

## Nepal and South India

*Thakurlal Manandhar.*

A passage in 'The Chronology of Indian History' by C. Mabel Duff runs as follows

"A.D. 1231-Monday, 7th April, Ś. 1153 and Ś. 1172. Ganapesvaram and Ekamranath inscriptions. Ganapati, Kakatiya of Orangal, son and successor of Mahadeva, claims to have defeated Simhana (the Yadava Singhana II, A.D. 1210-1247), the king of Kalinga, and to have had the Lāta and Gauda kings as vassals. Ganapati's dates are stated by Professor Wilson (Mackenzie coll., I, CXXXI) to range from A.D. 1228-1261. On the other hand, tradition alleges that he died in A.D. 1257, when his widow Rudrammā succeeded him. The Ganapesvaram inscription mentions Ganapati's general, Jāya or Jāyana, who built at Dvipa a temple to Siva called Ganapesvara or Ganapatisvara in honour of his patron, King Ganapati-I.A. XXI, 197. E.I. iii, 82 and ASSI, i and ii".

Again, another passage in the same work reads

"A.D. 1257-Rudramādevi, wife (or daughter) of Ganapati, Kākatiya of Orangal, succeeds to the throne on his death. Tradition says she reigned thirty-eight years. Marco Polo mentions her as ruling at the time of his visit to that part of the country. For inscriptions see ASSI. i and ii".

Surprisingly enough, the Bendall Vamsāvali<sup>2</sup> gives evidence of the fact that Ganapati, Kākatiya of Warangal had the Gauda king as his vassal. This is mentioned in connection with the religious offerings and donations made by Yuvarājñi Viramādevi, widow of the crown prince Yuvarāja Jayādityadeva in the shrine of Pashupatinath. It says, "Paschāt Gavudarājenamāgatam Kapa-tīyā Ganapatikena Kṛtam Vṛsadhvaja Suvarnalepitam Sri Paṣupatisthāne Sri Jaya Sakti sva (sya) mātā Viramā devinā".

This means: "Later (after the year 417 N.E. corresponding to A.D. 1297) Viramādevi, mother of prince Jay Sakti (deva) had the image of the bull and the flag-staff plated with gold at the shrine of Pashupatinath which were set up by Kapatīyā Ganapati who had come from the kingdom of Gauda".

Dr. D.R. Regmi, the historian, was mistaken in taking this passage to mean that "one Gavudarāja had set up an image of Ganesa and plated with gold the flag-staff and the bull holding it in the

shrine of Pashupatināth"<sup>3</sup>. After much speculation as to who this Gavudarāja is, he concludes: 'As his name is not mentioned in the chronicle it is difficult to suggest anything about his identity'.

It was before A.D. 1231 that King Ganapati came to Nepal from the kingdom of Gauda since Ganapati Kākatīya reigned between 1198-1257. Dr. Regmi's contention that 'Gauda as a Hindu kingdom had ceased to exist at the time the chronicler makes a reference to its Raja' holds no ground. That 'Kapatīyā' is a wrong spelling for Kākatīyā is obvious. In the sentence we have quoted nam is a Newari ablative case-ending signifying 'from' and rāje is just a Newari variant of Sanskrit rājya since 'ya' is pronounced ye by Newari speakers. That the language of this passage is a mixture of debased Sanskrit and Newari is beyond doubt.

Historians of Andhra like M. Rama Rao<sup>4</sup> tell us that the Kākatīyas rose to power under Polaraja II, that his grandson, Ganapati, extended his dominions as far as Kanchi in the South. The kingdom flourished under Rudrammā, daughter of Ganapati, who is highly extolled by the Venetian traveller, Marco Polo. The power of the dynasty was destroyed by the Sultans of Delhi early in the fourteenth century. Andhra historians describe king Ganapati as a great builder; and since Nepal also could have had some sort of cultural relations with the Kākatīyas at least for about half a century, we can suppose that Nepal's style of architecture may have received some impetus from the South. K.P. Chattopadhyaya has shown<sup>5</sup> the probable origin of the Pagoda-style of architecture in Kanara (South India). Havell suggested that this style in Nepal is founded on the Āsana type of temple architecture in India; and K.P. Chattopadhyaya<sup>6</sup> has further argued that "whether the pagoda style followed the line of evolution suggested by Havell or not, the balance of evidence is in favour of an Indian origin (in the limited sense of earlier existence) of a prototype of the pagoda style". It is not impossible that this type of temple-architecture was introduced into Nepal from the South in the wake of king Ganapati's visit to Nepal. If this did occur, we can infer that, in addition to his setting up of an image of a bull in front of the temple of Pashupatinath, he may have made a few other contributions to the temple building itself. Setting up a bull in front of a temple of Śiva brought in a new style which was not known in this country earlier. As historians tell us, the Kākatīyas were devout worshippers of Śiva. Kakati is the name applied to the goddess Durga or Parvati, the consort of Siva, and hence the name Kākatīyas was applied to the dynasty. They were of the Vaishya caste and some even say that they belonged to the fourth caste.

As a working hypothesis we may wonder whether there was some marriage connection between them and the ruling Banepa line of kings. Perhaps Viramādevi belonged to the dynasty of Kākatīyas. In that case we tend to believe that the kings of the Banepa line were Vaishyas. The Banepa line of kings originally founded by Jaya

Bhimadeva (who was called prior to his accession Bhonta Jaya Bhimadeva) were therefore Vaishya Thakuris in the Nepal historians' terminology. The sudden rise to power of Jaya Bhimadeva, who in a violent way succeeded Jayadeva, the last of king Arimalla's line, as well as the promotion of his son Jayādityadeva to Yuvarāja while Jaya Siha Malla of the Bhatgaon royal line was still being nominated as heir-apparent definitely point to a possible matrimonial relation. Prince Jayāditya proved to be so powerful that he deposed king Jaya Siha Malla, allowing him a reign of only 2 years and 7 months; he installed Anantamalla in his place; he also threw his own younger half-brother Anandadeva into prison at Palamchok. The fact that Yuvarājñi Viramādevi gold-plated the statue of the bull raised by Kākatīya Ganapati also suggests the possibility of a kinship link between the two royal lines. Viramādevi, as her name suggests, must be related to the Kākatīyas as a sister to Rudramādevi since the Kākatīya King Ganapati had no male issue but only daughters. King Anantamalla was only a figurehead until the demise of the crown prince Jayadityadeva and only after his death could king Anantamalla declare himself as Vijayarāja in A.D. 417 on "Āśādhā Sukla 5 Shri Pashupati Bhattārakasake Sthāpita Shri Ananta Malla devasya vijayarājya" as the Bendall Vamsāvali<sup>7</sup> puts it in its Newari portion. The waning of the power of the Banepa royal line was more or less contemporaneous with the fall of the Kākatīyas in the early quarter of the fourteenth century.

Note: Exactly at this period in history we find mentioned in the Chinese records that King Jayabhimadeva collected and sent 80 artisans headed by Aniko, an accomplished artist and bronze-caster from Nepal to Tibet, and that he (Aniko) was persuaded from thence to go to China where he entered the service of Qubilai Khan. That was a period of great building activities in Nepal after Nepal had repeatedly suffered from earthquakes. The name Aniko, his father's name Lakona and grandfather's Mi-ti-erh could perhaps be traced to South Indian originals.

See Mediaeval history of Nepal by Prof. L. Petech, Rome, 1958, pp. 99-101.

#### FOOTNOTES

1. The chronology of Indian History: from the earliest times to the beginning of the sixteenth century, by C. Mabel Duff (Mrs. W.R. Rickmers), Reprint 1972. p. 183, and p. 199.
2. The Sanskrit part of the Gopalaraja Vamsavali afterwards named as Gopalaraja Vamsavali. This article is based on my reading of the copy printed in Himavat Sanskriti, year 1, No. 1.
3. The Medieval History of Nepal Part I by D.R. Regmi, Calcutta, 1965, pp. 244-45.

4. M. Rama Rao - The political history of the Kākatīyas. Journal of the Andhra Historical Research Society. Vol. 5, April 1931, Part 4, pp. 233-38 and vol. 6, July 1931, Part I, pp. 25-36.

New light on the Kākatīyas, J.A.H.R.S., vol. 6, Oct. 1931  
Part II.

Some interesting facts about the Kākatīyas. Quarterly Journal of the Andhra Historical Research Society, vol. III, Parts 2, 3 & 4. Oct. 1928 and January & April 1929, pp. 111-18.

List of Kākatīya inscriptions discovered in H.R.H. The Nizam's dominions. J.A.H.R.S., vol VII, Oct. 1932, Part 2, pp. 115-24.

Gurty Venket Rao- Pratapa Rudra II and the Mohammedan invaders. J.A.H.R.S., vol. VI, Jan. & April 1932, Parts 3 & 4 pp. 129-38.

5. An essay on the history of Newar Culture by K.P. Chattopadhyaya. The Journal & Proceedings, Asiatic Society of Bengal (New Series), 1923, V. XIX, No. 10, pp. 465-560.
6. How the Indian Pagoda went east, by K.P. Chattopadhyaya. The Visva-Bharati Quarterly, vol. 2, No. 3 October 1924. pp. 271-78.
7. The Newari portion of the Gopalaraja Vamsavali.