CHAPTER – VIII
CONCLUSION AND EPILOGUE

Usually an epilogue contains the conclusions arrived by the researcher in justification of his title and research work. In the same way herein at the end of the main topics of this work chapter wise conclusions have been made. They are as under;

First chapter serves as an introduction to the entire thesis. It lays down the aims and objectives of the study, justification for the selection of the topic, nature and scope of the study, research method employed and the evaluation of sources.

In the south India Vijayanagara empire was established in 1336 A.D by two brothers Harihara-I and Bukka Raya-I, it lasted until 1646 A.D although its power declined after a major military defeat in 1565 A.D by the Deccan Sultanates. The empire is named after its capital city of Vijayanagara, whose impressive ruins surround modern Hampi, now a world Heritage Site in Modern Karnataka, India. The writings of medieval European travellers such as Domingo Paes, Fernao Nuniz and Niccolo Da Conti and the literature in local vernaculars provide crucial information about its history. Archaeological excavations at Vijayanagara have revealed the empire’s power and wealth.

The Vijayanagara Empire’s legacy includes many monuments spread over south India, the best known being the group at Hampi. The previous temple building traditions in South India came together in the Vijayanagara
Architecture style. The mingling of all faiths and vernaculars inspired architectural innovation of Hindu temple construction, first in the Deccan and later in the Dravidian idioms using the local granite. Secular royal structures show the influence of the Northern Deccan Sultanate architecture. Efficient administration and vigorous overseas trade brought new technologies like water management systems for irrigation. The Vijayanagara Empire’s patronage enabled fine arts and literature to reach new heights in the language of Kannada, Telugu, Tamil and Sanskrit, while Carnatic music evolved into its current form. The Vijayanagara Empire created an epoch in South Indian history that transcended regionalism by promoting Hinduism as a unifying factor.

Most information on the social life in Vijayanagara Empire comes from the writings of foreign visitors and evidence that research teams in the Vijayanagara area have uncovered.

In the first two decades after the founding of the empire, Harihara-I gained control over most of the area South of the Tungabhadra river and earned the title of Purvapraschima Samudradhishwara (master of the eastern and western seas). In 1374 A.D Harihara-I succeeded by his brother Bukka Raya-I had defeated the chiefdom of Arcot, the Reddy dynasty of Kondavidu, the Sultan of Madurai had gained control over Goa in the west and the Tungabhadra-Krishna Doab in the north. The island of Lanka paid tributes and ambassadors were exchanged with the Ming Dynasty of China. The original capital was in the principality of Anegondi on the northern banks of the
Tungabhadra River in today’s Karnataka. It was later moved to nearby Vijayanagara on the river’s Southern banks during the reign of Bukka Raya-I.

With the Vijayanagara kingdom now imperial in stature, Harihara-II, the second son of Bukka Raya-I, further consolidated the kingdom beyond the Krishna River and brought the whole of south India under the Vijayanagara dominion. The next ruler, Dev Raya-I, emerged successful against the Gajapatis of Orissa and undertook important works of fortification and irrigation. Dev Raya-II popularly called as ‘Gajabetekara’ succeeded in 1424 A.D and was possibly the most capable of the Sangama Dynasty rulers. He quelled rebelling feudal lords as well as the Zamorin of Calicut and Qullon in the south. He invaded the island of Lanka and became overlord of the kings of Burma at Pegu and Tanasserim. The empire declined in the late 15th century until the serious attempts by commander Saluva Narasimha Deva Raya in 1485 A.D and by general Tuluva Narasa Nayaka in 1491 A.D to reconsolidate the empire. After nearly two decades of conflict with rebellious chieftains, the empire eventually came under the rule of Krishnadevaraya, the son of Tuluva Narasa Nayaka.

In the following decade the Vijayanagara Empire dominated all over Southern India and fought off invasions from the five established Deccan Sultanates which were the five off-shoots of Bahmani kingdom. The Vijayanagara Empire reached its peak during the rule of Krishnadevaraya when Vijayanagara armies were consistently victorious. The empire annexed areas formerly under the sultanates in the Northern Deccan and the territories in the
Eastern Deccan, including Kalinga, while simultaneously maintaining control over all its subordinates in the south. Many important monuments were either completed or commissioned during the time of Krishnadevaraya.

Krishnadevaraya was followed by Achyuta Raya in 1530 A.D and in 1542 A.D by Sadashiva Raya while the real power lay with Aliya Rama Raya, the son-in-law of Krishnadevaraya, whose relationship with the Deccan Sultans who allied against him has been debated.

The sudden capture and killing of Aliya Rama Raya in 1565 A.D at the battle of Talikota, against an alliance of the Deccan sultanates, after a seemingly easy victory for the Vijayanagara armies, created havoc and confusion in the Vijayanagara ranks, which were then completely routed. The sultanates army later plundered Hampi and reduced it to the ruinous state in which it remains; it was never re-occupied. Tirumala Raya, the sole surviving commander, left Vijayanagara for Penukonda with vast amounts of treasure on the back of 550 elephants.

The empire went into a slow decline regionally, although trade with the Portuguese continued, and the British were given a land grant for the establishment of Madras. Tirumala Deva Raya was succeeded by his son Sriranga-I later followed by Venkata-II who made Chandragiri his capital, repulsed the invasion of the Bahmani sultanate and saved Penukonda from being captured. His successor, Ramadeva took power and ruled till 1632 A.D after whose death, Venkata-III became king and ruled for about ten years after which Vellore was made the capital. The empire was finally conquered by the
sultanates of Bijapur and Golconda. The largest feudatories of the Vijayanagara Empire in the Mysore kingdom, Keladi Nayaka, Nayaks of Madurai, Nayaks of Tanjore, Nayaks of Chitradurga and Nayaks of Gingee declared independence and went on to have a significant impact on the history of South India in the coming centuries.

The present research work comprises eight chapters and deals every chapter with detail information with the help of primary and secondary sources. Concerned to the subject a large number of original unpublished and published sources are available in Sanskrit, Kannada and English. In this research work an extensive use of such sources is made. In addition, the study is supplemented also by an epigraphic, the numismatic and the secondary sources.

Regarding the nature of the sources concerned they are scattered and not exclusively meant for present topic. This is same in respect of all ruling powers of Vijayanagara Empire. The scattered sources are properly studied and channelized. The sources are collected from the Kannada University library, Hampi, Andhra Pradesh State Archives, the Salar Jung Museum, the O.M.L.R.C, Hyderabad, Osmania University Library Hyderabad.

For the first time an attempt is made to study the social structure under the Vijayanagara Empire from 1336 to 1600 A.D. At the outlet with it’s more fascinating to enquire and examine, to probe and project the historical perspectives of the social structure under the Vijayanagara Empire. Society and its Structure cannot be studied in isolation. Hence, an humble attempt is made to make a broad study about social structure under the Vijayanagara Empire.
The establishment of the famous Vijayanagara Empire in the fourteenth century A.D. constitutes an event of great significance in the history of India. It filled the political vacuum created due to the downfall of the powerful dynasties like the Hoysalas, the Sevunas and the Kakatiyas. The Vijayanagara Empire has left a permanent impression of its existence in fields of religion, literature, social order and administration.

Vijayanagara kings not only constructed new temples but also substantially they did not miss a single opportunity to depict contemporary social life on independent panels, on pillars, verandas, and foundations of buildings.

**Second chapter** gives a political history of Vijayanagara Empire from 1336 – 1600 A.D. and its ancient names in the history.

There are several names of Vijayanagara. The ancient names given to Vijayanagara in the inscriptions are these; Hampe, Anegondi, Hastinavati or Hastini, Kunjarakona or Kunjarakonapuri. Some of these forms at least, if not all, are in the inscriptions identified with the word Vijayanagara. Thus in an inscription of the time of Harihara-II, dated 1395 A.D, he is called “the supreme lord of the royal city Hastinapura – Vijayanagara”. And another inscription of the year 1432 A.D states that Devaraya-II “was in the residence of Hampe-Hastinavati, which is Vijayanagara”.

Nevertheless there are other inscriptions that seem to be a little more accurate and do not completely identify Vijayanagara with that ancient town. Thus an inscription of 1309 A.D says that Harihara-II “was in the residence of
Vijayanagara in the Hastinavati fort”. And in another inscription of the year 1420 A.D Devaraya is said to be “in the residence of Vijayanagara belonging to Anegondi-durga, which is Hampe-Hastinavati”. Hence Hampe and Hastinavati are different names of Anegondi, and Vijayanagara is said to be in Anegondi. This does not mean that Vijayanagara was a kind of a suburb of Anegondi. Rather Anegondi was a suburb of Vijayanagara. Robert Swell says “The granite piles of a bridge over the river”, or “stones marking the limit of the causeway, are to be seen opposite Hampi”. Yet Vijayanagara in the beginning of its existence was said to be in, or to belong to Anegondi out of respect for the ancient town on the northern bank of the Tungabhadra. That Kunjarakona or Kunjarakonapuri is another name of the city of Anegondi is evident from the inscriptions themselves. There it is said that Harihara “ruled the whole earth at the city of Kunjarakona”, and then when going hunting, he “crossed the Tungabhadra” and met with the marvelous event of the hare in the site of the future Vijayanagara. Evidently therefore Anegondi and Kunjarakona are the same city.

Philology confirms this identification. Hastinavati seems to be the Sanskrit form of Anegondi, i.e., “Elephant Pit”. The same is to be said of the name Kunjarakona. Hampe or Hampi is nothing else but the Kanarese form of the ancient Sanskrit name Pampa spoken of in the Mahabharata. Hence it is probable that this word is the oldest name of the Vijayanagara.

The Vijayanagara Empire was founded by a bond of five brothers in the second quarter of 14th century A.D to check the onrush of aggressive Islam into
South India. The main object of the founders was to protect the Hindu culture and Dharma from being molested by the alien invaders. Thus Vijayanagara Empire came into existence for the purpose of saving South India from being completely conquered by the Muslims, to save Hindu religion and give it a chance for its natural development. The entire history of the establishment, but, the fact cannot be denied. For the sources attribute the foundation of Vijayanagara Empire to two brothers, Harihara and Bukka, who were the sons of Sangama a chieftain in the Hoysala dominions. These two brothers and thus the five Sangama brothers were the founders of the Vijayanagara Empire.

Vijayanagara Empire was established with Hampi as the capital in 1336 A.D. For more than two centuries, the Vijayanagara Empire was ruled by one dynasty or by another. For instance, the Sangama dynasty consisting to nine rulers ruled from 1336 to 1485 A.D. Next the throne was usurped by Saluva dynasty which ruled from 1485 to 1496 A.D. the advent of Saluva dynasty was the second usurpation which took place in 1496 A.D and ruled till 1565 A.D by six rulers belonging to this dynasty. Due to the third usurpation the Aravidu dynasty came into power in 1565 A.D and ruled up to 1644 A.D.

Third chapter throws light on caste system during Vijayanagara Empire. The Hindu caste system was prevalent in Vijayanagara. The caste regulations were taken care of by the elders of each community. However, those who distinguished themselves in war and other services were promoted to high-ranking cadre without caste or religious discrimination. Towns and provincial assemblies had representation from all castes, sects and religions.
The Hanjamana group represented the minority Muslims in places like Barkur and Mangalore.

Most information on the social life in Vijayanagara Empire comes from the writings of foreign visitors and evidence that research teams in the Vijayanagara area have uncovered. The Hindu caste system was prevalent and rigidly followed, with each caste represented by a local body of elders who represented the community. These elders set the rules and regulations that were implemented with the help of royal decrees. Untouchability was part of the caste system and these communities were represented by leaders (Kaivaddadavar). The Muslim communities were represented by their own group in coastal Karnataka. The caste system did not, however, prevent distinguished persons from all castes from being promoted to high ranking cadre in the army and administration. In civil life, by virtue of the caste system, Brahmins enjoyed a high level of respect. With the exception of a few who took to military careers, most Brahmins concentrated on religious and literary matters. Their separation from material wealth and power made them ideal arbiters in local judicial matters, and their presence in every town and village was a calculated investment made by the nobility and aristocracy to maintain order. However, the popularity of low-caste scholars (such as Molla and Kanakadasa) and their works (including those of Vemana and Sarvajna) is an indication of the degree of social fluidity in the society.
The fourth chapter reviews the education system during Vijayanagara period and also discusses about development of language and literature.

The education system during Vijayanagara Empire, there is more positive information on higher studies in Sanskrit than on popular education; while the former formed the subject of liberal endowments recorded in inscription of considerable length, this study have to make inferences about the latter from the mention of the village teacher and his share in the arable land of the village and also occasional direct endowments as for the teaching of Tamil, Marathi and Prakrit in the schools in Kuntala. The technical or vocational training was a private affair; the father brought up his children in his calling, and learning went side by side with doing. The erection of a temple or palace must have been the occasion as much for the discovery of fresh talent as for the application of known abilities; and, judging from the monuments that have survived; at no time there was a dearth of artisans who were also great artists. The beauty and accuracy which mark the engraving of most inscriptions on stone and copper attest the high degree of the literacy and skill of the engravers, while the literary quality of many of the inscriptions, as well as the volume of literature produced in all languages, shows that the cultivation of the popular speech of each locality and its employment in administration and education was by no means neglected.

During the rule of the Vijayanagara Empire, poets, scholars and philosophers wrote primarily in Kannada, Telugu and Sanskrit, and also in other regional languages such as Tamil and covered such subjects as religion,
biography, *Prabandha* (fiction), music, grammar, poetry and medicine. The Court language of the Vijayanagara Empire was Kannada. Later, Telugu language became a popular literary medium, reaching its peak under the patronage of Krishnadevaraya.

Most Sanskrit works were commentaries either on the Vedas or on the Ramayana and Mahabharata epics, written by well known figures such as Sayana and Vidyaranya that extolled the superiority of the Advaita philosophy over other rival Hindu philosophies. Other writers were famous Dvaita saints of the Udupi order such as Jayatirtha (earning the title *Tikacharya* for his polemical writings), Vyasatirtha who wrote rebuttals to the Advaita philosophy and of the conclusions of earlier logicians, and Vadirajatirtha and Sripadaraya both of whom criticized the beliefs of Adi Sankara. Apart from these saints, noted Sanskrit scholars adorned the courts of the Vijayanagara kings and their feudatory chiefdoms. Many kings of the dynasty were themselves litterateurs and authored classics such as King Krishnadevaraya's *Jambavati Kalyana*, a poetic and dramatically skillful work.

The Kannada poets and scholars of the empire produced important writings supporting the Vaishnava Bhakti movement heralded by the Haridasas (devotees of Vishnu), Brahminal and Virashaiva (Lingayatism) literature. The *Haridasa* poets celebrated their devotion through songs called *Devaranama* (lyrical poems) in the *ragale metre*. Their inspirations were the teachings of Madhvacharya and Vyasatirtha. Purandaradasa and Kanakadasa are considered the foremost among many *Dasas* (devotees) by
virtue of their immense contribution. Kumara Vyasa, the most notable of Brahmin scholars wrote *Gadugina Bharata*, a translation of the epic *Mahabharata*. This work marks a transition of Kannada literature from old Kannada to modern Kannada. Chamarasa was a famous Virashaiva scholar and poet who had many debates with Vaishnava scholars in the court of Devaraya-II. His *Prabhulinga Lile*, later translated into Telugu and Tamil, was a eulogy of Saint Allama Prabhu (the saint was considered an incarnation of Lord Ganapathi while Parvati took the form of a princess of Banavasi).

The fifth chapter gives information about the position of the women during Vijayanagara rule.

The women in Southern India shot down most of the walls and are actively involved in matters previously considered "men" such as administration, business, trade, even the fine arts. Tirumalamba Devi and Ganga Devi, authors of Varadambika Parinayam and Madhuravijayam respectively, are two of the most notable poets of the time, also reached high levels of popularity pioneers of Telugu poetry as Tallapaka Timmakka or Atukuri Molla. It is known that Tanjore Nayakas sponsored a large number of poets and poeticsas. There was also a place of worship Devadasi, and prostitution within a designated area in each city. It is known that harems were frequented by noblemen and the royal family.

Women with possible or Kullavi petha wore a silk turban with gold inlays. As in almost all Indian companies, the luxury jewelry and ornaments were a supplement used by both men and women; we have received
descriptions of the use of anklets, bracelets, bangles, ring, necklace and earrings of all kinds. At parties, men and women adorned with garlands of flowers and perfumes used rosewater, musk and sandalwood. In contrast with the lowly, the royal family was surrounded by pomp in court. The queens and princesses had a multitude of servants, all of whom were dressed in the finest fabrics and jewels, and his works were not only very specific but cumbersome.

The exercise was a very popular practice among men, and the most popular sport was wrestling. Even know the existence of fighters. The royal palaces in every city had a gymnasium, and in peacetime armies and their commanders were ordered to train. The royal palaces and markets had specific places for both the nobility and the common people enjoy cockfighting championships, sheep or female wrestling. The excavations in the city of Vijayanagara show public life in their day to day by stone carvings, stands, roads, and temples, indicating that they were places where people related. Games also appear, some still practiced today, and others yet to be identified.

The sixth chapter discusses the various amusements viz, wrestling, animal fighting, hunting, dance and music etc. during Vijayanagara Empire.

The sports and Pastimes formed an important part of everyday life of the people in Vijayanagara times. It being the age of strength and valor, physical culture was given proper attention not only by the royalty and the nobility but by the commoners as well. The daily exercises of Krishnadevaraya as described by the Portuguese traveler Domingo Paes are well known. Father Du Jarric has
left an interesting description of the gymnasium at Chandragiri where noblemen took exercises in boxing, jumping, fencing and wrestling in order to grow strong. "Noblemen" observes he, "take this kind of exercise, almost every day before dinner, in order to be fit and healthy; thus men as old as seventy years look only thirty". Foreign travelers have left vivid description of different sports and games popular during this age. Literary sources confirm these accounts and refer to several games played by the common men and we get an idea how these sports and games were conducted at state and private levels. Contemporary sculptures also enlighten us regarding the role of various pastimes and amusements in the daily life of the people.

Wrestling seems to have been extremely popular and received state-patronage, as in earlier times. From Paes and Nuniz, we learn that wrestlers from all over the empire received invitation to exhibit their art during the Navaratri festival at the capital. Bharatesa Vaibhava of Ratnakaravarni, a Jaina classic of the 16th century, describes wrestlers getting ready for the fight. They challenged the opponents with grunts and traditional signs of patting the shoulders. A sculpture of Ketappayya Narayana temple of Bhatkal in North Kanara depicts an interesting sequence of wrestling bout. Paes and later Fernao Nuniz had observed women-wrestlers as well. Pair of women wrestlers is depicted at Bhatkal as well as at Hampi.

There seems to have been two types in wrestling; one, the game of strength, which has come down to the present day, and the second one which
was violent and resembled modern boxing. Paes writes about the latter, "their wrestling does not seem like ours, but there are blows given so severe, as to break teeth, and put out eyes and disfigure faces, so much so that here and there men are carried off from the ring, speechless by their friends; they give one another fine falls too". Nuniz confirms this statement, by saying, "they strike and wound each other with two circlets with points which they carry in their hands to strike with?".

Fencing and dueling seem to have been popular among nobles. Duarte Barbosa, another Portuguese traveler has left a description of the latter gory game. They are accustomed to challenge one another to duels, and when the challenge has been accepted, and the king gives his permission, the day for the duel is fixed by the persons challenged, the weapons to be used must be according to measure; the King appoints seconds a field for the fight ............they go there naked, covered only with some cloth wrapped round their waist, with very cheerful faces". He further writes that as they were bare, it was over in a few strokes and this was a common practice. For wrestling and dueling there used to be judges who decided what rewards were to be given to the participants. Hunting is another sport where contemporary literature gives detailed description of the expeditions undertaken by kings and courtiers. Devaraya-II held the title of Gajaventekara (elephant-hunter). Varthema noticed that the Capital occupied the most beautiful site with certain very beautiful places for hunting and the same for fowling, so that it appeared to him to be a second paradise. Krishnadevaraya seems to have maintained a large
establishment of falcons and hounds. The hounds helped the hunters in tracking
the wild animals to their lairs, the falcons pursued the birds. Barbosa writes that
the people of this kingdom were great hunters both of flying game and wild
beasts. Bows, arrows, daggers, short swords and spears were used in hunt of
the tiger, the elephant, the bear, the wolf, the hyena, the deer, the bison, the
boar etc. Contemporary sculptures depict these scenes.

Along with wrestling, cook-fight, ram-fight, buffalo-fight seem to have
been popular. Cock-fight is mentioned in Krishnadevaraya's Amuktammalyada
and Bharatesa Vaibhava and seems to have been arranged on wager. We have
several of these popular games and amusements preserved in sculptures of the
time. In the ram-fight known as Tagarina mota, kavalada tutti (?) and lime juice
was smeared on the head (Netti) of the rams and these were then made to fight.
There used to be display of feats of Harikaras (runners), Sabaligas (spearmen),
and surigekaras (men with shield).

There is a good description of a ball-game in Nanjunda's Kumara
Ramana Sangatya, a work of 16th century. When Kumara Rama tells of his
wish to play the game of ball, to his mother, she dissuades him saying that the
game of ball is for cowherds and not for princes. Similarly bagari (top)
gudugasa (kabadi) lagge (humming the ball) and Hidigavade (game of cowries)
were not meant for princes. It is implied thereby that there were all common
people's games. Nevertheless, Kumara Rama insists on ball-game and with
lagge, halage (plank) and chendu (ball), starts playing the ball-game with his friends divided into two groups.

Poet Kumaravyasa also gives a list of the games played by boys of these times, in the context of games indulged in by Kauravas, and Pandavas. They played alinerike (riding on one another), hidigavade (game of cowries), guriyalu-chendina hanake (aiming and hitting at one another), Chinikolate (the modern gilli-dandu or stick and wooden ball-game), dandeya (dand or samu), Gudugu (Kabaddi), gummana badiva guddu (knocking from behind and hiding), gambhada gadane (game of pillars resembling modern musical chairs), Kannu-muchhata (hide-seek), halleyata (one-leg-play, modern Kuntu-halipe). Almost all of these games have come down to our times, and made the westerners wonder that Indians have evolved a system of body-building games which are practically inexpensive and superbly systematic.

Acrobatics, puppet show, magic-show and monkey-game were other popular pastimes. Acrobats (dambars) moved from place to place and entertained kings and commoners alike. Abdur Razzak graphically describes the feat of elephants which were made to climb thirty feet high and beat time with their trunks to the tune of music. There were acrobats who set up the poles for rope-walking and attracted village-folk by beating the drum. There were jugglers called Vipra-vindodins of these times, who figure in inscriptions by giving various grants from the dues they received from the king and the people. If they were Brahmins, as interpreted, it will be interesting to know when and
why they took to this profession which was followed by people of the lower strata. These Vipra-vindins mostly specialised in jugglery of words and mnemonic feats. Like jugglers, The snake-charmer was another favorite of the villagers.

Kolata was very popular with girls and sculptures of Hampi and Lepakshi display a good many feats while playing this game. Gaily-decked girls playing this game of sticks were seen by Pietro Della Valle, the Venetian traveler in the streets of Ikkeri. All of them carried sticks which they struck together after a musical measure to the sound of drums and other instruments. One girl sang a tune and at the end, others replied seven or eight times, in the number of their meter with the word cole, cole, cole, which he believed to be a word of joy; but actually it formed chorus line, when they beat the sticks called Kolu in Kannada.

Music and dance recitals were immensely liked and received state patronage. Abdur Razzak, Paes and Nuniz have left description of dancing girls who, like wrestlers, received special invitation for the Navaratri festival. Paes has given details as to how the princesses were trained in this art through sculptures in the interior of the palace. Barbosa writes that the girls were taught graceful movements at a very tender age. There is a good sculptural representation of dance and instrumental music) of this period.

Fireworks seem to have been part of the festival sports and Paes mentions that they threw up many rockets and different sorts of fireworks as
also castles that were burnt and many bombs. Bharatesa Vaibhava also corroborates the fact that fire-works were popular.

All the sports and games mentioned above were played in, specially constructed arena and sports-fields, Abdur Razzak had noticed between the nine-storeyed, nicely ornamented edifice and the pavilions. There was an open space beautifully laid out, in which singers and story-tellers exercised their respective arts. Paes describes the specially constructed stadium for the celebration of the Mahanavami festival. Kumara Vyasa gives the details of the huge arena being constructed according to rules of architecture and about galleries and tents erected round about. The gymnasium at Chandragiri had a yard in the centre, the pavement of which was covered with a layer of lime so smooth that it looked like a mirror; there was a walk around it spread over with red sand on which wrestlers rested as on soft bed. During evenings, lights and torches were lit round the arena in such a way that the whole area was bright with illumination as day.

Mention may be made about the rewards and recognition, which the participants in these games and sports received at the hands of the kings and the public. Nuniz had observed that the rewards were given by the king to the wrestlers. Further he says, "the king takes so great a delight therein that any man whom he knows to be a valiant Knight, he orders him to wear a golden chain on his right arm to show, called berid" (Birudu -insignia).
The public also remembered the brave and erected memorials in their names. One inscription mentions a hero who killed the tiger with fists. A memorial stone was erected for Made Gavunda who died while fighting with wrestlers. A fragmentary inscription tells about an extra-ordinary lady Hariakka who also met with similar death to avenge the death of her father.

A record of early 17th century tells about the tragic death of a female acrobat Yellakka, who while performing some feat on a pole, fell and died on the spot and a hero-stone was set up in her memory.

**The seventh chapter** throws flood of light on fairs and festivals with celebrations of every festivals and fairs in the Vijayanagara Empire.

Under the Rayas of Vijayanagara all types of religion found encouragement, and most of the famous temples of south India were enlarged at this time, particularly by the addition of large *gopuras* or entrance towers and corridors and *mandapas*. A few temples were altogether rebuilt to a new integral plan, like that of Madura under Tirumalai Nayaka. The periodical festivals in most of these temples were also richly endowed and brought together people from all classes of society including groups of peripatetic merchants and traders. The festivals of the capital city of Vijayanagara, in particular the Mahanavami (nine days festival) in October, were occasions of great display which have been described by many foreign travelers who had occasion to witness them. Their accounts leave little doubt that there was
widespread slaughter of buffaloes and sheep as sacrifices to the goddess, hook-swinging, and other bad practices of a similar character.

The eighth chapter will draw the conclusion and epilogue of the entire thesis.