

## **NANYADEVA, HIS ANCESTORS AND THEIR ABHIJANA"** **(ORIGINAL HOMETLAND)**

The historians of Nepal know very little about the early phase of the life of Nanyadeva, who had established Karnataki Dynasty in South-Eastern Nepal and ruled the Greater Mithila from Simraungarh, in the capacity of a sovereign king (*Bhupati*) from 1097 till his death in 1147 A.D. This great hero and founder of a great dynasty lovingly song in Mithila-folksongs, is also highly admired in folk tales of Mithila even after 850 years. But unfortunately, Nanyadeva was never given his proper place in the history of Nepal. But, way-back in 17<sup>th</sup> Century A.D., Newar Malla kings had declared him as their own *Pradhan Purva Purusha* (highly respected ancestor) and founder of their dynasty.

In an dishonest, caste biased and conspiratorial socio-political environment of the Rana Rule of the recent past, it was only natural to ignore a national hero like Nanyadeva of Mithila, who had built the foundation of a political culture, which latter-on changed the course of political and cultural history of Mithila and Nepal Mandala (Kathmandu valley, Banepa, Dolakha and other parts of Central Nepal) for betterment. Latter on, this revitalized socio-political culture became world famous and is now known as Mithila and Newari Culture. As is well known, this 'Mithila -Newari' culture is a healthy amalgam of unperverted Vedic Aryan, Mongolo-Indo-Austroloid and Buddhist value-systems, art, architecture and way of life. The rise of Karnataki dynasty in Mithila and their influence over Malla kings of Nepal Mandala had paved the way for the development of a political culture, which not only saved Hinduism and Buddhism from the most fierce and brutal physical, psychological and cultural attacks of Muslim invaders followed by the attacks of Mohammad Gazani (1000 to 1027 A.D.) and especially from the direct attacks of Muhammad Ghori

**SHIVA RAJ SHRESTHA 'MALLA'**  
(1175 to 1198 A.D.). But during Harisingh Deva's time, unfortunately Simraungarh power could not face the attack of Ghiyasuddin Tuglak in 1324/25 A.D. and the Karnataki power was destroyed in Mithila. But the efforts to save Hinduism, Kirati and Indo-Austroloid Pengan Religions and Buddhism continued (even after the death of Karnataki kings) during the rule of Newar Malla kings, who were helped by Mishras, Jhas, Kayasthas, Hadas, Rathours and other 'Newars', who had fled to Kathmandu Valley with king Harisingh Deva. The Karnataki kings had revived and revitalized the unperverted Hindu culture (based on the teachings of Vedas and Upanishads), which was founded and encouraged by Great kings (Janaks) of Mithila during Mid-Vedic times. The Karnataki kings had developed a highly enlightening and public welfare oriented religion and institutionalized a positive and dynamic (ethical, judicial and general) socio-political culture. This culture was latter-on nourished by Newar Malla kings, which was found to be more tolerant, rational, liberal, egalitarian and based on social justice as compared to the more brutal Khas political culture radiated from Sinja-Dullu of medieval times. No historian in Nepal has seriously and sufficiently studied the Medieval History of Nepal from this angle.

### **Nanyadeva - The *Pradhan Purva Purusha* (The Founder of the Dynasty) of Newar Malla Kings of Nepal Mandala :**

Even now, the historians of Nepal do not know properly, as to who was Nanyadeva and from where he had acquired inspiration to institutionalize this culture. The historians of Mithila and Northern Bihar have frankly

acknowledged that they know practically nothing about the early part of the life of Nanyadeva, his ancestors and their 'Abhijana' (country of their origin) and as such, they do not know the 'roots' of the Karnataki kings of Mithila. C.P.N. Sinha, the famous historian of Northern Bihar, based on the findings of Upendra Thakur and various other historians, concludes about him and his greatness in the following words.<sup>11</sup>

"... Nanya Deva whose origin is even now shrouded in mystery and obscurity, succeeded in carving out an independent state, practically out of nothing. Beyond doubt, he happens to be one of the most remarkable personalities and political figures of Northern India. With all his limitations, either political or otherwise, his achievements were no means insignificant, if we take into consideration the state of political uncertainty and storm of contemporary India (created by brutal and successive attacks of Mohammad Gazani) ... Nanya Deva was a valiant warrior and skilled diplomat. Besides, he was a great patron of art, literature and culture. He is himself renowned as one of the famous scholars of his time ... It was under his able stewardship that Mithila achieved dizzy heights of glory and once again came to the fore-front of Indian history, both in the spheres of politics and culture, after a long gap of about fifteen hundred years. ..." [after the down fall of the dynasty founded by the most respected scholar - sage - kings (Janaks) of Mithila.]

In their inscriptions and writings, Pratap Malla and Jagajyoti Malla the famous Newar kings of Nepal, have very proudly declared Nanyadeva as their founder father (*Pradhan Purva Purasha*). The Malla Newar kings had also declared themselves as 'Raghu Vanshis', worshiped Raghu Vanshis' family Goddess Tulaja (Taleju) as their own 'Kula Devi' and adopted the 'Mandava Gotra' of Karnat Raghu Vanshi Nanyadeva. (Daniel Wright has quoted stone inscription of 1697 A.D. which describes Malla kings of Bhaktapur of Solar Race and of Mandava Gotra.<sup>21</sup> Lila Bhakta Munakarmi in his article, has clearly established that the Goddess 'Dewimaju' (known to have been worshiped by Nanyadeva) was none other than Tulaja (Taleju) and was different than 'Maneswori' the family goddess of Licchivi Kings.<sup>31</sup> Late Mr. Kula Chandra Koirala, after good deal of research, writes to say that while accepting to become 'Dolaji' and marrying granddaughter of Karnat-Vanshi king Harisingh Deva in Bhaktapur, (the most famous Newar Malla king)

Jayasthiti Malla (1382-1395 A.D.) had accepted to make his yet to be born sons, the 'Putrika-Putras' (of Rajalla Devi, the grand daughter of Devella Devi - the queen of Karnataki king Harisingha Deva). Such 'Putrika putras' are allowed to use the 'Gotra' (clan name) of the mother's lineage, by Hindu Smritikars as Manu, Vashistha, Gautam and Brihaspati.<sup>41</sup> Therefore, it is very clear as to why the descendants of King Jayasthiti Malla (like Pratap Malla of Kathmandu and King Jagajyoti Malla of Bhaktapur) had declared themselves as the Surya Vansi (Raghu Vansi) and belonging to 'Mandava Gotra' and had adopted 'Tulaja' as their family protector Goddess. (Lord Rama had also belonged to 'Mandava Gotra' and was Raghu-Vanshi according to Valmiki Ramayana, etc.). Therefore, it is perfectly in line with, to accept Nanyadeva as a *Pradhan Purva Purasha* (the founder forefather) of Newar (Malla) kings, who also seem to have inherited the great social and political culture, patronized by great Karnat-Vanshi kings like Nanyadeva and his great successors like Ramasingh Deva and Harisingh Deva. It is thus, proven that the descendents of famous Newar Malla King Jayasthiti Malla, did have family ties with Karnataki kings of Mithila and a few Nepali historians, who denied this fact, were themselves suffering from lack of research information. This study is important to clearly identify the cultural roots of Karnatakis of Mithila and Newar ruling elite of contemporary Nepal Mandala for rewriting Medieval History.

## NANYADEVA IN NEPAL VANSHAVALIS (OLD AND NEW CHRONICLES)

Unfortunately, very little is recorded about Nanyadeva in Gopal Rajvanshawali and other older chronicles of this category, which the modern historians accept as 'reliable'. These – Gopal, Keshar, Dhanbajra (Gorkha) and Dr. K.P. Malla (VN-Nepal Vanshawali) have very short notings only, saying that ... "*In Saka Samvat 1019, Sravana Sukla Dyitiya, Saturday, Svati Naksatra, Ripumarda Lagana, King Sri Nanya Deva, founded the Kingdom of Tirahuta at Simara Vana Gadha ...*" (This date, Saka Samvat 1019 or 1997 A.D. is supported by archeological evidences also.) But other recordings like the birth of Nanyadeva's son (?) Arjun Deva in Nepal Samvat (N.S.) 352 (1231 A.D.) noted in Gopal Vanshawali Leaf 34 seems to be clearly wrong.

On the other hand, so called (Khasa) Bhasha Vanshavalis of latter period, provide us with much more detailed descriptions about Karnat Vanshi kings and

contemporary kingdoms of Mithila and Nepal Mandala (Central Nepal). [Present day Nepali language has been evolved from 'Darda-Khasha' language, when the Khashas (Non-Aryan Caucasoids) of Sinja-Dullu arrived Midwestern Nepal, their language became 'Parvate'. When they reached Gorkha, it became 'Gorkhali', and when the Gorkhals conquered Nepal Mandala, Khasha language became 'Nepali'. Bhasha Vanshavalis, therefore are basically translated and written in 'Khasha Bhasha', from some unknown original chronicles written in ancient Newari and Sanskrit language.] But unfortunately, instead of picking-up useful historical information from such Bhasha Vanshavalis, renowned modern Nepali historians like Dr. Dilli Raman Regmi and famous European historians like Luciano Petech and Cicil Bendel have rejected such Bhasha Vanshavalis, terming them as 'absurd', which according to this author was a gross mistake caused by their bias and lack of understanding. My research on the facts concealed in the descriptions on the early life on Nanyadeva in such Bhasha Vanshavalis (presented below) will also prove this. It was mainly because of the date (9 N.S. = 811 Shaka Samvat) assigned in almost all the 'Bhasha Vanshavalis' (for the date of establishing his capital in Simraungarh by King Nanyadeva), these most famous historians like Regmi and Petech rejected these Bhasha Vanshavalis and termed them as 'absurd'. In the opinion of this author, it was like throwing the baby along with the dirty bath water from the bath tub. Mr. Surya Vikram Gyanwali had (in 1962/63 A.D.) established as to how this unintentional mistake had occurred and as to how this mistaken date led to other mistakes. He has also very firmly proved that these mistakes were not deliberate and manipulative.

According to Mr. Surya Vikram Gyanwali<sup>67</sup>, some unknown chronicle writer, while copying from an original and unknown chronicle, omitted the word 'Nanda'=9 from the original, which read ægGb]Go' z"Go zlz ;lDdt zfs jif]{Æ meaning Nanda=9, Indu=1, Sunya=0 and Shashi=1 \Saka Samvat 1019 (or 1097 A.D.). If one omits 'Nanda' from this verse, it becomes 811 Shaka Samvat, or Nepal Samvat 9=889 A.D. Some unknown chronicle copier/writer took Nepal Samvat 9 as Nanyadeva's establishment of his capital in Simraungarh. Some chronicle copiers took this mistaken date as the date of Nanyadeva's attack on Kathmandu Valley, and connected this time with the time of king Ananda Malla of Bhaktapur and Jaya Deva of Kathmandu-Patan by mistake. This was clearly an un-intentional mistake, which was followed by almost

all the Bhasha Vanshavalis including Daniel Wright Vanshawali, Rajbhog Mala and many other Vanshavalis written in Khasa (old Nepali) Bhasha during the time of Shaha and early Rana rules in Nepal. This fact proven and pointed out by an eminent historian and famous academician like Mr. Surya Vikram Gyanwali in 1962/63 A.D. was surprisingly ignored by Dr. Dilli Raman Regmi (whose Medieval Nepal was written in 1965 A.D.) and Luciano Petech, whose Medieval History of Nepal (revised edition) was published in 1984 A.D. This is why and how these great historians made serious mistakes of not using Bhasha Vanshawali records to reconstruct the medieval history of Nepal Mandala and Mithila. (The famous French historian Mr. Levi had also pointed out towards possibility of such mistakes, but he had not been able to explain exactly how.)

### About Bhasha Vanshavalis and What They Say About Nanyadeva

Late Bala Chandra Sharma and Dr. Jagadish Chandra Regmi seem to be, the only prominent historians, who had acknowledged about the greatness and importance of the historical descriptions found in Bhasha Vanshavalis. Famous scholar and historian Late Bala Chandra Sharma has firmly opined that "... if we do not accept chronicles as historical records (in Nepal) it will be a gross mistake ... . One must understand that spiritual and religious life is of paramount importance as against the material life ... ." (This fact is of course overwhelmingly important in the chronicles in Nepal.) "... It seems that there was one original unknown chronology writer, whom the Bhasha Vanshawali writers of latter period have followed (adding their own comments and recordings). ..." The uniformity of descriptions found especially in the parts dealing with the historical description of 'Pre-Malla' and 'Post-Malla' periods in all Bhasha Vanshavalis will prove this — writes Mr. Bala Chandra Sharma.<sup>68</sup> Unfortunately such 'original' Vanshawali or Vanshavalis – the prime source of all Bhasha Vanshavalis (different and yet more similar to Gopal Rajvanshawali) have not been located so far. According to Dr. Jagadish Chandra Regmi such (original) chronicles might have been taken to Europe by famous collectors like Hogson and E.B. Cowell, etc. Dr. J.C. Regmi is on record to say that although archeological evidence like stone inscriptions are important, but the importance of chronicles of all types and of all time periods are inevitable.<sup>71</sup> It will be pertinent here to remember the writings of the famous writer Late F.E. Parjiter, who had proved that the original Puranas like Vayau, Matsya and Vishnu can be the great source

for writing history of ancient Indian sub-continent. He has proved beyond doubt that most of the original parts of Puranas written by Chhatriya 'Sutas' are authentic and various stories coined and recordings made by Brahmin priests are mostly fabrications and imaginary (written with the motive to suit their own faith, class or vested caste interests).<sup>87</sup> As almost all of the Bhasha Vanshavalis are written in 'Puranic Style' Mr. Parjiter's concluding remarks presented above may be equally true in case of Bhasha Vanshavalis as well. Such Bhasha Vanshavalis were distinctly translated and rewritten by Buddhists and orthodox Hindu Brahmins with very strong religious and caste bias, but nevertheless, they have incorporated many-many useful information of great historical and cultural values.

Therefore, (only) after dropping fantastic tales and deliberate religious and deplorable caste-biased fabrications from these Bhasha Vanshavalis, the clear historical narrations can be unearthed, also in case of Nanyadeva, his achievements and failure, his time and about the culture he brought, transplanted or promoted by mixing it with the existing Vedic Aryan, Kirati and Proto-Mongolo-Indo-Austroloid culture of contemporary Mithila.

### Main Topics Related with Nanyadeva, Picked-Up from Bhasha Vanshavalis

The almost common and important issues or topics, thus found and picked-up from various Bhasha Vanshavalis are listed below, which are not found anywhere else recorded as historical facts in the 'standard' books of history. They are:

**Topics (1)** Some Surya Vanshi princes (from Solar Race) had gone to Kokan Country (west coastal area of Maharashtra adjoining Karnataka in South India), after the rule of their kingdom of Ayodhya discontinued. सूर्यवंशी राजाहरूको अयोध्याको राज छुटे पछि कोही राजाहरू (राजपूत्रहरू) कोकण देशमा नै बस्या ...

**Topics (2)** The original home-land of Newars is Kokan ... A country called 'Neyār' is (there) even now by the bank of River Chandra Bhaga. ... नेवार हरूको आदि-स्थान कोकण देश हो ... नेवार भन्दाको देश अफसम्म चन्द्रभागा नदीको किनारमा छँदैछ ... (Please note, this place is written as 'Neyār' in Rajbhog Mala (chronicle) etc. and not as 'Nāyêrā' or 'Nayyer' "नायर")।

**Topic (3)** From Kokan Country (these descendents of Surya Vanshi princes) came to the banks of Chandra-Bhaga River by the side or under the control of the Bara Mallar and settled there. Their castes, Surya Vanshi, Chandra Vanshi, Chauhans, Vyashyas, Kachhars, Sudras, Jyapus. They lived there for three-four generations.

... कोकण देशबाट आई बाह्र मल्लारका अम्बलमा चन्द्रभागा नदीका किनारामा बस्या । जात सूर्यवंशी, चन्द्रवंशी, चौहान, वैश्य, कच्छर, शूद्र, ज्यापू - वँहा यिनीहरू तीन-चार पुस्ता सम्म विताय ...

**Topic (4)** From among these, Surya Vanshi Rajputras, Nanyadeva came to Dilli (Delhi) at the age of 20 with his mother, father and family (wife) and served the 'Badshah' of 'Dilli' for 5/7 years .

... यिनीहरूमध्ये सूर्यवंशी राजपूत नान्यदेव भन्दाका २० वर्षका उमेर हुँदा दिल्लीमा आमा बाबु परायार समेत लाई ली गै आफुले दिल्लीका वादशाहको नोकरी गर्ना । ५/७ वर्ष सम्म वादशाहका नोकर भै बस्या ...

After this, there is description of Nanyadeva leaving Delhi after the death of his parents and his (first ?) wife like a 'Phakir' and reaching Ayodhya, finding 'Tantrik Puja' method and Goddess Tulaja's 'Yantra' and 'Mantra' and from River Sarayu and fantastic story of finding of great hidden wealth of (prehistoric king) Alarka, from 7 deep-wells and construction of enormous fort in Simara-Bana (jungle) with the help of 'Rakshyas' of Lanka and ultimately the laying the foundation of Karnataka king dynasty in Mithila.

### Sub-groups of Bhasha-Vanshavalis

As stated earlier, the uniformity of the descriptions about the early life of Nanyadeva and his ancestors in Bhasha Vanshavalis, is remarkable (as also noted by late Mr. Bala Chandra Sharma). The Khasa Bhasha Vanshavalis can broadly be grouped into three. These types of Vanshavalis are:

- (i) **Denial Wright Chronicle Type:** This type of Vanshavalis is believed to have been copied and elaborated by some Buddhist priest-scholars of Patan in Parbate language from some unknown original copy. Other Vanshavalis which are also copied, elaborated and compiled (from the same original chronicle) or written on the basis of Wright Vanshavalis by Brahmin Priests and written in old Nepali (Khasa Bhasa) after the

defeat of Newar kings. Chalise Vanshavali (Keshar Library 9/1276), Nepal Vanshavali (National Archive Reel #1059/6) and Nepal Vanshavali (National Archive Reel # B245/13) etc. are largely based on Wright Vanshavali. There are some other Bhasha Vanshavalis which are based both Wright and Rajbhog Mala.

- (ii) **Rajbhog Mala Types:** There are several (probably more than 30) of such Bhasha Vanshavalis mostly written during the times of Bahadur Shah, Jung Bahadur and Bir Shumsher Rana. The most famous in this category is Rajbhog Mala.
- (iii) **Various other Bhasha Vanshavalis:** Nepal Desh Ko Itihas, Kathmandu Upatyaka Ko Ek Rajvanshavali, and various Vanshavalis and one compiled and written by Hari Nath Dhungana and presented to Bir Shumsher Rana in 1956 B.S. (Micro Film Reel # 239/14 of National Archive) are important ones. All these chronicles are mostly influenced either by 'Wright' or 'Rajbhog Mala' or both chronicles. The one in possession of this author Shiva Raj Shrestha 'Malla', found in Doti in Far-Western Nepal, is relatively new (about 150 years old), written in Nepali paper and preserved by Hartal (poison) paint and glazed by Crunch shell. Some 15 years back, this author had given this chronicle to Late Mr. Dhana Bajra Bajracharya for study and he had pointed-out the uniqueness of this chronicle especially in the description of early life of Nanyadeva, which is not found anywhere else till now. The original source of some information found in Dhungana and Shiva Raj's Vanshavalis are so far unknown.

The Vanshavali largely based on Wright Vanshavali named 'Nepal Desha Ko Itihas' is also important as it gives some dates in 'Harsha Samvat'. [This chronicle seems to have been translated into Parbate Bhasha with elaboration etc. from some unknown and old chronicle written during early 'Bainsh Thakuri' period. It is possible that the 'Bainsh' (not 'Vyashya') Thakuris were descendents of 'Vardhana Rulers' of India and were using 'Harsha Samvat'.] But more important are 'Dhungana Vanshavali' (written in modern Sanskrit, National Archive, Dept. of Archeology Micro Film # 239/14 and Kathmandu Upatyaka Ko Ek Raja Vanshavali 'Prachin Nepal' # 4, Shrawan, 2025 B.S., edited by

Bala Chandra Sharma). Dhungana Vanshavali mentions the date of Nanyadeva's attack on Kathmandu Valley as Nepal Samvat(N.S.) 230. (Gopal Vanshavali gives this date to be N.S. 231). The other vanshavali edited by Mr. Sharma mentions the rule of Bam Deva, Harsha Deva and Shiva Deva-III and continues to describe Nanyadeva's 'entry' in Srimraungarh in (correct) date of Shake 1019 (unlike in other Bhasha Vanshavalis). The vanshavali in the possession of Shiva Raj Shrestha 'Malla' seems to have been written on the basis of all other Bhasha Vanshavalis. But has a totally different description of Nanyadeva ancestor's migration to a country called 'Nimad', before going to 'Neyār' country by the banks of Chandra-Bhaga rivers. The original chronicle from which this description of Nimad (Newar?) country was taken - has not been located so far. It is quite possible that this type of chronicles have been hidden or destroyed by the caste-biased people with narrow feudal outlooks, as they indicated the fact that the ancient Newars had some connections with Rajasthan.

**Topic - 1: Some Surya Vanshi princes (from Solar Race) had gone to Kokan Country after the rule of their kingdom of Ayodhya discontinued**

There is no research work done in Nepal to prove or disprove the fact that the ancestors of Nanyadeva were from ruling Solar Race of Ayodhya who had gone to Kokan (South-West Coast of Maharashtra) adjoining North-West Karnataka (near Batapi, the capital of Ancient Chalukyas and Tulajapur - Sholapur in Nimad Country of ancient Rajasthan-Central India) in the pre-historical or medieval times. But, there have been considerable number of pre-historical and historical studies conducted in India. Parjiter had established that there were several wars between Mandhata's successors and Pururava-Haihayas.<sup>9f</sup> According to Vayu Purana, there is a description of King Harit of Ichayaku (Solar) Race of Ayodhya and as to how his successor (King Bahu) was forced by Haihaya kings of Lunar Race (Eila Vanshi) to flee to jungles. According to Vayu and Kurma Purana, king Harit was the grandson of king Harischandra and Parjiter places him on 35<sup>th</sup> generation after Vivaswyat Manu or 30 generations (or some 500 years earlier) than Lord Rama. This name of Harit is important, as many historians including Dr. R.S. Tripathi etc. are on record to say that the old Chalukya Dynasty of Batapai (Karnataka) claimed their main lineage from King Hariti of pre-historical Ayodhya.<sup>10f</sup> It should be noted that the Chalukyas of Kalyani were branched-off from the old Batapi Chalukyas. [(Batapi is now called Badami which is near Bijapur.) Nanyadeva

is very firmly believed by some historians to be a commander of Vikramaditya-VI (Kalyani Chalukya emperor) who had attacked North and North-East India and some parts of Nepal.]

After Lord Rama, the successors of his son Kusha and Lava had also spread towards North, South and Central India. The successors of Bharata were spread all-over Punjab and North-West India (Kaikaya Desha) and successors of Satrugana had been ruling the area near Mathura. But after the great war of Bharat (Mahabharata), thousands of kings and princes of Solar and Lunar race were killed and there was a great political vacuum till the time of Mourya kings. In the epic Mahabharata, Lord Krishna is recorded as saying that, "... at present there are some 100 ruling kings of Solar and Lunar races. ..." As Haihayas and Yadavas had become very powerful after Lord Rama's time, the princes (Rajputras) of Solar Race had to survive in a very low profile. Dr. R.C. Majumdar also confirms that in South India, only after Pulkeshin-I (540-566 A.D.), the Chalukyas of Batapi (present day Badami of Bijapur district, near Kokana-West Coast) emerged as a super power, who claimed that their ancestors were from Ayodhya Ruling Family of Solar Race. Dr. Majumdar further writes to say that in Andhra Desha, there were small kingdoms created by 'Ischakyu Vanshi' (Solar Race) princes from Ayodhya, after the downfall of Satabahana Empire.<sup>11'</sup>

Therefore, it is well established that some princes (Rajaputras) from Ayodhya had migrated to South India and indeed had established small principalities, as described in all the Bhasha Vanshavalis found in Nepal. This study indicates that the ancestors of Nanyadeva had lived in Kokan Country for 7/8 generations (or for about 150-160 years). The chronicle collected by Shiva Raj Shrestha 'Malla' is more explicit and gives the description in the following words:

"... अयोध्या नगरी उजाड भै तेसमा वस्त्र्या मानिसहरु चारै तर्फै वहन गया. राजवंशका मनुष्यहरु जुन जुन ठाउमा वडन गया उसै उसै ठाउमा आफ्ना आफ्ना पुरुषार्थ अनुशार सानो ठूलो राज्य स्थापित गरी वस्त्र्या निदान. तिनै सूर्य वंशमा का कोही मानिसले अयोध्यावाट दक्षिणको कोकण देशमा. गै क्यै दिन ७/८ पुस्ता सम्म वसेछन् ..."

(... After the capital city of Ayodhya became deserted, the citizens and princes had been scattered all around. The princes of Solar Race founded small and big kingdoms according to their capabilities. In conclusions, some of the men of

*Solar Race from Ayodhya went to Kokana Country and stayed there for 7-8 generations.)*

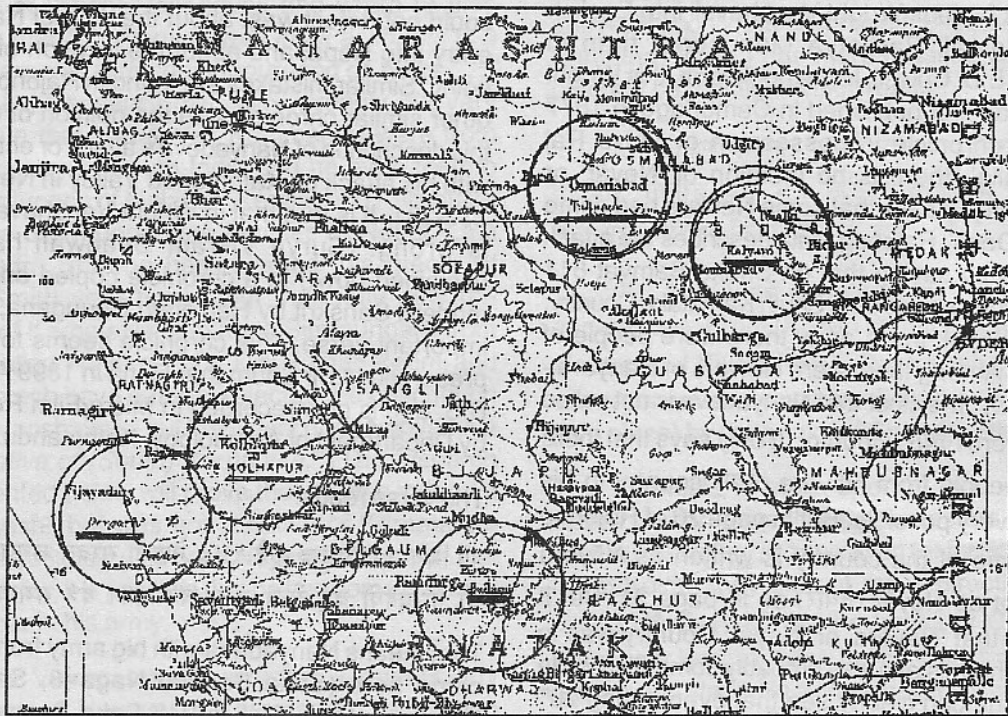
(Please note that many scholars like Parjiter and Pulskar have computed the average period of rules of many kings of various 'Puranic' period and found that in an average, the period of rule for a king can be given as 18 to 20 years.)

The area (presently called South-West-Coast Maharashtra and North-West of Karnataka) in medieval times was probably referred as Kokan Desha. The country was located at the south of Godavari River and north of River Tungabhadra. Dr. Satyaketu Vidyalkar<sup>12'</sup> also confirms that the ancestors of Chalukyas of Batapi were from the ruling Solar Dynasty of Ayodhya. Dr. Dina Nath Varma has studied Chalukya's origin in more detail and after studying the writings of Srinivascharya, Ayngeer and Dr. H.C. Roy etc., has very firmly concluded that the ancestors of Chalukyas of Batapi were definitely from ancient Ayodhya's ruling Solar Race, who for some (unknown) reason had migrated to Rajasthan-Maharashtra, which had become their 'work place' (Karya Chetra) before coming to Karnataka.<sup>13'</sup> Dr. Varma also rejects B.A. Smith's opinion that Chalukya's were originally called 'Chaya' (Gurjars) and agrees that Chalukyas came from Rajasthan.

Thus, on the basis of the recordings of ancient Indian history, the Ischyaku Vansi Rajaputras (princes of Solar Race) of Ayodhya had been scattered and some of them had reached Rajasthan. From there, they moved on to reach Maharashtra-Kokan Coastal Area, after spending some unknown number of generation in Rajasthan. They worked there for some unknown Maharashtraian/ Karnataki emperors or established small principalities under the patronage of powerful emperors (Mauryas, Guptas, Satabahans ?). They seem to have moved further south towards western coastal country and towards Central Karnataka and one of these Rajputras, established a powerful kingdom in Central Karnataka, when there was favorable political situation in the Sixth Century. Jaya Singh was the one, who had defeated weak Kadamba and Rashtrakuta kings and created a small kingdom with the capital in Batapi. To show his super-natural or divine power, probably, he had to coin the story that his ancestors were created by Lord Brahma himself from 'His' closed palms (Chuluka) filled with holy water. As stated earlier, Chalukyas were from 'Ichakyu-Hariti Linage' and Nanyadeva's ancestors were also descendents of Lord Rama (popularly called Raghu Vansi of Ayodhya) and had Goddess Tulaja as their family protector Goddess.

The distant ancestors of Nanyadeva had also migrated to Rajasthan and ultimately to Karnataka or Kokan (West Coast-country of Maharashtra-Karnataka). The existence of Tulajapur and temples of Tulaja in Solapur (Maharashtra) and Khandawa (in Nimar country of North-Western Madhya Pradesh adjoining Southern Rajasthan) also points-out towards this possibility. As stated earlier, the Chalukyas were descendents of King Hariti (ancestor of Lord Rama). (But, it is also possible that this Hariti was a different person and descendents of Mathura's king Satrugana.) The Chalukyas probably had great faith on Nanyadeva's forefathers, as they were also Raghu Vansi Rajputras, even though, they were not Chalukyas. Dr. Rama Shankar Tripathi<sup>14</sup> has recorded that kings of old Chalukya Dynasty of Batapi used to consider themselves as 'Manabya (Mandava) Gotri'. [It is noteworthy that the ancestors of Nanyadeva also belonged to this 'Gotra' (clan name).] The ancestors of Nanyadeva might have even helped King Pulkeshin-I (550-567 A.D.) to conquer Vizapur and in creating the capital in Batapi. They might even have fought for Pulkeshin-I and II (kings of old Chalukya Dynasty) in conquering Gaangas of Myshore, Alupas of Kerala (Malabar of Nayaras) and other contemporary kings of Latha (Gujrat) and Gurjars of Kachha. But there is no specific record found so far to prove that the ancestors of Nanyadeva had any kingdom of their own. They seem to be the professional soldiers, who had earned high reputation in this field. Otherwise, the

chronicle writers of Simraungarh must have recorded the history of Nanyadeva's father and his forefathers. It seems that forefathers of Nanyadeva had already moved to Nimar (Niwad) Country to the north of Kokan at the time of the establishment of new kingdom of Chalukyas in Kalyani in Bidar near Solapur-Tulajapur. [Chalukyas of Kalyani were the ones who had attacked Mithila, and Gauda (Bihar Bengal, etc.).] But it is also possible that forefathers of Nanyadeva were minor kings of Devgarh of Kokan Coastal Area, which is different than Deaugarh of Central India and Orissa. (Please see Map 16°×74°.) Further research is needed to establish these historical facts. At the present state of our knowledge, it can only be put forward as a hypothesis that the ancestors of Nanyadeva were not from Hariti Linage like Chalukyas and possibly they were descendents of Kusha, son of Lord Rama. The 'Shloka' (verse) written on the metal box said to have been found by Nanyadeva from Sarayu River, mentions a King by the name of Nala. It is possible that this Nala was not Ila Vanshi mythological King Nala (husband of Damayanti). According to 'Matsya Purana' (Surya Vansha Barnan, 1/11), the name of great-great grandson of King Kusha was also 'Nala'. There is also a possibility that the ancestors of Nanyadeva were driven to Central India by King Jarasandha at around Mahabharata time period. Further research is needed to find more about the ancestors of Nanyadeva who had come to Kokana Desha.



Map of Deaugarh (16°×74°) and Kokan Country.

**Topic - 2: The original home-land of Newars is Kokan . ... A country called Neyār (नेयार) is even now there by the bank of River Chandra-Bhaga.**

This types of vague description found in Bhasha Vamshavalis have clearly misled the students of early medieval history. The mistake (about the original homeland of Nanyadeva and his ancestors) seems to have started from the description of Rajbhog Mala and Nepal Desh Ko Itihash and similar chronicles compiled and elaborated by some unknown Khas-Brahmin priests who have created confusion about the country called Neyār which by mistake became Nāyêra. In Rajbhog Mala Part II, there are two descriptions about Karnatakis and Nanyadeva.<sup>15f</sup> It says that 'Kokan' is the original homeland of Newars and they migrated from 'Kokan' to a place under the territory (अम्बल) of 'Baraha Mallar' situated by the banks of Chandra-Bhaga River. It also declares that a country called 'Neyār' (नेयार) is still there by the banks of Chandra-Bhaga River. This chronicle (Rajbhog Mala, Nepali version published in the book form by Department of Archeology) does not explicitly say that this Neyār (नेयार) country is in South India. It is only silent and vague. Nepal Desh Ko Itihash (Bhasha Vanshavali) also mentions this country as Neyār (नेयार) and not as Nāyêra (नेयार), as written in History of Nepal, edited by Daniel Wright. (Munshi Shew Shunker Sing and Pundit Sri Gunanand had translated this famous Wright Vanshavali into English from an 'Original' Parbatya Manuscript than in possession of E.B. Cowell. In the book form, this Wright Vanshavali was first published in Cambridge in 1877 A.D.). In the chronicle in possession of Shiva Raj Shrestha 'Malla', there is no mention of 'Neyār' or 'Nāyêra' Country. It says that some Newars had come from 'Newad Desh'. Rajbhog Mala describes the attack of Nanyadeva by saying that on Shake Samvat 811 (N.S. 9) Nanyadeva came from South Karnataka Country, and entered Nepal. In his army there were people of many castes. Among them were Newars of Naayara - gfo/ \_ country .... It is clear that Nanyadeva is not called Newar of Nāyêra (नेयार) Country. It only says that there were some people from Nāyêra (नेयार) country in his army. This is very possible. But in page 26 of Rajbhog Mala, the name of the country is written as Nāyêra (नेयार) and not as Neyār (नेयार) as in page 31. But it does not say that 'Nāyêra' or 'Neyār' Country was in South India. This mistake was probably committed while editing. So, one can clearly see that even during 20<sup>th</sup>

Century also, historians were confused about the 'Country of Neyār' with 'Nāyêra Country' of Malabar of South India.

In the chronicle published by Deneil Wright, only the following description is recorded, "... Nanyadeva Raja came from the South Karnataka country and entered Nepal in Saka Samvat 811 (or 889 A.D. or Nepal Samvat 9). ... Among the troops that were with him were Newars from the country called Nāyêra who were Brahmaputra Chhetris and Achars. ..."<sup>16f</sup> In page 121 of this edition, it is further recorded (in Wright Vanshavali) that the descendents of Newars who came from Nāyêra still occupy the country. It does not clearly say that the Nāyêra (नेयार) country was in South India. But as stated earlier, probably making mistake in translating from Parbate chronicle (based on some unknown Nepali-Sanskrit chronicle), the translators Munshi Shew Shunker Singh and Pundit Sri Gunanand (employed by Daniel Wright in Kathmandu in around 1876/77 A.D.), while translating, wrote the word Naayera (Nāyêra) (नेयार) instead of Neyār (नेयार). This mistake of the English translation seems to have caused serious mistakes and the historians like Levi and many others were led to believe that the 'Country of Nāyêra' -(नेयार) was in Malabar of South India, which of course is wrong. The research presented by this author will prove this.

The other mistake which Danial Wright while editing, could not detect was, about the date of Nanyadeva's entry into Nepal and about the location of his 'entry-point'. Similar mistakes are found in Rajbhog Mala and other similar chronicles. In the opinion of this author, this description of Nanyadeva's attack or entry is related with his attack on Kathmandu Valley in Nepal Samvat 230-231. It is true that in Wright Vanshavali, this date is wrong. (Surya Vikram Gyanwali has already explained how.) In a chronicle copied and written in modern Sanskrit by Hari Nath Dhungana, there is an important verse. This chronicle seems to have been presented to Bir Shumsher Rana in 1899 A.D. or 1956 B.S. and is now recorded in Micro Film Reel #239/14 by Department of Archeology, Kathmandu.

The verse reads:

वर्षे मिते नाग समुन्द्र नन्दै ९४८ नेपाली सम्वत खगुणाभिमाने २३० ॥  
श्री नान्यदेवो बहु सैन्य युक्तः कर्णाटका दत्र समाययै सः ॥

That means Nanyadeva with big army from Karnataka came here (Saka Samvat Naga=8, Samundra=4, Nanda=9, therefore) in 948 Saka Samvat, in Nepal



Samvat 230. (Leaf 33 of Gopal Rajvanshvali has recorded Doya (Tirhute) attack of Nepal Samvat 231.) This attack was from Simraungarh (Mithila, Nepal) most likely led by Karnataki King Nanyadeva himself, who had already founded the kingdom in Mithila in 1097 A.D. or 219 Nepal Samvat. As stated earlier, that the copier who wrote 'Wright Vanshvali' in Parbate Bhasha omitted 'Nanda(=9)' and came with wrong date of 811 Shaka year instead of 1019 Samvat, which was the correct date of laying foundation of Simraungarh as capital. Please note again that Wright Vanshvali records that "... in Saka Year 811 on 7<sup>th</sup> Sravan Sudi a Saturday, Nanyadeva Raja came from south Karnataka country and entered Nepal ..." (instead of writing about Nanyadeva entering Simraungarh in Nepal and starting his rule as a sovereign king of Mithila.). The date of attack on Kathmandu Valley and South-Eastern Nepal Mandala is correctly given in the chronicle copied by Dhungana from some unknown original chronicle. The date Nepali Samvat 231 (given in leaf of 33 of Gopal Vanshvali) seems to be connected with the continuance of this battle, when Nara Malla Deva Pohah is said to be chopping the heads of 'Doyas' (from Mithila). The Nepal Sambat date of 230 written by Dhungana seems to be correct. But the Shaka Sambat given by him is clearly wrong, probably because of the mistake in copying the verse.

Latter on, Silvan Levi further misinterpreted the recordings of Wright Vanshvali and wrote to give impression that "... Nanya Deva in all accounts is a native of Carnatic, in the neighbourhood of Nairs ...". In 1911 A.D., Vensent Smith very wrongly but very clearly wrote that Newars of Kathmandu were from 'Nâyêra' country of South India and he even tried to show the influence of Malabar (Kerala) and Karnataka architecture on Pagoda type temples of Nepal. Late Bala Chandra Sharma has rejected this theory of Vensent Smith very firmly, but indirectly saw the possibility of Karnatakis coming to Simraungarh from a country called 'Nâyêra'.<sup>17</sup> Dr. Dilli Raman Regmi and Luciano Petech have outright rejected the description of Bhasha Vanshvalis, but have described Nanyadeva as "... a native of (South) Karnataka." (The research work presented below will prove that he was indeed a 'Karnat Vanshi' but was not a native of Karnataka). Nanyadeva definitely was not a Nâyêra of Malabar. But as stated earlier, it is possible that he had some Nâyêras from Malabar in his army.

Dr. Chunda Vajracharya<sup>18</sup> very firmly rejects any resemblance of Newars of Kathmandu Valley and Nâyêras of Malabar (Kerala) and listed the dissimilar

customs of family construction, inheritance, marriage and 'lihi' and death rituals etc. The Karnat Vanshi (descendents of Karanataki Rajputs) were very distinctly Aryans, who latter-on had marriage connection with Mongoloids and Austroloids, but there was no trace of any Dravidian (Sethian) connections at all found in them, as was pointed-out by some historians.

## Conclusion about the Nêyar Country

As there is no Baraha Mallar or River Chandra-Bhaga in Kokan, Karnataka or in the Nâyêra Country of Malabar (Kerala), it is clear that the immediate ancestors of Nanyadeva were not from Nâyêra country of Malabar. Therefore, we have to look elsewhere, to find-out the original homeland (अभिजन) of the immediate ancestors of Nanyadeva and his birth place, which seem to have served as the 'Cultural Root' for the Karnataki kings of Mithila and the 'Dominant Elite' of contemporary Mithila

**Topic - 3: From Kokan country (these descendents of Surya Vanshi princes) came to the banks of Chandra-Bhaga river under the territory of Barha Mallar and settled there. Their castes, Surya Vanshi, Chandra Vanshi, Chauhans, Vyasyas, Kachhars, Sudras, Jyapus. They lived there for 3 or 4 generations. ...**

All of the Bhasha Vanshvalis have almost exactly the same description as mentioned in Topic-3 presented above. But only the chronicle (collected by Shiva Raj Shrestha 'Malla') has more detailed and some what different description, which reads

"... कोकण देशमा गै. क्यै दिन ७/८ पुस्ता सम्म वसेछन्. तहांबाट निवाड देस भने ठाउमा आई क्यै पुस्ता तथा वसी चन्द्रभागा नदिका किनारमा वसे छन् ..."

("... In Kokan country they lived there for 7-8 generations. From (Kokan country) (they) moved to a place called **Niwad** (निवाड) **Desha**, where they lived for some generations and from there they went and settled (in a place) by the banks of Chandra-Bhaga River. ...."

This chronicle is more specific than others and as stated earlier, says that the ancestors of Nanyadeva lived in Kokan for 7/8 generation (or for some 160 years). From Kokan they did not move directly to a country called Nêyâr (नेयार) by the banks of Chandra-Bhaga River near Barha Mallar, but instead, from Kokan, they moved and stayed in a place called 'Niwad' where they lived for 'some generations'. From Newad, they moved finally to a place by the banks of Chandra-Bhaga River.

## Nēyār Desha, Barha Mallar and Chandra Bhaga

Now the research work was focused into two areas, which some 1,000 years ago, were called (1) Niwad and (2) Nēyār with Chandra-Bhaga rivers (near or under the territory of Barha Mallar). After carefully studying the ancient history of India, this author was able to find some clues which suggested that the Raghubanshi Rajputras had been to Rajasthan and Maharastra before they reached Karnataka. (Pls. refer, Dr. Satyaketu, Dr. Majumdar, Dr. Verma's conclusions presented above.) As there are no Chandra and Bhaga rivers and Barha Mallar in Kokan, Karnataka and Malabar in South India, the focus of research was directed first at Madhya Pradesh and Rajasthan. From Dr. Radha Kumud Mukerjee's Map of India of Mahabharata Period, it was learnt that the present day River Chenab (a major tributary of River Sindh) was called Chandra-Bhaga in ancient India.<sup>19</sup> The study was then concentrated in Himanchal and Gadhawal where Chandra and Bhaga rivers originate. From Mr. S.P. Dabaral's book<sup>20</sup>, this author learnt about 'Malari (मलारी) Civilization' near the upstream country of River Chenab (Chandra-Bhaga) and near Nayār River Catchments Area. It was obvious that this 'Mallar' was none other than 'Barha Mallar' of

Bhasha Vanshavalis. After considerable research and study of Atkinson's Gazatiers and the book 'Kumaun' of famous traveler writer/scholar Late Rahul Shanskrityan, and Kumaun Ka Itihash by Late Badri Dutta Pandey and 'Prachin Madhya Himalaya' written by Dr. Rekha Thapalayal, etc., this author was lucky to know about the place called 'Barha Seun' (area of 12 boundaries) near Mallar in the proximity of upper and lower watershed area of Nayār River. This Nayār (नयार) river confluences in upper Ganges near Haridwar.

So, there it was, this country called Neyār (नेयार) of Bhasha Vanshavalis. Nearby are the Rivers Chandra and Bhaga near Bara Lacha Range, Baramaor (Bhramapur?), Barha (Seaun) and Mallar (Malar) lying not in South Indian coastal area of Malabar, but right on the laps of Gadhwal-Himanchal Himalayas in the north of Northern India, spreading upto Lahul-Spiti of present day Himanchal and covering North-Western Gadhwal. [Please see Map (reproduced from Standard Reference Philip-Atlas) 1956 edition, London, found only in T.U. Library, Kathmandu, pp 68-69.] River Nayār (written as 'Nyar' in this atlas) can be seen at 79° Longitude × 30° Latitude. In this map, one can very clearly see Chandra and Bhaga. (These two rivers confluence near Tandi in Lahul area of Himanchal Pradesh (77° to 78° Longitude × 32° to 33° Latitude).



Chandra-Bhaga Rivers Near Baramaor (Barhamallar ?) Himanchal Pradesh.



Map Showing Chandra and Bhaga Rivers (Himanchal) and Nayar River Valley (Gadhwal)

Bara Lacha Range is shown clearly on the north of Chandra and Bhaga rivers which form the upstream system of River Chenab. One can also see a place called 'Barmaor' adjoining Tandi on the west. So, here we have Barmaur, Bara Lacha and Barha Seaun near Mallar and Chandra-Bhaga Rivers. Very firmly, it can be concluded that this area was 'Barha Mallar' described in all the Bhasha Vanshavalis. High altitude centre of Malari Civilization of Shakas of ancient times, un-earthed by Dr. Dabaral is also in this area. It can also be deduced that this 'Bara-Mallar' was in the North-Western part of the country broadly called Neyār in the medieval times. [The locals now call it Nāyār (नयार) not Nāyēra (नायर)]. Even at present-day Gadhawal, (according to some knowledgeable people of Himanchal and Gadhawal), there is an area called Baraha Suen

(बारह स्यूँ) as recorded by Mr. Rahul Shanskrityan.<sup>21</sup> In this book 'Kumaun' page 25, he also describes Western and Joint Nayār (नयार) River System and records that Baraha Suen is thickly populated with hard working people, who live in this area of 211 sq. miles. Rahul Shanskrityan quotes Shaligram Vysnab, who writes to say that Suen (स्यूँ) in ancient Gadhwal language means frontiers. Thus, Baraha Suen means country of 12 frontiers or borders situated in Himanchal and Gadhwal. This area was under Kirat (Kinnars), Naga-Kiratas and Shakas before Mauryas and Shunga-Kulindas controlled this area. In 7<sup>th</sup> Century A.D., the famous traveler Heun-Tsang had recorded the existence of a big kingdom of Po-lo-ko-mo-pu-lo (Brahmpur). Present day Brahmapur of Himanchal is said to be the ancient capital of Brahmpur. This famous Chinese

traveler-writer had also recorded about a kingdom of women only (Apsaras?) in the north of Brahmipur.<sup>22</sup> The Tibetans had taken it under their control latter on. Rahul Shanskrityan<sup>23</sup> in his other famous book 'Kinnar Desh Men' writes that after the downfall of Tibetan Empire and rule of (Tibetan) Guge, in 8<sup>th</sup>-9<sup>th</sup> Century, several small kingdoms were crated, which were called 'Thakurais'. In his book 'Kumaun', Rahul Shanskrityan<sup>24</sup> writes that when Gorkhali Army reached Kangada (across River Sutlaj) after over-running Gadhwal in 1804 A.D., (even then) there were 12 small principalities ruled by 12 'Thakurs' of Kyunthal, Kothi, Kyari, Baghat, Kuhar, Kaniya, Vajjhi, Dhami, Bughat, Mahalong, Kotiguru and Thiyoga. Among these 12 small kingdoms, Kothi was a famous kingdom, which is now a famous tourist destination, located in the North of Simla and South of Kangada Hills. These 12 small kingdoms seem to have been located in Kangada, Lahul-Spiti and Gadhwal. The names provided by Rahul may be important for further research. Further study and on the spot visits are needed to establish exactly where these small 12 principalities were. As of now, on the current state of our knowledge, it can be concluded that Barha-Sean (or frontiers with 12 boarders) of medieval times was definitely in this area, which was broadly described as 'Neyār Desha' (नेयार देश). This author does not know exact meaning of 'Nayār' (नयार) and the reason why it is called so, but is fully convinced that it is not the country of Dravidian Nāyērs (नयार). This medieval country called Nayār (नयार) [written as Neyār (नेयार) in Bhasha Vanshavalis], was spreading from Nayār River near Haridwar (Gadhwal) up-to Lahul-Spiti of present day Himanchal Pradesh. It seems that soon after Deva Pala liberated Himalayas from Tibetans, a big chunk of present day Himanchal Pradesh was under Gadhwal kings of Nayār. Most likely the exact place of Nanyadeva's immediate ancestors was some-where near Bramhpur of ancient times (Brahmaur of present day), to the west of Tandi at 77°×33° by the bank of Chandra-Bhaga (united). Please note that this place is said to be near or territory under Barha Mallar (बाह मल्लार का 'अम्बल' मा) by the bank of Chandra-Bhaga in all the Bhasha Vanshavalis. This means that this place was near the confluence of Chandra and Bhaga Rivers near the famous Tandi Bridge, which is now an important tourist attraction in Himanchal Pradesh. [The Nepali word 'Ambal' (अम्बल) is not used now-a-days. But up to the recent past, it used to mean territory or district under the control of ... (Nepali Brihat Sabdakosh and Nepali Sabda Sagar). This description written as the

'Ambal of' or 'under the control of Barha Mallar' indicates that the banks of Chandra-Bhaga in Lahul (present day Himanchal) was under Malar which probably was within the greater Nayār (नयार) Kingdom of medieval times. (Now at present Nayār Basins are in Gadhwal District of present day Utranchal.)]

All these places mentioned in Bhasha Vanshavalis are here in Gadhwal and Himanchal, but further research is needed to know more exactly about 'Neyār' Country and 'Baraha Mallar' and the political situation in early medieval times when the Karnataki ancestors of Nanyadeva had reached there.

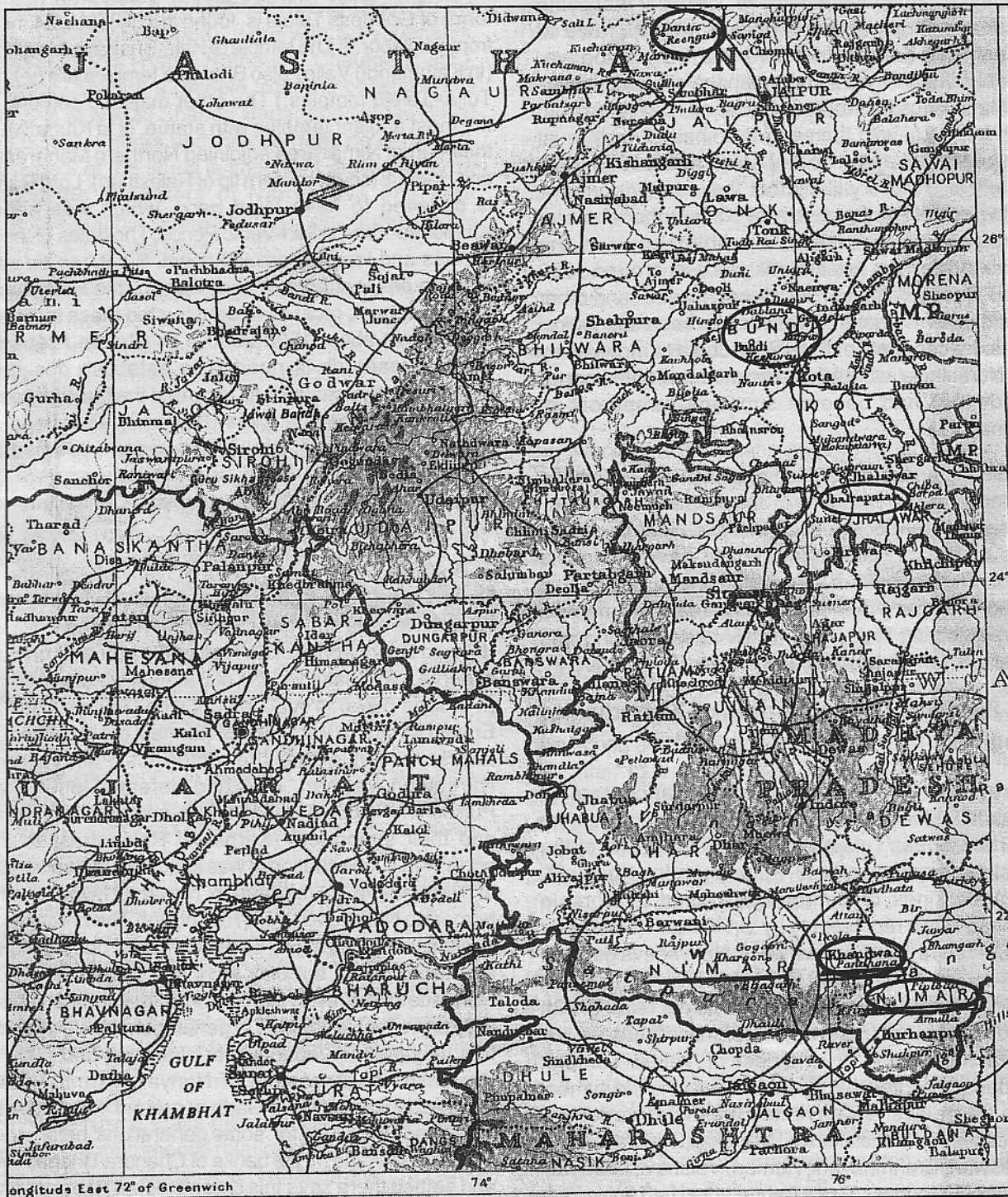
### About 'Newad' Country

Same research methodology was followed to find out the 'Newad' country of medieval times, as was followed to find out 'Neyār' Country and 'Barha Mallar'. This author could not visit Khandawa and adjoining districts of Madhya Pradesh, but had visited Ratlam, Kota and Jaipur of Rajasthan and Haridwar of Gadhwal only. The meetings with some knowledgeable persons from these places had been useful. Study of various books, articles and study of maps revealed that even now, there is an area called 'Nimar' in north-western Madhya Pradesh, adjoining Hadauti of Rajasthan and northern tip of Maharastra. These areas had been the centre of Bundela and Hada Rajput sub-culture. In the centre of this 'Nimar' area lies the town of Khandwa, with its most famous temple of Tulja (the family protector Goddess of Nanyadeva and his ancestors). The area of Nimar lies in 75° to 77° × 21.5° to 22.3°, which is at the North of Badami and Kalayani of Karnataka, Solapur and Tuljapur of Maharastra. Nimar is in the south of Jhalawar-Bundi of Hadas of Rajasthan. From the cultural point of view, this area of Nimar was part of Hadauti of Rajasthan, but at present it is within the state of Madhya Pradesh.

Now, the effort of this study was directed in finding-out the fact of how 'Niwad' of medieval times became 'Nimar' of present day. (Please note that Da, La and Ra in Sanskrit are indistinguishable (अभेद) according to 'Siddhanta Kaumudi'.) It was asserted by some of the scholars of Sanskrit that it is quite common to use 'Da' for 'Ra' in Sanskrit and it seems that the chronicle writer of old Newari, Maithili or Sanskrit used 'Da' for 'Ra' and the word 'Nimar' became 'Niwad' and latter-on was copied as Niwad [Nimar→ Nimad→ Niwad (निमार→ निमाड→ निवाड)] The writer of the chronicle now in possession of Shiva Raj Shrestha, also mentions that the people from Niwad who had come with Nanyadeva to Nepal

(Terai) were called Newars. It is possible that Newads had also been called Newars in medieval times (i.e. 'd' becomes soft 'r' in Nepal and 'm' had become 'wa' gradually in folk tongues). The existence of Aniwar (A-Niwar) dynasty in medieval Mithila also indicates

towards this possibility. But no research in this field has been conducted so far. But it seems that the term "Newar" had already been used for "Nepar-Kiratas" from ancient times and therefore this description cannot be accepted as it is.



Map Showing 'Niwar' (Nimar) Country and the Centre of Tulaja Cult and Hada-Bundi

## **How, Why and When the Ancestors of Nanyadeva had Reached Nimar (Niwad) Desha and Nayār (Nēyār Desha of Bhasha Vanshavalis)**

From the study presented above, it is clear that some Ichhaku or Raghubanshi Rajputras had migrated to Central and South-Western India from Ayodhya, probably after the rule of Jarashandha of Mahabharata era. Many kings had runaway to far off Rajasthan from North India to avoid the captivity. Their journey must have been slow and probably it took about 1500-2000 years. It is also very likely that they started to move southwards after the death of King Brihadabala of Ayodhya who was killed by Abhimanyu in the Mahabharata War (which took place at around 1000 year B.C. according to Pulshaskar, Parjiter and other eminent pre-historians). It would have been only logical for the descendents of King Brihadbala to move away from North India, where the descendents of Abhimanyu (Pandevas) had become supreme (emperors of Hastinapur).

The distant ancestors of Nanyadeva might even have created a small kingdom in Deva Gadh in 'Kokan' coastal area under the suzerainty of older Chalukya kings of Batapi. But they seem to have moved to Solapur-Tulajapur from Kokan/Karnataka, before they moved to Nimar (Khandava Vana area of Ramayana fame) adjoining Rajasthan. It will be interesting and useful to know when, how and why?

## **The Famous Tulaja Temple of Khandwa of Nimar**

To trace-out the movement of the ancestors of Nanyadeva, the ancient temples of Tulaja, can be the important clues. 'Tulaja Cult' seems to be one of the oldest. According to Late Kula Chandra Koirala<sup>25/</sup>, Karnataki kings of Simraungarh used to worship Goddess Tulaja represented by 'Sri-Yantra'. (Most likely this 'Sri-Yantra' was the one, which Nanyadeva got from Sarayu River in Ayodhya.) Sri-Yantra is a very complex tantric-geometric composition, basically related with Goddess Maha Lakshmi. Prof. Dr. Shiddhi Vir Karmacharya, the Chief Priest of Taleju Temple, Bhaktapur<sup>26/</sup> writes that Goddess Tulaja is the symbol of unified power (Sainyukta Shakti) of various 9 goddesses viz. Mahalakshmi, Mahakali, Tripurasundari, Mahaswari, Brahmhayani, Kumari, Vaisnavi, Indrayani and Varahi. Goddess Tulaja (represented by Tantric form of 'Sri-Yantra') is believed to have been created by Lord

Shiva and given to Lord Indra during the Early Vedic Period. According to Dr. Vashu Deva Agrawal (Bharatiya Kala, p. 90) the oldest and primitive 'Sri-Yantra' carved in stone, so far found in South-Western India, dates back up to 3<sup>rd</sup>-4<sup>th</sup> century B.C. But one of the most ancient temples, with the proper statues (in human form) of Goddess Tulaja is, found in Tulajapur, 24 miles from Sholapur.<sup>27/</sup> The temple of Kala-Bhairaba is nearby. (In Kathmandu Valley also Bhairaba temples are nearby Tulja=Taleju temples.) The other majestic and one of the most ancient temples with statue, is in Khandwa in the heart of Nimar area adjoining Northern Maharashtra and Hadauti (south-eastern tip of Rajasthan). Lord Rama is believed to have lived here, which was called Khandava-Vana in Mid-Vedic Period. The dates of these statues and temples are unknown. But it can be said that the descendents of Lord Rama, (the Rajaputras from Ayodhya), must have constructed these temples, probably at about 1500-2000 B.P. (Before Present). Further research is needed to establish this fact. Dr. Saphalya Amaty<sup>28/</sup> has recorded the fact that some abrogenius tribes of India, (Bhillas?) also used to worship Goddess Tulaja. In this case, it seems that Tulaja Cult might have been widely spread by Raghubanshis in South Rajasthan and Central India as well.

This shows that the ancestors of Nanyadeva living in Deva Gadh(?) of Kokan were familiar with Nimar - Khandawa area and they might have migrated to Nimar (Newad Desh) from Kokan-Karnataka probably on duty to serve (old Chalukya king of Batapi) Pulkeshin-II and at around 630-634 A.D. to fight with (Bainsh Thakur) Emperor Harsha Vardhana of Kannauj of North India. It is also possible that the victorious Pallava King Narshingh Varman, who had defeated and killed Pulkeshin-II in 655 A.D. had driven-away the Chalukyas and their supporters (Karnataki Rajaputras) to the north.<sup>29/</sup> In such situation, it was logical for the ancestors of Nanyadeva to migrate to Nimar ('Niwad Desh', bordering Narmada River in the north). The chronicle in possession of Shiva Raj Shrestha 'Malla' does not give any explanation, but only says that the ancestors of Nanyadeva moved to 'Newad' from Karnataka, where they had spent probably 7/8 generations. If we assume that they had moved to Nimar at around 655 A.D., in this case, the ancestors of Nanyadeva must have reached Kokan or Deva Gadh at around 475-500 A.D. In 'Newad', they lived for 'some generations' before they moved to the land by the banks of Chandra-Bhaga River and settled there says this chronicle (but does not give the number of generations spent by them in Nimar or 'Niwad').

In 'Niwad' (Nimar) they seem to have come in contact with Chauhans, Rathauds and Hada Rajputs who were Brahmaputra Chhetryas, along with other people of Rajasthan and Bundelkhanda. Rajbhog Mala, (Vhasha Vanshvali) clearly indicates that the ancestors of Nanyadeva (when they reached 'Neyār Desh' by the banks of Chandra-Bhaga), were with Suryabanshis, Chandrabanshis (Hada, Rathauds, Chauhans, etc.), Vyashyas, Kachhars (people from the coastal areas according to Nepali Shabda Sagar and Nepali Brihat Sabdakosh), Sudras and Jyāpus (farming experts?). This aspect of the study is important, as it can throw light on the ancestors of Nanyadeva and their immediate-original home country, which must have served as a 'Cultural Root'.

As stated earlier, while in Nimar, the Karnataki Rajputs seem to have been in close contacts with Hada, Rathauds and Chauhans, who are said to have been 'purified' by Brahman priests and declared as Rajputs. Dr. D.N. Varma<sup>30</sup> agreeing with Dr. Smith, believes that some Rajput clans (Chauhans, Hadas and Rathauds, etc.) were descendents of Proto-Mongolo-Austroloid aboriginal tribes like Bhillas of Rajasthan and purified them in the 'Yangna' in Mt. Abu and declared them as Kchetryas (and hence, called Brahmaputra Kchetryas). Most likely, these Brahmaputra Kchetryas had inter-marriage relationship while living in Nimar ('Niwad' Desha) with Karnatakis. Both Karnatakis and these Rajputs of Hadauti (Rajasthan) were from martial race and close alleys. The Hadas and Rathauds worship Barahi and Chamunda as their 'Kula Devi' and there is a popular custom of sacrificing of he-buffalos (only) in Bhillawada and Hadauti of Rajasthan.<sup>31</sup> According to one article (published in Saptahik Hindusthan, Delhi, 14-20 April, 1991), the kings (called Thakurs) of Dānta used to offer sacrifice of he-buffalos (like in Simraungarh, Kankali Temples and in Kathmandu Valley). This custom is found only in Rajasthan, Bundelkhanda and Nepal Mandala and Simraungarh area only and nowhere else. Please note that in the old chronicles of Nepal, Newar Malla kings were also called 'Thakurs' (not 7fs/ but थाकुर). It is also important to note that 'Kankas' were a branch of 'Shakas' and the temple of 'Kankali' is found only in the vicinity of Simraungarh and Kathmandu Valley.

Most of the Newar Malla ruling families of Bhaktapur, used to have matrimonial relationships with Hada and Rathaud families. Hadas and Rathauds are now called 'Newar' Bijukches and Gongols respectively in Bhaktapur. A Rathaud chronicle copied and compiled in Junga Bahadur Rana's time, from the old records,

(now in possession of Sridhara Rathaud of Bhaktapur and similar chronicle of Hadas in the possession of Ganesh Bahadur Bijukche (Hada) of Bhaktapur, show that their ancestors had come to Bhaktapur from Simraungarh with King Harisingh Deva. These and other chronicles have recorded that Achars (Karma+Acharyas), Kachuwās (Maharastrian Joshis?), Tonel Jonchens (Bajimaya, Bataju, etc.) and Monels (Mulhas?) and Ranas (Sattas?) etc. also had come to Bhaktapur with Karnataki King Harisingh Deva, along with Hadas, Rathauds and Vydyas, etc. It seems that their ancestors were originally from Nimar ('Niwad Desha'), and as such, collectively they were called 'Newads' which probably latter on become 'Newars'. They were basically 'Shiva-Shakta Margi' Hindus with pronounced Shaka and Rajput influence, who were culturally quite different than the Buddhists of Patan and Kathmandu of medieval times. These 'Newads' had absolutely nothing to do with Dravidian Culture (as suggested by some historians with caste-biasness or lack of research base).

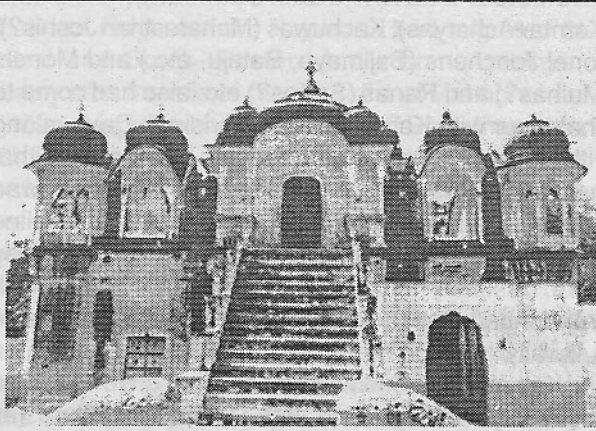
The Karnatakis and Brahmaputra Rajputs of Hadauti and Bundelkhanda (Central India) also brought some typical customs, art and architecture with them in Nepal Terai (Mithila) and from there to 'Nepal Mandala', which are now almost non-existent in Mithila (due to Muslim attacks and influence). But it has survived in Kathmandu valley. One such typical Rajsthani custom is that of celebrating 'Akshya Tiritiya' and free charitable distribution of 'Sarvat' drink and 'Sattu' (dish made of dry barley powder).<sup>32</sup> Similarly, there might have been considerable influence of the temples Baraha, Chamunda and Mahishashur-Mardini (a form of Tulaja) - situated in Danta, Jhalar Patan etc. of Rajasthan Bundelkhanda - on the sculpture and architecture of Himanchal-Gadhwal and Simraungarh. According to Kalyan Tirthnka-1 (31st Annual), p. 263, there is a famous statue of Mahishshuramardini in Badami (Batapi, the capital of old Chalukyas).

The influence of Shikhar type temples with 'Umbrellas' (Chattaris) of Danta (Rajasthan) on the temples of Barahamaur (Himanchal), and temple of Kumaun-Gadhwal is clearly visible. This influence can be found in the ruins of Simraungarh. A 'Stone Carving Design' on a slab of black stone found in Simraungarh (now placed in National Museum with 'Chattaris' exactly as found in Hadauti, Danta and also in Himanchal Pradesh, Gadhwal and Kumaun. Further research is needed.<sup>33</sup>

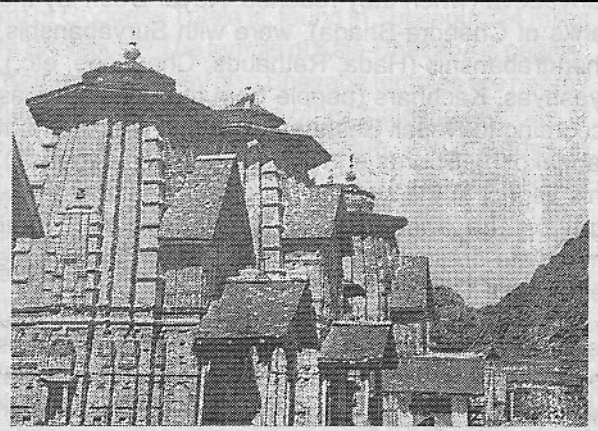
It is quite possible that the local Buddhist 'Nepar' Kiratas who had already 'absorbed' Licchivis in them, might

have been calling Karnatakis and their Rajput allies and Kachhar Brahmins by the name of 'Niwads' (Newars). Thus, the description related with this issue (of naming of Newars) found in all Bhasha Vanshavalis, may be partially true. Probably, the 'Niwad' farmers who came

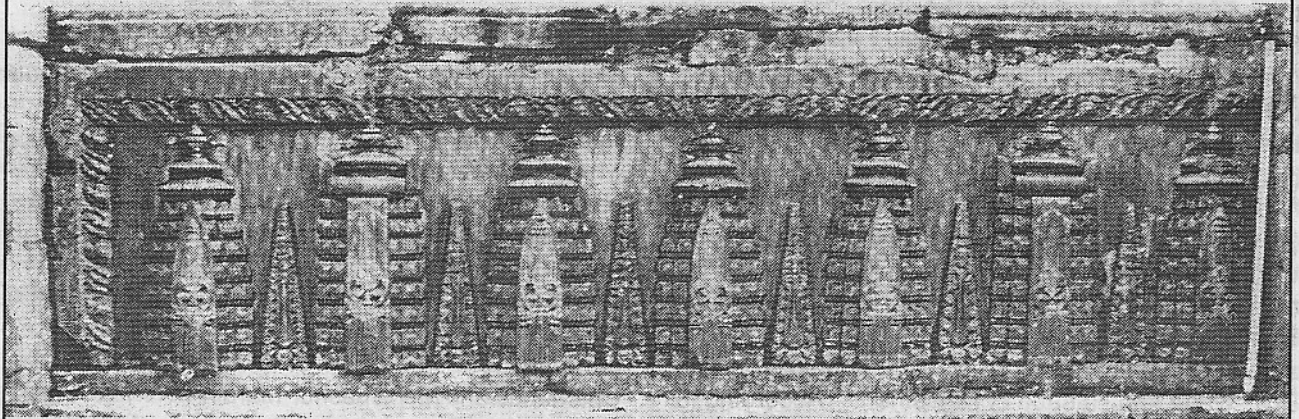
to Kathmandu valley with Raja Harisingh Deva, also brought 'Kharfans' and practice of making 'Baji' (the beaten rice) etc. with them. But further research is needed to fully understand the meaning of Bhasha Vanshvali descriptions about 'Newars'.



Temples with Chattaris in Danta.



Temples Near Bara Maur (Himanchal).



Models of Shikhar-Shaili Temples with Chattaris found from the Ruins of Simraungarh.

### Karnatakis and Nimars in Dharmapala - Devapala Expeditions

The ancestors of these 'Niwads' (Nimars), while living in Nimar of Central India, seem to have been hired as mercenaries to fight with Tibetan occupation armies either by Dharma Pala (770-815 A.D.) or his famous son King Deva Pala (815-855 A.D.), who had liberated entire Himalaya from the Tibetans. In the opinion of Dr. R.C. Majumdar<sup>24</sup>, King Dharma Pala had already driven away the Tibetans from 'Kira Pradesh' (present day Kangada and Kinnaur of Himanchal Pradesh near Chandra-Bhaga and Nêyâr country of Gadhwal). [In Munger Inscription, Deva Pala is credited to have liberated entire Himalayas from the Hunas (Tibetans).] Rahul Sanskrityan<sup>25</sup> on the basis of Chinese historical

records, writes that the Tibetans had lost their control in Himalayas during 839-848 A.D. (i.e. during the life time of Deva Pala). The only clues as to how the Karnataki Rajputras and their alleys had participated in this war with Tibetans, are found in the records of Albaruni and Nalanda Copper Plate Inscription, which mention Hunas, Karnatas and Sabkadins(?), etc. On the basis of these records, Dr. Shiva Prasad Dabral<sup>26</sup> has asserted that the Karnataki (Kannada) mercenaries had come to Uttaranchal (Gadhwal-Himanchal) to fight war against Tibetans (during the time of Dharma Pala or Deva Pala expeditions). Dr. Dabral has also noted that even now (at around 1968 A.D.), one can find people in Uttarakhand (Gadhwal-Himanchal) who call themselves Karnatakis. Jaya Chandra Vidyalanakar (Bharatiya Itihas Ki Mimansa, p. 88) also writes about



Karnatakis being widely used as mercenaries. Therefore, this fact strongly suggests that the immediate ancestors of Nanyadeva had reached Gadhwal-Himanchal and they were called Karnatakis in this region. In the opinion of this author, it can be safely estimated that they had reached in Uttarakhanda or 'Kira Pradesh' and 'Kinnaur' in the early part of Ninth Century A.D. and had strong ties with Shaka people of this part of the Himalayas. Probably they were close to 'Kankha-clan' of the Shakas. The temples of Kankali in the vicinity of Simraungarh and Kankheswari Kathmandu Valley may prove this fact.

The Bhasha Vanshavalis like Rajbhog Mala, have noted that the 'Karnatakis' (immediate ancestors of Nanyadeva) had spent '3-4' generation or say 80 to 100 years in 'Neyār Desh'. Accordingly, the time period of about 100 years after the war (with Tibetans) comes to 948 A.D., which does not seem to be correct. From the banks of Chandra-Bhaga, either the grandfather or father of Nanyadeva might have moved towards south or south-east (towards Nayār River Catchments Area) near Haridwar or they might have lived for more than 7-8 generations near Barha Mallar. As mentioned in all Bhasha Vanshavalis, young Nanyadeva (of 20 years of age) had gone to Delhi (called Indraprastha those days) to serve the 'Badshah' (most likely Gadhwal king of Kannauj, whose minor capital was also in Indraprastha). If we accept 848 A.D. as the year of final liberation of Himanchal-Gadhwal Himalayas by Deva Pala, the ancestors of Nanyadeva seem to have lived there for almost 280 years, (up-to 1076 A.D. or so).

**Topic - 4: ... from among those Surya Vanshi Rajputras, Nanyadeva came to Delhi at the age of 20, with his mother, father and family (wife) and served the Badshah of Delhi ...**

The age of Nanyadeva at the time of his death, is not clear from the Indian historical sources. Only proven date of his death is available, which was recorded as 1145 A.D. He died after ruling Mithila for 50 years. He had declared himself a de-jury and de-facto sovereign king in 1097 A.D. Gopal Vanshavalis and similar chronicles are silent about the period of his rule, but all the Bhasha Vanshavalis give correct time period of 50 years. He seems to have died at a very old age. Now, if we consider the fact that he had started his career in a humble way, at the age of 20 in Indraprastha (Delhi), it must have taken at least 10-15 years to become a commander or 'Mahasamanta' in the Chalukya Army. It is proven that Nanyadeva had his capital (before he

built fortress of Simraungarh) in Nanapura in Champaran District (North Bihar, India). (Up to this time, he used to call himself 'Mahashamantadhipati' only.) Local Mithila traditions also confirms this fact.<sup>37/</sup> But no exact dates are available. C.P.N. Sinha, quotes 'Vickaramanka Devacharita' of famous scholar Bilhan (highly respected in the court of Chalukya Emperor Vikramaditya-VI) and concludes that as a result of the last Chalukya invasion, new kingdoms with new dynasties were created in Mithila and Bengal in the last decade of 11<sup>th</sup> Century.<sup>38/</sup> It is not clear whether Nanyadeva had already become a 'Raja' while running his administration from Nanapura. (It was a common practice in early medieval times for a Raja to call himself 'Samanta' or 'Mahasamanta' of a more powerful king.) He was using a title of 'Mahashamantadhipati' (mostly used by the chiefs of Chalukya emperors), which suggests that Nanyadeva was a commander of the invading Chalukya Army. But it is not confirmed as final. An important clue is found in a historical statement saying that "... only after the death of Kalchuri King 'Karna', Nanyadeva could become ruler of Mithila ...".<sup>39/</sup> According to Dr. Satyaketu Vidyalankar,<sup>40/</sup> Chedi (Kalchuri) king died in 1093 A.D. His son who had attacked Mithila repeatedly had been in command already (before his father's death). Kaibrata Revolt also had taken place during this time, which had weakened Pala rule over Mithila and Northern Bihar, which definitely had helped Nanyadeva to take over the control of Mithila.

Therefore, it is logical to think that at around 1093 A.D., Nanyadeva had entered Mithila and had established his capital in Nanapura in Chamaparan (North Bihar). If we assume that Nanyadeva had left Delhi and wandered to Ayodhya like a 'Fakir' at around the age of 26, it must have taken some 8-10 years for him to become Maha-Samanta or Commander of Chalukya or Pala Army. Detail study will be presented at the appropriate context, but here, it is sufficient to note that Nanyadeva must have left Indraprastha (Delhi) at around 1083 A.D. As, all the Vhasha Vanshavalis suggest, if Nanyadeva had served the king of Indraprastha, he must have been there during 1076-1083 A.D. This way, it can be deduced that Nanyadeva was born at around 1057 A.D. and died in 1147 A.D. at the age of around 90.

Now, to find out who was ruling Indraprastha (Delhi) at around 1076-1083 A.D., we have to study the medieval history of Kannauj, Gadhwal and Rajaputana specifically.

## The King of Indraprastha (Delhi), to whom Nanyadeva had served

In around 1080 A.D, the city of Indraprastha was not called Delhi. Atkinson has quoted the most famous Kashmiri historian of medieval times (Kalhan) to write about Delhi. In 'Rajterangani', Kalhan records that Indraprastha was not the centre of political importance for almost 800 years after the repeated attacks of Shakas in North India. Hastinapur also had been swept by the floods of Jamuna some 100 years after the rule of Abhiseem Krishna (who had become emperor of Hastinapur some 5 generations after the Great Maha-Bharata War). For almost 2000 years, Indraprastha was lost in the dark corridors of history. On the basis of the records of Farishta, Atkinson writes that a king of Kannauj named Jaichand had appointed his minor son to rule the area of Indraprastha, but his own brother Dehlu had taken over Indraprastha and it was he, who re-inhabited the city and name it (Delhi) after his own name.<sup>41/</sup> But, if we accept Dehlu as brother of Jaichand, his time of rule comes to 1120-1130 A.D. By this time, Nanyadeva was already an old-man (ruling Mithila). Therefore, when Nanyadeva was in Delhi as a young man of 20, it must have been called Indraprastha. The Bhabisy Purana (Part I, Chapter 23) also throws some light on the marriage of a 'Tomar Rajput' princess of Indraprastha with a 'Raja of Kanyakubja', whose name is mentioned as Chandra Kānti. The name of his great grandson is written as Jaya Chandra. Therefore, this Chandra Kanti is no other than King Chandra Deva (Gahadwal), who seems to have received the area of Indraprastha from Tomar king, as a marriage gift (and not after conquering the Tomars).

After the devastating attacks of Mohamud Gazani, there was a political void in Northern India. The Gujjar-Pratihara kings, who were respected as supreme in North India, had become very weak. Mohamud Gazani's notorious attack on Kannauja of 1018 A.D., was a death blow. However, Gujjar-Pratihara kings continued to rule Kannauja as weaklings. In such situation, an insignificant person of great merit, named Chandra Deva Gahadwal captured power in Kannauja. Dr. Satya Ketu Vidyalankar places this date as of 1085 A.D.<sup>42/</sup> But other historians believe that Chandra Deva had 'sized' power of Kannauja in 1080 A.D.<sup>43/</sup> and from the capital of Kannauj he ruled up to 1114 A.D. for 34 years. Dr. Tripathi quoting the archeological evidence (reproduced in Indian Antiquities, etc.) has accepted Chandra Deva as a Maharajadhiraj (emperor) who controlled Kashi, Uttar Koshal and Indrasthan (Delhi)

besides his own big kingdom of Kannauj. Dr. Satya Ketu Vidyalankar<sup>44/</sup> also confirms that 'Indrasthan' was Indraprastha and it was under the rule of Chandra Deva Gahadwal. Dr. Vidyalankar further writes that the grandson of Chandra Deva, king Govind Chandra (1114-1154 A.D.) who ruled the area of Delhi in the West and Eastern India up to some parts of Bihar, had very cordial relationship with Nanyadeva and his sons. Actually, because of the favors from Govind Chandra, Nanyadeva and his sons had sustained their hold in Mithila.

Besides this, there are other indications, which show that the sons and grandsons of Nanyadeva were in very good terms with Gahadwal kings of Kannauj, who were mostly living in Kashi (Varanashi). Actually, the elder son of Nanyadeva (Malla Deva) had accepted to serve Gahadwal king Jaya Chandra. Tarananda Mishra has written about a royal priest by the name of Sripati, who was not only connected with Gahadwal king Govind Chandra, but also served as the royal priest of Karnataki kings.<sup>45/</sup> At the current state of our knowledge, we do not know exactly who was the 'Badshah of Dehli' whom young Nanyadeva had served, but all these historical records presented above, point-out towards king Chandra Deva Gahadwal, who had just recently acquired or conquered Indraprastha (Delhi) and had become Maharaja Dhiraj (like Badshah). But to the common man, 'Delhi' had been very much connected with the word 'Badshah'. Most of the Historians of India agree that Chandra Deva's ancestors were Gadhwal and belonged to Rathaud Rajput lineage, with whom Nanyadeva and his ancestors were so very close, probably even from the time of their stay in Nimar-Hadauti.

## Conclusion

In conclusion, it can be stated very firmly that this description of Bhasha Vanshavalis about young Nanyadeva serving in 'Dilli' seems to be very trustworthy historical information and not at-all 'absurd', as Luciano Petach and Dr. Dilli Raman Regmi had termed. Similarly, the Karnatakis, beyond doubt, were the followers of Taleju (Tulaja) Bhawani and were from the Solar Line of Ayoudhya, with Mandava Gotra. The ancestors of Nanyadeva were from Kōkan-Kārnataka, and had migrated to 'Nimad' (present day Nimar) and then to a place in 'Nēyār Country' of medieval times under Baraha Mallar, by the banks of Chandra-Bhaga Rivers in Gahadwal-Himanchal of North India, as described in all the Bhasha Vanshavalis. They were not at all Dravidians from the 'Naayra Country' of Malabar of South India as suggested by Denial Wright, Levi,

Smith and other historians. Therefore, the 'Root' of Karnataki kings of Mithila and their key supporters (like Acharyas, Hadas, Rathauds, Kayasthas and Joshis etc.) was in Kokan, Rajasthan, Bundelkhanda and Himanchal-Gahadwal. The Karnatikis of Mithila had no doubt brought Shaka Era and Rajasthani-Himanchali art and architecture, and other cultural forms from there and tried to transplant this culture in Simraungarh and thus, had created a great 'Amalgam of Vedic Aryan, Proto-Mongolo-Indo-Austroloid Mixed Culture'. The researchers in this field will have to proceed further with this fact in mind. But one should bear in mind that Nanyadeva and his able successors like Ramsingha Deva and Harisingha Deva had never tried to undermine but instead devotedly tried to revive the great cultural traditions developed by Great Janaks (kings) like Siradhoj and Bahulaswa. The Kārnatākis not only protected those great Hindu traditions, but also patronized the popular pagan religious faiths of Kiratas and Indo-Austroloids of contemporary Mithila. The Karnatakis and 'Newads' were basically followers of Shiva and Shakti, but had faith on Buddhism and saved Buddhism (also) from the brutal attacks of Muhammad Gori and other brutal invaders for almost 225 years. But even than, unfortunately, Nanyadeva has never been given his due place of honor in the history of Nepal.

### Foot Notes

- <sup>1/</sup> Sinha, C.P.N., *Mithila Under Karnatakas*, Janaki Prakashan, Patna, 1979 Edition, pp. 50-51.
- <sup>2/</sup> *History of Nepal* (edited by Daniel Wright and first published in Cambridge 1977 A.D.), Second Edition, 1990, Low Price Publications, Delhi, p. 132.
- <sup>3/</sup> *Ancient Nepal*, #114, Kartik-Mangsir, 2046 B.S., Department of Archeology, Kathmandu.
- <sup>4/</sup> Koirala, Kula Chandra, *Sri Taleju Ra Digtaleju*, Indrachowk Club, Kathmandu, 2052 B.S., p. 24.
- <sup>5/</sup> Gyanwali, Surya Vikram, *Nepal Upatyaka Ko Madhyakalin Itihas*, Royal Nepal Academy, 2019 B.S., pp. 29-30.
- <sup>6/</sup> Sharma, Bala Chandra, Editorial Note on 'Upatyaka Ko Ek Raja Vanshawali', *Ancient Nepal*, # 4, Sravan 2025 B.S., Department of Archeology, Kathmandu, pp. 1-2.
- <sup>7/</sup> Regmi, Jagadish Chandra, 'Articles on Chronicles', *Ancient Nepal*, #21-22, Department of Archeology, Kathmandu.
- <sup>8/</sup> Parjiter, F.E., *Ancient Indian Historical Tradition*, (First published in Oxford, 1922) Indian Edition, Motilal Banarasidass, Delhi, 1962. See various pages for details.
- <sup>9/</sup> Parjiter, *Ibid.*, 8/, p. 253-287.
- <sup>10/</sup> Tripathi, R.S., *Prachin Bharat Ka Itihash*, Motilal Banarashidass, Delhi, 1971 Edition, p. 281.
- <sup>11/</sup> Majumdar, R.C., *Prachin Bharat*, Motilal Banarashidass, Delhi, 1995 Edition, p. 236 & 239.
- <sup>12/</sup> Vidyalanakar, Satyaketu, *Prachin Bharat*, Saraswati Sadan, Delhi, 1989, p. 507.
- <sup>13/</sup> Varma, D.N. *Prachin Bharat Ka Itihash*. Student's Friends, Patna, 5<sup>th</sup> Edition 1991, p. 328.
- <sup>14/</sup> Tripathi, *Ibid.*, 10/, p. 296.
- <sup>15/</sup> Department of Archeology, *Prachin Nepal* #9, Kartik, 2026 BS (Published in book form in Kathmandu, 2023 B.S., p. 31.)
- <sup>16/</sup> History of Nepal, *Ibid.*, 2/, pp. 112-113.
- <sup>17/</sup> Sharma, *Ibid.*, 6/, pp. 38-39.
- <sup>18/</sup> Vajracharya, Chunda, *Situ*, #2, (Nepal Bhasa journal), Kathmandu.
- <sup>19/</sup> Mukerjee, Radha Kumud, *Hindu Sabhayata*, Raj Kamal Prakashan, 1996 Edition, p. 135.
- <sup>20/</sup> Dabral, S.P., *Uttara Khanda Ka Itihash*, Viragatha Prakashan, Gadhawal, 1968 Edition, pp. 213-235.
- <sup>21/</sup> Shanskrityan, Rahul, *Kumaun*, Gyan Mandal, Varanasi, 2015 B.S., p. 25.
- <sup>22/</sup> Thapalayal, Rekha, *Prachin Madhya Himalayas*, Delhi, 1991, p. 83.
- <sup>23/</sup> Shanskrityan, *Kinner Desh Men*, M.K. Agencies, Delhi, 1990 Edition, pp. 236-240.
- <sup>24/</sup> Shanskrityan, *Ibid.*, 21/, p. 112.
- <sup>25/</sup> Koirala, *Ibid.*, 4/, p. 14.
- <sup>26/</sup> Karmacharya, Shiddhi Vir, *Yeasha*, Aswin 2050 B.S.
- <sup>27/</sup> *Tirthanka* (Visheshanka), 1/3 Kalyan and Gorakhpur, April 1990, p. 375.
- <sup>28/</sup> Amatya, Saphalya, *Madhupark*, Paush 2050 B.S.

- 29/ For details, pls. see Majumdar, *Ibid.*, 11/, p. 239 and Vidyalankar, *Ibid.*, 12/, p. 509.
- 30/ Varma, *Ibid.*, 13/, p. 304.
- 31/ For detail, pls. see *Kadambini*, February 1990 and May 1991 Issues.
- 32/ Please see *Kadambini*, Delhi, May 1991, pp. 55-56 for detail.
- 33/ For detail, please see *Dharma Youga*, Delhi, 16 February 1991, pp. 28-29 about Tara Garh (fort) and *Navanita*, Mumbai, October 1992, p. 118 for Jhalar Patan temple complex and various books like Kumaun Ka Itihash, etc.
- 34/ Majumdar, *Ibid.*, 11/, pp. 245-246.
- 35/ Shanskrityan, *Ibid.*, 21/, pp. 35-37.
- 36/ Dabral, *Ibid.*, 20/, pp. 152 and 197.
- 37/ *The Comparative History of Bihar*, K.P. Jayaswal Research Institute, Patna, 1974, p. 308 and Footnote.
- 38/ Sinha, *Ibid.*, 1/, p. 23.
- 39/ *Ibid.*, 37/, p. 308 (for details).
- 40/ Vidyalankar, *Ibid.*, 12/, p. 517.
- 41/ *Himalayan Gazetteer*, Part 2, p. 450.
- 42/ Vidyalankar, *Ibid.*, 12/, p. 480.
- 43/ Tripathi, *Ibid.*, 10/, p. 234.
- 44/ Vidyalankar, *Ibid.*, 12/, pp. 480-481.
- 45/ Department of Archeology, *Prachin Nepal*, Sravan 2040 B.S., p. 40.