6.0 Introduction

In no other country is religion so closely interwoven with the life of the people as in India. All the habits, usages, food, dress, social and political life is greatly influenced by religion. At the beginning of the fourteenth century, the religious conditions of South India were intensely deplorable. Hinduism received a big threat from the Muslim invasions. Under such critical conditions to protect Hindus, Hinduism and to preserve the culture and the heritage of Hinduism the Vijayanagara Empire was established by the Sangama brothers at Vijayanagara. The rise of Vijayanagara Empire opened a new era in the sphere of religion and the construction of temples. The Rayas of Vijayangara were not only the champions in wars but also in the field of religion and culture. It was because of their deliberate policy of tolerance towards all faiths and sects, the Hinduism, Jainism, Islam and Christianity flourished in the empire. In the Capital City religions like Shaivism, Vaishnavism, Jainism and Islam were patronized. The religious practices and beliefs of these faiths continued unhindered; besides there were some religious developments.

The Rayas of Vijayanagara continuously undertook the work of temple construction and there by were responsible for the emergence of huge temples, which were the core centres of various faiths. The emergence of different temples resulted in the creation of puras and suburbs, catered to the needs of the people and fulfilled the religious rituals and promoted the religious harmony in the capital city. They set an example to their successors to follow catholicity and tolerance in religious matters. It was because of the liberal and wholehearted donations, and the encouragement given to the practice of various
religions that led to the development of religious culture in the City of Vijayanagara. Foreign travelers like Abdur Razzak, Barbosa, Paes and Nuniz were surprised at the celebration of festivals on a grand scale. The Dasara festival, which was started originally by the Rayas of Vijayanagara, is still celebrated by the people of Karnataka with great pomp and splendour. Thus, the Vijayanagara rulers left a lasting impression in the minds of the people of Karnataka in particular and South India in general. The Shaiva, Vaishnava traditions, particularly of the Alvars, the Puratanas, had a deep impact on the life of the people. Besides, the Madhva sect that originated in Karnataka also had a considerable degree of influence on people in the City and empire. However, Sri Vaishnavism was highly dominant especially from the beginning of Krishnadevaraya’s rule. The golden age of the Vijayanagara empire was an Age of the harmonious co-existence of the schools of advaita, vishishtadvaita and dvaita and important sects like Shaivism, Vaishnavism and Virashaivism on the one hand, and Jainism on the other.¹

The centuries just prior to the foundation of the Vijayanagara Empire were characterized by intense religious activity in Southern India. Various sects and sub-sects emerged, temples assumed great importance and mathas fostered the spread of religion and learning.² Hinduism prevailed in ancient Karnataka. Majority of the people were the followers of Hinduism. Religions like Shaivism, Vaishnavism and Virashaivism flourished the Capital City. The Vaishnavas and Shaivas constituted a large majority. Besides, other religions like Islam and Christianity also received royal patronage. All these religions played an important role in the life of the people in the Vijayanagara City.
6.1 Shaivism

As the Sangama rulers of Vijayanagara were the followers of Shaiva sect and by this reason Shaivism gained royal patronage. It was the major and most popular religion of Vijayanagara and had a fairly large following drawn from all classes of society. Almost all the well known streams of Shaivism like Pashupatha, the Kalamukha mention in the Vijayanagara inscriptions and literary works written by the court poets.

According to a legend Pampadevi was a mental creation of Brahma, one of the Trimurties. She performed penance on the bank of the river Tungabhadra to please Shiva and marry him. Finally Shiva being pleased with her penance invited her to come to Hemakuta and there the marriage of Shiva and Pampadevi was celebrated. This scene is painted in the Mantapa of Virupaksha temple. The court poet Harihara who was staying at Hampi wrote a famous work in Kannada called Girijakalyana. The name of the place Hampi is derived from the name Pampadevi. Hampi was one of the popular Shaiva centres since ancient times.

6.2 Pasupata School

Lakulisa was the founder of the Pasupata school of Shaivism. He was considered an avatara of Lord Shiva and Pancharthika was their specific philosophy. The Vijayanagara records give valuable information about this school. An inscription dated A.D. 1374 refers to Virakamapana Wodeyar’s son, Nanjanna Wodeyar, who granted an Agrahara to the great Pasupata Vratacharya Akasavasi Sankyadi-guru of a very high order.\(^3\) Sankara guru, Maheshwaracharya and Mantramurtigalu were the other pashupata acharyas of the period.\(^4\)
6.3 Kalamukha School

The Sangamas were great patrons of the Kalmukha school of Shaivism. The Kriyashakti figure prominently in the records of these rulers. According to one view these Kriyashakti were Pasupatas. But the probability seems to be that they were Kalmukhas. Venkata Subbaiah says, ‘while the names ending in Shiva, Rasi and Abharana are sometimes borne by Shaivas now belonging to the Kalmukha sect, names ending in Sakti do not seem to have been borne by any but the Kalmukhas’.

The name Kriyashakti-Yati is found in a record dated A.D. 1347, which describes him as a Shaiva Guru devoted to the worship of Triyambaka and some inscriptions refer to him as the spiritual guru of the Sangamas.

An epigraph of A.D. 1362 states that Basavayya Dannayaka, an officer of Bukkaraya I, granted the village Bhavikere to Kriyashakti-Yati. Bukka II, son of Harihararaya II was a disciple of Kriyashakti. An epigraph of A.D. 1397 tells us that Kriyashakti was the Rajaguru. Another inscription of A.D. 1390, inscribed on a boulder to the west of Hemakuta hill, again refers to Nagappa, a devotee of Kriyashakti who constructed a well known as a Vinayaka Asvatha Bhavi. Thus, the Kalamukhas were decorated with very high position by the rulers of the first dynasty.

6.4 Virashaivism

Virashaivism was propounded by lord Basavesvara. The Sangamas were Shaivas and later works seem to indicate that they were Virashaivas. Anntacharya’s Prapannamritam narrates that king Virupaksha II as Virashaiva and later on he embraced Srivaishnavism.
An inscription of Devaraya II refers to him as Virashaivagama Sarasampanna, and according to another inscription he was as an ardent devotee of Sri Mallikarjuna of Srisaila, an important Virashaiva centre. Lakkanna Dandesa, Ariyappa Dandanayaka, Bhandara Jakkappa were the Virashaiva officers under Devaraya II. Among them Lakkanna Dandesha played an important role during the Sri Lanka expedition. In A.D. 1420 Lakkanna Dandesha constructed a gopura to the Virupaksha temple in Virupaksha pura and got excavated a tank called Manmatha Pushkarni. He was also popular by his work Shivatatva chintamani. During the time of Sangamas some Virashaiva literary works were composed. The composition of 101 Viraktas became very popular and many viraktas were very active in Vijayanagara to popular the religion. Bhimakavi, Prabhudeva, Jakkanarya, Tontada Siddhalinga-Yati and others were very popular Virashaiva poets of the Sangama period.

### 6.5 Virashaiva Mathas in the City

In the Vijayanagara city, there were a number of Virashaiva mathas built by the Virashaiva yatis and the followers of Virashaivism. Lakkanna Dandesa, an officer of Devaraya II, founded a Virashaiva school in the city for the purpose of teaching the Virashaiva theology the disciples in turn went to different parts of Karnataka for spreading Virashaivism.

In Vijayanagara there existed ten mathas belonging to Virashaivism as supported by monuments in the city. All these mathas were located in the rathabidi to Virupaksha. They were

1) Kasikarisiddevara-matha
2) Mavinatopina Saviradevara-matha
3) Kotturasvami-matha
4) Bhusanuru-matha  
5) Kallu-matha  
6) Hanuvala-matha  
7) Nilammana-matha  
8) Huli-matha  
9) Mahantina-matha and  
10) Nirasi-matha.

Beside these, another Hiriya-chatra or Hiriya matha was there at Krishnapura called also as Virupakshapanditas Hiriya-matha noticed in an epigraph.\(^{16}\)

Virashaivism gained prominent position by the Vijayanagara kings especially Sangamas. The kings organized systematic efforts to collect many literary works of Virashaivism like Basava-purana, Revana-Siddheshvara-Kavya, Nurondu-sthala, Puratanara-Tripadi, Tribhuvanatilaka etc. Virashaivism enjoyed the support of the masses as well as the higher classes of the society.

In the Vijayanagara city three Brahmanical sects could be seen, they were Smartha, Srivaishnava, and Mahdva. The Brahmins following Advaita philosophy of Shankaracharya were called Smarthas. Those who followed the philosophy of Ramanujacharya viz. Visistadvaita were known as Srivaishnavas. The followers who accepted the Dvaita principles of Madhvacharya were called Madhvas.

The two important Advaita mathas at Shringeri and Kanchi, besides a number of other propagated the doctrine of Advaita in southern India. Many epigraphs from A.D. 1346 onwards reveals the close links between the Vijayanagara rulers and the Shringeri-Matha. The pontiffs of the Shringeri-Matha were patronized by the Raya’s of Vijayanagara.
Some structures in the City bear evidence to the prevalence of the Smartha traditions. A Smartha Brahmanical Matha is located on the northern side of the prakara wall of the Virupaksha temple. The outer-wall abuts the prakara wall. The matha is known as Sri Shankara Bharati Matha.

Another Smartha Matha is the Chintamani Matha in Anegondi. It is believed that matha was established in the early 14th century A.D. and it continued to be in existence not only during the Vijayanagara period but also Post Vijayanagara times.\textsuperscript{17}

Vidyatirtha was a prominent teacher of Advaita Vedanta who was held in great reverence by the Sangama rulers. He was both the temporal and spiritual guide to Bukkaraya-I. he was succeeded to the throne with the blessings of Vidyatirtha.\textsuperscript{18} A copper plate grant of Harihara-II describes Bukkaraya as the worshipper at the lotus feet of Guru Vidyathirtesha.\textsuperscript{19} The other advaita teacher and architect of Vijayanagara empire was the distinguished Vidyaranya. He made notable contributions through his works like Jeevanmuktiviveka and Panchadashi, notable works on the philosophy of Advaita. The records refer to the fact that Advaita teachers of Shringeri-Matha and the Kanchi-Matha were great celebrities, well versed in Sanskrit and vernaculars. Therefore, the Sangama brothers were moved to visit Shringeri-Matha to celebrate the festival in commemoration of their victory.

Many notable persons belonging to the Smartha sect played an important role in the history of Vijayanagara particularly in the initial days of its foundation. Madhavacharya was a conspicuous figure at Vijayanagara Court. He had an intimate relationship with royal house of Sangamas and was greatly honoured at the court. Sayanacharya, the younger brother of Madhavacharya, served as minister to Kamparaya-I
and Harihara-II. He was a prolific writer and credited with 113 works. Bhoganatha, another brother of Madhavacharya was also a great scholar of the Sangama period. Thus, this family played an important role in political and cultural history of the city.

### 6.6 Vaishnavism

This was a very popular religion in the Vijayanagara City, and especially during the time of Tuluva rulers, this was vigorously practiced. The Shravanabelgola inscription dated A.D. 1368 refers to the dispute between Srivaishnavas and Jainas regarding religious matter. This presupposes the prevalence and practice of Vaishnavism during the Vijayanagara period.

The most active form of Hindu religion during the 16th century was Vaishnavism. The accession of Saluva Narasimha the Vijayanagara throne gave impetus to the expansion of Vaishnavism over the whole of South India. Saluva Narasimha was greatly devoted to God Venkateshwara of Tirupati, which became the most important centre of Vaishnavism in the 15th and 16th centuries.

The Vaishnavas of this period fall into two categories, Sri Vaishnavas who were the followers of Ramanujacharya and the Madhwas or the followers of Madhavacharya.

The king Saluva Narasimha was a great scholar and he wrote Ramabhyudayam in Sanskrit and encouraged Vaishnavism. He invited Vedanta Deshika, a very eminent and profound Srivaishnava scholar, to participate in the assembly of scholars. Sri Vedanta Deshika composed two works, Hamsasandesa and Yadavabhyudaya and made scholars to accept these as an exposition of the Srivaishnava point of view on the
Vedanta. On some other occasion there was a dispute between Vidyaranya and Akshobhya-muni, the latter being an exponent of Madhva sampradaya and to settle the dispute, it appears that Vedanta Deshika was appointed and in the discussion that followed, Sri Vedanta Deshika upheld the point view propounded by Sri Akshobhya-yati in his work Madhva tatvasara. It shows the existence of two prominent Vaishnava sects viz., Srivaishnavism and Madhva sect. what is more important is the visit of Sri Vyasaraya of Mulabagilu Matha to the court of Krishnadevaraya. The two great exponents of the Dvaita Siddhanta viz., Purandaradasa and Kanakadasa stayed for some time in the City.22

In Vijayanagara City, current were many legends regarding Vali, Sugriva, Jambuvantha, Hanumantha etc. To the west of Anegondi, there is a place referred to as ‘Vali Bhandara’. It is believed that the spot was the treasury of Vali. To the west again are the spots described as Pampasarovara, Anjanadri hill and sabariguhe. On the top of Anjanadri is a temple named Anjanadevi which belongs to the Vijayanagara period.

### 6.7 Srivaishnavism

During Saluva and Tuluva periods, Sri Vaishnavism gained ground in Vijayanagara and a number of Sri Vaishnava gurus became influential at the royal court. This was prevalent even in the Sangama period. The Prapannamritam, a Srivaishnava work of Anantacharya, states that the last king of the Sangama family, viz., Virupaksha II, a Virashaiva by religion embraced Srivaishnavism.23 According to this work, Ettur Singaracharya or Narasimha-guru, with his brother Srirangacharya started from Ettur towards the capital of Vijayanagara to seek livelihood. Virupaksha was then the king in Vijayanagara. The king Virupaksha felt great reverence for the Ramayana the God Rama and the preceptor Narasimhacharya. He embraced Srivaishnavism and the Ramayana was
read to the king at his instance. The people who listened to the Ramayana were so much influenced by the sublime sentiments of the Mahakavya that they became followers of Narasimhacharya and embraced Srivaishnavism. By the impact of this, king Virupaksha changed the sign manual and his official orders for ‘Sri Virupaksha’ to ‘Sri Rama’. This was an important stage in the religious history of Vijayanagara and the practice of Srivaishnavism.

The Prapannamritam was essentially a Vaishnava work and proned to glorify the cause of Vaishnavism. The accession of Saluva Narasimha to the Vijayanagara throne in A.D. 1492 marked the triumph of Vaishnavism and its emergence as the religion of the royal house. And Saluva narasimha was considered to be an incarnation of Lord Narasimha of Ahobalam and Venkateshvara of Tirupati. The Jaimini Bharatamu gives vivid account of his personal religion. Immadi Narasimha also followed in the footsteps of his father Saluva Narasimha.

The loyalty of Krishnadevaraya to Vaishnava darshana is reflected not only in the literature of the period, but also in his daily life and activities. The Vaishnava acharya, Tatacharya, was patronized by him. He was Krishnadevaraya’s spiritual guru and adviser and so he was granted the village of Palur as an Agrahara (Sarvamanya Agrahara). Krishnadevaraya also made a number of gifts to Venkateshvara of Tirupati.

The Amuktamalyada, was an excellent work composed under the influence of Srivaishnavism on the royal family and ascribed to Krishnadevaraya. The main theme of this work is Sri Andal, a great Srivaishnava devotee, and the daughter of Periyalvar, one of the twelve Alvars or Vaishnava saints. It narrates poetically the Vishnubhakti of Sri
Andal and eventually her marriage with the God. By the way it also speaks of geneology i.e. the lunar origin of the kings. The work displays king’s deep inclination towards Srivaishnavism. Obviously it had its own impact on the officers and also the people who in order to please their master, displayed great interest in the sects associated with Vedanta philosophy, viz, the Advaita, the Vishistadvaita and the Dvaita.

The service rendered by king Krishnadevaraya to the cause of Vaishnavism, particularly Visistadvaita with a sense of supreme devotion and dedication is a significant fact of religious thought in the Vijayanagara period. Further, he was not merely a worshipper of Vishnu, but a worshipper of the devotees of Vishnu as well. He enumerated the twelve Alvars whom he compared to the twelve Adityas themselves, i.e. to the sons of Vishnu.28

Achyutaraya was ardent follower of Vaishnavism. He crowned himself king at Tirumala where he was bathed in the water poured out of the conch in the hand of God Venkateshwara in A.D. 1529 and he celebrated his first coronation ceremony at Tirumalai.29 He made grants to God Venkateshwara of Tirupati every time he visited the shrine.30 The record dated A.D. 1535 refers to Achyutadevaraya instituting new festivals like, Laxmidevi Mahotsavam and the Punarvasu Tirunal.31

Vaishnavism gained a stronger hold during the latter half of the 16th century, commencing with the reign of Sadashivaraya. Sadashivaraya, the nominal king, and Aliya Ramaraya, the de-facto ruler, were both ardent followers of Vaishnavism. The copper plates of the British Museum describe Sadashivaraya as Haribhakti Sudhanidhi. An inscription dated A.D. 1545 inform us of Ramaraya that he granted Puduppattu for the purpose of conducting Mukoti dvadasi festival, daily worship and other services at Tirupati and Tirumalai temples for the
accrual of merit to the king Sadashivaraya. Then the Aravidu rulers were the followers of Vaishnavism and there are several grants made to Vaishnava temples.

Many Srivaishnava ascetics played a prominent role in spreading Srivaishnava principles in the city and its environs. A Srivaishnava ascetic named Govindaraja is referred in an inscription as the guru of Krishnadevaraya. The Emperor Krishnadevaraya also bestowed great honours on Venkata Tattacharya, a great ascetic of the times. The most influential Srivaishnava gurus in Vijayanagara during Sadashivaraya’s reign were Tirumala-Auku-Tiruvengalacharya and Kandala Srirangacharya. The former was the guru of Ramaraya. He was also known as Shrishailapurna Tattacharya. He granted a village to the Vitthala temple in A.D. 1543. He was also the guru of the powerful Aravidu chief Aubhala Raju. According to an inscription found in the Vitthala temple the younger brothers of Aubhala Raju, Kondaraja and Udayagiri Timmaraja were the disciples of Kandala Srirangacharya. However, these Srivaishnava gurus do not appear to have resided permanently in the city. The presence of Ramanuja Kutas in some of the Srivaishnava temples in the city indicates that Sri Vaishnava ascetics from elsewhere also visited the city and there was a great influence of this religion in the city. Thus, the Vaishnavism and Srivaishnavism extended their guidance to the Vijayanagara rulers.

6.8 Madhva Sect

The Madhva sect was originated by Sri Madhvacarya in the 13th century he had four disciples. They were Padmanabha Tirtha, Narahari Tirtha, Madhva Tirtha and Akshobhya Tirtha.
Padmanabha Tirtha was the first disciple, and he became the head of the Padaraya-matha. One of the distinguished heads of the matha was Sripada Raya. After him Narahari Tirtha became head. Both of them must have helped the founders of the Vijayanagar Empire. Madhva Tirtha was a great scholar, who presided over the Uttaradhi-Matha established by Madhvacharya. He was succeeded by Akshobhya Tirtha, who was a contemporary of Vidyaranya. He had two disciples Jaya Tirtha and Rajendra Tirtha, both of them were popular logicians.

These four Yatis had their Mathas in Mulabagilu, Simhachala, Majgehalli and Kodali respectively. The Mula Matha of Madhvacharya called under the name Uttaradhi Matha is still continuing under the same name. Madhva Tirtha’s Brindavana was in Anegondi later on it was shifted to Agharkhed, near Gulbarga. During the Vijayanagara period there were three important lines of Madhva ascetics. Some of the spiritual heads of these mathas lived and died in the capital, the most famous of them was Vyasaraya. He resided in Vijayanagara city. He was a contemporary of Saluva Narasimha and the Tuluva rulers down to Achyutadevaraya. He was a guardian saint of the empire. Vijayanagara City was his main base from about A.D. 1499 till his death in A.D. 1539. There are numerous inscriptions from different parts of the empire that attest to Krishnadevaraya’s special devotion to this guru. His stay in the City borne out by his Brindavana at Anegondi and two of his epigraphs in the Vitthala temple. During the reign of Krishnadevaraya, an interesting incident occurred, which speaks of the greatness of Vyasaraya. According to the astrological belief every individual in his lifetime is supposed to have certain yoga, auspicious or inauspicious period, for a certain period. Krishnadevaraya was to pass through a particular yoga known as Kuhayoga, which was very inauspicious. It was at this time that Vyasaraya came to the rescue of the king and is said to have warded off the evil effects of the yoga by his spiritual power by sitting on
the throne during the period of that yoga. Krishnadevaraya therefore felt so greatful to the yati, that he received him in the court and honoured him by performing Kanakabhisheka, this episode is mentioned in the work Vyasa Vijayam. It gives valuable information about the position of the Madhva sampradaya in the city.

Vijayindra Tirtha was another great Madhva teacher and contemporary of the great Appayya Dikshita. He is said to have composed many works and he spent his early life in Vijayanagara City. Raghavendra Tirtha was a great Pandita and the disciple of Sudhindra Tirtha lived for sometime in the city.

Among the Madhava ascetics a special place of honour belongs to the bhakti poet-saints known as the Haridasa. These Haridasas lived in the City. The first of the Haridasas was Narahari Tirtha, who lived and died in the city. The next important saint was Sripadaraya, who was followed by Vyasaraya. Vyasaraya greatly popularized the Haridasa movement. Some of the greatest of these Haridasas were Purandaradasa, Kanakadasa and Vadiraja who were the disciples of Vyasaraya. All these saints played a great role in spreading the principles of Madhva sect in the City.41

6.9 Jainism

Jainism received full royal support from the earlier rulers of ancient Karnataka, from the days of Kadambas up to the period of Hoysalas. At that time a number of Jain basadis and chaityas were established in different parts of the state. In the same way, the Vijayanagara rulers continued the royal patronage and played an important role in its spread. The Rayas made liberal grants and donations to the Jaina temples. A number of epigraphs give information
about the development of Jainism in the Vijayanagara City. The Jains without discrimination served in the army, in the ministry, in the field of literature and education. They were also engaged in trade and commerce. The Jain officers, merchants and rich people made liberal donations to the basadis and chaityas. In the Vijayanagara City Ganagitti Jinalaya, Parsvanatha Basadi, Jaina temple near the Royal Centre, Jaina temple near Somavarada Bagilu, another Basadi behind the Elephant Stables, yet another Basadi on the way to Vitthalapura and at Anegondi, and another basadi near Kaddirampura were the important Jaina centres. So, the existence of all these basadis shows that Jainism received great support and liberal patronage from the rulers of Vijayanagara.

The Ganagitti Jinalaya was built by Irugappa Dandanayaka, the minister of Bukka II in A.D. 1385. He also built one more Jinalaya at Anegondi. The magnificent temple of Parsvanatha was built in the Pansupari Bazaar, near the Royal Centre by Devaraya II in A.D. 1426. Basava Dandanayaka constructed Mantapa Torana to Adinatha and Parsvanatha Basadi at Hampi. Krishnadevaraya and his successors also patronized Jainism. During this period the great Jain teachers who received patronage from rulers were Visalakirti and Vadividyananda. The Hampi inscription dated A.D. 1396 located on the pedestal of the missing stone image kept at Kamalapura archaeological museum registers two Jaina acharyas or monks Dharmabhushana Bhattacharya of Mula sangha Balatkaragana and Sarasati gachha. Another epigraph found at Ganagitti Jaina basadi gives name of some other Jain monks like Padmanandi, Amarakirti, Simhananda, Vardhamana. Festivals like Javadayastami, Mrutapanchani, Sodasha-Bhavane Puje, Sravana were celebrated. The Mahamandalesvara Sri Rangaraja Ramarajayya made a grant to Shantinatha tirthankara.
Thus, the above noted facts reveal the patronage received by Jains at the Vijayanagara City. The people of the majority community like Shaivas and Vaishnavas extended their co-operation and maintained communal harmony.

6.10 Islam

With the devastating military campaigns led by Mallik-Kafur, Commander-in-Chief of Allauddin Khilji in the latter part of the 13th century, the Islam made its entry into South India. The conflict between the Rayas of Vijayanagara and the Muslim kingdoms was more political than religious. Within their area they tolerated Islam, employed Muslims in their services and supported them in several ways. From the early days of the empire, Muslim traders and ambassadors visited the capital and from the fifteenth century onwards there was a large group of Muslims settled in the capital. Among these several were in the army, particularly in the cavalry section and possible many Muslim artisans were employed, as it is indicated in some buildings of the city.

From about the middle of the fourteenth century A.D. till the close of the fifteenth century, the horse trade was the virtual monopoly of the Arab merchants. The Vijayanagara rulers greatly depended on them for horses for the royal army. The presence of these Arab horse traders in the City is supported and attested by sculptural representations on the outer side of the prakara wall of the early fifteenth century Hazara Rama temple. There are five panels of reliefs depicting Arab horse traders. The figures are characterized by their long robes, beards and head dress. In some panels they are shown presenting horses before a seated royal figure. Such foreign looking men can be seen even on some of the reliefs of phase one and two of the Mahanavamidibba. From the early days of Vijayanagara Empire Muslims visited the Capital City. But there was a
little impact of Islam on the religious life of the City till the fifteenth century when Muslims began to be employed in the royal army in large numbers.

Sangama ruler, Devaraya II being tolerant, employed a number of Muslim archers in the royal army and encouraged them to settle in the Capital City and its neighbourhood. This kind of employment opportunity to the Muslims by the ruler helped the growth of their settlements. Devaraya II also extended support by allotting some Jagirs to Muslim officers and he erected a mosque for their prayer in the Capital. He also placed Koran before his throne on a rich desk so that the Muslims might perform the ceremony of obeisance before him without sinning against their law. Even an epigraph of A.D. 1430 states that Devaraya II had 10,000 Turuska horsemen in his service. Within the City was a mosque built in A.D. 1439 by Ahmad Khan, an officer of the King Devaraya II. An inscription of A.D. 1440-41 mentions that one of the Muslim officers of Devaraya II by name Ahmad Khan, for the merit of his king built a dharmasala and a well in the city. In this way Devaraya II showed religious toleration towards Muslims.

Even Paes who visited the capital during the time of Krishnadevaraya, during A.D. 1520-22 writes about the existence of Muslim quarters situated at the end of the City and they were many in number.

There was a cordial relationship between the Hindus and Muslims. As it is supported by an epigraph of A.D. 1537, speaks of the construction of a mosque by a pious Hindu for the sake of the Muslims. The same policy of toleration was continued in the times of Sadashivaraya and Ramaraya. And also a large number of Muslims were appointed to the posts of importance in the empire. Ain-ul-Mulk Gilani
was an important officer under the service of Ramaraya and at his request Ramaraya made the grant of the village of Bevanahalli to some Brahmins.\textsuperscript{59} There were other high ranking Muslims under Ramaraya like Dilavar Khan,\textsuperscript{60} Ambur Khan, an Abyssinian,\textsuperscript{61} Noor Khan and Bijly Khan.\textsuperscript{62} Though there were frequent battles between Vijayanagara and Muslim Sultans, there was religious harmony at the capital. The rulers of Vijayanagara had respect for all men and their faiths.

Thus, the records make it clear that from the early 15\textsuperscript{th} century onwards the Muslim community formed an important segment of the population of Vijayanagara City. At the east end of the north ridge and extending across the base of the Malyavanta Hill were the main Muslim quarters in the city. This is indicated by the ruins of mosques, tombs, and graveyard. The contemporary writings also confirm the presence of such Muslim quarters in the City. One of the Muslim writers Shirazi refers to the ‘Turkavada’, where the Muslim community resided had a mosque and carried out their religious activities.\textsuperscript{63} A number of 16\textsuperscript{th} century epigraphs also refer to a certain ‘village down below the tombs’ i.e. Gori-Kelaganagrama.\textsuperscript{64} This must have been the area inhabited mostly by Muslims.\textsuperscript{65} Even now the number of Muslim monuments in this area show that a large Muslim population resided there.

The two tombs situated on the outskirts of the village Kaddirampura, a village now but which they formed part of the urban core of Vijayanagara indicate the Muslim community lived there. We have three epigraphical references to the tombs\textsuperscript{66} and their construction. An inscription refers to the construction of a tomb by Sakalajaravuta for the merit of Chikaraya.\textsuperscript{67} Another inscription dated A.D. 1420 states the Hindus by name Basava and Ramanayaka constructed a masjid, a tomb and a compound wall for the merit of Miyaravuta.\textsuperscript{68}
The role of Islam and of Muslims in the City and its environs during the Vijayanagara period was remarkable and marked by harmony. This development is striking and noteworthy because the Vijayanagara Empire was founded with the main object of protecting Hinduism and its culture from the Muslim attack. Viewed against this background the above developments are remarkable which must have wiped away the scars of fear and hostility between the Hindus and Muslims and deep impact of the Hindus’ tolerant attitude towards Muslims making them venerate Hindu tradition and serve the Hindu Rayas of Vijayanagara loyalty. Of course, at the battle of Rakkasa – Tangadi there was a sizeable Muslim contingent in the Vijayanagara army; the treachery of two of the Muslim generals was one of the reasons for the defect of the Vijayanagara forces.\textsuperscript{69} This was an unfortunate event but the important contribution of Vijayanagara is the development of genuine harmony between the Hindu and Islam communities. Thus, Hindu- Muslim unity occupied a unique place in the political-cultural history of Vijayanagara City.

\section*{6.11 Christianity}

With the coming of Portuguese to India the Christianity began to spread in South India. During the time of Devaraya II and till about the commencement of the 16\textsuperscript{th} century particularly the horse trade was largely the monopoly of Muslim merchants. But with the coming of the Portuguese traders towards the close of the fifteenth century, the monopoly of the Muslim merchants was broken. Hence, it paved was for the entrance of Portuguese merchants to the coastal port towns and gradually to the Capital City. The economic prosperity of Vijayanagara empire attracted these Portuguese merchants to come and settle in the capital and its environ. Paes writes that in this City one would find men belonging to every nation and people, because of the great trade, which
had many precious stones there, principally diamonds. Thus, from this we can understand that there was a population of Portuguese who were Christians. They must have settled in the capital for fabulous trade. In the case of Islam we have monuments to say about their comfortable stay at the capital as seen from mosques and some Islamic structures. But we do not have any such evidence to speak about the Christian buildings at the capital. The reason for this might be their small number living in the City, and their temporary stay. The Portuguese settlement at Goa must have encouraged them to concentrate their bussiness only in Goa and coastal area. The Christian merchants played an important role in the economy of Vijayanagara.

A number of Christians visited Vijayanagara especially in the sixteenth century A.D. as envoys, travelers, traders, soldiers and adventurers. However, on the whole they do not appear to have been a part of the resident population of the capital, nor did they engage in any public religious activities. We have no evidence of literary or archaeological or inscriptional regarding their Church, or tomb nor any symbol.

Thus, in the Vijayanagara city not only Hindu religions but also other religions existed. The Vijayanagara rulers were tolerant of other faiths. The Rayas of Vijayanagara did not impose any restrictions on the non-Hindus practicing of their own religion but also there are examples of active state protection and patronage extended to them. The Vijayanagara rulers accorded liberal treatment to all foreigners and their faiths. Barbosa visited the City during the period of Krishnadevaraya and he made an observation about Krishnadevaraya that “The king allows such freedom that every man may come and go and live according to his own creed, without suffering any annoyance and without enquiry.
whether he is a Christian, Jew, Moor or Heathen’. Great equity and justice were given to all.

Thus, the Vijayanagara emperor were a model for religious toleration.

6.12 Festival in the City

The Vijayanagara rulers encouraged a number of festivals and personally they involved in celebrating such festivals. Among these festivals, commonly celebrated by members of all the communities, there were some which were particularly favoured by the Shaivas and some favoured by the Vaishnavas, while some festivals were connected with particular temples in various parts of the country. The Vijayanagara emperors were particularly interested in conducting religious festivals with the involvement of all subjects. They considered it their duty to have the festivals duly conducted. Inscriptions, literature and traveller’s accounts provide ample evidence to the religious festivals celebrated by the members of the royal family and the people of Vijayanagara. They were celebrating various festivals in the empire and particularly in Capital City to pray God to protect the subjects from natural clamities and a alien invasions.

A record dated A.D. 1521 in the Hazara Rama temple refers to the donor, Timmaraja as making arrangements for festivals such as the Rathotsava in the month of Chaitra, Rathasaptami, the Uti festival, the elephant hunt at Sankranti and the sacrificial fire in the Pushya. On these occasions the deity was to be brought to the utsava-mantapa; probably it was the one in the north east of the courtyard. Rathasaptami was one of the meritorious festivals of the Hindus; it is celebrated on the seventh day of the bright fortnight in the month of
Magha. It is said to have the Sun riding on a chariot of seven horses; and is therefore called Rathasaptami. The festival of Rathasaptami was celebrated with great religious favour not only in the city, but all over the country. The Shivaratri mahatyamu informs us that, on the day of Rathasaptami a lamp-stand made of gold, silver, brass or iron should be carried by the devotees on the head to a river bank and after worshipping the sun should be left in the river. This was immediately followed by ablutions. An inscription of the Balakrishna temple dated A.D. 1532 records that Achyutaraya made grants for two festivals, the Uyyale-Tirunalu (Swing Festival) and Kode-Tirunalu (Summer Festival).

Another inscription dated A.D. 1534 notes the construction of the Tiruvengalanatha temple by Hiriyatirumalaraja and the grants he made to the temple. It also records Achyutaraya’s gift of a village made for various offerings in the temple and for the Rathotsava and the Kode-Tirunalu.

The maximum number of festivals are mentioned in the Vitthala temple inscriptions. In the record relating to Krishnadivaraya’s grant of A.D. 1513, reference is made to two car festivals, one in Phalguna (Feb-March) and another one in Vaishakha (April-May). In an inscription A.D. 1543 the Uti festival is mentioned in A.D. 1545 a grant was made for the purpose of offerings to be made to God Vitthala on the day of Rathasaptami. Another inscription of A.D. 1554 the Aravidu chief, Udayagiri Timmaraju constructed the uyyale-mantapa in which the deity was to be placed in the swing on a number of auspicious occasions, such as Prathama-ekadasi and Dvadasi, five days of Uyyale Festival, five days of Kode Festival, ten days of Tiruvadhyana, three days of the Dhvajarohana of the car festival, three days of Sripushya, one day of Ramajayanti, one day of Vamanajayanti, etc. His brother Kondaraja, gave an endowment in A.D. 1561 for an additional two days to be added
to the ten days of Tiruvadhyana Festival instituted by Udayagiri Timmaraju. In A.D. 1559 a rich patron, Nammalvar, made provision for taking the deity in procession to the Parankusha-mantapa at the end of the Vitthala Ratha Vidi on 142 days of the year. This inscription also mentions the other three car festivals, the Pavitra Festival, ten-day of Mahanavami-Vijayadasami festival, Ugadi, Teppa-Tirunalu, Makara Sankranti and Toppu Tirunalu. An inscription of A.D. 1556 from the Tirumangai Alvar temple in Vitthalapura reveals that the practice of celebrating the birth-star of the Alvars was in vogue and that on such days the Prabhandam was recited.

Festivals were celebrated by all the communities with much fervour, devotion and gaiety in the City. Three major and national festivals celebrated in the City were Mahanavami (Dasara), the Holi and Dipavali, while there were other minor festivals for the worship of Gods. Festivals afforded the people not only to forget the hard realities of life but were celebrated in commemoration of the triumph of good over evil.

One such festival was Mahanavami or Navaratri (Nine Day Festival) festival which was celebrated by Vijayanagara kings during the lunar month of asvin corresponding to mid October. This festival was first reported in the greatest South Indian kingdom of medieval times, the Vijayanagara. Mallana’s Rajasekhara Charitramu mentions that the celebration during the nine days of the festival were in commemoration of Devi’s different victories over the evil forces affecting mankind. One view is that this festival strengthened the idea of kingship as a sacred institution. The festival consisted of nine days of celebration followed by the tenth and final day, Vijayadasami. There is an epigraphical mention of Mahanavami Vijayadasami festival in Vitthala temple. One of the earliest eyewitnesses of this festival was an Italian by name Nicolo-Conti, who visited the City and the kingdom in A.D. 1420. Even Paes and Nuniz
give similar gloriful descriptions of the Mahanavami festival in their accounts.86

The most dazzling festival in the capital was Mahanavami. Though religious in form, it was essentially political in its significance.87 Abdur Razzak, a contemporary visitor to Devaraya II’s court considers the Mahanavami celebration as stately and magnificent. All the nobles of the empire assembled for this feast with their retinue, elephants and horses. Enchanting pavilion containing two to five stages were constructed. Some of these pavilions were so constructed that they revolved, every moment offered a different face to the viewer. In front of the plain was constructed a pillared edifice of nine storeys ornamented with excelling beauty. The throne of the king was placed on the ninth storey. Between this palace and the pavilion there was an open space beautifully laid out in which singers and story tellers exercised their respective arts.88 There were also jugglers and wrestlers who performed their feats before the king. The king worshipped the God both in the morning and evening, while buffaloes and sheep's were sacrificed to the God. There were dancing women who danced and also wrestled before the king.89 The festival of Mahanavami took place for nine days with all pomp and glory. The king fasted all these nine days, and he ate nothing until the festival ended, and his hour of food was midnight.90 During the nine festive days “Fire works, games and amusements went on”.91

Dipavali or the Festival of Lights also attracted the attention of the people and visitors to Vijayanagara as well. The festival was held in the month of Kartika. During the festival, according to Nicolo-Conti, “They fix up within their temples and on the outside of the roofs, in numerable number of lamps of oil susimanni, which are kept burning day and night”.92
Holi was a grand and colourful festival celebrated in Vijayanagara with great religious fervour. Nicolo Conti, who visited the Vijayanagara City, gives details about the celebration of Holi: “There are also three other festival days, during which they sprinkle all passers-by, even the king and queen themselves, with saffron-water, placed for that purpose by the way side. This is received by all with much laughter”. Another traveler Pietrodella-Valle also mentioned the celebration of the Holi festival.

Nandi Timmana’s Parijatapaharanamu, Krishnadeva-raya’s Jambuvati Kalyanam, Srinatha’s Harivilasamu also give vivid accounts of the Holi festival. The Mahanavami Platform had panel reliefs include several figures, one among these depict women applying each other coloured water. The outer wall of the Hazara Rama temple also depicts women diluting colour with water and sprinkling each other with it joyfully.

Car festivals of temples were common. Temple elephants, musicians, trumpeters and dancers went along with the procession of the car in which the idol was placed, it was known as Utsava-murthi. The stone car infront of the Vitthala temple at Hampi was an evidence to the celebration of car festival. Inscriptions and foreign accounts give ample evidence to the celebration in the City. Poet Ahobla in his work Virupaksha Vasantotsava describes the car festival of God Sri Virupaksha of Hampi. Even the foreign accounts of Conti and Razzak tell about the celebration of the car festival in the City.

Karahabba was celebrated on the full moon day of Jyeshtha month, it was the festival day called karaparva of festival on bullocks race. The Amalabasava Charite, a Kannada work by Singiraja (in A.D. 1500), describes the celebration of this festival. He writes, “on that day
youth full bullocks were set out in a race. For that occasion, the whole city had decorated all over with festoons and banners”.

Various new processions of deities were instituted in the empire, they being associated with the endowments of new rulers. Gods and Goddesses were taken in procession through the streets. One of the paintings in the Virupaksha temple depicts the scene of a sage being taken in procession.

Beside state support, temples also enjoyed liberal patronage from private donors, such as rich individuals, sectarian leader, professional guilds. Thus, royalty and the people of Vijayanagara made liberal endowments to institute such festivals and rituals. The observance of festivals and rituals in temples, the exuberant celebration by the public and lively accompaniment of dance and music that added colour were integral aspects of life in the city. These demonstrate the vigour and vitality of religious life in the Vijayanagara City.

6.13 Royal Patronage to Tirumala Tirupati Temple

Tirumal temple like other in our country bears on its walls several epigraphs of various kings, queens, generals, other royal benefactors and common men who made gifts and endowments to the temple. These are of considerable interest, not only to scholars of history, to rebuild the political, social and economic history of the area, but also to those, who desire to know something of the ancient and time honoured institutions, endowments, administrative arrangement for management etc., of the temples of our country. These inscriptions of the Tirumala temple, along with others from the neighbouring and ancilliary temples in lower Tirupathi and Tiruchanur, making a total of well over a thousand,
furnish a continuous and authentic record of the transactions of the temple and the neighbouring area for the last seven or eight centuries.

The systematic collection, decipherment, analysis, and publication of the epigraphs of the temple has been due, wholly to the untiring efforts of Sri Mahant Prayagdasji who was the Vicharanakarta of the Tirumala temple in 1920, and also of the then Dewan Peshkar Sri Doraiswamiah garu who later retired as a Deputy Collector in the old Madras State. Dr. F.W. Thomas of the India Office Library, and the late Rao Bahadur H. Krishna Sastry, a wellknown epigraphist of India, chose for this work Sri Sadhu Subramanya Sastry took up this work in 1922 and in the course of the next ten years or so, copied the inscriptions on the wall of the temples of Tirumala, Tirupati and Tiruchanur, and also compiled an invaluable epigraphical report in two part, the first relating to the routine of the temple and its administration, and the second about the political history of the area. The epigraphs have been published in original along with English introductory notes in six volumes over a period of years by the Tirumala-Tirupati Devasthanam. The Devasthanam has thus done very valuable pioneering work in the field of proper epigraphical collection and publication of the inscriptions found on the walls of the temple.

There are 169 inscriptions of the period of Saluva Narasimharaya, 229 of Sri Krishnadevaraya, 251 of Sri Achyutaraya, 147 of Sadashivaraya and 135 of the Kings of Aravidu dynasty.

During the same period between 1920 and 1930 the copper plate epigraphs of the famous Tallapaka poet containing sankirtanas and other poetical works, were also discovered from a closed small room in the northern wall of the Vimana pradakshina of the temple. These are inscribed on big copper plates. The composition of the Tallapaka poets
are of two kinds viz., minor poetical works in Telugu mostly on grammar, ethics etc., and the Sankirtanas, viz., Sringara sankirtanas, Adhyatma sankirtanas and Vairagya sankirtanas. Some of the minor poems and some of the sankirtanas have been edited and have been brought out by the Devasthanam. It is however a matter of deep regret that inspire of the fact that these were discovered more than 50 years ago, systematic attempts at complete and critical edition of these invaluable records is yet to see the light of the day. These copper plates of sankirtanas were known to have existed from a long time ago. Robbert Sewell the famous indologist was told of the existence of “two cartloads of copper sasanas” during the time of his enquiry in the epigraphs of South India. It is expected that if these are fully edited critically and published, they would add a great deal to our general knowledge of those times.

Of the 1180 and odd inscriptions which were copied between 1920 and 1930, 640 are from Sri Venkateshwara temple at Tirumala, 340 from Sri Govindarajaswamy temple at Tirupati and the remaining are from other small temple.

There are still about 100 or more epigraphs in Tirumala temple which are yet to be copied and deciphered. This awaits the labours of future epigraphists and historians. Here also with all the modern facilities for research. The Tirumala Temple achieved its full fame and glory during the Vijayanagar period, due to the patronage of the ruling Emperors. Both Krishnadeva Raya and Achyuta Raya made several pilgrimages to the temple and offered priceless jewelleries and also endowed several valuable properties for carrying on the services of the temple itself in the presence of the Lord. Thus, the impact of the formation of the Vijayanagar Empire, and its building up its strength and fame and extent during the four dynasties of its emperors, had their effect also on the fortunes of the Tirumala temple.
Till the 13th century A.D., most of the endowments of the Tirumala temple had been made only by the people from the extreme southern part of South India, except for a few exceptions from the westcoast. The first person from the western area of South India who made valuable endowments and contributed to the service of the Temple is Singaya Danda Nayaka who was the military commandant of Vira Kampana at the beginning of the 14th century A.D. From the Tirumala inscriptions we learn that he handed over Arisanalayam, Nandavanam and other trust properties attached there to one of the Jiyars in connection with the Muslim invasions in the South. Vira Kampana and Saluva Mangi Deva were also helping in this task of containing the Muslim forces.

Thus Singaya Danda Nayaka who came to be closely associated with this part of the country, more or less as a military commandant, took up services to the temple by establishing two mathams and nandavanams each of which he handed over to a Jiyar for the due performances for the objects of the endowments.

From one of the inscriptions of Tirumala, we find that during this period, Bukka-I, made endowments of tirupponakam (food offering) everyday, which has since been known as Bukkarayan-Sandhi and also for the conduct of a Brahmotsavam. Mahamandalesvara Mangi Deva did a very great service to the temple by gold gilding the vimanam on the sikharam of the Tirumaladeva. This is found in 237-T.T., which says that on Saturday, the tenth day of the bight fortnight in Ashadha in the cyclic year Vikari corresponding to Saka year 1218 or 1359 A.D., the illustrious Mangideva Maharaja fixed a golden sikhara over the vimana of Tirumaladeva. It is significant to note that the regnal year of any ruling King is not mentioned. This is an indication that the administrative political system in the country was in a state of change or flux and there was general confusion.
In the wake of these endowments, we find Mullai Tiruvenkata Jiyar appearing on the stage as the agent of Harihara Raya for instituting a new festival or tirunal called masi-tirunal in 1387 A.D. This is found in 103-T.T. in an inscription in the Varadarajaswamy shrine of the Tirumala temple where a sum of 100 panams was paid to the Sribhandaram in the cyclic year of Prabhava in the name of Harihara Raya by Mullai Tiruvenkata Aiyar, who executed the endowment from the income of the village PonGodu. Here also we find that a temple accountant Tiruninru-udayan is mentioned. Another interesting feature is that although endowments and gifts are made, it is not clearly stated as to who is the institutional person of the temple to accept this, and on whom the whole and sole responsibility for administering the endowment will lie.

Thus by about 1390 A.D., inscriptions in Tirumala temple show, the body of temple managers, who in the pre-Vijayanagar days, looked to the performance of the temple functions, seem to have lost their hold and that body does not figure in the silasasanams like the one mentioned above. The inscription mentioned above clearly mentions that it was the Tiruninra-ur-udayar or the temple accountant who recorded these two gifts and not the sthanattar. An interesting inference can thus be drawn that, by this time, though the Vijayanagar Empire had been established, its hold over the Tirumala temple the devotees and the temple management accepting their hegemony over them had not percolated down upto 1380 A.D. This is also clear from the lack of any prashasti in the inscriptions while referring to the great Vijayanagar kings.

From inscription No. 57-T.T. of Mullai Tiruvenkata Aiyar, it is found that by Saka year 1312 i.e., by about 1390 A.D. the prasadam of the temple was being shared between the Tirupati Srivaishnavas, Tiruchanur Sabhaiyar, Nambimar (temple priest), Koyil Kelkum Aiyars,
and the two temple accountants. The prasadam had been divided into
twelve parts and then distributed among these in a fixed proportion.
Thus the total committee of temple management would appear to consist
of ten sthanattars, and two temple accountants. The Srivaishnavas
referred to are abviously ‘Ekaki srivaishnavas’ who were first introduced
in the temple by Ramanuja, there number being one during Ramanuja’s
time; four within three centuries; and ten by 1398 A.D. These
Vaishnavas were obviously performing the religious functions, such as
worship, archana, abhishekm etc., in the temple etc in addition to
managerial duties as members of the trust properties of the temple.
These Srivaishnavas, who thus derived their descent from Ramanuja’s
time, are the predecessors of the present archakas of the Temple, who as
a compact body have been rendering uninterrupted service with singular
devotion and dedication to the lord for over 1000 years.

**Conditions Prevailing in the Temple just before and after
the establishment of the Vijayanagar Empire**

Just before and during the establishment of the Vijayanagar
empire there is an interesting interlude in Tirumala temple viz., the
temporary sojourn of Lord Sri Ranganatha of Srirangam here, who had
to be taken away from Srirangam on account of disturbed conditions
there.

The Kovil Oluhu, an account of the history of the temple at
Srirangam, which records most of the principal events relating to the
history of the temple at Srirangam, gives a description of what actually
took place on the occasion of the Muslim invasion of the South in 14th
century A.D. The inhabitants of Srirangam were celebrating one of their
famous annual festivals; in which the image of the God is carried to the
river Coleroon and set down in the middle of the river bed for getting
through a number of items of various acts of worship, till late in the evening, the God is taken back to the temple in a huge procession. It was in the course of this festivity all unexpectedly that the invading cavalry of Muhammad Tughlak clattered down to the banks of the Coleroon along the road from Kannanur. Before the invading forces could come into touch, people immediately in attendance upon the image quickly came to a resolution to save the image of the God, the festival image which was meant for being carried about, and Lokacharya, a sturdy man of middle age, carried the image in a palanquin and walked away through unfrequented ways, and escaped through Pudukkottai avoiding public roads. They finally thought the best place to go to would be Tirupati. The fact that, owing to the turmoil, they thought Tirupati was the safest place available and that they could move along unmolested by way of Terukanambi across Mysore to Tirupati gives us an indication that the territory concerned was under a state which remained, more or less unmolested, in spite of the Muhammadan invasions, although the roadways were far from being absolutely safe. This must have taken place some years after the invasion of A.D. 1328, which indeed was what set the image of Ranganatha on the move. Perhaps it actually refers to a period when the authority of Singana Nayaka, or it may be his successors, still prevailed over his region, the region round Tirupati extending westwards to as far as Terukanambi and perhaps beyond, which seems more or less the condition inferable from the account of Ibn Batuta as well. So during the period of turmoil of the Mohammedan invasions and the years following, Tirupati remained a comparatively safe place to offer protection even to the image of Ranganatha from Srirangam. It is perhaps the possession of this region in comparative security and its providing a good place of retreat in time of need, that induced Vira Ballala to establish himself in Tiruvannamalai by preference, a fortified place on the high road leading from the north to the south along one of the well-known highways of the south. Not only
did that provide a place of safety with a safe retreat behind for emergencies, but it also proved a convenient centre from which to develop his further movements against the Sultans of Madurai as circumstances proved favourable.

The main evidence about the conditions of the Tirumala temple just before and after the advent of Vijayanagar period is the same as for other periods viz., the epigraphs recorded in the temples. There are three important points to be kept in view with regard to these.

In the first place, the dates are given not in the regnal years of the ruling sovereign, but in Saka years with full astronomical details of the date. This enables very accurate dating to be achieved. Secondly, the ruler’s name is generally not mentioned unlike in other prashastis, unless he had something to do with the subject matter of the inscription. Thirdly, where the epigraph records a private endowments, the ruler’s name is generally not mentioned.

There are a large number of inscriptions in the Tirumala temple relating to the 1st century of the rule of the Vijayanagar period. The first is No. 487-T.T. It has no date and makes mention of Bukkaraya who made provision for daily food-offering at the temple on the Hill. This probably refers to Bukka-I as already mentioned above the final acceptance of the consolidation of the Vijayanagar Empire as the dominant power in the Deccan does not seem to have percolated to the temple till about 1390 A.D. We may therefore safely assume that only by about 1371 A.D. did the temple come under the undoubted influence of the Vijayanagar empire even though the empire had been in existence from 1336 A.D. apart from all it was only by about 1371 A.D. the Lord Ranganatha was removed and reinstated at Srirangam and this gives clear indication that by that time, public confidence in the empire had
been fully restored and the rulers of Vijayanagar could make their administration felt and their authority accepted throughout this part of the country.

Inscription No. 237-T.T. of Nangideva Maharaya already referred to probably refers to the Saluva ruler Mangideva who played a prominent part in the invasion of Vira Kampana to relieve Madurai of the Sultanate forces there. Epigraph No. 496-T.T. in the Padikavali gopuram is a mutilated tow-line inscription referring to Sambhukula Chakravarthi Tirumallinatha Sambhuvaraya Perumal. This is interesting since the Sambhuvarayas were so closely connected with the Cholas ruling in the Palar basin with their capitals at Tirunallar and Virinchipura till they were defeated by Kumara Kampana, who were ultimately brought under Vijayanagar rule.

No. 103-T.T. in the north wall of the Varadarajaswamy shrine also already referred to above, about he deposit of 100 gold pieces by Mullai Tiruvenkata Aiyar in the name of Harihararaya is an obvious reference to the Hirihara of the Vijayanagar Empire.

No 108-T.T. on the Bangaru Vakili for the first time makes mention of Sriman Maharaja Raja Pratapa Sri Vira Pratapa Devaraya Maharaya and refers to his donation to the temple in Saka 1351 or 1429 A.D. It seems to refer to the grant of land in certain villages to the temple, taking into it certain parts already given to the God. From the income out of the land, or villages belonging to the Chandragiri treasury thus given, provision had to be made, in the name of the king, for certain services of food, etc., on certain festivals. The document is broken up and the full meaning of it cannot be made out. A certain number of villages are mentioned paying revenue into the treasury at Chandragiri, and it is
those that are made over to the temple from out of which the provision was to be made.

Broadly speaking, we may take it that with regard to the 1st century of the Vijayanagar rule in Tirumala the first record that make a reference to them is of Bukkaraya although the reference is imperfect and to a great extent the record is also unintelligible. But it certainly does relate to something that was done in the name of Bukkaraya or in his honour. The last record chronologically takes us to the reign of Mallikarjuna and to the date A.D. 1457, That is pretty well in the reign of Mallikarjuna, while he actually died in A.D. 1465, and was succeeded by a brother by name Virupaksha who is referred to by historians as Virupaksha III of Vijayanagar. With this change the actual character of Vijayanagar history changes in many ways, more particularly in Tirupati.

We see, among the names of royal personages, those of Bukkaraya, the first of the names Kumara Kampana, Devaraya II and Mallikarjuna figure through indirectly, the indirectness being due to the manner of dating, as explained above. The names of these monarchs figure because the benefactions made to the temple in each case happen to be in honour of the sovereign or prince concerned. As in the period preceding, the temple management had remained altogether autonomous, and under the control of the Sri Vaishnavas of the locality. The feature of temple organization shows this more clearly, and a number of details appear in respect of it which seem quite reminiscent of the various items of organization that Ramanuja is said to have actually carried out in the place. This is made certain by references to a certain number of festivals which were all his introduction. One particular feature to be noticed is that while, on the basis of Ramanuja’s arrangement, almost the whole of the Prabandha seems to have been recited on festival days, a special provision was made for the chanting of some of these, such as the
Tiruppavai. There has so far been no reference to the chanting of the Veda in front of the God, either in the shrine itself, or when the image of God is taken out in processions, or as the record words it, that “while Tiruvengadamudaiyan had all other attributes of greatness, the chanting of the Veda was the one item wanting”. We find provision made here for the recital of the Veda (Veda-parayana as it is called), and that happens to be done by the most prominent Vaishnavas of the locality bringing it to the notice of Devanna Udaiyar who set apart some of the royal revenue, one half the revenue of Sittakkuttai for the purpose; and as suggested by Kalikanridasars Alagappiranar, under the name of and in honour of the sovereign Devaraya II, i.e., Devaraya Maharaya, as he is called in the record. There are a large number of benefactions to the temple, several of them from officers of importance, while some of them are from people associated with the management of the temple such as the heads of some of the Mathas in the gardens round the temple, where resided the bachelors or Sanyasis, who had the management of the various institutions attached to the temple. One noticeable feature of these benefactions is that while the smaller of them are of the ordinary character, the larger benefactions take on the character of investments of money being made for irrigation and other facilities for the lands already under cultivation, or bringing uncultivated lands into cultivation, and making the income there from serve the purpose of the benefactions. This gives clear indication of a double purpose; the acquisition of the religious merit of a benefaction in a holy place, and making this benefaction serve as the same time the secular useful purpose of benefiting those who lived upon the land by providing them facilities, and really bringing more land under cultivation. This would be immediately for their benefit, so that what was intended for the spiritual merit of the individual donor proved of benefit not only to the God or the temple, or the Brahmanas dependent there on, but also served equally to benefit the other communities concerned. Direct State control, or of benefactions
by the State as such, we do not come upon so far and even where royalty and important officials made these benefactions, they were intended for their personal spiritual benefit, and therefore were provided for from out of their own funds rather than from the funds of the State. The contributions therefore of the State as such, may so far be regarded as almost non-existent, and the properties attaching to the temple were entirely, at any rate, so far as this shrine is concerned, the result of private benefactions for the benefit of the temple itself.

**Tirumala Temple under Sangama Dynasty of Vijayanagar**

From the time of Saluva Narasinga Deva Maharaya, an entirely new chapter in the history of the Tirumala temple was opened. He was the great grandson of Mangideva Maharaja who gold-gifted the vimanam and the shikharam of the Tirumala Temple in 1359 A.D. The word ‘Saluva’ seems to be a synonym for ‘hawk’. Saluva Narasimha gave complete support and loyalty to the establishment of the Vijayanagar Empire. By his innate tact and political foresight, they managed to keep himself above the petty jealousies and enemies of numerous chieftains. His association with the Tirumala Temple led to far-reaching changes in the fortunes of the temple. He was lucky in having a co-worker and adviser in temple affairs a devotee of wide understanding and experiences viz. Sri Kandadai Ramanuja Iyyangar. This inscription in the temple show that Sri Kandadai Ramanuja Iyyangar with the help and patronage of Saluva Narasimha was able to introduce far-reaching reforms in temple ritual, worship and administration.

Bukka, the traditional first emperor of the Sangama line Vijayanagar is not directly mentioned in any of the inscription, but there are three inscriptions Nos. 487, 237 and 238-T.T. that would belong to his reign. No. 487-t.T. which is undated refers to the record of a grant of
a village to the temple for Sandhi offering twice a day in the name of Bukkaraya which thenceforward came to be known as Bukkarayan-Sandhi. The other two epigraphs are also similar endowments.

Harihara II is mentioned in other epigraphs found elsewhere, to have made gifts at Kanakasabha (Chidambaram), Srikalahasti, Venkatadri (Tirumala), Kanchi, Srishaila, Somasila, Ahobila, Srirangam and Kumbakonam. However, so far as the inscriptions of the Tirumala temple are concerned, there is only one inscription of his 103-T.t., which records the institution of a festival for Sri Venkateshwara in his name in the month of Masi and an arrangement for its conduct by the head of a Srivaishnava Matha through the payment by him of 100 panam each year, being the income of the village of PunGodu. Probably the agent was given possession of the village also. This agency of a religious head would seem to indicate the slow pervasion among the kings of the First Vijayanagara dynasty of Vaishnava influence which bore its first fruits in the temple in the resuscitation of the Vedaparayanam during the reign of Devaraya II through the efforts of Mudaliyar Tirukkalikanridasar Alagappirananar and in the construction of mantapams and gopurams and the establishment of feeding-houses, flower-gardens, festivals and other services and charities together with a grant of villages towards their expenses by Saluva Narasimha at the instance of Kandadai Ramanujayyanger.

In the other inscription two royal officers of this king come to notice. Devaraya II is represented by half a dozen inscriptions. Reference has been already made to these. In Saka 1351, Saumya (5-12-1429 A.D.), he made a grant of three villages and a gift of 1200 pon for certain daily offerings (No. 188-T.T.), while in Saka 1355, Pramadicha (22-11-1433 A.D.), he granted, on the recommendation of Idaiyar Devanna-Udaiyar, the half share of the Raja Bhandaram (royal treasury), in the
village of Siddhakuttai alias Srinivasapuram, yielding probably 200 panams annually as in the case of the other half belonging to the Sri-Bhandaram (temple treasury), to the 24 Brahmanas engaged for the Vedaparayananam during its rehabilitation in that year after a temporary abeyance (Nos. 89 and 149-T.T.). This village is said to have been situated in Kottalasthalam a subdivision of Vaikundavalamadu. Though the Kottam (district) is not mentioned, it is known both the Vaikundavalamadu and the Tirukkudavurnadu were comprised within the Tiruvenkatotkattam, a district of the Chandragirirajya.

Two officers of his, Devanna Udayar and Mallanna are also known to us from these inscriptions. Three other prominent persons viz., Mahamandaleshwara Salvaperi Mallayyadeva Maharaja, a general Tippada Nagayya Nayakar, a relation of the ruling King; and Sri Girishwara probably the younger brother of Devaraya are also known to us from the inscription.

Only one record is available for Mallikarjuna dated Saka year 1371 or 1450 A.D. This record registers the sale of a house and house-site by two Srivaishnavas of Tirupati in favour of one Rajamalikam Chennappa-Udaiyar belonging to the Niyogi sect of Brahmanas and residing in Chandragiri. Probably this Chennappa-Udaiyar was a state-official engaged in offering garlands of flowers to the king and nobles on auspicious and ceremonious occasions (raja-malikam).

Tirupati and Chandragiri which are only seven miles apart, the latter being situated to the south-west of the former, are stated in this epigraph to have been comprised in the two different sub-districts of Tiruvenkata-kottam, Tirupati being in the Tirukkudavur-nadu and Chandragiri in the Vaikunda-velanadu (Vaikuntha-velanadu).
From the time of Mallikarjuna, the first dynasty started declining in power and the various Saluva chieftains assumed the reins of the Government.

Three prominent Saluva chiefs, including Saluva Narasimha, appear in this period. Saluva Siru-Mallayadeva Maharaja, son of Malagangayadeva Maharaja, made a grant of money to the temple in Saka 1372 for certain offering (No. 23-T.T.). Saluva Mallayadeva maharaja, son of Errakampayadeva Maharaja and brother of Per-Mallayadeva Maharaja, noticed under Devaraya II, granted to the temple in Saka 1385 the village of Elambakkam in the Chandragirirajya, including all the grain and money taxes, and also excavated two irrigation channels in the devadana villages (No. 157-T.T.). This grant by Saluva Mallayadeva makes it appear as though he was the governor of the Chandragiri-rajya at the time, ruling almost independently of the reigning sovereign of Vijayanagara and without reference to him at all. Another Saluva chief was the son of this Mallayadeva Maharaja, named Saluva Ramachandraraya; who arranged for certain offerings during the same Saka year 1385 (no. 154-T.T). Two other sons of this Mallayadeva made their appearance in the subsequent reign, one Saluva Goppayya in Saka 1391 (No. 155-T.T.) and another Saluva Timmaraya in Saka 1403 (No. 196- T.T.). This youngest Saluva chief showed his liberality by presenting 7800 panams to the temple for certain daily offerings for Sri Venkateshwara and Sri Varahaswami. These six Saluva chiefs were the members of one single family comprising a father, his two sons and his three grandsons, and they were all of them ‘Mahamandalesvara Maharajas’. This family bond must have consequently been a source of great strength to themselves and a source of grave danger to the empire.

Another brand of Saluvas noticed in the Tirumala inscriptions comprised of Saluva Narasimha and his elder brother Saluva Timmaraja-
Udaiyar (No. 69-T.T. of Saka 1385), headed perhaps by their father Saluva Gundaraja-Udaiyar, and otherwise called Gundayadeva Maharaja. Saluva Narasimha's first cousin was Saluva Parvataraja (No. 53.T.T.), son of Saluvaraja who was one of the four sons of Gauta II and a brother of Gundaraja III, father of Saluva Narasimha. Lastly, king Tripurantaka, a junior member of the family, was a second cousin of Narasimha, being descended from Tippa, one of the three brothers of Gundaraja III and the brother-in-law of Devaraya II, though his son Gopa or Goppa who was the father of Tripurantaka. Besides these, there are a few more Saluva chiefs mentioned in records found elsewhere. Timma of Gopa-Timma alias Tirumalaideva Maharaja was probably a brother of Tripurantaka (Mad. Ep. Rep. for 1923, para 77). Sangamadeva Maharaja, believed to be another cousin of Saluva Narashimha, was ruling somewhere in the south (Ar. Sur. Rep. for 1908-09, page 167).

**Tirumala Temple under the Saluvas of Vijayanagar**

With the chiefs, governors and viceroyys, Vijayanagara Empire at the end of the 14th century of the Saka era must have been susceptible to tendencies leading to disruption, decay and dissolution through clannish wars and dynastic quarrels, affording untold avenues for riches and power and territorial aggrandizement and military glory, to the brave and the strong who were ready to hurl the week and the vacillating to the ground. This must have been the political condition of the Empire under the last sovereign Virupaksha of the First dynasty of Vijayanagara.

It is possible to form a picture of the political state of the time, but, as to the actual course of events that followed, it is not possible to arrive at any precise conclusions except that Saluva narasimha had before the end of the first decade of the 15th century of the same Saka era, emerged triumphantly over the rest and managed to steer the state clear of shoals
and rocks and land it safe and unharmed and fit to wade calmly and fearlessly through similar storms subsequently. Being supported by his trusted generals and officers, he occupied the most advantageous position in the state, that of a prime-minister. He was again the most powerful of the Vijayanagara subordinates of the time, through the possession of an extensive territory and a numerous and strong army. It is certain that he had not waged wars with his colleagues and conquered them. He slowly went on aggrandizing the territory of the Empire and consolidated it. From his supreme position of prime minister, he firmly held the reins of government in his hands and did not let them loose. It would appear that his prudence got the better of his valour and saved him from ruin. This was a lesson learnt from himself by his generals Tulava Narasa and the later’s son Vira-Narasimha either of whom successfully practiced it over his own son Immadi-Narasimha, who is considered to have been dethroned and shut up by them in the fort at Penugonda. It was a meritorious service of his that he preserved the Empire in tact and passed it on to Krishnaraya, the greatest of the Vijayanagara sovereigns, who further welded it and infused vigour into it so as to make it last as a great and powerful Empire for two more generations after him. Having originally been a semi-independent chief in the South in the days of Mallikarjuna (Mad. Ep. Rep. for 1907, para 58) and having gradually extended his power and rule over the present North Arcot, Chittoor Vellore, Chingleput and South Arcot districts, Saluva Narasimha became the prime-Minster and general of the last sovereign of the First dynasty and the defacto ruler of the empire. In the fourteen inscriptions of the temple belonging to him and his time, ranging in date between Saka years 1378 and 1411, he is given only the title of “Mahamandaleshwara”, indicating the subordinate position he held, while the other birudas, viz., “Medini-misaraganda” and “Kathari-Saluva,” are those that are common to the Saluvas. He was the son of Saluva Gundayadeva Maharaja and Mallambika (No. 197-T.T.) and he
had an elder brother by name Saluva Timmarajadeva Maharaja-Udaiyar (No. 69-T.T.). Srirangidevi-amman was his queen (No. 341-T.T.). He had three sons, viz. Kumara-Narasayyan, Chikka-Sangaman and Periya-Sangaman.

During the time of the Saluvas several festivals came to be resuscitated in the temple like Adhyanotsavam, Pavitrotsavam, Kodai Tirunal, etc.

The most outstanding event during this period was the compilation of a work called by its author Pasindi Venkatatturaivar (alias Jiyar Ramanujayyan) “Tiruvenkata Mahatmyam”. This compilation was for the first time solemnly announced and openly read out by the author in the presence of Malaikuniyaninram and the Nachchimar on 27th June 1491 (II. 95). We have no idea of the contents of that work. The object of the author seems to have been to give a mythical origin of the Archavatara Tiruvengadamudaiyan on the Tirumalar Hills which would appeal strongly to the religious sentiments of Hindus.

Another event which has appealed strongly to the imagination of succeeding generations is what has been called “Pulugukkappu” which means smearing the entire body of Periya Perumal with scented civet oil which is specially prepared in the temple.

The custom of smearing the face of Periya Perumal every day at the time of the morning Tiruvaradhanam (Nityarchana) from the month Adi to Margali (6 months) with specially prepared civet oil was an innovation made by Tirukalikanridasar Alagappiranar of Tirupati in 1434 A.D. This must have been done at the time of the daily tirumanjanam of the Silver image of Manavala Perumal. This daily tirumanjanam of the Silver Image is made more attractive to the devotees by the addition of perfumery to
the sweet smelling herbs which from the earliest times were added to the water used for Tiruvaradhanam. This practice was inaugurated by Kandadai Ramanuja Ayyangar in 1465 A.D. and was financed by Saluva Narasimhadevaraya. This Tirumanjanam came to be known as Alagappiranar Tirumanjanam.

After Saluva Narasimha died in 1482 A.D., his son Immadi Narasimha succeeded and ruled till the middle of 1505 A.D. with him, the Saluva line came to an end. Narsa nayaka, another commander-in-chief and the Chief Minister under Saluva Narasimha was the defacto ruler when Immadi Narasimha was out of throne. His son Viranarasimha ruled as Emperor till his death in 1509 A.D.

Some inscriptions in Tirumala temple mention some of the officers of the King during this period.

**Tirumala Temple under the Tuluvas**

With the accession of the third dynasty and especially during the reigns of Krishnadevaraya and Achyutaraya, the temple attained to its pinnacle of fame and prominence. It also received royal gifts that were given as endowments in an unbounded measure to the Lord. During this time not merely the Emperor, but also his queens, his generals and his officers and all the temple servants also made great endowments to the temple.

Krishnaraya is represented in the Tirumala collection of epigraphs by nearly fifty inscriptions belonging to himself and his two queens Chinnadevi and Tirumaladevi. They range in data between Saka 1434 (=1513 A.D.) and Saka 1445 (=1524 A.D) and register personal offerings and direct gifts made during their frequent visits to the temple.
of Sri Venkateshwara on Tirumala whom he venerated as his Patron-God, as well as the edicts of grants issued by him from his capital city of Vijayanagara. As in the case of his charities elsewhere, Krishnaraya’s gifts in the Tirumala temple also are generally recorded in the three South Indian languages Telugu, Tamil and Canarese, as if indicating his sway over the entire Southern India in which they were spoken. Sri Krishnadevaraya had made no less than seven visits to Tirumala temple.

All the gifts made by the emperor at Tirumala seem to have been engraved on stone by his own engraver Sripati, son of Paddayachari, and the drafts of the edicts were also composed by his own men either Gindi Basavarayalu or Baguri Mallarasa. The Sthanattar do not figure in any of these inscriptions except in 578 T.T., where in they were empowered to collect certain taxes. In the disposal of the donor’s share of the prasadam it was the Tiruppanipillai that was empowered to appropriate to himself 1/5 share of the prasadam in each and to distribute the remainder to pilgrims in the choultries established by the Emperor and his two queens. The total quantity of the food offerings by three are 20 tirupponakam, 4 tirukkanamadai and 4 appapadi. The two purohits who accompanied the Emperor, Ranga Dikashitar and Shiva Dikshitar, also got each a large share of the prasadams.

The following is the list of gifts and endowments made by Krishnadevaraya and his two queens to the temple, as noted in the Tirumala Temple epigraphs.

**A. Gifts made on 10th Feb, 1513 A.D.**

1. One Navaratna Kiritam, the total weight of which was 3308 carat, Vommechchu 1555, Kundanam gold 1076.
2. One Trisaram (three-stringed necklace) containing pearls, manikyam sapphires etc., with addigas all weighing 225 carats and one padakam weighing 61 carats.

3. Twenty-five silver plates for offering camphor harathi.

**By Queen Chinnaji Amma**

4. One gold cup for offering milk at the nightly Ekanta Seva, weighting 374 carats.

**By Tirumaladevi Amma**

5. One gold cup for offering milk as above weighing 374 units.

**B. Gifts made on 2nd May 1513 A.D.**

6. One Vadudhara ornament weighing in all 66 units, inclusive of 5 diamonds, 17 addikas, set with emeralds, rubies, diamonds, gems and gold string.

7. One kathari (sword) with sheaths set with diamonds, rubies, sapphires; tassel for sheath composed of small pearls, big pearls, and rubies. Total weight 326 units. In these the rubies, diamonds and emeralds alone weigh 165 units.

8. One Nichchala kathari sheath for daily use 132 units set with rubies on top.

9. One small sword for daily use with tassel of pearls.

10. One sheath for above sword containing rubies, pearls and diamonds

11. One padakam or pendant weighing 87 carats set with diamonds, rubies, emeralds etc.,

12. One pair of bhuja kirti or vanki weighing 573 units set with pearls, rubies, sapphires and old diamonds.

13. One bhuja kirti for daily use weighing 198 units.

14. Two pairs of bhuja kirti for daily use.
15. One gold string with 17 addigas, 30 more addigas in shape of peepul leaves, pearls, rubies diamonds and emeralds weighing 205 units in all.
16. Another similar string weighing 276 units.
17. For the Utsava Murti and Nachchimar, three crowns weighing 380 units in total, containing pearls, old diamonds, rubies, cat’s eyes and sapphires (S e III. 60, 61, 62, 63).

C. Gifts made on 6th July 1514 A.D. by Krishnadevaraya

18. Kanakabhishekam with 30,000 gold varahas (Chakrapon), to Sri Venkatesa;
19. Three stringed ornaments weighing 250 units inclusive of gold wire, gold clips, rubies, pearls and sapphires;
20. One pair Kadiyam (bahuvalayam) (Talilapakkam village was granted for daily food offering). By Chinnajidevi amma. (see III, 70, 71, 72).
21. One kanthamala (necklace) with a padakam set with diamonds, rubies emeralds and pearls weighing 200 units.
Mudiyyur village was also granted for daily offering

By Queen Tirumaladevi. (See III, 73, 74, 75).
22. One charka padakam weighing 225 ½ units and containing diamonds, rubies emeralds and pearls.


After returning from his victorious eastern expedition against Kalinga.
23. One navaratna prabhavali or makara toranam total weight 27, 287 units; containing 25 kirtimukha leaves 13835 vommachchu beads; gold wire weighing 16; solid gold 7978, silk and gold fringes hanging on the head of the makara-toranam 20 weighing 5474.
The above contains 10994 red stones, 754 emeralds, 530 saphires; 40 cat’s eyes; 45 agates, 74 topazes, 920 old diamonds; 3933 pearls; 4 large saphires fixed as eyes; 6 corals and 30 conch shells.

The total weight of the arch of the Makara Toranam weighs 14711 units grand total of the Prabhavali in weight is 31124 units.

The above is for the Lord who gave Krishna Deva Katakapuri (Orissa).

E. Gifts made on 2nd July 1517 A.D. By Krishnadevaraya

After returning from Simhadri Potnuru where he set up his triumphap pillar (Kalinga desha capture). (See No. 578 and 576-T.T.).

24. One Kantha malai
25. One Padakkam
26. For gilding vimanam 30,000 varahas; (also ordered the Sthanattar to collect 1000 varahas from Godagurnadu for the weekly pulugukappu expenses for Tiruvengadamudaiyan, and certain other taxes of Godagurnadu amounting to 500 varahas for conducting daily morning offerings).

(Gold gilding of the vimanam completed on 09-09-1518).

F. Gifts made on 16th Oct. 1518 A.D.

A Kamalapuram inscription seems to say that he paid a visit to Tirumalai with Queen Tirumaladevi on 16th October 1518. But there is no inscription in Tirumalai or Tirupati to support this.

G. Gifts made on 17th Feb. 1521 A.D.

(with Tirumaladevi alone accompanying). (See 301, 302, 586 add 594 – T.T.)

By Krishnadevaraya

27. Pitambaran set with nine kinds of precious stones.
28. Kullavau (or head dress) set with pearls rubies, emeralds and sapphires;
29. Two chamaras (fly whisks) set with nine kinds of gems; and 10,000 gold varahas.
30. One padakam
31. One navaratna padakam by Tirumaladevi

**H. Gifts made on 15th Dec.**

In addition to the above mentioned gifts he made in the early period of his reign during his third visit on 13-06-1513., certain endowments for the merit of his parents, (father Narasa Nayaka Udiyar and mother Nagalammangaru), which consisted of some ornament set with nine kinds of precious stones (portions of inscription are missing), and an annual Brahmotsavam in the Tamil month of Tai for which he endowed the villages of Chatravadi, Tururu and Karikambadu, in Godagurnadu.

Some officers of Krishnadevaraya also appear in these inscriptions as offering their gifts to the Lord and making donations and endowments to the temple. Some of the names which are given in the epigraphs are the following:

i) Pradhani Saluva Timmarasa
ii) Saluva Govindaraja
iii) Periya-Obala-Nayakar, Rama-Nayakar, a commander
iv) Rayasam Kondamarasayya
v) Tryambakadeva
vi) Karanika Basavarasa
vii) Karanika Attavanai Basavarasa
viii) Gindi Basavarayalu
ix) Avasara Narasayya and his brother Timmayya
x) Udiyam Ellappa-Nayakkar
xi) Adaippam Baiyappa-Nayakkar
xii) Mannarpillai and Appapillai

Other subordinate officers who are mentioned in the epigraphs of his times and made gifts are following
i) Bahur Mallarasa
ii) Nagaraju
iii) Tammu-Nayakkar
iv) Tiruvenkatayyan
v) Obalayyan
vi) Lakku-Nayakkar
vii) Tirumalai-Nayakkar
viii) Chinnappa-Reddi
ix) Ranjakam Srirangaraja

Some religious teachers and other prominent men of this time are also mentioned in the epigraphs. Even though Krishnaraya’s religious leaning were towards Vaishnavism, as amply testified to by his composition of the Telugukavya “Amuktamalyada” with the alternative title of “Vishnuchittiyama he had shown special favour to and greatly honoured the Madhva-guru Srimat Vyasatirtha Sripada-Udaiyar, the disciple of Srimat Brahmanyatirtha Sripada-Udaiyar. The discipleship is expressed by the term Karakamala-samjata, i.e., born out of the lotus-like hand of Brahmanyatirtha. He was the founder of the Vyasaraya-Matha. He was entitled Srimat Paramahamsa-Parivarajaka charyavarya, Padavakya-pramanagna, Durvadigarvasar-vasvapahara, Srimat Vaishnava siddhantapratish-thapakacharya and Sakala-vidvajjana- manahpadma-vanasapastika.

Sriman Narayana Jiyar, the disciple and successor of Sri Van-Sathakopa Jiyar, who founded the Ahobila-Matha of the Vadagalai sect of the Srivaishnavas was an elder contemporary of Srimat Vyasatirtha.
Narayana Jiyar appears to have stayed some time at Tirupati in the course of his religious tours, through the country. Within the space of three months he paid two sums of 1860 and 3800 narpanam into the temple treasury in Saka 1438, the first on the 26th August and the second on the 7th November 1516 A.D., to form the capital fund from the interest on which he arranged for offerings for Sri Vankatesha, Sri Govindaraja and Alvars and Udaiyar on specified days (Nos. 60 and 106-G.T). This Van-Sathakopa Jiyar, whose disciple Narayana Jiyar was, must be the Sathakopa-Yati whom Allasani Peddanna, the poet laureate of Krishnaraya, mentions as his guru and to whom he offers his adorations as ‘the asylum of all learning’, and ‘the dispeller of the thick darkness of sins of his disciples through the moonlight of his kind looks’ (Manucharitramu Canto I, Introduction, verse 6).

A few Srotriya-Brahmanas also appear in some of these epigraphs. Naranayyan or Narayanadeva, son of Tatvadi Tirumalayyan, was a Srotriya Brahmana of Gautama-gotra and Apastamba-sutra and resident of Agaram Kampasamudram in the Padavidurajya. His gift of Tivalaippundi in Kondalvai-simai, one of his srotriyam villages, made in Saka 1436, Bhava (26-07-1514 A.D.) is found registered in two inscriptions apiece (Nos. 27 and 284-T.T.) The incessant obeisance of the father Tatvadi Timmanan is recorded in No. 344 – T.T. Salaippakam Narasayyar was another Srotriya Brahmana and he gave to the temple the village of Muttur in Gandikota simai in Saka 1452, Vikriti (29-12-1529 A.D.) (No. 927 – T.T). He was the son of Mantravadi Madarasar of Kasyapa-gotra, Asvalayana-sutra and Rik-sakha. Only a single record No. 76T.T., belonging to the Tallapakam family of poets who were the hereditary musicians of Sri Venkateshwara’s temple, comes to notice in the reign of Krishnadevaraya. It registers the payment of a sum of 1500 narpanam in Saka 1439, Ishvara (30-11-1517 A.D.,) by Tallapakam.
Tirumalayyangar, son of Annamayyangar of the Bharadvaja gotra, Asvalayana-sutra and Rik-sakha, for the deity’s daily propitiation.

A few Nagarattar are also noticed here. Pappur-Setti, son of Vandaiyaram Chennamu-Setti of the Kundina-gotra, was one of the Nagarattar residing in Narasingarayapuram, a suburb of Tirupati. He made an endowment of 2500 narpanam for offerings for Sri Venkatesha, Sri Govindaraja and other deities in the name of himself, his father Chennamu-Setti and his mother Marakka, in Saka 1434, Angirasa (15-1512 A.D.). (No. 267-T.T). Kondu-Setti, son of Dharmapuram Tammu-Shetti, was another merchant residing in the same suburb of Narasingaryapuram in Tirupati. For some reason Krishnadevaraya is stated to have granted to him the village of Chinatayapalli situated near Velumapalem as Umbalikai. Probably the village was given to the merchant as a Jagir free of rent for certain services rendered by him in connection with the supply of provisions for the army during Krishnadevaraya’s military progress in the south early in his reign, which appears to have commenced before Saka 1433, Prajapati, Karkataka su (ba) 14, Wednesday, Punarvasu (23rd July, 1511 A.D.), when a sarvamanya land was granted to the temple at Sandali in the Tanjore district by Viraiya Danayakka-Udaiyar to secure victory to the king and to himself, as reported in No. 213 of 1926 nearly a year and a quarter prior to his camp at Shivanasamudram on ‘state business’ on the 22nd September 1512 A.D. Kondu-Shetti already gave half of the village to God Kalahasti-Girishwara, i.e. Srikalahastisha of Kalahasti, and the remaining half village he gave to this temple in Saka 1439, Ishwara (27-11-1517 A.D.) for offerings of Sri Venkatesha and Sri Govindaraja (No. 610 – T.T.). A third merchant that comes to notice is Saranu-Setti, son of Periya-Pengandai of the Vennakagotra, and a resident of the main town of Tirupati. He made a deposit of 3700 panam in Saka 1449, Sarvajit (16-8-1527 A.D.), for certain offerings for Sri Venkatesha and Sri Govindaraja
(No. 244 T.T.). The term Nagaratrar has sometimes been interpreted as ‘members of the village assembly’, but from its restricted application to the members of the merchant class in these and other records, it must refer only to the Vaisyas or Komatis who from time immemorial had carried on trade and commerce in India and are still seen to exercise their hereditary profession in small town and villages in South India and are hence known as Vanijas.

**Achyutaraya**

With the accession of Achyutaraya to the throne, the Tirumala Temple attained its high watermark of prosperity. He had made a number of gifts to the temple and has given royal endowments to it. His queen Varadajidevi-amman arranged for an avasaram for Tiruvenkata-mudiyan in 1534 A.D.

Some of the officers of Achyutaraya who come to notice from the epigraphs of Tirumala are the following:

i) Pradhani Saluva Timmana  
ii) Saluva Govindaraja  
iii) Rayasam Kondamarasayya  
iv) Karanikka Basavarasa  
v) Udiyam Ellappa-Nayakkar  
vi) Baiyappa-Nayakkar  
vii) Salakaraja Periya-Tirumalaraja  
viii) Salakaraja Siru-Tirumalaraja  
ix) Bhutanatha Rama-Bhatlayya  
x) Bhutanatha Ellappayya  
xi) Immadi Ellappayya  
xii) Bayakara Ramappayya  
xiii) Dalavayi Timmarasayya
xiv) Perunkondai Virappanna
xv) Angaraja Nagappayya
xvi) Adaippam Vishwanatha-Nayaka
xvii) Adaippam Mallappa-Nayaka
xviii) Rayasam Ramachandra-Dikshita
xix) Bhandaram Timmappa and Siru-Timmaya
xx) Nottakkara Nagappa
xxi) Dalavayi Krishnappa-Nayaka
xxii) Periya-Timmappa and Chinna-Ramappa
xxiii) Sriranga-Nayaka
xxiv) Sajjarautu Chikkaya-Savayan.
xxv) Matla Ramayya
xxvi) Astigirinathar
xxvii) Gangu Reddi
xxviii) Adaippam Parmadamman and Rukminiamman
xxix) Vengalayyar
xxx) Malaiyapparajan
xxxi) Venkatadri Ayyan
xxxii) Kalahasti Dikshita
xxxiii) Mallarasar Nagaragal
xxxiv) Govinda Pandita
xxxv) Panditar Purushottamayyan
xxxvi) Narayana-Shettiyar
xxxvii) Periya-Samu-Shetti
xxxviii) Nami-Shetti
xxxix) Charanu-Shetti
xl) Krishnappa-Shetti
xli) Tirumalainathar-Pillai
xlii) Pilaipourttar
xliii) Allappa-Pillai
Sadashivaraya

Sadashivaraya is represented in the Tirumala inscriptions by nearly a hundred and fifty inscriptions most of which being with his introduction. A peculiar feature of this prasasti is that to the king is ascribed not only the lordship of the eastern, southern and western oceans with fringe the Peninsula, but also that of the northern ocean that is non-existent in the case of India itself. The earliest date that is available for him in these epigraphs, viz., Thursday combined with the star Punarvasu, the 12th day of the dark fortnight of the Karnataka month in the cyclic year Plava, current with the Saka year 1463, corresponding to the 21st July 1541 A.D., which occurs in No. 659-T.T. registering the gift of Muttur and another village to the temple by Srirama-Bhattar, son of yandalur tirumalai-Josyar, is about eight months anterior to the latest date furnished for his predecessor Achyutaraya in No. 504-T.T., viz., Thursday combined with the star Ardra, being the 7th day of the bright fortnight of the Mina month in Plava, current with Saka 1463, corresponding to the 23rd March 1542 A.D. It has been stated that Sadashivaraya had been chosen crown prince already in Saka 1459, Hevilambi (1537 A.D.), nearly five years earlier (Ar. Rur. Sep. For 1908-09, page 193), and this statement seems to be supported by the surname “Sadashivapura” found to have been given to Devarayapura in No. 89 of 1912 from Lepakshi dated in Saka 1460, Vilambi, i.e., one year later.

The latest date available for Sadashiva is Saka 1495, Srimukha, Kumbha (29th January 1574 A.D.), furnished by No. 133-G.T. Which registers the gift of a certain Aravidu chief. But the latest date found for him elsewhere is Saka 1497, Yuva, Rishabha, corresponding to 9th May 1575 A.D.. and it is remarked that this later date “only suggests the continuance of the nominal rule of Sadashiva even after Tirumala I had
practically assumed the reigns of government in Saka 1493”. As indicated by the imperial titles that are attributed to the letter in his records dated in the same Saka year 1493, in place of the Mahamandalleshwara-birudu given for him in the records dated upto Saka 1492 (Mad. Ep. Rep. for 1919, para 45; and Ar. Sur. Rep. for 1911-12, page 180). Sadashiva’s reign therefore extended over a period of about 40 years from Saka 1459 to Saka 1497, including his co-regency during the last years of Achyutaraya.

Two visits of Sadashivaraya to Venkateshwara’s temple are indicated in the inscriptions. The first was in 1554 A.D. and the second in 1563 A.D. A few grants of the king to private individuals also come to notice.

Sadashiva’s reign was dominated by the chiefs of the Aravidu and other allied families by reason of the united support that they brought to him for his installation on the Vijayanagara throne at the hands of Aliya-Ramaraja. The Aravidu family is represented in Tirumala epigraphs by ten chiefs whose relationship to each other stands as brothers and nephews. They have played a prominent part in the affairs of the Tirumala temple during this period. They are Potlapati Timmaraja, his four sons Timmaraja, Vitthalaraja, Chinna Timmaraja and Pappu-Timmaraja; Aliya-Ramaraja and Tirumalaraja; Kondaraja; and Potlapati Rangaraja and Sripati Obalesvara. The senior member among them was Potlapati Timmaraja, son of Ramaraja and grandson of Araviti Bukkaraja. Timmaraja’s two younger brothers were Peda-Kondaraja and Srirangaraja. Timmaraja had four sons by his wife Gopamamba, viz., Tirumalaraja or Timmaraja, Vitthalaraja, Chinna-Timmaraja and Pap-Timmaraja, Peda-Kondaraja’s son was Konetiraja, who had four sons, viz., Aubalaraja, Kondaraja, Timmaraja and Rangaraja. Srirangaraja had five sons Konaraja, Timmaraja, Aliya-Ramaraja, Tirumalaraja and
Venkatadriraja, besides four daughters who were married to princes of the Gobburu and other families. Besides these members of the Aravidu family proper descended from Araviti Bukkaraja by his wife Ballambika through his son Ramaraja, Bukkaraja had by a different wife Abbaladevi three other sons Singarayya or Singaraja, Ramaraja and Ahobalaraja on whom the father conferred the chiefship of Nandyala and whose descendants henceforth came to be known as the chiefs of the Nandela family. Singaraja’s son was Nandayala Narasingaraja whose two sons were Aubalaraja and Naraparaja. These Aravidu and the Nandyala chiefs with their sons and grandsons must have formed a compact and powerful body whose combined strength, like that of the Saluva chiefs at the end of the Sangama dynasty of Vijayanagara a century earlier, was a factor to be reckoned in the state.

Tirumalaraya or Tirumalayyadeva Maharaja or Tirumalaraja represented in No. 633-T.T., was the son of Aravittu Bukkaraju-Ramaraju-Srirangaraja, and the younger brother of Aliya-Ramaraja. He constructed an Unjalmantapam within the Sampangi-pradakshinam i.e., the corridor round the inner prakara wall which contains the dhvajastambham, and there in arranged for the propitiation of the processional deities on festive occasions. This must be the one that is now known as the ‘Tirumalaraya-mantapam’, situated just to the south of the dhvajastambham within the Sampangi-pradakshinam at its south-east corner. In Saka 1483, Durmati, Dhanus (15-12-1561 A.D.), he provided for offerings for the processional images during the five days of the Vasanta-tirunal, during the Unjal-tirunal formerly instituted by Saluva Narasimha, the ten Tirukkodi-tirunal or Brahmotsavams, fourteen other festivals and numerous holy occasions observed at the time of Sri Venkateshwar’s temple. The processions of the images for the five days of the Vasanta-tirunal were to be conducted on the Seshavahanam (serpent vehicle) on the first day, on the Hamsa-vahanam
(swan vehicle) on the second day, on the Garuda-vahanam (kite vehicle) on the third day, the Vaikunta-vimanam (divine chariot) on the fourth day and the Ani-nampiran (elephant vehicle) on the fifth day. This Vasanta-tirunal during which Tirumalaraja arranged for processions and offerings at his Unjal-mantapam is seen from Nos. 649 and 659, A-T.T. to have been established by Manumapoli Timmaraja, son of Kamparaja of the Kasyapa-gotra and Apastamba-sutra, belonging to the Solar race. Tirumalaraja’s arrangement for the conduct of the Unjaltirunal or Dolamahotsavam is again recorded in a fragmentary inscription No. 190-T.T., comprising a few Sanskrit verses which trace the genealogy of the Aravidu family from Bukkaraja to Tirumalendra and his four sons. Bukka was entitled Antembaraganda and he had the “Boar” ensign. By Vallamji (Ballambika) he had a son named Ramaraja.

Ramaraja’s son was Srirangaraja who had acquired great fame on earth and resembled Jayanta. Srirangaraja was the lord of Kalyanapura and represented on earth the Amarataru (Bhu-Parijata) in his gifts to Bhramanas. On account of his daily gifts and prayers he obtained an excellent son, namely Ramaraja, who was well versed in the sixty-four arts and who was wedded by the Goddesses of Heroism, Empire, Learning, Fame, Wisdom and Beauty. Ramaraja was entitled Chalikka-Narayana, Nanavarana-Sri-Mandalika-Ganda and Rayarahuttaminda. Tirumalambika was the queen of Ramaraja, just as Kausalya was the queen of Dasharatha. Ramaraja’s brother was Tirumalendara who was like Lakshmana towards Raghava (Rama). This king Tirumalendara instituted the Dolamahotsava according to the rules of the Shastras. By his queen Vengalamba he had four sons, viz., Raghunatha who was a second Raghunatha (Sri Rama), his brother king Sriranga, the latter’s brother Ramaraja who possessed critical scholarship and who equaled Manmatha in form, and the latter’s brother Venkatadri.
Tirumalendra brought all Kings under his subjection. On the eleventh day of the bright fortnight of Dhanurmasa in the cyclic year Durmati (corresponding to Saka 1483, on the December 1561 A.D.), Tirumala made provision for the celebration of the Dolotsava for God Venkatesa. This data is two days later than that given by the Tamil inscription No. 633-T.T. noticed above. An extract in Telugu at the end of the inscription mentions that the above stone record registers the services, together with the genealogy, military conquests and the string of briudas relating to Tirumalarajayya’s reduction of the Tulukanam-Alia, i.e., Turkish or Mohammedan chief, of Tirumaladeva Maharaja, the son of Srirangarajayya and the brother of Aliya Ramarajayyadeva Maharaja. It is significant that among the member of the Aravidu family, Tirumala and his second son Sriranga alone are in the epigraph accorded a royal dignity. They no doubt enjoyed it subsequent to the death of Sadashivaraya, but it is to be doubted whether they had any chance to become kings during the lifetime of Sadashiva, especially while Ramaraja was still alive in Saka 1483 (1561 A.D.), which is some four years prior to the battle of Rakkasa-Tangadi. It was after this battle in which Aliya-Ramaraja lost his life that Tirumala could step into the place of his brother as the chief minister of Sadashiva and ultimately ascend the Vijayanagara throne about Saka 1497 (1575 A.D.), which is the latest date available for Sadashivaraya (No. 5 of 1919). Tirumala’s reign was short and during that period he had associated his son Sriranga with himself in the administration of the kingdom, “and eventually retired from the Karnataka throne in his favour (Ar. Sur. Rep. for 1911-12, page 181). Sriranga appears to have reigned until Saka 1507, Parthiva (= 1585-86 A.D.), and then succeeded by his youngest brother Venkatadri.

**Tirumala under the Aravidu Kings**

The ruling line of the Aravidu family commenced with Tirumala, who, acquiring power as the chief minister of Sadashivaraya in 1565
A.D., after the death of his elder brother Aliya-Ramaraya in the battle of Talikota or Rakkasa-Tangadi ascended the Vijayanagara throne ten years later in about 1575 A.D., having at the same time changed his capital to Penugonda. His was a brief reign lasting for two or three years during which his second son Srirangaraya or Ranga II ruled as a co-regent with him. His Unjal mantapam, generally called the Tirumalaraya-mantapam, with its exquisitely sculptured high pillars bearing the figures of a warrior riding a horse standing erect over an elephant with another elephant higher up stands in tact to this day as a memorial of his service in the temple and forms the seat of the asthanam of the processional image of Sri Venkateshwara during the annual Brahmotsavam in the temple.

The next reign, that is, that of Srirangadevam Maharaya, is represented by half a dozen inscriptions ranging in date between saka 1501 (1579 A.D.) and Saka 1508 (1586 A.D).

Venkatapatiraya, generally known as Venkata I, is represented by about a dozen inscriptions extending in date from Saka 1514 (1592 A.D.) to Saka 1538 (1616 A.D.). He was the fourth son of Tirumala and the youngest brother of Sriranga II. From a record from Markapur in the Prakasam district, he is seen to have been a subordinate of Sadashivaraya in Saka 1489 (1567 A.D.) In two epigraphs from the Salem and North Arcot districts he is stated to be referred by his title alone, viz., “Viravasantaraya” (Ar. Sur. Rep. for 1911-12, page 187). During the reign of his father Tirumala and his elder brother Sriranga II, he governed the Chandragiri-rajya as its viceroy, as indicated in the Telugu-kavya “Vasucharitramu” (Canto I, Introduction, verse 81) and in No. 185 of 1922 dated in Saka 1494, Ashadha (9-7-1572 A.D.), during the reign of Sriranga, and next held charge of the Udayagiri, Kondavidu and other outlying hill fortresses. He had married five queens out of
whom Krishnamamba or Krishnajiamman mentioned in No. 97-T.T. was one. During his reign, Ranga III surnamed “Chikkaraya”. The son of his elder brother Rama III, was co-regent with him, as also Rama IV, the son of Ranga III.

Ramaraya, generally known as Rama IV who was the son of Rama III the elder brother of Venkata I. During the reign of Venkata I, Rama IV served as his co-regent and ascended the throne in Saka 1536 – 37, Ananda (=1614 A.D.) (Ar. Sur. Rep. for 1911-12, page 190) Only one inscription No. 329-G.T. dated in Saka 1549, Prabhava, Vrishabha (25-5-1627 A.D.), mentions him as the reigning king.

During this period appears the Matla chief Kumara-Anantaraja, son of Matla Tiruvengalanatharaja and Chennamamba of the Deva-Choda family belonging to the Bhanuvamsa (Solar race). Matli, a village in the Royachoti taluk of the Cuddapah district, lent itself as the family name of these chiefs of the Deva-Choda lineage. Their rule over the eastern half of the Cuddapah district comprising parts of Badvel, Siddhavattam, Cuddapah, Pullampet or Rajampet taluk the name Matlavari-sima, as being the home territory to which was confined the authority of the later members of the family. Matla or Matli Kumara-Anantaraja was the grandson of the elder Anantaraja the author of “Kakutstha-Vijayamu”, through the latter’s son Tiruvengalanatharaja, (Md. Ep. Rep. for 1916 para 75).

Kumara-Anantaraja’s services were directed to the construction of the big outer gopuram of Sri Govindaraja’s temple (No. 218-G.T.), the second gopuram at the foot of the hill which is generally called the Kottagopuram (new tower) and through which runs the pathway to Tirumala (Nos. 279 and 280-G.T) and the one on the top of the front hill known as the Galigopuram (Nos. 269 and 270-G.T.). The first two towers contain
inscriptions on their inner side stating that they were constructed by Matla Kumara Anantarajayya, son of Tiruvengalanatharajayya-Deva-Choda Maharajulayya.

Kumara-Venkatapatirayadeva Maharaya is represented by two records Nos. 328 and 63-G.T. dated respectively in Saka 1553 (1631 A.D.) and Saka 1557 (1636 A.D.). This Kumara-Venkata, also known as Peda-Venkata II. Was the son of Ranga IV who was a son of Aliya-Ramaraja. He was chosen crown-prince along with his successor Ranga VI by Rama IV in Saka 1544 (1622 A.D.). He is stated to have been crowned king in Saka 1552 (1630 A.D.) by Tirumala Tatcharya.

No.328-G.T. registers the provision made by a certain Ramachandrayya for offerings for Sri Venkatesha and Sri Govindaraja in Saka 1553, Prajotpatti, Kanya (29-09-1631 A.D.), and the construction of a mantapam by him to the west of the Matham of the Ilan-Kelvi-Jiyar on the south side of the street adjoining the Sannidhi-vidhi to the south. He excavated a fresh the irrigation channel in Varadarajapuram which was at the time in disrepair. No. 63-G.T. also refers to the excavation of an old damaged irrigation channel in the tiruvidaiyattam village Avilali by Alagarayyangar Annangaracharyar, son of Prativadibhayankaram Venganacharyar of Srivatso-gotra, Apastamba-sutra and Yajus-sakha, and his gift of some lands therein. The measuring rod of 32 feet is mentioned in it.

Srirangadeva Maharaya, generally known as Ranga VI, was the son of Pina-Venkata III, the younger brother of king Venkata II. He was crown-prince during the reigns of both Rama IV and Venkata II and ascended the Karnata throne on 29th October 1642 A.D. His reign lasted for a period of about 23 years upto Saka 1587 (1665 A.D.) During his reign, the Sultans of Golconda and Bijapur invaded the Karnata kingdom
and conquered it and “the able general Mir. Zumla finally became its Nawab. King Ranga fled southwards and found refuge with one of his subordinates, a chief of Keladi” (Ar. Sur. Rep. for 1911-12, page 193).

Srirangaraya is represented by two epigraphs of which only one is dated, viz., in Saka 1560, Bahudhanya, Mithuna (15-06-1638 A.D.). On this date a certain Brahmana of the Kasyapa-gotra and Apastamba-sutra, born under the ascendancy of the star Mula, provided for offerings costing 95 rekhai for which he made over to the temple two irrigation channels, from one of which was derived 160 Patti of paddy, as measured with the Kadamaikkal (No. 5-G.T.). The other channel is said to have been situated in Maniyak-konpattu one of the villages comprised in the Tiruvidai-yattam-Ul-mandalam. The second inscription No. 436-T.T. merely records the eternal obeisance of a certain Ramudu of Tirupati, a servant of Srirangaraja, at the feet of Raghunatha.

Two later inscriptions, one dated in the cyclic year Rudhirodgari (1683 A.D.) and another in the Saka year 1606, Raktakshi (1684 A.D.), do not mention the reigning king, but they are referable to the reign of Venkata IV, the successor of Ranga VI (Ep. Ind., Vol. XVI, page 91). It is significant that these two epigraphs, together with a third No. 290-G.T., are written in Telugu. It therefore appears that by this time Telugu language had come to stay as the main local language of administration. No. 291-G.T. dated in Rudhirodgari, Vaisakha (Saka 1605-16-5-1683 A.D.), registers the ubhayam (service) of a certain Timma, son of Tuvarani Konda Pandita and the obeisance of his younger brother, while No. 290-G.T. merely registers, as an extract, the ubhayam of Rajasri Siddaluri Ramaji-Madarsu-Pantulungaru. No. 2630T.T.of Saka 1606, Raktakshi, Chaitra (20-3-1684 A.D.), records the gift of a kanthe (a necklace) of pure gold valued at 575 Srirangarayavarahas as the capital for offerings for Tiruvengalanathasvami and Varahasvami, following
those of Maharajasri Shudabanuja Pantulu, by Rajasri Shivaraja-Ramachandra-Yetamataravu-Dabirusayi of Srivatsa-gotra, Asvalayana sutra and Rik-sakha, and Timmanayyangaru.

Thus the connection of the history of the Tirumala temple with the Vijayangar kingdom may be considered to have commenced with the gilding of vimanam of Sri Venkateshwara temple by Sri Mangideva maharaya in 1359 A.D. and to have ended with the memorial slab left by Sri Rangaraya Maharaya in the temple in 1665 A.D. It lasted for over three centuries. Then came the political struggle for the supremacy of the Muslim kings and the fortunes of the Tirumala temple underwent a notable change.
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