



ANALYZING THE ROLE OF THE VIJAYANAGAR EMPIRE IN SOUTH INDIAN HISTORY

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Abstract

After the royal army was routed at Talikota in 1565, the capital city of Vijayanagara, which bears its name, was completely abandoned. The city's colossal temple complexes, gateways, and images were reduced to rubble after it was set on fire and pillaged. Though the city's architecture suffered significant damage, the extent and direction of the devastation were remarkably inconsistent. In this work, we explore examples of unevenly circulated political viciousness utilizing the material record of late Vijayanagara sanctuary edifices alongside extra archeological information. We suggest that the advanced governmental issues of power, fuse, and rebuilding of world class authority might assist with making sense of these propensities to some degree. The empire's rise and domination over competing governments in the north were aided by the military might it acquired in this way. In a similar vein, its downfall can be linked to the same natural resources' diminished market value and loss of control. History demonstrates that regimes that effectively (though not always sustainably) appropriate natural resources are able to win military and political supremacy over rival regimes. It goes without saying that these superpowers steal resources from less powerful governments in order to maintain their own excessively consuming lifestyles. The super systems would keep on administering over and debilitate the took advantage of unfortunate systems that are constrained to exist on a limited (and practical) supply of assets. The sustainable resource management ideology remains an evasive tactic until this vicious cycle is ended.

Keywords: *Vijayanagara empire, south Indian, history, Hampi.*



1. INTRODUCTION

Over approximately 200 years, the Vijayanagara commonwealth, managed by four progressive lines of rulers, went from being a little commonplace realm to turning into the prevailing political and military power in southern India. After the royal multitude of the Tuluva line was steered at Talikota in 1565, the empire's named capital was fundamentally deserted. Large numbers of the city's gigantic sanctuary edifices, entryways, and pictures were decreased to ruins as bits of the city were set ablaze and plundered. The degree and power of the decimation, in any case, shifted emphatically, even despite a verifiable story that underlined the total demolition of the city. In this work, we explore these examples of unevenly dispersed brutality as governmental issues, images, and experience by looking at the material record.

The city of Vijayanagara, as a social space, can be perceived as an intricate and contingent consequence of the two its prior and ensuing history of inhabitation and significant connections. The occasions of 1565 happened inside a generally existing, critical, and challenged territory. The areas of social activity act as collections for the continuous creation and improving of spot, scene, and social geologies since they are themselves substantial appearances of history. In fact, the city's ongoing importance serves as the foundation for both the practical and metaphorical reconstruction of its past. There is still enough remaining architecture to be recognised by UNESCO as a World Heritage Site and to attract thousands of pilgrims and tourists each year, most of whom are ignorant of the city's enormous size or even its existence in its unexcavated portions. In fact, the urban identity of this deserted but amazingly intact city is erased by its UNESCO title as a "group of monuments at Hampi," nearly as successfully as its historical notoriety as a ruined location. Along with a number of other settlements, the little contemporary town of Hampi was once included in the expansive city, yet it predates and postdates the urban occupation. Indeed, even its verifiable spot name as an area of contemporary importance has been eradicated as the most famous term for the city as an objective, particularly among sightseers, which is the name of this town, Hampi. The expression "failed to remember empire" was broadly applied to Vijayanagar in one of the principal verifiable investigations of the city



(Sewell, 1900). This might have been exact beyond South Asia, however it was never obvious inside it, where the "fall" of the city is much of the time utilized as a verifiable defining moment. Here, Vijayanagar is a toponym, existing just in its nonappearance, a spot totally committed to the past. Accounts of endurance and disintegration; of torchlight passing and crushed powers; of new frameworks and ever-enduring standards built upon the (somewhat) consumed place that is known for Vijayanagara. The continuous legislative issues of sway, horrendous goes about as friendly creation and dedicatory guarantee, the continuous experience of the locale's occupants, and, at last, the development of social memory as a connection among history and spot are the four firmly related parts of the continuous verifiable development of Vijayanagara corresponding to the fall of the city and related examples of obliteration are inspected in this article.

Remarks regarding the rule—whether preserved or eliminated—can be seen in the context of a larger politics of remembrance and assertions of the canonical interpretation of history. Without a doubt, the acts of violence committed against the city's elite precincts and temple areas in 1565 were intended to be both symbolic and practical. The selection of targets and the manner in which they were destroyed were surprisingly deliberate and concentrated rather than arbitrary or indiscriminate. A logic of elite power displacement and rebuilding that was consistent with the current political climate of pre-colonial South Asia underpinned the destruction of several temples. Relatively intact were other shrines of political significance. Devastation was strikingly regular, precise, and discriminating, even in regions that were specifically targeted for destruction. This explicitness suggests that these unmistakable demonstrations were themselves persevering and extraordinary endeavors to bring out understandings of history, society, and any kind of family down the line, as does the association of work, material, and time engaged with their authorization. All in all, examples of annihilation are declarations about power, sway, and the course of history as opposed to just reflecting completed power relations. These material declarations have their very own legislative issues; they request dynamic creation and go into organizations of social and authentic ties as pregnant proclamations emblematically, even without later development or appointment of materials. These kinds of assertions are never



absolute; rather, they are inherently situational, imprecise, and subject to disagreement. These discussions take place in Vijayanagar within political and historical time frames.

2. VIJAYANAGAR AS EXPERIENCE AND SYMBOL

The capital city and the Vijayanagara state are so unequivocally related in verifiable creative mind that a definitive "fall" and surrender of the city's tip top regions is deciphered as an indication of the finish of the commonwealth and all that it represented. K.A. Nilankanta Sastri's (1955) eminent history of South India is outlined transiently, "from ancient times to the fall of Vijayanagar." This makes it obvious that the "fall" means the genuine conclusion of a significant time period. The city is as yet utilized as a synecdoche in verifiable stories, in spite of the way that most specialists bring up that the empire endured after 1565. The annihilation of the city and its elites' relinquishment are viewed as urgent occasions. The individuals who contend against this would counter that while a significant number of the highborn residents of the domain left the capital, the domain actually included different urban communities, and at last, just a little part of a majestic area was lost. Closer to the ground, archeological proof makes it bounteously obvious that by far most of provincial occupants stayed nearby, where they kept on residing, work, and even keep up with the immense water system frameworks and terrains that the Tungabhadra Stream watered, which included land inside and near the city.

In reality as we know it where success and loot were typical, the firing of Vijayanagara is viewed as a huge occasion. In any case, after 1565, there is amazingly minimal archived about the examples of departure and annihilation that happened in and around the city. Point of fact, there are no methodical discussions about harm other than expansive speculations like "not a stone was left standing" or explicit perceptions about unambiguous structures or gatherings of designs. This examination expects to fill the hole by looking at unmistakable harm designs and their outcomes, setting them in the more extensive system of the narratives of areas, structures, and regions.



- **Commemoration and social memory**

The "Hindu" character of the state and its capability in "keeping down" the "tide" of Islam in the south are featured in regular understandings of the Vijayanagara state. There are, as a matter of fact, not many similarly strong images of between strict struggle; both contemporary historiography and well known creative mind stress the major strict character of the Deccani Sultanates, the Muslim-managed nations toward the north, and the Vijayanagara country, which at last joined to overcome the majestic militaries at Talikota in 1565. This multitude of commonwealths had heterogeneous populaces, yet Vijayanagara is constantly introduced as the last bold champion of Hinduism against Islam, a southern safe house for this apparently imperiled religion. As a matter of fact, the term that was collectively picked — Vijayanagara as a protection against Muslim invasions — inspires the jargon of guards and walls, as though it were an identical representation of the city's durable walls. Here, "state" and "city" are exchangeable. Should the state, which is seen as on a very basic level Hindu, act as a protect against self-assured Islam, then the completion of it creates a metropolitan climate that is generally Hindu. Yet, apparently, the genuine city of Vijayanagara was a multilingual, multiethnic, multireligious place that had Christians, Muslims, Jains, and Hindus, everything being equal. Sayings relating to refined, mainstream design as well as imperial clothing and conduct made connections and cases with the contemporary cosmopolitan first class of South Asia, which incorporated the northern sultanates. The possibility of the city's central Hinduness has persevered in spite of fiery scholarly difficulties to the mutual generalization and proof of the cosmopolitan person of the city; it has just been barely modified because of ideas that its cosmopolitanism filled in as a sort of place of refuge of resistance in the midst of peril and (Muslim) bias.

It is unusually hard to discuss the "fall" of the city without discussing its unique establishing. Insightful spotlight on metropolitan starting points extraordinarily offsets that on the "fall," which is surprising thinking about that the last option is utilized, following Sastri, to imply the progress from the archaic to the early current time. Here, nonetheless, we should grasp not just



the simple disarray among state and city, yet in addition the repetitive depiction of Vijayanagara as a Hindu wall or dam blocking the "stream" of Muslim development. Water can go through a dam that has broken. Risky floods cleared across the district when the city's walls were broken (albeit this is just emblematic as there is no sign that the fortress walls were hurt). In this manner, the finish of the city should be perceived as far as the conditions of its establishing to stick to a story structure underlining conclusion — an essential and strong account structure in which the subjects of the presentation repeat in the end. The city eventually capitulated to Muslims, who are said to have established it in any case because of Muslim attacks. Accordingly, accounts of establishing appear to be inseparably connected to accounts of annihilation. While broad stories itemizing the particular situation that happened in and after 1565 are normal, a more prominent measure of exertion has gone into figuring out what really happened around 1336, the city's true establishing date. We reject this crucial balance since we are keen on the years during and after 1565, yet, we should give a short outline of the city and its history of occupation.

- **The Vijayanagara urban landscape**

The capital city lay close to the northern wilderness of the empire, along the southern edge of the Raichur doab, a prolific area of dry land that passed all through Vijayanagara sway. The exceptionally restricted alluvial soils of the Tungabhadra Stream are the sole alluvial soils in the Vijayanagara locale, as opposed to the broad alluvial deltas with their concentrated horticulture that supported different capitals in south India. Most of the landscape is comprised of granitic outcrops with little opportunities for horticultural advancement beyond this little alluvial strip. The clique of Pampa and the recognizable proof of the Hampi-Daroji slopes with Kishkindha, the monkey realm of the Ramayana and the origin of the legend Hanuman, describe the climate where the city is arranged and date back to a period before the city was established. Before Vijayanagara was established, the Pampa tirtha, or hallowed waterway crossing, was a critical social site for five or 600 years, yet it was anything but a significant focus of settlement until 1300. All things considered, settlement was concentrated toward the east and west representing



things to come site of the city. Consequently, the Pampa tirtha would turn into the point of convergence of the Vijayanagara province, a significant strategy for situating and legitimizing comparable to the past and the nearby heavenly power.

As per Richman (1991), the extraordinary epic of rajadharma, the Ramayana, is a strong and different assortment of signifiers developed around a solitary story. There is an equal organization of official and well known translations of the Ramayana legacy in the city, which shapes the governmental issues of explicit readings and their central focuses. Ramayana scenes from essentially the 11th century became related with various areas inside and encompassing the city; these linkages might be found in the neighborhood sthalapuranas, and there are even off the cuff Ramayana carvings on stones. Yet, by the fifteenth 100 years, Rama had turned into a principal figure in imperial support and custom. The religions of Vitthala, Krishna, and Tiruvengalanatha then became a force to be reckoned with in the fifteenth and sixteenth hundreds of years, all of which assumed a critical part in the Tuluva tradition's magnificent governmental issues.

The all over again nature of the city and the empire is regularly referenced in both customary establishing legends and Vijayanagara historiography, though this case of uniqueness isn't completely affirmed by the accessible proof. The region that would ultimately turn into the Vijayanagara metropolitan scene had a long history of horticultural and settlement, as confirmed by archeological review. This area had cleared fields, temples, and inhabited locations, and it was already recognized, identified, and remembered. However, this historical focus is accurate in that there was a proclamation of creation and establishment of something new, along with a deliberate severance from the past, including the Pampa tirtha, and appropriation of the past in part. Both the city and the empire that bore its name, Vijayanagara, did indeed rise incredibly quickly, taking on a size and shape never seen before. This equivocal link between rupture and residency, continuity and change, also applies to the city's "abandonment," where the tangible evidence of continuous, if greatly altered, occupation contrasts with the historical idea of complete devastation.



3. LATE VIJAYANAGARA TEMPLE COMPLEXES

There have been well-documented changes to the shape, size, and complexity of temple complexes in the city during the sixteenth century. This has been portrayed as a progress from greater and fancier "Tamil" styles, which have walled buildings encircled by titanic passage towers, or gopura, to easier and lower scale "Deccani" styles. The extraordinary sanctuary edifices of the Tuluva time frame share various engineering qualities, however not all of the late Vijayanagara sanctuaries are explained along these lines. These incorporate officially encased buildings entered through enormous passages with intricate gopura; normalized formats driving from entryway to garbagriha (safe-haven); related auxiliary sanctums and lined corridors or mandapa; elaborate segment structures with cliché pictures; new iconographies related with both regal pictures and contributor representations and the establishment fantasies of huge journey places; and related marketplace roads that stretch out as much as a kilometer from the sanctuary doors. These buildings were implicit one very much arranged episode at times (the Krishna, Tiruvengalanatha, and Pattabhirama sanctuaries, for instance), while in different circumstances (Virupaksha and Vitthala), beforehand critical consecrated focuses were expounded such that followed this layout. Throughout around 25 years, the city saw the production of various colossal, many-sided, and vigorously recorded sanctuary buildings, either by purposeful development or accretional revising.

These temple complexes were either the hub of a sizable suburban settlement or its foundation in each instance. Many were considered to as towns unto themselves, with expansive kitchens and storerooms that housed sizable populations of specialists and retainers. These temples served as more than just places for religious activities; they were also powerful symbolic and commercial hubs for the distribution, consumption, and, to a lesser extent, the production of food. They were profoundly weaved with the late Vijayanagara period's creating political economy of separated horticultural efficiency and imbalance. The temple's political ecology also made it a tool for the aristocracy to dominate the rural areas of Vijayanagara.⁹ Donations to temples were especially significant for alliance-building, political legitimacy, and rivalry;



agricultural investment was essential to each of these tactics.

Accordingly, the sanctuary's elaboration should be deciphered considering support and show as well as to act as an illustration of a field for tip top cases, status estimations, and practice. As cases to power were firmly connected to the dharmic job of rulers and different pioneers, the relationship between's sanctuary design and political desire isn't incidental. Hopeful elites viewed sanctuaries as engaging accomplices in light of the fact that to their asset activation. A lopsided number of rulers, individuals from the regal family, imperial officials, and high-positioning elites were engaged with the plan, development, and upkeep of these sanctuary edifices. These ways of behaving were connected to being world class. From the get-go in the rules of the two most prominent Tuluva lords, sanctuary gifts inside the city and its encompassing regions flooded and afterward declined. This example of gifts is very observable. In general, the governmental issues of sanctuary giving drove the irrefutably factual ascent in sixteenth-century engravings.

Engravings act as both gift records and a part of the representative arrangement of a privileged society that values titles, position, language, customs, and rank. Huge, obviously found, and dependable stone engravings are themselves commemoration statements, transforming blessed foundation and heavenly exchange into a public and timeless demonstration. They utilize shared symbologies and verifiable guides to help the foundation of authenticity, sway, and power claims recognized all through enormous areas of the subcontinent. In any case, neither their underlying circumstances nor the expected cases of their makers exhaust the emblematic meaning of these engravings and the sanctuaries to which they relate. Rather, because of their history of home, gift, and reconstitution, these buildings obtained implications as their representative status was taken, modified, developed, and figured out by resulting ages. In this way, sanctuary edifices comprise material collections for the ensuing control of implications and cases to drive, drawing on prior heavenly and political undertones. These buildings, more than others, were especially strong representative areas, addressing cases to and about society, history, and any kind of family down the line.



4. RISE AND FALL OF THE VIJAYANAGARA EMPIRE

At Anegondhi, on the banks of the Thunga-Bhadra Waterway, near the present-day Hospet in the Bellary Area of Karnataka, the Vijayanagara Empire was established around Promotion 1333. The realm was established by two siblings, Hakka and Bukka, with the assistance of a master known as Vidhyaranya. The kingdom grew throughout time to encompass all of Deccan India and it peaked under the rule of Telugu-speaking Krishna Devaraya (1505–40), a member of the Tulu dynasty from Karnataka. The empire and its capital at Hampi expanded greatly under his rule. Relics from Hampi even today show the splendor it once enjoyed. The empire's magnificence and wealth spread so widely that it drew a sizable number of academics, adventurers, traders, and tourists from distant lands including China, Arabia, and Europe. Reconstructing history has benefited from the impressions of this empire's splendor that these scholars and travellers have left behind in a multitude of written works.

After Krishnadevaraya abdicated in the late 1530s, the empire engaged in its final and most well-known battle with the Moghuls, led by Ramaraya, Krishnadevaraya son-in-law, over 35 years later. Ramaraya directed the whole country with Sadashiva, the manikin ruler, at the head, despite the fact that he was basically the main clergyman for political and lawful reasons. The fight he battled and lost at Rakkasathangadi or Talikota was an image of the Vijayanagara Empire's defeat since, regardless of a couple of additional endeavors, the realm never recuperated to its previous wonder.

5. MILITARY STRENGTH

Horses and weapons were the most important military weaponry that the monarchs of the Vijayanagara era longed for. Any regime's possession of horses was an indicator of its military might since they provided the utmost agility for both attacking and escaping its adversaries quickly. Every power in this region of the world sought to bolster its regiments of knighted warriors by importing horses from outside. Each dynasty would use tactics at the same time to keep possible adversaries from bolstering their army of cavalry. The Vijayanagara rulers are known to have paid a high price to purchase the Portuguese right to purchase horses, depriving their northern adversaries of this vital war machine.



They were getting ponies from the Middle Easterners before to the entry of the Europeans, who were clearly exploiting the guileless leaders of Vijayanagara. For instance, it is accounted for that the Middle Easterners conned the Vijayanagara rulers into paying for horse tails by imagining that they were dead ponies that had fallen during the moving system. However, as Europeans got to India, the Bedouin imposing business model on horse supplies started to disappear. A few verifiable notes and stories make this understood. "Krishna Deva's tension was to get ponies what he needed (from them) was ponies and again ponies, for never-ending fights Adil Shah," as Sewell places it concerning the political ties that were shaped between Albuquerque at Goa and Krishnadevaraya. Proclaiming that he would sooner send cavalry mounts to him (Krishnadevaraya) than to the Ruler of Bijapur, Albuquerque Sewell proceeds with Albuquerque IRU WKH appears to have acknowledged Krishnadevaraya proposal in 1544 Promotion to have the sole right to exchange ponies, despite the fact that he at first declined. In a letter dated 10 November 1511, written in Venice to ser Zuane di Santi, Heras cites an unknown voyager who stated, "The Ruler Narasinga (Vijayanagara) has sent envoys to lay out an unending fellowship with the lord of Portugal to lay out collusion." The letter is kept in the Biblioteca Magliabecchina of Florence. Heras proceeds, "Krishnadevaraya communicated his desire to gain ponies." The Vijayanagara lord dispatched a subsequent legation. In the year 1526, the connection between the two powers stayed in salvageable shape. For more data of this sort, go to the book's endnotes. Accordingly, ponies were more reasonable for the Indian heads. Particularly when the Europeans should have been forceful to draw Indian clients from the Bedouins. The way that the most important merchandise for which the Europeans cruised the whole way to India could be bought in enormous amounts directly from the source at a lower cost than they could have paid from mediators, the Bedouins, helped them too. "They (Europeans) were incited by a longing to exchange for their own sake (than through Bedouins) and advantage by it," as Rama Sharma puts it. The Middle Easterner brokers rushed to perceive the danger presented by the Europeans and really bent over backward to compel the European foundations out of this area. Vasco da Gama was abused and constrained to leave Calicut, notwithstanding the way that he was at first invited (by Zamorin) and later on supported by



Middle Easterner vendors whose restraining infrastructure of exchange da Gama's entry had undermined. On the opposite side, the Portuguese appearance was strikingly gainful to Vijayanagara. It was effortlessly utilized by Narasa's relatives in their contentions with the foes of the Mussalman.

The gun was another potent weaponry that the Europeans carried with them. This new weapon, which could annihilate the opponent at ranges beyond the reach of arrows and swords, had started to provide regimes that owned it an unbeatable military advantage. It goes without saying that the Vijayanagara monarchs started exchanging their natural resources for European weapons and equines. The Europeans and the Vijayanagara rulers shook hands out of mutual interest. This allowed the stronger regime to overrun its weaker neighbours militarily and expand geographically to obtain more of the same biological resources, such as spices and sandalwood.

6. CONCLUSION

In summing up, the Vijayanagar Empire is remembered in the annals of South Indian history as a significant and durable force. Its status as a bulwark of Hindu culture and political authority in the midst of turmoil in the region is one indication of the tremendous impact that it has had. The empire left an indelible mark on the cultural and historical tapestry of South India with its remarkable architectural, artistic, and administrative achievements, and its legacy continues to affect the identity of the region to this very day.

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