road. The car-street of Virupaksha temple which is clear joins the N1 road and leads around the Matanga hill to Achyuta Raya temple. The car-street of the Achyuta Raya temple joins the South Bank road (SB), which leads to the Vitthala temple. This road branches out at around 250 m. from the Virupaksha temple car-street. This road along the Tungabhadra river continues along the fortification walls to the southwest of Vitthala temple. The car-street of the Achyuta Raya temple leads northwards and joins the SB road. The Vitthala temple car-street continues eastwards and joins the NE road. A road branches this
linear road and leads northwards.

All the radial roads started from the Hazara Rama temple area and the ring roads circled around the royal enclosures with the Hazara Rama temple as the centre. This temple was a key organizing feature of the plan of the royal centre and the entire city.

**TEMPLES IN THE URBAN CORE**

In the core area there are as many as thirteen temples in the core area as can be from the identifiable remains. They are in various states of preservation. The temples which are in fairly good condition gives an almost complete idea about their forms, both in plan and elevation. Fortunately there are together as many as seven inscriptions in five temples. They mention the construction of either the temple or the later additions made or donations.

From the map (Fig. 28) it is clear that there were no religious rigidity leading to the demarcation of the areas exclusively meant for the sectarian religious edificies i.e., Shaiva, Vaishnava, Jaina etc. On the other hand, there was religious tolerance and flexibility as evident from the existence of temples and Chaityalas of different sects side by side. For instance, in the Pansupari bazzar, opposite to
the Parsvanatha tirthankara Chatyagara got constructed by Devaraya II in 1426 A.D. is a twin monument comprising of what was desired and effected by Bukka as known from the Sravabelagola inscription (E.C.II)

There are two Jaina, three saiva, one sakta and five vaishnava temples.

Of these the Pattanada Ellamma appears to be the oldest. It has undergone renovations. Architecturally it is quite simple in plan and details. The superstructure over the garbha griha is not extinct. The goddess is probably the residing deity of the palace complex area. Hence the temple may be considered as the oldest. The deity is four armed carrying khadga, kapala, patra and trisula and damaru in the front and back hands. She is seated in savya-lalitasana. On the frontal part of the pitha are depicted two humans at the corner and a lion, her vahana at the center. The carving is archaic. The iconography and carving are similar to those of the icon in the celebrated Ellamma temple in Sondatti. It is appropriate to mention here that in the late medieval city it had probably become a practice to found a temple for goddess Ellamma who had by then become very popular. In Bankapura (Dharwad district) another medieval
city there is one Ellamma temple*. In most of these temples the icon is Durga, but usually carved in a rudimentary style. Generally Ellamma is associated with the story of Renuka wife of the austere Jamadagni rishi and her devotees deem her to be the avatara of Durga and affectionately call her mother of all i.e., Ellamma in kannada language. That is why the icon of Durga is found in the Ellamma temples.

When Hazarama temple got constructed cannot be ascertained. But one of the inscriptions, dating 1416 A.D. speaks about the donation to the temple during the reign of proba-

* (In Bankapura as per the names of the temples extent in the town and according to the local belief there are two Ellamma temples. One within the fort and the other within town. Recently a study of all temples and sculptures have been carried out (Sundara 1990.p. ) and it is found that the icon descended as Ellamma and worshiped so in garbhagriha in reality Mallari, a form of Shiva very popular in medieval times in this part of Karanataka. The image of Ellamma in the other temple, is of recent period probably replacing the original Durga image popularly known as Ellamma.)
bly Devaraya I. It was already in existence before this year. However in view of the location of the temple meant for the royal family and also of the architectural style, the temple may be assigned to the earliest phase of the Vijayanagara history i.e., the last part of the 14th century.

It is worth noting here that Hakka and Bukka, the founders of the Vijayanagara kingdom are saivas and their royal priest was probably Kriyasakti Pandita. However, the temple belonging to the royal family is vaishnava and described as Ramachandra svami. Probably, there are three reasons for founding the temple dedicated to vaishnava god Sri Rama with his consort and brother, Sita and Lakshmana. By that time Sri Rama had become so popular as an ideal king that a king was desirous of making his kingdom a Ramarajya. Secondly, Hampi according to traditional faith is Kiskinda. It is therefore appropriate to have Rama temple in that place. Thirdly, there is celebrated temple dedicated to Siva very popular in the entire region and the presiding deity of Hampi, as well as tutelary god to the Vijayanagara rulers. Hence it is the ideals of the kingship and not the personal religion of the ruler that prompted the broad minded Hakka and Bukka to establish the temple of Rama.
The Prasanna Virupaksha (Fig. no. ) and the Krishna temple (Fig. no. ) also belong to the same phase.

The next phase of construction is indicated by the Jaina temple, which was constructed in 1426 A.D. The temples, Ranga (Madhava) and the Tiruvengalanatha belong to the 16th century A.D., probably representing the late phase of the temple construction in the royal complex area. Thus broadly three phases in the temple constructional activities can be made out.