Chapter IV

Society
King and People

Hampi being the capital of a very large empire in South India in the late medieval period attracted even people from outside such as the Portuguese, Moors, Arabs etc. etc., who could make fortune especially through trade and political gains. Secondly, the state was absolute monarchy. There were many principalities and small kingdoms looked after by loyal feudatories. Thirdly religion and religious institutions played a strikingly major role in the life of the rulers and the ruled which is evident from the existence of innumerable temples, basadis, masjids, mausolea etc. Naturally, therefore, Hampi was highly cosmopolitan in character presenting a mosaic of different cultural milieu in which monarchical glory, commercial prosperity and religious grandeur played their parts. All these necessarily made the city very extensive and spectacularly active. Here therefore an attempt is made to give a picture of the society not in a conventional way dividing into sections but to give as far as possible the general composition of the people and their everyday life.

The itinerants have narrated above the physic and lifestyle of some of the kings they had met. As narrated by Abdur Razak, the king Devaraya II was thin and tall. He had
an olive complexion and no beard on his chin. Paes's chronicles say that the king Krishna Deva Raya was of medium height. He was fat and of fair complexion. He had the marks of small-pox on the face.

The king Krishna Deva Raya drank three-quarter-pint of gingelly oil in the early morning every day. The same oil was applied all over his body before the exercises. He exercised with the weights made of earthen ware, then practiced with sword till he sweated completely and wrestled with one of his wrestlers. After these exercises, the king used to go on a long round of the city on the horseback and all these were done before dawn. (Sewell, 1900, p. 249-250)

Nuniz gives some more information about the king's daily routine. The king heard everyday the preaching of a learned brahmana who never married nor ever touched a woman (Sewell, 1900: 390).

Some observations made by Paes are interesting, for example, consuming the gingelly oil by the king. This oil is very good for health, particularly for eliminating the joint pains. Even today, ginger is used in our cooking in small quantities. It forms an important part of the Ayurvedic medicines. Incidentally the Ayurved is a system
of indigenous medicine which has developed from a very remote past, i.e., at least the Vedic period.

After this morning routine, the king was given bath by one of his favorite wealthy brahmanas. The king considered him as Holy. According to the custom, the prayer was offered to the god with in the palace.

Mode of Office Work

After all this work, the king would go to the 'Building' (Palace-office) where the administrative work was carried out. When Abdur Razak met the king Devaraya II, he was in a hall surrounded by the most imposing attributes of the state. On the right and left of the king, many people stood in a circle. (Sewell, 1900, p. 92)

The captains and other dignitaries came to meet the king daily in the morning to make their 'Salaam' (adoration). They stood far away from the king with their eyes looking downwards. The king never conversed directly with any one and was done through a second person. The person from whom the king wanted the information used to reply with raised eyes. All these people stayed till the king asked them to go (Sewell, 1900, p. no.) The greatest mark of honor conferred on a noble by the king consisted of
two ornamented fans made of white tails of certain cows. Bracelets were also given to them. If the king wished to please a noble from whom he had received good service, he gave scarves of honor for their personal use which was considered as a great honor. (Ibid)

Confidential Meetings

The king discussed state affairs with 'Pradhani' (Prime Minister), and 'Dalavayi' (Commander-in-Chief).

Court

Thereafter he would be present at the royal court and would witness the cultural programs or listen to discussion on religious matters. He also discussed various matters pertaining to the life of the people with important citizen of the city ( ).

The king had many wives and all these would burn themselves at his death. Among them there were three chief ones. The sons of these queens were the heirs of the kingdom but not those of the others. Each wife had a separate house with her maidens and women of the chambers. Women-guards guarded the house and all the servants necessarily were women. No man entered the dwelling area except eunuchs who guarded them. These women were not seen
by any man. When they wished to go out, they were carried out in closed palanquins. Each of these queens had a large sum of money, and a treasure of personal ornaments. It was estimated that there were twelve thousand maidens. (Among these women some could handle sword and shield, some could wrestle and some were musicians. Some others were bearers, washer women, and others for official work of the palace (Sewell, 1990, p. 247-251). The king married many only for political reasons. To maintain peace in the border area, the king married the daughters of the feudatories and for expanding the territory the daughters of kings of other country were married.

When the king went on a journey to any place, 25 or 30 wives, who were his favorite ones accompanied him (Sewell Robert, 1990, p. 370). The king stayed in a house of stone and clay whenever they pitched a camp during their journey. This house was decorated with cloths (Sewell, 1990, p.370).

The women accountants were appointed for maintaining the accounts of the palace expenditure and others to write all affairs of the kingdom. For the personal service of the king there were ten cooks and these cooks prepare food only for the king. Eunuchs guarded the kitchen for fear of poisoning the food of the king. Women guarded the palace in
the night.

In view of the elaborate arrangements for the maintenance of the royal harem, women who served in the palace as the maids were trained in wrestling and to handle sword and shield. They were given such training for they guarded the palace in the night. These women were educated because some were in charge of keeping the accounts of the palace expenditure and of the happenings in the palace. Only women were employed in the palace for different types of works because of their high degree of loyalty and concentration on their work.

People

Hampi was the capital and one important trade centre and naturally a cosmopolitan city. The Hindus were dominant. The other communities were Jainas, Veerasaivas, Saivas and Vaishnavas. Among the saivas and the Vaishnavas there were Brahmanas. Being the trade centre the merchants class was well represented. We have some insight of to different country stay in the for the trade every day life of these people they carry out.

The Brahmanas, were the priests who worshiped the gods so they were considered very holy. The brahmanas who were
in charge of the temples were very learned and they were pure vegetarians. The brahmanas were employed in different offices of the town and cities. Some were merchants. Others made their living by looking after their own property. The men and women of this caste were fairest among the people. These brahmanas married only once.

Mohana Tarangini of Kanaka Dasa speaks more about the brahmanas. There were Gurukulas in the city. Primary schools were run by them. Some of them were astrologers, poets and well versed in logic. Each house of a brahmana had a Tulasi mantapa. In these mantapas discourses were held, kirtanas were sung in praise of Vishnu and Yajnas were conducted. The Sri Vaishnavas discussed Samaveda. (Hiremat, R.C., 1973, p. 29-30)

The Veerasaivas also married only once. Some of them were merchants. They were also vegetarians. When a person died, his wife was buried alive with him.

Nuniz mentions another sect and called them Talugas. Their dead were buried. (Sewell, 1900, p. 393)

In Amukta malyada, Krishna Deva Raya describes how a wealthy person prepared for a journey. The palanquins were used for the journey. Some of his assistants carried the
things for daily worship of god on the way. The food grains and other items needed for the journey on the way were carried by others. Poor people traveled on foot. They carried the necessary things on their shoulders in jute bags. They never traveled alone for fear of robbery. People used to travel only in groups and not during nights. Inspite of all the precautions, some were subjected to robbery. (Venkataramappa, K., 1974, p. 64-65)

Aravattige were constructed on the roads for the travellers. We have got few references in the inscriptions to the setting up of these water sheds. There were Anna chattras were in the city where all types of people could have their food. Inscriptions also speak of these anna chattras and donations made to maintain them ( ), people used to pay for the food they took. Some people used to sell this food to the travellers. There were bath rooms in the kingdom where for a little money a traveler could have a hot water bath. Those who do not wish and who could not afford to it, had a warm water bath. Some wealthy people served food free of cost to all who visited their houses and they were hospitable.

The rituals of the marriages in those days are still continued. The practice of giving presents to the couple
were in practice in those days.

Sati was in practice. The wife burnt herself with her husband’s dead body. The queens and wives of captains and nobles also followed this system.

The captains and nobles used torches at night. Their number varied from four to twelve according to the rank of the captains and nobles. The king had more than 150 torches.

The people used to eat betel leaf all day. Except wrestlers and dancing women none were allowed to eat betel leaf in front of the king. (Sewell, 1900, p. 269)

The people always fasted on every Saturday and did not eat or drink water. Cloves were chewed to freshen the breath. Every Saturday the dancing girls would go to the palace and dance in front of king’s idol which was in the interior of the king’s palace.

Nuniz gives a detailed account of the ceremonies practiced at the death of a brahmana. When a brahmana started to count his days, priests went to the house of the ailing man. The sick man’s head would be shaved and washed. Then they would bring a cow with a calf into the house and the
cow was given as a dana to those priests who performed the ceremonies, to attain moksha after death. The alms were given according to one's position and some brahmanas and others were fed. It was the belief that, after the ceremony either the brahmana would either recover from the ailment or die soon.

It was believed that a person who died on a cot or on anything had committed a mortal sin. Soon after the death, the place was washed and cow-dung spread on the floor and on this the body of the dead man was placed. The preparation to carry the corpse was made by making a bier. The body was washed and the Sandal-oil applied. Then the body was covered with new cloth. One of the relatives of the deceased and three other brahmanas carried it to the place where they burned it. The other brahmanas followed in front. The son lead with fire in his hands. After lighting the fire, they waited till the whole body was burned. All those who were there took bath in the nearby tank and returned to their houses. In nine days, the belongings of the dead person were given to priests with some money and the poor were fed. On the tenth day the head of the person who performed the last rituals would be shaved. Then they would go the place where the dead man was burned. Many
ceremonies were done to the ash and the unburned bones. These bones, kept in a vessel, were buried under the earth to be thrown in the river Ganga later. It was believed that whoever died there attain moksha. In the house of the dead person, the brahmanas were fed for few days. After that, once in a month for twelve months, three brahmanas were invited for food. Then once in a year, on the anniversary, six brahmanas were given food. Before the food, the feet of the brahmanas were washed and during meal some ceremonies were performance by the brahmana who came for the purpose. It can be noted here that these customs are practiced by the brahmana community even today. (Ibid, 393-395)

FOOD

There were a variety of food items taken by people of Vijayanagara. The indigenous and the chronicle sources and inscriptions speak of a number of food items. Even today few names of the food are continued. An account is given below about the food habits of the king and other people.

According to Paes, Vijayanagara city was the best provided city in the world. Provisions such as rice, wheat, grains, Indian corn, pulses, horse-gram and many other seeds that were grown in the country then were stocked largely and
sold very cheaply. The use of wheat was not as common as the other grains. Only Moors used it. The streets and markets were full of laden oxen. Further Paes says "then to see the many loads of limes that come each day, such that those of Povos are of no account and also loads of sweet and sour oranges, and wild brinjals, and other stuff is such abundance as to satisfy one. For the state of this city is not like that of other cities, which often fail of supplies and provisions, for in this one everything abunds; and also the quantity of butter and oil and milk sold every day, that is a thing I cannot refrain from mentioning; and as for the rearing of cows and buffaloes which goes on in the city, there is so much that you will go very far before you find another like it. There are many pomegranates also; grapes are sold at three bunches a fanam, and pomegranates for a fanam". The mutton sold was so clean and fat. The pigs were white and clean. (Sewell, 1900.257-259)

Kanaka dasa has described the lunch in an annachattra of brahmanas. The lunch consisted of anna (rice), tovette (daal), palidya (gravy prepared of butter milk), saru (rasam, soup like thing), vade (deep fried ones). pickles and Niru majjige (butter milk). The sweets items consisted of pheni, sukhinunde, garige (sweet dishes) and shikharane (mixed fruits with milk). After the lunch karpuramisrita
tambula (betel leaf with camphor) was given. (Hiremat, R.C., 1973, p. 32-34)

Krishna Deva Raya has given a few more details about the food habits of other classes of people. In summer, people ate raw mango and fried fish with rice. To avoid the smell, they drank tender coconut water which was buried under the sand. Rich farmers in the monsoon had the 'hara-kada anna' (which are eaten in draught hit areas of inferior quality) and a curry made of a green leafy vegetable with tender leaves of tamarind. The rich people carried the food articles with them for the journey. For easy cooking on the way during the journey, rice, dal, spice powder, ghee, sandige ( ), and balaka ( ) were taken. (Venkataramappa, K., 1974, p. 65-67)

Nuniz's account gives some more information about king's food habit. He says "the king has no expense in connection with his food, because the nobles send it to him every day to his house, namely rice and wheat and meat and fowls with all other necessary things. In the kitchen there are some two hundred inferior guards, and four over it, and two chief officers of the guard; and those who are now captain of the guard of this king are called, one Pedanayque
and the other Ajanaique, they are also captains of soldiers; these porters do not go further inside than through four or five doors, because inside of these are none but eunuchs and women" (Sewell, 1900; 371). The king had ten cooks for his personal service and others to cook when he gave banquets. These ten prepared food only for the king. A eunuch guarded the kitchen and never allowed any one inside for fear of poisoning. The king had his food alone. Only the women and eunuchs who served him were there (Ibid., 382-83). The water for the king was brought from a particular spring in closed and sealed vessels. The person in charge of it delivered them to the women who waited on the king (Ibid., 375). Nuniz's account gives some more information about the king's food habits. He says "these kings of Bisnaga eat all sorts of things, but not the flesh of oxen or cows, which they never kill in all the country of the heathen because they worship them. They eat mutton, pork, vension, partridges, hares, doves, quail, and all kinds of birds; even sparrows, and rats, and cats, and lizards, all of which are sold in the market of the city of Bisnaga" (Ibid., 375).

There appears to be an apparent contradiction regarding the king's food habits in Nuniz's observation. The king is said to be a brahman but is said to have all kinds of non-vegetarian food and he says that the brahmanas were purely
vegetarians (Ibid: 390). It is likely that a brahmana king in course of time may take to non-vegetarian food because of the compulsions of the rigorous exercise and strain he under goes. But a king cannot be expected to take lizards, rats, cats, etc., as food. On the other hand there is reference (Ibid, p.no.375) to the items of food supplied by the nobles regularly in which meat of quality of certain creatures only such as sheep, goat and fowl etc. Probably some menial servants of tribal character working in the palace establishment would take things of the kind described by Nuniz.

As mentioned above, a few inscriptions speak of the provisions with measurements for the items of food that were offered to the god. Some of them mention only the names of the provisions which are used for the naivedya. An inscription of 1534 A.D. mentions (S.I.I. IX. Pt-II, No.570) the names of akki (rice), uppu (salt), menasu (pepper), tuppa (ghee), Sakhare (sugar), halu (milk), mosaru (curds) and vileya (betel leaf). Another inscription of 1521 A.D. (S.I.I. IV, No. 250) gives other names such as uddu (black gram), nenegadale (groundnuts), bella (jaggery), kabbu (sugarcane), tenginsakayi (coconut), yelaniru (tender coconut), balehannu (banana), adake (areca nut), yele (betel leaf) and the items such as appa, atirasa, sukhinapa, vade
and yenne horige. As mentioned above, the names of the provisions for a particular item are also mentioned like the inscription of 1563 A.D. (S.I.I. IX, Pt-II, No. 678) which speaks of the provisions for preparing dose (pan cake) are uddu (black gram), akki (rice), uppu (salt), jeerige (cumin seeds), sakhare (sugar) and tuppa (ghee) and for daddhyonna (cooked rice mixed with curds) curds was given.

Administration

Officers

It is interesting to note that there are quite a few references to the officers of various positions with their designations found in Hampi area such as 'Maha Pradhana dandanayaka', 'dandanayaka', 'Sunkada adhikari', 'amatiya' etc. etc. Names of the who held such position are also given. They are tabulated below.

The inscriptions therefore donot help much about their actual performance of duties.

However we get an account of the annual tributes paid by the subordinates to the king on the day of Mahanavami festival.

It is tabulated according to the ranks of offices and subordinate rulers at the regional level referred to in inscription found at Hampi.
<table>
<thead>
<tr>
<th>Ruling king</th>
<th>Designation</th>
<th>Name</th>
<th>Activities</th>
<th>Remarks</th>
</tr>
</thead>
<tbody>
<tr>
<td>Devaraya II</td>
<td>Amatya</td>
<td>Lakshmidhara</td>
<td>Built a temple of Mahaganapati granted a garden, to Kolagas of wetland and other things.</td>
<td>S.I.I. vol.IV No.267, p.68</td>
</tr>
<tr>
<td>Harihara II</td>
<td>Amatya</td>
<td>Madhava</td>
<td>Amatya's son Sasidhara erected a lamp pillar near the two storied gate south of Virupaksha temple outside the prakara.</td>
<td>Devaraj,D.V., Patil C.S. 1984 87 No.24, p.32</td>
</tr>
<tr>
<td>Achyutaraya</td>
<td>Pradhani</td>
<td>Tirumalaraju</td>
<td>—</td>
<td>S.I.I. vol.II Pt II, No.573, p.591</td>
</tr>
<tr>
<td>SadasivaRaya</td>
<td>Pradhani</td>
<td>Yera Thimana Rajaya</td>
<td>—</td>
<td>S.I.I. vol.IV No.265, p.59</td>
</tr>
<tr>
<td>Bukkanna</td>
<td>Haha Pradhana Basava</td>
<td>Land grant to Virupaksha.</td>
<td>S.I.I. vol.I No.152, p.155</td>
<td></td>
</tr>
<tr>
<td>Harihara II</td>
<td>Generals</td>
<td>Irug or Irugappa, Chaicha or Chaichappa</td>
<td>Irugappa built a stone temple of Kuntha Jinanatha.</td>
<td>S.I.I. vol.I No.152, p.155</td>
</tr>
<tr>
<td>1466 A.D.</td>
<td>Danayaka Soaanna</td>
<td>Grant to Virupaksha by Soaanna's son Kachappa.</td>
<td>Nagaraja Rao N.S. 1983-84, no.13, p.31</td>
<td></td>
</tr>
<tr>
<td>AchyutaRaya</td>
<td>Danayaka</td>
<td>—</td>
<td>Gift of land for perpetual lamp to god Narasimhadeva.</td>
<td>S.I.I. vol.IX Pt II, No.533, p.547</td>
</tr>
<tr>
<td>SadasivaRaya</td>
<td>Dalavayi Janganayya</td>
<td>Janganayya</td>
<td>Built the temple.</td>
<td>S.I.I. vol.IV No.265, p.59</td>
</tr>
<tr>
<td>Sadasiva Raya (agent) to the king</td>
<td>Ramarajyya</td>
<td>—</td>
<td>S.I.I. vol.IV No.265, p.59</td>
<td></td>
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<tr>
<td>Achyuta Raya (agent) to Pradhani</td>
<td>Abaraja Timappa</td>
<td>Gift of mulavisa with the consent of merchants of Tiruneldevi Pattana, Varadrajamma Pattana Krishnapura for the service of Tirumalgal Natha.</td>
<td>S.I.I. vol.II Pt II, No.573, p.591</td>
<td></td>
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<tr>
<td>Ruling king</td>
<td>Designation</td>
<td>Name</td>
<td>Activities</td>
<td>Remarks</td>
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<tr>
<td>12. Harihara</td>
<td>Treasurer of king</td>
<td>Nagappa</td>
<td>Construction of the pathway from Tortucanal to a small entrance in the fort of the hill.</td>
<td>Devaraj, D.V., Patil C.S., 1984, No.76, p.43</td>
</tr>
<tr>
<td>14. Talavara Valiyanasaya</td>
<td>Grant of the tax of the talavara to Narasimha temple near elephant stables.</td>
<td>Ibid., 1983-84, No.29, p.39</td>
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<tr>
<td>20. Hallikar juna</td>
<td>Attendant of the king</td>
<td>Steer</td>
<td>Built a temple.</td>
<td>ARSIE 1957 58 No.285</td>
</tr>
<tr>
<td>Ruling king</td>
<td>Designation</td>
<td>Name</td>
<td>Activities</td>
<td>Remarks</td>
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<tr>
<td>29. Sadasiva Raya 1556 A.D.</td>
<td>Mahamandale svara</td>
<td>Kometsaya Devanaha arasu</td>
<td>Son Avubalaraju built the temple of Tirumangai alvar and gave</td>
<td>S.I.I. vol.IV No.288, p.74</td>
</tr>
<tr>
<td>Ruling king</td>
<td>Designation</td>
<td>Name</td>
<td>Remarks</td>
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<tr>
<td>1. Krishna Deva Raya 1513 A.D.</td>
<td>Treasurer of the temple</td>
<td>Hiriya Timma</td>
<td>S.I.I. vol.IV No.277, p.72</td>
<td></td>
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<tr>
<td></td>
<td>Karasika</td>
<td>Allamarasa</td>
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<td></td>
<td>Adhikari</td>
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<td>Aganka</td>
<td>Marayana Bhatta</td>
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<td></td>
<td>Stanika</td>
<td>Radhavaya</td>
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<td></td>
<td>Svayamkarta</td>
<td>Aiyramajiya</td>
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<tr>
<td>4. —</td>
<td>Stanika</td>
<td>Lingana radhya</td>
<td>Ibid.,no.36,p.42</td>
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</table>
The king had fifty thousand paid soldiers and six thousand horse men belonged to this palace guard. Two hundred soldiers followed the king where ever he went. Three thousand men looked after the elephants, and six hundred men attended to the horses in his stables. There were three hundred horse trainers and two thousand artificers namely black smiths, masons, carpenters and washer men. In the infantry, section there were two thousand spearmen and shield-bearers. Horses were given to six thousand horse men free. With this provision given every month. All these bear the king's mark. The dead horses were replaced by this chief master of horses after seeing the piece of skin bearing the mark. Country-breds were given. Every year the king bought thirteen thousand from Ormuz and country-breds horses. The best were chosen for his stables and the rest were sold to the captains. The money given by these captains were given to the Arabs and Portuguese. The salary to his soldiers were paid every day at the palace gate. (Sewell, 1900. p. 381)

Every merchant who brought merchandise on horses and other things for selling to the king has to offer a present of a part of the goods or a horse to the king so that audience was obtained and he could transact his business.
Bribes were given to all the officers. (Sewell, 1900, p. 380)

Nuniz has narrated how the people approached the king with their appeals: "when any one suffers wrong and wishes to represent his case to the king, he shows how great is his suffering by lying flat on his face on the ground till they ask him what it is he wants. If, perchance, he wishes to speak to the king while he is riding, he takes the shaft of a spear and ties a branch to it and thus goes along calling out. Then they make room him and he makes his complaint to the king; and it is there and then settled without more ado, and the king orders a captain, one of those who go with him, to do at once what the supplicant asks. If he complains that he was robbed in such and such a province and in such and such a road, the king sends immediately for the captain of that province, even though he be at court, and the captain may be seized and his property taken if he does not catch the thief. In the same way the chief bailiff is obliged to give an account of the robberies is the capital, and in consequence very few thefts take place: and even if some are committed, you give some little present and a description of the man who stole from you, and they will soon know by the agency of the wizards whether the thief be in the city or not: for there are very powerful wizards in this country. Thus there are very few thieves in the land.
The punishment given to the people are; for a thief, whatever might be the theft, a foot and a hand are cutoff. For a big robbery, the thief is hanged with a hook under his chin. If a respectable woman or a virgin is outraged by men, they are punished in the same way. Nobles, who become traitors are sent to be impaled alive on a wooden stake pierced though the stomach. The people of the lower orders, for whatever crime they commit, in the market their heads are cutoff. For a murder same punishment is given. It was a great honor to dine with those in a duel. The estate of the dead is given to the survivor. Before the fight, permission was taken from the minister. Some other punishments were also mentioned by Nuniz as the king sometimes ordered the guilty person to be thrown to the elephants which tore him apart. Sometimes the king ordered a man to stand till he was released and he obey it. (Ibid, 1900, p. 383-384)

Nobles were honoured with bracelets and by the king of Vijayanagara with two fans. Ornamented with gold and precious stones and made of white tails of certain cows. These are placed on the ground after presenting. This was the highest mark of honour for a noble. Another honour for a
noble, was when he was allowed to kiss the feet of the king because the king never allowed anybody to kiss even his hands. To please the captains and other from whom the king is benefited, he gave scarves for their personal use. This was done each year at the time of Mahanavami festival when they paid their revenues.

City

The city had many divisions. Some inscriptions refer to a few of these divisions, for example, Achyutaraya pete, Vanijya-Vaisya-nagara (S.I.I., IX, Pt-II, No. 566) etc. Of these, some of the divisions can be easily identified, as they are too obvious, for example, Vitthalapura is definitely the area in which the large Vitthala temple is located.

After the 14th century Hampi began to expand rapidly and contained puras as follows:
1. Virupakshapura located on the south bank of Tungabhadra.
2. Krishnapura located immediately to the south of Virupakshapura and on the southern foot of Hemakuta.
3. Achyutarayapura located to the east of Virupakshapura on the south bank.
4. Vitthalapura established to the north-east of Achyutara-yapura along the southern bank.
Paes has mentioned divisions of this city as well as other cities that existed during his visit. His account on Krishnapura says "on the north-west side of Bsnaga is another city called Crisnapor connected with Bsnaga, in which are all their pagodas, those in which they most worship, and all the revenue of this is granted to them; and they say that they have a revenue of a hundred thousand pardaos of gold. The pagodas are high and have great buildings with many figures of men and women, all in lascivious attitude" (Sewell, 1900; 290).

To the north of Hampi is another city called Anegondi. It was the former capital of Vijayanagara rulers. It is referred to in inscriptions as Hastinavati (Devaraj, Patil C.S., 1991, No. 89). The river Tungabhadra runs between the two cities. This city had three gates, one on the north, a strong one, one by river side and the third on north-west side. This gate was between two high ridges and was so narrow that only one person could enter at a time (Ibid.: 290).

Now in Anegondi there are some remains of some of the
buildings referred to. In the account given by Paes, there are two main gateways, one in the north and the other in the south near the river. In these gateways inscriptions have been noticed. As mentioned in these epigraphs the northern gateway was known as Badaganaya bagilu written on the adjacent boulder (Devaraja, Patil C.S., 1991, No. 166) and another gate, probably the southern gate to the north-west of village is referred to as Kalla Aguse (Ibid., No. 175) written on a rock south of the gate. These two gateways are connected by a road. On both sides, of the road are various structures. To start from the southern gate, there is a large pillared hall (locally known as Huchchappayyana Matha) with paintings which are severely damaged. Little further away is a Jaina temple dedicated to Chandra Prabha Tirthankara, in ruins. To the left and to the right with in the wada is the mansion of the chieftain. Further, northwards is another street running eastwards and near the crossing is a mahal in Indo-Sarcenic form. It is said to have been public office. Near the northern gate way to the left is the Ranganatha temple. Outside the northern gate are a few interesting pillared mantapas to the left and about a half dozen temples mostly dedicated to Hanuman.

The city, which was built by Krishna Deva Raya for his
wife, was surrounded by gardens of the inhabitants, each one being separate. The houses were of only one floor with flat roofs and towers. These houses were surrounded by enclosing walls (Sewell, 1900, p. 246). These houses are all of masonry. The king ordered the chiefs of the people to build their houses in the new city in order to people the town. This city had one principal street and it measured four thousand and seven hundred paces (about a mile and a quarter) in length and forty paces in breadth (Sewell, 1900: 363). On both sides of this street were houses and shops where every thing was sold. Trees were planted on both the sides at the king's command, so as to provide shade to those that pass along. On the road, at the king's command, a beautiful stone temple (probably Anantasayana temple) was erected and the captains and others constructed other temples (Ibid., 253). The king's palace in the new city has two gates guarded by many guards. Only captains and men who have work with the king were allowed to enter the first gate. Between the two gates was a large court with verandas round it and the captains and honoured people were made to wait there till they were summoned before the king (Ibid: 246).

To the north-east of Hospet at present, is a small village known as Nagenahalli. During Vijayanagara days it
was called Nagaladevipura named after king Krishna Deva Raya mother Nagaladevi. An inscription dated 1516 A.D. in the Ranganatha temple records that Ranganatha Dikshita, the purohita of king Krishna Deva Raya received a manya from the king. There he built temples for gods Nagendresvara and Nagendrasayana and also constructed a tank Nagasamudra. He made the village an agrahara giving it the name Nagaladevipura and gave vrittis to brahmanas (S.I.I., IX, Pt-II, No.504).

The Virupakshapura, as the name mentions, houses the temple of Virupaksha. The car-street of this temple to had many beautiful houses with balconies and arcades in which the pilgrims stayed during their visit to this scared place. Even today, a few of the houses and mantapas exist (Pt.no. fig.no. ). The king had a palace in this street and used to stay in that palace during his visits to the temple (Ibid.: 260). The street was broadened during the period of Devaraya II.

General description of the City

The Hampi city, as opined by Paes cannot be seen from any one spot as it lies between the ranges. In the city are many lakes. There are many groves of trees. Many conduits
flow in to the midst of gardens of the houses. Close to the king's palace was a palm-grove and other fruit-trees. After the Moorish quarter, a little river flowed and on this side of the city were orchards and gardens. Majority of the place was covered by mango and jack trees and areca-palms and also lime and orange trees. The trees were so close to one another that they appeared like a thick forest. The water of the city was supplied by the two lakes outside the first enclosing wall (Sewell, 1990:256-257).

The city had more than a hundred thousand dwelling houses. All were one-storeyed with flat-roofs. Each house had a low surrounding wall (Sewell, 1990:290).

DRESS AND ORNAMENTS

The dress and ornaments of the people in Hampi were of varieties indicating the taste for the fashions. The literary works and the numerous sculptures describe and display dresses and ornaments of the people. There are no references to dress, costumes etc in inscriptions that are meant for at together different purpose. However, its only in Vijayanagara inscriptions occasionally because of the context there are some references to jewellery and etc. Although inscriptions of this sort are not found in Hampi, the references of such inscriptions from other area are valid for
Hampi as well for the ornaments refer to are the presents made by the rulers and others from Hampi. In consideration of these sources, let us review the dress, costumes, ornaments etc of the royal members, nobles and common people.

Merchants from far off countries came to Vijayanagara to trade in horses, silk, rubies and other precious articles and china silk appears to have been in use in the King's palace. The itinerants have given an splendid amount of the dress and ornaments of people of Hampi. When Adbur Rasaak met the King Devaraya II in the court he was "dressed in a robe of green satin, around his neck he wore a collar composed of pearls of beautiful water and splendid gems" (Sewell,1900,p.92). King Krishna devaraya during the Maha-navami festivals "sits, dressed in white clothes all covered with embroidery of golden roses and wearing his jewels- he wears a quantity of these white garments and I always saw him so dressed" (Ibid,p.269). Nuniz's account tells "The king never puts an any garment more than once, and when he takes it off he at once delivers it to certain officers who have charge of this duty, and they render an account; and these garments are never given to any one. This is considered to show great state. His clothes are silk cloths of very fine material and worked with gold, which are worth
each one ten pardaos; and they wear at times bajuris of the same sort, which are nice shirts with a skirt" (Ibid; p. 383).

The representation of royal members in the sculptures show that they have worn a long shirt below the knees with full sleeves (pl. 38: 3, 4; pl. 39: 3, 4), a long conical cap called culaes by itherants (Ibid, p. 273, p. 383) and the ornaments were simple ear rings and necklaces (pl. 38: 1-5; pl. 39: 1-3).

When Paes met Krishnadevaraya, "he was clothed in certain white cloths embroidered with many roses of gold and with a pateca of diamonds on his neck of very great value, and on his head he had a cap of brocade in fashion like a golician helmet, covered with a piece of fine stuff all of fine silk and he was barefooted". (Ibid, p. 251-52)

Paes speaks about the head-dress is a state jewel kept on a dias during the festival of Mahanavami as "it is upright and as high as a span, the top is rounded, it is fill of pearls and rubies and all other precious stones and on the top of it is a pearl as a large a nut which is not quite rounded". Beside this, another state jewel an anklet full of large precious stones was kept. Thickness was of a man’s arm (Ibid, p. 265)
Durate Barbosa was struck by this beauty of the women he saw at the King's palace and the ornaments and dress they wore. He states that these "women wear white garments of very thin cloths or silk of bright colour five yards long: one part of which is girt around them below and the other way they throw over one shoulder and across their breasts in such a way that one arm and shoulder remains uncovered as with a scarf (Dames, 1918, p. 207-8). This is traditional saree of the Indian women.

This traditional dress was worn in different styles as can be noticed from the sculptures (pl. 46: 2, 4; pl. 44: 3, 4, 5). The other end of the garment which was thrown on shoulder were also in different styles (pl. 46: 2, 4, 5, 6, pl 46: 5). The women rarely covered their heads and sometimes with a scarf (pl. 46: 3).

Other than saree the other dresses were skirt with many pleats (pl. 46: 3, pl 47: 2) upto knee, simple skirts (pl. 46: 1, 5, pl. 47: 6) upto knee and long skirt upto ankle (pl. 46: 6). Other than above mentioned dresses, short skirt was also in use rarely (pl. 50: 1).

The ravake or kuppasa (blouse) were commonly used. But the majority of the female figures is sculptures are divided of blouse. A few examples can be seen in Hampi (pl. 3: 2,
The dresses of dancing women were different from the other women. The dresses had a lot of folds in front which would spread like a fan during the dance performances (pl.16:1,3,4,5; pl.51:1,2,3). Other than this traditional dress of the dance, skirt with folds with an inner pant up to ankle, was another dress used by the dancing women (pl.16:2,7,8). Abdur Razaak saw in Devaraya II's court that singers adorned with beautiful garments and displaying figures which ravished the heart like fresh roses" (Elliot, 1872, p.118).

The women tied their hair into knots and are represented in many varieties in sculptures (pl.48:2,3,4; pl.46:2,3,4; pl.47:2,3,4,5; pl.49:2; pl.50:1,2,3).

The women used leather shoes embroidered as silk (Dames, I, 1918, pp 205-206)

**ORNAMENTS**

Women wore ornaments on all exposed parts of the body from top to toe. Varieties of ornaments were used for the different part of the body. Indigenous literature like Mohana Tarangi and others give a few names of the ornaments seen on the sculptures while discussing them below. At the
parting of the hair near the forehead baitaleya Sudala malike was worn of different types (pl.43:5; pl.46:5).

Sometimes it is a plain chain with a pendant on one end (pl.21:3) and others were studded by precious stones and pearls (pl.46:4). The ear ornaments are of many varieties and are called ole and Karna patrike. The ole of usually a circular one, which looks like a small flower, of different precious stones and pearls (pl.47:3,45). Few looks really like a flower since the precious stones or pearls used are big than normal size (pl.48:5). Thick golden ear rings were also used commonly (pl.49:6) and some were studded with precious stones and pearls (pl.46:1,2). The ole were very big some times (pl.21:3). Necklaces called Kantahamale were of different varieties. They varied in lengths. Few were very short in length and were close to the neck (pl.43:2,5) and were simple. Other necklaces were little longer probably made of only gold were also simple (pl.43:5; pl.46:2,6 pl.47:5). Few were of precious stones or pearls (pl.46:4,5; pl.47:3) and the long chains with pendants were studded ones (pl.46:1,2,3,.pl.48:2) and few were plain(pl.45:1,4,5,pl.48:6). Another variety of long thick chains like Vaijayantihara were also studded with precious stones at the centre (pl.45:5; pl.46:6; pl.48:2).
The shoulders were decorated with an ornament called bhuja-patrike, like a simple chain or with precious stones or pearls (pl.46:3,5;pl.35:1). The armlet called tolabapuri were of varieties again from simple to designed ones. The armlet worn single on each arm were probably of only gold (pl.46:1,2;pl.43:1) . Some were probably of pearls (pl.46:5;pl.47:1) and few were intricately designed (pl.18:1). The bangles of varieties can be noticed in sculptures again from simple to the finely designed ones (pl.46:1,2,8). Few were thick and embedded with precious stones (pl.35:1;pl.48:2). Very rarely, simple bangles were worn by women in more numbers, probably of glass . The back of this hand, upto fingers a chain was worn (pl.35,1:2). Rings of fingers were worn on the thumb, pointing finger and the ring finger (pl.46:1;pl.48:2;pl.35:1,2).

Women wore the ornament Udarabandha, very rarely and it was linked by a chain which was looked to the necklace. The Odyanas were of many designs, again from the simple to the most intricately designed and studded with precious stones or pearls. It used to be of various widths. From its, dangled, diamonds and other precious or semi precious stones (pl.48:2; pl.35:1,2). Anklets and toe rings were also commonly used. The dancing women wore the anklets of jingling bells, which could produce sweet sound (pl.51:1,2,3).
anklets were of two varieties, one was like a bangle was on the ankles and the other loose ones was on foot (pl.35:1,2;pl.45:5;pl.43:1,2,pl.50:1,2) Paes also given the same description which he saw during Manahanavami festival in following manner. "They have very rich and fine silk cloths; on the head they wear high caps which they call collaes and these caps they wear flowers made of large pearls, collars on the neck with jewels of gold very richly set with many emeralds and diamonds and rubies and pearls; and besides these many strings of pearls and others from shoulder - belts, on the lower part of the arms many bracelets, with half of the upper arm all bare, having armlets in the same way of all precious stones; on the waist many girdles of gold and of precious stones, which girdles having in order one below the other, almost as far down as half the thigh; besides these belts they have other jewels and many strings of pearls round the ankles, for they wear very rich anklets even of greater value than the rest" (Sewell, 1900 273).

The dress of upper class men is described by Barbosa thus "their men wear certain clothes, a girdle below wound very tightly in many folds and short white shirts of cotton or silk or coarse brocads, which are gathered between the
thighs but open in front; on their heads, they carry small turbans, and some wore silk or borcade caps, they wore their rough shows on their feet without stockings. They wore also other large garments thrown over their shoulders like capes' (Dames,L,I,pp.205 -206,pl.38:4). Other than the above mentioned garments, the rich used todechallana (a type of pant) by decorating with pearls. Cotton and silk tode challanas were used. The dress of brahmanas were chindi kuppusa(probably a shirt), hachachda (dhotra) and bairāsu(towel) and while meditating wore the Pattavali dhotra (silk lower garment) and talingavi (probably saffron colored lower garment)(Hiremat,R.C,1974 p.30-31). The brahmanas of the smarta sampradaya applied put vibhuti on their foreheads, the brahmanas of the madhva sect used gōpichandana for panchamudra and gandhākshate on their forehead and the Srivaishnavas applied tirunama on their forehead.

The soldiers', hunters', musicians' lower garment was upto knee probably for their convenience. The lower garment of the soldiers (pl.18:2,3) hunters (pl.20:4,5,pl.19:4,5) musicians who played musical instruments (pl.16:4;pl.1:1,2) wrestlers(pl.20:6) were upto knee and some times very short.
Regarding the dress of the common people, Abdur Razaak says that the people were naked except for a lankoutah from the navel to above the kneed. He also adds that the costume of the begger and the king was the same (Elliot and et.al., p.100 - .102). The foreign traveler did not attribute the insufficiency of clothing to the poverty of the people but to the great heat (Major, 1857 p.22). People did not wear woolen clothes on account of the great heat and wore mostly linen cloth.

Shoes were used by the rich and the affluent people. Paes says that these shoes had pointed ends, while some shoes had nothing but soles but having some straps on the top to keep the feet in tact with the shoes (Sewell, 1900, p.243) Majority of the people go about the country barefooted (Major pl.12). People used umbrellas and gongadi (pl.49:3,2). The kings umbrella were made of finely worked silk with many golden tassels and precious stones and seed pearls; some could open and shut and costed three or four thousand cruzades (Dames, p.206-7)

As mentioned earlier, only in one or two inscriptions, the name of a jewel is mentioned with other grants as for example king Krishnadevaraya presented God Virupaksha a nagabharana and a navaratnada tavare kamala (a lotus of 9
germs) in 1513 A.D. (S.I.I. vol. IX. pl. ii. no. 493). In an inscription dated 1532 A.D. during the reign of Achyuta raya, the king granted jewels and 17 villages to the God Varadarajadeva. This inscription gives in detail about the jewels with precious stones and cloths that were given as a part of the grant like padaka (pendant) studded with a mānikya (ruby), at the centre with 9 vajra (diamond) 4 kempu (ruby), neela (blue sapphire) and 2 hiriyanuttu (big pearl). The 54 hūgalā late (flowers) of the pitambara (silk sarees) were decorated with 1055 kempu (ruby) 700 vajra (diamond) 12 vaidhurya (topaz), 10 neela (blue sapphire) 1 nale mānikya (ruby), 9 pachche (green) 1 pushyarāga (topaz), 91 putta pachche (small green stones) 1107 muttu (pearls) pattachachada, (silk cloth embroidered with jari threads) pāṭṭe sīre (silk saree), chinnadā barahada hachchadā (cloth with golden letters) chinnada barahada sīre (silk saree with golden letters) and other articles for worship to the god (S.I.I. No. IX pt. II. no 547). Nose ring another jewel in prominently painted in the paintings.
Games and Amusements.

The ruins at Hampi exhibit the different tastes of the people of the time with regards to games and amusements. The entire basement of the Mahanavami Dibba is exteriorly paneled with reliefs of hunting, wrestling dueling and etc., Wrestling was one of the games largely participated by the people, high or low as known from the sculptural panels and itinerants accounts. As mentioned above, a few panel represents the different varieties of wrestling scenes (Pl. 20: 6). The king themselves seem to have practiced wrestling for Paes says that Krishnadevaraya used to wrestle each day with one of his wrestlers (Sewell, 1900, 249). The accounts of paes and Nuniz gives detail description about wrestling matches held during Mahanavami festival (Ibid., p. 268, 271, 378). Hunting was another popular pastime of the people. The hunting of deer, tiger, elephant and boar hunting was very popular as can be known from the panels on Mahanavami Dibba (Pl. 20: 1, 2, 3). Elephant hunting probably, specially patronized by the kings of Vijayanagara for one the title of Devaraya II was Gajabentekara (ARIE., 1977-78, No. 81).

Dueling too seems to have been in vogue in a duel and the estate of the dead man was given to the survivors.
Nuniz mentions that no one could fight a duel without first asking leave of the minister, which was, however, very formal (Ibid., p.384-85).

Other than these, the different games were played. The floor of the temples are engraved with playing-boards of different types and were played with dice and cowries. These were very popular among the common people. The floor-beds of Hazararama, Vitthala, Kadalekaluganesha temples' contain the boards of games like pagadi, the Tiger and Lamb etc. Among the nobility, chess seems to have been very popular. It is said that one of the daughters of Krishnadavara was an expert in this game.