Chapter II

Hampi
IN
Pre-Vijayanagara & Vijayanagara Period
Hampi is a celebrated name in the history of South India in particular and of India in general by being the capital city of a very vast empire in the medieval times known as the Vijayanagara empire. The glory of this empire in history is so dazzling that few know about the history of the region before the founding of the empire in 1336 A.D. by Harihara and Bukka. From about the beginning of this century the history of this region, especially of Vijayanagara empire came to be known in degrees. However, that Hampi region had a long history going back to the pre-historic times was hardly known. Of course pre-historic remains were discovered as early as in 1872 in by Robert Bruce Foote in Bellary dist, in particular, his notice of remenent of ash mound along with neolithic in Nimbapura which is the northern part of Hampi area on the bank of river Tungabhadra (Robert Bruce Foote, 1916,p.82). In epigraphs, reference to this region like Pampatirtha are made. At least during the Badami Chalukyan period, the place is looked upon as sacred for the copper-plate record of 689 A.D. (I.A., VI: 85 ff) belonging to the period of Vinayaditya describes the place as Pampa-thirtha. This is the earliest reference to Hampi by its name so far.
The Bagali stone inscription (S.I.I. Vol.IX,pt.I, No.80) of 1018 A.D. belonging to the period of Jagadekamalla Jayasimha refers to the place Pampathirtha visited by Udayaditya ruling from Kampli under the Chalukyan emperor. Thus we find that the place maintained its sanctity over centuries commanding even the reference of the kings of the past. The inscription from Morigeri (SII,Vol.IX.pi.I, No.104) of 1046 A.D. is more interesting as it mentions "Virupaksha Deva" the paramount deity of the place, probably the earliest known reference to the god so far. It also indicates the existence of the temple of Virupaksha before the early part of the 11th century.

Corraboratively, there are a few structural stones temples other than the main parts of the 11th-12th century Virupaksha temple, of the Kalyan Chalukyan period near the Manmatha Honda of the Virupaksha temple and also on the Hemakuta hill. In fact in these two areas, there are even Rastrakuta temples and very probably Badami Chalukyan temple (circa 8th century). Near the extensive Vitthala temple complex on the terrace of the hills are traced material cultural remains of the Neolithic age, the Iron age, Megalithic age and the Historical periods (I.A.R. 76-77). During the large scale excavations in the palace complex of Hampi carried out by the Archaeological Survey of India
especially, were found a Brahmi inscription (circa 2nd century A.D.) and Buddhist sculptural panels. Of late, an impressive stucco figurine i.e., torso of a human typically in Gandharan style has been discovered in Kamalapura area (Sundara.A., 1989, pp.11-12). Thus right from the Neolithic period (circa 2000-1000 B.C.), Hampi area was almost continuously the human habitat in a noteworthy manner. It looks as though the necessary cultural background, besides the strategic aspects of the site, favourable for founding a kingdom, was already there for ushering in the Vijayanagara glorious period. Let us try to knit the cultural outline in pre-Vijayanagara period as a perspective background of the study.

The Pre-Historic and Proto-Historic Cultures.

The Tungabhadra valley and its surroundings were the most congenial for the human habitation from a very remote past. This is evident from the occurrence of Early Palaeolithic tools in Nittur (Siruguppa taluk, Bellary dist., Ansari Z.A., 1970,). On the bank of the river as well as in a few more sites in the Upper Tungabhadra such as Hallur (Hirekerur taluk, Dharwad Dist.), etc, North of Hampi region in the Hunasagi area (Surapura taluk, Gulbarga dist.), in the Krishna Valley about 100 k.m. in between, recently are

Some idea about the life of the Stone Age man has been obtained from the scientific and detailed study of the excavated materials from Hunasige (Ibid.).

Numerous Neolithic sites (the culture being in the Chalcolithic state) have been noticed in the Upper Tungabhadra (Naagraja Rao M.S. 1980) and Krishna Valley (Sundara A. pp.13-30) as well as in the Doab region (Nagaraja Rao M.S. 1984, Vol 23 pp.55-97, Nagaraja Rao M.S. 1971). Near Hampi are such sites at Nimbapura and Venkatapura as well as in Hampi proper in the terrace of the Mosalayya hill near Vijaya Vitthala temple referred to above (I.A.R., 1976, p. ) and at the foot of the Matanga hill opposite the Virupaksha temple (information given by Dr.Sundra). Besides, in Venkatapura and Nimbapura (Bruce foote 1916 pp.90, I.A.R. 1961-62 pp.34) there are the remains of the mounds of scoriaceous (slaggy) ash. Excavations have been conducted in one or two sites not very far away from Hampi, namely, Tekkalakota (Nagaraja Rao M.S. & Malhotra K.C. 1965), Piklihal (Allchin F.R. 1960) about 60 k.m. north of Hampi. About 100 k.m. east of Hampi near Bellary in Kupgal (Mujumdar .G.G. & Rajaguru S.N. 1966) as ash mound has been excavated. These
investigations have provided a broad outline of the life of the people of the Neolithic culture in the Chalcolithic state. The people were well settled and had well knit social traditions, especially in the burial practices. They were practicing mainly agriculture besides pastorism and hunting to augment the food supply. In Tekkalaakota remains of horsegram (domesticated) are found. They lived generally in simple circular huts with conical roof. The walls are made of wattle and dauv plastered with mud. Remains of such a house are found in Sanganakallu (Ansari Z.A., Nagaraja Rao M.S., 1969). The people used to decorate themselves with bangles of copper or terracotta, chains of beads of semi-precious stones such as Agate, Carnilian etc. Many beads of such semi-precious stones have been found in Tekkalakota etc. The dead were buried ceremoniously in the excavated pits usually elongated or slightly oval shaped in plan, along with burial furniture such as pottery, vessels etc. A study of these skeletal remains indicates at least two racial varieties:


The excavations have not given a clear idea about the origin of the ash mound (Sundara A. 1971 pp 308-314, Sundara A. 1987 Vol 2 pp.313-326) and what resulted in the formation
of such mounds, while some scholars think that they are due to the periodical and ritualistic burning of cow dung accumulated in the cow-pens, others think that they are due to metallurgic activities. On the whole people seem to have been in fairly advanced stage of living, practicing agriculture, short distance trade, domesticating as well as hunting animals. Such was the simple rural type of life reflected in these remains of about 3,500 years ago. Archaeological and scientific C14 dating indicate the probable range of this culture that as 2000-1000 B.C. The immediate following stage is marked with the use of iron for tools and implements in places of stone as was the common practice in the preceding stage. Iron seems to have ushered urbanisation of the life mechanism giving place to the rise of towns and cities in course of time through a stage characterised by a peculiar burial practice described as Megalithic Culture.

With regard to the ash mound in Nimbapura and Venkatapura (Sundara A. 1992 pp.46-49), especially the latter, the local traditions speaks of it as "Vali Dibba" or "Vali Kashta". Here Vali is said to have been cremated after having fatal hit at the hands of Rama in the encounter. There are many ash mounds of this type in the Krishna-Tungabhadra Doab. A few of them are associated with the heroes of the Maha Kavyas: The Ramayana and the Mahabharata. Four
instance the ash mound in Kuditini through which passes the Bellary-Hospet road is believed to be owing to the cremation of Hidambasura, one of the great heroes of the Mahabharata (Bruce Foote, 1916, p. 91). But the Archaeological investigations seems to have a different story to tell. Excavations at Utnur (Mehboob Nagar, A.P., Allchin F.R., 1961) Kupgal near Bellary (Mujumdar G.G. & Rajaguru S.N., 1966) and also earlier scientific analysis (Bruce Foote, 1961, p. 95) indicate that these mounds are due to the burning of cowdung at a very high temperature (800-1000°C) on a large scale. How the cowdung at such a large scale got accumulated there and why they were burnt at high temperatures and when and by whom such an activity was performed are still the problems about these ash mounds. A peculiar artificial phenomenon in this area, among archaeologists. The excavators are of the opinion that these ash mounds are originally cattle-pen of the Neolithic people and the cowdung so accumulated in the pens over a long period were ritualistically burnt periodically (Allchin F.R., 1961), the cowdung was not burnt in-situ (Mujumdar G.G., et.al., 1966) and perhaps is connected with the industrial activity carried out by the Megalithic builders (Rami Reddy.V., 1990, p. 85-99). Be that as it may, these are due to some important human activity that has a bearing on their life. Further
investigation, it is hoped, may solve some of these problems.

The ushering of the Iron Age completely replacing the use of stone for preparing tools and weapons is evidenced from the Megalithic found in this region. Near Anegondi on the left bank of the Tungabhadra, opposite to Hampi, in Shivapura, Bilebhavi, Hirebenkal, Mallapura etc., are found numerous iron-age Megaliths on the extensive hill ranges in these localities. These Megaliths are actually se[uchral tombs containing post-excarnate skeletal remains of more than one individual, iron objects and characteristic pottery vessels described as the Black-Red Ware, probably of 800-100 B.C. (Sundara A., 1975). Further excavations at Brahmagiri (A.I., No. 4 pp.181-310), Maski (A.I., No. 4 pp.4-146) and at other places have clearly indicated the beginnings of Iron age is found associated with the Megalith builder. These people and their life style are known mostly from the excavation of their tombs and of a few related habitation sites such as Brahmagiri etc. The most distinct features of their culture is the stone tomb laboriously erected with rough stone slabs or boulders for the secondary burial of the skeletal remains of their dead along with iron objects, pottery etc. Such tombs are described as Megaliths. Hence,
this stage of culture is described as Iron Age Megalithic Culture. This culture was found to appear at the fag end of the Neolithic culture in the Chalcolithic stage, i.e., around 800 B.C. as known at Brahmagiri and a few other places in South India. Secondly, the culture is found to be wide spread, covering almost the entire South India. So far as our study is concerned what is noteworthy is the probable tremendous effect of the large scale production and use of iron tools and weapons in place of the miserable stone tools, certainly not as effective as metal tools. Gradually therefore, this must have been responsible for improving the life condition in a faster degree. Consequently in the last centuries of the first million B.C. i.e., 400-300 B.C., we find the alphabetical system of writing, use of standard coins for transaction in trade, construction of brick buildings etc.

Early Historical Phase.

Not far from Hampi about 100 k.m. east-north-east of Hampi (I.A.R., 1977-78, p.63) at Udayagolam and Nittur (Siruguppa taluk, Bellary dist.) the edicts of Ashoka, the Mauryan Emperor (circa B.C. 273-234) were excavated in 1977. Exploration in the vicinity of these edicts by Sundara and other staff members revealed the existence of human habita-
tional sites with the remains of the Neolithic (Chalcolithic stage), Iron-Age Megaliths and early historical cultural remains.* Intimately similar to the cultural sequence and characteristics in Brahmagiri and Maaski, both with Ashokan edicts. Incidentally speaking it was the Maski edict that helped the scholars for the first time to identify Devanam Piya Piyadasi in Prakrit language of such edicts till then discovered in different parts of North India and the Deccan with Ashoka. Subsequently, another edict with the personal name of the king was found in Gujarra (Datiya dist., M.P.). Therefore in Udayagolam and Nittur have found to have Ashokan edicts. Thus they are important.

In Hampi proper, recent investigation by the two government departments referred to above have revealed the remains of the early historical culture also in the ancient sites with the Neolithic cultural remains in the hill terrace of Mosalayyana hill near Vijaya Vitthala temple. Some important cultural relics are russet coated white painted pottery, shell bangle pieces etc. It appears, therefore, that in this site also as in Brahmagiri and Maski the remains of three cultures namely, the Neolithic, the Iron-Age Megalithic and the Early Historical are found.

*Information from Dr. A. Sundara, department of Ancient Indian History and Epigraphy, Karnataka University, Dharwad.
Thus for the first time the antiquity of Hampi is pushed back culturally to the Neolithic times (circa 2000-800 B.C.). Of late sporadic explorations by Sri Venkatesha Ital in the Kamalapura-Hampi area has yielded a noteworthy stucco figurine. It is a torso of man wearing dhotra and upper garment in rich folds, immediately reminding us of the Graeco-Roman stucco figurines found in many numbers in Gandhara region, the first of its kind to be found in Hampi (Sundara A, 1989, pp.11-12). Prior to this discovery a Brahmi inscription of circa second century A.D. was found in the excavations in the palace complex area in Hampi (I.A.R., 1975-76, p.20). In 1986, in the same area excellent Buddhist panels on lime stone depicting main episodes of Buddha's life along with the inscription were discovered by the Archaeological Survey of India (I.A.R., 85-86, p ). Besides, there are a few well-cut plain limestone slabs used for floor of some structures there. Considering all these, it looks as though there was probably a Buddhist Chaityalaya or stupa with sculptural panels somewhere near by. In course of time it fell into disuse, apparently owing to the lack of patronage so much so that during the time of the building activities of the Vijayanagara capital in this area the importance and meaning of the uncared stupa could hardly have been known just as the medieval or early temples numer-
ously found in different localities uncared for or rather may be used as cattle sheds etc. The actual workers, therefore, in the site collected these slabs and used them in their construction fortunately leaving the structural panels. If this presumption is correct then the place must have been of considerable importance with the Buddhist stupa or Chaityalaya evident from the stucco figurine of Gandharan style. Excavations in the site in the Mosalayyana gudda may give us more details about the nature of the necessary prospective to these important points:—the Buddhist panels and stucco figurine.

**Historical Period.**

The whole site in Hampi is very vast, intercrossed with numerous hill ranges studded with very large number of monuments in the open fields such as forts, tanks, canals, pillared mandapas, temples, inscriptions etc. Majority of them are of Vijayanagara period. The other especially the Hemakuta hill and near the Manmatha Tirtha immediately to the north of the celebrated Virupaksha temple are of the Rastrakuta period (Plate No. ). One of them close to the Manmatha Tirtha looking east may even be of the Badami Chalukyan period (Plate No. ), assignable to the eight century A.D. It is built in red sand stone invariably used
in temple construction in this region during the Badami Chalukyan period. Existence of a temple of standard architectural forms i.e., of Vimana type in sand stone is considerably significant for the rock material used for the temple is not available locally. The nearest source of the material is Lingsugur region about 100 k.m. north. Getting raw material on considerable scale from such a distant place inspite of the availability of another raw material at hand in plenty i.e., granite, implies the considerable importance of the demanding such attention.

In this part and on the Hemakuta hill there are atleast three to four temples with the characteristic architectural features of the adhistana, dwara-bandha and pillars. But these temples are built in granite, a noteworthy change over in the use of rock material and also the adeptness of architects in handling different rock materials. However, we have no reference, inscriptive or otherwise, to the society and culture in Hampi region during the Badami Chalukya and Rashtrakuta period. It is, therefore, hoped that the excavations in some area in Hampi and discovery of inscriptions of these two periods in future may give some details about the periods.

Coming to the period of Kalyan Chalukyas apart from the temples, again on Hemakuta hill and the inner parts of the
Virupakshha temple there are three inscriptions of this period. Of 1076 A.D. and 1164 A.D., covering a period of 100 years. The earliest inscription 988 A.D. mentions Virupaksha pura (Vasundara Fillizat, 1982, pp.22-23). Two points of this inscription are particularly noteworthy. It was a town of recognition and named after Virupaksha, implying in all probabilities the existence of the Virupaksha temple, already attracting the attention of the people and the kings. It appears therefore, that this area continued to be a flourishing town right from the beginning of the Christian era. The other two inscriptions indicate the rise in popularity of the Virupaksha temple. The 1076 A.D. (I.A.R., 1975-76, p.62) inscription makes the mention of the existence of a matha where puranas were taught and the teachers were given a grant of eighty lokki gadyana for their work. That it was a traditional learning centre is borne out by this inscription. The 1164 A.D. inscription from Prasanna Mallikarjuna temple in Kukkanur (Desai,P.B.,1956, no.49,p.59) clearly refers to "Hampeya Virupaksha deva". What is more important in this inscription is the eminence of this temple in this region. The grant of Yedehalli and other Mahadanas to Prasanna Mallikarjuna in Kukkanur in the Virupaksha temple in Hampi points out distinctly its greatness as a religious centre in the middle of 12th century A.D. and this must have been one of the strong reasons that
prompted Harihara and Bukka to make Hampi as the capital of their kingdom.

The other inscription of 1199 A.D. is equally interesting as it refers to the shrine of the consort of Virupaksha i.e., Pampadevi. By the end of 12th century both the temples were very well known receiving grants from the kings and their feudatories. The above survey of the material cultural remains from Hampi area clearly indicates three points as follows:

1. The area was an important city at least from the beginning of Christian era engaged in distant trade and also a religious centre.

2. That it remained to be so even in the Chalukya, Rashtrakuta periods as known from the temples of the periods.

3. The Virupaksha and Pampadevi temples were very popular already from about 12th century A.D. and the very town was named after the god Virupaksha. This very god Virupaksha was the tutelary god of the Vijayanagara kings almost throughout their reign period. It is against this background, that we are trying to understand the cultural achievements in Hampi area.
The kingdom of Vijayanagara was established in 1346 as a bulwark against the ever encroaching Muslim rule in South India. After the fall of Hoysala kingdom, Harihara I with the active support of his brothers, Kampana, Bukka, Harappa and Muddappa established the kingdom Vijayanagara. Soon under his successors, the "City of Victory" (Vijayanagara rose to great heights of power and riches. The kingdom was ruled by four families, viz., the Sangamas (1346-1485), the Saluvas (1485-1503), the Tuluvas (1503-1570) and the Aravidu (1570-1672). Till 1565, Hampi was the capital city and after the disastrous defeat in the battle of Talikota, the capital was shifted to Penukonda (Anantapur dist., A.P.).

The kingdom witnessed the gradual expansion of the newly established kingdom during the reign of Sangamas, particularly under Bukka I (1356-1377). Between 1352 and 1371, the whole of Tamil country was brought under the rule of Vijayanagara. Since the kingdom was established to restore Hindu tradition and the Hindu way of life, the rulers paid more attention cultural aspect of the life as well as the expansion of the kingdom. The conquest of Tamil country resulted in restoration of worships in temple. General Gopanarya restored the famous temple Sri Rangam. Bukka I
settled a serious dispute between the Jainas who were in minority and Sri Vaishnavas, a majority community.

Frequent incursions with Telingana materialized under the reign of Harihara II (1377-1404). The rule of Vijayanagara was expanded to Goa, Kharepatan, Chaul, Dabal and in Andhra over the districts of Nellore, Karnul and Guntur under the rule of Harihara II. The Vedabhashya was completed after nearly twenty years which had begun under ZBukkal. This earned for Harihara II, the epithet "Vaidikamarga-Sthapanacharya". He also enjoyed the title "Karnataka Vidyavilasa".

Devaraya I (1406-1422) and Devaraya II (1424-1446) are known for their military campaigns and promotion of literature and art. Devaraya I defeated Bahamani Sultan, Firoz Shah in the battle of Pangal in 1419. Devaraya II was the last great ruler of the Sangama family. He conquered Kopndavidu from Bhanudeva, the Orissan ruler and later defeated Kapiilendra Gajapati. He succeeded in retaining the Raichur Doab between Krishna and Tungabhadra rivers in his conflicts with Bahamani Sultans Ahmad Shah and Ala-ud-din. His general Lakkanna, a great Veerasaiva wrote Sivatatva Chintaman. Devaraya II himself was the author of Mahanataka Sudhanidhi and a Vritti on Badarayana's Brahma Sutras.
The successors of Devaraya II were very weak and this led to the emergence of Saluva Narasimha, Governor of Chandragiri Rajya. He started his career as a governor in 1452. Realizing the weakness of Sangama ruler Virupaksha, he marched to the capital and established the rule of the Saluva over the Vijayanagara throne.

The Saluva family was supplanted by the Tuluvas in 1505 when Vira Narasimha (1505-1509) captured the throne and ruled for about five years. The Tuluva family ruled for sixty-years. Their rule witnessed the zenith of Vijayanagara power and splendor. The entire period was marked by an unprecedented growth in political power and cultural development. This period occupies a significant place in the history of South India, particularly from the viewpoint of the development of Dravidian architecture.

King Krishnadeva Raya (1509-1529) for twenty years was invincible. At the time of his accession, the kingdom had many problems - military, political and administrative. By 1513, he had solved the internal problems. From 1513, he launched in stages his campaigns to recapture the territories lost when the Sangama power had declined. In 1513, he captured Ksalinda. Udayagiri was conquered in 1514, in 1515 Kondapalli was captured. In his wars with the Bahamanis, he
emerged triumphant. In the battle of Diwani in 1509-10 the armies of Mohmud II were routed. Yusuf Adil Shah of Bijapur was killed in the battle of Kovikonda. In 1520, in the well known Battle of Raichur, he attacked the forces of Ismail Adil Shah, and recaptured the whole of the Raichur Doab. In 1523, Gulbarga fell to him,

Krishnadeva Raya was not only a great general, but was a man of letters, promoter of architecture and painting. He was the author of Amuktamalyada, one of the few great works in Telugu literature. Allasani Peddana "the Brahma of the Andhra poetry" was patronized by Krishnadevaraya. Nandi Timmannanaand Mayadari Mallanna were other Telugu poets in his court. The city was beautified during his reign.

In 1529, Achyutaraya succeeded Krishnadevaraya and was also a powerful ruler. The rebellion in the Tamil country was crushed in the Battle of Tamnaparni in 1532.

Sadasivaraya became the king in 1543. But he was the king in name only. The real power laid with Ramaraya, the Son-in-law of Krishnadevaraya. Ramaraya began to interfere in the internal affairs of the Deccan Sultans. He was successful for more than twenty years in keeping them a divided lot by taking sides. By the end of 1564, the Muslim rulers
realized the policy of Ramaraya that Vijayanagara was more powerful because of their disunity. The combined armies of Bidar, Bijapur, Ahmadnagar, and Golkonda marched to invade Vijayanagara. The Vijayanagara forces fled from the battlefield after the death Ramaraya in the battle field. Sadasivaraya and Tirumala left for Chandragiri with the treasure of the kingdom. The city was left defenseless.

After the 1565 disastrous war, the Vijayanagara rule did not end. The Aravidus under Tirumala established the rule of the fourth family after the death of Sadasivaraya in 1570 and ruled till 1672. They failed to recapture the past glories of Vijayanagara but failed. Ventakapati I (1586-1614) was the ablest ruler of Aravidus. After his death, decline set in and in 1672 the Aravidus vanished from the political map of South India.