CHAPTER - IV
CONSTRUCTIONAL ACTIVITIES DURING VIJAYANAGARA PERIOD

4.0 Introduction

The Vijayanagara emperors were prolific builders. They encouraged their subordinates and people not only to build temples but also to patronize them with munificent grants. During this period, a constructional campaign was undertaken throughout Karnataka as well as South India on an unprecedented scale. Such a countrywide movement was the result of vast monetary resources, peaceful situation, commanding personality of kings that provided content and comfort to the people even during the external threats and a powerful religious impetus to inspire the people and administrative machinery alike. The Vijayanagara rulers replenished all these factors. Increase in military success that brought wealth and land to the country, induced the kings to construct the temples on a magnificent scale. Towards the end of the fourteenth century, the empire became so strong that even during the severe external inroads, the people remained calm and engaged themselves in the constructional campaign as the king assured them of their safety. In the religious field, the rulers upheld Dharma and protected the religious rights and interests of the people. The religious tendency had its own effect in building the temples throughout the empire. Prof. T.V. Mahalingam opines, “The history of the religion of the Vijayanagara house is in a way an epitome of the history of the religious movements in the empire”.¹

The temple stood as symbolic expression of the religious impulse of the people. The temples were not only the houses of Gods but they controlled the interest of the people.² The temples also fulfilled the needs of the society such as imparting education, providing monetary help,
administering justice and so on. In a way the temples were the nucleus of religious as well as social life of the people. Erection of temples was a socio-religious necessity and this was considered to be the prime duty of the kings and the people as well. The Vijayanagara kings have constructed about one thousand eight hundred temples throughout Karnataka. Among these the number of temples that were built in the capital Vijayanagara (Hampi), including big and small will alone amount to about one thousand two hundred. Most of the temples built at the capital are dedicated to the God Vishnu and his spouse.

Excluding Hampi and neighbouring areas, four hundred and eighty-four temples built during this period could be seen in various places of Karnataka. The table given below furnishes the number of these temples dedicated to various sects of Hinduism and Jainism:

<table>
<thead>
<tr>
<th>Sects/religion</th>
<th>No. of temples</th>
<th>Percentage (approx)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Shaiva</td>
<td>219</td>
<td>45.25</td>
</tr>
<tr>
<td>Vaishnava</td>
<td>200</td>
<td>41.32</td>
</tr>
<tr>
<td>Shakti</td>
<td>026</td>
<td>5.37</td>
</tr>
<tr>
<td>Harihara</td>
<td>006</td>
<td>1.24</td>
</tr>
<tr>
<td>Jaina</td>
<td>003</td>
<td>6.80</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>484</strong></td>
<td></td>
</tr>
</tbody>
</table>

The rulers of the Sangama dynasty were Shaivas, whereas the rulers of Saluva, Tuluva and Aravidu dynasties were staunch Vaishnavas. During the last quarter of the fifteenth century Haridasa and Srivaishnava movements became dominant in the religious realm of the empire. These movements and the personal leanings of the kings resulted in the increase of the number of Vaishnava temples in the
capital. The different classes of people who involved in the constructional campaign during this period can be categorized into five groups:

I. The kings and members of the royal family
II. Ministers, feudatories, generals and higher officers of the state.
III. Merchant class
IV. Local administrators and other officials
V. Individuals and collective efforts.

4.1 Vijayanagara Rulers

Some scholars are of the opinion that Harihara I and Bukka I did not construct the temples of much architectural importance. There seems to be no basis for such a reasoning. It is true that these two brothers set up the empire in a politically blustering period, and their struggle to consolidate the empire consumed much of their strength and time, and it is obvious that they had to fight for their survival. Still they are known to have patronized the temples by bestowing liberal grants and commissioned their officers in this constructional campaign. Sovappa-nayaka, brother-in-law of Bukka I got excavated a tank and constructed a Shiva temple at Sibi in Tumkur district in 1345 A.D. An inscription at Chitradurga furnishes information that Mahamandaleshvara Mallinatha-Odeya, brother-in-law of Bukka I raised an upper storey of stone (kalla upparige) for God Siddhanatha of Bemmattanakallu, consecrated a pinnacle and set up a stone swingframe (uyyale).

Decoration of a temple was as important as the construction of it. The king himself was taking interest in such matters. Under the order of Bukkanna Odeya, Mahapradhana Malleyadandanatha who was governing Barakuru-rajya showed concern for the decoration of Somanatha temple of Tembulakere.
Spiritual inspiration combined with royal patronage helped to a large extent the constructional activities as observed from the administration of Kamparaya. When Kamparaya was administering Araga-rajya, on the order of Virupanna-Odeya, son of Bukka I, the local officers at Nagalapura repaired the dilapidated temple of Nagareshvara in the presence of Vidyaranya sripada of Sringeri-matha in 1377 A.D. At the instance of the royal preceptor Kriyasakti, Harihara II renovated the old Mahamaya temple at Kukanur and made elaborate arrangements for its worship converting the place into a centre of Vedic studies.

The King’s (Harihara II) brother-in-law Malla-Odeya erected the temple of Rameshvara in 1392 A.D. at Kasabekote in Kolar district. Erection of lamp-columns in front of temples, was regarded equally an important act of piety as building a temple. The royal members as well as common folks involved in such deeds with a competitive spirit. Bukkavve, the queen of Harihara II, who was described as ardhanga-laksmi, consecrated a dipamala pillar (lamp-pillar) in 1397 A.D. in front of the temple of Jadeyasankaradeva on the Hemakuta hill at Hampi.

Devaraya I consecrated two Gods Vishveshvara and Laksminarayana at Gulaganji and built the temples to house them in 1408 A.D. His son Mallanna-Odeya who was ruling Chitradurga region made grants to meet expenditure on decoration and festivals to the God Hidimbeshvara on the hill of Chitradurga and built a stone tower over the southern entrance of the temple in 1411 A.D.

Jainism, too, received the royal patronage during the Vijayanagara period like other sects of Hinduism. Bhimadevi, the queen of Devaraya II established an image of Santinathashvami in the Mangayi basadi at Shravanabelagula. Devaraya II also built a chaityalaya for Arhat
Parsvanatha, orienting north-east on the street of Kramukaparna-pana at his residence in Vidyanagara (Hampi).

At the instance of the king Mallikarjuna, his officer Rayappannayya founded a village called Somalapura (now it is called Nimbapura near Talarighat at Hampi). Then, the king built a temple, erected a lamp-column, a sandhya-mantapa and a tower in front of the temple and consecrated the God Saumya Someshvara in 1450 A.D.

A worn-out record of Vijayapura dated 1461 A.D. states that a temple was erected for the God Mulasthana Mahadeva.

The chief of Nuggehalli Basavarajadeva maha-arasu erected a stone gateway ornamented with a tiger-vace (huli-mukha) at the eastern entrance of the village Santigrama in Hassan district. The chief is described as aliyandiru (son-in-law) of Praudhadeva-maharaja.

With the advent of Krishnadevaraya, the constructional campaign assumed a new dimension. He was a man of art and letters. Under his royal patronage, several structures of importance were erected. He was coronated in 1509 A.D. To commemorate his coronation, he built in front of the Virupaksha temple at Hampi, a large assembly hall, known as maharangamantapa and a Gopura in front of the latter. He also repaired the great Gopura in the front of the temple and offered to the God a golden lotus set with nine gems and a snake ornament.

Krishnadevaraya who achieved a remarkable victory over the Gajapathi in 1513 A.D. reduced the fort of Udayagiri to ‘pulp’, and brought the image of Balakrishna from there with great care and enshrined it in a jeweled mantapa. This is the famous Krishna temple at Hampi, built by him to house this image.
Vitthala temple at Hampi is one of the finest temples of the Vijayanagara period. Krishnadevaraya and his queens erected the towered gateway of the temple in 1513 A.D. and enriched the temple by giving gold and silver vessels.\textsuperscript{23a} To the right side of the principal shrine is a Hundred Columned Hall. This was also built by Krishnadevaraya in 1515 A.D.

King Achyutaraya\textsuperscript{25} erected a Simhasana for the God Bukkeshvara to the west of the temple of Virupakshadeva at Havinal-Virapura in Hospet taluk in 1534 A.D. This was done for the merit of his grand-father, Ishvara-nayaka and grand-mother, Bukkaja-amma. His brother-in-law, Hiriya Timmaraja-Odeya\textsuperscript{26} installed the God Tiruvengalanathadeva in the large temple complex, locally known as Achyutaraya temple on the bank of the Tungabhadra River at Hampi in 1534 A.D. He also created a bazaar known as Achyutapete around the temple. He also offered a gem set, jewels, gold and silver vessels for the worship of the God. The next ruler was Sadashivaraya and he was the last ruler of the empire also. Though he made bountiful gifts and grants to the temples, he is not known to have erected temples, probably due to his politically helpless position.

\section*{4.2 Elite Class}

Contribution of commanders, ministers to the constructional campaign of the period are also equally great. A large number of notable temples were erected and ancillary structures were added to the earlier temples by them. As they wielded considerable power in the royal arena, their temples are naturally noted for majesty and grandeur. Irugappadandanatha, one of the generals of Harihara I, constructed a chaityalaya in 1342 A.D. at Anegondi.\textsuperscript{27} One of the subordinates of this king, renovated an agrahara at Gandasi in Hassan district and got
consecrated the image of God Hanumanta.\textsuperscript{28} When sovanna-Odeya, son of Harihara I was administering the northern provinces, one of his subordinates repaired the temple of Somayya-deva\textsuperscript{29} in 1353 A.D. at Lakshmeshvar in Dharwar district. Mahamandaleshvara Virakampanna was responsible for the consecration of Tivaganayanar at Mamballi in Mysore district. Besides, he made liberal grants to the temple in 1359 A.D.\textsuperscript{30}

Under the order of Narasa, the minister of Bukka I, Candrarasa renovated the ruined temple of Nilamanikka at Upendra (Maddur) in 1376 A.D.\textsuperscript{31}

The larger and well known earlier temples drew the attention of the kings and the officers alike. Such temples were renovated and restored when they were in a dilapidated conditions, fresh architectural additions and alterations were also made. The Keshava temple at Belur was renovated and extended often during the period of the empire. This Hoysala structure was extended considerably during the period of the king Harihara II. The king commissioned Mahapradhana Kampanna to set up four granite pillars with capitals to sustain the cracked roof stones of the sukanasi of the temple.\textsuperscript{32} In the reign-period of the same king, while his minister Muddappa was looking after the administration of Belur region, an officer malagarasa got the broken pinnacle (kalasa) of the Keshava temple, restored and covered it with gold.\textsuperscript{33}

King Harihara’s minister and general Baicapp’a son Irugappa built a stone temple for Kunthu-Jinanatha, the seventeenth tirthankara at Kamalapura in Hospet taluk in 1385 A.D.\textsuperscript{34} Another minister of the king, Basava-dannayaka constructed a matha, mantapa, torana and madu to Adinatha and Pragatanatha in 1386 A.D. near the Krishna temple, Hampi.\textsuperscript{35}
Renovation to the earlier temples took place widely. For that purpose money was derived from various sources. When Basappa-Odeya was ruling Gutti-rajya from Gova, an income from customs was channelised for the renovation of the temple of the Goddess Banadevi at Bandalike in 1396 A.D.\textsuperscript{36}

The Channakeshava temple at Belur was often exposed to raids and inroads of the army of the Bahmani sultan of Gulbarga. The army burnt and destroyed the towered gateway of the temple under the leadership of Ganga-Salar. Gundappa-dandanatha,\textsuperscript{37} the house-hold minister of the king Harihara and administrator of Belur region rebuilt the tower in seven storeys in 1387 A.D.\textsuperscript{38} He thoroughly renovated the Keshava temple and affixed a gold kalasa to the tower. The towered gateway is still surviving as the earliest specimen of Vijayanagara architecture. The same person also erected a bronze lamp-stand and presented it to this temple in 1395 A.D.\textsuperscript{38a} Vitthappa-Odeyar,\textsuperscript{39} one of the prominent ministers of the king, consecrated God Somadeva in the Someshvara temple in 1398 A.D. at Katvatanahalli in Kolar district.\textsuperscript{40} This temple is now in a dilapidated condition.

Mahapardhana Mallarasa was another prominent minister of the king Harihara II. He constructed a temple for God Vinayaka at Mallasandra and consecrated the God theirein.\textsuperscript{41} The same minister set up the image of the God Laksminarayana\textsuperscript{42} and raised a temple with a tower to house the image at this place. But this temple is no longer surviving to-day. While the king Bukka II was ruling, his ministers of the palace, Heggappa and Mallarasa\textsuperscript{43} donated a golden pinnacle to the temple of Laksminarasimha at Marehalli which was known as Codendra-Caturvedimangala.
During the time of Devaraya I, his Mahapradhana Baicadannayaka erected a dipti-stambha (a lamp-column) for the krttika (festival of lights) and a uyyale (swing) for the dolotsava of the Channakeshava temple at Belur.

Saluva Tipparaja-Odeya, husband of the elder sister of the king Devaraya II and his son Goparaja served as viceroy of Tekkal-nad. Goparaja caused to be erected a towered gateway to the earlier Cola temple of kallavaradaraja at Tekal.

Lakkanna-dannayaka, the famous minister and general of the king Devaraya II, served as the viceroy of Tekal, Mulabagilu, Barakuru, Madurai. He constructed the temple of Prasanna Virupaksha in 1431 A.D. with enclosures, towers, golden finials at Virupakshi or Virupakshapura (which, in all likelihood, was his birth place). He also dug the Manmatha-puskarani following the configuration of the Virupaksha temple at Hampi. This is one of the prominent temples built on a grand scale. Vallabharaja, the viceroy of the king Devaraya II and son of Mahamandaleshvara Singaraja Chinnaraja, installed an image of Hanumanta in a temple built for it in 1444 A.D. at Kundagola in Dharwar district.

Sometimes, rich and influential ladies were also very keen in the construction of temples. When Mahapradhana Timmanna-dannayaka was ruling over Nagamangala-nadu, his wife Rangambika made a substantial contribution to the Narayana temple at Melukote. This place is eulogized as Vaikunta-vardhana, Bhuloka Vaikunta, Jnanamantapa etc. She served the God by constructing a mantapa, a pond and offered a silver palanquin. Apart from this, she constructed a ‘Rangamatha’ on a deserted site purchased for this purpose for feeding brahmanas her
husband persuaded the king Mallikarjuna to grant some villages as sarvamanya for the maintenance of this matha.\textsuperscript{50}

Cikka Timma-bhupa,\textsuperscript{51} the ruler of Nidugallu fort caused to be erected a Shiva temple in the name of his wife Laksmidevi at Nidugallu in Tumkur district. This temple is situated at Matanuru gate of Nidugallu fort.

The chief minister Padma\textsuperscript{51a} has a Jina chaityalaya made together with suitable pavilions and set up the image of Parshvatirthankara there in at Horakere in Shimoga district in 1498 A.D. This minister is described as the “favourite of Saluvendra” (Immadi Narasimha) and the disciple of Panditacarya.

A record of Belur\textsuperscript{52} states that Jakkanrpa, son of Timma set up a garudagamba (garuda-column) in front of the Keshava temple at that place. Jakkanrpa was a subordinate of the king Krishnadevaraya.

When a person was in distress and danger, he would take a vow to renovate a temple if he overcame from such a danger. Such a curious fact is noticed in the life of Immadi Bhairarasa, the governor of Kalasa-Konkana-rajya. Krishnadevaraya attacked his kingdom and encamped at Mangaluru. The position of Immadi Bhairarasa was in peril. He took a vow that he would renovate the temple of Kalasa, if the emperor Krishnadevaraya and his army withdrew. After the withdrawal of the army of the emperor, he repaired the temple accordingly.\textsuperscript{53}

Ramachandra temple at Hampi, popularly known as the Hazara Rama, though small in dimension is perhaps the finest and the best preserved structure at the capital. Timmaraja, son of Mahamandaleshvara Chikka Timmayyadeva-maha-arasu built an
utsavamantapa in 1521 A.D. in front of this temple, besides making a large number of grants for the service of God Ramacandra.\textsuperscript{54}

Kondaraya,\textsuperscript{55} the maternal uncle of Vitthappa-nayaka who received Bemmattanakallu (Chitradurga) for his chieftaincy from the king, consecrated the God Vinayaka in Guntanuru. Besides, he made a grant of village and an income from various taxes for the services of the God. Both the temple and the icon have now disappeared.

Saluva Narasayya, son of Saluva Narasayya, grandson of Raya-nayaka, built a shrine for Adinarayana in the temple complex of Vitthala at Hampi in 1529 A.D. He was probably a powerful person from Vijayavada.\textsuperscript{55a}

During the reign of the king Achyutaraya, Bamkiyarasa and Honneya-Kambali-Odeya,\textsuperscript{56} the rulers of Kadari caused the installation of God Shankaradeva in a temple, now known as Nilakantheshvara at Kerekatte in 1514 A.D. in South Canara district.

Mahamandaleshvara Channadevamma\textsuperscript{57} of Saluva family, daughter of mahaprabhu Virappa-Odeya and niece of Mahamandaleshvara Virappa-Odeya made a grant of tax-free land for twenty four tirthankaras of the basdi of Muda-bhatakala in 1550 A.D. This basdi was built by her grand-mother Viradevi-amma i.e., some fifty years ago. This basadi might have been constructed at the beginning of the sixteenth century A.D.

Jetti-nayaka and Narasanayaka were minister and general respectively of Channabhairava-Mahadevi, the ruler of Gerusoppe. Both of them caused to be erected a caityalaya for Vardhamana-Jinendra at Bhatkala.\textsuperscript{58} They made a gift of land for worship of Jinanatha after
having purchased from Mahamandaleshvara Cannabhairavadevi. This basadi is now known as Bannadabasadi and it is one of the important basadis of South India.

An inscription found at Hampi records the construction of garbhagriha, sukhanasi, antaralika, rangamantapa for the service of tirumangai Alvar outside and prakara of Vitthala temple by Ahobalaraju, who was the son of mahamandaleshvara Koneti Ramaraju. This temple is situated to the north-west of the Vitthala temple on the south bank of the river Tungabhadra.

4.3 Merchant Class

Merchants played a significant role in the religious life of the country by constructing temples, making grants etc. They were the influential people in the society. Two merchants of Banavasi\textsuperscript{59} caused to be erected Shantinathabasadi at Hirechauti in Shimoga district in 1349 A.D. and made a grant of lands for the maintenance of the basdi. Bangle-merchants of the capital of Bukka I, erected a monument in memory of the Jaina teacher Laksmisena Bhattaraka, disciple of Prabhakarasena at Sakkarepattana in Chikamagalur district.\textsuperscript{60}

During the time of Harihara II, Yaragisetti, son of Yaragisetti, the Mahavaddavyawahari and Mahaprabhu of ubhayananadesis (a great merchant) constructed a temple of Virabhadra at Harabikottanur in Kolar district.\textsuperscript{61}

Mayanna Makappa \textsuperscript{62} of Vaisya community erected a monument in memory of a Jaina preceptor Mahasena, disciple of Laksmisena at Hosapattana (Vijayanagara) in about 1405 A.D. during the reign of Bukkaraya.
Devi-setti, son of Mallisetti, a local merchant constructed a temple for the God Hanumanta at KadaGodi and set up a lamp-column in front of the temple in 1407 A.D.

People were doing charitable deeds to acquire merit for their elders conceiving that they might attain the abode of the Gods. Macarasa-setti got a dipamala column (a lamp-column) erected to secure merit for his father Bommanna-setti at Yalahanka in Bangalore district in 1410 A.D. Another person of trading community, by name Poli-setti, son of Peri-setti set up a lamp-column in front of Somesvara temple at Gubbi in Bangalore district.

Several groups of people like settikaras, (people of trading community) entuprajes (eight groups of people) caused the erection of the Mahachaityalaya (a grand Jaina temple) called Tribhuvanachudamani basadi in 1430 A.D. at Mudabidare which was described as Jinadhamamad agrahara. When the temple was completed, the king Devaraya II, inaugurated the basti and consecrated the image of Chandraprabha-tirthankara in bronze. The site where the temple was built was granted by Devaraya-Odeya of Nagamangala, the governor of Mangalore province.

Cikka Perumaladeva-Odeya, son of pradhana Perumaladeva-dandanatha, who was the subordinate of the king Devaraya II, gave Bettahalli to Alagi-setti, son of Madambala Anka setti as sarvamanya for establishing a new settlement. Having spent huge amounts, the donee got the place resettled and rebuilt the Ankanatha temple by renovating the garbhagrha, rangamantapa, tower etc. An inscription, found at Kallesettihalli in Tumkur district unfolds the information that during the rule of Sovappanayaka, the brother-in-law of the king, Kalisetti, a local merchant excavated a tank and constructed a Shiva temple.
When the king’s (Mallikarjuna) viceroy Ganappa-Odeya was governing Mangaluru-rajya, several settis built the mukhamantapa of the Tribhuvanachudamanibasadi at Mudabidare in 1451 A.D. His another viceroy Vallabhadeva-dannayaka who was ruling over Barakuru-rajya, in association with Madanna-setti and Hosaba-setti constructed a chaityalaya for God AdhipaRameshvara at Chara in Tuluva-desa in 1453 A.D. The viceroy Vallabhadava-dannayaka made a grant of land to this God for amrtapadi and other worships and offerings on various occasions.

Honni-setty, son of Akkana-setti of Gummalapura, the behari (manager) of the palace of the king Krishnadevaraya, caused to the built the gandhaGodi-mangapa in front of the rangamantapa of the temple of Virabhadra at Nagamangala in 1511 A.D. This place was eulogized as Srimadanadi-agrahara and Ballala-caturveda-bhattaratnakara.

During the rule of Krishnadevaraya, Parvatanayaka, son of Malli-setti of the trading community installed a pillar in front of Kodi-Basavanna temple at Tumkur in 1515 A.D.

Gandahada Tippi-setti, son of adhikari Tippi-setti consecrated thirteen alvars within the temple complex of Vitthala at Hampi in 1534 A.D. He also granted money to the treasury of the temple for the worship and offerings to these alvars.

A record of Guttiganuru states that Suriyappa-setti of Mulasangha and balatkara-gana belonging to the Kamme Vaisya community repaired the temple of Jinadava at this place in 1545 A.D. for the benefit of Padmarasapandita.
4.4 Officers Class

Officers of the various ranks of the empire took an active part in the religious life of the country by consecrating deities and making bountiful and perpetual grants for the maintenance of the temples. One of the regional officers of Bukka I, Muppamahipati set up Shiva temple complex with a big Nandi-mantapa at Irugappanahalli in 1359 A.D. in Kolar district. One of the officers of Kampanna-Odeya founded a temple for God Ramanatha in 1362 A.D. at Agara. An officer is said to have renovated a temple to fulfil the desire of his master. Such an example is reported from Banavasi. When Madhuvanka was governing the province of Banavasi-12000, his servant Aubhalanatha got the temple of Gopinatha renovated at Banavasi in 1368 A.D. to fulfil the desire of his master. During the rule of Bukkaraya, one of his officers set up an image of Adinarayana-perumal at Anekal as an act of king’s charity. Several officers of Harihara II constructed a mantapa for the God Narasimha on the bank of the river Tungabhadra at Hampi. A custom officer of the capital (Hampi) by name Hiriya Timma-setti, son of Bhayiri-setti constructed a Shiva temple and set up Kshetrapala image in Pampaksetra in 1368 A.D. This was the Chandramaulisvara temple of Hampi.

Under the order of Vallabharaya-maharaja, the palace-officer of the king, his servant constructed a temple for the God Keshava at Ballalasamudra in Chitradurga district in 1387 A.D. and set up a stone-piller in front of the temple.

In Vaishnava temple, setting up of Garuda and Hanumanta images were considered as a meritorious act. A local officer named Malleyanayaka had the two Gods Garuda and Hanumanta set up in front
of the Keshava temple at Parasuramapura in Chitradurga district in about 1391 A.D.

While Mahapradhana Mangappa-dannayaka, one of the prominent generals (and the ancestor of the king Saluva Narasimha) was administering Kolar region, the famous Gadidim Venkataramana temple was constructed by a local officer, named Tirumalanatha, grandson of Teppada Naganna-Odeya in 1391 A.D. at Devaragudipalli. In the very next year, Tirumalanatha made a grant of a few villages for three stone masons who built this temple.

During the time of Immadi Bukka, son of the king Harihara II, and the governor of Muluwayi-rajya, his administrator at Hudali erected a dipamala pillar (stone lamp-pillar) for God Vighnesvara at Tinnali in 1395 A.D. to provide merit for his parents. Several nada-prabhus helped him in this venerable act.

Varadappa, the house-minster (maneya-pradhani) of the king constructed a Durga temple at Kaivara for his merit and prosperity. He also made a grant of lands besides digging a large tank of the place for the service of the Goddess.

During the rule of Devaraya II, a local officer, called Varadayanayaka caused to erect a temple for God Mallikarjuna with garbhagrha, sukanasi and rangamantapa at Kelegere in Mandya district. He also converted the village into an agrahara which was formerly a sudravada (a place of low class people). Setting up of a lamp-column in front of the temple, when a person died, was a practice of the day to cherish his memory and also provide merit for him. One such instance is reported from Somanathapura. A lamp-column was established for deeparadhana in front of Somanatha temple at this place in 1425 A.D.
when Devappa, the nadaprabhu of Honniyur, died. Another column was planted in front of the kaladevi temple at Sirani in South Canara district by Nagarasanauyaka, who was an officer of Mahamandale-shwara Krishnadevarasa-Odeya, a subordinate of the king Devaraya II.

When Saluva Tipparaja, brother-in-law of the king, was governing Chitradurga area, the king’s chief accountant Singhana caused the erection of the temple of Kallinatha at Godabanu in 1429 A.D. in Chitradurga district.

Besides the construction of new temples, renovations were also done to the old temples which were in a dilapidated condition. A local administrator, Chaudayyanayaka renovated the temple of Trimurti at Savadi in 1431 A.D. in Rona taluk of Dharwar district.

A palace officer of the king Devaraya II, erected a temple at Kallukere in Shimoga district and set up the God Hanumanta therein. Besides, he made a grant of lands for the maintenance of the temple and also for worship of Bhairava, probably in the same temple.

Coki-jiya, the mahaprabhu of Tonavali-nadu planted a (lamp) column for the service of God Tirumala in front of Gopalasvami temple at Belaturu in Bangalore district.

When Goruru town was in ruins, the mahajanatas of the place made an appeal to Timmanadannayaka, who conceded monetary assistance from the palace for rehabilitation. In such a situation, Narasinganna, the talavara of the place renovated the Vasudeva temple at Goruru.

Kallarasiyamma, the wife of Samanta Aluru Bhima renovated the earlier temple of Siddha mallikarjuna, caused to be built two sikharas,
bhogamantapa and made plastering to the temple at Sampige in Tumkur district in 1470 A.D.

People who were in the service of the palace volunteered to erect adjuncts to the earlier temples. In such times, they sought the permission of their superior authority. Bomeyanayaka, son of Maleya-nayaka, the maneya talavara of Mahasamantadhipati, Sovanna-Odeya, constructed a tower, by taking the permission of his master, upon the temple of Prasanna Keshava at Channarayapattana.

When a minister visited a place on some work, his officers renovated a temple of that place by enlarging it, probably to commemorate the arrival of his master. Mallarasa, the minister of Penugonda came to Gundapura in Kolar district for hunting. On that occasion, his adhikari Narayanadeva erected kalasa, dipamala stone pillar to the temple which was in ruins and built a pond to it. In addition to this, Mallarasa bestowed rent-free lands to brahmanas and gaudas to provide offerings to the God. But this temple has now disappeared.

A local officer named Lakkanna-nayaka constructed a yaga-sala in the famous ChannaKeshava temple complex at Belur for the God in 1484 A.D. Dr. M.H. Krishna has said that the officer belonged to the line of the famous minister of the king Devaraya II, Lakkannadannayaka, but we do not find even the slightest reference to that effect.

Cikka Allappa-nayaka, son of hulikara Laci-nayaka set up a lamp-column and a doorframe in the Laksmikanta temple at Devalapura in Mandya district. On this occasion, Mahamandaleshvara Narasingayyadeva maha-arasu, who was eulogised as ‘Katari Saluva’ Medinimisaraganda conferred on him the village, Devalapura.
A local officer by name adhikari Timmayya\textsuperscript{99} constructed a stone mantapa for God Somayyadeva and a chariot for the festival of the Gods Somayyadeva and Ramacandra at Beliyuru (Belluru) which was complimented as Visnuvardhana-Caturvedimangala. This was done for the merit of his master Ramappa-rahuta of Mulavagili.

A record of Halkuru\textsuperscript{100} states that an officer erected a temple for God Somesvara with an enclosure wall. At this time, Nanjarajayya, probably a minister, made an appeal to the king Virapratapa Narasingaraya and the latter conceded a grant of the village Halkuru for the service of the God Someshvara.

Saranappa-setty,\textsuperscript{101} whose elder brother was the house-hold manager of the king, constructed a temple dedicated to the Goddess Parvati in the temple complex of Agastyanatha at Tirumakudalana rasi-pura in Mysore district. On this occasion, he received a gift of land from Mahapradhana Saluva Govindaraja-Odeya.

If any part of the country was hit by famine, the local administrators added adjuncts to the temples to appease Gods. A record of 1509 A.D. of Bannimukkondlu in Bangalore district states that Vireshvara-Odeyar, son of mahanada-prabhu, Channaviranna-Odeyar distributed money in the time of a very severe famine that broke out in that area. In addition to this, he also planted a stone column, probably a lamp-column for the God Rameya-deva temple at Bannimukkondlu.\textsuperscript{102}

During the rule of the MahamandaleshvaraKrishnadevaraya-Odeya, the Saluva chief of Nagire, Haiva, Tulu and Konkana, his officer Narasanna-atikari\textsuperscript{103} caused to be erected a chaityalaya at Bastimakki in 1515 A.D. and consecrated the idol of Suparsvatirthankara therein. The basadi was renovated by another person, Bhairava Heggade in 1538 A.D.
Haridasaravuta, son of Ramappa-ravuta, the durgadhipati of Toragale set up an utsava-mantapa, a lamp-column and a bali-pitha in front of the God Prasanna Madhava in 1518 A.D. at Belluru in Mandya district. This temple is now known as Venkatesvara temple.

A record of Siraguppi in Dharwar district states that the temple of Hudeda Hanumappa was constructed by Ayirapila, the son-in-law of Tirumalappa an officer of Bagila Timmappa-nayaka. Wooden beams were used to build this temple and the record is engraved on one of the beams.

A local administrator of Mulabagilu, named Sidhanna-Odeya, having taken permission from the king, granted a village for the service of God Hanumanta of that place and he consecrated the deities of Ramanatha, Sitaparameshvari and Laksmana, besides constructing a Gopura and mantapa. Previously, the Anjaneya temple was constructed during the time of Hariyappa-Odeya in the middle of the fourteenth century A.D.

A record of Haralakote in Mysore district states that Jadeyurumadaliyar who was an officer (maganikara) under the pradhana Saluva Gavindaraja-Odeya, consecrated God Virabhadra in hattalakote or Haralakote. Saluva Govindaraja-Odeya was the famous minister of Krishnadevaraya and the brother of mahapradhana Timmarasa.

Sarvarasaya, the minster of the king Krishnadevaraya caused to be constructed a stone temple dedicated to God Someshvara at Halkuru in Kolar district in 1523 A.D. This was a charity of Malapanayaka-ayya who was described as the uliga of the king. An officer of this king, Benakarasa erected a temple at Kurikuppe in Hospet taluk and consecrated God Virupaksha therein in 1523 A.D. He converted the
place into an agrahara and made several grants of lands in association with the mahajanas of the place for maintenance of the temple.

Basavappanayaka who was described as uliga of Krishnadevaraya, was a local administrator of Belur. He excavated a pond, known as teppakola and erected a vasantamantapa for performance of teppotsava for the God Channakeshava of Belur.\textsuperscript{111} This was done for the merit of his father. This mantapa and the pond are now in a ruined state and are situated to the north of the large tank, known as Visnusamudra.

A record of Gudipalli,\textsuperscript{112} reveals that since there was no temple in the street of brahmanas of the agrahara of Gudipalli, a local officer by name Sovanna caused to be constructed a temple to the south of the God, Janardana and consecrated God, Ramacandra therein in 1525 A.D.

Mahalappa-senvova,\textsuperscript{113} having purchased a land from a local officer built a temple for God Raghunatha at Gokarna-ksetra in 1526 A.D. He also purchased some more lands and made over for worship and offerings in the temples of Raghunathadeva, Mahabaladeva and Vinayakadeva in that Kshetra.

During the reign of the king Krishnadevaraya, Timmaraja\textsuperscript{114} renovated garbhagrha, sukanasi and other parts of a temple at the instance of Avasarada Demarasayya for the merit of the king in 1527 A.D. It is not known where the renovated temple stands. An officer by name Virupanna-nayaka\textsuperscript{115} made a grant of 14 varahas from custom dues for erecting a shrine, dedicated to the Goddess Laksmi and also for providing incense, light and offerings in the temple of Tapasiraya at Devarahalli in Mandya district in 1529 A.D.
A record of Ankavalli\textsuperscript{116} in Shimoga district states that the Srikanthesvara temple was built by Harihara-maharaya and later, the temple had gone into ruins. Then, it was rebuilt by an officer of Achyutaraya named Tavanidhi Tippanna-gauda. He also accorded some grants to the temple. A servant and also an agent\textsuperscript{117} (parupatyagara) of a local officer of Anemadagu in Kolar district made generous grants to the temple of Chennakeshavaraya of that place. The same person erected a mantapa to the temple.

Kondappa,\textsuperscript{118} brother-in-law of Bhandarada Timmappayya, who was eulogised as daksinabujadanda of the king Achyutaraya, made a gift of land together with income from various taxes to the Virabhadra temple at Havinalu Virapura in Hospet taluk. Besides, he renovated the temple for this God.

An officer of the reigning king, named Avasarada Chandrashekarayya\textsuperscript{119} caused to be built the temple of Demeshvara to the north of the famous temple of Hariharesvara at harihara. He built the temple in the name of his father-in-law Avasarada Devesvarayya with the permission of the king in 1533 A.D.

Under the order of the royal treasurer Timmappayya,\textsuperscript{120} repairs to the temple of the God Tirumaladeva of Chikkere in Kudaluru-sthala in Bangalore district were carried out by hebbaruvas and gaudaprajes of the place. Kudaluru-sthala was praised as Rajendra-ceturvedimangala.

Erection of a swing, like the erection of a lamp-column to the already existing temple was considered to be an auspicious duty of the people during the period under study. A local officer named Timma Heggade\textsuperscript{121} erected a swing for the Goddess Mahalaksmi at Adavalli in Chikamagalur district. Singaya,\textsuperscript{122} son of Bayiranna, a military officer
(dalada-adhikari) of the king, consecrated a lamp-column in front of Anjaneya temple at Kotanahalli in Tumkur district in 1538 A.D.

Timmanayaka\textsuperscript{123} made a new chariot for God Hanumantesvara of Vahnipur, the present Bannura and also set up the images of Umaskandeshvara and Vigneshvara. He was the son of Kannappanayaka, an agent for Varadappanna who was the minister of the king Achyutaraya-maharaya. In addition to this, he made a grant of land for the God for conducting a chariot festival. The donor’s wife also took share in patronizing the God by granting a land.

A local chief Ramarasayya\textsuperscript{124} constructed a temple for God Anjaneya known as Mukhyaprananatha at Guttiganuru in 1539 A.D. for the merit of Hiriya Tirumalarajayya-maha-arusu, who was the son of Salakayadeva-maha-arusu and also the brother-in-law of the king Achyutaraya. Ramarasayya also made a gift of lands for the service of the God.

Local administrators, at the event of joy, erected the temples. Bayakara-Ramappa, an administrators and vaggeyakara set up an agrahara at Timmalapura and erected a temple of gopalakrsna\textsuperscript{125} in 1539 A.D. to celebrate the birth of his first son. The same person displayed his broad-mindedness by building the Shiva temples, namely Bhandaresvara\textsuperscript{126} and Virabhadra\textsuperscript{127} temples in the same place. His officer NamasShivaya built the temple of Mallikarjuna for his own merit\textsuperscript{128} at this place.

Timmaraja,\textsuperscript{129} probably an officer caused to be constructed a rangamantapa for holding dances, vocal and instrumental music concerts in the temple of Madhavadeva on the Pedda-angadi-vidhi at Vijayanagara (Hampi). He was the son of Vallabharaja and grandson of
MahamandaleshvaraMadaraja-Mallaraja. The construction of this mantapa was to provide the merit for his parents and grandparents. This temple is to the south of the so-called Zenana Enclosure in the Royal Centre at Hampi.

Military officers of the empire offered their contribution for the sacred work of the construction of temples. During the rule of the king Sadashivaraya, Dalavayi Jangamayya erected a Vaishnava temple\textsuperscript{130} in krishnapuradapete near the Chatra of Hiriyakaluve at Hampi. This temple lies to the south of the famous Krsna temple near the Turtu Canal which is here described as Hiriyakaluve. There is a seven hundred columned structure whose ceiling has now disappeared. This is the Chatra of Hiriyakaluve. Though V. Filliozat\textsuperscript{131} identified this temple as that of Tirumalesha, proper dedication of this Vaishnava temple is not clear in the concerned record. Close to this temple, the same person is said to have constructed a Shaiva temple\textsuperscript{132} dedicated to God Virabhadra, now known by a popular name Uddana Virabhadra.

During the administration of Saluva Krishnadevaraya-Wodeya over Nagire, Haiva and Konkana rajya, his officer malanayaka,\textsuperscript{133} son of Mallarasa-nayaka and Sonnakka got a new caityalaya built at Malavalli and Kaikini for enshrining the image of Pushpadantatirthankara in 1547 A.D. Besides this, he made a gift of lands for the worship of the God.

A record of Kampili\textsuperscript{134} dated 1552 A.D. states that Sankarasa, the chief (yajamana) of Karibedu, son of a toll officer caused the construction of a stone shrine (of one ankanadakalmarige) in the temple of God Virupaksha at Kampili. There, he got consecrated the Goddess Hampadevaru. In addition to this, he made a gift of lands for the various service of the Goddess.
The rulers of the empire and their officers demonstrated religious catholicity by building several structures at one place, affiliated to both Vaishnava and Shaiva faiths. During the rule of the king Sadashivaraya, Ramarajyadėva, the de facto administrator of empire, commissioned his servant Padumappa to construct a rangamantapa and shrines for God Narasimha and Goddess Parvati in the temple of Madukeshvara at Banavasi in 1552 A.D.

Linganna-nayaka, a local chief erected a temple for the consecration of Virupaksha-linga and a feeding house for providing food for the five brahmanas daily therein at Danivasapattana, the present Lingapura in Chikamagalur district in 1553 A.D. He also consecrated the God Basavesvara in that temple and made a grant of land for the worship and offerings to that deity.

During the rule of Ramanrupala, i.e., Aliya Ramaraya, Holeyagonda-gauda, probably an officer, set up Kanuvaya Rameshvara temple at Singanahalli in Hassan district in 1555 A.D. for the merit of his parents. He also made a gift of land for the maintenance of the temple.

Vengalappa-nayaka, probably a military officer and subordinate of Krishnarajappa caused to built mogasala (front hall) in the fort of Mudgal in 1560 A.D. This structure is now called ‘sculptural mantapa’. This has a large wooden gate of the fort called ‘mulla-agasi’ which has a series of iron thorns. An inscription engraved on the wooden door states that this was done by Vengalappa-nayaka in the same year.

During the time of wars, particularly with the Sultans of Deccan, temples or some parts of them were destroyed. In such times, officers of the empire got them repaired. Such an instance could be seen at Kukanuru. A record of this place dated 1561 A.D. states that the
gateway of the Mahamaya temple was collapsed during the disturbance of the Turkas who set fire to the capital and Devaraya-gauda, the desai of Kukanuru-sime got it reconstructed.

Virupaksha-nayaka, an officer of Krsnappa-nayak, the chief of Belur, caused to be erected a temple dedicated to the God Rameshvara at Pura in Hassan district in September 1562 A.D. for the merit of his master. He also made a grant of income derived from Kanike, Kappa, jodi, bedige, customs etc., due for several villages nearby.

4.5 Common Class

Common people like mahajanas, individuals, artisans, even priests did not lag behind in the nation-wide constructional campaign. The contributions of the common people are equally great as other categories described above. When Mahamandaleshvara Virupan-Wodeya was administering northern provinces in 1366 A.D. Madarasa installed God Bhairavadeva in Basavanna temple at Chattanahalli in Dharwar district. During the reign of Bukka I, mahajanas and a hundred okkalus of Arasikere constructed Male Mallikarjuna temple at this place. A person from Pattadakallu installed an image of Viresvara or Virabhadra in the vicinity of madhukesvara temple at Banavasi. Sometimes, either several parts of a temple or a column of a mantapa were constructed by an individual or the cost of each column was borne by an individual. Such examples are available in large numbers. One of the columns of the rangamantapa of the Keshava temple at Bindiganavile in Mandya district was donated by notada Padarideva, son of Ramarasa of Leha, who was an examiner of coins in 1371 A.D.

During the rule of Harihara II, residents of Nitigere in Shimoga district got the temple of Virabhadra constructed and the deity was
consecrated there in. A certain Manikadevaru established an idol of Brahmadeva in a Jaina basadi at Kalakanduru in Coorg district in 1380 A.D.

A hunter of the house of the king Harihara II constructed and consecrated the God, Orateya Mailaradeva at Hampi along with digging of a pond for the use of the temple. This temple is situated near a gate known as betegararabagilu (Hunter’s gate) in the valley south-east of the Malyavanta Raghunatha temple.

When Bommarasa-Odeya, the mahapradhana of the king Harihara II, was governing Barakuru-rajya, a certain Kumara Madavasvami set up a temple of Gopalakrishna and consecrated the deity there in at Barakuru in 1380 A.D. Bhattara Bacaya, son of Kirtiraja and an influential person in the court of the king, constructed a temple and installed the God Mallikarjuna in 1381 A.D. at Anuvanahalli in Mandya district. The same person got the stone pedestals cut to one of the Shaiva temples on the Hemakuta hill at Hampi.

Artisans of the period came forward to contribute their part in enriching the temple buildings. Kalkoja, son of Somaja, a goldsmith of Telanuru erected a stone gateway in front of the temple of Goddess Mahakali of that place.

While Gundappa, the general of Harihara, was administering Kodagu region, Bahubalideva, a resident of Mullur town renovated the basadi of Chandranatha. This basadi was previously constructed by a Kongalva ruler. The king made liberal grants to this basadi through this general. A highly worn-out record near Manjunatha temple at Kadari in South Canara district furnishes an information regarding the erection of this temple and a feeding house for brahmanas in 1390 A.D.
The citizens were actively taking part in pious acts of temple construction, consecration of idols etc., with their spouse. One of the king’s officers, Marappa and his better-half Laksmi Bayi-ave\textsuperscript{158} restored the temple of Malleshwara and set up God Nandikesvara in 1393 A.D. in Tayuru in Tumkur district. A record of Belur\textsuperscript{159} states that an individual consecrated God Virabhadra in the temple complex of Channakeshava of this place in 1397 A.D.

Several artisans\textsuperscript{160} worked together for the erection of the temple of Tirumalanatha at Dharmapuri in Bangalore district in 1401 A.D. Mahasamantadhipati Chikka Ankiya-nayaka\textsuperscript{161} set up a dipamala column (lamp-column) in front of this Tirumalanatha temple.

A stone enclosure (suttalaya) was erected for the earlier Hoysala temple of Channakeshava at Dadaga for which money was received from the sale of a land granted by the wife of Pattangi Virapilla.\textsuperscript{162} She was a native of this place. In the same temple complex, Goddess Laksmi\textsuperscript{163} was installed for which money was received by selling lands of the same person.

During the rule of Devaraya I, Madarasa\textsuperscript{164} installed a statue of Kumara Ramanatha at Chengur in Dharwar district. The ancestors of Madarasa held a high position in the court of Kampilaraya, whose son was Kumara Rama. Depiction of the portrait sculpture was not uncommon during this period. However, worshipping of a portrait sculpture appears very strange. The famous portrait sculptures of Krishnadevaraya and his two wives, etc., were meant for display, whereas that of Kumara Ramanatha was used for worship.

A record of Hampi\textsuperscript{165} states that Nageyanayaka constructed a Shiva temple in the temple complex of Narasimha on the river-line of
Tungabhadra at the same place in 1406 A.D. Four years later, the same person\textsuperscript{166} erected a mantapa for the God Gopinatha and Goddess Mahalaksmi in the same temple complex.

When Shankara-Kshitipala, the king’s minister, was governing Tulu country, Parannayya,\textsuperscript{167} a devotee of Vidyananda, a Jaina guru constructed a basti for Parshvanatha with a Gopura, mantapa and prakara at kaikni. During the rule of the king (Devaraya I) Tirumalanathayya,\textsuperscript{168} son of Kanjayappa, installed an image of Garuda, called Abhanga-Garudanarayana-perumal at Adaguru in Hassan district.

There is a lamp-clummn on the southern slope of the Hemakuta hill near the two storeyed gateway, south of the Virupaksha temple at Hampi. It was planted in 1428 A.D. by Shasidhara,\textsuperscript{169} son of Madhava-amatyay, who was probably the famous Madhava-mantri ruling the kingdom of Chandragutti, Agara, Konkana under Bukka I and Harihara I.

An inscription of Hudali\textsuperscript{170} states that Somoja, son of Bommaja, a blacksmith set up a column for the God Tirumala in the temple of Anjaneya of this place. A record of 1434 A.D.\textsuperscript{171} reports that a padasala or front hall was constructed in front of Someshvara temple at Sindhuvali in Mysore district.

There is a large image of Hanuman, carved out of a boulder housed in a temple near the Malyavanta Raghunatha temple at Kamalapura on the Hospet-Kampili road. This is known as Kalasapura Anjaneya temple which was built by Saluva Sankaradeva in 1434 A.D. or a little earlier.\textsuperscript{172} A worn-out record\textsuperscript{173} found at Anegondi furnishes an information about the construction of a temple for Bhairavadeva in 1437 A.D.
A devotee of the God Virupaksha of Hampi, namely Devayya of Hulige\textsuperscript{174} set up a mantapa at a bathing-ghat to the north-west of the Virupaksha temple at Hampi in 1439 A.D. There is a dilapidated temple near the above mantapa. This was constructed by Haridasaravuta in 1445 A.D.\textsuperscript{175} His parents and relatives died on the bank of the river Tungabhadra in Bhaskaraksetra with the intension of acquiring merit. He also consecrated God Ramalinga in the temple and a lamp-column in front of the temple in the memory of the deceased persons.

During the rule of the king Mallikarjuna, Padumajaya of Hega\textsuperscript{176} caused the construction of Kallinatha temple at Thanya in North Kanara district in 1453 A.D. and he also made gifts for the expenses of food offering to the temple.

A few records of Siddeshvara temple of Subarayanakoppalu built in 1460 A.D. in Mandya district furnish some interesting information. Each pillar of the rangamntapa of this temple was erected at the cost met by individuals. The south-east column of the rangamantapa of this temple was erected by Bittetamma,\textsuperscript{177} the north-west column by Naganna and Goridevi,\textsuperscript{178} the nure (dadi) of Javanikenarayana Balapadannayaka, son of mahapradhana Baicaya-dannayaka, the north-east pillar by Ecahadeva,\textsuperscript{179} son of Bhimadeva and the south-east pillar by Sateyanayaka,\textsuperscript{180} son of Makya-nayaka of Honuga.

A record of Malavalli\textsuperscript{180} presents an information about the renovation of Arkanatha temple of that place. Appayya, Nagappa and other mahajanas renovated the temple after demolishing the garbhagrha, sukanivasa (sukanasi), sikhara, mantapa and ceiling. They also bestowed some villages for the maintenance of the temple.
Mahanayakacarya Dummi Virupanayaka caused to be built the Rangamantapa of the temple of Tiruvengalanatha at Horakere-devapura in Chitradurga district in 1465 A.D. This temple is now called Ranganatha temple.

During the rule of Bhairanna-nayaka, son of Maduvanna-nayaka of Horaguppa, Hebbayalu-nadu, who was eulogized as Malayahuliyamartanda, some prominent persons of Yaduvani in Shimoga district got a chaityalaya built at that place and consecrated Parshvanatha Tirthankara there in 1473 A.D. He rendered a grant of land for the worship of Parshvanatha and Neminathasvami of this chaityalaya.

A record of Somanahalli furnishes an information about the construction of a mantapa in the temple of Virabhadra near the Nanjundeshvara temple at Nanjanagudu. This mantapa was to be used for feeding Shaiva disciples, brahmanas, and jangamas of Nanjanagudu and Terakanambi.

Tontada Siddhalinga was a great Virashaiva saint and author who lived in 1480 A.D. One of his disciple, Channavirappa Wodeya of Danivasa constructed a matha at Edeyur in Tumkur district.

A copper-plate record of 1505 A.D. mentions a grant of some villages to a number of people on the occasion of the consecration of God Laksminarayana on the bank of Tungabhadra River at Hampi.

During the reign of Viranarasimharaya of Tuluva dynasty, Sahavasi Honnarasa repaired the temple of God Rameshvara of Hombli in Dharwar district and reconsecrated the deity. Achanayaka endowed a gift of a land in addition to the grants made by his father to this temple.
During the rule of the king Krishnadevaraya, Visvamurti Gururaya got consecrated Vireshvara-Linga at Tadimalangi. This Linga no longer exists now. Gunihalli Tirumala built Anjaneya temple and erected a garudagamba at Kunihalli in 1515 A.D.

Ranganatha-diksita, the purohita (family-priest) of the king Krishnadevaraya, having received a village as sarvamanya, built temples to enshrine Gods Nagesvara and Nagendrasayana in 1516 A.D. at Nagenahalli in Hospet Taluk. Apart from this construction, he built a tank called Nagambikasamudra after the name of the mother of the king. The Nagendrasayana temple is now popular by the name of Ranganatha temple.

A record of 1520 A.D. mentions the name of a sculptor who set up a column in front of the Channakesvara temple at Kerakodu in Mandya district. He was Hollida Holliga, son of Holligonda described as caladankara.

A certain Tirukanayya, his sons and grandsons established the God Tiruvengalanatha in the village Tagarti-agrahara in Shimoga district in 1523 A.D. He also made a gift of land and money for the service of the God.

Ladies also came forward to set up temples with the help of their family members and others. A certain Gopayi, her brother and others constructed a temple at Hosamaledurga, the present Ramagadha in memory of their chief Ramanatha-Odeya. Ramanatha is said to be the son of Kampilaraya and his queen, Hariharadevi.
A record of Chikamagalur district\textsuperscript{195} gives an information recording the erection of Virupakshasala in the temple of Virabhadra at Balehonnur in 1531 A.D.

Namashivaya\textsuperscript{196} built a temple for the consecration of the Linga, brought from Kashi at Hesaraghatta in Bangalore district. He also set up the images of Chandramaulishvara, Vighnishvara and Nandikeshvara in 1553 A.D. This place is described as Tippasamudra-agrahara.

Sometimes, all the members of a family made a concerted effort for the erection of a temple. Such an example is reported from Madderi in Kolar district. Ankappanayaka\textsuperscript{197} and his family members constructed a temple for the consecration of God Gopalakrishna at Maddari in Avaninadu of Muluvagilu-rajya. A record of Mailandanahalli\textsuperscript{198} in the same district registers the construction of a mantapa to enshrine God Vinayaka by Sonyappa during the reign of the king (Acyuta).

A Telugu record of Nallapura near Hampi\textsuperscript{199} reports the consecration of God Hanumantaraya in Nallapura by Nallappanna in 1542 A.D. This was done for the merit of the king Achyutaraya.

When Mahamandaleshvara Krishnadevarasasa-wodeya was governing Nagire-rajya, several people\textsuperscript{200} volunteered to construct nandi-mantapa of Murdesyara temple at Murdesvara in North Canara district. Seven jananis of Vayivani-nadu, Nula-nayaka of Kotturu, etc. joined this pious work of the construction.

A record of Anjanagiri\textsuperscript{201} in Coorg district gives an interesting information regarding rebuilding of a basadi during this time. In the saka year 1453 (A.D. 1531), two images of Santinatha and Anantaswami were found in the Suvarnavati river. Then, they were brought over to
Anjanagiri and consecrated in Shantinathabasadi built in wood. This was built again in stone in 1544 A.D.

People of priestly class who engaged themselves in religious functions of the temples caused to build temples. Such an instance could be seen in a record of Vidyaranyapura, dated 1547 A.D. During the time of Narasimha Bharati-Odeyar of Shri Jinalaya, purohita Narasimhabhatta, son of Lingabhatta constructed a temple and consecrated the God Vigneswara in that place. Besides, he made some grants for the worship of the God. A record of Anantapura in Bellary district reports the renovation of a dilapidated temple by Harapanna during the time of the king Sadashivaraya.

A record of Yadaladaka, dated 1556 A.D. furnishes an information about he consecration of four Gods, namely, Narasimha, Ishvara, Hanumanta and Goddess Laksmi in the year 1518 A.D. They were established by Guduganduke Cikkegonda, Malligonda, sons of Maragonda for the merit of their family. Another record of Hampi found in Ganagitti Jinalaya, dated 1557 A.D. states that Mahamandaleshvara Srirangaraja Ramarajyayya granted to Shantinathaswami of Cikkadevara basadi the income from shops (angadi). This also gives a detailed information of a shop (malige) built for the basadi by Cikka Viranarasanna.

Narasimha-bhatta, son of Ellama-Bhatta consecrated the God Siddhi-Vinayaka and constructed a stone temple for several types of worships and offerings to the God at Kannamedi which is described as Harihararaya-samudra in 1558 A.D. in Tumkur district. At the time of the consecration, a number of persons made grants of lands and money to the God.
Catani Tirumalaraya, son of Tirumalayagaru, the sthanika (a temple manager) constructed a temple for Modala Alvar near Vitthala temple at Hampi, besides making grants for the maintenance of the temple.\textsuperscript{206a}

From the above survey, it is clear that the construction of temple was not the right of any individual of a group of people in the society. People of all the classes like the king and servants, the rich and poor, the merchants and artisans, and the priests contributed their share to the main stream of the constructional campaign. Thereby, a large number of temples came to be set up throughout Karnataka during the period under study.\textsuperscript{207}

\textbf{4.6 Motivation for the Construction}

The temples were erected largely to earn blessings of the God or to acquire merit for oneself or for their elders.\textsuperscript{208} Lamp-columns or temples were erected to cherish the memory of their preceptors or teachers.\textsuperscript{209} Sometimes temples were erected as an act of expiation or to overcome sin.\textsuperscript{210} Temples were rebuilt or renovated by lower officers in order to fulfil the desire of their masters.\textsuperscript{211} There are several factors which induced the people to erect the temples. For example when an agrahara was established, a temple was to be set up there in.\textsuperscript{212} When a ruler was in a danger of external attacks, he vowed to renovate or build a temple if he overcame such a danger.\textsuperscript{213} To secure the affection of the reigning king, people were constructing temples and were excavating tanks.\textsuperscript{214} If there was no temple in the street of brahmanas, in such a situation temples were to be erected.\textsuperscript{215}

Kings, feudatories and the other royal members constructed temples largely as means to exhibit their grandeur and majesty. Most of
the magnificent temples owe their construction to them. When the king was coronated, this event was well remembered by the erection of a temple or a part of it.\textsuperscript{216} When a king achieved a victory over his powerful enemy, this event was also perpetuated by setting up a temple.\textsuperscript{217} Powerful viceroys and generals also built temples to display their majesty and splendour.\textsuperscript{218} These are various factors and promoted the rulers and the people alike to construct and patronize temples.

A peaceful situation was conducive for the construction of the temples. During the time of Harihara II, Devaraya II and Krishnadevaraya there was a general peace throughout the country. Thereby, one can notice the construction of a large number of temples during the period of these rulers.
REFERENCES

2. ibid., p. 227.
3. See the list of the Vijayanagara temples given in the appendix-B.
4. Vasundhara, F., Vijayanagara Samrajya Sthapane (Kannada), Bangalore, 1980, p. 75.
5. EC., XII, Si., 100.
6. EC., XI, Cd., 2. Bemmattanakallu is now known as Chitradurga.
7. ARSIE., 1901, 131; SII., VII, 322.
8. EC., VI, Kp., 19.
9. APGAS, No. 96.
10. EC., X, Gd., 68.
11. ARSIE., 1934-35, 350; SII., XXIII, 501. Bukkavve set up this column for the merit of her preceptor Bhaskaradevayya.
12. EC., X, Gd., 59.
13. EC., XI., Cd., 14. Mallanna-Odeya made this charity thinking that this mother might attain the world of merit. He made a grant of a village for the service of the God.
15. ARIE., 1889, SII., I, 153.
18. ARSIE., 1904, 24; SII., IX, 453. This temple is important from several points of view which will be dealt with in sequel.
19. ASMAR., 1923, no. 44. These were perhaps done by Vijayaraya, the younger brother of Devaraya II.
20. EC., VII (1984), Hn., 168; ibid., V, Hn. 117. Here, the Praudhadeva-maharaja may be king Mallikarjuana.

22. Krishna Sastri, ARASII., 1908-09, p. 174. Sewel, Robert., op.cit., p.158. Both the scholars have raised their doubt regarding the real date of the construction of the maharangamantapa and Gopura of the Virupaksha temple at Hampi.

23. ARSIE., 1889, 25; SII., VI, 254.

24. ARSIE., 1922, 711, 712, 713; SII., IX 502.

25. EI., I, 1892; SII., IV, 254; ARSIE., 1889, 34. Here the inscription mentions that the officiating priest of the consecration ceremony of the icon was Aryabhatta. He was perhaps the palace-priest.

26. ARSIE., 1904, 16; SII., IX Pt. ii, 564. Hiriya Timmaraja-Odeya was the son of Salakaraja-Odeya and borhter of Varadambika, t he queen consort of the king Acyuta.

27. ARSIE., 1958-59, No. 678.

28. EC., V, Ak., 159.


30. EC., IV (1975), Y1., 155; IV (I edn.), Y1., 64.

31. EC., IV (1975), Y1., 50; XIV (I edn.), Y1., 171.

32. EC., V, B1., 52; IX (1990), B1., 3; ARSIE., 1901-02, 58. Now these pillars are removed.

33. EC., V, B1., 63; IX (1990), B1., 12.

34. ARSIE., 1889, 17; SII., I, 152. This temple is also known as Ganagitti jinalaya and is situated to the east of the Royal Centre at Hampi. There are several Jaina temples near the ‘Monday Gate’ or Somuvaradabagilu at the same place. Though the inscriptive evidences are not available, they are assigned to this period stylistically.

35. ARIE., 1975-76, 106. This temple has now disappeared.

36. EC., VII, Sk., 241.


38a. This lamp-stand was made by Kaloja and Anakoja, sons of Marle Nindoja, the brazier (kancugara) of the place. This lamp-stand is still in use.


40. EC., X., Mb., 29.

41. ASMAR., 1923, 48.

42. EC., X, Mb., 10.

43. EC., VII (1979), M1., 71.

44. EC., V, B1., 14; IX (1990) B1., 90. Baica-dandesana was appointed to the ministership during the time of Harihara II.


46. EC., X; XVII, Mr. 3.

47. EC., X, Mb., 963 and Mb.2.

48. ARIE., 1938-39, B.K., 82; SII., XX, 234.

49. EC., VI (1977), p. 179; II, Sr., 89.

50. Vasantha, R., The Narayanasvami Temple At Melukote, Mysore, 1991, p.65. The author thinks that Rangambika constructed a rangamantapa but nowhere in the inscription it is reported. The mantapa which she constructed is highly exquisite and ornate and it was probably meant to keep the silver palanquin which she offered to the temple.

51. EC., XII, Pg., 54, 55.

51a. EC., VIII, SG., 163.

52. ASMAR., 1937, 22; EC., IX (1990), B1., 93.

53. ASMAR., 1934, 16; EC., VI, Mg., 41.

54. ASMAR., 1889, 21; SII., IV, 250.

55. EC., X, Cd., 45.


57. PRKRI., 1939-40, 80; K1., III, 17.
58. PRKRI., 1939-40, 80; K1., III, 17.
58a. ARSIE., 1889, 51; SII., IV, 280.
59. ASMAR., 1928, No. 86.
60. ASMAR., 1927, No. 48.
61. EC., X, K1., 73. This temple is renovated recently.
62. ASMAR., 1927, 49. Shyamasastri, the editor of Mysore Archaeological Reports, tried to identify Sakkarepattana, where the inscription is found, as Hosapattana. Hosapattana cannot be Sakkarepattana and this place refers to the capital Vijayanagara (Hampi) itself. Vasundhara is also of the same opinion. (op. cit., p. 35) Since the matter is out of the preview of the present study, the discussion is not continued.
63. EC., IX, Ht., 141.
64. EC., IX, Bn., 16.
65. EC., IX, Ht., 141.
66. ARSIE., 1901, 28; SII., VII. 196. This caityalaya is known by other names such as Hosabasti, Savirakambadabasadi. It is really a magnificent structure and is a proportionately built shrine among all the Jaina monuments of South India. (As admission to this temple is restricted, I could not make a complete study of the temple).
67. ARSIE., 1901, 33; SII., VII, 202.
69. EC., IX (Bangalore Suppl.), 224.
69a. EC., XII, Si., 100.
70. ARSIE., 1901, 29; SII., VII, 197.
71a. EC., VII (1979) Ng., 9; IV (I ed.), Ng., 4.
72. EC., XII, Tm., 3.
73. ARSIE., 1904, 63; SII., IX, 618; SII., XVII, 69.
74. EC., X, Sd., 99. Most part of this temple has now disappeared and only Nandi-mantapa with a large Nandi idol and a lamp column are surviving.

75. EC., X, Mb., 58.

76. ASMAR., 1929, 113; SII., XX, 230; ARSIE., 1935-36, 142.

76a. EC., IX, An., 49.

77. VPR.; 1984-87, 58. This is one of the earliest temples built at the capital. This is wrongly identified as a Jaina temple by Longhurst (Hampi Ruins, Delhi, 1982 (rpt), p. 118), and as Rama temple by Devakunjari (Hampi, 1983 (rpt.), p. 61).

78. ARIE., 1975-76, 99; VPR., 1983-84, 11.


79. EC., XI, Hk., 127.

80. EC., XI, C1., 37.

81. Rama Sharma, op. cit., p. 31.

82. EC., X, Bg., 16. This is one of the earliest and most famous sacred structures of the Vijayanagara empire.

83. EC., X, Bg., 15.

84. EC., X, Sp., 54.

85. EC., X, Ct., 86.

86. EC., VII (1979) Ng., 58.

87. EC., IX, Kn., 59.

88. PRKRI., 1939-40, 43; K1., I, 43.

88a. EC., XI., Cd., 29.

89. ARSIE., 1927-28, Bk., 30.

90. EC., VII, Ci., 73.

91. EC., IX, Ht., 155.

92. EC., VIII (1984), Hn., 201.

93. EC., XII, Gb., 29.

95. EC., X, Gd., 53.
96. EC., IX (1990), B1., 139; XV, B1., 13.
97. ASMAR., 1931, p. 28.
98. EC., VII (1979), Ng., 159; IV, Ng., 80.
99. EC., XVII, Mr., 147.
100. EC., X, Gd., 38
102. EC., IX, Kn., 21. This record also states that at one stage the stone-cutter Pebboja saved ten persons from having skulls of their heads burnt off.
103. PRKRI., 1939-40, 72; KI., III, 9.
104. EC., VII (1979), Ng., 91.
105. ARIE., 1970-71, 30. Since the record is engraved on a wooden beam, it is a unique one. Use of wooden beam was not a rare matter. They are used invariably in the construction of towers of all the temples that could be seen in the existing examples.
106. EC., X, Mg., 3.
107. EC., VI (1975), Ch., 224; IV, Ch., 99. This temple is in a highly dilapidated condition and the record of this temple clearly mentions the duties and privileges of a priest of this temple.
108. Krishna Sastri., op. cit., p. 182. The father of Timmarasa and Govindaraja-Odeya was Racayya who was, in one inscription, described as Rajarajayya (EC., IV (1975), 82).
110. ARSIE., 1922, 727; SII., IX, Pt., ii, 514.
111. ARSIE., 1901-12, 74; EC., IX (1990), B1., 159; V, B1., 78.
112. EC., X, Mb., 238.
113. ARSIE., 1947-48 3; KI., VI, 69.
114. EC., IV (1975), Ch., 100; IV, Ch. 7.
115. EC., VII (1979), Ng., 143; V Ng., 87. Virupannanayaka who constructed the temple of Goddess Laksmi was the treasurer of
this temple and was praised as Mahanayakacarya and Bayalahuli. This record furnishes a valuable information regarding the temple.

116. EC., VII, Sb., 39.
117. EC., X, Sd., 104.
118. ARSIE., 1904, 51; SII., IX, Pt., ii, 553; SII., XVII, 53.
119. EC., IX, Dg., 46.
120. EC., IX, Cp., 155.
121. EC., VI, Kp., 8.
122. EC., XII, Tm., 7.
123. EC., V (1976), TN., 55; III (I edn.), TN., 120.
124. ARSIE., 1913, 202.
126. Ibid., No. 380B, p. 310.
127. ARSIE., 1914, 464; SII., IX, Pt. ii, 682.
128. ARSIE., 1914, 468.
129. ARSIE., 1889, 119; SII., IV, 248; SII., VI, 143.
130. ARSIE., 1889, 35; SII., IV, 265.
132. ARSIE., 1889, 36 & 37; SII., IV, 266.
133. PRKARI., 1939-40, 70; KI., III, 16
134. ARSIE., 1904, 27; SII., IX, 648; SII., XVII, 29. This record reveals a curious information that the priest of the temple of Virupaksha at Kampili should not consider the gift which was given to him, as an inheritable possession.
135. ARSIE., 1935-36, 120; SII., XX, 236.
136. EC., VI, Kp. 17
137. EC., XV, Ak., 245.
138. ARIE., 1957-58, 361.
139. ARIE., 1957-58, 361. This is only a wooden gate (on which the record is engraved) survived to this day in situ. This presents a proper picture regarding, the defence architecture of that period. Since this mater is not within the preview of the present study the discussion is not continued.

140. APGAS., IX, 7.

141. EC., VIII (1984), Hn., 122.

142. ARIE., 1958-59, 547; 1948-49, 33; KI., VI, 59.

143. ASMAR., 1928, No. 4.

144. ASMAR., 1929, 166; SII X, 229; ARSIE., 1935-36, 130.

145. EC., VII(1979) Ng., 48; ASMAR., 1939, 63.

146. EC., VII, Ci., 28.

147. EC., I (1972), 59.


149. Ibid., No. 103.

150. Michel, George, op.cit., p. 197.

151. ARSIE., 1901, 135; sii., vii, 325.

152. Vasundhara, op.cit., p. 35.

153. EC., VII (1979), Mu., 87; III, M1., 21.


155. EC., IV (1975), Ch., 120; ASMAR., 1933, 40.

156. EC., I (1972), 75; I (1886), 39.

157. ARSIE., 1901, 27-a; SII., XIII, 190.

158. EC., XIV, Si., 105.

159. EC., IX (1990), b1., 119; ASMAR., 1936, 10.

160. EC., IX, Dv., 39.

161. EC., IX, Dv., 39.

162. EC., VII (1979), Ng., 65; IV, Ng., 35.

163. EC., VII (1979), Ng., 66.

164. ARSIE., 1932-3, 173; EI., XXIII, 28; SII., VIII, 278.

165. VPR., 1984-87, 62, P. 40.
166. Ibid., 60, p. 39.
167. PRKRI., 1939-40, 41.
168. EC., IX (1990) B1., 466; V, B1., 181. This Garuda shrine is situated near the Vardhamana basadi at Adaguru.
169. VPR., 1984-87, 24, p. 32.
170. EC., X Gd., 7.
171. EC., V (1976), My., 199.
172. ARSIE., 1904, 21; SII., IX, 445.
175. VPR., 1984-87, 3, p. 28.
177. EC., VII(1979), Ng., 46.
178. Ibid., 42.
179. Ibid, 43.
180. ibid, 44.
180a. EC., VII (1979), M1., 3; M1., 64.
181. ASMAR., 1939, 9
182. EC., VIII, Sa., 60.
185. EC., XVI, Kg., 49.
186. EC., X, Gd., 77.
188. EC., V (1976), TN., 245.
189. EC., XII, Pg., 78.
190. ARSIE., 1922, 686; SII., IX, 504.
191. VPR., 1984-87, pp. 183-186.
192. EC., VII (1979), Md., 37; III, Md., 57.
193. EC., VII (Pt. ii), Sk., 54.
194. ARSIE., 1943-44, 70. Ramanatha was the famous hero of Kampilarajya. We have already seen that during the time of Devaraya I, the image of Kumara Rama was set up in Sangaru in for worship.


196. EC., IX, N1., 31; Bangalore suppl., Bn., 31.

197. ASMAR., 1923, 57.

198. ARSIE., 1929, 24.

199. VPR., 1984-87, 163, pp. 64-65.

200. PRKRI., 1939-40, 73; KI., III, 10.

201. EC., I (1973), 19.

202. EC., VI., Sg., 10.

203. ARSIE., 1922, 733; SII., IX, 623. This record unfolds an interesting and unique information regarding the ownership of the temple and the subsequent settlement of this dispute. Harapanna renovated a dilapidated temple (atisthanadagudi) at Anantapura which belonged to Penugonde-rajya. With the consent of Gaudas, senabovas and prajes of the place, he renovated the temple and set up the God Mallikarjuna therein. A little later, Timmadasi, son of Kammara Timmadasi claimed that the temple had been originally built by his father and he was the owner of this temple. After a thorough verification from the local people, the dispute was settled under the leadership of Srinivasaraya and accordingly a certain amount of money was paid to the claimant. Then, the temple was made available for the worship of the public.

204. EC., XII, Si. 26.

205. ARSIE., 1889, 119; SII., IV, 247.

206. EC., XII, Pg. 21.

206a. ARSIE., 1975-76, 98.
207. This survey is based on the available records. Most of the temples do not have the foundation date. Such temples are in large number, and all the temples have been listed in appendix-B.

208. EC., XI., Cd., 14.


210. EC., X., Sd., 99. At Irrugappanahalli in Kolar district, a Shiva temple was erected for this purpose.

211. ASMAR., 1929, No. 113. At Banavasi, a servant by name Aubhalanatha got the temple of Gopinatha renovated in order to fulfil the desire of his master.

212. EC., VII (1979), Ng., 58., ASMAR., 1940, No. 35. A local ruler set up a temple for God Mallikarjuna at Kelegere at the time of converting the village from sudravada into an agrahara.

213. EC., VI, Mg., 41; ASMAR., 1934, No. 16. When Bhairarasa, the governor of Kalasa-Karkala-rajya was about to face the attack of the emperor Krishnadevaraya, he sought the blessings of the God Kalasanatha to escape from this wrath. After becoming free from this danger he renovated the Kalasa temple. Such ideas were helpful for the renovation or construction of the temples.

214. ARSIE., 1922., 686; SII., IX, 504. Ranganatha-diksita, the royal priest set up temples and excavated a tank at Nagenahalli in Hospet taluk naming after the mother of the reigning king Krnadevaraya.

215. EC., X, Mb., 238. Since there was no temple in the street of brahmanas at Gudipalli, a temple was erected by a local authority.

216. El., I, 351; ARSIE., 1889, 20. The maharangamantapa of Virupaksha temple at Hamip was set up to commemorate the accession of Krnadevaraya.

217. ARSIE., 1889, 25; SII., IV, 254. King Krishnadevaraya attained a success over the Gajapatis of Orissa. Then, he constructed a
grand temple, known as Krishna temple at Hampi to celebrate his military success.

4.7 Temples in the City

Vijayanagara is a city of temples. There is a close relationship between religion and life of the people. The hectic temple building activity began during Vijayanagara times, the rulers of Vijayanagara were dedicated to the promotion of religion and religious institutions. The building of temples was mainly undertaken by kings, members of the royal family, feudatories, feudal lords, military chiefs, rich merchants and wealthy people etc., during the Vijayanagara period. The temple building activity was regarded as one of the great ‘seven meritorious deeds’. The special worships and different festivals in temples were celebrated as religious practices in the society. It impact on social, religious, economic and cultural life was significant. The temple became the centre of architects, sculptors painters, smiths and carpenters, where they could exhibit their skill and also earn their bread. Temple was the place where singing, dance, drama and music were performed. The temple also served as a bank, an educational centre, a place of justice and provided place for important meetings. Temples provided boarding and lodging facilities to the ascetics, Brahmans, students, guests and pilgrims. As a result temple developed into a large socio-religious economic and cultural institution.

Temples s centres of religious and cultural integration attracted a massive inflow of different pilgrims and devotees from all over the empire and country, thereby promoting inter and intra-regional mobility, closer contacts and mutual understanding among the communities. Their glorious architectural and sculptural excellence also attracted the
visitors from far and near. Hence, temples were multi-facted multi-dimensional institutions, which fostered unity among people.

The Vijayanagara rulers took interest in constructing huge temples in their empire and the Capital City. From the Tamil Country they brought sculptors, architects, artisans and experts to their empire for building temples. So, especially at Hampi the temples like Virupaksha, Balakrishna, Vitthala, Hazara Rama, Achyuta and pattabhi Rama are big in their size and dimensions. The vastness of the temple area helped them to build sub-temples within the complex. Religious custom also favoured construction of temples. Realizing the religious importance kings, merchants, wealthy people and guilds made liberal donations and gifts to temples. Especially Kings at the time of some special occasions like, coronation, victory in battles, made grants to the existing temples and also sometimes constructed new ones. For example, Krishnadevaraya made several grants to Virupaksha temple at the time of his coronation, and he also built a new Gopura and beautified the temple by building a mantapa and repaired the old Gopura. To commemorate his victory over Orissa he constructed the Balakrishna temple and installed the idol of Balakrishna which he had brought as a war trophy for Udayagiri. During the Vijayanagara period, a number of religious activities, ceremonies and festivals were celebrated by the people within the temple complex. Shaivism and Vaishnavism were dominant religions in the Vijayanagara empire. Both the Shiva and Vishnu were worshipped in different forms such as Virupaksha, Mallikarjuna, Pampapathi, Nagesvara while God Vishnu was worshipped in the forms of Vitthala, Krishna, Narasimha, Venkatwsvara, Tiruvengalanatha, Ananthasayana etc. As such the rulers of Vijayanagara constructed temples for all these Gods. This type of religious sentiment made the rulers to accommodate small shrines around the main garbhagriha in the temple premises. This type of
construction of small shrines can be seen in the temples of Virupaksha, Hazara Rama, Vitthala and others. So, this style of temple construction activity attracted both workers and devotees on a large scale. The artistic excellence attracted the people of other faiths also to visit temples and perform religious ceremonies. The temple was the focal point for all these activities.

4.8 Temples as a Religious Centre

Temples built by Vijayanagara rulers were dedicated to different cults like Shaiva, Vaishnava, Jaina and Islam. This exhibits their religious catholicity and it is greatly enabled them to maintain peace and tranquility in the City and empire as a whole. The religious rituals i.e., festivals, ceremonies, worship were conducted regularly in the Vijayanagara temples. People of different communities irrespective of their faith participated wholeheartedly in the religious activities. As a result of this festivals like Mahanavami, Dipavali, Vasantamahotsava, Holi, Swing Festival, Car Festival were celebrated with religious pomp and gaiity.

The great temples in the Capital Vijayanagara were Virupaksha, Balakrishna, Tiruvengalanatha, Vitthala, Raghunatha, Hazara Rama and Pattabhi Rama. These sixteenth century temples celebrated Mahanavami festival i.e., annual ten days festival, during the month of September and October. This festival Dasara also called Navaratri. The Portuguese travelers Peas and Nuniz gave a detailed description of the Mahanavami festival celebrated in the Capital with pomp and grandeur.

The festival celebrations were from the Throne Platform i.e., Mahanavami dibba. During the celebrations for nine days at contests; dancing and singing processions by the artists, and temple damsels;
were arranged. This was a grand and elaborate festival and the king presiding over the celebrations.

In temples worship of deities was arranged by appointing Brahmins as priests. They performed pujas like nitya, naimitya, and kamya. In performing pujas they were assisted by people of different communities and different professions. The Vijayanagara kings made endowments to temples encourage to religious activity and ensure the prosperity of the land. Krishnadevaraya after constructing the Balakrishna temple made liberal donations and lands to the Brahmins of Nelalahunise agrahara.\(^3\) To guide the people in performing religious activities astrologers, reciters of puranas, time keepers, mantrapushpa reciters, and scholars used to stay in temple complexes. Kings made grants to the priests engaged in the conduct of such activities of the temple throughout the year. Drum beaters were there, especially from the lower community, who assisted at the time of puja ceremonies. For these people king made donations.

Thus, all these people like Brahmins, farmers, merchants community and people etc., participated in maintaining and developing rituals in the temple. This generally gave scope for the development of communal harmony, peace and tranquility in the society. In the Vijayanagara City, religious ceremonies were widely practiced in all the temple. The temples developed religious sentiments among the people.

4.9 Temple Administration

A number of Vijayanagara inscriptions speak about the temple income, expenditure and other things and also their role in society. Temples, irrespective of the status and position of the builders like kings, chieftains, merchant guilds, or wealthy individuals, were treated as the
community property and looked upon as one of the ‘Sapta-Santanamula’,\(^4\) by the people in ancient and medieval times. The temple was a highly organized institution and received several of gifts to arrange for the performance of the regular services and different functions there. The administration of the temple was very efficient. In the temple there were many functionaries. Their number varied from temple to temple depending upon the size and necessity of the temple. In big temples there were administrative officials, ritual specialists and others to perform some additional and menial duties.

Inscriptions mention the appointment of the Sthanika or Sthanapati as the manager of trustee of the temple. There are references in epigraphs to such an officer from the Vitthala complex,\(^5\) the Hazara Rama temple\(^6\) and the Raghunatha temple near the Penugonda gate,\(^7\) in the suburb of Kamalapura. Emperor Krishnadevaraya appointed two sthanikas in the Balakrishna temple.\(^8\) Some inscriptions recording the grants made to the Virupaksha temple mention the Sthanika or Sthanikas,\(^9\) and the Sthanadhipati.\(^10\) It clearly shows that there were more than one trustee in the Virupaksha temple and the Sthanadhipati must have been the Head of the Board of Trustees. From these three records of grants to the Virupaksha temple, it is clear that the Sthanikas administered this big temple and also they manged the lands and property of the temple and received grants and gifts made to God Virupaksha, the main deity of the City. Except Sthanika, no other officer or ritualist of the Virupaksha or of any other Shaiva temple in the City is referred in inscriptions. Whereas some records from the Vaishnava temples refers to the Senabova or the Accounts Officer.\(^11\) An epigraph from the Hazara Rama temple refers the existence the post of Karanika,\(^12\) or accountant. Nature of the duty of these two officers is given, but the differences between the duties of these two is not mentioned clearly. Sometimes large temples like: Vitthala and a treasury or bhandara which
was kept under the direct supervision of the official called bhandari. Thus in the temples of the Vijayanagara City some officers were appointed for conducting festivals and monitoring the offerings to the temples Gods.

4.10 Temple as a Centre of Employment

The size, number and richness of the temples in the City speak of their importance and the role they played in every sphere of human life. The different activities of these temples covered all spheres of life of man in society. The temple required a number of people to attend to its numerous activities worship, meditation, education, banking, commerce, agriculture, performing arts etc. The employees of the temple, irrespective of caste or creed of different categories were generally referred to ad ‘Pada-mula-parivara’.

The temple was a major centre of employment for the people, next only to the state. However, the number of employees in a temple depended upon its size and resources. A large number of servants were maintained by the temples for various purposes. Some of the important staff of the temple like priests, reciters of mantras and sacred texts, decorators, players on musical instruments, cleaners, chouri bearers, etc., were in charge of the work in the interior and some were put in charge of the external work of the temple. They were torch-bearers, watchmen, bearers of vehicles, gardeners, garland makers, goldsmiths, tailors, carpenters, treasurers, sthanikas, etc.

A number of Brahmin were engaged in temple services, such as performing the pujas and chanting mantras (Slokas). For example, emperor Krishnadevaraya appointed thirty-seven Brahmins to perform a variety of duties in the Balakrishna temple. These included the
acharyas or archakas or bhattacharyas, priests who conducted the worship in the inner shrine, pauranikas (reciters of Puranas), jyothishyas (Astrologers), a sadasya (or the superintending priest in the performance of rituals and sacrifices), a brahma (Chief priest for temple festivals), those appointed for Veda Parayana (recitation of Vedas), for Mantra-Pushpa (offering flowers while reciting mantras), for Pavanabhisheka and for Namatreyya. These different services have been referred to in one of the epigraphs of A.D. 1534 from the Tiruvengalanatha temple. Further it adds to the list by referring to the appointment of Paricharikas (attendants who rendered assistance to the officiating priests) Brahmins for narrating Ithihasa (recitation of the epics) and Bhagavata, the Ghaliyara (the Watchman of the temple, who strikes hours and the Katigeya (a temple servant who also joins the processions of the deity). Svayampakis (or cooks) who prepared food offerings for the deity or for distribution in the Ramanuja-Kutas or temple Chattras. Some of the epigraphs give the list of wages of those who were involved in the menial services in the temple kitchen, such as grinding of wheat, pounding of rice etc. A record from the Vitthala temple complex refers to those engaged for decorating the temple chariot and erecting and decorating the pendals on festive occasions. Perhaps these labourer were not regular temple employees. Some inscription from this same temple also indicate the presence of temple-dancer and some musicians. An inscription from the Achyutaraya temple gives the list of employees who were discharging their duty in and outside the temple. There were the priests for performing abhisheka, mantrapushpa, pauranikas, for ithihasa, watchman, bhagavatas, katige persons and for svayampaka, senabova. An epigraph from the Vitthala temple also refers to the nature of work in the temple, and the persons engaged in the temple services with their names like: Sthanikas of the temple were Demaya, Narasaya, Virapa, Chikavirapa and Purushottama. Senabova was there to look after the affairs of the temple, which is mentioned in the epigraph.
by name Konapa. The other members of the temple like natuvaranga, svayampaka, ghaliyara etc., are mentioned in the inscription of the temple. 24

Perhaps in large temples there must have been still other employees, such as those who carried the processional deities mounted on the Vahanas, light bearers, many others of whom, however, the contemporary sources are absent and no description is given.

4.11 Temples as Repository of Arts

Art and religion are inseparable. Religion was the base for all arts. Temples fostered and encouraged fine arts. The practice of offering worship to the God in the temple, as mention in several inscriptions of Vijayanagara consisted of both Angabhoga and Rangabhoga. Anga means the body and bhoga means service or enjoyment. Angabhoga therefore means every service rendered to the body of the deity like bath, smearing with sandal paste, burning incense, burning lamp, decoration with flower. 25 Rangabhoga means external service beside the body. External services like offering dhupa, dipa, naivedya, archana and theatrical enjoyment like singing, dance and drama performed on a ranga, 26 i.e., elevated floor in the centre of Sabhamantapa or navaranga, a hall in front of the sanctum sanctorium. Some inscriptions of the temple mention Srikarya, 27 which was nothing but angabhoga, and rangabhoga.

Being cultured and religious the rulers of Vijayanagara built many temples of different faiths in the Capital. Some of the large temples in the City like Virupaksha, Balakrishna, Achyuta, Vitthal, Hazara Rama, Pattabhi Rama, Raghunatha became centres of patronizing music, dance, drama, sculpture, architecture, painting and other arts. These big temples like the ‘King’s Court’ has for rendering service there a band of
vocalists, and instrumentalists, beautiful dancers, dance masters, drummers, pipers, conch-blowers, choristers, male dancers, devadasis, actors, humourists, jesters, general speakers, debators, voice entertainers, gesture professionals, orators and poets etc. For exhibiting fine arts, the Vijayanagara temples were the common places. The temples served as a venue for the professionals to display their talents. As these temples were patronized by the rulers, natural the patronage and support was also extended to those who depended on it.

The bigger temples of Vijayanagara were usually elaborate. The typical Vijayanagara temple consisted of sanctum, pradakshinapatha antarala, an ardha-mantapa, navaranga or sabha mantapa with entrances on three sides, mukha-mantapa or front pillared hall, a kalyana-mantapa, parivara shrines or shrines for attendant deities and an enclosed prakara (Court yard) with entrances adorned by lofty Gopuras (gate ways). The entrance into the temple complex might be one or three in number. In addition to these parts of a temple, a balipitha, a flag staff and lamp- pillar were also found. However, the Vijayanagara temples in the Tamil country had some more features of which some were added to the City temples of Vijayanagara. An epigraph of AD 1521 issued by an officer, Timmaraja, mentions that he built a “Utsava-mantapa” for keeping the images of deities in the Hazara Rama temple. Originally this temple did not possess this additional Utsava-mantapa. Another epigraph from the Vitthala temple of A.D. 1554, of reign period of Sadashiva Maharaya record that Udaigiri Thimma rajayadeva Maharasa, for the merit of his father, built a “Uyyale-mantapa” in the temple complex. Many mantaps were there at the Vitthala temple but this Uyyale-mantapa was newly added as one of the features borrowed and introduced from the Vijayanagara temples in Tamil country.
In most of the major Vijayanagara temples navaranga or sabhamantapas were constructed especially for the performance of music and dance. For instance, Krishnadevaraya built rangamantapa in the Virupaksha temple as mentioned in an inscription of A.D. 1510.\textsuperscript{31} One of the Telugu inscription of A.D. 1545 from the Madhava temple in the Capital records the construction of the rangamantapa for holding dance and for both vocal and instrumental music recitals in this temple.\textsuperscript{32} The large pillared halls in the Vitthala, Tiruvengalanatha (Achyuta Raya) Malyavanta Raghunatha, Pattabhi Rama temples were built for dance and music performances within the temple complex.

\textbf{4.12 Dance}

In the temple ceremonies, public rituals, festivals, the elements of dance and music were essential. Dances were performed by dancing girls employed in the temple.\textsuperscript{33} The main duty of a dancing girl was to dance and sing before the deities. For this purpose they were fully trained in the art of music and dance at the cost of the temple under its own expert musicians and dance masters.\textsuperscript{34} Travellers who visited the Capital have left lengthy descriptions of the female dancers and their role in the temple services and processions,\textsuperscript{35} and also in the City and court festivals. Domingo Paes, who visited the Court and palace of Krishnadevaraya describes in detail the hall were women of the royal household were taught dancing.\textsuperscript{36} From the foreigner’s accounts it appears that there were two groups of dancers, those attached to the temples; and those attached to royal court.

Temple dancers also participated in the Mahanavami festival ceremonies at the court. These dancing girls kept alive the art of dancing. On all morning of the Mahanavami festival they used to dance outside the house, when Krishnadevaraya was in the chapel of the House of
Victory. They participated activity in all the car festivals. On every Saturday they had to dance before the idols in the temples of the City, and in the afternoons during festivals they had to wrestle.

Devadasis were the female servants in temples. Devadasis were young, charming, beautiful and accomplished women in singing, dancing and public relations. They were attached to temples for specific purpose i.e., to perform dance and music in temples. They had high social status. Some of the temple dancers were honoured and conferred with certain privileges for their services. There were some royal dancing girls, Mangayi of Belgula, a lay disciple of Charukirtipandita Acharya, who was called ‘Raya-Patra-Chudamani’, a crest jewel of royal dancing girls. Many devadasis gave donations for the upkeep of temples. An epigraph testifies that one of the devadasis constructed a Vasanta-mantapa and natakasala. Devadasis with their great skill in arts enchanted the minds of devotees who gathered in temples, and their accompaniment added more glamour and colour to the religious processions of the deities in the city. They became a source of inspiration and inspired the mind of sculptors.

Courtesans are also referred to often in the context of temple and Royal Court in the City. There profession was not confined to prostitution alone. They were mainly taught to sing and dance from their childhood. Some of the foreign travelers Paes and Nuniz were struck by the beauty of the dancing girls and dexterity of their movements. A courtesan had to be accomplished in various fields, and had to be a learned scholar, a skilful musician, a clever gambler and a brilliant conversationalist in order to win the men of wealth and distinction. Most of the courtesans were attached to the royal court to please the king. And also they took active part in festivals especially during the Mahanavami. On some special occasions they were dancing in temples too. The difference
between courtesans and temple girls was that the former lived independently at the Capital and the latter were attached to temples and depended on its earning for their lively hood.45

The temple dancers were highly honoured by the king and were given grants. An epigraph of A.D. 1531 of Achyutadevaraya states that a temple dancer by name Kuppasani was given the title of ‘Vidvatsabharraya-Ranjakam’ in the court of scholars.46 Some Tirumala Tirupathi Devasthanam Inscriptions record that there were expert dancers in the Vijayanagara Capital City. Sometimes kings appointed and deputed some proficient dancers from the capital to the temples of other places. Achyutadevaraya sent a number of dancers from his capital to serve God Sri Venkateshvara at Tirupati. One among these dancers was Muddu-Kuppayi, the daughter of kuppasani in A.D. 1531.47 Another inscription of A.D. 1540 states that Hanumasani, daughter of Uddida Timmayana was also sent by the king Achyutadevaraya to serve in the temple of Sri Venkatesha.48 The dancing girls also gave enormous gifts for the public welfare.

4.13 Music

Since Vedic age music was regarded as one of the best entertainments which could please both man and God. It occupied an important place in the temple worship. Music is the expression of human emotions and it is part of human nature. From ancient time music came to be cultivated as a fine art. From very early times Karnataka appears to have been familiar with Bharatamuni’s Natyasastra, the oldest treatise on the subject.

4.14 Temples as an Educational Centre

Religious institutions like temples, Agraharas and Mathas of Vijayanagara City played an important role and promoted the cause of
religion and also served as centres of religious activity and learning. Education in its beginning was religious. Religious establishments like Hindu temples of different faiths, mathas and agraharas became centres of education.

With the introduction of Jainism and Buddhism, monastic establishments evolved. This had its impact on Hindu religion and tradition was continued by the acharyas and the priests of the Hindu temples, and mathas. Education was been given much importance from the ancient times. Education was patronized by the rulers, nobles, merchants and the people of all strata of the society.

Many factors such as ethical, social and religious contributed to the development of education in the medieval times. As Vijayanagara City was developed, large number of people belonging to different regions, communities and professions came and settled there. The king took great interest in providing education to the members of the royal family nobles, military servants, merchants, and other subjects. As it was in ancient Karnataka, even in medieval period temples were the centres of education.

The construction of large temple like Virupaksha, Vitthala, Balakrishna, Hazara Rama, Tiruvengalanatha, Pattabhi Rama and establishment of Agraharas and few Mathas bear evidence to the fact that education received great support and encouragement from the kings. Rayas like Devaraya II, Krishnadevaraya, Achyutadevaraya, made liberal donations and grants of lands to the acharyas and priests of temples and mathas for their services rendered to spread education.

During the reign of Vijayanagara kings education flourished. Innumerable instances clearly show the generosity and bounty of the
people in the matter of education. No wonder all temples and mathas of the city including Agraharas and other educational centres together with literary persons enjoyed the benefit of the general prosperity.

In the Capital City of Vijayanagara one could see temples almost in every street. Abdur Razzak observed that here and there were wonderfully carved temples and fanes to Hindu deities with Brahmanical colleges and schools attached to the more important amongst their number. The teachers were generally of high moral character, religious minded and were well versed in all branches of knowledge. They were proficient in teaching philosophy, logic, Veda, Vedangas, grammar, poetry, drama, dance, music astronomy, mathematics and many other branches of learning and literature. The teachers were paid remuneration for their services in the form of lands houses, money etc. They were highly respected in the Vijayanagara society.

The Vijayanagara Capital City was an important seat of learning. Vyasaraya was much honoured and respected by Krishnadevaraya. He became the chancellor of the Vijayanagara University as poet Somanatha says. Many temples of the City were training centres of dance. And they also patronized music and other allied arts. For instance at Tiruvengalanatha temple there was a separate mantapa for dance and it was the natyasala or training school of that time. It shows how the Rays gave encouragement of the development of dance and music.

In the City every large temple courtyard was provided with one or more pillared halls or mantapas, specially constructed and often very handsome buildings, in which during the great temple festivals, certain ceremonies connected with the idols enshrined in the temples were performed, such as annual marriage ceremony between the main God of the temple and his consort. Whereas other mantaps were used as places
of religious institutions, and the cloisters or pillared verandahs usually found abutting the outer walls of the courtyard, were for the use of priests and pilgrims who visited the temple. Especially in the temples of Hazara Rama, Virupaksha, Malyavanta-Raghunatha, Tiruvengalanatha, Vitthala, and Pattabhi Rama this kind of large pillared halls can be seen, which were used for various purposes of imparting education and also for dance and music learning.

4.15 Temple as a Bank

In ancient and medieval periods of Karnataka temples and merchant guilds acted as banks giving loans to borrowers and receiving deposits from the public. During Vijayanagara period huge temples were built mainly with an intention to perform all religious ceremonies. Hence, there was a continuous flow of income to temples. As huge amounts accumulated in the temples. The trustees of temples gradually decided to make use of that wealth for the public service. Hence, they invited the leading merchants of the town to utilize that amount and in turn asked them to pay a certain interest for it. Thus, for the merchantile community temples acted as banks.

The constant inflow of money enriched the temple treasury, which served the purposes of banking. Usually the interest rate was considerably high. Some of the inscriptions of Balakrishna temple and Vitthala temple mention of such banking activities. During the time of Achyutaraya, the interest per month was 5 ghattigadyana and 50 chakragadyana per month on an amount of 200 gadyanas. This amount of interest was sufficient to meet the expenditure of one ritual conducted in the name of a donor in the temple. This information is available in an inscription of Vitthala temple and dated A.D. 1536.
Another epigraph of A.D. 1536 from the Vitthala temple explains that Varadappanayaka donated 10 ghattivaras to the temple treasury for the merit of king Achyutaraya. For this amount the interest of 11 chakragadyana and anas was utilized for the daily offerings of God Vitthala.

Thus, in the absence of banking system the idea of co-operation in finance was developed in the City. Prior to this merchant guilds played a dominant role in the financial matters. In this way temple also served as a centre of social service, thereby attracted people on a large scale.

Thus, compared to ancient Karnataka in medieval period temples attained greater significance as centres of education, fine arts, religion and banking. This is mainly because Vijayanagara empire was headed by great rulers for a long period. Prior to the battle of Talikote Vijayanagara city was well protected by the military and also supported by the strategic geographical features. This must have provided an opportunity to the rulers of Vijayanagara Empire to build huge temples in different parts of the City. Because of the natural protection puras were developed in a systematic manner. Thus, temples were the hearts of the puras and socio-cultural activities.
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