CHAPTER - IV

HISTORICAL DATA

Historical Works in Sanskrit

The compositions based on history depicting the great personalities and the prominent events connected with them are called chronicles or historical texts.

In Sanskrit literature there are many such works. Some of them are listed below:

e.g. Rāmāyana of Vālmīki, Mahābhārata of Vyāsa, Raghuvamśa of Kālidāsa, Rājatarangini of Kalhaṇa, Buddhacarita of Aśvaghoṣa, Śiśupālavadha of Māgha, Navasāhasāṅkacarita of Parimala Padmagupta, Vikramāṅkadevacarita of Bilhaṇa, Hammīramahākāvyya of Nayacandra Sūri etc.

In a Historical Mahākāvyya we get a great deal of information regarding various aspects of the personality of the great kings, the celebrated poets as well as the well known scholars and saints. Some times we also get the knowledge of the contemporary society and the cultural and family life existing in those days. Moreover, through the depiction of topographical features the poet informs us about the palaces, temples, shrines, lakes, bridges built by the talented engineers and architects of the past.

Apart from the literary beauty a historical text comprises of a number of fascinating aspects related to the culture and tradition of a region or the country as it is described in the texts like Madhurāvijayam, Raghunātha-Abhyudaya and Vaidyanātha-prāsāda-prāsasti.

Buddhacarita (c. 2nd Century AD) consists of 17 cantos describing the life and teachings of Lord Buddha.

Raghuvamśa of Kālidāsa (c. 4th century AD) consists of 19 cantos narrating the significant episodes in the life of many heroes like Dilipa, Raghu etc.
Śiśupālavadha of Māgha (c. 7th century AD) comprises of 20 cantos relating the episode of Kṛṣṇa’s slaying of Śiśupāla. The Rājasūya sacrifice of Yudhiṣṭhira is described and in it Śiśupāla’s misbehaviour, the immediate cause of the conflict, is well delineated.

Navāśāhasāṅkaracarita of Parimala Padmāgupta (c. 11th century AD) consists of 18 cantos and throws light on the historical facts describing the Paramāra dynasty.

Vikramāṅkadevacarita of Bilhaṇa (c. 11th century AD) consists of 18 cantos. The historical significance of Vikramāṅkadevacarita lies in the fact that in this Mahākāvyya the biographical details of the princes of Cālukya dynasty are described. It speaks of the history of the Cālukyas in general and of Vikramāditya VI in particular.

Kalhaṇa’s Rājatarāṅgini (c. 12th century AD) contains eight taraṅgas depicting the historical event of the various dynasties that ruled Kashmir till the days of Kalhaṇa. He very accurately gives the chronological genealogy and the topography of Kashmir. This work is thus regarded as the earliest available source for the history of Kashmir. Aśoka, the great, is the first historical figure portrayed in the Rājatarāṅgini.

The Prthvīrājāvijaya of Jayānaka (c. 12th century AD) describes the glorious deeds of the last Hindu emperor of India, Prthvīraja Chauhāṇa. The Prthvīrājāvijaya contains the short account of the ancestors of Prthvīraja Chauhāṇa, who ruled from the middle of the 8th century AD till the end of the 12th century AD. Prthvīrājāvijaya too is important not only for the contemporary history of Rajputana but for the history of India in general.

Madhurāvijayam of Gaṅgādevī (c. 14th century AD), in nine cantos, describes the achievements of her husband, king Kampana and narrates the prominent events, which took place in his life and also depicts the first dynasty called the Saṅgama of the Vijaynagar Empire. The defeat of the
Camaparāya (Śambuvarāya, the ruler of Kanchi) by Kampana and then his expedition towards South are described in details.

_Hammīramahākāvyam_ of Nayacandra Sūri (c. 15th century AD) narrates in 14 cantos the bravery of the _Chauhāna_ kings with special reference to king Hammīra.

_Raghunātha-Abhyudaya_ of Rāmabhadrāmbā (c. 17th century AD) in 12 cantos depicts the events and episodes which took place in the 17th Century in the city Vijaynagar. King Raghunātha’s fight with Colaga, ruler of Devikottah, king of Nepal (Jaffna) and Jaggarāya, the ruler of Karnat Empire are described at great length.

_Vaidyanātha-prāśada-prāśasti_ of Devakumarikā (c. 18th century AD) in five _Prakaraṇas_ (chapters) narrates the heroic deeds of the great rulers of Mewar, starting from Bāppā Rāvala (c. 8th century AD) till Rāṇā Saṅgrāmasimha (c. 17th century AD), son of Rāṇā Amarasiṃha and queen Devakumārikā.

In all these works starting from _Rāmāyaṇa_ we find the biographical sketches of famous princes and Kings like Rāma, Kṛṣṇa, Dilīpa, Rāghu, Siddharāja, Navasāhasāṅka, Vikramāṅkadeva, Pṛthvirāja Cauhāṇa, Hammīra, Kampana, Achyuta and Raghunātha and of course a large number of Kings mentioned in the Kashmir chronicles. In the poetry belonging to the medieval period we find the account of the Dynasties like _Paramāras, Cālukyas, Cauhāṇas, Saṅgama_. Similarly in _Madhurāvijayam, Raghunātha-Abhyudaya_ and _Vaidyanātha-prāśada-prāśasti_ the history, life and expedition of king Kampana, king Raghunātha, Bāppā Rāvala and his descendents are described.

**Glory of Vijaynagar Empire as depicted by Poetess Gaṅgādevī in the _Mahākāvyya Madhurāvijayam_**

The city of Vijaynagar is described by the poetess Gaṅgādevī in her poem _Madhurāvijayam_. There are 20 verses in Canto I, which describes
beautifully the city of Vijaynagar. Poetess starts the kāvyā with the glorification of the city by comparing it with Amarāvatī ruled over by God Indra. The city was situated on the bank of river Tungabhadrā. Its Gopur (town gate), gardens, palaces are beautifully described at length by the poetess. The beautiful city appeared like broad forehead of the lady in the form of Southern direction. Everyday the musical instruments like Muraja or Mrdaṅga would be played in the palace and there was such an impact of this melodious music on peacocks in the Royal garden that they would start dancing by hearing the musical melody appearing like Meghanāda (rumbling sound of the clouds):

The city looked beautiful because of lakes full of blossomed fragrant lotuses and graceful swans:

The ladies of this city were very beautiful. In some verses the description of the charming faces of the ladies of Vijaynagar city, their eyes, their gait and their breasts are delineated by the poetess in a very charming style:

Foundation of the Vijaynagar Empire and king Bukka:
In the first half of the fourteenth century south India witnessed an epoch making event. It was the foundation of the last empire of the Hindus of the South - the Empire of Vijaynagar. As its name Vijaynagar signifies, it was an empire that became victorious after a relentless struggle against alien forces of the Mughals.

As rightly pointed out by Suryanarayan Row "The Vijaynagar Empire was founded by five brothers Harihara, Kampa, Bukka, Mārappā and Muddapā in the second quarter of 14th century. They expanded it on all sides and each ruled over a portion of it. Kumāra Kampana the hero of the Mahākāvyya Virakamparāyacaritam (Madhurāvijayam), the son of Bukka extended the empire as far as Madhura." The same information is given by Aiyangar Krishnaswami S., "Thus Vijaynagar was the capital of the later kings but Anagondi seems to have been in existence long before the rise of Vijaynagar. When the Rāyas began their carrier of foreign conquest, they could not have selected a better place for their capital than Anagondi, lying in the midst of rocky and irregular hills and the rocky river Tuṅgabhadrā on the east. But as these grew in power and importance they found the extension of Anagondi in the valleys among these hills, difficult and naturally pitched upon an equally secure place on the southern bank of the Tuṅgabhadrā, now identified and well known as the magnificent ruins of Vijaynagar or Hampi."

According to Aiyangar Krishnaswami S, "The city of Vijaynagar is said to have been found about the year (1335-1336 AD). Still, from the accounts of the historians and the inscriptions we come to know that Harihara, was the first ruler of the Vijaynagar Empire. The inscription records that father of Harihara-I, who was named Saṅgama I, had five sons, of these, Harihara was the eldest, and the founder of Vijaynagar Empire".

At the commencement of the Mahākāvyya poetess has paid tribute to king
The story starts with Bukkarāya who ruled from 1343 to 1379 AD. He is said to be the founder of Vijaynagar Dynasty. He is mentioned as the brother of Harihara Rāya.

As rightly observed by Dr. Aiyangar Krishnaswami, “In 1336 AD, the great sage Vidyārāṇya played an important role in the foundation of the Vijaynagar Empire. The great task of the foundation of the Vijaynagar Empire was done by Bukka and his brother Harihara who ruled all the territory to the South of the Tuṅgabhadrā river nearly 300 years from 1356 to 1377”.

It is believed that Vidyārāṇya played an important role in the foundation of the Vijaynagar Empire. Vidyārāṇya remained as a minister and counsellor of the three distinguished Kings of Vijaynagar. He was born about 1314 AD of a pious, learned and prosperous Brahmin family. He acquired proficiency in Grammar, Medicine, Astronomy, Mathematics and other sciences.

In the 14th century AD, the Mohammedan invasion of India was destroying the Indian culture. At this juncture Mādhava, alias Vidyārāṇya, encouraged a king named Bukka to raise a Hindu Army. Mādhava, the chief advisor of the Vijaynagar kings caused many temples to be constructed and was a leading patron of learning and the arts. Thus, we can say that Vijaynagar came into existence for the purpose of saving South India from being completely conquered by the Mohammadans, and to enable Hindus to protect their Dharma against the cruelty of enemies.

This fact is supported by the following secondary source.

Aiyangar Krishnaswami states, “Vidyārāṇya was born about 1268 or 1296 AD. He was not only the spiritual preceptor but the bearer of the burden
of sovereignty of Bukka. He was the minister under the early Vijayanagar kings. He was the hereditary preceptor and minister of Bukka-I. Mādhavācārya known to the world as Vidyāraṇya may be described as the establisher of the Karnatak Empire of Vijayanagar associated with the great Advaitic school of Indian philosophy”.

Venkataramanayya also observes “On the bank of Tuṅgabhadra river, Harīhara Rayula built the city of Vijayanagar after the fall of the kingdom of Kampile, made it his capital, and founded the Vijayanagar Empire. In the first half of the 14th century AD the southern India became disintegrated into pieces unable to withstand the Muslim armies and the entire south upto Rameshwaram bounded by the sea fell into Muslim hands. Harīhara Rayalu and Bukka Rayalu began to expand their kingdoms with a view to revive and rehabilitate Hindu Religion. At the behest of Vidyāraṇya they built Vidyānagar in 1336 AD, as capital and while Harīhara Rāya was effectively administrating the kingdom, Bukkarāya under the able guidance of his minister Mādhava extended the kingdom. King Bukka, appointed his own son Kumāra Kamparāya, as Governor of the Kolar region with Mulbagal as capital later. Tondimandalam and Malbar region of South India also merged in the Vijayanagar Empire.”

According to poetess Gaṅgādevī, king Bukka was generous, valorous and brave king:

आसीतू समस्तसामन्त मस्तकन्यस्तशासन:।
बुकराजः इति ख्यातो राजा हरिहरानुजः॥मघुराविलयम्-१.२६॥

हदये चन्दनलेैः करण गौंक्रिकुण्डले:।
सताय मुखे च कपूरीर्यस्वाभावि वयोऽवरे:॥मघुराविलयम्-१.३१॥

Poetess Gaṅgādevī describes king Bukka, father of prince Kampana, another Indra. Also he is regarded as sage Manu by his subjects:

1 Other verses are: 1.37,38,42
As a good father he gives advice and teaches Kampana, his son, to shun the vices like attachment to women, gambling, hunting, drinking etc.:

Commentator P. S. Shastry states, “Bukkaraya is mentioned only as the brother of Harihara Raya. Bukkaraya was a Ksatriya. Bukkaraya, was the most renowned king of all the Rayas of Vijaynagar. There are some stories and histories stating that by the time Vijaynagar assumed full shape, Bukkaraya was its Samrāta. He held sway over Vijaynagar for a very long time. History shows that Vijaynagar was being called Vidyānagara. But this is not found in this Kavya. Devayī was the eldest wife of Bukkaraya. She begot three sons, Kampanādu, Kampanudu and Saṅgamudu. Of them first Kampanā is the hero of the Kavya.”

Devayī, his chief queen, was the most lovable and prominent queen among all the queens. She is described by the poetess as bearing the sign of pregnancy, who gives birth to princes Kampana, Kampanādu and Saṅgamadu. Of them first Kampanā is the hero of the Kavya:

P. S. Shastry states, “Devayī was the eldest wife of Bukkaraya. She begot three sons, Kampanadu, Kampanud and Saṅgamadu. Historians state that Gaurambika was the wife of Bukkaraya and her son the second Harihara

1 Other verses are 1.74; 2.2,40,42
was the successor of Bukkarāya to the empire of Vijaynagar. By scrutiny of the descriptions given by Gaṅgādevī it will be clear that the descendents of Kamparāya alone were the rulers of Vijaynagar empire and that Kamparāya himself was the next *Samrāta* of the empire”.

King Kampana:

He was the son of King Bukka and Queen Devāyī born on an auspicious day and was rightly named Kampana by his father Bukka, who educated him in military science and made him expert in the science of warfare:

अथ प्रशस्ते दिवसे समस्ते: मौदूर्तिकैस्साघितिपुणयतः।
असूतु सूतु नरानायणलेख देवी महासेनमिवेदनमौले:।
मधुराविजयम्-२.२४॥

आक्ष्यापिविस्फायनक्षीर: संग्रामरङ्गे सकलानांसातः।
हत्येव निष्ठित्य स दीर्घदेर्श नाषा सुतं कम्पन इत्यकार्षीतः।
मधुराविजयम्-२.२४॥

धिष्यः प्रकाषणदुवेशसंपूर्ता तमो हि तारणविज्ञृभिः जनः।
समुल्लितं तत्त भवन्ति चारिता स्ततेदेवाद्यक्षिणितं तवमहिसः।
मधुराविजयम्-३.२१॥

Poetess Gaṅgādevī depicts his personality, generosity, valour and statesmanship:

चनांसपौरितै कठिनाहुण्डली पदुप्रकृतीं परिधानुकारिणौ।
महीजस्ततस्य मोहरापी भुजा वपश्यदाजानुविलम्भित्या जनः।
मधुराविजयम्-३.२१॥¹

He touched the heartstrings of his people and collected tax in a very gentle manner.

असूतुहदः सुहदामिव मण्डले भज्जनि तेन न किंयुदलक्षितम्।
प्रहितचारागणेन विवस्थता प्रस्तुतदीर्घिंत्या भुक्तेनेच्यिव।
मधुराविजयम्-५.४॥

करपरिश्रामाचारवित् प्रभो मृदुत्तरं मुदितप्रकृतिमही।
विविधस्यविशेषिनिर्देश पुनर्प्रक्तिव पृथ्वी समर्ज्यत्।
मधुराविजयम्-५.५॥

As depicted by poetess Gaṅgādevī, other kings ruling over the regions of Magadh, Malav, etc. paid homage to him:

¹ Other verses are 9.14, 15, 27
King Kampana was also fond of Performing Arts like music, dance etc.:

P. S. Shastry states, “In this *kāvyā* it is indicated that he was functioning as *Yuvarāja*, even during the life time of king Bukkarāya. King Bukkarāya taught Kamparāya lessons in statecraft and diplomacy, handed over his ministers, commanders and trusted subordinate kings. This establishes that even before his invasions, he was holding sway over the Vijaynagar kingdom as a *Yuvarāja*. Recognizing him as his regal representative, emperor Bukkarāya himself adorned Kamparāya with all his royal jewellery, before sending him for the invasion. Poetess describes Kamparāya as “हरिहरात्मकमेव समालिखन्”, thus proving that Kamparāya is also known as Harihara. In 1352 AD Kamparāya raided Kanchi and killed Camparāya, the right hand man of the Sultan of Madhura. It was this Kamparāya that invaded Kerala and Andhra regions. Like his father he had the assistance of able and efficient ministers.”

**Conclusion:**

King Kampana ruled for 28 years and strove like his father Bukka for the revival of Vedic culture in southern India. The contemporary Muslim rulers like Jalaluddin Hasan Shah and Camparāya, rulers of Kanchi and Madhura, who aimed to root out Hindu culture were defeated by king Kampana with great courage and fortitude.

**Rulers defeated by King Kampana:**

Poetess Gaṅgādevī describes Camparāya alias Śaṁbuvarāya as the enemy king of king Kampana. He ruled over the Tondamanādalam, a portion of Kanchi. King Kampana was ordered by his father to defeat king Śaṁbuvarāya. King Kampana prepared himself for the war against
Sambuvarāya and by defeating and killing him on the battlefield ruled peacefully over Kanchi:

अथ विभिन्तलंकझ प्रहारः कङ्घःपृष्ठि: |
अकोरोदसिना चम्प ममरेन्द्रपुरातिषिम् □मधुराविजयम्-४.४२ □

Commentator P. S. Shastry states, "Champaraju, became the king of the Dravidians administering Tondamandalam from Kanchipuram. He was assisting and playing to the tune of the Muslim ruler. A fierce battle took place at the hill fort of Rājagambhīra. Kamparaju killed Champaraju alias Sambuvarāya and reigned over Kanchimandalam with Markathgapuram as capital. Two independent kingdoms were flourishing in the Dravidian region during the time of Bukkarāya. One of them was Sambuvarāya in Tondamandalam with Kanchi as its capital. The second was the Sultanate of Madhura. Both of them came into being during the regime of Mohammad-Bin-Toglak, Emperor of Delhi. In 1335, Sambuvarāya was installed as the ruler of Tondamandalam. But he died in 1339 AD within four years. His son Rājanārāyaṇa succeeded him in 1362 AD."

Surathranudu, according to poetess Gaṅgādevī was the Sultan who defeated Pandyas, Colas and Vīra Ballāla:

पराकामाचःकुत्चोतल्पाण्डवं वञ्चलसम्प्लकविकाकुलम् |
रणोन्मुखं कम्पनृशेष्यनंदी वीरसुर्वाण्यमुद्ग्रावृं: □मधुराविजयम्-९.२७ □

King Kampana killed this Sultan namely Jalaluddin Hasan Shah ruling over Madhura:
According to commentator P. S. Shastry, “History reveals that in the 14th century before 1340 AD, Jalaluddin Hasan Shah, the commander of the Sultan of Delhi was holding sway over the Pandya kingdom. This Sultan is the last of those who ruled over Madhura. Jalaluddin Hasan Shah ruled only for five years. This kāvyā establishes that he was the person who killed Veera Ballala. This book enables us to assert that this Sultan Jalaluddin himself is the counterpart of the hero.”

In the Mahākāvyya, Vīra Ballāla is referred only once by the poetess (as mentioned above IX.27).

According to the commentator P. S. Shastry, he was killed by Sultan of Madhura namely, Jalaluddin Hasan Shah. Vīra Ballāla took it as his duty to protect South India from onslaughts of the Muslims. Very often he resisted the Muslim forces that tried to conquer the south and emerged victorious. He was killed in 1340 AD by the Muslims.

Royal Spiritual Teachers:

Poetess Gaṅgādevī bows down to Guru Kriyāśakti (c. 14th century AD), an ardent devotee of Lord Śiva:

असाधारणसार्वजनिन विलससत्वत्वमकङ्कलम्।
कियाशाक्तिपुरुष वन्दे त्रिलोकनिवासपरम्॥मधुराविजयम्-१.२४॥

According to the commentator P. S. Shastry, “अस्मिन् काभे विजयनराज—
गृहराजार्ज्जन्त्संशोधनातिकीयस्मक्ष्मार्ज्जन्तसाधारितेऽवत् वर्णयते।”

Chandraprabha in her book “Historical Mahākāvyas in Sanskrit” observes “In spite of the later kings of Vijayanagar being served by the Vedantic sage Vidyārānya, they did not give up their family priest Kāśīvilāsa Kriyāśakti Paṇḍita. This has been well proved by an inscription of the Mysore State, which record that Bukka II, son of Harihara II, made a
grant of land to Vidyāsaṅkara, with the knowledge of Kriyāśakti. From this, it becomes clear that Kriyāśakti was the *Kulaguru* of the kings of Vijaynagar and that he occupied a distinguished position.*

Viśvanātha (1294-1325 AD) was the teacher of poetess Gaṅgādevī:

चिं र स विजयी भूयादिश्राथः कवीश्रः।
वस्त्य प्रसादात्सर्वायं समिन्थेय मादृश्यविपि ||मधुराविजयम्-१.१५॥

Krishnamachariar M. in his book “History of Classical Sanskrit Literature” observes “Viśvanātha lived at Warrangal under the patronage of Pratāpa Rudra Deva (1294-1325 AD). Left as an orphan while yet a child, he was educated by his maternal uncle Agastya. He was the author of *Sauganḍhikāharaṇa*, a play based on *Mahābhārata* (*Vanaparva*)”.

Poets mentioned in the *Mahākāvyya Madhura-vijayam*

Poetess Gaṅgādevī mentions Agastya (1294-1375 AD) as the author of 74 *Kāvyas* and a poet of great erudition:

चतुर्ससात्तिकायांकोष्कि व्यक्तैन्द्रियसम्पदे।
अग्निकाय जगात्समिन्त् स्वृहैैत्तको न कोविद्: ||मधुराविजयम्-१.१४॥

M. Krishnamachariar observes, “Agastya was the court poet of king Pratāpa Rudra Deva of Warangal (1294-1375 AD) and was probably patronized by King Saṅgama and Bukka I of Vijaynagar. His *Bālabhārata*, a poem in 29 cantos relates the whole story of the *Mahābhārata*, beginning with the origin of the *Kuru* line of kings from the Moon. The poetry is highly musical and the felicity of expression is remarkable. His *Kṛṣṇacarita* is a prose work on the life of Śri Kṛṣṇa. His *Nalakīrtikaumudī* is a poem on Nala’s story available only in 2 cantos. Among his other works are *Lakṣmiśīvāstava*, Lalitāsahasranāma, *Maṇiparīkṣā*, Śivasamhitā and *Sakalādhikāra*.”
Gaṅgādhara (1250-1350 AD):

According to the commentator P. S. Shastry, his date is 1250 to 1350 AD. Krishnamachariar in his book “History of Classical Sanskrit Literature” states, “Gaṅgādhara, was the son of Agastya’s sister. He is said to have composed a play visualising the story of the Mahābhārata. He was probably also the author of the two plays Candravilāsa, and Rāghavābhyudaya.”

Earlier celebrated poets mentioned by Gaṅgādevī:

Poetess Gaṅgādevī praises sage Vālmīki (c. 200 BC-200AD), the author of the first Epic (Mahākāvyya) Rāmāyana marking the beginning of composition of Kāvya (Padyanirmana):

Poetess pays tribute to renowned poets Kalidāsa (c. 4th century AD), Bāna (c. 7th century AD) and Bhāravi (c. 6th century AD) in the following verses:

Gaṅgādevī glorifies the learned poet Vyāsa (c. 400 BC-400AD), who composed a number of scholarly texts apart from separating and editing the four Vedic texts. His composition Mahābhārata is the magnum opus containing 18 chapters (Parvas):

Poetess pays tribute to renowned poets Kālidāsa (c. 4th century AD), Bāna (c. 7th century AD) and Bhāravi (c. 6th century AD) in the following verses:
Poetess eulogises the melodious linguistic diction of the poet Bāṇabhaṭṭa and offers homage to the poet Bhāravi, the author of the *Mahākāvyya Kirāṭārjuniyam*:

विभद्बृव्यस्योरश्या भारती भारवे: कवे:।
भत्ते वकुलमालेव विदर्धानाः चमकिष्याम्॥ मधुरालिचयम्-१.९॥

Tikkaya (1210-1290 AD):

Swami Madhavanand in his book “Great Women of India” informs “This Tikkaya is none other than the famous Tikkanā Somayāji, the author of fifteen out of the eighteen parvas (books) of the Telugu *Mahābhārata*.”

तिक्कण्डकेच्छुक्तः कौमुदीतिव कलानिधि:।
सतृष्णां कविचिन्त्यं चक्रोरिव सेव्यः॥ मधुरालिचयम्-१.१३॥

Historical references found in the *Mahākāvyya Raghunātha-Abhyudaya*:

The ancestors of king Raghunātha are described in details in canto six of this *Mahākāvyya*.

King Timma (c. 1500 AD):

He was the first ancestor of king Raghunātha:

तस्मां प्रसुता भर्णीपन्धे भवोऽहस: केचण माननीय:।
तेषु प्रवृत्तेष्वजनि प्रकार्म तिम्मक्षणाभूतिलक: प्रसीत:॥ रघुनाथाध्युदयम्-६.३॥

Cinna Cevva (1549-1572 AD):

Cinna Cevva, the grandfather of king Raghunātha was the son of Timma and Bāyyambikā. In the following verses his works for the society are described:

तत्: प्रभावेः तयोरवन्या प्रयोद्हैतु: सकलप्रजानाम्।
शरीरानामस्त हवाजनीह चत्वारिष्टा: क्षितिजतालब्र:॥ रघुनाथाध्युदयम्-६.५॥

विवत्तेपे यो विभुत्तेष्वसिद्ध नित्यं नन्तनयं निजकोर्णिन्तत्वा:।
स्तम्भं यथा वृद्धिगिरी चकार स्तुर्नाथ्नीयायपुरासिद्धं वोऽस:॥ रघुनाथाध्युदयम्-६.७॥
Krishnamachariar in his book “History of Classical Sanskrit Literature” points out “This Cinna Cevva Naik became the first ruler of Tanjore. He ruled about (1549-1572 AD). He built the big Gopuram (towngate) and tank at Tiruvannamalai, the Dhvajastambha (Pillar of Victory) at Vriddhachalam and compound wall and steps to the temple of Sri-sailam.”

S. Krishnaswami Ayyangar also observes in his text “Sources of Vijayanagar History” “Cinna Cevva, the second son of Timma, was a great warrior and offered many valuable gifts to the temples of Sri-sailam and Vriddhachalam. He made many offerings (gifts) and established many Agrahāras (land given to Brahmins) on the banks of the Kāverī. He married Mūrtyambikā, the sister of the Queen of Acyutarāya.”

King Acyuta (1572-1614 AD)

Acyutappā Nāyaka, the father of king Raghunātha married Mūrtyambikā who gave birth to Raghunātha, the hero of the Mahākāvya:

े

Like his father Cinna Cevva, king Acyuta was also a generous person who contributed a lot to the development of the society as rightly pointed out by Aiyangar Krishnaswami in his book “Sources of Vijayanagar History”, “Acyutappā is praised by the son of Govinda Diksīta for his long and beneficent rule, for the destruction of his enemies, and for his liberal patronage of learned men. He gave many villages to the temple of Srirangam, offered a costly diamond throne to the God Raṅganātha, rich
necklace, crown all set with diamonds. He had many agrahāras built in his name. He performed many religious services in various temples.”

Henry Heras has also stated the same point in his book “Aravidu dynasty of Vijaynagar”, “Acyuta constructed the beautiful golden Vimāna (tower over the chamber) at Srirangam and made many gifts to the God Śiva worshipped at Rameshwaram and restored the many tīrthas (holy bathing ghātas) of the place which were in ruins. He constructed many temples, granted agrahāras and performed gifts like muktātulāpuraśa (weighing himself against pearls and distributing the pearls in charity).”

Rājacūḍāmaṇi, a court poet of king Acyutarāya has also depicted the philanthrophic works of his royal patron in his composition Rukminī-kalyāṇa Mahākāvya and described king Acyuta, father of Raghunātha as a great donor:

Raghunātha Nāyaka (1614-1634 AD)

Raghunātha Nāyaka, the son of King Acyutappā and Mūrtyāṁbikā was a great ruler of the Tanjore lines of Nāyaka. By his valour he defeated the Paraṅgis and the other alien rulers for the establishment of Dharma and Hindu culture. He was a great devotee of God Rāma. In the whole Mahākāvya in almost all the cantos we find the depiction of glorious personality, splendid virtues and majestic deeds of king Raghunātha:

As a King he was capable of protecting his subjects and was called Janaka.
(father) by his subjects. His subjects enjoyed pleasure and prosperity during his reign:

His court was endowed with learned poets and poetesses as well as erudite scholars. During his reign Tanjore became the great centre of learning and culture in South India. As pointed out in the following verses there were several talented ladies proficient in various forms of art. \textit{Andhra Rāmāyana} composed by king Raghunātha was translated by his court poetess Madhuravāni:

\begin{quote}
भुत्नौपनसुमुख्यक्रृतशास्त्रवेदिनः।
कोविदा: कुशलवाग्विज्ञानुपुकितशिलिनभाषानात्ताधिपः॥
\end{quote}

King Raghunātha has also written many books like \textit{Pārijātaharana}, \textit{Vālmikīcarita}, \textit{Acyutendrābyudaya}, \textit{Gajendra-mokṣa}, \textit{Nalābhuyudaya}, \textit{Rukmini Kṛṣṇa-vivāha}, \textit{Yakṣagāna}, \textit{Rāmāyaṇasāra saṅgraha}.

According to M. Krishnamachariar, “Raghunātha was a poet and musician and discovered a new type of Viṇā called after his name. His \textit{Saṅgītasudhā} is a comprehensive work on music, including instrumental music and dancing. His \textit{Bhāratasudhā} embraced dancing. Among his other works are \textit{Pārijātaharana}, \textit{Vālmikīcarita}, \textit{Acyutendrābyudaya}, \textit{Gajendra-Mokṣa}, \textit{Nalābhuyudaya} and \textit{Rukmini-Kṛṣṇa-vivāha}, \textit{Yakṣagāna}, \textit{Rāmāyaṇasāra-saṅgraha}.”

The same information is given by Shridhar Bhaskar Varnekar in his \textit{Sanskrit Vāṅgmay Kośa} and \textit{Madhyakālīna Kośa} of Shastri Chitrao.

\footnote{Other verses are: 5.54, 57; 11.24; 12.23}
Rājacūḍāmaṇi Dīkṣīta (17th century AD) patronised by king Raghunātha Nayaka has composed a play called ‘Ānandarāghava’ in five acts. Rājacūḍāmaṇi says in the prastāvāna of The Ānandarāghava:

According to Rājacūḍāmaṇi Dīkṣīta, these works of Raghunātha were dramas. The Pārijātāharaṇa was composed in one night. He says in his Rukminīkalyāṇa Mahākāvyya:

In the present Mahākāvyya he is described as helping neighbouring King Veṅkaṭadevarāya, king of Nepal (Jaffna) and also destroying evil kings like Colaga and Jaggarāya:

V. Vriddhagirisān, in his text "The Nayaks of Tanjore", observes “He is called the establisher of the Karnat and the Nepal (Jaffna) kings and Neo Dāśaratī (Rāma) in building a bridge of boats across the ocean between the main land of India and the Jaffanese coast of Ceylon, in his expedition against his Portuguese enemies. During his rule there was peace, which marked the development of the various cultural activities for which Tanjore has been famous. King Raghunātha himself was a great scholar in various fields. Several poets flourished at Tanjore under his royal patronage.”
Aiyangar Krishnaswami, in his book "Sources of Vijaynagar History" observes, “He placed Rama Deva Raya (Veṇkaṭadevarāya) firmly on the throne of Chandragiri (Penukonda). He married Kalāvatī, the daughter of Vempa Rāja and Laksāmāmbā and had by her the son Vijayarāghava.”

V. Vriddhagirisā in his book “The Nāyaks of Tanjore” states, “King Raghunātha was married to a Pāṇḍya princess. While the author of Sāhityaratnākara, Yajñanārāyaṇa Dīkṣīta says that he married a number of princesses. In the text Uṣaparīṇayām it is found that his queens were Chencha Lakshmannā and Kalāvatī. Vijayarāghava Nāyaka was his son by his Chief Queen Kalāvatī. The Raghunātha-Abhyudaya Nāṭakam by Vijayarāghava Nāyaka calls Kalāvatī as Paṭṭam purāṇī. Raghunātha had a number of wives is mentioned in all the literary works of different court poets in his kingdom.” Poetess Rāmabhadrāmbā in the Mahākāvya Raghunātha-Abhyudaya calls herself as one of his numerous consorts :

वरेण रघुण्डा गुप्तवैभवे यह वदन्तु सर्वं रसिकां ववं तु।
सहस्रानाताजनसामस्ये कृष्णाब्दारं हुदि तर्कथायम् ॥रघुनाथाभ्युदयम् - ३.५॥

THE TANJORE LINE OF NĀYAKAS
(A.D. 1500-1662)

<table>
<thead>
<tr>
<th>Father</th>
<th>Son</th>
<th>Century</th>
</tr>
</thead>
<tbody>
<tr>
<td>Timma</td>
<td>Cinna Cevva</td>
<td>15th-16th</td>
</tr>
<tr>
<td></td>
<td>Acyutarāya</td>
<td>1549-1572</td>
</tr>
<tr>
<td></td>
<td>Raghunātha</td>
<td>1572-1614</td>
</tr>
<tr>
<td></td>
<td>Vijayarāghava</td>
<td>1614-1662</td>
</tr>
</tbody>
</table>
King Raghunātha is appropriately compared with God Rāma, the king of Ayodhya who was kind, generous, brave, considerate, and righteous. He practised Dharma and protected it. During his reign, there was perfect happiness, and prosperity prevailing all over the earth as stated in the following verses of Rāmāyana composed by sage Vālmiki:

\[
\text{वर्ष: उर्ध्वतन्त्री रामो नाम जने: श्रुतः।}
\text{नियतात्मा महावीरो छूतिमानु छूतिमानु वशी। सालकंद-१.८॥}
\text{धर्मजः सत्यसंध्य प्रजानां च हिते रत:।}
\text{यसस्वी जानसम्पन्नः शुचिविर्यः समाधिमानु। सालकंद-१.१२॥}
\text{न च चानृतधर्मो विद्यानु चुडानां प्रतिपुजकः।}
\text{अनुमानः प्रजासम्पन्न चुडामन्त्रणे। अयोध्याकंद-१.१४॥}
\text{तथा सर्वप्रजाकाने: प्रतीकंजन्नाते: विदु:।}
\text{गुणेविवृत्ते रामो दीर्घ: सूर्य इवासुभिः। अयोध्याकंद-१.२७॥}
\]

King Raghunātha was endowed with the virtues like those of God Rāma. Poetess Rāmabhadrāṁbā has depicted the personality of king Raghunātha as a prominent emperor who ruled over the western part of Southern India during 17th century AD. He was endowed with several commendable virtues like self-confidence, faith in the supreme Reality and interest in different walks of life:

\[
\text{तामालयास्यम्बलनायास्योर्जन्यास्यम्बलनायास्य:।}
\text{विश्वशतिवविश्वतम्बहास्मा रामावतारो रघुनाथस्य। रघुनाथाङ्ग्य-३.१॥}
\text{शर्त पदानां शनकैस्तदा बच्छ्यपस रामायणसारसस्यः।}
\text{तत: प्रसादं तुम्हेऽस्तदं हरेर्वर्ज्जुदव्यपतिर्राणात्रतं। रघुनाथाङ्ग्य-६.२८॥}
\]

Like God Rāma, he constructed the bridge across the ocean while fighting against the Portuguese ruling over Jaffna (Srilanka):

\[
\text{विचित्र घटतु विशिष्टास्यन परीरम्य स्वसं निधानम्।}
\text{चकार राम: स पुरुषति सिन्धुवन्तु विषुंतलस्तये स्म बन्धुम्। रघुनाथाङ्ग्य-६.१०॥}
\]

Just as God Rāma gave back the reign of Srilanka to Vibhiṣaṇa, the brother of Rāvaṇa, similarly king Raghunātha restored the region of Nepal.
The verses from *Rāmāyaṇa* are:

The verses from *Ramāyaṇa*¹ are:

**Mahākāvya Raghunātha-Abhyudaya**, poetess Rāmabhadrāmbā who was also a consort of king Raghunātha has revealed her genuine affection and reverence for the emperor by rightly comparing him with God Rāma. She has beautifully portrayed his powerful personality, impressive spiritual growth and splendid philanthropic deeds.

**Kṛṣṇappā and Colaga (1600 AD)**:

Kṛṣṇappā was the king of Tundir (the region of Kanchi) who was imprisoned by Venkaṭadevarāya in 1586. King Raghunātha, after his Penukōṇḍā campaign, fought with Venkaṭadevarāya on his behalf and released Kṛṣṇappā Nāyaka:

During the fight against Raghunātha, Colaga, ruler of Devikottah region, asked the help of Kṛṣṇappā Nāyaka:

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The same point is depicted in the book “The Nāyaks of Tanjore” by V. Vriddhagirisan and “The Aravidu Dynasty of Vijaynagar” by Rev. Henry Heras.

King of Nepal (Jaffna in Srilanka):

In the Mahākāvya Raghuṇātha-Abhyudaya, king of Nepal asks king Raghunātha to help him in the combat against Parāṅgis (Portuguese) and narrates how his ancestors were assisted formerly by the forefathers of king Raghunātha in the same task:

J. B. Chaudhari therefore rightly observes and states, “The King of Nepal is the ruler of the island of Jaffna. This cannot be modern Nepal as it is described as
an island accessible by a bridge of boats. Raghunātha calls himself “Nepāla-bhūpāla-sthāpanācārya” in his “Bhārata-saṅgraha”.

V. Vriddhagirisan in his book “The Nayaks of Tanjore” states, “The army crossed the channel with the aid of wooden floats. Raghunātha offered battle to the Portuguese, who finding themselves exhausted in spite of the furious change of their guns, fled for their lives, while a large number of them escaped by the sea in small ships. Raghunātha inflicted another crushing defeat upon the Portuguese and reinstated the Jaffnese ruler on his throne. This victory over the Portuguese of Jaffna must have happened before the battle of Topur and immediately after the capture of the fort of Devikottah and hence the date of this campaign may be fixed approximately towards the close of AD 1615 or in the beginning of the year AD 1616. Nothing more is known about this expedition and the internal evidence does not throw any light as to who was the Jaffnese king that sought the help of Raghunātha in his endeavour to regain his lost throne.” [Nepal is identified with Jaffna as it is said that the country was surrounded by ocean and other particulars of the description of this country satisfy this identification] “The Parangis (Portuguese) had on several occasions been defeated by his ancestors and they had been waiting to wreak their vengeance upon the king of Nepal.”

Colaga (1600 AD):

Colaga was the feudatory king of Kṛṣṇappa Nāyaka and his capital was Devikottah:

अधिपशोधिं दशास्य इवापरः प्रबलबाहुबलः परदुःसहः।
जगद्येषमिदं जगतीपते श्रुभिरवेच करोति स चोलगः। प्रतिदीनं हरते पातिदेवत: परवभूरिन्तिवर्जितः।
कथमिदं कथयाम कृपानिधे श्रुणु नृपान्त स चोलगरावण:।
रघुनाथायद्यम्-८.४॥

King Raghunātha defeated Colaga on the battlefield and by capturing him put him in prison:
According to V. Vriddhagirisan, “Colaga was feudatory king of Kṛṣṇappā Nayaka of Gingee and he is compared with Rāvana for his misdeeds. Colaga was the ruler of the south eastern portions also of the kingdom of Gingee and his capital was Devikottah (Tirukottah) also called Jalkota by the historians meaning surrounded by water an island fort at the mouth of river Coleroon.”

Veṅkaṭadevarāya (1614 AD):

Veṅkaṭadevarāya, the ruler of Karnat Empire, asked king Acyuta to lend the services of his son prince Raghunāṭha to fight against Pārasikas (Muslim rulers):

अतिप्रगल्भरथ पारसीकः सम्प्रबुते सति संपराये।
कर्णाटरकरणे नितान्त विचारवानवेक्षंदेवराये। ॥ ॥
रघुनाथाभूयदयम्-७.४३॥

पयोक्ताहार्षाशब्दं विनान्यवर्तयं न ते भूपवर्ममहीन्दो।
तस्मातसहायं तनं प्रयम्यं रामावतारं रघुनाथभूपम्। ॥ ॥
रघुनाथाभूयदयम्-७.५५॥

कर्णादिसत्ितासनकार्यवर्ती निवर्त्यं सर्वं विनितर्वतमानम्।
अथायुतक्षयपरिवर्तस्तु प्रत्यज्ञाम प्रमदातिरेरकालः। ॥ ॥
रघुनाथाभूयदयम्-७.७६॥
XIV. The Empire of Vijayanagara under Venkata II

VIJAYANAGARA
UNDER
VENKÅTÅPATIDÈVA RÅYA II
1580-1614

1. BARCELÓ
2. BELGAUM
3. BHAKTÁL
4. DÉVANÁKÅTAM
5. HÓNÁVAR
6. KÁNNÁVARAM
7. KARNUL
8. PULÍCAY
9. KÑÅTHÅMÅT
10. MÅLÅPÅRA
11. MÅNDÂLÅRE
12. MÅÐÅLÅTÅM
13. RÅKAÅRA
14. SÅMÅTO
15. SIDHÅT
16. TÇNÅKÅŚI
17. TÌNNEVÅLÅY
18. TÌRÅPÅT
19. TRÌGHÌHÌNÌPOLY
20. TÌGHÌRÌNÌ
21. UÑYÅGÅRÅ
22. VÌJAYÅNÅGÅRÅ
23. WÅMÅRA
24. MÅRA
25. MÅRÅRÅ
26. KÅLÅNÅDÅ

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RAJYAS UNDER RAGHUNATHA NAVAKA
IN THE VIJAYANAGARA EMPIRE
CAPITAL CITIES OF THE FEUDATORY KINGS DURING THE REIGN OF KING RAGHUNATHA (1614 - 1634 AD)
ITENARY OF KING RAGHUNATHA
Historical Information found in the Text *Vaidyanātha-prāśāda-praśasti*:

The period from the 8th century to the 12th century was marked by different types of political activities particularly in the field of social, religion and cultural movements in Rajasthan. The central part of *Marwar* was ruled by the *Parmāras*, Southwest *Marwar* by the *Solankīs* and Chittod by the *Guhilots* who made efforts for the upliftment of the contemporary society.

The *Mewar* chiefs called *Rāṇās* were the descendents of the solar race. (*Sūryavaiśā́ṁśī*).

Poetess Devakumārikā has highlighted the glorious personalities of some of the kings of Mewar in the text *Vaidyanātha-prāśāda-praśasti*:

The first chapter contains 48 verses which enumerate the powerful kings like Bāppā Rāvala, Bhīmasimha, Kṣetrasimha, Kūmabhakarṇa, Amarasisimha, Jagatasisimha, Saṅgrāmasimha-II. The whole family lineage is given as below:

1) Bāppā Rāvala (c. 781-810 AD)
2) Rāhappa Rāṇa (1201 AD)
3) Narapāla (1300 AD)
4) Dinakara (1300 AD)
5) Yaśaḥkarna (1300 AD)
6) Nāgapāla (1300 AD)
7) Pūrṇapāla (1300 AD)
8) Prthvīmallā (1300 AD)
9) Bhīmasimha (died 1303 AD)
10) Jayasimha (c. 1300 AD)
11) Lakṣmaṇasimha (1314 AD)
12) Arisimha (c. 1314 AD)
13) Hammēra (1327-1365 AD)
Poetess Devakumārikā in her text *Vaidyanātha-prāśada-prāsasti* has furnished detailed information regarding the celebrated ancestors of her glorious family beginning with valorous emperor Bappā Rāvala, the founder of the Guhilot dynasty. He performed a number of righteous deeds meant for the well being of the subjects and it added to the glory and splendour to the Rānā family. This tradition of performing various noble works useful to the family and to the people at large was maintained and continued by the descendents of Bappā Rāvala as nicely depicted by poetess Devakumārikā. According to the poetess by the blessing of Lord Ekalīṅga these Rānā’s were ruling on the earth who belonged to the solar race and were blessed by God Śiva alias Ekalīṅga:

स भूयाद् एकलिङ्गेऽ च गतो भूतये बिशु: ।
यस्य प्रसाददत् कुर्बन्ति राज्यं राणा भुव: स्वयम् ॥३४॥

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1 Chaudhary J. B. — Sanskrit Poetesses, page 15
These Rāṇā’s acquired the title Rāṇa (Rāṇapada) from the ancient king Rāhappā, who ruled for 38 years in Chittod and since they were skilful in warfare they were called Rāṇa (रण जानातीति रण).

Ranchod Bhatt (1654-1681 AD) was patronised by Rāṇā Rājasimha. He has composed two Mahākāvyas namely Rājapraśasti and Amarakāvyam explaining the glorious personalities of the rulers of Mewar and their activities.

Ranchod Bhatt in his Mahākāvya Rājapraśasti has explained the term Rāṇā:

रानाविरुद्धाभेन रानेत्तुकोखिलैर्भैः।
वंशस्याये भविष्यति रानाविरुद्धदिनो नूपा:॥ राजप्रशस्ति-३.३३॥

According to Ranchod Bhatt sons of Gahilot were called Gṛhdītya among which the eldest one was called Bāppā:

ग्रहादित्यसुता: सर्वं गहिलौतात्मिकायुता:।
जाता युक्तं वेयु पुत्रो ज्योत्स्नो बाय्मात्मिकायुवेत्॥ राजप्रशस्ति-३.६॥

After Bāppā Rāvala, the poetess has mentioned the nine princes viz., Narapāla, Dinakara, Yaśakarṇa, Nāgapāla, Pūṛṇapāla, Pṛthvīmalla, Bhuvanasiṅha, Bhīmasiṅha and Lakṣmaṇasiṅha who are nicely depicted in the present text Vaidyanātha-prāsāda-praśasti. Poetess Devakumārikā depicts each one of them in a charming diction:
She starts with Narapāla (c. 1200 AD):

राहण्य राणानरायण आसीद धनुर्भूतां मुख्यतरः पृथिव्याम्।
जितारि वर्गः परमप्राणः सुश्राव्य कोरिनरकरऽग्रेनः || वैधनाथ प्रा.प्र.-१.२२।

Then comes Dinakara (c. 1200 AD), who was so called because he was endowed with lustre like that of the Sun:

दिनकरस्तु ततोष्यभवत् सुलो दिनकर चुति भाषरपालः।
अवनिमण्डलूभूपति मण्डलोमुकुटात्विराजित पत्थः || वैधनाथ प्रा.प्र.-१.२३।

The Rāṇa Yaśakarṇa (c. 1200 AD) (was so named) because his reputation pervaded in the whole earth:

यशकर्ण इहाभवत्ततो यशस्वातिसमुन्न्यलां भुवनम्।
बुधुजे युधीर्यवाहुविज्ञवीरत्मवन् द्विधास्ववि || वैधनाथ प्रा.प्र.-१.२४।

Nāgapāla (c. 1200 AD), who had might of innumerable elephants is again beautifully described by the poetess Devakumārikā:

ततस्तु नागपालोऽभुजानायुबुलोतकः।
सरसस वसुरामेतां प्रजाधर्मण पालयन् || वैधनाथ प्रा.प्र.-१.२५।

Pūrnapāla (c. 1200 AD), was the next ruler who governed his kingdom for the complete happiness of people:

ततोष्यभवः पूर्णमनोरोचवर्य कृपणपाणि: किल पूर्णपालः।
पूर्णसुबृहः पालवत्तिति विशिष्ट तत्पूर्णपालत्वमाधिवतेन || वैधनाथ प्रा.प्र.-१.२६।

Prthvīmalla (c. 1200 AD) was the next ruler after Pūrnapāla who vanquished all his enemies resembling elephants in might:

तस्मादभूदुर्ग्रुः धर्मवीक्षोऽरहिष्टित्वाद हस्तितमः।
येन युक्त मलय बलदर्नंद्वस्मादवापः खलु भड़मेव || वैधनाथ प्रा.प्र.-१.२७।

Bhuvanaśīmha and Bhīmasimha were brave kings, who possessed the might of elephant:

तस्मादं भुवनसिंहस्तो भूदुः धारीश्वो महेन्द्रवत्।
युधं भूर्णाल मात्रायः पलायन्ते यदीष्टाः || वैधनाथ प्रा.प्र.-१.२८।
Jayasimha's name itself suggests the permanent victory, which is essential for every ruler:

तदान्तर्जन्या जयसिंह राजो भूवं समग्रं प्रशा: स्माम 
जयो हि वस्मिन्न स्थिराधूपेत्य पुनर्न कसिंन्न स्थिरात्तं बमाज ॥ वैभवाणां प्र. २.२० ॥

Lakşmanasimha (1313 AD) was so called because he resembled Rāma's younger brother Lakṣmana who defeated his enemies resembling Meghanāda :

तदात्मज: सागरधीर्चेता नाम्न ततो लक्षणसिंह आसीत ।
यो मेघनादं सुविन्यत्त गोपिः स्थितो हि रामानुजवर्ज्जः ॥ वैभवाणां प्र. २.११ ॥

tasya पुज्रो नरपति राजस्य जस्कर्णक: ।
tतस्युतो नागपालोऽव्युष्ण्यपाल: सुतौस्य तु ॥ राजप्रस्तिति-४.२ ॥

Poet Ranchod Bhatt in his *Mahākāvyya Rājapraśasti*, too mentions these rulers viz. Narapati, Jasakarna, Nāgapāla, Pūrṇapāla, Prthvīmallā, Bhuvanasiṃha, Jayasimha, Lakṣmanasimha. These nine princes are said to have ruled within a time period of 50 years according to the poet Ranchod Bhatt :

पुष्यवीमत: सुवस्तस्य पुज्रो भूवनसिंहकः ।
tasya पुज्रो भीमसिंहो जयसिंहस्य ततसुतः ॥ राजप्रस्तिति-४.३ ॥

tक्षणसिंहस्य गदाधंदलीकाधिघोषको तु ॥ राजप्रस्तिति-४.४ ॥

Arisimha and Hammīra (1327-1365 AD):

तस्मान्हीयानरिःसिंहपृथ्यो भूमण्डलाखण्डलतां जगाम ।
लसक्षिस्य कुज्ञमस्तकोद्यो मुकापिराकीर्णपदाय भूमिः ॥ वैभवाणां प्र. २.२२ ॥

Ranchod Bhatt in his *Mahākāvyya Rājapraśasti* mentions Arisimha to be the elder brother of Ajayasimha and the son of Rānā Lakṣmanasimha.

ज्ञेष्ठ सुतः पितु: संगेयो हस्तस्तुत्सुतो दधे ।
राज्यम हमीरो दानीप्रो मूहसंगथ प्रदर्शकः ॥ राजप्रस्तिति-४.९ ॥

King Hammīra, son of Arisimha ruled from 1327-1365 AD. He was brave.
and adventurous ruler, who fought successfully against the Muslim ruler like Akbar:

According to James Tod, “Hammîra succeeded in 1301 AD and had sixty four years granted to him to redeem his country from the ruins of the past century, where period had elapsed since India ceased even the permanent sway of war active princes. Hammîra died leaving a name still honoured in Mewar as one of the wisest and most gallant of the princes and bequeathing a well established and extensive power to his son Kṣetrasimha”.

Kṣetrasimha, son of Hammîra ruled from 1364-1384 AD. He captured Ajmer from Lila Pathan and vanquished the Delhi monarch Humâyun:

Ranchod Bhatt observes:

Lakṣā ruled from 1382-1422 AD. According to the poetess Devakumārīkā since he made gift of Lakh (lakṣa) of coins and defeated his enemies hundred thousand i.e. lakh times, so he is called Lakṣā. He ascended the throne of Chittod in 1362 AD and fought against Mohammad Shah Lodi:

Mokala reigned from 1397-1433 AD, an important era in the history of India. He was called Mokala because both Viṣṇu and Śiva reigned
supreme in his heart:

मकरावाच खलु विष्णुवर्द्ध उकारवाचो किर्ल सामाद्वः।
तौ चेतसि स्वेकलयत्वभीष्ण तत्साधुर्वो मोक्षल हत्याभारणे।॥१४.२७॥

Kumbhā, the son of Mokala, ruled from 1433-1468 AD. According to the poetess he was more powerful than Kumbhakarna, the brother of Rāvana. he was skilled in donating numerous strong elephants:

य: कुम्भकर्णादिधि युद्धशाली य: कुम्भकर्णारिमणा: सदैव।
य: कुम्भिदानेद्धुत्विनित्वति: स कुम्भकर्णेद्धिमणा बामार।॥१४.२९॥

He is so called Kumbhakarnāri because like the elephant, emitting ichors, this king used to generously give gifts to the needy people:

कुम्भिनो दानं हव दानं तस्मिन्।

According to Ranchod Bhatt, he ruled for 35 years and constructed a fort Kumblhalameru.

According to James Tod, “Mahārājā Kumbhā was great warrior and a patron of art and music. He was not only a great king, administrator, warrior, politician, poet, but also a great architect with high aesthetic taste. Besides fortresses, he also erected Temples. Kumbhā Rānā was also a poet. He composed a tīkā, or appendix to the ‘Divine Melodies’ in praise of Kṛṣṇa (Gitagovinda). Out of the 84 fortresses for the defence of Mewar, 32 were erected by Kumbhā. He built 32 fort in Mewar of which the forts of Kumbhalgarh, is the most famous. Kumbhā’s place in the Annals of Rajasthan and India as a builder, writer and a military commander is imperishable.”

His manifold qualities gave Mewar a good administration. Rajasthan will ever remember this great son with gratitude. During the struggle against the Mughal forces, Maharānā Pratāpa’s main base was Kumbhalgarh. From this fort he marched towards Haldighati to meet the armies of Salim and Mānasirnha. Even after the battle of Haldighat, the fort remained the
centre of his activities.

Rāyamalla ruled from 1474-1509 AD and had three sons, Sāṅgā, Prthvirāja and Jaimalla:

स रायमलो गुरु कुम्भकर्णाद्विष न समयां विधिवचछास।
यं रायमलो प्रति महबोद्धा धरातलस्मिन् न च भवृ जयतिः।

Saṅgrāmsimha-I alias Sāṅgā, son of Rāyamalla ruled from 1509-1530 AD. Mahārāṇā Saṅgrāma, is also known in the Annals of Mewar as Sāṅgā who defeated the forces of Ibrahim Lodi twice and fought with Babar in 1526 AD. In all, Mahārāṇā Saṅgrāma won eighteen battles against the Sultans of Delhi and Malwa and in the end controlled either directly or indirectly the great part of Rajasthan:

तद्वज्जन्य भूवनप्रकाशः संग्रामसिंहो भूमतन्वशासीत्।
मलेच्छापिंय योधगृहीतमुखं चकर कारण्यासामाद् यः॥

Udayasimha ascended the throne of Chittod in 1541 AD. The significant work which Mahārāṇā Udayasimha undertook was the foundation of Udaipur town. He also constructed a lake known as Udaisagar, which is well known even today:

पार्थिवात समभवतः परं दीर्घस्म उदयसिंहसम्पूर्णः।
येन विश्वलुक्कम्भूर्म भूभूतोदयपुरं विन्यासिततम्।॥

Ranchod Bhatt in his Mahākāvya Rājaprasāasti states:

तद्ग्रान्त विक्रमदित्यो भूमोपतत्स्य सोदरः।
राणा उदयसिंहोहो तद्विव्योदयसागरम्॥राजप्रसाठित ४.२७॥

पूर्णं तु शोभस्तरं सुभकारिवर्णं वारुंसतिप्रति विभक्तं किल्माधवे ता।
पश्चिम सितं उदयसिंहासनतःस्तुतीयामथ्येकसोदयसागरप्रतिवा॥राजप्रसाठित १६.१॥

Pratāpasimha, the celebrated hero, the glory of the Medieval India, son of Udayasimha ruled Chittod from 1571-1597 AD. He became the protector of religion and stood strongly against the Muslim Emperor Akbar. The most famous battle which took place during the reign of Mahārāṇā Pratāpa
was on the plains of the Haldighati about 40 miles north of Udaipur. Both Kumbhalgarh and Udaipur were occupied by Mughal forces. Later Maharana Pratapa succeeded in recovering Kumbhalgarh and many other fortified forts and took back whole of Mewar. Devotion, sacrifice, bravery and nationalism were the four pronged virtues of Rana Pratapa. Despite ill condition he resisted the might of the great grand Mughal Akbar, till his last breath:

Prataspiccitaath bhumv tvamadtvadhuro varvatho dharmavam.
Mlechchavir: shrunjkele mugko dharmo uttvam sharan jagam. (Vaidyana PrA.1.34)

Rana Pratapa, was a successful administrator and an able General who planned his strategies in a manner as to resist onslaught of the mighty Akbar. Though defeated in the battle of Haldighati by the combined forces of Akbar and Raja Manasimha of Amber, he subsequently regained most of his territory and brought back the honour of Mewar.

Amarasimha, the eldest son of Maharana Pratapa ascended the throne in 1597-1620 AD:

Arsesh bhoomadvamadavam: sampanabhoomamarende kalpa.
Aamanto tanyen kutta: suyamag bhu: sv vamavathpam yeshu chale. (Vaidyana PrA.1.36)

J. B. Chaudhari rightly states, “The repeated attacks of the Mughal Emperors wrecked the fortune and forces of Chittod so much that Shah Jahan, attacked again in 1613 AD. Amarasimha could not defend him.”

Karnasimha ruled from 1621-1628 AD:

Tvsamaadtv karvnsamanvampravahambudh bhumadihev karv.
Vattvagavairsah dharampravahambudh bhramvadhvamarende kalpa. (Vaidyana PrA.1.37)

L. P. Mathur in his book “Forts and Strong holds of Rajasthan” states that he built the Jagamandira in 1622 AD. According to Ranchod Bhatt, “He had the foot sign of lotus and was generous like Karna and hence named Karnasimha.”
Jagatasimha succeeded his father Karnasimha in 1628 AD and ruled from 1628-1654 AD:

Ranchod Bhatt states, “Jagatasimha performed the donation of silver by praising the Jyotirlinga of Omkareshwar, which was worshipped by Māndhātā”:

In the following verse we find that he has constructed the idol of Lord Jagannātha in a beautiful temple on Vaiśākhī Pūrnīma:

James Tod also observes, “Rāṇā Jagatasimha built the palace on the lake called Jagnivāsa on which is Jagamandira.”

J. B. Chaudhari rightly states, “Karnasimha reigned for 26 years peacefully after the death of his father Jagatasimha 1628 AD. The beautifully carved Jagadisha temple of Lord Viṣṇu in the town of Udaipur is worth visiting.” Besides L.P. Mathur in his book “Forts and Strongholds of Rajasthan”, says that among the several temples of Udaipur the Jagadisha temple is worth a visit. It was built in 1651 AD.

Rājasisīṁha ruled from 1654-1681 AD. He succeeded his father Jagatasimha in 1654 AD and built the famous lake called Rajsamand at Kankroli to save his subjects from famine:

While Rājasisīṁha was going to Jaisalmer to get married, he saw on the way a place for constructing a lake and thus decided to build a dam and
after five days on an auspicious day king Rājasimha named the lake as 'Rajsagar' which is also called Rajsamudra:

Jayasimha, son of Rājasimha, ruled from 1671-1699 AD:

Amarasimha, son of Jayasimha and the husband of poetess Devakumārikā ruled from 1699-1711 AD. He offered many donations and was the foremost among all the kings. He captured Malpur on the Ajmer frontier that belonged to the Emperor of Delhi (Shah Jahan):

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Chapter IV
UDAIL SINGH AND AKBAR: THE TRAGIC

1156 A.D.

END OF CHITOR
Rajput Defences
Mugal Outposts.

[Map of the region showing locations such as Chittor, Badnol, Asir, Mandai, Banera, Johazpur, Mandalgarh, etc., with symbols for Rajput Defences and Mugal Outposts.]
Maharana Pratap on Chetak
Sage Hārita, Guru of Bāppā Rāvala and his descendants:

Guru was given the highest place and honour in those days and king used to receive the Guru warmly with utmost courtesy. Sage Hārita the teacher of the royal family of Bāppā Rāvala is mentioned by poetess Devakumārikā in her *Khaṅḍakāvyya Vaidyanātha-prāśada-praśasti*:

> तदा मुनीनां प्रवर्तपत्स्वि हारीतनामा शिवभक्तसीत्।
> स एकलिङ्गः विष्ठवत्सपत्वविष्ठरतोषिष्ठ शिवेष्ट निष्ठ्य:॥
> तस्योपदेशे समग्रसिद्धेवार्तानुपास्याय बभूव सिद्धि:।
> आराधनातुलितमोक्षस्य सम्भोस्तमेकलिङ्गस्य विभोः प्रसादात्।॥

Ranchod Bhatt in his *Mahākāvyya Rājapraśasti* states:

> हारीतसिः सुमुनिश्रं दशभोगणोभवत्।
> तस्य शिष्योभवाणास्तस्याष्टात्प्रसादात्। राजप्रासादिः-३.८॥

Sage Hārita, was a great devotee of Lord Śiva alias Ekāliṅga, due to whose grace Bāppā Rāvala ruled peacefully as rightly pointed out by poet Ranchod Bhatt:

> समभीउसेअः बाण्यः स पंचदशवत्सरः।
> एकलिङ्गाहारीव प्रसादाद्भाष्यवानृथुः। राजप्रासादि-३.१२॥

The Guru like sage Hārita was revered by the kings of Mewar and they used to work for their subjects under his guidance and blessings.

Rājapurohit Sukharāma:

Sukharāma was generous and truthful Royal Priest in the court of Rāṇā Saṅgrāmasimha (17th century AD). Dr. Chandrashekhar Purohit in his book “*Mewāda kā Saṁskṛta Sāhitya*” has quoted the following verse which is taken from “Saṅgrāmasimha Mahodaya Kāvya” written by Tripathi Bihari (which is not available at present):

> सौख्यप्रदः सरवजनेशु शास्त्रुदारविचारितं कीर्तिपुंजः।
> प्रपुरिताशोषितं भागो विश्वानिर्माय: सुक्रारम एषः। संग्रामसिङ्गामहोदयकाव्यम्-२५॥
The same episode is found in *Bhāgavata Purāṇa*:

Poetess Nalini Shukla too portrays God Kṛṣṇa in her compositions titled "Natavaradhyanam", "Kṛṣṇakeligitam", "Vrajaśiśorastavanam", "GopiKṛṣṇalilā" and "Rādhānunaya".

Poetess delineates God Kṛṣṇa endowed with a crown shining with the feather of peacock and his waist portion jingling with Kīṁkiṇī (small bells):

In the five verses of *Kṛṣṇakeligitam* Poetess Nalini Shukla asks Yasodā to observe the activities of child Kṛṣṇa:

In the *Vrajaśiśorastavanam* the poetess praises Lord Kṛṣṇa as a Vrajaśiśora and depicts his exploits as a child: