CHAPTER - V
LIBERAL GRANTS BY THE VIJAYANAGARA RULERS

5.0 Grants by the Vijayanagara Rulers

An inscription dated A.D. 1510\(^1\) state that Krishnadevaraya with a view to commemorate his coronation ceremony donated Singanayakana-halli to God Virupaksha for the service of amritapadi-naivedya on the day of his coronation. He also built the Maha-navarangamantapa and a small Gopura in front of the God Virupaksha. This is known as RayaGopura even today. He also got repaired the hiriya-Gopura i.e., large tower. In course of time, halls and other mantaps were added. Thus, Virupaksha temple emerged as a great centre of Shaivism. This attracted the people to settle around the temple. During the rule of Praudhadevaraya and Krishnadevaraya, because of its social significance, a large number of people came and settle in this pura. The Virupaksha temple was the centre of rituals and religious ceremonies. Conducting fairs and festivals was quite common in Hindu religion. Accordingly Devaraya II initiated the annual festival to God Virupaksha. The chariots made out of strong wood were taken out in the procession, generally in the main streets of the pura. At the time of car festival the idols of Virupaksha, Pampa and Ganesha were kept inside the chariots. So, this type of celebrations attracted not only the attention of people from nearby area but also from the distant regions. The Venetian merchant and the first European visitor to Vijayanagara capital city, Nicolo-dei-Conti refers to the two chariots on which the idols were carried through the city.\(^2\)

14\(^{th}\) century it was called as ‘Pampa’, ‘Pampakshetra’, ‘Pampapura’, ‘Pampatirtha’, ‘Swami Pampasthala’, ‘Virupakshatirtha’, ‘Hampe’ and ‘Virupakshapura’. Even at the time of the establishment of the Vijayanagara Empire Hampi was a small village. Initially the rulers did
not concentrate their attention on the extension of the temple. Despite this, temples were constructed in the different parts of the city. Even then it was a famous pilgrimage centre for Shaivas. Praudhadevaraya, the great Sangama ruler for the first time concentrated his attention on the development of Virupaksha temple and the surrounding area. Poet General Lakkanna Dandesha wrote in his work Shivatatva Chintamani that King Devaraya II built a huge enclosure wall to the temple, four gateways in the four cardinal directions by clearing the foreground of the temple, laid a wide car-street and got fruit bearing trees planted on either side of the Gopuras on the Hemakuta region. He also got lofty chariots made for Gods Virupaksha, Pampa and Ganesha.³ His another General Proluganti Tippa built a Gopura to the temple of Virupaksha.⁴ This is narrated in uttara Narasimha Puranam of Haribhatta. This is the largest of the Gopuras raised during the Vijayanagara kings at Hampi.

A mosque was constructed by Ahmed Khan, an officer under Devaraya II.⁵ After his death he was buried near the mosque and his tomb can be seen even today. About his mosque and the tomb Domingo Paes also narrated in his accounts. He has identified it as the Moorish quarters.⁶ After a careful observation of the City Abdur Razzak exclaims that “The city of Bijanagar is such that the pupil of the eye has never seen a place like it, and the ear of intelligence has never been informed that there existed anything to equal it in the world”.⁷ It is true to the reality and not an exaggeration made by Abdur Razzak. Lakkanna Dandesha, who was a Minister and General of Devaraya II in his book Shivatatva Chintamani narrated the king’s attitude towards the beautification of the City of Vijayanagara. Devaraya II constructed long and wide roads by leveling the ground. And also he erected gates at important public places.
An inscription dated A.D. 1450 records that Praudha Devaraya founded a village called Somalapura and constructed a temple called Saumya Someshwara, also a lamp pillar and Sandhya mantapa were erected. An inscription dated A.D. 1455 found at Nimbapura states that a village was donated to the Someshwara temple, situated near Kumaragiri Agrahara on the southern bank of the Tungabhadra. This clearly shows that gradually the city was extended up to Nimbapura to the east of Vitthalapura.

During the period of Mallikarjuna, who succeeded Devaraya II only a small temple was built with a gateway in the south western section of the city. The later rulers of Sangama dynasty could not concentrate their attention on the expansion of the city because of political disturbances.

Under the Saluva kings, who ruled for a short period of two decades, the only development might have been the construction of the core of the great Vitthala temple. Thus, at the end of the 15th century the boundaries of the Vijayanagara City were limited to Virupaksha temple to the east, Anegondi in the north, Malapanagudi in the west. At the centre of this City Hazara Rama temple was situated.

The reign of Krishnadevaraya is considered as the golden period in the history of Vijayanagara for the all round development and progress of the capital city. Though a follower of Vaishnava faith, Krishnadevaraya extended liberal patronage to Shaivism also. He donated the village Singanayakanahalli to God Virupaksha for the service of amritapadi naivedya on the day of his coronation. He also built the maharangamantapa and a Gopura in front of God Virupaksha.

These mantapas are simple structures with crudely fashioned columns. Some mantapas have two storeys, with double height columns.
surmounted by parapets on street façade. A hoard of three hundred and fifty copper coins and another store of two hundred and eighteen gold coins called Rasipanams safely kept in a copper vessel covered by a bowl-like lid was discovered in the Virupaksha Bazar. This gives an insight to the quantum of business transactions that went on in the Virupaksha Bazar.

The Virupaksha Bazar was also a market. In the beginning it was started to fulfill the needs of the temple. After Hampi became the capital city, many people belonging to various communities came and settled around the Bazar. On both sides of the Bazar lined Mantapas were built with temple as the centre, and this led to the development of a pura. The food stuffs and other daily requirements of the people were sold at this market to meet the demands of this pura. This is proved by the recovery of a hoard of gold and silver coins discovered in the vicinity of the Virupaksha Bazar. The colonnade Mantapas which are built opposite to each other on both sides of the street clearly indicate that these were the business complexes.

The Virupaksha Bazar was not only the centre of religious ceremonies and business activities it was also inhabited by sages and munis. Lakkanna Dandesha, the General and a Virashaiva poet refers the name of Gurumurthy Ondettinayya, a Virashaiva sage built a Mandira at Pampapathiyarathavidi and had arranged for a regular dasoha. He also mentions the name of other Virashaiva sages like, Dakshinamurthy Kriyashakthi, Tatiraya and Mahajanagurumurthy Akasavasiyati and others who were all residing in this street.

Kings, nobles, wealthy people, merchants by giving liberal grants supported and encouraged the Mathas. Many Mathas are seen even now in the Virupaksha Bazar. Of such Mathas noted ones are Shree Kashi
Karisiddeshvara Matha, Mavinatopina Saviradevara Matha, Kotturaswamy Matha, Bhusanuru Matha, Kallu Matha, Hanuvala Matha, Neelamma Matha, Huli Matha etc., Some Mathas are having two storeys. One of the Mathas on the right side of the Bazar has a Shivalinga made of mortar and in the Mantapas on the left side there are images of linga, nandi, yatis, door keepers at door, nandi opposite to one another and in the middle Shiva linga. These structures exhibit the same features that Lakkanna Dandesha has described in his work ‘Shivatatva Chintamani’. These Mathas were also educational centres, where free food, clothing and shelter were provided to students. Even Kanakadasa in his ‘Mohanatarangini’ writes about this. Mathas have played a prominent role in the activities of dasoha, spreading religion and imparting education.

Virupakshapura being the most ancient pura played an important role as a sacred centre in pre-Vijayanagara period and played a much greater role in the Vijayanagara period not only as a sacred religious centre but also as a business centre. During this period it attained an all round development. Thus, the Bazar of this pura became the centre of wealth and culture. In this pura there existed the largest number of temples. It is quite interesting that the fall of the empire or sack of the Capital City after the battle of Talikota in A.D. 1565 did not affect the fame and name of the place and the Virupaksha Chariot Festival of the pura is continued even today with the same popularity and regularity.

5.1 Krishnapura

This was the second pura established during the period of Krishnadevaraya. The area around the Krishna temple was known as Krishnapura. The Krishna temple was one of the main temple of Hampi. The Krishna temple is situated to the south of Virupaksha Bazar and on
the way to Kamalapura. This area is known as Krishnapura from A.D. 1513. The Balakrishna temple has great historical importance. An inscription of the year 1513\textsuperscript{14} states that the great Tuluva ruler Krishnadevaraya consecrated the idol of Sri Balakrishna, which he had brought from Udayagiri as a war trophy after defeating the Gajapathi of Orissa in A.D. 1513. To commemorate his victory over Orissa, Krishnadevaraya built this temple. Then this township developed in course of time.

Krishnapura was the first Vaishnava pura, which was established at Hampi, and was the earliest of its kind founded during the period of Krishnadevaraya, as standing parallel to the Virupakshapura. The traditional limits of Krishnapura were Uddana-Veerabhadra temple on the right side and to the left it stretched upto the Virupaksha Bazaar. According an inscription\textsuperscript{15} the temple of Uddana-Veerabhadra was part of this locality and the deity was known as Mudu-Veeranna. The entire area to the south of the Hemakuta was an agricultural land with a canal in the front upto the times of Krishnadevaraya. Later he established a large Vishnu temple in the midst, converted this area into a temple town. Sri Balakrishna idol was installed in the mani-mantapa, or jeweled pavilion, located in the north-east corner of the courtyard of the temple on Friday the 16\textsuperscript{th} February, AD 1515 by the ruler Krishnadevaraya.\textsuperscript{16}

Krishnapura developed to its full size between AD 1513 and AD 1533, with a Brahmin settlement and Agrahara under the name Pratapadevarayapura, located at Hiriya-kaluve or Turthu-kaluve. As elsewhere with the Vijayanagara temples, there was a long car-street which served as a ‘Bazar’ also. During the period of Krishnadevaraya Krishna Bazar was established. In epigraphs Krishna Bazar is referred to by different names such as: ‘Krishnapurada pete’, ‘Balakrishnadevara
Terubidi’\textsuperscript{17} etc., Kanakadasa who came to the Capital City and described Krishnapura as ‘Krishna Nagari’ in his popular work ‘Mohanatarangini’\textsuperscript{18}

At a short distance in front of the temple, on the other side of the present road, steps descend to the ceremonial chariot street, suggests that this was once lined with Mantapas, but today it is covered with banana gardens and sugarcane fields and partly conceal the ruined structures. Extending eastward from the temple, the street was as wide as that of the Virupaksha Bazar and not less than 570 meters long and 49.5 meters wide. Though the entire length on both sides of the street, the lined mantapas were built on a platform of 3 feet height. The mantapas are of two ankanas. Some mantapas have the space of more than two ankanas. Perhaps there Mantapas were the Mathas of Sri Vaishnavas. On the left side of the Bazar a tank is there. A small utsava-mantapa with Gopura stands in the middle of the tank. On the pillars of the Mantapas Sri-Vaishnava symbols, sculptures are engraved. One of the Mantapas on the right side of the street is large. The sculptures like Vishnu, Balakrishna, Lakshminarasimha, and figures of Alvars are identifiable on the front pillars of the Mantapa. This Mantapa resembles the Shaiva Matha of the Virupaksha Bazar. Alvars, being the followers of Sri-Vaishnavism, lived in these Mantapas. The idol of Sri Balakrishna was kept in the chariot and was dragged up to the end of Utsava Mantapa. But now this mantapa is ruined and its remains can be seen even today.

During the Vijayanagara period the Krishna Bazar was not only the centre of cultural and religious ceremonies but also an important market yard and a business centre. An inscription\textsuperscript{19} clearly refers to the houses of Brahmins, shops in the street (Pete), grant of land for the maintenance of ‘Sri Balakrishnadevaraterubidi’. Another inscription\textsuperscript{20} of Achyutadevaraya of AD 1532 states that king Achyutadevaraya donated
800 gadyanas of pure gold varaha which was the collection from the shops of food grains of Krishnapura Pete on the day of Go-dvadashi to God Sri Balakrishnadeva. This inscription also states that this market had a cluster of shops which dealt more in food grains (davasada angadigalu), the shopkeeper's settlements located near the Pete. The road that linked Krishnapura with the metropolis was meaningfully called in the 16th century as Deveri-Vithi or ‘Saviour’s Street’, for this was dotted with temples dedicated to Mudu Viranna, Ganesha, Mallikarjuna and Prasanna Virupaksha (Under ground temple). In this market not only food grains were sold but also many other things.

Recent excavations by the Archaeological departments around Sri Balakrishna temple have brought to light many things like. Chinese porcelain bowls, decorated pot-sherds with Chinese letters, floral designs etc. Most of the things are in blue colour. These findings clearly point out the Vijayanagara had trade and commercial contact with China in those days. Durate Barbosa writes that there was an infinite trade in the city. Pearls, seed pearls and precious stones were brought from Ormuz and Ceylon while silk brocades, scarlet clothes and corals were brought from China and Alexandria to Vijayanagara markets they were sold. As capital city’s important market yard, Krishna Bazar was yielding a lot of revenue to the government. One of the visitors to the city, Domingo Paes, states that the revenue of the Crisnapor (Krishnapura) was one hundred thousand pardaos of gold, and the same revenue was granted to the Sri Balakrishna temple. Taxes were levied not only on the shops in the market but also on the loads of bullock-carts. An inscription of king Sadashivaraya dated AD 1545 refers to the levy of a tax in the Krishnapura Pete as one Kasu on one load of bullock cart and on Mondays each shop of the market gave one Kasu. This clearly shows that Monday was the market day in Krishnapura. But however, shops were
opened regularly in small numbers. This is narrated by Domingo Paes in his accounts.\textsuperscript{26}

Krishnapura with its Bazar played a key role in the prosperity of the Capital City. As it was the first Vaishnavapura established by Krishnadevaraya and as it also received encouragement from the later rulers it flourished as a prominent religious, economic and a cultural centre. Krishnapura Pete was once specially meant for the market of food grains.

5.2 Vitthalapura

Vitthalapura was the another Vaishnavapura of the Capital City. This Pura was built on the southern bank of the Tungabhadra river. The central part of this Pura was Vitthala temple. It has been called Vijaya-Vitthala in most of the records. As it developed around Vitthala temple it is known as Vitthalapura. Several epigraphs bear evidence to this.\textsuperscript{27} The street which ran from the east Gopura of the main temple to the west of Parankusa-mantapa is known as Vitthala Bazar. This also served as car-street and was called Vitthaladevara Teru-bidi, and also as Vitthalapura according to the inscription.\textsuperscript{28} The length of the street was 945 meters with the width was 40 meters. Almost this eastern Bazar ran a kilometer long. The speciality of the Vitthala Bazar was that it was much wider and longer than the other Bazars of the Capital City.

Besides the main Vijaya-Vitthala temple, two more Vitthala temples were located in this area. The temple structure which faces the sought gate of the main temple was called Rama-Vitthala and another which stood at the end of the northern Bazar, or at the north-west corner of the main temple was called –“Brahma-Vitthala”. These two temples formed the parts of Vijaya-Vitthala temple and Vitthalapura. The Vitthala
bazar was extended towards left side upto to the entrance of Brahma Vitthala temple. Here the length of the Bazar was 122 meters long and 16.3 meters wide. To the north, west and east of the Vijaya-Vitthala temple a short gallery extended northwards from the eastern Gopura of the main temple to the Brahma Vitthala temple, and the most impressive and excellent longer one row of galleries extends east wards to the end of Parankusa-mantapa, the terminal point of the Vitthala Bazar. Now, of these Mantapas, only some survive.

On left side of the Bazar, the Teppotsava pond with its own gallery and gateway was located between the Vijaya-Vitthala temple and the Parankusa-mantapa. The pillars of the Mantapa reveal the engraved Vaishnava sculptures. Recent excavations which were under taken in this Bazar have yielded of gold and silver coins, pots and other things. They suggest the brisk business and trade transactions of the Bazar.

More than 30 inscriptions are found in and around the Vitthala temple. But none of these refer to the original patron and construction date of the temple. The first inscription to be found now in the temple of Vitthala is dated A.D. 1513, it also does not refer to the foundation of the temple. Haribhatta, a poet in his Telugu poem Narasimha-Puranam praises Prolagnti Tippa, Minister of Praudhadevaraya for having constructed a bhoga-mantapa for Vitthalapati, among the other benefactions to temples in Vijayanagara. This shows that Vitthala temple was already there in existence before the time of Devaraya II. An epigraph found in Sirali mentions a donation made in presence of Lord Vitthala on the bank of Tungabhadra in A.D. 1406 at the very beginning of the reign of Devaraya II. This inscription undoubtedly refers to the temple of Vitthala in Vijayanagara. This indicates that the temple of Vitthala in the Capital City was already famous as a holy place and a great centre as early as A.D. 1406. But regarding this, inscriptions of the
temple are quite silent. Inscriptions found in the temple belong to A.D. 1500 and onwards, and not one is earlier to this period. Most of them refer to Krishnadevaraya. An epigraph\textsuperscript{31} records that for the merit of his parents the king donated Hariharapura, Virupapura, Hosuru-magane, Goriya-Kelaginagadde, Gopisettihalli to the service of God Vitthala and that he also exempted ten taxes in these places on the day of solar eclipse is referred to one of his inscriptions in the Vitthala temple.

The Vijaya-Vitthala temple is located in a big courtyard with a garbhagriha, pradakshinapatha, sukhanasi, navaranga and maha mantaps on the left side; Goddess Lakshmi temple in the front; a Stone Chariot; and three pillared Mantapas like kalyana-mantapa, Bhoga-mantapa, and Nurukalu-mantapa (Hundred pillared mantapa). The temple has three Gopuras or gateways to the east, south and north. An epigraph\textsuperscript{32} of AD 1513 states that these Gopuras were built by the Queens Tirumaladevi and Chinnadevi of Krishnadevaraya, and also as they enriched the temple with generous donations. Inscriptions also state that the surrounding shrines within the temple complex housed different Gods like Adinarayana, Varada-yoga-narasimha, Lakshminarayana, Alvars etc. Totally, the Vijaya-Vitthala temple occupies the centre, though the open space at front was more than at the back. Many inscriptions dating from AD 1513 until A.D. 1554 refer to several additions made during the reign of Krishnadevaraya, Achyutadevaraya and Sadashivaraya. It is also clear that the temple of Vijaya-Vitthala was repeatedly renovated till the fall of the capital in AD 1565.

The pillars of the Mantapas are highly ornate, especially the eastern mantapa of the temple is called Dolotsava-mantapa and now popularly called the ‘Hall of Musical Pillars’. These pillars have gained the universal reputation by their complex composition and for their
different musical notes. Some times it was called Uyyale-mantapa. This is the glorious mantapa of the temple.

An inscriptions\textsuperscript{33} of the temple throw light on the celebrations of festivals like Gokulasthami, Mahanavami, Vijayadasami, Ugadi, Dipavali, Sri-Rama-navami, Makara-Sankranthi, Utitirunalu, Vamana-jayanti, Kode-tirunalu, Uyyale-tirunalu, Tepa-tirunalu, etc. in the Vitthala temple. During this period Vitthala’s Utsava, Chariot procession, float festivals were conducted. How the different coloured sarees and clothes were used to decorate the Vitthala chariot is also referred to in an inscription.\textsuperscript{34} The Vitthala chariot was drawn in the main street upto the Parankusa-mantapa. Different festivals were celebrated with great grandeur. The inscription further records that Vitthalapura emerged rapidly as the leading Vaishnavapura in the Vijayanagara City.

The pond which is on the left of the Vitthala Bazar was built for the rituals of float festivals of God and Goddesses, for ablutions, and to supply water to the Bazar area. The long built Mantapas along the street served as shops, rest houses, residential quarters and camping centres. Around the Bazar remains of settlements are seen, many shrines and Mathas stand outside the enclosure wall of the Vitthala temple. These mathas were Vaishnava Mathas and Vaishnava saints lived there. Among them the Ramanujakuta was bigger group. Prasada of the God Vitthala was distributed to the devotees there. The king Sadashivaraya made grants and one part income of the grants was given to the daily activities and for the distribution of prasada at Ramanuja-kuta.\textsuperscript{35} In addition to dasoha, Vaishnava Mathas were also spreading religion and imparting education.

Vitthala Bazar was a market yard like other Bazars of the capital city. Many precious articles and goods from different places were sold
here. To the north-west of Vitthala Bazar, a stone bridge was constructed by Kampabhupa, brother of Harihara II, across the river Tungabhadra\textsuperscript{36} to facilitate the Vitthala Bazaar to have direct connection with other areas in the north.

Temples had a Sri Bhandara (temple treasury), which served as a bank giving loans to merchants and others from the grants of money donated by kings, rich merchants, etc. and the interest thus collected was used for the temple maintenance. This helped the mercantile activities.\textsuperscript{37} During the reign of Achyutadevaraya, Hiriya Malanayaka who was in the service of the king donated 200 ghatti varahas for daily offerings to God Vitthalaswami. The interest of this donation per month was ghattivaraha 5 and chakragadyana 50.

Thus, it is clear that temples played an important part in encouraging trade and commerce in the Puras. Merchants came forward to give enormous financial assistance and make grants for constructing temples, Mathas, and Mantapas. An inscription dated A.D. 1534\textsuperscript{38} refers to the installation of the images of twelve Alvars and Tirukancinambiyalvar, by Gandha Tippisetti. The donor is referred to by the term ‘gandha’, which indicates that either he was a merchant of sandal wood or sandal paste.

Certainly, these things throw a welcome light on the relationship of merchants of the Bazar with temples. The Vitthala Bazar of Vitthalapura was not only economically prosperous but was also culturally advanced. Achyutaraya Pete built by Hiriya Tirumalaraja Wodeyar. To the west there was the Matanga hill, to the east lay the garden of Tiparaja, to the north there was Sitakonda on the banks of Tungabhadra and to the south there was tank called Bhupatikere.\textsuperscript{39}
Achyutapura was unlike the other Puras of the Capital City was an exception and it was laid on the north-south axis and overlooking the river Tungabhadra. Whereas the other Puras extended from west to east. A ceremonial street lined with galleries ran northward from the Gopura in the outer enclosure. This street was neither broad nor as long as those that of Virupakshapura and Krishnapura. It ran eastward from the respective Gopuras. Mantapas on the east-side of the street still stand but those on the west have partly collapsed. On the left side of the Bazar rectangular stepped tank was built for Tiruvengalanatha’s celebrating Teppotsava and to provide water to the people who were living in this pete. The Venkateshwara temple was at the end of the street and on the right side of the Bazar there was another temple referred to in one of the inscriptions as the temple of Hanumantha. this temple also contained some Vaishnava sculptures. Further, the inscription mentions that rice and oil were given to the temple of Hanumantha for special Pujas on every Saturday as per the Kattale (rules) made by Tirumalaraja Wodeyar.

5.3 Varadadevi – Ammanapattana

Varadadeviammanna Pattana, a suburban township was established to the south-east of Kamalapura. This Pattana was developed around the temple of Raghunatha, is one of the important temples of Vijayanagara. Locally, this temple is called Pattabhi-Rama temple. But epigraphs mention this temple as Raghunatha temple. The Raghunatha temple was built during the period of Achyutadevaraya. This Pattana was built by king Achyutadevaraya in memory of his principal queen Varadadevi. In inscriptions it was also called ‘Varadadevi – ammanavara Pattana’, ‘Varadarajammana Pattana’, and ‘Varadaraji ammana Pattana’.
The Raghunatha temple was built in late Vijayanagara style, grand and majestic in all respects. The temple has three Gopuras with a large courtyard on the left and on the right a big Kalyanamantapa with a row of Mantapas. Garbhagriha, sukhanasi, pradakshinapatha, navaranga, and mahamantapa are the other parts of the temple. In the sanctum sanctorium Rama, Lakshmana and Sita’s pedestals are left, nothing more is known about the idols. The pillars of the temple are very nice with some sculptures probably like that of cowherd, and some pillars contain yalis. The Raghunatha temple has a long Bazar with pond or tank and a well laid out car street in the front.

Varadarajammana Pattana was also a commercial centre. In some epigraphs it is also referred as ‘Varadarajammana Pete’.\textsuperscript{45} It was a fairly big township with Raghunatha temple to the west and the Penugonda gate to the east. Inscriptions call this gate as ‘Penugonda Bagilu’ but the local people call it as ‘Sannakkeppana Agase’. Outside the gateway there is a Veerabhadra temple. The eastern boundary of this Pattana was not only demarcated by a gate but also by Raghunatha temple. This suburb (Pattana) is also referred as ‘Pete’ in one of the inscriptions of AD 1534. It sates that the great king Achyutadevaraya performed a ritual of one lakh oblations in fire in Varadaraja-ammana Pete.\textsuperscript{46}

On both sides of the street a row of Mantaps were built. The scattered ruins suggest that there was a big Bazar. To the south-east of the main Raghunath temple, near Penugonda Bagilu there are three temples. One of the temple among the three is now popularly called Kallara-gudi, but it can be easily identified as a temple of Raghunatha and the adjoining gateway as Penugonda Gate.\textsuperscript{47} Opposite to the Gate there is another temple, for whom it was built is not traceable. On the right side, adjoining to Penugonda Bagilu, Ganesha temple is built.
Ruined Ganesha’s idol with mouse on the pedestal determines the shrine of Ganesha.

After the Penugonda Gateway the Veerabhadra temple is located and the local people call this as the temple of Sannakki Veerabhadra. Even to this day idol inside the temple is in good condition. On the temple walls sculptures made out of mortar are seen. To the north of Penugonda Bagilu there is another domed gateway which appears to have been one of the main entrances to the Capital City, while the Penugonda Bagilu was an entrance to the Varadarajammana Pete. On the inner side of the domed gateway is a small chamber containing the deity of Hanuman. Within a few yards another important late Vijayanagara temple is seen with a compound wall and a Gopura. Local people call this temple as ‘Chikka-gudi’ but archaeological records and literary works call it as ‘Chinna-hundi’ temple. There is an inscription celebrating the anandanidhi donation of king Achyutadevaraya. Around this temple there is a heap of ruins.

Varadarajammana Pete was a busy market like other bazars of the capital. In this market different goods and articles, which were brought from distant places were sold. To look after the Varadarajammana Pattana, the Pattanaswami was appointed. He was referred to as ‘Setti Pattanasvami’ in the epigraphs. He was looking after the affairs of the Pattana and had a facing the road and the smaller is situated to the west. Both tombs exhibit the Deccan style of Islamic architecture.

Another suburb of Vijayanagara times was Malapanagudi. Sangama ruler Devaraya I established a settlement around Malapanagudi in the beginnings of the 15th century, with a temple for God Mallikarjuna. During the rule of Tuluvas it was further developed. A strikingly octagonal well is seen on the outskirts of this suburb. An
inscription of AD 1412 of Devaraya I’s period refers to it as ‘Malige-Kupa-arama’, which means well-cum-rest house with a roof over it. This suburb was an important trading centre linking it with western coastal towns like Basrur, Barakur, Goa etc. This interesting well is situated at the cross road routes of Bisilahalli valley and the other one of the western valley. Very near to the well there is a monumental gateway. Perhaps through which the travelers were allowed to come in and go out, after being thoroughly checked by the customs authorities.

The present Anantasayanagudi village was originally called Sale Tirumalamaharaya-Pura or Sale Tirumalaraya-Pattana. This suburb was established by the emperor, Krishnadevaraya in the honour of his son, Tirumalaraya, and named it after him in the year A.D. 1524. He built here a temple for the God Anantapadmanabha. An epigraph of dated AD 1524 and inscribed on the walls of this temple refers to this suburb. This inscription also states that emperor Krishnadevaraya granted a number of villages for upkeep of the temple and appointed priests for conducting worship. Facing north the temple is in colossal proportions and might have been originally a large temple complex with many minor shrines and Mantapas, of which only a few are seen. The temple has a massive sikhara of vaulted type.

The present village Nagenahalli, to the north of Anantasayanagudi was originally called Nagaladevi-Pura or Nagalapura. This is another township or suburb named after his mother by emperor Krishnadavaya. There an inscription in the precincts of temple Ranganatha states that emperor Krishnadevaraya donated this township to a Brahmin, Ranganatha Dikshita for the merit of his mother Nagaladevi, on Sunday, 9th of November, A.D. 1516. Ranganatha Dikshita in turn constructed a tank and named it as Nagasamudra, and a Shaiva temple Nageshvara, and a Vishnu temple Nagendrasayana, and made some grants fro the
merit of the emperor’s mother. Then this township was declared as ‘Nagaladevi-Pura Agrahara’, by including some more privileges and grants to the Brahmin community. Thus, this suburb enjoyed the status of an Agrahara under the emperor Krishnadevaraya.

During medieval times, the present town Hosapete, which is to the south-west of Vijayanagara City, was not a suburb but also an entrance gate to the imperial Capital City. Hosapete, the very name of the town indicates that it was a ‘new market’ or ‘new bazar’ which must have extended as a part of the Capital City and flourished as a suburb like Nagaladevi-Pura and Sale-Tirumalamaraya-Pura. The distance between Hampi and Hosapete is not more than 12 Kms.

During the period of Krishnadevaraya this area was developed as a new suburb under the name Tirumaladevi-Pattana. This new township was developed around the present Sannaki-Veerabhadra temple, and was named after Tirumaladevi one of the queens of Krishnadevaraya. This is recorded in an inscription located in the temple. Another inscription found at Valmiki-keri, near the Assistant Commissioner’s office also gives the same information. These two inscriptions also refer to the temples of Tiruvengalanatha and Sri Goureshvara, and the grants made to the temples built in the Tirumaladevi-Pattana. Particularly the inscription at Sannaki-Veerabhadra temple refers to some grants made by Kampadeva-arasa to the temple Sri Goureshvara. This shows that originally this temple must have been dedicated to God Sri-Gouresvara, a popular deity of the business community. Probably the area around Sannaki-Veerabhadra temple must have been the Bazar with the name ‘Sannaki-Pete’, and this present temple, originally the temple of Sri Gouresvara. In course of time, after the fall of Vijayanagara, perhaps the idol of Veerabhadra was consecrated in the temple. In fact it is very interesting to note that the above two inscriptions make reference to the
trading community ‘Setti-Pattanada-Svamigalu’ of Tirumaladevi-Pattana, Varadarajammana Pattana and Krishnapura, and these two inscriptions are found in Hosapete, a business area of Vijayanagara times.

An inscription of the sixteenth century refers to a part of Hosapete as “Chikkavadi”.\(^5^6\) In the initial days this area must have been called Chinnadevi-vada, Chikkadevi-vada, Chikka-vada, Chikkavadi, all conveying the same meaning. This suburb must have been founded and named after his another queen, Chinnadevi by Krishnadevaraya. It may be recalled here that by this time emperor Krishnadevaraya had already founded ‘Nagaladevi-Pura’ in the name of his mother; Sale Tirumalamaharaya Pura in the name of his son, who attained premature death as a minor without succeeding to the throne; and Tirumaladevi-ammana-Pattana named after one of his principal queens. The Portuguese traveler, Nuniz writes that “Krishnadevaraya had much affection on (Chinnadevi). This king built a city in honour of this woman”.\(^5^7\) Some inscription throw welcome light on the aspect that whenever the emperor Krishnadevaraya visited sacred centres he made grants and in the records he also mentioned the names of these two favourite queens Tirumaladevi and Chinnadevi. He also got three statues of himself and his two queens made of metal in standing position with raised and folded hands and fixed in-front of the God Venkatesvara at Tirupati.

Hosapete was on the main road from Vijayanagara to the western coastal area or Narakuru-rajya and other important towns like: Basarur, Bhatkal, Malpe, Mangalore, Goa etc. These port towns had brisk trade with western countries. All these facts show that the present Hosapet must have been a great business centre in the days of Krishnadevaraya.
Tirumaladevi-Pattana, Nagaladevi-Pura, Sale-Tirumalamaharaya-Pura, and Chikkawadi together formed Hosapete meaning ‘New Market Area’ i.e., the modern Hosapete town. These four townships were founded by Krishnadevaraya and all these were within the radius of three kms from the centre of the present town of Hosapete. Even Paes writes that “the route from Hosapete (New Market Area) to Vijayanagara was a wide and busy street with a bazaar, man houses and trees”. Because of the rapid with the rights of this assembly. Remission of taxes or making gifts took place with its permission. There was a strong sense of oneness among its members. Its members were known as nagarattar. The nagara-karanattar and the nagara-madyastha were among the officers of the nagara. The city unit was administered by a council whose members were known as Nagara swamulu or Pattana svamulu or Nagaresvara. The council would meet in the palace of the nagaresvara and the members were properly seated. The place of the meeting was known as the mukha-mantapa. Invitations were issued to the representatives of puras to attend the meeting through a secret agent. Punishments were given to the members who did not turn up to the meeting. The chief of the assembly was known as Mahimasetti.

The Pattanasvami not only held charge of the collection of taxes in the city but also he had a voice in revenue administration. The consent of the Pattanasvamis was taken while making land grants. Pattanasvami also made liberal gifts to temples and made other charities as revealed in epigraphs. An epigraph dated A.D. 1535, found near the Assistant Commissioner’s Office, Hosapete, mentions that Abbaraja Timmapa, an agent of the Pradhana Tirumalaraya made a gift of the mulavisa (cess) with the consent of the Setti-Pattanasvamis of Tirumaladeviyara-pattana, Varadarajammana-pattana and Krishnapura, all these were different suburbs of the City of Vijayanagara. In many records of the City, it is stated that pattanasvamis gifted the income of some shops for the
maintenance of temples and for the service of local Gods. For example, An inscription found near Kotisankaradevara Bagilu, records the donation of the income from a shop for lighting a lamp to God Mallikarjuna by Setti Pattanasvami. Similarly another epigraph inscribed on a slab lying in the mantapa near the fort on the way from the royal centre to the Matanga hill, corresponding to date A.D. 1525, mentions the donation of income from a shop to the temple of Adinarayanadeva for its maintenance by the Pattanasavami.

5.4 Functions of the Municipality

The Municipality was established to provide basic civic amenities like drinking water, good roads, sanitation, education, and security.

5.5 Water supply and Drainage System

In Vijayanagara City supply of drinking water was considered as the most important duty of the city administration. For the first time in medieval Karnataka a vast city with many Puras and suburbs had emerged. It was not only the capital city but also a religious centre, a centre of trade and commerce, which attracted merchants from different parts of the empire and the world at large. As the city was densely populated a lot of care had been taken to construct tanks, wells and ponds. Several epigraphs and archaeological remains help us to know the work undertaken in this regard. For example, an inscription dated A.D. 1410 found near the Kadalekalu Ganesha temple states that providing drinking water to men and animals was considered as important social responsibility.

Tanks, wells, ponds, dam and the river Tungabhadra were the main sources of water supply to Vijayanagara City. Hence, there was a systematic network of water supply scheme to the entire City. The river
Tungabhadra was perennial stream. Even during summer water was supplied to the tanks constructed in different parts of the City through pipelines. This is recently found in one of the extension colony of Hosapete.

5.6 Tanks

Tanks in and around Vijayanagara severed multi-purposes. The water stored in tanks, reservoirs was meant not only for agricultural requirements but also for other domestic purposes and religious functions. Hence, elaborately built beautiful temples on the banks of tanks or close by can be seen in the city. For instance, the tank which serves even today the Virupaksha temple is a notable one. The Balakrishna, the Vitthala, and the Tiruvengalanatha tanks were build all in the same way and in the first half of the 16th century A.D. There are numerous references to such tanks in the Vijayanagara City. A tank was constructed in the newly created Nagalapura and named it as Nagambika-Samudra to commemorate the memory of the king’s mother Nagaladevi. This tank was built by the priest Ranganatha Dikshita in A.D. 1516 as recorded in an inscription found at Ranganatha temple in the present village of Nagenahalli. Further, the state authorities showed much interest to supply water in and around the fast expanding capital city. King Krishnadevaraya constructed a big reservoir near the capital city to provide good water in the newly built city. In this regard the emperor was assisted by a certain Portuguese Joaodella Ponte, who was sent by the Governor of Goa. Even Nuniz refers to this tank. Even today it is called ‘Rayara-Kere’, situated in the southwest part of the present town Hosapete.

An inscription date A.D. 1534 found to the South of Achyutaraya temple states the existence of ‘Bhupati-Kere’. This tank is also referred
by the other inscriptions of a mantapa at Matanga-hill and of Balakrishna temple. The biggest tank of the Vijayanagara city is Kamalapura tank. This tank is referred to in an epigraph of the Pattabhi Rama temple. Arrangements were made to serve the varied needs of the residents of the metropolitan city, particularly those who lived within the citadel area. There is enough evidence to show that there was a good network of open channels and sealed earthenware pipelines which distributed water to the palace and other buildings situated in this area. The same inscription of the temple refers to the tank of Anantapura. Another inscription found at Malyavantahill refers the Krishnarayasa-mudra. Yet another epigraph found Prasanna-Virupaksha refers to a Ramapura tank in Kaddirampura. Another tank was constructed by Nala-Timmana-Boyi for the merit of Chikkaraya. It is referred in an inscription dated A.D. 1539 found at Sitarama Tanda to the east of Kamalapura. Ramasagara tank and Bukkasagara tank though situated outside the city, the purpose of the tanks was to supply water to the city and its suburbs.

5.7 Wells

Wells were also dugout by individuals near temples, mosques and gateways. Two inscriptions dated A.D. 1377 and A.D. 1390 located towards the west of the Hemakuta mention that a devotee called Nagappa built a well. In a similar way another well was constructed at the end of the Rathabidi of the Virupaksha temple. In inscription it is mentioned as Mahadevi-Akka-Bhavi. There are another well called Benakana Bhavi near Ganesha statue built by an individual called Devaraya in A.D. 1411. Similarly an inscription found at the mosque near the Singarada Hebbagilu mentins that Ahmed Khan built a well in A.D. 1439 for the merit of his King Devaraya II. So this clearly shows that individuals were kind to visitors who were coming to the city.
Similarly Pilikunchalaka, son of Kabiruravuta constructed a well. A well called Aresankara Bhavi was constructed near Areshankakara Bagilu and also near Udayagiri Bagilu in the Vijayanagara city. Two wells called Linga Bhavi and Ranganatha Bhavi were constructed near Betekarara Hebbagilu. A woman constructed a well near Sarasvati temple. So, the construction of wells near the gateways reminds one the wells constructed along the highways during the period of Asoka in ancient India. The construction of wells near the gateways were meant for the use of merchants as well as animals and for the benefit of travelers. Proceeding towards Hosapete from Vijayanagara city, an interesting well is seen on the outskirts of the suburb Malapanagudi. An inscription dated A.D. 1412 found at Mallikarjuna temple describes it as Malige-Kupa-arama i.e. well-cum-rest-house with a roof. This octagonal well was established here to serve the needs of travelers. This well was built by an individual called Heggade Sovanna-Anna. Besides wells ponds also were built for the benefit of people and animals.

All these examples referred to above show that the individuals and the city administration considered providing water as their sole responsibility. For royal enclosures the kings made their own arrangements by constructing wells and tanks in their enclosures. They invited Portuguese hydraulic engineers from Goa.

The stepped tank constructed near Mahanavamidibba was the best example. There was the channel system to supply water to this tank from another tank. And also there was a provision to supply water to the Queen’s Bath situated near Mahanavamidibba.

5.8 Troughs

In addition to wells, here were many toughs through which water was supplied. An epigraph inscribed on a water trough and kept now in a
mantapa of the Kamplimatha in the Virupaksha Bazar mentions that this was caused by Abaraju Timapa. Near Kodanda-Rama temple, another stone water trough can be seen, on this it is stated that this was caused by Kattalebayya son of Tulubanavasi. Another stone water trough is located in the northeast of Malyavanta hill i.e. on the right bank of Turthu Kaluve. This was built by a woman by name Obeyavve, for the service of God Raghunatha.

5.9 Anicuts

The Vijayanagara City was substantially expanded during the time of Bukka II and Devaraya II. The urgent need was to arrange for the supply of potable water to the Capital City and its suburbs. In order to meet that need as well as other requirements king Bukka II arranged for the construction of an anicut across the river Tungabhadra about three kilometers to the north of Virupaksha temple of Hampi and also the right bank canal to carry water from this anicut, called ‘Turthu Kaluve’ or ‘Turthu canal’ and sometimes as Turthuanicut. In many epigraphs Turthu Kaluve is mentioned as ‘Hiriya Kaluve’, it runs through the ruined site of the Capital city. The course of the canal and its distributory channels, seen even now prove the efficient service from different parts of the empire for trading purpose. Carts were used widely for transportation.
REFERENCES

1. Kannada University Epigraphical Series – III, No. 34; A.R. No. 29 of 1889
2. Sewell Robert – A Forgotten Empire, p. 84.
(The idol of Balakrishna is now placed in the Government Museum, Chennai).

24. Sewell Robert – A Forgotten Empire, p. 290
31. S.I.I. Vol. IV, No. 273
32. S.I.I. Vol. IV, No. 278.
34. Ibid., pp. 661-662
37. S.I.I. Vol. IX, Pt. II, No. 574
(Western valley is none other than the one which is seen beyond present Hosapate; while the other one is leading towards the present Sandur).


60. S.I.I. Vol. XX, No. 592.


63. Ibid


65. VPR No. 82 of 1984-87; KUES-III, No. 248

66. KUES-III, No. 291; VPR, No. 91 of 1984-87


70. Manjunath Bevinakatti (Ed.) Vijayanagarada Samskritika Ayamagalu (Kan), Hospet, 1997, p. 43.

71. S.I.I. Vol. IX, Pt. II No. 564; KVES-III, No. 132

72. VPR. No. 43 of 1983-84.

73. S.I.I. Vol. IV, No. 255.

74. S.I.I. Vol. IV, No. 245; AR No. 16 of 1889.


76. VPR of 1984-87, No. 129.

77. Ibid. No. 89.

78. Ibid. No. 145, KUES, III, No. 348.

79. VPR, 1984 – 87, Nos. 26 and27

80. VPR No. 38 of 1984-87; KUES-III, No. 106

81. VPR No. 15 of 1983-84; KUES-III, No. 296

82. S.I.I. Vol. IX, Pt. II No. 447; A.R. No. 18 of 1904

83. VPR No. 99 of 1984-87; KUES-III,No. 39.


85. CPR Nos. 107, 108, 110 of 1984-87

86. ARIE, 1938-39, No. B444

88. VPR No. 33 of 1984-87.

89. KUES-III, No. 139; A.R. No. 702 of 1922.

90. VPR No. 128 of 1984-87.


93. Ibid., pp. 256-257