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I—SOURCES OF VIJAYANAGAR HISTORY.

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SOURCES

OF

VIJAYANAGAR HISTORY

SELECTED AND EDITED FOR THE UNIVERSITY

BY

S. KRISHNASWAMI AYYANGAR, M.A.

Professor of Indian History and Archaeology and Fellow of the University of Madras.

PUBLISHED BY THE UNIVERSITY OF MADRAS.

1919.
THE collection that follows is primarily the work of Mr. A. Rangaswami Sarasvati, B.A., University Research Student, working under me. As he had done some work in this line before obtaining the University studentship, he was set to make a systematic collection of all passages in both Telugu and Sanskrit literature, bearing upon the history of the Empire of Vijayanagar. His collection was found to be of considerable value and the Syndicate of the University of Madras sanctioned publication, by the University, of selected passages under my editorship. Of the historical value of references in literature generally Sir George Grierson says in a letter to me: "I cordially agree with you in the importance you attach to casual references in non-historical Indian literature. These have too often been neglected by students, and they not uncommonly afford historical data which cannot be found elsewhere." Several passages in the following collection offer very good illustration of this position. The extracts are taken from unpublished manuscripts in several cases, and in case of published work the works laid under contribution have so far been but very imperfectly exploited for the purpose. The introduction will give an idea of the salient features of this collection. The work of the student deserves commendation.

The course of his work was much facilitated by the ready assistance that he always received from the Librarian and the staff of the Government Oriental Manuscripts Library. In the present stage of manuscripts cataloguing in this part of the country much has to be left for chance. A few of the most important among the works laid under contribution in the following selection are found to be in the libraries but not catalogued. While, therefore, the collection presented here
may, from our present knowledge of manuscripts, be considered fairly exhaustive, it will not be surprising at all if many more come to light through the active work of the various search parties that are out at work from the Government Manuscripts Library now. When practically the whole work was in type, the student lighted upon the work Śivatattvaratnākara from which three excerpts, throwing new light upon the later history of Vijayanagar, are made. If other works like this should be forthcoming, it need not cause any surprise at all.

In the work of selecting and editing, I had throughout the willing assistance of the student himself which rendered the work much less onerous to me than it would otherwise have been. It only remains to acknowledge the assistance rendered in proof-reading by the other Research student of mine, Mr. R. Satyanatha, B.A. (Hons.), and the excellent work of the Government Press in putting the matter through the press. Those interested in historical research will surely feel grateful to the Madras University Syndicate for their enlightened policy in promoting the publication of this work, which, let me hope, is but the beginning of a long series to come.

S. KRISHNASWAMI AYYANGAR.

Madras,
6th February 1919.
ADDENDA ET CORRIGENDA.

Page 26, line 8.—Rājagambhiram: There was a Rājagambhīra Sambuvarāyan with a date Šaka 1180 (A. D. 1258). There is an inscription of his at Paḍaivīdu (S.I.Ins. I. 78). It was probably from him that Paḍaivīdu got this name either because he fortified the hill, or made it the citadel of his kingdom. There seems little doubt that this Paḍaivīdu in the Arni taluk is what the poetess had in mind.

Page 27, line 28.—The Sultan of Madura killed by Kampa seems to be the fifth Sultan of Madura, Nasir-ud-din Dāmaghan Shah, on whose accession Ibn, Batuīra left Madura finally. There is only one son of his available of A.H. 745, and that of his successor Adil Shah bears date A.H. 757. This seems to indicate an interregnum of about twelve years, and it is probable that Nasir-ud-din killed Bellāla IV and put an end to the dynasty. For a full discussion see my forthcoming work "Muhammadan Invasions of South India," Lecture VI.

Pages 35 and 38, line 38.—Jyotishkudi: This is the place to which fugitives under Piḷḷai Lokāchārya took the Ranganātha image from Srīrangam for safety, and where the Achārya died. The identification of this place depends upon the actual route taken by the party, as there are places of the name in the vicinity of Āḷagar Tirumalai (Sundarāchallam of the poet). Kāḷaiyārkōil seems to answer best as there was a Vishnu temple also in it, though at present it is only a Śaiva centre. It had the reputation of having been an impregnable forest of Jyoti trees (Cardiospermum halicacabum) and had a fortress known to classical Tamil literature as Kānappēr, which name figures among those of the strongholds taken by the Ceylon general in the war of succession for the Pandya throne in the sixties of the twelfth century. There is a Sodugūdi about two miles from Īlayānkudi formerly a Dharmāsanam (charity-gift), but now a Muhammadan village in the Śivaganga zamindari, about seven miles north of Paramagudi railway station. There is an obscure Brahman village of the name about ten miles from Āḷagar koil (Tirumālirumjolai), but there is nothing to recommend the place to these fugitives. For a fuller discussion, as the result of my own investigations of the locality, please refer to my forthcoming work quoted above.

Page 38.—Manduva: This place is identified with Maṇve in certain places in the course of the book. This can be either of two
places: Mandu, the Mahammadan capital of Malva, at this period; or Manve between Raichur and Mudgal, near the north bank of the Tungabhadra in the Nizam's Dominions. It was probably at this latter that the battle between Ramaraja Tirumala and the Adil Shah of the time took place in the reign of Vira-Narasimha Raya (p. 205). It is very likely that this place is referred to as Manava-durga in the campaigns of Narasa (pp. 106 and 108 R). The actual place referred to in any case will have to be settled by the context.

Page 138.—Kembavi: This word means 'red well,' and Krishna Deya Raya says in the colophon to the fifth canto of his work Amuktamalyada (p. 158) that it had walls 'reaching up to the skies' and he made the name real by filling the whole place with the blood of the Yavanas (Muhammadans) thereby indicating that he fought a great battle against the Muhammadans. This achievement of his comes after his invasion of Orissa, where one would expect a reference to the battle of Raichur. Kembavi is not very far from Raichur according the late Dr. Fleet's note in the Epigraphia Indica, volume XII, 291-2. It seems likely that Krishna refers by Kembavi to the battle generally spoken of as the battle of Raichur.

Page 269, Extract 89.—Raghunatha claims in this passage credit for having invented a permanent arrangement of the steps for the vina by means of which any tune can be played upon the instrument without a special adjustment on each occasion. The credit of this invention is popularly given to one Venkatasa Makhi, one of the sons of Govinda Dikshita, the family minister of this dynasty of Tanjore nayaks, on the authority apparently of Chaturandipraaksika of Venkatasa. That the vina had not this arrangement is clear from the following verse in the Manucharitram of Peddana, the Poet Laureate of Krishna Deya Raya. Peddana says in effect that the instrument left adjusted for the Raga natau by the sleepy musician began automatically to play the tune, out of time, moved by the morning breeze, when the proper tune should have been Desatchi.

Avasa III.

|| অস্সসা অনাসা অস্সসা অস্সসা অস্সসা ||
|| অস্সসা অনাসা অস্সসা অস্সসা ||

|| অস্সসা অনাসা অস্সসা অস্সসা ||
Possibly the Raja made the suggestion and the Pandit worked it up.

Pages 334 and 335.—Vijayarāghava Nāyaka of Tanjore is said to have constructed four forts apparently to guard his frontier, namely Paṭṭukkotta, Atanḍagi, Relṭatali and Tiruppatṭūr. Of these the first is undoubtedly the modern Paṭṭukkotta; the second is what is now called Araiṅtāṅgi and the last is Tiruppatṭūr in the Rāmnād district on the road to Madura from Trichinopoly. The third name seems to be miswritten for Kṛḷāṅilai. I was able to trace an old road from Araiṅtāṅgi to Tiruppatṭūr for a little over a mile on either side of Kṛḷāṅilai. Its old fort had seen much active war around it in the British campaigns against Chinnamarudu and Umayan. The error seems to have crept in owing to a copyist’s blunder, which is quite possible in regard to this name, written in Telugu.

[V.R.—The following do not include what are errors in the originals themselves, several passages having been extracted from single MSS.]

Page 26, line 22.—For ‘अथ विषयवृत्त’ read ‘अथ विषय — खः’

Page 52, line 11.—For ‘पद्माबुलहखा’ read ‘पद्माबुलहखा’

Page 59, line 6.—For ‘खेम’ read ‘खेम’

Page 75, line 12.—For ‘साहर्व’ read ‘साहर्व’

Page 81, line 16.—For ‘कंगर’ read ‘कंगर’

Page 86, line 23.—For ‘क्षेत्रोक्त’ read ‘क्षेत्रोक्त’

Page 91, line 6.—For ‘come’ read ‘comes’.

Page 105, line 9.—For ‘कुद’ read ‘कुद’

Page 106, last line.—For ‘—’ read ‘—’

Page 109, line 4.—For ‘शाय’ read ‘शाय’

Page 111, line 12.—Read ‘Leave out’ after ‘both the works.’

Page 131, line 33.—For ‘Āraviṇṭivāru’ read ‘Āraviṇṭivāru.’

Page 137, line 22.—For ‘कल्प’ read ‘कल्प’

Page 148, line 10.—For ‘क्रान्तक’ read ‘क्रान्तक’

Page 152, line 5.—For ‘गापसचिव’ read ‘गापसचिव’

Page 155, line 11.—For ‘अनुग्रहीतवाम’ read ‘अनुग्रहीतवाम.’

Page 158, line 2.—For ‘Rājanātha’ read ‘Rajanātha.’

Page 188, line 20.—For ‘क्षेत्र’ read ‘क्षेत्र’

Page 193, line 22.—For ‘सङ्क’ read ‘सङ्क’
Page 197, line 11.—For 'कमादेनुमदनं' read 'कमादेनुमदनं'

Page 200, line 17.—For 'तद्दृष्टि' read 'तद्दृष्टि'

Page 205, line 21.—For 'brothers' read 'the brothers'

Page 207, line 12.—For 'कुनैज्ञान' read 'कुज्ञानज्ञान'

Pages 225 and 226—Title For 'Narasabupāliyamu' read 'Narasabhūpāliyamu'.

Page 228, line 15.—For 'महिन्यागमो' read 'महिपान्यागमो'

Page 236, line 32.—For 'क्षिप्र' read 'क्षिप्र'

Page 241, line 1.—For 'क्षिप्र' read 'क्षिप्र'

Page 258, line 21.—For 'क्षिप्र' read 'क्षिप्र'

Page 265, line 34.—For 'प्रवत्का' read 'प्रत्का'

Page 281, line 19.—For 'श द्वाराधिन' read 'शान्तस्माप्तीन'

Note—On the genealogical table on page 254 please draw a line to indicate Raghu-natha's queen Kalavati was the daughter of Vemparaja and Lakshmamba.
## GENEALOGICAL TABLES.

### 1. The Sangama or First Vijayanagar Dynasty.

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<tr>
<th>Harihara I.</th>
<th>Kampa.</th>
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<td>Bukka I.</td>
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<td>Marga.</td>
<td>Muddapa.</td>
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<td>Bukka II.</td>
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<td>Bhupati.</td>
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<tr>
<th>Devaraya II.</th>
<th>Parraya Raya (?).</th>
<th>Srigiri (?).</th>
<th>Pratapadava Raya.</th>
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<tr>
<th>Mallikarjuna.</th>
<th>Virupaksha.</th>
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<tr>
<td>Pratapadava Raya.</td>
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| Unnamed. |
II.—The Sāluva or Second Vijayanagar Dynasty.

The Moon.

Buddha.

Purūravas.

Vankidēva.

Gunda I = Kamalā Dēvi.


Bomma.

Gauta II (one of six sons).

Gunda = Mallāmba. Sāluva. Tippa = Harīma, sister of Devarāya II (Ś. 1352—64).

Parvatarāja (Śaka 1378). Gopa (Śaka 1352).

Narasimha = Timma. Śirangāmba (Ś. 1378—1408).

Not named; killed by an agent called Tymārasa as stated by Nuniz. Immadi Nṛsimha or Dharmarāya or Tampaya Dēva (Śaka 1414—1427).

Tippa, author of the commentary on the Kāvyālankāra Sutra and Tālädīpīka. Timma, patron of the Tamil poets Irattaiyar and Kāla-mēghappulavār.

III.—The Tuluva or Third Vijayanagar Dynasty.

Moon.

Buddha.

Turvasu.

Timma = Devakī.

Īśvara = Bukkama.

Narasā. Timma.

By Tippāmpa. By Nāgamāmāba. By Obumāmāba.


Tirumāl. Tirumalāmāba China Venkaṭādri. Sadāśiva

married Alīya Rāma Kāya.

Krishna. Pedda Timma.
### IV.—The Āraṇīdu or Fourth Vijayanagar Dynasty (Collateral Branches).

The Moon.

- Tātāpinnaṁa.
- Somadeva.
- Rāgahavadeva Rāja.
- Pinnama.

Āravītu Bukka, General of Sāluva Narasimha.

<table>
<thead>
<tr>
<th>= Abhala Dēvi.</th>
<th>= Ballāmbika.</th>
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<tbody>
<tr>
<td>Singaraṇa.</td>
<td>Rāmarāja = Lakkāmbika.</td>
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<tr>
<td>Nandyāla Narasinga.</td>
<td>Timmarāja by Gopama, Pedda Kondarāja = Kondāmbika, Srtranga = Tirumālāmbha (continued in the next table).</td>
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<tr>
<th>Aubharāja.</th>
<th>Nāraparāja.</th>
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V.—Aravidu or Fourth Vijayanagar Dynasty (Imperial Branch).

Sriranga Rāya, M. Tirumalāmba.

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<th>(6) Pedda Venkata II.</th>
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<th>(4) Srīranga Chikka Rāya II.</th>
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(5) Rāmadēva Rāya.

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<th>Venkata.</th>
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(N.B.—The Arabic numerals indicate the order of succession in the empire, Rāma not having ruled de jure.)
VI.—The Keladi Dynasty.

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<th>Basavamma</th>
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<td>Chauda</td>
<td>Bhadra</td>
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<td>Sadasiva</td>
<td>Bhadra</td>
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Do śda Sankaṇa Nāyaka  
| = Virāmba, |

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<tr>
<th>Chikka Sankaṇa Nāyaka</th>
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<td>Siddhappa Nāyaka</td>
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<tr>
<td>= Abhinava Virāmba</td>
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<tr>
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<th>Bhadrappa Nāyaka</th>
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<th>Bhadrappa Nāyaka</th>
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<td>Somasekhara Nāyaka</td>
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<td>= Chennamamba</td>
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SOURCES OF VIJAYANAGAR HISTORY.

INTRODUCTION.

A HISTORY OF THE EMPIRE OF VIJAYANAGAR FROM ORIGINAL SOURCES.

The history of the empire of Vijayanagar, which till recently was as good as lost to us, was recovered through the efforts of Mr. R. Sewell, whose work in South Indian Archaeology and Epigraphy naturally gave him the qualifications to take up the work. He brought out his work 'A Forgotten Empire' of Vijayanagar early in 1900 based upon his previous knowledge of the antiquities of the Madras Presidency, and of the information he derived from two Portuguese chronicles which were unearthed in the archives of Lisbon, and which he translated and appended to his work. Excellent as the work was for the time, and for the sources and historical material at his disposal, it suffered from the neglect of the evidence available in various forms in literature which go a long way towards filling up the many gaps that Epigraphy leaves in respect of that history. These sources are collected together in the following pages and they will speak for themselves. A constructive study of these goes a long way in correcting the chronicles in many places, and conveys information which would make a fuller history of the Empire of Vijayanagar possible. It is these untapped sources only that are brought together in the following extracts from various works, Sanskrit and Telugu principally, which bear on the particular period. Many of these are taken from manuscripts and published works now out of print. Some of the passages extracted are taken from works which may be available, but not in a form that would be useful to students not acquainted with Telugu. There is besides the advantage of these being brought together in a collection which otherwise it would be possible for one to get at only by voluminous reading. Each one of these extracts is provided with an English introduction which
without pretending to be a literal translation of the passages, contains a faithful summary of the historical facts traceable in the extracts.

I. KUMARA KAMPAṆA'S CONQUESTS.

It would be useful in this introduction to draw attention to those salient features of the history of Vijayanagar which these extracts either bring to light for the first time or clear up from the mist that surrounded them in various ways. None of these throws any light upon the actual circumstances under which the empire was founded. But the first problem that suggested itself to the reader of the history of Vijayanagar, as we had hitherto known it, is what exactly was the political condition of the south, and how the southern states were gathered together under Vijayanagar. The extracts from the work 'Kamparāyacharitam' or 'Madhurā Vijayam' (since published in Trivandrum), by Gangādēvi, wife of Kampana, throws the much needed light upon this dark spot. Various other works confirm what this single poem has to say regarding this matter. Of these latter, mention must be made of the Telugu Jaimini Bhāratam, the Sanskrit works Sāluva-abhyudayam and Rāma-abhyudayam and the Vaishnava works on hagiology, the Prapannāmṛtam and Āchārya Sūktimukta, All these join in saying that Kumāra Kampana, son of Bukka Rāya, one of the five brothers who founded Vijayanagar, proceeded from his viceroyal headquarters at Mulbāgal into the Tondamandalam country, then under the rule of a dynasty of Śambuva Rāyans who sprang into importance in the dismembered Chōla Empire. In this good work he was assisted by the Brahman general Gopāna, and Sāluva Mangu, the ancestor of the usurper Sāluva Narasimha, the most distinguished of a body of distinguished generals. These together swept the country clear of the Mussalman garrisons throughout the localities, killed the Muhammadan governor at Madura, and restored the temple of Śrīrangam to its former condition by repairing the damages that it had suffered in the series of Muhammadan raids that took place for well-nigh half a century. The idol of Ranganātha which has had a long journey to various localities for safety was ultimately restored to its own home.

II. MĀDHAVA VIDYĀRAṆYA.

The next group of extracts following bear upon the now somewhat debated question of religious reconstruction at the time of the
foundation of this empire. A body of learned men with the two famous brothers, Madhavāchārya and Śāyana at their head, were at the instance of Bukka himself, set to work upon committing to writing various works and commentaries bearing upon the religion of the Vēdas. The fact that Bukka asked Madhavāchārya to set about this indicates the exalted position which the latter held at court. The date of death of Madhavāchārya is now ascertained to be A.D. 1387 on epigraphical evidence, and he himself says that he lived 85 years. So the period of his life is clearly A.D. 1302 to 1387. He must have been a ripe scholar of great reputation at the beginning of the empire of Vijayanagar, and that Bukka entrusted him with this extraordinary commission is only confirmatory of his great reputation for learning. Apart from all other considerations, it seems very likely that this was the man who is known to tradition as Vidyāraṇya, notwithstanding the fact that this Madhavāchārya is nowhere actually equated with the name 'Vidyāraṇya.' The confusion has arisen apparently from another minister and general of Bukka, who lived about the same time and is sometimes described as 'the establisher of the path of the Upanishads.' The two Madhavas were of different gōtras and sūtras as is clear from the extracts. The actual difficulty is that the one seems to have been a Śaiva, and the other an Advaitin. The designation 'establisher of the path of the Upanishads', as applied to the second Madhava, seems deliberately intended to distinguish him from the other, who is described as the 'establisher of the path of the Vēdas.' The former designation seems to be the result of an effort to make rigid Śaivism conform to the path of the Upanishads. This Madhava was the son of Chaundappa, who has again been confounded with the author of a Vaidic Work, Prayōgaratnamāla, a commentary on the Śrauta Śūtras. At the commencement of this work, which was written by him in the court of Bukka II, he says that he wrote the work at the request of Vidyāraṇya, and acknowledges that in the commentary he follows the instruction he derived from Vidyāraṇya. The following six lines give a character to Vidyāraṇya which agrees point by point with the description of Madhavāchārya, the brother of Śāyana, we get from other extracts:—
Thus it is clear that this Chaundappa, the minister of Bukka II, could not be the father of Madhavamantrin, a general of Bukka I, who died in A.D. 1384. This Madhavamantrin cannot be the Vidyaranya described in the terms quoted above. The very terms in which Chaundappa refers to Vidyaranya unmistakably indicate Madhava-charya, the brother of Sayana, to be the Vidyaranya of tradition.

III. OVERSEA TRADE OF VIJAYANAGAR.

The end of the first dynasty of Vijayanagar was almost coeval with the coming of the Portuguese on the West Coast. While we have so much information about the internal organization of Vijayanagar, we have had absolutely no information about any organization which the empire had for its foreign trade. The Haravilasam of Śrīnātha, who enjoyed the patronage of Dēva Rāya II and Sarvāṅga Śingama, has an interesting statement regarding another patron of his, Avachi Tippayya Šeṭṭi of Nellore (Vikrama Simhapura). This Šeṭṭi, to whom Śrīnātha dedicates his work, had his own ships and traded overseas on his own account. He imported horses from Ormuz, elephants from Ceylon, camphor from the Punjab, fine silks from China, various other articles from places which are not yet capable of identification. He enjoyed the monopoly for the supply of the articles in demand at the courts of Harihara II, Firōz-shah Bāmanī and Kumāragiri Redḍī of Kondavīdu. The arrangement for provision and protection of private trade like this, detailed in Marco Polo and in the Mōtupalli inscription of the Kākatiya king Gaṇapati, seems to have continued intact.

IV. VIJAYANAGAR EXPANSION TOWARDS THE TELINGANA COAST.

The next item of information calling for remark in this collection is the existence of a Vijayanagar governorship at Vinikoṇḍa, a railway station south-west of Gunṭūr in latitude little beyond 16° and longitude 79° 30'. The translation of a kind of Sanskrit drama called ‘Prēmābhīrāmam’ into Telugu under the name of
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‘Kṛḍabhīramam’ was made by one Vallabha Rāya who calls himself the Governor of Vinikonda. He gives a number of details about his ancestors who were all officers of distinction under the predecessors of Dēva Rāya II. He himself was the Governor of Vinikonda and enjoyed the revenues of certain villages as salary of the office.

This seems the first instance of a governorship in this particular frontier under Vijayanagar. It was under Sultan Fīroz of the Bhamani kingdom that the effective conquest of the territories of Warrangal was undertaken by the Bahmani Sultans. This vigorous policy was continued by his two successors, Sultans Ahmad and Allau-d-din. The transfer of capital from Gulburga to Bidar, otherwise called Ahīmadabad-Bidar, seems to have been done with the same object. Allau-d-din’s wars against his Muhammadan neighbours of Khandesh and Malwa and sometimes even of Gujarat, almost undid the work of his predecessors in the east. When he felt himself free to adopt a vigorous policy in the east, he found the work too much for him single-handed, and he had to call in the assistance of Orissa, now coming into prominence under Kapileśvara Gajapati. This alliance it was that gave possession of the Telingana coast to the monarch of Orissa while the Bahmani Sultans themselves had to remain content with that part of Warrangal which was within the eastern frontier of the present Nizam’s dominions. This advance of Orissa accounts for the loss of the influence of the Reḍḍi chiefs who regarded themselves politically independent of all suzerain authority.

V. THE SUCCESSORS OF DĒVA RĀYA II AND THE ADVANCE OF ORISSA TOWARDS THE SOUTH.

With the death of Dēva Rāya II a dark half-century sets in and all the information we had hitherto of this period was based on a few inscriptions and the confused accounts in the Portuguese chronicles, which only contributed to make the confusion worse confounded. An interesting extract from a contemporary Sanskrit drama called the ‘Gangādāsapratapavilāsam’, of which we have so far only the rather full abstract of Professor Eggeling in part 7 (No. 1610) of Sanskrit Manuscripts in the India Office Library, throws the much needed light upon this dark point. So far as is known at present this is the only work which gives a specific reference to a joint invasion of Vijayanagar by the Bahmani Sultan and the Gajapati king of Orissa. The death of the great monarch was taken advantage of by these two rulers to carry their
expansion southwards, Orissa along the Telingana coast and the Bahmani Sultan over the rest of the frontier of Vijayanagar. The invasion was obviously beaten off as the extract says, and Mallikārjuna, the son of Dēva Rāya, succeeded to the throne. But the danger from Orissa continued to be real and it had very important consequences. The aggressiveness of Orissa is seen in the claim made in behalf of the Gajapatis of a successful advance by them as far as Kanchi, in a dramatic romance called ‘Kanji-Kāvēri-Pothi.’ It is this successful aggression on the part of Orissa that gave the occasion for Sāluva Narasimha to build up his power and ultimately to occupy the imperial throne.

VI. VIRŪPĀKSHA'S SUCCESSION—A USURPATION.

Who succeeded Mallikārjuna after his comparatively short rule, and what exactly was the nature of the succession, have been problems for which an answer seemed till lately impossible to attempt. One of the extracts given from the ‘Prapannāmrtam’ read in the light of the Śrīśailam plates inscription (published as an appendix to my article on Virūpāksha II of Vijayanagar in the Bhandārkar Commemoration Volume) from which an extract is also given, makes it quite clear now that Virūpāksha usurped the throne. He succeeded his elder brother by setting aside his two nephews of whom we have had a few inscriptions all along. There is the further information in the extract that either on the occasion of the usurpation, or more probably a little later, he perpetrated a massacre of all those near enough to him to set up a counter-claim, a very faint glimmering of which we find in the Portuguese chronicles themselves. It is this usurpation that must have compelled Sāluva Narasimha to decide upon usurping the empire, and given him the necessary moral support of the other chieftains of the empire. There is a statement in the extract which is worth noting here: Virūpāksha, in gratitude for the raising of the ghosts that afflicted him, as the result of the devotional reading of the Rāmāyaṇa in his behalf by Ettār Narasimhāchārya, changed his sign-manual from Śrī Virūpāksha of this dynasty to ‘Śrīrāma’ which may partially explain the appearance of this sign-manual in some of the later inscriptions.

VII. SŌMADĒVA RĀJA—‘THE CAPTURER OF THE SEVEN FORTS’.

There is one interesting extract from a professedly historical work known as ‘Rāmarājiyamu’ of which an edition was issued
by Dr. Oppert though the book has been for some time out of print. A number of historical passages are extracted in the course of this collection as the historical matter in it has not been properly exploited till now. The extract under reference here relates to the period of the first dynasty, and refers to the ancestor of the famous brothers who lost the battle of Talikota. He is called Sōmadēva Rāja and was the fifth ancestor of Āravīti Bukka who was one of the officers of Sāluva Narasimha and the great-grandfather of Rāma Rāya who fell in the battle of Talikota. This Sōmadēva among his many achievements is said to have fought against the Muhammadian ruler Muhammad and taken him prisoner. It is he that is credited with the capture of seven forts rhetorically described as having been taken in a day. The importance of this consists in the explanation that this provides for certain expressions occurring in epigraphical records the meaning of which has been much misunderstood. The capture of the seven forts is a fact, and perhaps the capture was made in one campaign. The campaign was in all probability against Muhammad Shah I, Bahmani.

VIII. SĀLUVA NARASIMHA.

The next following group of extracts all relate to Sāluva Narasimha and throw considerable light upon the course of Sāluva Narasimha’s rise in the Empire of Vijayanagar. The chief place is to be given to the yet unpublished work ‘Sāluva-abhyudayam’ of which so far only one manuscript is available, which is itself in a condition hardly suitable for publication. This throws much needed light upon this dark period of Vijayanagar history, and gives a clear idea of the circumstances that led to Sāluva Narasimha’s usurpation. We already referred to a joint invasion of Vijayanagar by the Bahmani Sultan and Kapilēśvara Gajapati of Orissa, immediately after the death of Dēva Rāya II. That seems to have been the beginning of the southward march of the Gajapati ruler who had won the mastery over the Telingana coast. Though beaten off from the walls of Vijayanagar by Mallikārjuna, the successor of Dēva Rāya II, the Gajapatis extended their conquests southwards. When Sāluva Narasimha appears on the scene, we find the Gajapati already in effective possession of the Nellore district, giving his boasted advance upon Kanchi, a historical foundation. The whole of the region between Kanchi and Rajahmundri was in the possession of the Orissa monarch and Sāluva Narasimha’s first service to the empire was the beating
back of this enemy right up to Rajahmundri where the Bahmani Sultan, Muhammad, found him strongly entrenched in one of his campaigns. As the 'Burhan-i-Ma'sir' puts it, when the army arrived in the neighbourhood of the fortress of Rajahmundri, "they saw an immense city, and on the farther side of the river the infidel Narasimha Rāya with 700,000 cursed infantry, 8,500 elephants like mountains of iron, had taken his stand. On this side of the river he had dug a deep ditch, on the edge of which he had built a wall like the rampart of Alexander, and filled it with cannon and guns, and all the apparatus of war." The date of this is 1474-5. This position of Sāluva Narasimha makes it clear that his operations against the Gajapati were crowned with success. It is not likely that he made any further advance into the Gajapati's territory proper. During the same period of time he also brought under his influence several of the provinces of the empire in the middle and in the west, without his action being called in question from headquarters, or meeting with serious opposition from the governors themselves. Such a state of things is a sure indication of the unpopularity of the imperial headquarters as the extract from the Prapannāṃṛtam, regarding Virūpaksha, shows. He began with his ancestral Chandragiri, took possession of Udayagiri, which was the headquarters of an early viceroyalty, and a number of other possessions up to the frontier of the Godavari. He is then said in these extracts to have mastered possession of Penukonda, Kongu, Dhārāpuram, Gingi. His inscriptions are found scattered across the region extending from Chandragiri to Nagamangala, not far from Seringapatam. The usurpation merely completes this gradual acquisition of power and position. For further information relating to this dark period reference may be made to my 'A Little Known Chapter of Vijayanagar History.'

IX. NARASA NĀYAKA.

Among the distinguished generals who were the companions of Sāluva Narasimha in all his early campaigns that ultimately led him to the empire, there figured four men most prominently; they are Āravīti Bukka and his son Rāma, and Īśvara Nāyaka and his son Narasa. All these four distinguished themselves in the campaigns of Narasimha against the last great Bahmani Sultan Muhammad of Bidar. The youngest of all the four probably was Narasa, and he is certainly the most distinguished among those that served Sāluva Narasimha. Narasa had his baptism of fire in
INTRODUCTION

a battle against the Sultan of Bidar referred to in Telugu works, as Bedanda-Koṭa where the brunt of the fighting on the side of Vijayanagar appears to have fallen on his father Īśvara. In various works, both Sanskrit and Telugu, which describe the campaigns in which he played any part, the general order observed seems to be that adopted in the Sanskrit work called Varadāmbikā-Pariṇayam compiled in honour of Achyuta Rāya's marriage with Varadāmbā or Varadāmbikā. The poem seems the earliest composed among the works dedicated to Achyuta Rāya, as it stops short soon after the birth of his son, whereas the Achyuta-Rāya-abhyudayam begins with his coronation, when that son was anointed in the Yauva-Rājya (heir apparentcy) at the same time. This authority may be followed as being the nearest to Narasa, among the works that describe his early career. After the affair against the Sultan of Bidar, he is said to have carried on the campaign against the Telugu country. This was very likely in the company of Sāluva Narasimha against the Gajapati of Kalinga and the Bahmani Sultan in the north. Then he is said to have gone to the south against the Chōla country. It may be that in this part of the campaign as well he accompanied his master, but there are specific achievements ascribed to him in this campaign which are not mentioned in the various accounts relating to Sāluva Narasimha. He is said to have marched against Madura, defeated the Chōla, perhaps killed a Pāṇḍya, who is called Mānabhūsha in one, and simply Marava in another. He is then said to have marched northwards to Seringapatam where he defeated the Heuna, governor or general, at the place, and took possession of the island, having constructed a bridge, when the river was in floods, to cross it. He is then said to have marched westwards from there through a few places which are not identifiable, to Gōkarna on the West Coast. His having gone to Rāmeśvaram might have been in the company of Sāluva Narasimha or by himself alone. According to the order of campaigns set forth in this account he must have been on the banks of the Godavari in 1475 with his master. It may be then that he marched southwards in the company of his master. The circumstances necessitating a campaign against Madura must then have arisen, and he must have been deputed on that commission.

Since the campaign of Kumāra Kampana, Madura seems to have been at least nominally under the empire. The two famous brothers Lakkanna and Mādanna were respectively governors of Madura and the Chōla country under Dēva Rāya II. The former
had for his sphere of office 'the Lordship of the Southern Ocean' along with the governorship of Madura when he was promoted from the middle division, Dēva Rāya's brother-in-law Šāluva Tippa taking his place there. What happened in the Pândya country after Lakkanna left Madura to go to headquarters is not quite clear. There are inscriptions of a few chieftains whose titles were Vāṇāḍi Rāyar and their inscriptions range from A.D. 1453 to 1476 or thereabouts. In all likelihood the province of Madura was organized by Lakkanna, and these Bāna chieftains whose original homes should have been in the North Afcot district were put in charge of various localities as sub-governors under him. They perhaps attempted to make themselves independent when the troubles in the empire assumed great dimensions under Virūpāksha. It may be something like this that called for the active intervention of the imperial general Narasa Nāyaka. There is another alternative possible; it may be that the Pândyas, who had practically retired into the Tinnevelly district by now, attempted to regain their former position in the Madura district. This would account for the defeat of the Pândya king Mānabhūsha as some of the inscriptions state. We have a Mānābharana among the Pândyans whose descendants were associated with Tenkāsi, a city founded by one of them. What provision he made for carrying on the administration of Madura after he left, we have no means of knowing. But obviously there was no trouble in that frontier till we come to late in the reign of Krishnadēva Rāya. After the progress through Seringapatam to Gōkarnaṁ, is described in some detail, the campaign against Suratrāna (Sultan) at a place called in Sanskrit Mānavaduruga (Manvi in the territory of Bijapur). This seems to be a campaign against the Adil Shah of Bijapur. This is the last warlike achievement of Narasa after which he is said to have entered Vijayanagar. This is in all probability the campaign undertaken by Narasa as Regent against Yusuf Adil Shah immediately after the death of Šāluva Narasimha in A.D. 1493. Even inscriptions do not seem to mention any campaign in which he took part after this year. Narasa's warlike life seems to begin in the fifties of the 15th century and takes him through all the campaigns of his master Šāluva Narasimha, and one great campaign which included Madura, Seringapatam and the West Coast by himself alone, before we come to his last war as Regent of Vijayanagar. While the details are abundant, we have as yet no means of arranging them in any chronological order with absolute certainty, so far as this particular portion is concerned.
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X. KRISHNADĒVA RĀYA.

The next group of extracts bear upon the reign of the greatest ruler of Vijayanagar, Krishnadeva Raya. His rule made such an impression upon the people that his name is handed down in tradition as 'the king.' There is no need to discuss the extracts in detail in this introduction as the matter is fully treated in my published paper on this subject. It would be enough to point out here that these together correct in many essential particulars the Portuguese chronicles on which Mr. Sewell mainly relied for his account of this great monarch. One extract from the 'Pārijātāpa-harāṇam' makes the relation clear between the rebellion of Ganga Raja of Ummattur and the capture of Sivasamudram. The hitherto not well exploited 'Krishṇa Rāya Vijayam' and the 'Rayāvā chakamu' throw much light upon the actual cause of Krishṇa Rāya's campaign against Orissa. What is more, the statement in the Prabodha Chandrōdaya Vyākhyā of Nādindla Gōpa, a nephew of Krishṇa's chief minister Sāluva Timma, makes it absolutely certain that Krishṇa Dēva did marry the Gajapati Pratāpa Rudra's daughter, a marriage on which some doubts were cast, not altogether without reason. The fact that the other two queens figure prominently in some of the records of the reign, while the Orissa princess figures nowhere, lends colour to the tradition that she was neglected. We cannot at this distance of time say why. The five stanzas ascribed to her are included in this collection for whatever historical value they may have. All that is said in the Portuguese chronicles of the last ten years of the reign of Krishṇa Dēva Rāya, it is to be regretted, we have no means of checking from literary sources, though the large number of inscriptions of this monarch makes it clear that the chroniclers had not access to unimpeachable sources of information. Krishṇa Rāya was a great patron of letters and himself somewhat of a voluminous writer. There are only two works of his, however, that have come down to us, the Telugu Āmuktaṁālyadā and the Sanskrit drama 'Jāmbavaṭṭī Kalyāṇam', from both of which short extracts are given.

XI. ACHYUTA.

With the death of Krishṇa Rāya we come upon a period which is anything but clear to the historian. Krishṇa died in 1530 and was succeeded by his surviving brother Achyuta. According to the Achyuta-Rāya-abhyudayam he succeeded without any trouble
and had himself anointed at Tirupati, quite close to Chandragiri, where he was at the time. His uterine brother Ranga seems to have died by this time, leaving a son who later on ascended the throne as Sadāśiva. Achyuta himself had been a married man for some time, and had a son old enough to be installed as Yuva Rāja on the occasion of his coronation. His name is given in the manuscript part of the work referred to above, as Venkaṭa. Though Nuniz was a contemporary of Achyuta and was actually in Vijayanagar in Achyuta’s reign, what he has to say of this reign is so utterly confused that it is difficult to say whether any reliance can be placed on his account at all. According to the Achyuta-Rāya-abhyudayam, Achyuta was anything but a coward. The first affair to draw his attention was a rebellion in the middle of the empire. A certain governor who seems to have attained to rank and influence in the reign of Kṛishṇa Dēva Rāya rose in rebellion. This person seems to have enjoyed the title of Sāluva Nāyaka and is described by the name Vīra Narasimha Rāya. He is described in one of his records as the son of a Taḻuva Kuḷaindān Bhaṭṭār, and seems to have gone by the familiar name of Śellappa (the pet one or the dear one) Sanskritised in the above work as Chēllappa. Achyuta marched against him soon after his coronation. Why Vīra Narasimha revolted and why he fled for protection to the Travancore country, and when actually the rebellion took place, are matters which it would be of the utmost importance to definitely settle in the history of this transaction. All that the poem says is that this Chēllappa, the Governor of the Chōla country, created trouble, and when he was defeated in the field, fled for protection to the Travancore country (Tiruvadī Rājyam). A Pāṇḍya seems to have carried the complaint to Achyuta who himself marched at the head of his army on this mission to Śrīrangam. While in camp there his brother-in-law volunteered to go forward and carry the enterprise to a successful conclusion if Achyuta would only consent to give him the commission. This brother-in-law Salaka Rāju Timma Rāju marched to the Tiruvadī country, defeated the king who gave asylum to the rebel and returned to Śrīrangam, bringing as prisoners Vīra Narasimha and the Tiruvadī Rāja himself. This is the transaction as it is described in the Sanskrit epic under reference.

The epigraphical records of Vīra Narasimha range between 1510 and 1528, and he seems to have been one of the trusted officers of Kṛishṇa-dēva-Rāya occupying a very high and responsible position in the heart of the empire. Why he should have taken a
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sudden fancy to revolt, and flee for protection to Travancore after being defeated in the field, does not appear anywhere. Tradition, as embodied in the Mackenzie records, says that during the last years of Krishṇa’s reign, one of the foremost of his generals was governing in the Pāṇḍya country, having gradually dispossessed the titular Pāṇḍyan of his territory. The dispossessed Pāṇḍyan is said to have carried a complaint to Krishṇa-dēva-Rāya himself that Nāgama Nāyaka, who was sent to help him against his Chōla rival Vīra Śekhara, had by slow steps superseded him in authority, making the Pāṇḍya kingdom his own. Krishṇa then called for volunteers to go on this expedition, from among the most valiant of his generals, and Nāgama’s young son Viśvanātha volunteered his services to go and defeat his father, and bring the head of the rebel to the king. Having obtained the commission, the story goes on to say, Viśvanātha defeated his father and returned to the capital bringing Nāgama as prisoner with him. If this embodies correct tradition, and if Achyuta Rāya’s invasion at the request of a Pāṇḍya king took place immediately after his coronation, it is likely that Vīra Narasimha’s revolt has some connexion with Nāgama’s disobedience. The truth seems to be, both Nāgama and Vīra Narasimha were masterful men who carried on their administration in a thorough-going fashion, making encroachments upon the sovereigns of the localities still left with petty possessions of proud kingdoms, showing by their acts a tendency to set up kingdoms if the headquarters showed weakness. If Krishṇa sent a punitive expedition against Nāgama in Madura near the close of his reign, he might have sent a similar one against the rebel Vīra Narasimha Rāya as well. It was probably an expedition like that which defeated the powerful governor who fled for safety to the Travancore country. He could not, however, be allowed to remain there to work further mischief, and Achyuta’s expedition might have been in continuation of what Krishṇa Rāya began.

While it seems very probable that the last years of king Krishṇa were troubled with these rebellions which the great monarch manfully struggled to bring under control with considerable success, the invasion of Achyuta after Krishṇa’s death and the restoration of the Pāṇḍyan monarch which the poem records, seem apparently to go against the foundation of the Nāyakship of Madura by Viśvanātha. Viśvanātha is generally recognized as the founder of the Nāyak kingdom of Madura, and Nelson, when he wrote the Manual of the Madura country, found the most convenient
time for this achievement of Viṣvanātha in A.D. 1559. Whatever excuse Nelson might have had for doing so, those that have followed him blindly had some material before them to consider whether this dating of Nelson could be reconciled with the facts which have since become accessible. Without going into a full discussion of the matter, we might state it here that Nāgama was an officer of reputation in Vijayanagar already in the days of Sāluva Narasimha. There are inscriptions (No. 318 of 1901, Madras Epig. Col.) that make him the foremost general of the time. He must have been a very old man under Krishṇa, and the description which tradition gives of him as embodied in the various records agrees with this position of his, as we make out from his inscriptions. Viṣvanātha was appointed governor in succession to his father according to the same tradition. If this were true what is his position in relation to Achyuta and what actually did happen to him as a result of Achyuta’s invasion of the Pāṇḍya and Travancore country? What again was his position in the period intervening Achyuta’s invasion and the end of the period of Rāma Rāja Viṭṭala’s activity in that part of the country? We shall consider these questions later. Returning to Achyuta, he set forward to his capital from Śrīrangam, and went to Seringapatam on the way. Starting from there again, he marched across his territory to Raichur. Raichur seems by now to have passed into the hands of the Adil Shah and Achyuta had to lay siege to it. The poem, Achyuta-Rāya-abhyudayam, gives him credit for a victory, and ascribes to the Adil Shah an abject submission. This statement of the poem finds support in an inscription (No. 47 of 1900), dated A.D. 1534, according to which Achyuta Rāya made a grant for the merit of his mother, while encamped on the banks of the Krishna river. So far then Acheuta shows himself quite a worthy successor of king Krishṇa-dēva-Rāya. Some change obviously comes over him now, and the rest of his reign is one of internal trouble and confusion, if we are to take the account of Nuniz and Ferishta which alone are the sources of information available to us.

About this time it is quite likely that the two brothers-in-law both of them called Tirumala, distinguished Pedda (elder) and Pinna (younger) sons of Salaka Rāju, and brothers of the Queen Vāradāmba, seem to have become prominent in the administration of the empire. It is the advent of these officers to high position at court that seems to have carried with it the seed of all the trouble. All that we are able to see from the traditions that have come down
to us is that these brothers concentrated all power in their hands and created for themselves a powerful opposition which centred round the family of the late monarch Krishna. The two queens of the late monarch appear to have been yet alive, and wielded some influence at court. Achyuta’s nephew Sadāśiva seems to have had their support. These queens had each one a daughter according to these accounts, who were married respectively to Rāma Rāja and Tirumala, two among the three famous brothers who fought the battle of Talikota. These last belong to an influential family themselves, were sons-in-law of the late great king and had a counter-claimant to the throne under their influence. Thus there were all the necessary elements for internecine quarrels ready to hand. If Achyuta continued personally to exercise his authority vigorously as he did in the first years of his reign, he might have kept these disturbing elements under control. Whether he actually did so is very doubtful from the glimpses that we are able to get of the latter half of his reign. Both Nuniz and Ferishta record an invasion of Vijayanagar itself by the Adil Shah. If that could be taken for a fact, that is certain evidence of disaffection on the part of the three brothers, the cause of which could only be the abdication of all direct authority by Achyuta Rāya himself and the unpopularity of his brothers-in-law in the exercise of that authority. More than that it would be difficult to say from the material at our disposal. In all probability these brothers had to bide their time till Achyuta should die. Achyuta’s son naturally succeeded, his uncles continuing to exercise all real authority. Among them the elder who appears to have been the one more directly implicated, got rid of his nephew by assassination. That was the signal for the brothers to throw off the mask, put their own candidate Sadāśiva on the throne and carry on the administration in their turn for Sadāśiva. Finding himself unequal to the three brothers, the elder Tirumala who is described as a mad man, invited his Muhammadan neighbours to his assistance. According to the annals of Hande Anantāpura, the three brothers overpowered the mad man first, and killed him, and marched forward to meet the allied Sultans of Ahmadnagar, Bidar and Golkonḍa. Having defeated them in the field the brothers returned to headquarters and installed Sadāśiva duly as the Emperor.

XII. SADĀŚIVA AND RĀMA.

The whole group of extracts relating to these two fall into three divisions, not in the arrangement of order or chronology, but in
respect of their subject matter. One group of them refers to Rāma Rāya's wars against Salakam Timma Rāju, the brother-in-law of Achyuta, and the installing of Sadāśiva on the throne. Our authorities only mention, as usual without date, that Rāma Rāya and his brothers retired to Gutti (Gooty) out of dissatisfaction with the management of affairs at headquarters by Salakam Timma. Adoni, Gooty, Penukonda, Gandikōta, Kandanol (Kurnool) were the districts where they found the most support. Having gathered such forces as they were able to raise in these districts which seem to have been all along their special charge, they marched upon Vijayanagar, defeated Timma Rāju outside the capital, and entering the city installed Sadāśiva on the throne of Vijayanagar.

That done, they had to march forward to meet the allied armies of Ahmadnagar, Bidar and Golconda, and beat them back from the territories of Vijayanagar to which they had marched, as was stated in the previous section, on the invitation of Timma the Mad. This is the beginning of a series of wars with the Muhammadans, a number of which are described in some detail, both in the 'Rāma rājīyamu' and the other works from which extracts are made. The three brothers Rāma, Tirumala and Venkaṭa, the four sons of the first, two sons of the next and at least two nephews of these brothers, all of these figure in the various engagements against one or other or all of these Sultans in combination. The localities mentioned are all of them either on the northern frontier of Vijayanagar or within the territories of these Sultans. Though by themselves their historical value may not be very much, they are of very great value read in combination with Ferishta for this period. It is hardly necessary to go into a detailed investigation in this introduction.

The only other matter of importance calling for notice here is the expedition sent out under Rāma Rāju Viṭṭala and Tirumala (usually known Chinna Timma) to the south. The two leaders were first cousins of Rāma Rāja and are said in the contemporary sources to have marched successfully across the Chōla and the Pândya countries into Travancore. They are given credit for having set up a pillar of victory on the Tamraparnī and even to have sent out an invasion to Ceylon. These documents do not enlighten us as to what exactly was the important cause that called for this imposing expedition within a decade of the more or less similar expedition undertaken at the beginning of the reign of Achyuta Rāya. It is possible to suggest two causes of vital importance to the Empire. The accession of Sadāśiva to the throne
coincided almost with the extraordinarily successful effort of the sovereign of Travancore, Udaya Mārtanda Varman to extend his dominion across the peninsula. He had established himself so far successfully in the south that he held Kayal on the fishery coast in his possession and appointed a viceroy. This hemmed in the Pandyya feudatories of the Empire, who, since the advent of the Vijayanagar authority in the south, had retired to the western parts of the Tinnevelly district and had broken up into five comparatively petty chieftaincies. Imperial intervention might have been called for in their behalf. The next cause is the politically disintegrating activity of the Portuguese government and the missionaries on the pearl fishery coast, the industrious inhabitants of which were being converted to Christianity in large numbers under pressure of circumstances, which conversion appears to have been held to imply a transfer of political allegiance to the Portuguese. The expedition must have been somewhat thorough-going in its operations. The conquest and the organization of the territory under a vigorous and more satisfactory administration required the presence of these princes of the Empire for more than ten years in the far south.

During the interval between the death of Krishna Deva Raya, just before which we already stated the foundation was laid of the Nayakship of Madura under Visvanatha, and the termination of office of Pinna Timma, what exactly was the position of Visvanatha and his successor does not appear to be specifically defined anywhere in the available sources. The course of this dark period of history seems to have run somewhat as follows in respect of the foundation of the dynasty of the Nayakas of Madura. Inscriptions up to A.D. 1528 (Saka 1450) show that Vira Narasimha Raya held the position of governor of the south. He must have revolted soon after, being defeated and turned out of the country in consequence. As he found asylum in Travancore Achyuta Raya had to undertake a war against that country. We have already pointed out that in all probability Nagama Nayaka had been sent to Madura before this, and had made an attempt to secure himself there, with a view ultimately to attain to independence. He was defeated by his son Visvanatha who in turn was appointed Governor of Madura. This dignity of the Governorship of Madura for Visvanatha Nayaka could not have carried with it the freedom of action that the greater governors or viceroys enjoyed. If Visvanatha was a governor he must have played a very subordinate part in Salaka Raja Timma's campaign in Travancore. He must have played the same
part in the still greater campaign carried on by Rāma Rāju Viṭṭala and his brother in the same region. What is more, during the period of little more than a decade when Chinna Timma was actively organizing the province of Madura, Viṣvanātha must have played the same subordinate rôle. His son Kumāra Krishnappa it is likely bore his own share in these campaigns as his name is mentioned in inscriptions (417 of 1905, Mad. Epi. Rep.). Thus while on the one side the comparatively subordinate position of Viṣvanātha is made clear, the great probability of Viṣvanātha having been governor of Madura during this period is also established. This position of his, finds confirmation in a few inscriptions which mention his name specifically as Viṣvanātha Nāyaka, son of Nāgama Nāyaka, of dates A.D. 1535 and 1560 (113 of 1908, Mad. Epi. Rep.; Sewell’s Lists of Antiquities, I, 209, Anṇiyūr). The conclusion seems therefore warranted that the foundation of the Nāyakship of Madura under Viṣvanātha has to go back to a date at least a quarter of a century earlier, may be about thirty years. The date A.D. 1559 given by Nelson may have now to be definitely abandoned.

The extracts under this head give a number of details in regard to the campaigns of Rāma Rāya against the Muhammadans which ultimately brought about the epoch-making battle of Tālikōta. It would be far too elaborate to deal with this matter in this introduction. It would be enough for our purpose to say here that in the battle of Tālikōta, all the three brothers Rāma, Tirumala and Venkaṭādri fought. Rāma was undoubtedly killed, and Tirumala lost one of his eyes which Caesar Frederick has noted. This detail is referred to very cleverly in a verse-extract in Telugu which addresses the king saying “You are God Śiva himself when you sit along with your wife and you are Śukrāchārya seated alone, being in either case the ‘all knowing’ (Sarvاغnā)”. The point of the joke consists in this. The comparison is to two people who are all-wise, which is the compliment the author obviously intended to pay. Śiva and his wife constitute one body with the ordinary two eyes and the third eye in the forehead peculiar to Śiva, Tirumala having only one eye and his wife two. Śukra was blinded of one eye when he attempted to prevent Mahābali from gifting away the three feet of earth prayed for by the dwarf Vishṇu.

XIII. TIRUMALA AND THE EMPIRE.

It was the next brother of Rāma that succeeded him in the administration, Sadāsiva continuing to be the ruler in name.
Tirumala was as much of a scholar as a general. He seems to have removed the capital definitely from Vijayanagar to Penukonda, where he had to withstand an attack by the Muhammadans whom, according to these authorities, he succeeded in ultimately beating off. He was able to hand down the empire intact, though in so doing he appears unwittingly to have sowed the seed of its dismemberment. Of his four sons, three were alive, the eldest of whom Śrīranga succeeded him in the Empire, Sadāsiva being no more. The next son Rāma was appointed to the Viceroyalty of Seringapatam and the last Venkaṭapati was given charge of Madura and the other viceroyalties with headquarters at Chandragiri. Śrīranga had like his father to stand a siege in Penukonda by the Sultan of Golconda, possibly with the assistance of one or more of his brother Sultans. In the course of the wars connected with this, he was defeated, and he fell a prisoner into the hands of the Muhammadans. In consequence of this misfortune, the Muhammadans were able to gain effective possession of the territory north of Penukonda. This happened about the year 1579–80. One of the consequences of this misfortune was the second change of capital from Penukonda, this time to Chandragiri. The general course of history following this war is that Śrīranga died in 1586 leaving no children. Rāma seems to have died in Seringapatam a little before Śrīranga, leaving two sons, the elder of whom was still too young to take his place. So the empire became united under Venkaṭapati who ruled from 1586 to 1614 from Chandragiri as his capital. Tirumala, his young nephew of Seringapatam was sent to put down a rebellion in Madura, who rewarded his uncle's confidence by practical defection to the enemy with whom he came to an understanding and retired to his viceroyalty of Seringapatam, where he tried to set up independently. This defection met its reward about the year 1610, when he fell ill of a serious disease. One of the smaller chieftains under the viceroyalty, Rāja Woḍeyar of Mysore, laid siege to Seringapatam and captured it. He got himself confirmed in the possession of the viceroyalty by a grant that he obtained from Venkaṭapati Rāya, the Emperor, in A.D. 1612. This was the first province effectively lost to the empire through defection. Venkaṭapati seems energetically to have asserted his authority over the southern provinces till his death in 1614 when he was succeeded by an adopted son of his, Śrīranga, generally known as Chikka Rāya.
This was the second son of Rāma, and the younger brother of the Viceroy of Seringapatam. He seems to have been adopted for succession by Venkaṭapati and thus became heir to the empire with consequences tragic in the extreme. One of the queens of Venkaṭapati pretended to have a son who was a lad probably old enough to succeed, but perhaps Venkaṭapati was aware of the truth and adopted the course that he did. The Rāmarājīyamu which is circumstantial in regard to the other queens of Venkaṭapati, does not give the parentage of one of them who goes by the name Venkaṭamma. It is just possible that she was the queen designated Bāyamma by Barrados, as any lady could be called Bāyamma in Telugu. The accession of this ill-fated Śrīranga II at once threw the empire into two hostile sections, one loyalist and the other traitor to the empire. It is hardly necessary to repeat the story of the massacre of the royal family at the instance of one Jagga Rāya, either the brother-in-law or the father-in-law of the late king Venkaṭapati. One child out of the royal family, by name Rāma, was smuggled out before the massacre at the instance of the loyalist Yāchama Nāyaka, the founder of the Venkaṭagiri family. Practically all the other chieftains of the empire ranged themselves on the side of the traitor with the exception of the Nāyaka of Tanjore. Yāchama had to fight single handed against Jagga Rāya and his confederates, and was able to beat a successful retreat with the prince in his possession to the Court of Tanjore, where after his arrival and having regard to the forthcoming war, the old Nāyaka Achyuta abdicated in favour of his son Raghunātha. Raghunātha assumed power, and having disposed of his other enemies such as the cruel Sōlaga, who had his stronghold on an island at the mouth of the Coleroon, and the Feringhis of Ceylon (Portuguese) who took possession of Jaffna, was ready to meet his enemies marching rapidly to Śrīrangam to effect a junction with the Nāyak of Madura before advancing upon Tanjore. Information came to Raghunātha that they had cut open the Grand Anicut and were awaiting perhaps to cross the river to effect the junction. Raghunātha marched at once, met the enemy at Tūpūr (now Tūḥūr) not far from the Grand Anicut, and defeated them completely. The traitor Jagga Rāya fell in battle and the imperial fugitive was raised to the throne as Rāma II.

XV. LAST DAYS OF THE EMPIRE.

We have already stated, in the section immediately preceding, that with the exception of Yāchama Nāyaka and his cousins, and
Raghunātha Nayaka of Tanjore, all the more important chieftains of the empire had banded themselves together on the side of the traitor Jagga Rāya. Though the battle actually went against Jagga who fell in the course of the engagement, the empire did not return to its normal condition. A series of campaigns were required to defeat the several enemies, and a number of actions took place between the loyalist chieftains and one or other of the confederates. The Muhammadans on the northern frontier did not fail to take advantage of the bad plight of the empire, and kept constantly harassing the northern frontiers of it. Even Venkatapati Rāya himself in his last days found his position in Chandragiri dangerous. This might have been the cause that led to Chenna, the brother-in-law of Yāchama Nayaka, going to war with Linga of Vēlūr. Chenna took possession of the fort in behalf of his master. Vēlūr seems thenceforward to have become the actual capital of the Vijayānagar Empire. Some of Chenna’s sons attained to considerable distinction; one of them Venkaṭa distinguished himself in the wars against the Nayakas of Gingi and constructed a tank in the North Arcot district, which he named Chenna Sāgaram after his father. Another of his brothers Anka was a literary man, in addition to being perhaps a warrior also. One of his works has come down to us, ‘Ushāpariṇayam’ by name. This gives us the interesting piece of information that the town of Madras was built by a half-brother of his, Ayyappa, who interposed this town between the Portuguese at Mylapore and the Dutch at Pulikat (Praḷaya Kāveri) to prevent their constant quarrels on this boundary. He called the town Chennapāṭna in the name of his father. This Ayyappa lived on to make another exhibition of his loyalty in behalf of Rāma’s successor Śrīranga in a battle at Erode where a confederacy of Chokkanātha of Madura, the general of the Tanjore Nayak, this Ayyappa and one of the officers even of Bija-pur supported the claim of Śrīranga against Mysore. Ayyappa fell in this battle. Śrīranga had therefore to betake himself to the only other chieftain of the empire who was willing to help him, and that was the usurper Śivappa Nayaka of Ikkēri. Śivappa Nayaka had already rendered valuable service by compelling the enemies of Śrīranga to raise the siege of Vellore which was the imperial capital at the time, and led an invasion in the name of Śrīranga against Chikka Dēva Rāya of Mysore. He was defeated at Hassan, and Sakkarepaṭna, and the result of this war was the extension of the Mysore boundary up to these places. Śrīranga
passes out of the scene unknown after this particular incident. The only other incident which might be said to belong to the history of Vijayanagar Empire is an invasion of the Mysore territories by Kodanda Rāma, a nephew of this Śrīranga, the last scion of the imperial family of Vijayanagar so far known. He defeated in battle the army of the Rāja of Mysore, at a place called Āsana (Hassan) in Mysore. It was to him that the work Rāma-rājiyamu or Narapativijayamu was dedicated.

By this time, after a series of invasions both by Bijapur and by Golkonda, a considerable portion of what was Vijayanagar had passed into the hands of the Muhammadans. The southern invasions of these Bijapur Sultans were entrusted to Shaji, Sivaji’s father, and Venkāji or Ekoji, Śivaji’s brother. It is well known that both Gingi and Tanjore fell into the hands of the Mahrattas. The Mysore general who is said to have been defeated by Kodanḍarāma at Hassan was one by name Daḷavāy Kumārayya. He laid siege to Trichinopoly according to the Mackenzie MSS. and was defeated and driven into Mysore by the Mahratta armies of Sivaji and Ekoji of Gingi. By the time that Mysore had established itself firmly as an independent kingdom, the Vijayanagar Empire had passed out of existence. With the purchase of Bangalore from Ekoji by Chikka Dēva Rāya in 1687–8, the modern Mysore State comes into existence, the only part of the Empire of Vijayanagar which might lay claim to continue the traditions of Hindu rule.

XVI. CONCLUSION.

Besides the obvious value of these extracts to the historian of Vijayanagar, they throw considerable light upon the position of various subordinate families of the empire. It will be clear from them even to a casual reader that the imperial family and the subordinate chieftains alike, were patrons of literature both Sanskrit and Telugu. It is their extraordinarily liberal patronage of letters that gave a special stimulus to the development of later Sanskrit culture. It is hardly necessary to go into more detail in this introduction. The publication of this collection would, it is to be hoped, exhibit the Vijayanagar Empire in its proper setting in respect of its character and significance in the history of Hindu India.
KAMPARÂYACHARITAM OF GANGÂ DÉVI

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KAMPARÂYACHARITAM OF GANGÂ DÉVI.

This very important historical poem was written by Gangâ Dévi, one of the wives of Kamparâya, the son of the Emperor Bukka. It describes the achievements of her husband Kamparâya and narrates the history of his expedition to the south. Canto I of the book contains, after the usual invocation, a short description of the capital city of Vijayananagar on the banks of the Tungabhadra with its suburb containing the temple of Virûpâksha. Bukka was its ruler and he had several wives of whom Dépâyi was the favourite. Canto II. Bukka had by his wife Dépâyi three sons, Kampana, Sangama and Kampana, the younger. Canto III. When the prince Kampana grew up to manhood his father Bukka advised him on the duties of royal princes and pointed out to him the work that lay before him. He asked Kampana to march against the Tundîra country (Tondamanâdalâm) and after defeating its ruler Champarâya to reduce Kanchi. After subduing the several "forest chiefs" (Vanyarajas, Tam. Kaḍavâr) he was directed to proceed against the king of the Turushkas who had his headquarters at Madura. Kampana after this exhortation returned home having resolved on leading the expedition to the south. Canto IV. Kampa started upon his expedition to the south. He crossed the country of Karnâta in five or six days and reached the town of Kantakânana (Ver. Mulvây or Mulbâgal). Thence he started against Champa, crossed the Kshîtrarângini (Palâr) and made his camp at Virinchipuram. There the forces of the Dрамîḍâ (Tamil) King (Champa Râya) opposed him. The forces of Champa Râya were defeated and fled for safety to their citadel, Râjagambhiram (? Paḍâivîḍu). Kamparâya proceeded against that place also and laid siege to the fort. When pressed hard Champa sallied out of the fort sword in hand and there was a duel between him and Kampana. In the duel Champa was killed and Kamparâya proceeded to the town of Kâncchi and stationed his forces there. Canto V. Kampana stayed in the town of Marakata (Virinchipuram), and spent the rainy and winter seasons there. Canto VI describes the life of Kampana in camp. Canto VII describes some conversation between the prince and his consort Gangâ, the authoress of the book, but the narrative is there broken as the portion of the manuscript at this point is lost. Canto VIII. A goddess appears before the prince Kampana and after describing to him the disastrous consequences of the Mussalman invasions
of the south and the sad plight of the southern country and its temples, exhorts him to extirpate the invaders and restore the country to its ancient glory, presenting him at the same time with a divine sword. Kamparāya then proceeded against Madura and, in a battle, killed the Sultan ruling in the place. He then made grants to several temples.

Here the manuscript breaks off.

*Canto I.*

अधिकारंकितसमस्तसामन्त मस्तकण्यस्त शासन: ।
बुकराज इति स्थायो राजा हरिहरानुजः ॥
तस्यामी हिज्यानाम विजयांजलि सम्पदः ।
राज्यानी बुधे: छाध्या शक्तयेवामरावती ॥
सुरलीकान्त सङ्कान्त स्वर्णदीपमतराधिव ।
परियाकारस्य वायुया परिता तुःसम्मुद्रा ॥
यच्छावा नगराः रथ्याः अनेक धनदात्रिताः ।
अधितिष्ठितविषुवास्ते नस्सरलेककापुरीः ॥
देपार्विनाम तस्यासीत्व देवी अनुवाचिते: ।
पदार्पणकरणस्येव शाकुरस्येव पार्बती ॥
सत्त्वनेष्यविपि दारिणु तासेव मनुजाणिपि: ।
बहुमांस निशानाथो नक्षत्रेष्विवरोहिणि ॥

*Canto II.*

सूरवायमानं सुतजनम्बरां सहृष्मावेद्यतेजनाय ।
अवाण्डास्यान सिद्धार्थानुं कुतुहली कुंजत्व भूमिकाल: ॥
अकर्मपिद्ध्वयामेकवीर: सङ्कारक्षे सकलानारातीनः ।
इत्यविन्दिष्यं स दीर्घंदशं नाग्रासुं कम्पन इत्यकार्षित्व: ॥
अथक्रमपार्थविष्मविष्मी चुंतावुभौक्मपन सङ्काम्बायी ।
अमृत चिन्तामणि पारिनानति पयःपयोधरिव वीचिरेष्वा ॥
सराजपुरूससहस्तोदराभ्यां . . . . . . |
फणितिरिवनेत्रे: सौमसूचीग्रंहृपैः
नय इव निरपाये: प्राथवोत्साहमनेत्रे: ।
भव इव पुरुषार्थे: धर्मकार्यविधीस्यः
श्रीशरपि नरपालस्तेस्तुनूजे रभासीतु ॥

Canto III.

तत्त्वमुपज्ञित भूरिपृष्ठसः पराक्रमवैरिशु कर्तुमहिः ।
उपखुताशेष जगतुशिष्योऽपि देवस शाः� शतकोटिमद्रिशु ॥
उपेक्षूप्तान्तर महविष्टतोऽयः प्रमध्यचम्प्रसुवाच्योन्नुमानू ।
प्रशाचिकारी मनूचतिरिथाः पर्यन्तिनीना मधुकुरुपीविभ ॥
अधामिभूतान्तिविल कष्ठमूह्रुः ततुकक्षहर्वस्तवारुप्तकरः ।
निग्रीश्चार्या शतसंख्यः कथं तरसधारणं नदेहवाललः ॥
अनेनदेरातिधिक्त् दुश्चिरादु वितन्यंतेरक्षस्त राजवनः ॥
लयानीलेकन्त्रयवधारिणा विषीयर्तं राघवकर्म निन्मेम ॥
इतीयविलाविषे नरेश्वरे प्रभृत्यापोधर सामाधारिण ।
केतरणामिश्चरसात्र प्रतीठ्वानु गुरुंपदेशं गुणिनं गुरुरतः ॥
ततोमहाहेंगुरुणा विमूषणः प्रसाचितस्वाभयवावतारितः ।
परेश्वरित्वार्तै जैन्थिनिगैर्मो निजाभिवातः प्रयाना: समासदू ॥

Canto IV.

अधक्रम महीपालः कम्पयन्निष्ठता मनः ।
परिधितिदिष्टादें महसाचल मुद्रितान ॥
अथ लावित्तकणीतः पञ्चवेरक वासरः ।
प्राप्तक्रम महीपालः कष्टकायन पद्यमः ॥
सततदष्टानु कांशिरदविवाह महावरः ।
अभिभेदादित्तु चम्पयुपाकरत कालवित्ता ॥
प्रमूल्यपुपुलिसलोगमेः क्षीरतिविनु ।
कोक्षिचम्प्यक्षितिमायस सारंकरुपवतामानः ॥
सहुर्गवाहिनीविचित्रालामात्वाधिवचिनि ।
विरितनगरब्रम्बयेन्यवेशय दनीकरिनीम ॥
This inscription does not appear so far to have been noticed.
Canto V.

अथ सतन्त्रम्हौतल मण्डने मृतकाद्वय भाजिमहापुरे | 
विरचिनस्थितरसर्वशामपू जगदशेषपराम्रामकुलम् ॥

Canto VII.

अथ कम्प्तपौधि कुशवित् कर्तनवा सम्योचितकियः | 
अवदत्सःौथि पिष्ठिता नियो भुविगङ्गेयस्मिनन्दिताह्याम् ॥ 
कमलाशि कठक्यातिमऽः सम्योवर्छन्या रसाद्रिबः ॥ 
जनएष वरसतामृत्युः श्रवणीङ्कारिणु मुकुल्ली ॥ 
इति सादिकेन भाषिते दरसः दशतीमुखवानुम् ॥

वदनिश्चनीश्वरिचिस्मिनि सरसोदारपदः सरस्वतीम् ॥

Canto VIII.

...... व्याघुप्रोणि सायथार्थम् ॥
अधिर्ज्ञमवात योगिनिद्रम हरिमुद्रेज्ञानविनिजामिति: ॥
पतितमुद्रुर्षिकानिकायम् फणचक्रेण निवार्यवहिनः ॥
. . . न्यूम्नूर्णानाममु नवनवेन्द्र बिमर्दनिमवस्थाम् ॥
विरतात्मापरंच्छद्रबो भजतेहत्त गजरमाथिनाथः ॥
पुण्यज्ञवानः सम्पुटानि सुतेद्वारिषु तन्मिस्त्रपानि ॥
श्रमग्रामग्रामीणि वीर्यदृक्षे मृतमन्मत्यान्यि देवताकालानि ॥
मुदराणे पुरास्त्रुक्षोपः अभितो देवकुलाशि वायव्यवव ॥
तुमुकाभिज्ञानि फेरव्यानो तुमुलीलानि भयन्द्रेशदानीं ॥
अतिलहच्छिरतनीश्वसीमो मय्ये प्रथमिषत जीवनमवृति: ॥
मुदुद्धप्रथामगाणिनि तुमुक्कानुः अहुणाहातु करोतितहकन्या ॥
सतताध्वरूमसीम: प्राङ्ग: नियस्वात्स्थोपणवध्यस्याहि: ॥
अधुनानीति विश्वमांसगत्व: अधिक्सनिन्दुः तिहानाई: ॥
मुद्रोवज्ञी निर्विश्वदृष्ट: बहुशास्वात्तित्त नाठिकेषे रवणम् ॥
परितोषकोषात्ति कोटिहार प्रचुरचुलपरमपरीतम् ॥
रमणीयतरोपपुण्य वय्यस्य रमणीयां मणिन्दुपर प्रणाद: ॥
द्विजश्रूक्कुलकार वलाक्रियाभि: कुर्ते राजपथ: खङ्कर्ण्णश्वुरूम् ॥
These passages were extracted from the copy in the Madras Government Oriental Manuscripts Library. The work has since been published in Trivandrum by Pundit V. Srinivasa Sastri of the Travancore Archaeological Department.
This work is dedicated to Sāluva Narasimha, the first king of the Second Vijayanagar or Sāluva dynasty. In the introduction it gives some information about the ancestors of Sāluva Narasimha of whom the chief was Sāluva Mangu. During the reign of the Emperor Bukka he was one of the generals that took part in the expedition to the South under Kampana Udayar, the son of Bukka and his Minister Gopaṇārya. The expedition was directed against the chief, Śambuva-rāya and the Muhammadans who were then masters of the Madura and Trichinopoly districts. In this extract he is said to have defeated the Sultan of the south and given his territory to Śambuva-rāya, to have established Śambuva-rāya on his throne, to have established the God of Śrirangam in his temple and made a present to it of 60,000 Maḍas (of gold) and to have killed the Sultan of Madura in battle.

Canto I 30.

31.

32.
This historical poem describing the achievements of Sāluva Narasimha who became Vijayanagar Emperor, and his ancestors, was written by his court poet Rājanātha Dīndima. It gives important information about Sāluva Mangu. His expeditions against the chief Sambuva-rāya and the Sultan of Madura are described, and the several titles which he took as a result of his achievements and which his descendents assumed after him, are explained. His munificence to the temple of Śrīrangam, as the gift of 1,000 Salagramas and the presenting of eight villages to represent the eight syllables of the Ashtākshara, is described at length. All this took place during Kampana Uḍayar’s invasion of the Chola and Pandya countries in the reign of Bukka, in which Sāluva Mangu took a leading part as a general.

Canto I.
अश्वाविज्ञारिपदाद्विञ्जिताय मसोसुरस्यममण्डमाजितयः।
विश्वन्ववरात्रीन्तलाभविजिताय रामसुरस्यममण्डांशविद्यूतः॥ ४९॥
अहनसुरस्यमसस्यवायः... वाहमालामस्वदेवः।
कृत्तितःकर्णराजवीर्यक पाण्डवारिन्नुपपुषः भवद्युपुषः॥ ४६॥
शैवेणिज्वलायूधिश्चेष्टायमरुम तमयसौ स्थाप्यतिसमः(्राज्ये) ||
तत्स्थापनाचित्तयात्रादि तथस्वंबःयातनम्यतीतिसमः॥ ४७॥
निन्देयथागुरुनिन्दयेन सुर्गीयज्ञविपातसङ्गः।
सन्तर्भिनसतनप... तथत पतिनिःस्ततायष्ट्रप्रतिनेव॥ ४८॥
तदा दशीवेपत्तवात्तवेनं संज्ञाभविचित्ततःदीवंशयः।
कर्तारिकाक्रेणकमथमजीवितं वदापुष्यविद्रः...दाशि॥ ४९॥
तेसायवायविन्तज्ञायुद्ग्रामृ कटारिकातात वियवरिः।
आलुक्कमेनकृपुण्यशेषानं अशोपयत्तायुद्ग्रामदेवः॥ ५०॥
षाड्यवामीस्तुतुसूतु श्रीरश्मोऽरघन्यागांतोभुवीत(?)
आश्रयनववन्तनववित्तालमु अनान्नितानसुवास्वातः॥ ५१॥
दीनावनेनामूप्यवतीत्रमु नानाजग्न्तनमुन्नृतवादः।
तदामाश्विषपत्तवेदयूधिसुवर्णं वस्यपृस्युकायशं॥ ५२॥
अनसिन्नोमाहृतस्तथरीके हेमाविन्द्यभास्मादततोति।
ममायसम्भविभिष्कुसवादा गंगाजिविने:किजलधे:पुर्णी॥ ५३॥
नीतवाद्यस्तनिधित्वसकातो लक्ष्मीप्रीतिवातविनाश: हन्या॥
महीपतेवृद्धेस्तवलसाल ग्रामावदरुतुकण्वनस्य॥ ५४॥
अधातरी...ध्विधितात्यमु श्राहारुपात्तमरुणुकः॥
जेतुदिशामयनिष्णाशुन्तः अश्वाययोगाधिशिल्लुमुः॥ ५५॥
अधाहारुपात्तत्तमस्युकु माराधनायाबदःख्ये॥
श्रीरश्मस्यपःतनवातवातोति मारावतरुकःकुक्षाधरतः॥ ५६॥
सर्वव्यवहच्च्विशिल्लुद्धरणायमु तत्स्थापनाचित्तिन्द्रितितिति॥
अश्वनिन्दोलितबिंशवित्कल्लान्तस्थितायाच्यन्त्रीवः
स्वाधीनः प्रजवस्थितस्वकर्षण पश्यायात्त्वस्वातः॥
संसुधीशस्त्रधमस्वरेष्ठैव मृत्तिवात्त्वातः
स्वीकृत्विश्ववायानुगृहः पदगाच्चूलिकः देवस्ततः॥
This poem narrating the story of the Rāmāyana is said to have been written by the Vijayanagar king Sāluva Narasimha of the second dynasty. As is usual, in the beginning of the first canto the author gives some information about his family and ancestors. The descent of the family is traced from the moon, and after a few mythological names the name of a chief Gunda is given. His capital was at Kalyāna. He proceeded from his capital against a fort called Ramadurga ruled by a Śabara (forest) King and captured it. Gunda had six sons, Gunda, Madiraja, Vīrāhobala, Gautama, Sāluva Mangi and Sāvitri Mangi; of these Sāluva Mangi was a friend of Kampa-rāya (the prince Kampana, the son of the emperor Bukka) and in order to help him, accompanied him on his expedition to the south. After defeating Champurāya he proceeded against the Southern Sultan who had his headquarters at Madura. There was fought a hard battle between Sāluva Mangi and the Southern Sultan in which the latter lost his life. The victor after erecting a pillar of victory on the banks of the Tāmrāpārṇi proceeded north to the temple of Śrīrangam. There he is said to have made extensive grants to the god the most important being the gift of a thousand sālagramas and eight villages.

* For this extract I am obliged to M.R.Ry. Rao Bahadur K. V. Rangaswami Ayyangar Avargal of Trivandrum for having obtained the extract for me from the library of the Maharaja of Travancore.
नातादेवोपरारै विनिर्मलजयवरी।
दीर्घिकावक्षणामातो देवीयद्रममहंसवः।
संगृष्णं निशिष्टांगिः यज्ञस्त्रीयं मुलं सत्तुलः।
विवेकुकुमिन्द्रां शाकोतिमुहूर्तमविविषयुः।
नगरानुपत्ते वापित्तिरगाहितिकिंगापिया।
रामदुर्गगतस्त्रूक्तिरग्रंधम्यहम्।
निगृहशब्दारंग्यममहीरीणात्रसदृशम्।
गुप्तदेवोमादिराजोऽभीरऽहोवल्लगतिम्।
...
तातुलवसावित्रिमित्रे वेदीताल्पश्च।
तेषामध्यसातुलादिमक्रियेयोमहापुजः।
अभौतिदुष्यत्वं सत्यसम्पत्तनमसौशांतः।
तीर्थार्द्धमयमराजस्यचंपुरायायापरं।
अगाजिणीपुष्तदीरीनगस्य युवादीशाशु।
महनीयापदानस्यमपुरापुरबः।
तस्यार्द्धशिण्णुरब्राणेनस्मरोहमा।
धनुर्ज्यं संश्रयोद्धद्वच्छमछोठन्तन्तरिते॥
अपलगृहगुलगुनोद्वराबिंग्निगिरिक।
गन्धवहोछसलप्तवृद्धस्यनदनदुरुः॥
अत्कवच्छुधुष्टरगिनगन्धवीकन्दु॥
अवर्ज्यत्तमणर्यपत्तांपूर्वामसं॥
पक्षक्षिणपुरुः स्वारस्ताधाति साभृशस्यस्तवंप्रवाह।
स्वयंतोमक्रिये। शुचिरंगिरितावः।
तद्विप्रधपातयदिवन्ता साक्षंभवनपीडः॥
सतिनवायथस्वभम् कामप्पणीतेन्तत्त॥
शुन्मूलिरकारिगारः श्रीरंगगमलुप॥
पद्निष्णितर्वनास्योबिषेनारहितः॥
अच्छि:नीव्हक मलैस्यमुच्यत्रस्यम।
This work deals with the history of Śrīvaishnavaism in South India and the lives of successive Achāryas (pontiffs) of the religion. In the lives of Pillai Lōkāchārya and Vedānta Deśika it gives some account of contemporary political events. Once when the God of Śrīrangam was taken out for a festival to the river Coleroon, and while his worship was going on there, a messenger arrived before Lōkāchārya and informed him that a fierce yavana (Muhammadan) was marching with troops towards Śrīrangam, and that he was destroying all the temples and Brahman villages on his way.

The people of the place did not know what to do since they could not leave the place with the idol in the middle of the festival. So they all consulted together and drew lots before the God whether to stay or fly. According to the result of the drawing they resolved to stay and proceeded with the festival. Some time later another messenger arrived with the news that the invader had reached Khandanapura (Kaṇṇanūr) and was thence marching on Śrīrangam itself.

This time Lōkāchārya consulted Vedānta Deśika as to what should be done in the circumstances. According to the direction of Vedānta Deśika, Lōkāchārya and others took the idols of Ranganātha and his Queens with them, and escaped by way of Gōshṭi pura (Tirukkōṭṭiyūr). After their departure Vedānta Deśika walled up the innermost shrine of the temple (Garbhāsādana) and prepared to fly along with the others.

* This work of 125 cantos is not yet available to the scholarly public as there has so far been only a Telugu edition which is out of print. Entire manuscripts seem so far difficult of getting. The historical matter contained in this work is valuable.
The Muhammadan invader then marched upon Śrīrangam and breaking open the gates massacred a large number of the inhabitants. Just before the occurrence Sudarśana Bhaṭṭa of the Kūram family called Vēdānta Dēśika before him and, fearing that he might not survive the onslaught of the invaders, entrusted to him the only manuscript of his commentary on the Śrī Bhāshya called Śrutaprakāśikā, as also his two young sons. Vēdānta Dēśika escaped with the two boys and the book to Yādavādri (Melkote in the Mysore territory). Lōkāchārya and his followers proceeded to the Pāṇḍya country with the idols. On their way all the valuable jewels of the God as well as the property of Lōkāchārya were plundered by robbers in the forest. Not caring to live after this and learning of the sad plight of those that remained behind at Śrīrangam, Lōkāchārya breathed his last at a place called Jyotishkudi, and from there the God was taken to Sundarāchalam (Aḷagar Tirumalai near Madura). The God was taken from place to place in the Kērala (Malayāḷam) country and thence to the temple at Yādavādri (Tirunāṟaḷyāṉapuram or Melkote) in Mysore. After a time he was removed to the temple of Śrīnivāsa at Tirupati and was worshipped at the place for some years.

Some time after the occupation of Śrīrangam by the Muhammadans a Tamil (Drāviḍa) Brahman called Narisimhadēva managed to get the favour of the conqueror. He persuaded the conqueror to remove to Śamayavaram from Śrīrangam and had himself appointed manager of the place. He protected the shrine and the survivors from massacre, and some of the fugitives returned once more to their homes.

At that time there was a chief called Gōpaṇa ruling at Nāṟaḷyaṉapuram. Once God Ranganātha is said to have appeared before him and exhorted him to lead an invasion against the Muhammadans; and after defeating them, to establish him once more in his temple. This Gōpaṇa was a Brahman general in the army of the prince Kampana, son of the Vijayanagar emperor Bukka, during his invasion of the Pāṇḍya country. He went to Tirupati and taking the idols along with him marched with his army towards the south. He then went to the town of Chenji (Ginji), where for a time, he kept the idols in a rock-cut temple at Śingavaram. Staying at Gingi, Gōpaṇa obtained information as to the strength of the Muhammadans and on a favourable opportunity proceeded to Śrīrangam with his army. He then destroyed all the Muhammadans at Śamayavaram and consecrated
the idols once more in their temple. When Vedanta Desika heard of this he hastened to Srirangam. After worshipping the God he composed a verse in praise of Gopana and his conquest, and had it inscribed on the wall of the temple.

Adhyaya 120.
प्रतिगुणमहासृष्टिः पत्रिकालामिनि निर्दितमुः
रक्षायमेव त्यस्य संस्कृतः पुरविनिताधवताः
वाणिमकार्याणिर्मिनिर्मित्वाणित्वारहे
सर्वीणिताणिकृतः तनमयवेवनतेस्वताः
लोकायत्ये यन्त्रकुण्डः कविरथ्यासरसमायात
अवचतसहस्राम्यवनाहमनंतदा
इदानीयवनः मातः समग्रं वूण्डनपुरसे
आगमित्वायं शुद्धोहैववायाः युनिश्रयः
श्रतिगृहवचसत्य सहस्तानिपुण्स्तदा
बेदान्तदेशिकावैवतविशेषमेव जगदुः
तत्तथानात्तरकेशे समायसदारकमुः
तंगोधि पुरपन्धानं अनुमृवध्योतादा
तत्तृत्वसनकास्मयस्क अभूविक्ष्ठरत्वतः
तेनोहिन्नः जनासवेव तस्युस्त्रमवार्तितः
ततस्ततः जातः साधिमानः महादेवान्तदेशिकः
अस्वण्डदीं प्रज्वायलवस्त्रिधृरः रक्षायिनः
तदर्भास्तनन्दरांसदाध्यामः पिण्यवचः
पलायनपरस्त्रयिनीः श्रीवैण्णवेभसह

इति श्रीप्रपञ्चमुः रामानुजचरित्रे श्रीरक्षासिनं ययवनवायामानिनाम
विश्वायं वशायं शातमोऽध्यायः

Adhyāya 121.

यवनः वूण्डनपुरसे तद्दै देवकस्तकः
निर्यं शैविनकैतरथे श्रीरक्षासिनित्वरमुः
यवनोयवनसायः अगाध्योयक्ष्मातः
मुरुराञ्जायवनः कोटिपिल्लुम्भिष्ठया
श्रीरक्षासिनस्वः मयातीस्तेन ते जना
यथैव भनमापत्रः मुरुरापुरवासिनः
SOURCES OF VIJAYANAGAR HISTORY

मधुरावासिनान्विष्ठार्कराप्रपणेमन: इ
यथाचारवर्गावानु श्रीरुप्योपमणायत: इ
तत्तैवरञ्जराजोधि श्रीरुपत्वासिनाम: इ
जाराज्ञानयोग्यत बैकुण्ठप्रपणेय: इ
तत्रसदुपरिवर्तितम भद्रायं कृष्णवंश: इ
हेदसमीत्यमर्गेन वेदान्ताय महैमुर्गसम: इ
पुनरच्छंगखेलतियंत्रसंकटसंकास्वादी: इ
वेदान्तार्चितसंबंधं: तपुनडंगमवस्त: इ
श्रीनकाशिकवै तत्कालीऽऽग के: "
अन्नीधर्मरसाय रक्षतुरुपवादव: "
ततोनिभियदहसम कवादानि हस्तार्चि: इ
त्रिविश्वसवसार्कृम चन्वाव चक्षुवार: "
ब्रह्मामिनि तस्मथ समवाबीकक्षणम: "
तातिथित्वान्वि: निश्चिपादमवांशन: "
श्रीमान्यवेङ्केशश्री तुदर्शन्नुत्स्थष: "
तमादायवलाधीमानु चादवार्हिरत्तादयो: "
लोकाचार्यतहारानि रक्षशापण्ड्यमन्दलम: "
प्रतस्थेशस्तारान्य वर्मेनागुर्गमिनिच "
सर्वच रक्षणस्त्र चौरीपहलेवनम: "
अग्रयाधीलोकार्य: तत्त्ववापिविविष्यः "
तत्रथाम्बानीसाधीमानू स्वकर्यविधनमादारात "
लस्मैकार्यजनवै मृदुः स्वयमव स: "
योगिकृष्णपुरे भ्राप्त्यन्नियंतरज्ञाराद "
रक्षेत्रस्ययांत्रित त सवन्हिणस्तारि;a "
श्रीवातिशित्त्वाकार्यः प्रेपदपरमपद "
लोकाचार्यविपन्नम रक्षशोमृशाहुवित: "
योगिकृष्णपुराणप्रित्वा प्रपेदसुत्रराजसम् "
कूम्भनाग्रात्रबंक विधायः स रक्षराट: "
विहायपाण्डवचकटकं केरठेश्वरभद्रगांधुत।
चन्द्रदेवशिवलोकराजः विषुः नवनामानिकरः॥
तदारोहरस्वाटमश्रोतः स्रववेदवालवः॥
वादवलालनायेन समपत्तवेणशादेष्मू॥
सिहिताय तन्त्रञ्जेशः कवितकालंजगतिः॥
आजगामाजलारङ्गेः भगवान्वेष्टाचरम्॥
पूजितः श्रीनिवासेनराश्रेर्गो वेष्टात्परे।
निष्ठावश्रमस्य कवितकाल्यंभासुस्रम्॥
श्रीरङ्गेः यवनाकान्ते बसूव सुमहयंद्रा॥
तदः नारसिहैवाल्यः काशिद्राविदंमूर्तः॥
अकूर्तं इव कंतस्य यवनस्य ब्रम्हच सः॥
सवलं यवनं नीवा समपत्तः प्रति॥
रक्षाभिकारं संमार्ग्य सापिंद्रो यवनदिपात॥
रशस्म रङ्गे सुमहतु हक्षोपङ्ग्रा वेष्ट्वान॥
हस्तेश्वस्य तदात्र तन्त्रकविष्ठुवारः॥
नूसिहैवाल्यप्रणः श्रीरङ्गे विष्टुवर्जनः॥

इति श्रीपरशसूते श्रीरङ्गेशस्य बेष्ट्वाचलिगमनः नाम एकविष्ट्वुलुतर-श्यतमः: अधियायः।

Adhyaya 122.
गोपणो नाम धर्मतः काशिद्राविदंस्यः॥
शशास राज्यं धर्मस्य नारायणपुरे तदः॥
तस्य प्रसादे भगवानु खमे श्रीरङ्गनायकः॥
हवाजहार अम्बे वाक्यं गोपणाद्वं महाजस्तम्॥
हलवा मृृष्टिवालं सवं स्ववलेन मदनः॥
रक्ष्येऽस्य प्राप्तवाय रक्षेः मां महावल॥
ततः स्वप्रमातसमुद्भाय गोपणाल्यस्विषयः॥
बेष्ट्वाचलवार्हः श्रीरङ्गेशं प्रणम्य च॥
This work deals with the history of Śrīvaishnavaism in Telugu. It recounts the events of the sack of Srīrangam and the vicissitudes of the idol of Srīrangamāṭha till it was taken back to the temple of Srīrangam. It gives in addition a tragic incident of how a dancing girl of the temple of Srīrangam prevented the utter destruction of the temple by beguiling the Muhammadan chief who was enamoured of her, and treacherously murdering him by throwing him down from one of the gopurams of the temple. She is said to have committed suicide immediately by throwing herself from the same tower. The descendants of this courtesan
are entitled to certain privileges in the temple of Srirangam even today in commemoration of this act of their ancestress.
SOURCES OF VIJAYANAGAR HISTORY

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A. ఈశానంతర చరిత్ర సంబంధంలో
చారుసారి పద్ధతిలో
సాంస్కృతిక కార్యాలు
చాలా ప్రతిపాదితం
ప్రత్యేకంగా ఆధ్యాత్మిక
సంస్కృతి ప్రత్యేకం
ప్రతిపాదితం
సాధనానికి సమాధానం
సంపక్షంతో సమాధానం

B. స్వాధీనం
చారుసారి పద్ధతిలో
చాలా ప్రతిపాదితం
ప్రత్యేకంగా ఆధ్యాత్మిక
సంస్కృతి ప్రత్యేకం
ప్రతిపాదితం
సాధనానికి సమాధానం
సంపక్షంతో సమాధానం

A. ఈశానంతర చరిత్ర సంబంధంలో
చారుసారి పద్ధతిలో
సాంస్కృతిక కార్యాలు
చాలా ప్రతిపాదితం
ప్రత్యేకంగా ఆధ్యాత్మిక
సంస్కృతి ప్రత్యేకం
ప్రతిపాదితం
సాధనానికి సమాధానం
సంపక్షంతో సమాధానం

B. స్వాధీనం
చారుసారి పద్ధతిలో
చాలా ప్రతిపాదితం
ప్రత్యేకంగా ఆధ్యాత్మిక
సంస్కృతి ప్రత్యేకం
ప్రతిపాదితం
సాధనానికి సమాధానం
సంపక్షంతో సమాధానం

A. ఈశానంతర చరిత్ర సంబంధంలో
చారుసారి పద్ధతిలో
సాంస్కృతిక కార్యాలు
చాలా ప్రతిపాదితం
ప్రత్యేకంగా ఆధ్యాత్మిక
సంస్కృతి ప్రత్యేకం
ప్రతిపాదితం
సాధనానికి సమాధానం
సంపక్షంతో సమాధానం

B. స్వాధీనం
చారుసారి పద్ధతిలో
చాలా ప్రతిపాదితం
ప్రత్యేకంగా ఆధ్యాత్మిక
సంస్కృతి ప్రత్యేకం
ప్రతిపాదితం
సాధనానికి సమాధానం
సంపక్షంతో సమాధానం
SOURCES OF VIJAYANAGAR HISTORY

1.

2.

3.

4.

5.
Chapter I.

This extract is taken from the beginning of the work called 'The Wars of the Rajahs' or 'the Annals of Hande Anantapuram' which appears to have formed one of the Mackenzie collection of manuscripts. It gives a continuous account of the history of the villages Bukkasamudram and Anantasagaram, also called Hande Anantapuram.

While Bukka was ruling from the city of Vidyānagar, his pradhāni or minister Chikkappa Odayar constructed an embankment across the river Pāndu which rises in the Kambugirisvāmi hills and formed a big tank filled with its waters in the year KrOdhi corresponding to S. 1286. This was near Dévarakonda in the province of Nandēla (Nandyal) south of Vidyānagar. On each side of the embankment he constructed a village; that on the eastern side was called Bukkarāyasamudram after the king, while the one on the western side was called Anantasāgaram after his queen.

Chikkā Odeyar also constructed a dam across the river Chitrāvati rising in the hill sacred to the God Venkaṭēsvara of Varagiri
(Varagonḍa) in the Elamanachi district, sixteen miles south of Bukkarāyasamudram and constructed a big tank. On the eastern side of the tank he constructed the village Bukkapatnam and on the west Anantasāgaram.

Chikkappa Oḍeyar, the minister, who constructed the tanks and the villages departed his life at Anantasāgaram.

Another Kaifiyat (written statement) of the same place in the collection says that Chikka Oḍeyar also constructed a temple on a hill near Anantasāgaram and gives the date of its construction as Thursday, the fifth of the dark fortnight of the month of Kārtika in the cyclic year Krodhi, corresponding to S. 1286.

8

MĀDHAVĪYA DHĀTUVRTTI.

[By Śayanachārya.]

This book dealing with the roots of verbs in Sanskrit grammar is written by the famous Śayanachārya, the author of the commentary on the Vedas and is called after his brother Mādhavachārya
(Vidyāranya), Mādhavīya Dhātuvṛtti. The book is dedicated to the prince Sangama, the son of Kampa, the second of the five brothers who founded the empire of Vijayanagar. He was viceroy of Udayagiri Mahārajya in which high office his son Sangama succeeded him. The passage is in praise both of the patron, prince Sangama, and of Śāyana.
Colophon.

इति श्रीपूर्ववेदक्षिणपरश्रिष्टितमुदायाधिवर्कम्प्राणमुनांकरमहामा-मन्त्रिणा मायपुण्डरण सायणाचार्येन विरचिताः माधवीयायां पानु-दातै।

9

VEDA BHĀSHYA.

[By Śaṇāchārya.]

This is the introduction to the commentary of the Vedas by the famous Madhavāchārya (Vidyāraṇya). It is said to have been written at the direction of Bukka whose Minister the author was.

Colophon.

इति सायणाचार्योंविरचिते माधवीये वेदार्थकस्ये ।

10

UDĀHARAṆAMĀLĀ OF BHŌGANĀTHA AS QUOTED IN SĀYĀNA’S ALANKĀRA SUDHĀNIDHI.*

From the following stanza we learn that Śaṇana had three sons, named Kampana, Māṇya and Śigana, and that the first son was a musician, the second a poet and the third a student of the Veda.

* The following extracts from this work are taken from an article contributed to the Indian Antiquary for January and February 1917, by Rao Bahadur R. Narasimha Acharya of Mysore.
From the following extract we infer that Kampana died either before Sangama II was born, or when he was a mere child, and that Sayana administered the kingdom as regent during the minority of Sangama II.

The following shows that Sayana himself taught Sangama II from his childhood and gave him a liberal education befitting his position.

The next passage refers to the martial valour and conquests of Sayanacharya. The last verse refers to a victory gained by Sayana over a king named Champa. This king is evidently the
same as the chief Śambuvarāya against whom Kumāra Kampana, the son of Bukka I, Gopanārya and Saḻuva Mangu are said to have fought. His capital was at Virinchipuram and he ruled the country round Kanchi. Information about him is found in the Telugu Jaimini Bhāratam and the Sanskrit poems Madhurāvijayam of Gāngādēvi, Saḻuvābhuyudayam of Rājanātha Dīṅḍima and Rāmābhuyudayam of Saḻuva Narasimha. There is a reference in Bhoganātha’s Udāharanamāla to an attack on a place called Garudanagara by Sangama II and Sayana, and the defeat of the chief of that place.

The following verse from the Dēvyaparādhastotra of Vidyārāṇya shows that he should have lived more than eighty-five years.

परिबद्धतः देवा विविधपरिसेवाकृत्तया
मया पंचाशितिरिथिभिस्मपीते तु बयास्य।
इदानी चेत्तातिस्तव यद्र कथा नापि भविता
विराहमश्रुवो दास्तजीनिनके यथि शरणम्॥
COLOPHON OF TARKABHĀSHA VYĀKHYĀ OF CHENNUBATTA.

We learn from this that the author was patronized by Harihara II.

This passage is the introduction to the commentary on Sūtasamhita by Madhavachārya, a disciple of Kriyāsakti Dēsika, who was a general under the first Vijayanagar emperors, and was ruling Goa and the territory near it on the west coast. He was a great scholar and is called the 'establisher of the path of the Upanishads'. He should not be confounded with his namesake, the author of the commentaries on the Vedas who lived during the same period.

* This Madhava belonged to the Gōtra of Angiras while the commentator of the Vedas belonged to the Bhāmadvaja Gōtra. Again Chaundapa, the father of this scholar, has been confounded with his namesake Chaundapāchārya, the author of Prayōgaratnamālā (vide No. 16). Madhavāchārya and his father Chaundapa belonged to the Āngirasā Gōtra, while the author of Prayōgaratnamālā belonged to the Vāsishṭa Gōtra. Again the second Chaundapāchārya lived in the time of the king Bhūpati Udayar, who was the great-grandson of Bukka I in whose reign Madhava, the son of the other Chaundapa, died. This makes it absolutely impossible for the two Chaundappas to be the same.
This passage is the introduction to the Sanskrit book of synonyms Nānārtha Ratnamālā. It was composed by the Jain general Irugapa Danḍanātha, born in the family of Chaicha Danḍēśa. Harihara II ‘was delighted to let the burden of Emire rest on Irugapa’.

Colophon.

इति श्रीमात्का श्रीमात्रिकृतां श्रीमत्वक्षिण्यम्बश्कपादाम्बोजस्ते-
वाप्सायणेन उपणिषणामांवस्तक्केन श्रीमात्रवाचाय्येन विरिचिताणि सूतसहिता
तत्पर्यंद्विपकायं . . . . ||

14

NĀNĀRTHA RATNAMĀLĀ.

[By Irugapa Danḍanātha.]

Colophon.

इति जगदुपकारिण्या मिश्रमपद्दशवाचनायाचितायानु
पुष्पाः नानाधर्मालायायाम् ||
This is a Sanskrit drama composed by Prince Virūpaksha, otherwise known as Udayagiri Virūpanna Uḍayār I, grandson of Bukka I, and son of Harihara II.

In this drama the author calls himself the governor of the Karnaṭa, Tunḍra, Chola and Pāṇḍya Mandalas, and claims to have had a pillar of victory in the island of Simhaḷa (Ceylon). He is also said to have performed the various mahādānas (great gifts), and to have been a master of all arts. The first extract is from the beginning of the drama, and, the next the colophon.

PRAYOGARATNAMĀLA (ĀPASTAMBA ADHVARATANTRA VYĀKHYĀ.)
[By Chaundapāchārya.]

This is a commentary on the sacrificial ritual according to the Sūtras of Āpastamba. The Sage Vidyāranya was asked by
Chaundapacharya and other scholars to explain the sacrificial ritual as followed in the school of Āpastamba. Vidyāranya did so. There was a king, who levied tribute on all the world, called Harihara who performed all the sixteen dānas (gifts) as laid down in the Purāṇas. He had a son called Yuva Bukka, Bukka the younger, whose wife Tippāmba excelled other women in merit. To them was born a king whose name was Bhūpati. He was once asked by scholars to get the sacrificial ritual commented. He consulted many scholars, and entrusted the work to Chaundapārya. Chaundapacharya was born in the gōtra of Vasishṭa and was the son of the Chinnayārya and Kāmāmba, and had two brothers Āditya Dēva and Manchapārya.

नमो विरिन्दिविन्दैविशेषमेधेन परमात्मनः ।
सर्गसिद्धिविनाशानां व्यक्तेक्षवट्टूत्तरेण ॥

पद्वाक्र्यप्रमाणां पारदक्ष्य महामाति: ।
साज्जुनयोगरहस्यज्ञो बञ्जविद्यापराणः ॥
वेदार्थविश्वासीवं वेदेवद्राङ्कारविवः ।
विद्यार्थीवित्ततिीर्तः श्रीत्वांत्वक्तिकारपैः ॥
श्रीचीण्डपार्थेमुः: विद्वध्विन्दिप्रणोत्समः ।

व्यावद्वक्ष्यावधतन्न्त्र लं समव्याधिमितस्तुःतमः ॥
आधितो वहुशः: श्रौतिः विश्वदीकुण्डुःतः: ।
कल्पसूत्रवेदनेकु वस्त्र तु समव्याधः ॥
आपस्तम्भायामद्वूत्रन्तप्राधारं प्रचुः तविवः ।
तत्तुमेव व्यावधे हौनीदास्रस्त्रः: ॥
करपुरूसस्वाशः: श्रीमान्हरिहेश्वरः ।
श्रव्यदास्राकामितानाविध सुवं नानानूत्भ्रव्यामः ॥
व्यावधिः पुराणांसि पहातनांसि पोडः ।
तत्त्वाद्यूतिरिद्धारा युवस्वतमहिपितः ॥

तिप्पास्वा नाम तत्त्वामुद्राजी गुणगृहीतिः ।
This is a translation into Telugu of the Sanskrit Prêmabhîramam, a drama belonging to the class called Vîdhi in Sanskrit dramaturgy of the poet Râvipâti Tripurântaka of the court of Pratâpa Rudra II of Warrangal. It has been translated into Telugu by Vinukonda Vallabharâya, a Governor of the fort of Vinukonda in the Krishna district during the reign of the Vijayanagar
Emperor Dēva Rāya II or Praudha Dēva Rāya. In verse 7 of the work the author Vallabharāya says that his great-grandfather Chandra was very famous, and served as a minister of the Karnāṭa Emperor Bukka I, who is here called Pedda Bukka or Bukka the elder.

Verse 16 says that the author Vallabha’s uncle Linga was celebrated for his courage, and was a general under the Emperor Harihara whose prosperity he increased by his valour.

In verse 19 it is said that Linga’s brother Tippa or Tripurārī served under Harihara as the controller of the Ratna-Bhandāra or the storehouse of precious gems. Verse 23 says that Tripuran-taka’s son Vallabharāya was Governor of Vinukonḍa, that he enjoyed the revenues of the village Mōpuru in Mulki Nādu with three other villages, was a learned man and was the Head Comptroller of the Storehouse of precious stones in the court of Dēva Rāya.

7. नरसिंहा लोकार्क वर्णकलाम मोदे सर विष्णुके

16. नरसिंहा लोकार्क वर्णकलाम मोदे सर विष्णुके

19. नरसिंहा लोकार्क वर्णकलाम मोदे सर विष्णुके

23. नरसिंहा लोकार्क वर्णकलाम मोदे सर विष्णुके
This book was written by the famous Telugu poet Śrīnātha and dedicated to a very wealthy merchant of Simhavikrama Paṭṭaṇa (Nellore), Avachi Tippaya Śeṭṭi by name. The merchant used to import valuable articles from very distant countries, both by sea and land, for supplying them to the sovereigns of his country. He is said to have imported camphor plants from the Punjab, gold from Jalanogi (?), elephants from Ceylon, good horses from Hurumanji (Ormuz), musk from Goa, pearls from Āpaga (?), musk from Chotangi (Chautang ?) and fine silks from China. The merchant and his brothers were very enterprising and used to supply articles to the Courts of Harihara Raya, Emperor of Vijayanagar, Feroz Shah, the Bahmani Sultan and the Gajapati ruler of Orissa. They had the monopoly of supplying all the articles necessary for the grand Spring Festival (Vasantotsava) celebrated by the Reḍḍi king, Kumāragiri of Konḍavīḍu.
SOURCES OF VIJAYANAGAR HISTORY

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...
HARAVILĀSAM OF ŚRĪNĀTHA

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3. తెలంగాణ రాష్ట్రం మాదిరి కృష్ణవారి జన్మ సమయం అవిరియం తెలంగాణ రాష్ట్రం మాదిరి కృష్ణవారి జన్మ సమయం అవిరియం

లాంటి అంశాలలోకప్రసిద్ధి ఉంది. మాదిరి కృష్ణవారి జన్మ సమయం అవిరియం తెలంగాణ రాష్ట్రం మాదిరి కృష్ణవారి జన్మ సమయం అవిరియం

సంస్కారాలకి అందంగా దుంపెడుతుంది.

ఇది తెలుగు భాషలో ఉంది.
19

MAHĀNĀṬAKA SUDHĀNIDHI.
[By Immadi Dēva Rāya.]

This is a Champu Kāvyā in Sanskrit dealing with the story of the Rāmāyana. It is said to have been written by Immadi Dēva Rāya or Dēva Rāya II.

श्रीमानिम्मडियावरायवरूपस्वरूपकर्मांकिकृति-कर्मोऽर्थमेर्यमुक्तिमिति: विद्वन्तः।
धीमानिम्मकाण्डवश्वविपयायत्वस्माहानाटकोऽर्जुनवर्णेण्डकमोजवतरानु: रम्यानकारिणिमेत।

20

CHĀTU VERSES ABOUT ŚRĪNĀṬHA'S VISIT TO VIJAYANAGAR.

Śrīnāṭha, the famous Telugu poet of the Reddi courts is said to have visited the capital Vijayanagar. When he was there he was asked about his native kingdom, i.e., the eastern seaboard then ruled by the Reddi Kings. In this his reply, he praises the Reddi territory whose capital was Kondavīdu.

1. సాధనారాయణంయిని సాధనారాయణంయిని
   కేశంకాశంయిని సాధనారాయణంయిని
   సాధనారాయణంయిని సాధనారాయణంయిని
   సాధనారాయణంయిని సాధనారాయణంయిని
   సాధనారాయణంయిని సాధనారాయణంయిని

2. శుభరామంయి శుభరామంయి శుభరామంయి
   శుభరామంయి శుభరామంయి శుభరామంయి
   శుభరామంయి శుభరామంయి శుభరామంయి
   శుభరామంయి శుభరామంయి శుభరామంయి
   శుభరామంయి శుభరామంయి శుభరామంయి.
The following is another piece said to have been composed by Śrīnātha during his visit to the capital Vijayanagar. There was some delay in his being introduced to the emperor. Śrīnātha did not like the habits and fashions of the capital which were very different from those of his province, and did not relish the food served to him in a hotel. He addresses in this verse the goddess of the Kannada Kingdom, and, describing his plight, prays that he may return to his country soon.

These verses are said to have been composed when he visited the court of the Velama ruler Sarvāṅa Singa Bhūpāla addressing the goddess of learning, Sarasvati, wherein he recounts his own achievements. He says that in the Pearl Hall of the Southern Ruler (the Emperor of Vijayanagar) he was bathed in gold coins (Dinaras and Tankas). Goddess Sarasvati helped him to compose the Mahākāvyya Naishadham in Telugu and to have the bell-metal drum (Kanchu Dhakka) of the Gauḍa Dinḍima Bhatta broken after a stiff contest with him. She got for him the title of Kavi Sārvabhuma before Chandrabhūsha Kriyaśakti Rāya.* He prays to her that she may help him to come out successful in the discussions of the Court of Sarvāṅa Singa also.

* This is a distinct person from Kāsvilāsa Kriyaśakti, the proctor of Mādhava Mantrin and Gangā Devi, the first member of the full title being the personal designation of the occupant and the second that of the office.
This verse from the Kasikhandam of Śrīnātha refers to his achievements. He says that the Reddi King Virabhadra was praised by the poet Śrīnātha who was declared the king of poets (Kavirāṭ) by the bathing in gold which took place in the Pearl Hall of the Emperor of Karnāṭa (Vijayanagar).

21

COMMENTARY ON THE KĀVYĀLANKĀRA SŪTRA OF VĀMANA.

[By Sāluva Gopa Tippa Bhūpala.]

Sāluva Gopa Tippa was the grandson of Sāluva Tippa who married Harima, elder sister of Dēva Rāya II, and son of Sāluva Gopa. He was the governor under Dēva Rāya II and later, in the viceroyalty of Muḷbāgal. He was a great Sanskrit scholar and has left several works of his in the language. The following are extracts from his commentary on Vāmana’s Kāvyaḷankāra Sūtra called Kāmadhēnu.

कल्याणानि तनोत्त नस्तं भगवान्किंडावराहाक्षी- 
देव्ययोग्रेषण नवप्रोहपुरुसकां देवीं धरायुषहनुः।

वस्याज्ञेपु वहल्लिनं लोकविवराहश्च महाभोधयः:
कान्तारश्चुपुमवालिनं प्रकटिनां स्वेदेऽदविनिद्रियम्॥

प्रकटं तालाकां भवनितिमिश्रणान्तु यः
शिवाकुश्ताकारां नन्तकरणानामयि भिद्वा॥

स इत्यित्यियां सरलरूपं व्रमणकरः
विषयं गोपेन्द्रिपुरस्मपालितवः॥
In the introduction to the Kamadhenu the prince Gopa Tippa says that he also wrote a book on music determining the different ways of keeping time, and another on dancing. The following is the colophon of the Tālādīpīka, the book on music:

**COLOPHON ON TĀLA DIPĪKA.**

[By Sāluva Gopa Tippa Bhūpala.]

In the introduction to the Kāvyālāṅkāra Sūtra of Vāmana 63

COMMENTARY ON THE KĀVYĀLĀNKĀRA SŪTRA OF VĀMANA 63

पाबनपदिविन्यास समग्ररसदोहशालिनि मन्ताम।
घटयति क.मितमयः काव्याल्लकारभाषेनुरियम॥
हि कृतचन्द्राभिन्नुमूलिङ्गोद्घेन त्रिपुरहर्परित्रितमण्डलायण्डलन॥
ललितवलि काश्याल्लक्ष्याकामेनावधिकरणमयायसितं च पुर्वत्मेत॥
हि श्रीगृहपूर्वकृतपूर्वलिङ्गविग्रहिताया वामनाल्लकारसूत्रशास्त्रद्वालायायां
काव्याल्लकारभाषेनि प्रायोगिक नाम पत्रमाणिकरणम॥

22

COLOPHON ON TĀLA DIPĪKA.

[By Sāluva Gopa Tippa Bhūpala.]

In the introduction to the Kamadhenu the prince Gopa Tippa says that he also wrote a book on music determining the different ways of keeping time, and another on dancing. The following is the colophon of the Tālādīpīka, the book on music:

हि साहाजवशान्तिःपूर्णमाचन्द्रस्य भस्मयतपाराराणिःस्य श्रीगृह-
पूर्वकृतपूर्वलिङ्ग तालादिपिकायां तालप्रस्तारादिभाषयविनिरूपणप्रकरणम॥

23

VIKRAMĀRKA CHARITRAMU.

[By Jakkana.]

This is a Telugu poem written by the poet Jakkana and dedicated to Vennelaganti Siddamantri. He and his son Jannamantri were greatly patronised in the court of Deva Rāya II. Siddamantri is said to have been rewarded with Chāmaras, Chhatra (umbrella) and the Palanquin by the Minister Chāmanāmātya of Deva Rāya II.

ह. देवठारुपिविन्यास समरसदहशालिनि मन्ताम।
घटयति क.मितमयः काश्याल्लकारभाषेनुरियम॥
हि कृतचन्द्राभिन्नुमूलिङ्गोद्घेन त्रिपुरहर्परित्रितमण्डलायण्डलन॥
ललितवलि काश्याल्लक्ष्याकामेनावधिकरणमयायसितं च पुर्वत्मेत॥
हि श्रीगृहपूर्वकृतपूर्वलिङ्गविग्रहिताया वामनाल्लकारसूत्रशास्त्रद्वालायायां
काश्याल्लकारभाषेनि प्रायोगिक नाम पत्रमाणिकरणम॥

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SOURCES OF VIJAYANAGAR HISTORY

Canto III

5. (இன்று கீழ்க்கண்டது செரு தாவரங்கள் பலையாளர் செரு தாவரங்களை கொண்டுள்ளோர் செரு தாவரங்களின் காட்டு பலையாளர் செரு தாவரங்கள் பலையாளர் செரு தாவரங்களை கொண்டுள்ளோரை பலையாளரின் காட்டு பலையாளரை கொண்டுள்ளோரை பலையாளரின் காட்டு பலையாளரை கொண்டுள்ளோரை பலையாளரின் காட்டு பலையாளரை கொண்டுள்ளோரை பலையாளரின் காட்டு பலையாளரை கொண்டுள்ளோரை பலையாளரின் காட்டு பலையாளரை கொண்டுள்ளோரை பலையாளரின் காட்டு பலையாளரை கொண்டுள்ளோரை பலையாளரின் காட்டு பலையாளரை கொண்டுள்ளோரை பலையாளரின் காட்டு பலையாளரை கொண்டுள்ளோரை பலையாளரின் காட்டு பலையாளரை கொண்டுள்ளோரை பலையாளரின் காட்டு பலையாளரை கொண்டுள்ளோரை பலையாளரின் காட்டு பலையாளரை கொண்டுள்ளோரை பலையாளரின் காட்டு பலையாளரை கொண்டுள்ளோரை பலையாளரின் காட்டு பலையாளரை கொண்டுள்ளோரை பலையாளரின் காட்டு பலையாளரை கொண்டுள்ளோரை பலையாளரின் காட்டு பலையாளரை கொண்டுள்ளோரை பலையாளரின் காட்டு பலையாளரை கொண்டுள்ளோரை பலையாளரின் காட்டு பலையாளரை கொண்டுள்ளோரை பலையாளரின் காட்டு பலையாளரை கொண்டுள்ளோரை பலையாளரின் காட்டு பலையாளரை கொண்டுள்ளோரை பலையாளரின் காட்டு பலையாளரை கொண்டுள்ளோரை பலையாளரின் காட்டு பலையாளரை கொண்டுள்ளோரை பலையாளரின் காட்டு பலையாளரை கொண்டுள்ளோரை பலையாளரின் காட்டு பலையாளரை கொண்டுள்ளோரை பலையாளரின் காட்டு பலையாளரை கொண்டுள்ளோரை பலையாளரின் காட்டு பலையாளரை கொண்டுள்ளோரை பலையாளரின் காட்டு பலையாளரை கொண்டுள்ளோரை பலையாளரின் காட்டு பலையாளரை கொண்டுள்ளோரை பலையாளரின் காட்டு பலையாளரை கொண்டுள்ளோரை பலையாளரின் காட்டு பலையாளரை கொண்டுள்ளோரை பலையாளரின் காட்டு பலையாளரை கொண்டுள்ளோரை பலையாளரின் காட்டு பலையாளரை கொண்டுள்ளோரை பலையாளரின் காட்டு பலையாளரை கொண்டுள்ளோரை பலையாளரின் காட்டு பலையாளரை கொண்டுள்ளோரை பலையாளரின் காட்டு பலையாளரை கொண்டுள்ளோரை பலையாளரின் காட்டு பலையாளரை கொண்டுள்ளோரை பலையாளரின் காட்டு பலையாளரை கொண்டுள்ளோரை பலையாளரின் காட்டு பலையாளரை கொண்டுள்ளோரை பலையாளரின் காட்டு பலையாளரை கொண்டுள்ளோரை பலையாளரின் காட்டு பலையாளரை கொண்டுள்ளோரை பலையாளரின் காட்டு பலையாளரை கொண்டுள்ளோரை பலையாளரின் காட்டு பலையாளரை கொண்டுள்ளோரை பலையாளரின் காட்டு பலையாளரை கொண்டுள்ளோரை பலையாளரின் காட்டு பலையாளரை கொண்டுள்ளோரை பலையாளரின் காட்டு பலையாளரை கொண்டுள்ளோரை பலையாளரின் காட்டு பலையாளரை கொண்டுள்ளோரை பலையாளரின் காட்டு பலையாளரை கொண்டுள்ளோரை பலையாளரின் காட்டு பலை�
In this poem the author says that one of his ancestors Ambamantri lived in the court of Praudha Deva Raya who being pleased with his writing presented him with a gold style.

1. షంధా షంధా షంధా షంధా షంధా షంధా షంధా
   షంధా షంధా షంధా షంధా షంధా షంధా షంధా షంధా

2. షంధా షంధా షంధా షంధా షంధా షంధా షంధా షంధా
   షంధా షంధా షంధా షంధా షంధా షంధా షంధా

This is a Sanskrit drama celebrating the triumphs won by Gangādasa, Raja of Pavāchala, against the Sultan of Guzerat. In the beginning of the drama there is a short account given of how it came to be written and acted. As soon as the Emperor of Vijayanagar, Pratapadeva Raya (Devā Raya II) died and was succeeded by his son Mallikārjuna his enemies, the Sultan of the South (the Bahmani Sultan) and the Gajapati, taking advantage of the youth of the monarch, marched upon the city of Vijayanagar with a large army and closely invested it. But Mallikārjuna sallied forth from his capital, like a lion from his den, and routed the armies of the besiegers after completely defeating them.

Soon after this Mallikārjuna made enquiries in his court about the whereabouts of a poet of his father's court. He had been
presented by Pratāpa Dēva Rāya with very valuable jewels and titles, and had gone on travel into other kingdoms in order to hold disputations with their court poets. Then a vaitālīka (court bard) who had just returned to his court after a triumphal journey in the north gave an account of his tour.

After leaving the court of Dēva Rāya with presents and honours he made a pilgrimage to Dvāraka and went to the court of the Sultan of Guzerat. He there silenced all the scholars of the place and receiving presents from the sovereign stayed for six months.

He then went to the court of Prince Gangādāsa, the ruler of the state Pāvāchala, with its capital at Champakapurā. He pleased Gangādāsa greatly by his achievements and scholarship. Then Gangādāsa requested him to compose a drama in Sanskrit celebrating his achievements. The poet accordingly composed a high class drama, for which the prince honoured him with a Kanakabhishēka (bathing in gold). The vaitālīka then said that, having got the drama composed, Gangādāsa and his court were looking for the proper person to stage it.

Mallikārjuna was very glad to learn about his achievements. Immediately an actor of his court rose and proposed to go to the court of Gangādāsa and stage the newly-written play.
These copper plates contain engraved upon them the grant by the last Emperor of the first Vijayanagar dynasty of the village Sirumala Atukuru to the Saiva teacher by name Siddha Bikshavritti. They begin with the usual verses giving the pedigree of
the family from the moon to Yadu, and say that in his family was born the king Sangama. He had a son called Bukka who by his valour destroyed all his enemies and caused great prosperity to the world. The genealogy is then continued down to Vijaya. Through Nārāyaṇidēvi, Vijaya had a son called Pratāpadēva Rāya. Possessed of many virtues and famous for his good acts he got the kingdom of Penukonda (Ghanādri) from his elder brother and was the best (Pārijāta) among men. He had a wife called Siddhala Dēvi. From her Śiva was born as the lord of kings, Virūpāksha who was the personification of generosity and an ocean of kindness. He got the kingdom ‘by his own valour’, and, endowed with all fortunes and having conquered all his enemies ‘at the point of the sword’, he rules the world a veritable storehouse of valour. Then follow two verses praising the sovereign. On the banks of the Tungābhadra, in the temple of Virūpāksha, surrounded by Brahmans and the virtuous people of his court, on the date of his coronation, i.e., in the year of Śaka counted by the Vasus, eight, the gunas and the earth or 1388,* in the month Kārtika in the dark fortnight he granted the village called Sirmana Ātukūru situated in the Rajya of Pratāpagiri to the sage living in Śrī Parvata, worshipping Mallikārjuna called Siddha Bhikshāvrṭti along with 400 pagodas. Then follow two verses in praise of the donee. The boundaries of the village granted are then given and it is renamed Virūpākshapuram. The last verse says that the sage was immensely pleased with the gift and blessed the king with long life.

This inscription is important for more reasons than one. First, it gives the proper reading of the name of the Queen of Dēva Rāya which had been hitherto read as Simhala Dēvi. Again instead of saying nījāgrājāprāptam anādirājyaṃ in the verse referring to Prauḍha Dēva Rāya which was interpreted as ‘who got his ancient kingdom from his elder sister’ the plate reads nījāgrajāt-prapta-Ghanādhirājyaṃ which would mean who got the kingdom of Ghanādri or Penukonda from his elder brother. This would suggest that Dēva Rāya II had an elder brother, whose name we do not know, who conquered the kingdom of Penukonda, from whom, we do not know.

Then after Dēva Rāya II, it omits completely all reference to the king Mallikārjuna who ruled between Dēva Rāya II and Virūpāksha;

* I am obliged to the Hon’ble Diwan Bahadur L. D. Swamikannu Pillai for the equivalent Christian date which is Friday, 8th November A.D. 1465. The day may be Thursday, the 7th.
and says that Virūpāksha got the throne of his ancestors (pitṛyam simhasanam) by his own valour (nijapratapadhipatya), after conquering all his enemies at the point of the sword (khaḍgagrata sarvarvipūn vijitya). This suggests that he came to the throne not by natural succession after his elder brother’s death, but as a result of a successful usurpation. Hence it might have been that he omitted altogether any reference to his elder brother Mallikārjuna.

अभूद्रसिमन्महावंशे प्रभृति पुजविकमः।
सञ्जात गुप्तेश्वरस्वस्तविमो नामभूष्ट।
विजित्यश्रूर्विलाजगलयु: संमोदते वीरविलाससंश्रयः।
समस्तविद्यानि: प्रतापी धर्मकृष्ट्वैररक्षस्मू: कोविदः।
अभूद्रसिमन्महापुपाकराणमहीपति:।
प्रचण्डदासदार्द्ध विक्षदतारितिविकमः।
करण्षाठ्यसस्तरान्तमाय विसिमन्हीपे महनियकि:।
मूमिक्षियापैत्रिक चतुर्धरान्त स्थिरतिनाम प्रथमं गुणाधः।
कोषीपालमेव कार्तमनिश्च जाती त्रिलोकाधिपो।
एकोपृथु च वुकरायनूपती पीताम्बरेशावः।

नामधारिलियो: पशिक्षायमां द्वृषुः: श्रीयुः।
तत्व सागरवर्तान्त भविष्मं संपालयदीप्ति:।
राजा हिरहिरयोव्यसी महादानानि चौड़श।
विधायस्माते स्वर्गविनं भाति सत्वगुणाश्रयः।
तस्य मेलाभिकाजानाम्: भादुरास्वायोऽधवः।
प्रतापदेवरायायः: तनयोविनयाणिन्तः।
प्रतापवही परिवृप्तभाणे शुक्षास्तुहः आपि यस्यवातः।
रिपुवितिल्प्रा: स्वनिरस्तवैः: कान्तरावलम्बकनामस्व:।
तस्य देहस्तिकालहु: पुष्टस्थु निपूनः।
विद्याधिनितस्तम्भो बीरो विजयवृहः।
तस्य नारायणदेवानुपश्चाबुधरक्षणः।
प्रतापराजय इत्या नाममात्पादियोऽत्मः।
SOURCES OF VIJAYANAGAR HISTORY

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नित्यारामकालश घनाद्रिकरज्य: साधुकाल: जनपरिजात:।।
शत्रु सिद्धार्थेव सादा व्यक्तिस्मृति ।
कल्याणीरावस्तेज जाता विजयदेशिका ।।
तस्यं शिवः भादुरभूदुदुःशर्यो नाथा विशुद्ध पाल्क द्वित प्रसिद्ध:। राजाधिराजः सत्यसुमिति: वदायुमृति: क्रमकिर्तिवः।।
निजसत्यार्थिकिष्वर्य राज्यं समस्तायेभी: परसिद्धमान:।
जन्मप्रत्स्थविद्धमतिस्वरूपबिनिद्य जंगले बीरविखातामुः।।
विलीकन्तरुपचाणो दृष्टिधारताभिवाह्यः।
हितुरासःरुषुतराणिराधासःपूजोऽः।।
वैरिराजःरक्तत्त्राणो पशुः: परभीकिर्त्ति।
मुलश्रवःशुद्धाभुतीर्ग्राबिक्रियेद्रोहः।।
तुज्जभानानीतिरेव विशुद्धपास्य सविनी।।
प्रियं सिद्धानस्नाष्ट्व पाषण्डवन्धवणिब्रस्मायः।।
पुण्यश्रोकारकपदग्रावोपसीविरूपकाश्चिति:।
धर्मस्थान्यगैतस्तः: संयुतो धरणीसूतः।।
शालिबाहननिर्णयाधःकथकथकमागः।
वस्त्रवशुण्णपुषःपार्थिवाल्ये च वत्तरे।।
कार्तिकाळ्ये च मातेरसिस्मितिति वच्चिति।।
राजाधिराजस्वर्जो यो राजः परमेश्वरः।।
विशुद्धपास्यश्रृंगावो विशुद्धपास्य सविनी।।
निजपदाभिषेकस्य पुष्पकाले: नृपेन्द्र:।
प्रतापार्धिविश्वानागिराणो नृपेश्वर:।।
कांडाली शिर्मःपाश्वाल आतुकुरेतिविश्वस्य।।
कृतास्तिस्विद्यं: शामुखुना श्रीरवाढ़ी सरिद्रा
पार्थ्य: सह संवस्त्रविशिष्यं छोकश्रायं पार्थ्य:।।
यस्तिण्यथा तय: सेवकविनी: श्रीकुमारकेत्यः
श्रीमान्यक्षिणस्थिकारुनमहादेशस्य पादार्शेः।।
In giving the life of Ėṭṭūr Singarāchārya or Nṛsimha Guru, it narrates the following story. Ėṭṭūr Nṛsimhāchārya with his younger brother, Śrīrangāchārya, being very poor started from their village Ėṭṭūr for Vijayanagara, the capital of the empire, ‘to earn money.’ At that time the kingdom was ruled by a sovereign called Virūpākṣha. His cousin-claimants being jealous of his power wanted to injure him, and he was forced to leave his capital and take refuge elsewhere. From there he secretly collected an army, marched one night upon the capital and, putting to death all his enemies, began to rule his kingdom as before. But all his relatives who were secretly murdered in the palace became ghosts, haunted his palace, and caused him very great annoyance day and night. To escape this Virūpākṣha was compelled to abandon
the old palace and construct a new one. But the old palace continued to be haunted, and the ghosts gave great trouble to the neighbourhood by their noise and wailings. The king performed many austerities and gave large gifts for getting rid of the trouble, but in vain.

Nṛsimhāchārya and his younger brother as they entered the city during night, mistook this haunted palace for the king's residence and entered it, Rāmāyaṇa in hand. At their approach the ghosts (piśāchas) remained quiet; and they were admitted into the palace. Entering the palace they found the ghosts holding court with king, council and attendants. On their approach all the ghosts bowed to them and showed them the respect due to scholarship, and the ghost-minister enquired who they were and for what purpose they had come there. They narrated their whole story on which the king directed them to come secretly every night and read to them the Rāmāyaṇa for which he promised to pay them at the rate of one nīṣṭhika every day. This they did for sometime. When they came to the end of the Rāmāyaṇa, Nṛsimhāchārya and the brother directed them to make due preparation for the celebration of the coronation (paṭṭābhishēka) of Rama as is usually the practice even now. On the day of reading the paṭṭābhishēka portion of the Rāmāyaṇa the brothers were presented with many thousands of gold coins and precious stones. After the reading was over the ghosts narrated to the brothers their story as follows: "We are all related to Virūpāksha, the present sovereign of the country, and have been foully murdered by him in our sleep. This horrible death has forced us to haunt the palace. It was on our account that Virūpāksha left this palace and built another seeking to get rid of us by vows and charities. But all that was of no avail. You two holy people by coming here every night and reading to us the Rāmāyaṇa have rid us of our sins, and we now go to the heaven of Śaṅtānika." They took leave of the two brothers thus, and went to heaven. The palace became rid of the ghosts and the whole neighbourhood, to its great relief, were rid of the nightly disturbance. They reported the matter to Virūpāksha, and Virūpāksha on learning after inquiry what had taken place, summoned the two brothers before him.

He enquired who they were and why they went to the haunted palace. They told him that they belonged to the village Eṭṭūr, and were the descendants of the famous Śrīsailapūrṇa whom the God Venkaṭēśvara called 'grandfather,' and who explained the Rāmāyaṇa in twenty-four different ways to Rāmānuja. They then
gave a full account of their going to the haunted palace and of what transpired there.

On hearing the whole story king Virūpāksha felt great reverence for the Rāmaṇya, the God Rama and the preceptor Nṛsimha. The king was soon admitted into the Vaishnava faith by him as before that time he was a Vīra Śaiva. After Virūpāksha became a Vaishnava he directed his new preceptor Nṛsimhāchārya to expound to him the Rāmaṇya which he did. On the day of the reading the Paṭṭābhishēka sarga the king had him ‘bathed in gold,’ and Nṛsimhāchārya continued from that time to live in the capital itself. When Virūpāksha became a Vaishnava, all his subjects also became followers of Vaishnavism. The king from that time gave up the use of the old seal with the sign manual Virūpāksha on it, and adopted a new one on which was inscribed the name ‘Śrī Rama.’
राज्ये प्रशासनयांतःस्थी सर्वेक्षकमहापति:।
निश्शीलेखाचित्वाचस्ये तेन ये निहतापूर्यः।
पिशाचौकृतस्येव पुत्रयान्वितिका जनाः।
तं नुस्पे पीडयामाविरूपकं दिवनिशाम्।
विशृष्टं राज्यभवनं विरूपको महापति:।
पुनरस्यहिमायायं राजवेर्तमहाबलः।
राज्ये प्रशासनयांतःस्थी तत्र सर्वजनेनस्तह।
प्रतिरात्रं पिशाचार्यं तेषां कोलाहलोरवः।
पर्याप्तं महांस्तन्त्रयं रजवेश्वरः।
पैशाचिक्योऽचारनात्मिकं तेषां राजा महामन।
कन्याांगोऽन्निधारानि मृहदनात्मनेकशः।
पुयब्रजान्नेवकानि कुलबन्धन्यानि यानि च।
सार्वसमीयतारा दवंध्रीपैशाचिक्यके।
नृसिंहविवर्गः देशोऽधिकारिला धनकाष्ठया।
असमापत्तमः प्राप्त विजये नगरे प्रति।
स राजदर्षीनाकाम्यी सातुजशाक्ष्वितम:।
रामायण समायाय पूवेरजगूहं प्रति।
मया (अनभि) वज्जातशस्त्रयो निशालयं बैन्वोत्सम।।
सातुजस्त नृसिंहायं रामायणसमन्वित:।
विबेश राजभवनं पिशाचतुर्धः॥
पिशाचास्तौप्यपरं संहास्तेस्विवास्तवा।
दत्र्वातःक्षणकर्षणं तयोर्विप्रणमुख्यः॥
ढंढु तत्र दारपालास्ते हस्तपुत्तकारिणी।
प्रणम्य मण्डलं द्वारा ते विनयेन समाधितः।
तेन सन्तुष्टंद्यैः राजार्थिकृपागातः।
प्रणम्य स नृपशीर्यं तयोः: श्रेष्ठासनमहत॥
कल्पथिता यथायायं अर्चियिता विशेषतः।
प्रश्चाचार्यं सम्यक्सन्तोषं परमं यथै॥
Adhyāya 124.

ते सबे वैष्णव द्वारा पिशाचार्य सुद्रान्विता।
पूजान चक्रुयेथापूर्वः प्रतिवृत्तानानाजिवाने।
भद्रपीठे मुखासीनो वैष्णवो बीतकल्पः।
पदार्जिपेकल्पः च कथयामास शाख्रविवः।
मुखाकोकने सका: वाचकस्य मुद्रान्विता।
रामामिषेकं श्रृव्वतोनमस्तवं तर्भेतमात्स्थिता।
रामामिषेरकं श्रुत्वा ते हर्पिनिर्भ्रपयानासः।
पूजां पौराणिकायाथ चकुस्तवें महाल्मने।
अनेकशतसाधस्य दीनारामपूषणैसः।
अमृतायति च रजानि राजभौमायति यानि च।
तानि सर्वाणि दत्ताशु संसारस्य पुनःपुनः।
नृतिहारावर्यवाय सामुजाय महाल्मने।
बद्धिकोपुकारेः वचने तथाप्रवानुः।
अस्मांक सर्वेवात्त्वात्त्वारथम् भ्रूवतामिन्दसः।
अस्महृत्तानंकथने मध्यं कुर्वत युवाम्।
विरुपास्य नृपतेस्व सबे ज्ञातो वय्यः।
व्याजन केन विज्ञातं निर्णाये राज्यकारङ्कयः।
विरुपास्यन निहतास्मुपशितिसमे वय्यः।
तेन आत्मासम पैशाच्य सबे सापरिवारकः।
अस्मयार्घिरुपाशः तद्वद्व मवनं नवावः।
विहायनवमवनं विशेष समहीपितः।
अस्मद्वर्गमेकानि धर्माणि विविधानि च।
विरुपाशेन सुपेन भक्तचा तेन महत्त्वकः।
कलाति तेन पैशाच्य निवृत्तं नामविद्ववः।
Adhyāya 125.

ततः पौर्णमिल्य समीपः गहवतिः।
के० विद्यार्जन्य हाथ्य तं विरुपाश्रमवन्।
सहार्य के० विद्यार्चन्य पदनेवस्मिर्य पावः।
पूर्वराजगृहे राजसू पिताचारवहिनिशः।
श्रूयते खतु घोराणां निम्नं कोलाहलारः।
ल महानः श्रूयते नायकमाथ्र्य विचारितामः।

विरुपाश्रमरूपे भक्तचा द्वारा ती सहिष्णुतमः।
णिपल्य प्रस्थातमा वचनं वेदवन्वितमः।
कौ युवां देवसदन्धी वेदं श्रवणेऽपवोधीः।
पूर्वराजगृहं कस्मात्मविष्ठा भेतसकुलमः।
यत्कारं तत्र सहारां भवदागमामनंहः।
तत्तः वदनं सत्यं मायं भवतो भुवमः।
इतयुक्तेन भूपेन नृसिंहगुरुपुकुरः।
संप्रहाराविद्याध्यायं गतभीतं महीपितः।
श्रूयतामभिधास्यामि विक्रुपायं महीपते ॥
हत्तान्तंते सकलं पवित्रं पापनाशनम् ॥
पुरा यमाह तातेति भगवान्वेदेऽध्येयः ॥
श्रीमद्रामायणस्वायं चतुर्विश्वातिवर्तमाना ॥
महते मान्यकाराय यतिराजय योजदिशनाव ॥
पूरिश्रीशैलपुर्णिस्व तस्य बंशे महात्मनः ॥
सधातो श्रेष्ठं महामाय सब्जेकतिवशुद्धुः ॥
सृंसितार्यं इति श्यातः सर्वशास्त्रविशारदः ॥
रामभक्तो विशेषेण नितं रामकथाप्रियः ॥
ममानुजोऽवं मातिमानुः श्रीरजाचार्यायामानवान् ॥
सर्वशास्त्रविद्वां श्रेष्ठः सर्वतःसाधुसङ्गम ॥
अवेहि तदिद्रेण राजनू श्रीरामायणपुस्तकम् ॥
पुष्पुरुः नगरेऽपि दशिष्ठो वेदवेशप्रागः ॥
तसंहं यवीच्यातानेन सहितो धनकाण्डः ॥
तदिद्रे नगरेऽपि विजयाश्यं समागतः ॥
कदश्रीविपीलायामानानेन महोच्चयम् ॥
तद्राजमवनं दिव्यं संतासोर्भव भाद्रतानु ॥
तत्रत्याते यथा दश्यः पिशाचवा राजस्यतः ॥
राजमन्त्रिमध्यानांश्च वेषेण नरमूर्तियः ॥
ते सर्वं प्रातिसंयुक्त: पूरा च कुमायश्वाविचि ॥
महं तत्त्र प्रविष्टाय सातुनाय महीपते ॥
ममिति सर्वस्त्वानं श्रुताः ते मन्मुखात्तदा ॥
पाम्बर्चन्महीपाल भक्त्यास्वास्तं वचः ॥
घृणमुनि निशानाते समागत दिनेदिने ॥
ब्रजत रामायणं निष्कम दास्यामो भवतः ध्रुवम् ॥
पूर्वहुतान्तकेशोदपि न महाशं कदाचन ॥
द्रव्योजाभ्ज्याप्सामभि: यथोक्तं तत्त्वार्कतमुः ॥
एवं नीताभो भासः श्रीरामकथ्यानुप ॥
पद्मभिषेकसमये तैदेततो द्रव्यस्वरः ॥
SOURCES OF VIJAYANAGAR HISTORY

भावोः पश्यतो सर्वे पिष्टाचारं नृपोतम ॥
तत्तस्तत्रय वैशालिशारीणि जवातदा ॥
अनुताता मया सर्वे विक्षप्परस्तदा ॥
विद्यं विमानमारुक्ता विचित्रं मयि पश्याति ॥
सत्तानलोकमुद्वश्यः ते गता राजसतम ॥
इत्यं सत्यमिदं संव भृमिवतं नृपोतम ॥
तैद्वें द्रव्यसाहातं पश्येदं नृपभृणम ॥
इत्युक्ता देशिकश्रेणी नृसिंहायो भहामाति: ॥
विन्‌पालाय भूपाय दृश्यामास तवदनम् ॥
विलोक्य तवदं सर्व अन्धं राजभृणम् ॥
विस्मयं चत्रं मति विन्‌पालो मुमारवह ॥
रामायण रामभद्रे नृसिंहगुरुपुज्वे ॥
आचार्यदेवाप्राणं च चके महामाति: ॥
मञ्जे तद्वेच्यायं च तथा मन्त्रार्दे गुरी: ॥
त्रिषु भक्तिसदा कार्यं सा हि प्रथमसाधनम ॥
एवं भक्तिसतायाता विन्‌पालमहीते: ॥
तत्रत्वानां च सर्वं जनानां तद्विचित्रितम् ॥
विन्‌पालसः तो धीमान्‌ वीरश्वेतामलोपि स: ॥
श्रीशैलवंतशास्मृती ज्ञाता तैः रामदक्ष्मणौ ॥
पुत्रमित्रकलक्कंतहितश्रे लङागः ॥
श्रीशैलवंतशास्तिकाः नृसिंहायायन्तिहुरोः ॥
पश्चस्त्रकारसम्पन्नो वृवध सुभास्तिः ॥
शृवा रामायण सर्व नृसिंहायाहसुपत्रात् ॥
रामभद्रो विन्‌पालः कुपतः यो मुमोदह ॥
पद्रापीयन्तसः नृसिंहेऽवे मुदा ॥
खण्डपियन्तसः वरोद्वक्त्वा पार्थिवस्तं: ॥
नृसिंहार्यक्तृत्वसन सन्तुष्टसानुस्तदा ॥
तत्रेव राजनिकिषे सदारस्तुसमास्तिः ॥
This extract from the Narapativijayam gives some account of Somadeva Raja, with whom the genealogical list of the last Vijayanagar dynasty seems to pass from legend to history. He was the son of Tātapinnama Raja. In the birudagadyam list of titles, which the work attributes to Tātapinnama, he is called Cheruku Rācha Nāyaka Saptāṅga haraṇa (who defeated the army and captured the ‘seven constituents of royalty’ of Cheruku Rācha Nāyaka). This seems to refer to a historical event, but we do not know who the Cheruku Rācha Nāyaka was whom Tātapinnama defeated. Referring to his son Somadeva Raja the work gives a number of historical events. He defeated the chiefs Nadabāla Nāyaka, Gujjula Vṛti Nēdu, Rudrapa, Gaurā Reḍdi and Gangi Nāyaka). Opposite to the eastern gate of the fort of Gāginēnkonda, the capital of Gāgināyaka, he erected a toraṇa or triumphal arch in token of his conquests.

Somadeva also fought against the Muhammadan ruler Muham- mad and, completely defeating his army, took him prisoner. But Somadeva let him go after making obeisance. The Sultan presented him with 6,000 horse, promising that he would name his own son after his captor.
Somadēva is said to have conquered the following seven forts* (1) Ganginēnikonda, (2) Kandanavolu. (Karnul), (3) Kaluvakolu, (4) Kōta Račhūru (Raichur), (5) Mosalimaḍugu, (6) Yatatigiri (Yadgir) and (7) Satānikota. Of these it is not possible to identify Nos. (1), (3) and (7). All the rest are situated in the border land between the Vijayanagar empire and the Bahmani kingdom where there was continuous fighting throughout the period of Vijayanagar history. The other three places are also likely to be found in the same region.

The work also gives a long (*birudagadya*) list of titles of this prince, some of which seem to refer to the conquests in which he took part. In addition to the titles referring to his conquest of the seven previously mentioned forts, he is said to have achieved victory at the following places and got the title Virakṣheṭrabharatīmallā with reference to them. The places are Ākulapāḍu, Mudugal (Mudgal), Anegondi (the northern suburb of the capital Vijayanagar) and Kuntisara (?). There are also a number of titles in the list which are merely of general interest and do not refer to any historical events.

Somadēva Raja was succeeded by his son Rāghavēndra. Rāghava was a pious king and performed many acts of charity. His son was Pinnama who is called the lord of the town of Aravīdu. His son was Aravīti Bukka, general of the Emperor Sāluva Narasimha.

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*The statement in the copperplate grants of the last Vijayanagar dynasty that Somadēva, the ancestor of those kings, captured seven forts in a single day, has hitherto been considered an empty boast. But this account in the Narapatīvijayam tells us where the seven forts were and from whom he captured them. It does not say that he captured them all in a single day, which statement is an addition made by the latter day courtiers of the empire. We know the approximate date of these events. Aravīti Bukka, who was a general under Sāluva Narasimha, was the great-grandson of Somadēva, and Sāluva Narasimha lived in the latter part of the fifteenth century. Allotting twenty-five years for each generation we would have to fix the latter portion of the fourteenth century for Somadēva. He must have been one of the generals under the early Vijayanagar Emperors Harihara, Bukka and Harihara II. Muhammad whom he defeated seems to be the son of the founder of the Bahmani kingdom.
3. సాతకోస్తంతే కర్మశాస్త్రం చేసిన మంచమతం ఉంది
   సాతకోస్తంతే మంచమతం ఉంది
   సంమూహానికి నిర్దేశిస్తాడు
   సమాధి సాతకోస్తంతే నిర్దేశిస్తాడు

4. కృష్ణవిషయం సాధించిన మంచమతం
   సాతకోస్తంతే మంచమతం
   సమాధి సాతకోస్తంతే మంచమతం
   సమాధి సాతకోస్తంతే మంచమతం

5. సాతకోస్తంతే మంచమతం సమాధి
   సాతకోస్తంతే మంచమతం
   సమాధి సాతకోస్తంతే మంచమతం
   సమాధి సాతకోస్తంతే మంచమతం

6. సాతకోస్తంతే మంచమతం సమాధి
   సాతకోస్తంతే మంచమతం
   సమాధి సాతకోస్తంతే మంచమతం
   సమాధి సాతకోస్తంతే మంచమతం
SOURCES OF VIJAYANAGAR HISTORY

III.

IV.

V.

VI.

VII.
In the introduction the author, after recounting the achievements of Sāluva Mangi,* says that he had a son called Gāutama, whose son Gunda Bhūpāti is praised in very high terms. Gunda had a wife called Mallāmbika. As they had no issue for a considerable time they had recourse to a number of vows and retired to Ahobilam for performing penance to the God Narasimha of that place. Pleased with their devotion the God appeared before the king in a dream, and, expressing his satisfaction at their devotion, promised them a son possessed of all virtues and ordained to rule the whole world. The king awoke from his dream and communicated it to his wife. After a short time a son was born to them whom they called Narasimha after the God. The military genius and excellent qualities of Narasimha are then described at length. He is said to have ruled over the territory comprising the Kalyāṇa, Kanchi, Kaṭak, Kuntala, Chōla and Pundraka. The poets and scholars of his court one day, after extolling his great qualities, requested him to display his scholarship by the composition of a poem (Kāvyā) on the life of Rāma.

पुनेषु तत्स्य बहुः (महादेवम्) भवनमृतकीर्तितः।
क्षमापाल्यकल्लो व्याति गौतमपूवपति:॥

साहित्यसारसादियः सक्रियामृतचन्द्रमाः।
यश्नुर्देशविद्यान्निषेधिताः (१) निगचते॥

पञ्चानुतकण्ठकानु वक्ष्य: शौरेशी मणिशाकर्मम्।
अपहायेन्द्रापानासीदेशसचार्मांसेऽ॥

अववण्डमहसस्तस्मादूर्दुष्ट्यमूढपूवपति:॥

अकुण्ठकारिति: श्रीकण्ठा श्रीकण्ठाः यथा॥
महायुक्तमहाभागो तत्त्वसीतस्तहचारिनो।
देवी दशाश्च्रयेव कौसल्या कुलभूषणम्॥

ततः कदाचिदेकान्ते स गुण्डयमहीपति:॥

चिन्तामन्त्तामतत्तोत्तानाशिविलम्बनाव॥

* Vide extract No. 4 for Sāluva Mangu.
SOURCES OF VIJAYANAGAR HISTORY
In the colophon of canto V of the above work it is said that the author was Sonadrinatha, otherwise styled Dīṇḍima Sārvabhauma, son of Abhirāma and Rājanātha, and the work is called Mahānātakasyāgra jātakāvya.
introduction the poet gives a long account of the achievements of the king's ancestors from Sāluva Mangu. He explains the meanings of the various titles that Narasimha assumed, and says that he conquered the Tigula Bhūmi, meaning by that term the Tamil country, deprived the Oḍḍīya (the sovereign of Orissa) who invaded his kingdom, of his strength; captured the fort of Bālādurgam* and having gone to Penukonda destroyed the Pikkiḷḷu and other enemies of his. Week after week the king Sāluva Narasimha made extensive gifts to Brahmans. He is said to have conquered many forts the chief among which being Bonagiri (Bhuvanagiri), Gingi, Kongudhārāpuri † and Penukonda.

* Seems to represent Udayagiri.
† The printed editions give the word as Kommadhārāpura, an apparently wrong reading. The place seems to stand for Dharāpuram in the Coimbatore district.
VARĀHAPURĀNAM

[By Nandi Mallayya and Ghaṇṭa Singayya.]

Varāhapurāṇam, a Telugu poem written by the two poets Nandi Mallayya and Ghaṇṭa Singayya, is dedicated to Narasa Nayaka, the general of Sāḷuva Narasimha. In the beginning the authors give a genealogy of their patron and the achievements of the several members of his family, as well as the achievements of their patron's sovereign Sāḷuva Narasimha. Of Ḫśvara, the general of Sāḷuva Narasimha, the poem says that he was in very great favour
with Sāluva Narasimha. He was the generalissimo of all his forces. With this army he conquered and reduced the following places:—Udayādri (Udayagiri), Huttari (?), Gandikota, Penukonda, Bangalore, Kovelā Nellūru (?), Kundāṇi, Goduguchinta, Bagūr, Naragonḍa, Āmūr and Śrīrangapatṭaṇa. The poem further states that Īsvara Nāyaka, at the direction of Narasimha, marched with a large army against the Muhammadans (Yavanas) of Bidar (Beḍandakoṭa) and destroyed their cavalry completely near the town of Kandukūr.

The poem goes on to say that Narasa Nāyaka, the son of Īsvara, was a patron of letters, and had the works Varalakṣmikālīṇam and Narasimhapurāṇam dedicated to himself. The work also mentions Narasa as praised for his greatness by the sovereigns of Manḍuva (Manve), Beḍandakoṭa (Bidar) and Mahūra (Māhūr).
VARĀHAPURĀŅAM

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* * *

6. చాంద్రప్రభు సిద్ధిలాగి ధ్వంసం పోయినప్పటికీ
కోరియిలంపలో కాంసారింది
పతల్లలో సిద్ధిలాగి ప్రశ్నం
పాల్నలో మారిని కోడసారింది
మారి మార్చి మారి మారి కారం
మారి మారి మారి మారి మారి
మారి మారి మారి మారి మారి
మారి మారి మారి మారి మారి

7. మాయలన్ను ప్రభుసర్వ నియంత్రణ సాధించి
మాయలన్ను ప్రభుసర్వ నియంత్రణ సాధించి
మాయలన్ను ప్రభుసర్వ నియంత్రణ సాధించి
మాయలన్ను ప్రభుసర్వ నియంత్రణ సాధించి
మాయలన్ను ప్రభుసర్వ నియంత్రణ సాధించి
మాయలన్ను ప్రభుసర్వ నియంత్రణ సాధించి
మాయలన్ను ప్రభుసర్వ నియంత్రణ సాధించి
మాయలన్ను ప్రభుసర్వ నియంత్రణ సాధించి

8. మాయలన్ను ప్రభుసర్వ నియంత్రణ
మాయలన్ను ప్రభుసర్వ నియంత్రణ
మాయలన్ను ప్రభుసర్వ నియంత్రణ
మాయలన్ను ప్రభుసర్వ నియంత్రణ
మాయలన్ను ప్రభుసర్వ నియంత్రణ
మాయలన్ను ప్రభుసర్వ నియంత్రణ
మాయలన్ను ప్రభుసర్వ నియంత్రణ
మాయలన్ను ప్రభుసర్వ నియంత్రణ

* * *

9. కొన్నిది నిర్ధిష్టం
చాంద్రప్రభు సిద్ధిలాగి కారం
చాంద్రప్రభు సిద్ధిలాగి కనుండి
చాంద్రప్రభు సిద్ధిలాగి కనుండి
చాంద్రప్రభు సిద్ధిలాగి కనుండి
చాంద్రప్రభు సిద్ధిలాగి కనుండి
చాంద్రప్రభు సిద్ధిలాగి కనుండి
చాంద్రప్రభు సిద్ధిలాగి కనుండి

10. కొన్నిది నిర్ధిష్టం
శిక్షణ పరిపాలనలు ప్రారంభించి
శిక్షణ పరిపాలనలు ప్రారంభించి
శిక్షణ పరిపాలనలు ప్రారంభించి
శిక్షణ పరిపాలనలు ప్రారంభించి
శిక్షణ పరిపాలనలు ప్రారంభించి
శిక్షణ పరిపాలనలు ప్రారంభించి
శిక్షణ పరిపాలనలు ప్రారంభించి
శిక్షణ పరిపాలనలు ప్రారంభించి

* * *
Canto I.—Among the sons of the famous Saḷuva Mangu who destroyed the Muhammadans in the south and restored the temple of Śrīrangam was Gauta, to whom was born, like Abhimanyu to Arjuna, Gunda, the third of that name in the family. Gauta leaving the responsibility of ruling the kingdom to his children, retired to the forests to spend the evening of his life in preparation for the next.

Canto II describes the penances of Gunda III and his consort Mallāmbikā at Ahobilam, the appearance of God Narasimha in his dream and his promise to enter human life as Gunda’s son. Mallāmba becomes pregnant and gives birth to Narasimha. His youth and early education are then described. Gunda then instals his son as his successor on the throne and retires to the forests as a Vānaprastha.

Canto III.—The ministers advise Nṛsimha not to give himself up to sorrow at the departure of his parents, lest it should afford a favourable opportunity to his enemies. They urge him to start on an expedition of conquest against his enemies and exhort him that if Udayagiri is captured there would be nothing to obstruct him on that side. In the last verse of the canto god Vishṇu worshipped

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*The two extracts are taken from a single Manuscript, with many lacunae, in the Madras Government Oriental Manuscripts Library, No. 11819 of volume XX of Descriptive Catalogue (1918). The passages are extracted as they are in the manuscript.
at Venkaṭādri (Tirupati) is contrasted with Narasimha, his aṟatar who was at Chandragiri. Narasimha resolves to set out on an expedition of conquest and orders a public announcement of this resolve.

_Canto IV._—Narasimha’s army marches against Kalinga. The Ruler of Kalinga come out to meet him at the head of his army. Then a battle takes place between the two armies which is described at great length. The Kalinga Ruler is defeated, and retires to his city which is laid siege to. A breach is at last effected in the fort and the Kalinga Raja surrenders.

_Canto V._—Narasimha then turned his attention to the south. After worshipping the god Śiva (probably at Chidambaram) he proceeded against the Chōla king who fled away on hearing of the march. On his way Narasimha sighted the Gōpura of Tiruvaṇṇāmalai at a distance and made his obeisance. He then went to Madhyārjunam (Tiruviḍaimarudūr) and thence to Kumbakōnam. Then by the northern bank of the Kaveri he proceeded to Śrīrangam. He spent a few days here to satisfy himself that the benefactions of his ancestors were being properly applied, and to pay his homage to God Śiva at Jumbukēśvaram. Thence he went to Madura and Rāmēśvaram. He thence went across as far west as Trivandrum (Anantaśayanam). After worshipping god at all these places he turns back. He receives tribute from the kings all along the way, and there is no record of war at all except on the Travancore frontier. Even the Ceylon king shows ready inclination to enter into a treaty with him.

_Canto VI._—At the instance of a chief who is called Kuṭavācha-lendrataṭavāsin, Nṛsimha invaded Nāgamandaḷa (perhaps the same as Nāgarakhandā). He left a garrison there and returned with a desire to conquer Prthugiri (big hill, Penukonda). At that place he was attacked by a Muhammadan army. He won a complete victory over the Muhammadans and justified his titles Dharanīvarāha and Saḷuvēndra. After this the poem goes on to describe the conventional invasion by Narasimha of the territory of the king of Daśārṇa who was defeated. He is said to have continued his march northwards as far as the Himalayas and to have set his boar (Varāha) signet on the face of the Himalayas. After that Narasimha conquers some more northern countries and goes finally to Benares (Kāsi) where he is anointed as Chakravarti by the various kings in attendance upon him in front of the god Viśveśvara. On the occasion of the anointing of Narasimha there was a shower of flowers and sound of music from heaven in token of the approval of the gods.
Canto VII.—Description of Narasimha in court.

Canto VIII describes Narasimha’s hunting expeditions to the Vindhyan forest which is of course an epic invention.

Canto IX.—Narasimha returns from the banks of the Narbada to Venkaṭādri (Tirupati). He made Chandragiri his residence for the purpose of worshipping Vishnu at Tirupati. He is then said to have descended from the hill Venkaṭa (Tirupati) and ascended the hill called Airāvata (?).

Canto X describes the seasons of winter, summer and spring, and how Narasimha spent them.

Canto XI.—Sāluva Narasimha resides in a fort on the banks of the Suvarṇamukhi where he performed the gift of Suvarṇamēru during Śivarātri. He then receives a very large amount of money heaped up before him by the kings of the several countries, and after receiving their respects distributes among scholars all the presents the kings brought to him.

Canto XII describes the return of Narasimha to his capital and the joy of his people in consequence. All the vassal kings show their respect to him by accepting various subordinate functions. The last portion praises the greatness of Narasimha, and declares that the kingdom was very happy, from which various vices and sins disappeared in his reign.

Canto XIII praises the great qualities of Narasimha, his great gifts performed year after year, his patronage of poets and the protection of the Dharma; and closes with a benediction that he may rule the world for all time.

Canto I.

Canto II.
Canto III.

निजगुरुविरहाभिन्नतिविश्रो यदि भवसीह स्मालवावतारः ।
अतिशविवर्तीशकसोनुनाम अवसर एव न संबवेदरीणाम् ॥

अथवसर एव जेत्रयात्रामनुपपीङ्खवारिः विशेषः ।
समुचितपमयोतीजरीया प्रकृतिमिति फलवर्तकामपि ॥
शिखरयमचरागततिदत्तस्म: श्रयति न मूलवले शिरावलम्भस् ।
इति किर भवतो निस्तशंकू नृपतिकुं निरिकू निरुवम्य यत् ॥

तदिह सकुतुरकसाधवानो विहरति शाियारोहिः वेष्ठदायः ।
सविधभूति तदरहत्तवताया नृववनवनाः गिरोऽति न ... ॥
श्रिरति मुलियमाध्यांकलितः यक्षनुरग्मिरिष्टानकलक्ष्याः ।
सक्किमयवदर्श्युववमकाति: हसति किमान्स्वस्वश्रीणशुक् ॥
(उ)दर(य)गिरियुग्नराजवान्याः हरिणायममारवतीसामायः ।
अधिगतातिशिवराश्मेदाङ्गाम् अपमवभृत्वानंस्यो विशेषः ॥
Canto IV.

नृसिष्ठनाथेश्वरनिति, विशालिते तयीनिकृतोहेत०. वन्याकरो भक्तिभरम च ते (ते) ता. ॥

यथोत्तरहृदयं रसोचर रूप ध्यानं नानाधिका विलोकयत. ॥

विवाह सान्ध्यं विकिरिणितस्वतो दिलोकितांश. कवच भुमिकः ॥

सहा...श्रेष्ठमर्गतः समर्न जनाधि: प्रत्यक्तिविज्ञीतवा ॥

* * *

विगुपुरागाहि...कशिष्ठभज्यकठारिसातः ॥

अश्वाकारणं जयानकारबम् कशिष्ठराजः करितिविशिष्ठ्युः ॥

पुज्यराजं लगपुज्यो यथा नृपः कशिष्ठराजहियोभ्यवातः ॥

* * *

हताविष्ठिशेष गणनगापुरं कशिष्ठराजो गृहि खण्डलादरः ॥

संशयङ्गो तपनाध्योरक्तं विशालतालं बहुद्यतानं ॥

* * *

समन्तः तालुक्पूर्विक्षतः कशिष्ठभज्य विवशुः ॥

विवशुः साले विशष्टि सम सत्तरं निर्नयं तत्पत्रनीकोटरः ॥

* * *
अथ शरण गता हतावशिष्ट: तह सुभैसहस्तार्थोपहारम।
अहितामधिक्रदीनमन्वृत्तात् कलितद्वस्तकटिरिसालवेन्द्रः॥

*Canto V.*

अथ पदम्भिनाधैरस्वामीरश्चैः नियममुद्वनन्त्रो निर्गतः सैन्यवेगः।
बहुसवससनावृक्षस्य भीषणः . . . . . . . . विक्रियाशाशी जिजीतः॥
पुरासुपममं पुण्डरीकाविष्मेंत हितिपतिरंद्र पृष्टक्वकेलोपेव् भक्तः।
अनमद्वनहेतोराहितानन्ददृशि शिविरकर्तवंतं . . . कुंतमुः॥

तदनुपत्तनान्दात् विभाव्यापियान्ते प्रसूतम्यमयाः शादवनिन्ध्वपूः।
मद्यपवननाते बालुमालः: यथा तुलितकृशरिन्द्रे वूपद्वारे कुतः स्वादः॥
अनमद्वनिपालो गोपुरं वीक्ष्यदूरं सुरसरणिवितीं शोणकावशशभोः।
हृदयपिंथशैक्षेपं भैरवयाज्ञाब्मा तनयमनल्पकं तथ यात्रानुहाव॥
असितसरसज्ञाने स्वाम्यामातागन्धानु रचितुपुष्पद्वलावारकल्लिरेरानाः।
मद्यपवनलोके शालिभः: पाकनः: अविनितरितनवर्षीश्रोतेश्यावपश्यतः॥

तुलितकृशकर्तप्रातामुनीं हारि द्रष्ट्र। स्थहतापि वर्तसं स्वं च पुत्रं स्वस्थम।
व्यदुःखद्विवालं यत्र चोलस्थास्तीति स्वधमिः। मेक्ष्यृहुपण्योः पुरस्तात्॥
निर्ममद्वसं नवः कृम्यांश्चमार्शीं नृपतिपरिविष्ट्रत सोऽऽच च रात्रि।
गणितमद्वसंवीक्षा च चतारे जने यदु तरसं दुरितशाल्ये . . . साधिते॥
अधि: तत्तदेवगारसोधामकाशरूगतहरशोलानन्दकन्तकवानाथम।
हरिभविन्तविहारानन्ति बीक्ष्य देशानु संपलनिनंत्यपुरस्त्रीमातादुस्तहकन्याप।॥

*सप्तनवविधिक्रियास्यं पावनन्तरस्यं नृपतिरुपगत श्रीरज्ञोदस्सूः॥

फणिकुदिशापानं तं प्रणवमायज्ञाः फलमभवत द्रष्टरतलस्स्तानवानामः॥
निर्मकुलकुशस्तानिनिरंगावशार्जिनाः
भैरपितरय द्रष्ट्र मयेश्वेन कुंतमुः।
सदनम् युत्तलालाम्बद्रामाधिराय।
तद्भिकम्पितास्यं साम्यसुयं किलासी॥
तपसिजनवन्दनेभ्य नारायणो गिर्यांश
न्यवतदश तदग्रेश स्रीनृसिद्धिश्रिराजमु।
जगति यमविजजन्मूभुमाराजः सोको
भजति सकलजयमूहीपमेकापदभ्रूमु॥
मुशाकुनकथितैष्यस्व-वेणितद्वसतोड़स्या
सिद्धिविबलनितकाथ्यांगरंत्रांतोड़स्या।
तुरगमुरजयस्वयमि।... ... ... ...
... ... पाषयः पाण्डरस्यशिबस्य॥
स्वबलमथ सत्सं मीप्रं सोतासहस्तः
संतमीभुमखरोपं वायुवेष्य याबत॥
शारणशुपगतोऽगे तावदश्य वेगा
दनमदवनिधानु।... ... पाण्डरस्य॥
मम्मयशिरदुवाति वस्त्रं बंशोक्वावनामे
अभिमतकद्रगस्योढ़वागत। ताड़पणी॥
निम्नधितजलद्वानालिचिरायोही-श्वांशति
वेण्यक्रणविहादिकः बाह्यपदानमु॥
... ... ... श्रीणयंहस्तपवा
दमरकुलपकारालीकमात्रेण पाण्डरस्य॥
दशभिरथ दिनेचपिद्विशिलापासवर्-
मभजत मथुरायामाणावसं महेश्वरस्॥

ढथकुकतम्यापासति द्रष्ट्रचय्यावित्ति दशषवनिहनन्तुसिलिनाभोचितीसु॥
आपि रघुकुलकेतुपरायाव्युतुः सविप्यमोपि नेतु। सनोपापकेतुः॥
जलनिधितपिरामार्न्द्रोपणो विधानवुदिविषकान्यहेतुस्ते ढ्योथमत सेतुः॥

* * *
अथ त्रिपतिर्नरसीध्रामनायथ्यायंभृतिमहिमकारीपुच्छ्यसाल्लहेतुसु।
ढुहिणकुलजहलमारेषारायणस्य भ्रष्टी। रघुकुलजयनुष्या यः सैकंतं यत्र लिङ्गसु॥
तमभिधिनितसिंहः पार्थिवंसत्र हद्दः सुश्रिकुमस्वातो स्थादेष नियत्यति यावद॥
तद्भन्नभिमानिरातसं शारण्यं प्रयतः। धृतत्वहुविषमोपायना ढीपालः॥
शरणमयति द्वार-पायणं: सिन्हलोताविभ विनतिति जैनो लक्ष्यते पादनङ्गः।
इति निजसचिवोक्त्या मानयत्स्केष रज्जमभयमादिति तेषामभजनास्सावतार्।
जसविरसलिमोन्मुन्मुन्मुद्यकृत्य सेंधु दशारथभुमुः।।। ते यम हितीशं।
निमित्तपद्धानिक्तासिनितपोशपारं तद्विशिक्षयमुमन्येत्वचुरुं पत्यते सम।
कलिपाविद्वैरूस्तत्कालस्यास्वाभं पवद्(?)समयमेश्य आगमत्त्राण।।।

* * *

... तत्र बन्दीकुल्कनामः

वहतिरिह भद्रां शारिरकाणामिहासीत।

अपि रिपुविकादो माणिनासमोचि मूौि।

हयवदनैहितोऽः रक्षम्भावाव्यादावि।

मदगजगति।।।। तौरङड़ड़क्तः दजनि चतुर्ग्रक्रियांति सार्थमासी।

अतिवलमिनः संहितं विक्ष्य सिद्धविनिपस्तातिस्तः संहनाः हनाशू।

रण्मुचि नरसिंहो रस्तालुः वाहे गजकुलविनं तिहं: संहनब्रह्मति सम।।

* * *

सचतुरसथ हुद्वा तत्र संशास्तकानां

नित्यमणि च भीष्मां सुभानकान्तिकेषां।

शक्तितमुसकणों दुर्मयानां प्रतौणं

तद्विभयद्वारं पार्थि: पार्थकीर्तिः।।।

अयमथ शैवेन्द्री मिन्दुरायस्य वाहू

धनुपि च कुत्तिकाः केसिनादिकणों नौ।

विजयसत्त्वार्योबुद्धती ह्यावपि द्वा-

गुर्जव्यदपराचेरवरोधात्तमुः।।

* * *

हृद्य। विद्रवनो दिशो दश भयाहतामयो ह्रेषिणः

सौल्यायो नरसिंहभूमितरस्ती स्वानिकिनीं चाभवत।

श्रान्तं तत्र निवेशं तत्क्षण।।। ते तीर्थमुद्धेर्मणिरे

विश्रान्तो रस्तिताहिकारितयुतं वीराग्रीस्तान्य निशाम्।।।
Canto VI.

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कुटवाचन्त्रतवासिकलिपदेशतः।
तहामुखमपि विक्रिया नरसिहमूढस्थ नागमण्डलम्॥ ८ ॥
अपवाहा सैन्यालिबेहन काळिवलदिनान्यपश्चः।
तत्र कलिचन निधाय अटानू अगमच्छने: प्रवृत्तिगिर्य निगीष्या ॥ ९ ॥

धर्मितपत्रवत्त्वदरूपि । मधविशृंगचारमः।
तत्र नृपतिरवलोकितवात्से छवीर नृणिरक्ततत्वाय बलात् ॥ ११ ॥
कारविशृंगवलेकं निविलेकः: तह नृसिहमूढः।
चर्माक्षि कलिनिष्क्ततितिसिद्धं शास्त्रार्था।
ताकमिधिगततुरक्षते: स्वबैलस्ममेनमहत तुष्करादः ॥ १३ ॥

स विधाय तत्तनपदेच निगमनिरते निजान्य।
तत्र गामिरजनि: सबली निरागत्तलोपि च नृसिहपाधिव: ॥ ३ ॥

असुरंशस्मधवशार्वः नृपतिरशमोहनः! स॥
सार्थमकत नरसिहभुजो मुवंद्रेव मोहनपुराणकोरिनम् ॥ ४ ॥
विविधेषु तेषु विविधेषु विविधकालविकृतसमवः।
हैमवतसविन्यूममिमाम्मात नरसिहमूढपिरस्यविविवक: ॥ ४ ॥

अवगम्यतत्पदम्पम्मार्थै: किल निष्कृतस्यजः।
हैमवतकषकके जयी तदमुद्रायलिक वराहमुढः ॥ ५ ॥

अष्टि तच्छिरस्तु निजपादस्यकरम्यसत्तैः।
वेदिपरिशिष्टी अयते सम काशिनार्थ नृपार्थः। ॥ ६६ ॥

तदतु प्रसदमुद्दित: प्रमाणमिव: प्रवक्षोत्तरसित: पयोहैः।
क्षितिककर्तिपदस्य नृपि: अभिषिक्त एष पुरात्तेस्तः। ॥ ५६ ॥
Canto VII.

कामं ततः श्राबोकाकलोकमांमम्मन्यामलं महामन् करकनेन।
सीतवा तत्तार्थितविन्द्याश्रेष्ठं सामनतःस्यसह साधुवेनः॥ ९ ॥
उपासितवसनविन्ध्यावसुर्गम्यादाण्डगुहउः करकत�।
वगाश्रयुक्त धिपानं नूपेण व्यायामवेनायपस्तति विनाशसं। १० ॥
कृत्सन्त्रज्ञतांकथं गौरद्वंस्तीरसिराग्न्यं कस्मूँवर्णम्।
उपमुसुकलमपुरुद्ययुमुस्तीविजा जयति सम राजा॥ ११ ॥
आचार्यानंतकं भृत्रं धनं पिष्ट्य महाराज्यपरम प्रभु:।
काम्बोज्जिन्धिजित्सोरजाः भाग्योतिशेशं तत्ततिसम सत्रं दुः॥ १२ ॥
शाङ्केयुपान्तवेनक्षितं स्वसंहिरुदात्ताः हंसकं तंत्रात।
उदय्रोकवरंस्युक्रवान्य उपानं सुराणमुस्वान्याशीतात॥ १३ ॥
आकर्षणकुक्षण: सुपणों गोकर्षणवटं किल चूर्णपित्वा।
गोकर्षणां युतस्युत्तरण विनिरर्ज्ञाः शतपर्वनेत्र:॥ १४ ॥
आलंक्षणसमन्तयहशस्त्रम् कोल्य निजां कुलपवं तेषु।
कुछा निवृत्त: किल पादसाधारं दर्तायभयोपपेष न तत्सिमागात॥ १५ ॥
भद्राधिकोकसायं तीर्णुलक्ष्म्भ्रामदी दुर्मचेतकुदः।
विद्रावणो व्याधचलीवमात् च चुनवेवातात्वात॥ १६ ॥

Canto VIII.

तं तत्तागाशायजिन्यं समेत विन्द्याचलात्विहायर्भाजाम्।
कृपाधायान्तं ननो मृगाणं तस्मासात्वान्तित मुन्यो वनस्थः॥ १ ॥

आलंकारावलितो वित्त मिरसय ऋषिकर्षेर निमेषात्।
भारस्वाद्यार्थग्रिह्ययास्तुिदीं रेवातं श्राब्धयश्र राजा॥ १६ ॥
Canto IX.

अथ सितीश्वरीविजीतश्रेष्ठश्रेष्ठवर्णनो धरणोवरः।
विरंगुच मां वहुर्मि प्रणाये विप्नो प्रियं भेद्धरैलमागत || 1 ||

महीन्द्री दिशाति सम तस्मै महाधर्मं मकटुभ नवीनम्।
वधोपिष्ठेन्महता हृदश्रीविषद नूनं दिव्यस्वदीप || 7 ||

निशम्य तस्यति वचोत्तुरुपं नृपालसिंहोदितायः प्रह्दतः।
आराधयायेव हरेनीवालमैचनु नृपालस्य विहरोतिः || 21 ||

विश्व:सत्यार्थप्रियति सितीश्वर विभाव्य तस्मादवह्य शैलात।
शिलोपमंद्रानहरीतपेतम ऐरावतायं गिरिधधरकुल || 23 ||

आङ्गीवाहितिनाथ राजपुत्रा-नाहाद्यवृक्षांविषेणक्षिप्ताः।
ऋणतो नुवश्चुवस्वरीतमध्यिभूमि-न्यायायद्य श्रमशान्तिहेतोः || 27 ||

Canto X.

तत्तत्स्लोकनालमुदितं कवाठ साध्यं विधि
कण्यायुक्तगौतिमि कविरः साकं सरानु सहस्य।
अज्जयः काव्यस्य प्रुत्तुकृत्य वेदवेदाति
सहित्यानुष्ठवं नृस्तिष्ठुपतिस्तलावन्यता निशाम || 31 ||

Canto XI.

अथ वायुर्भिः धर्मसारलताविभिन्नद्विद्विषेणस्याम्भुनिशतिधीर्चिपासी।
विदुष्णां चिकींपुरवन् विषाम्पति द्राविणीमूलविनम्नेपदार्थाति || 1 ||
सतिवर्द्धित्रित ॥ तनोत्तरसहस्रां मुर्णमुवरीवषाटान्तरे ॥
नागरी वसन्तदिनदानादेव नवरत्नलागुह्यापुराणा नवाम् ॥ २ ॥

. . . . . . . करहाललपविरण्डकीकेशः ॥
अपलोकितं तदं गूर्जरादिभि: धनयुक्तं । जगत्व: ॥
कल्याणं यथविरागारमुखस्तो नितितं पुराक्षस नवरस्य राजभि: ॥ २८ ॥
शिवराधिपति चन्द्रवत्सुमस्तुमितिनितिनान्तः ॥
प्रतिवासितामतिमहेशसनाचाचवः ॥
धनसंहारं कनकशैलसेरिभासः
अवलोकय दानविधयेकातं कुताम् ॥ २९ ॥

Canto XII.

वाहाधिकुदोष्ठ समं महीम्बैवसन्तदानलवया मनोजामु॥
आशिवर्द्धिर्मातिमभासो नवां पुरीं तां नराशिराजः ॥ १ ॥

इति विजिताविष्ठितरितिपदवत्वहुड़विधिः;
मधुसमाये चिकिषुरीकिं वर्दानिविधिम ।
वितरणविष्णुपत्तहमछदिशशतंभते-
रूपममात्रेः सममोषयदार्शते। ॥ १ ॥

Canto XIII.

आदाय वर्षेवशेषमसोपूर्वः: अयंतराधिरंगलेकमात्रपूर्वः: ॥
आसिवित्तस्यायो निरगाल्कविनामात्मणाय कुकृकी नरसिन्हाराजः। ॥ १ ॥
This extract from the Rāmarājīyamu deals with the descendants of Sōmadeva Rāja who lived during the reigns of Saluva Narasimha and his immediate successors. Among these, Bukka is called the firm establisher of the kingdom of Saluva Narasimha (Sāluva Narasimha-rājyapratiṣṭhāpanāchārya). He is also given other titles in praise of his bravery and munificence. His rule is said to have prospered on account of the service he rendered always to the God Venkaṭāchalapati. He married two wives Abbala Dēvi and Ballā Dēvi. By Abbala Dēvi he had several sons of whom Singa was the eldest and he gave them the district of Nandēla (Nandyal) to rule. By his other wife Ballā Dēvi he had a son called Rāma Rāja.

Rāma Rāja is said to have marched against the fort of Kandaṇavōl (Karnūl) which was in the occupation of a chief called Savāi and laid siege to it. Each unit of his army during this siege is said to have consisted of one elephant, 20 horses, 60 archers, 60 swordsmen and 60 spearmen. Of such units there were 3,500 in his army. We do not know whether these numbers are accurate. He defeated Bibbi and capturing Kandanavōl made it his own capital. His relatives becoming jealous of him are said to have, at one time, commissioned a young boy to offer him poisoned water to drink. But when the boy hesitated he himself took it from him and drank it all. He overcame its effects, however, by the power of his devotion to God.

There is also a Birudagadyam (string of titles) attributed to this prince. From some of these we are able to get some historical information about him. He defeated the chief Kāsappa Ọđeya who had his headquarters at Ādavānī (Adōni) and drove him from the place. The name of this chief appears as Kācha in the work.
Bālabhāgavatam. He is also said to have captured the army of the redoubtable Savāi and to have conquered the seven elements of royalty (Rājasaptāṅga) of Savāi Bibbi. We do not know whether the two names Savāi and Savāi Bibbi refer to the same individual. In the copperplate inscriptions of the descendants of this Rāma Rāja we find the word Savāi Sanskritised into Sapāda, Savāi in Hindustani and Sapāda in Sanskrit both mean one and one-fourth. Savāi is usually given as a title to Indian heroes when they show themselves of more than ordinary quality, e.g., Savāi Mādhava Rao, Savāi Jai Singh. It seems to be classed along with such titles as Immaḍi and Mummaḍi attached to names meaning respectively twice and thrice. But Ferishta in his work says that Savoyi was the name by which Yusuf Adil Shah was known and was so called because he was born in a village of the name in Persia.

It is just possible that in one of the two places where the word occurs in the extract it refers to Yusuf Adil Shah, and Kanda-navōl might have been captured from him. We do not know whether Ferishta's derivation of the word is correct. Persons who can have had nothing to do with Persia at any time are given the title Savāi. For instance, the Moghul Emperor Akbar conferred the title upon a celebrated Jain Guru, Hīra Vijaya Sūri *, who visited his court and whom he honoured. Another title from the Gadyam says that Rāma Rāja captured seven hundred horse from a chief called Hallisusena (Ali Hussain?).

Rāma Rāja married Lakkamāmba and by her had three sons Timma, Konda and Śrīranga. Of these Timma became governor of Avuku (Owk), Konda governor of Ādavani (Adōni); their respective descendants referred themselves to these places in describing themselves.

* Vincent A. Smith's Akbar, pp. 166-68.
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సూరయనాగర ప్రామాణికత లేద అప్పటి తరువాత నందిదండి, సమయం పోరాడి, మంత్రిప్రపంచ, సమీప ప్రధానిత సహాయంతో, రాయ ప్రతి ప్రత్యేకించి, కలవ శాసనాలు, నంది ప్రతినిధుత్వానికి విడుదల చేశారు. నంది ప్రతి ప్రత్యేకించి, కలవ శాసనాలు, నంది ప్రతినిధుత్వానికి విడుదల చేశారు.

ప. ప్రపంచ ప్రతినిధుత్వ ప్రేమకాల పుణ్యం ప్రభావితం చేస్తుంది

త. ప్రపంచ ప్రతినిధుత్వ ప్రేమకాల పుణ్యం ప్రభావితం చేస్తుంది

ప. ప్రపంచ ప్రతినిధుత్వ ప్రేమకాల పుణ్యం ప్రభావితం చేస్తుంది

ప. ప్రపంచ ప్రతినిధుత్వ ప్రేమకాల పుణ్యం ప్రభావితం చేస్తుంది
RĀMARĀJIYAMU

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江西省

1. 哈爾濱

2. 哈爾濱

3. 哈爾濱

4. 哈爾濱

5. 哈爾濱
8. పరిజాత పహారానం
మంగలం కనుమలే కర్తా మంగల సేన
సిద్ధితం సాగించి ఏడాది
మాముకంగా వచ్చు మాముకంగా వచ్చు.

9. పాడు పాడు పుష్పించ వద్ద పుష్పించ
పుష్పించ వద్ద పుష్పించ వద్ద పుష్పించ
పుష్పించ లేదు పుష్పించ లేదు పుష్పించ
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10. పుష్పించే పుష్పించే పుష్పించే పుష్పించే
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13. పుష్పించే పుష్పించే పుష్పించే పుష్పించే
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14. పుష్పించే పుష్పించే పుష్పించే పుష్పించే
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15. పుష్పించే పుష్పించే పుష్పించే పుష్పించే
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పుష్పించే పుష్పించే పుష్పించే పుష్పించే
In the beginning of this historical poem dealing with the life and victories of Achyutarāya there is a short account of his predecessors. In the Lunar race was a king by name Timma who had a son called Īśvara who was a great warrior and who 'had set his foot upon the heads of his enemy kings'. By his wife Bukkama Īśvara had two sons Narasimha and Timma. Of these Narasimha was famous for his heroic deeds even from his youth. He captured the fort of Mānava (Manuva?) Durga from its Muham-madan ruler and gave it back to him. He laid a bridge across the Kaveri and captured the town of Seringapatam. He then marched against Madura and, defeating and killing its Marava ruler in a battle, captured the place. He then defeated in battle a chief called Konēṭirāja who opposed him with his elephant hordes. He made the city of Vidyāoura his capital. He had three queens who were called Tippāmba, Nāgamāmba and Obamāmba. Of these by his wife Tippāmba he got a son called Vīrā-Narasimha, by Nāgamāmba Krishna Rāya and by Obamāmba, Achyuta Rāya.
After giving the genealogy of his family down to Narasa, Krishna Raya in this work says that he had two wives Tippamamba and Nagamamba by whom he had two sons Vira-Narasimha and
Krishna Rayya respectively. Narasa conquered all the countries and defeated their rulers, and was a patron of poets. His son Vira-Narasimha is also said to have destroyed his enemies and brought the whole kingdom under his umbrella.

This is an account of the reign of the Emperor Krishna Dēva Raya of Vijayanagar. It is written in colloquial Telugu prose. It purports to be written to the governor of a province under
Krishna Deva Raya, by name Viśvanātha Nāyanayya by an agent (sthānāpati) of his at the imperial headquarters. The chief referred to in this connexion seems to be Viśvanātha Nāyaka, son of the general Nāgama Nāyaka, who fought successfully against his own father when he rebelled, and was eventually appointed as viceroy of the Pandy a country. The account of Krishna Rāya, as it is given in this work, agrees in the main with that of the poem Krishna Rāya Vijayam of Kumāra Dhūrjati dedicated to the later Vijayanagar prince Chinna Venkata Rāya. As in the latter work, the father of Krishna Dēva Rāya is called Vīra-Narasimha instead of Narasa and he is immediately succeeded by his son Krishna Dēva Rāya. Thus both the works Vīra- Narasimha, the elder brother of Krishna Rāya, who preceded him on the throne for some years. Both these works may have borrowed their story from the same source, or one may have been modified from the other, but we cannot at present say anything decisive about this.

After examining his treasury and army, and making all the necessary preparations for the expedition against his enemy with the assistance of the able minister Appāji (Sāluva Timma), Krishna Dēva Rāya entertained all the Boya nobles (Doras) and the men of the eighteen Kappanas (provinces?) at a grand feast. He then ordered them to proceed to a distance of about three āmadas (30 miles) into the enemy territories and gather from there men, cattle, sheep and goats that they may not be available to the enemy. Leaving a company of horse to guard the city along with the minister Sāluva Timma and ordering all the subordinate chiefs (Doramannelu), horsemen, elephants, mahouts and the people of the Viniyogams (divisional officers?), he directed the war-drum to be sounded and with them set out from the city.

He then proceeded against the fort of Śivasamudram which belonged to the chieftainship of Ummattūr and fought with Ganga Rāja, the chief of the place. The place was reduced after a single day's fighting. Leaving there his own servants he proceeded towards Śrīrangapatṭanam. He examined the fortifications of the place and worshipping the God Ādi-Ranganāyaka proceeded towards Ikkēri Ārangam? There he inspected the troops of Sukkula Nāyaka. After that he directed his army to proceed towards the frontiers of Vijayapura (Bijapur). On hearing of Krishna Dēva Rāya's march the garrisons of the several frontier forts were much afraid and began gradually to desert their stations. Therefore he easily introduced his own garrisons into such forts as
Rāchūru (Raichur), Mudikallu (Mudkal), Addanki* and Ādavani, and, by forced marches, capturing at the rate of one fortress a day, approached the frontiers of Golkonda.

There the three Muhammadan Sultans (Adil Shah of Bijapur, Kuṭb Shah of Golkonda and Barid Shah of Bidar) had collected their troops, and crossing the river (Krishna) had fixed their camp on its southern bank with 100,000 horse and a thousand elephants. The emperor also learnt from his spies their respective strength, and heard of the atrocities they had committed in his territory. Krishna Rāya was very angry on hearing of the atrocities of the Muhammadans in his own territory to the south of the Krishna. He summoned from among his Amaranāyakam generals, the chief Pemmasāni Ramalinga † and telling him about the Muhammadan advance to the south of the Krishna consulted him how best to act under the circumstances. The general Pemmasāni Ramalinga said that it was no serious matter, and promised that, if he were entrusted with the attack, he would march on their camp and cut the ropes of their tents. If, at a given signal, the emperor's troops attacked the enemy their camp could be broken and the enemy routed. Moreover he impressed upon the emperor the fact that the Muhammadan soldiers coming from cooler climates could not stand and fight with the emperor's soldiers during the hot summer.

Pleased with the general's reply, the emperor presented him with betel and nut in token of his approval of his leading the attack. Rāmalinga returned to his troops and told them the Emperor's Commission. He impressed upon them that the opportunity had arrived for showing their gratitude to the emperor for having maintained them, to fight that they may win high favour here and everlasting glory hereafter. So saying he exhorted all brave men in his camp to follow him, and, asking the rest to stay away, he marched towards the enemy's camp. He was followed by eighty thousand redoubtable swordsmen 'who march to the battle as to a marriage.' To oppose these heroes the enemy concentrated sixty thousand

* This Addanki cannot be the well known place of the name. It is situated in the south of the modern district of Guntūr to the north of the Nellore border. It must be placed not on the Bijapur but on the Golkonda frontier.

† He seems to have been an ancestor of the general Pemmasāni Timma who was the Viceroy of Konārīdu under Āliya Rāma Rāya, and was the chief in whose jurisdiction the village Garikipāḍu which was granted to the famous philosopher and logician Annambhaṭṭa lay. For the text of this inscription vide Mackenzie Manuscripts, the inscriptions from Garikipāḍu.
broadswordsmen assisted by 10,000 well caparisoned horses and one thousand elephants. They first attacked the elephants and the cavalry of the enemy with their broadswords and their javelins. After a short fight 4,000 horses of the enemy were killed. He then proceeded against the rest and managed to kill 4,000 out of the 60,000 horsemen. Rämalingamma Nayûdu then managed to approach the tents and give the signal to Krishna Dëva Râya’s main army by cutting the ropes. Upon this the triumphal band of the emperor struck up, and the emperor Krishna himself started on his state elephant with all the royal insignia, closely followed by 120 ghattams of elephants, 60,000 horse and 500,000 infantry in a body. Simultaneously with this pressing attack of Krishna on this side, the river Krishna rose in floods on the other, and flowed full to the brim. When the attack was directed against the elephant corps, the elephants not being able to stand the pressure of the attack and suffering very much on account of the summer heat, were attracted by the cool breeze from over the flooded Krishna, ran to the river and fell into the water. The remaining troops also could not stand the pressure and began to escape across the river by swimming. Most of the people that thus tried to escape lost their lives in the flood.

Only a third of the troops remained on the southern bank of the river. The elephants could not be pursuaded to leave the cool waters and so the mahouts over them thought it unwise to stay longer and themselves escaped. The Muhammadan soldiers of the three kingdoms crossed the river on elephants and barges, and retreated respectively to their capitals Bijapur, Golkonda and Ahmadnagar.

Krishna then came to the edge of the river and ordered the capture of all the ownerless elephants and horses, and of the tent equipage and bands of the enemy’s camp. He then held court along with his minister Appâji and the generals Ayyamarusu, Kondamarusu and Bacharusu; and poets like Mukku Timmanna, Allasâni Peddanna and Mâdayagâri Mallanna. When the emperor asked them to describe to him the day’s victory Mukku Timmanna composed a verse the substance of which is “O! Krishna Râya, your Muhammadan enemies broke and fled at the mention of your name, and their elephants turned and fled seeing in you the God Vishnu, the rescuer of the lord of elephants”.

The ministers advised Krishna to cross to the other side of the Krishna only after the rainy season was over and the floods had subsided. Meanwhile they advised him to reduce the fortresses of
Udayagiri, Kandūr? (Kandukur), Konḍavīdu, Bellamkonḍa, Nāgarjunakonda belonging to the enemy from any one of which he could attack him on the flank after getting into the interior of the enemies’ territory. The emperor accepted the advice and started on the campaign. Then the manuscript gives two triumphal verses which his court poets composed at his starting.

He marched by way of Gutti and Gandikota to Udayagiri and reduced a fortress called Hurmatti* at the place. On occupying it the emperor was surprised that the enemy should have surrendered the fort when they had it so well provisioned. He then placed his own garrison in the fort under the general Kampanna and proceeded to Kandūr (Kandukur). The garrison at this place left the fort when they heard of the approach of the emperor’s army. The emperor was about to proceed to Konḍavīdu when his agents reported to him that the garrisons in the several fortresses were afraid when they heard that Krishna was proceeding against them, and began to desert in bodies. It was also reported that Boya (the hunter caste) chieftains and the chiefs of the eighteen Kappaṇas were scouring the whole country and giving the people great trouble.

Krishna Dēva Rāya marched to Konḍavīdu and laid siege to the fortress. The garrison in the place could not defend themselves and after one and half days surrendered the fort. The general Konḍayya (Rāyasam Konḍamarusu?) was placed in garrison there. Then the army was directed to Vinukonda which place also soon surrendered. The general Bhāskarayya (Rāmaya Mantri Bhāskara) was posted to govern the fort with a garrison. The emperor then reduced the forts of Bellamkonḍa and Nāgarjunikonda and placed there garrisons under the generals Virabhadrayya and Ayyalayya. Krishna then marched into the enemies’ territory and approached the town of Ahmadnagar (Ahmadabad-Bidar). He easily captured the outskirts of the place and fought a pitched battle with the enemy’s horse outside the city. In a very short time 2,800 of the enemy’s cavalry were destroyed and the emperor gained a complete victory. The garrison within the fort thought

* According to this manuscript Hurmattu appears to be the name of a fortress near Udayagiri. But in the Krishna Rāya Vijayam the word occurs in the phrase 2.57, meaning in one hurmattu and refers to the conquest of Śivamsamudram. It there appears to be an adverb. The proper meaning of hurmattu is not known and there is no fort of that name near Udayagiri so far known.
they could not stand a siege by Krishna, and in order to avoid the storming of the fort, evacuated it and retreated to the interior. Krishna Rāya thus got possession of the fort very easily and directed the fortifications to be destroyed. He then ordered that castor-seeds should be sown where the fortifications stood and proceeded towards the frontier of the kingdom of the Gajapati.

The minister Appāji and other courtiers advised the emperor that he had already defeated all his enemies and annexed portions of their territories. It was not desirable that he should enter further into the interior of the Gajapati’s country as he might be attacked on the flank by the Muhammadans who might succeed in cutting off his supplies. But Krishna Rāya disregarded this counsel and continued his march. When his army was marching through the ghats (kanumas) it was attacked by a chief (Chitāpra) Chitāph Khān* at the head of 60,000 archers. There was a severe battle between the two armies, but Chitāph Khān’s archers were easily hemmed in by the army of the emperor, a company of which went over the ghats and attacked Chitāph Khān in the rear. The army of Chitāph Khān was defeated after a loss of 23,000 archers and 4,000 horse and retreated from the place. Krishna Rāya left 30,000 of his own troops to guard the passes, marched on capturing the districts of the Gajapati’s kingdom and encamped at Poṭlūri Simhādri (Simhādri Poṭṭunūr).

After having advanced so far, Krishna Rāya learnt of the great preparations made by the Gajapati and his sixteen Mahāpātras to repel his army. Fearing that their opposition might be much stronger than anything which he had met with so far, he was doubtful of success and consulted with the minister Appāji privately. In the consultation the minister advised the emperor that he could defeat the enemy only by a stratagem. With the consent of the emperor the minister despatched some chests full of gold and valuables to the sixteen Pātras along with secret letters. The letters said that the boxes were despatched to them according to the agreement between the Pātras and Krishna Rāya, and exhorted them to act up to it by deserting the Gajapati during the

* A chief of this name is known to us in Warrangal about the year A.D. 1503. A record of his in the fort (No. 110 of 1902, Madras) states that he belonged to the Bhogikula (Nāgavamsi?), and that he conquered Warrangal from the Muhammadans reinstating there Pāṇchāṭarāya. It is probably this chief of Warrangal that is referred to above. It is difficult in the face of this to accept Col. Haig’s statement that he was a Muhammadan. Vide Land marks of Dekhan History, pp. 50 and 85.

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battle. Some of these boxes of presents were captured by Gajapati's messengers and taken to him. When he read the contents of the letters and saw the treasure that accompanied them he began to fear for his own safety. He escaped from his camp without being noticed by anybody, and went a long distance to the north.

When the sixteen Patras went to court the next day and learnt about the flight of their master they retired to their respective fortresses. Getting to know of this Krishna Raya appointed his own followers to guard the Gajapati's palace and the city. He planted a pillar of victory at Poṭṭunūri Simhādri. Then he summoned before him the minister of the Gajapati and said that he had invaded the country for victory rather than permanent conquest and was prepared to give back his kingdom to the Gajapati and return to his own capital. The minister informed his master about this and the Gajapati returned to his capital and apologised to Krishna Raya for having fought with him. The sixteen Patras were also sent for and they also begged pardon of him.

Highly pleased with their action Krishna Dēva Rāya made them presents of gold and jewels. The Gajapati gave his daughter Jaganmohini* to Krishna Raya in marriage and made him presents of valuable gems, ornaments, elephants, horses, scents, etc. He also returned the boxes containing the treasure which Appāji sent to the Patras in order to deceive him. He ceded all the country to the south of the river Krishna to Krishna Dēva Rāya as the dowry of his daughter.

After the marriage festivities were over Krishna Dēva Rāya started back to his own territory escorted by the Gajapati's minister and officers. When the rulers of Golkonda, Bijapur and Ahmadnagar learnt of this they thought that they could never more defeat Krishna Raya and meeting him on his way concluded peace with him after apologising for past misconduct. When he went as far as Tirupati in his own empire he learnt that the Muham-

* This marriage is also referred to in the Krishna Rājavijayam and the preface to the commentary on Prabodha Chandrodaya by Krishna Raya's general Nādināḍla Gopa. The five verses called Tukkā Panchakam are said to have been composed by the daughter of the Gajapati when she found that the emperor's love to her had waned. In this her name is given as Tukkā,
At Tirupati he performed all the sixteen dānas as laid down in the śastras, and presented to the god valuable jewels and gold. He also had copper statues of himself and his two queens Tirumala Dēvi and Chinnā Dēvi, cast and set them before the god of the place that they may signify his constant worship. He thence moved to Kāḷahasti where he also made large grants to the god on the twelfth day of the bright fortnight of Aśvayuja in the year Śrīmukha.* He also constructed at Kāḷahasti several choultries. He then marched to the south visiting on his way all the chief temples. He is said to have visited the god Vandīśvara (?) who was worshipped by the Tripuras (Rakhasas). Among the places that he visited were Aḷagar Gudi (Aḷagar Koil or Tirumālirunjolai near Madura), Madura, Śrīvilliputtur, Karuvaṇallūr, Śāṅkara-nārāyananarkoil, Dakṣiṇa Kāśi (Tenkasi), Trikūṭāchalam (Kurṟālam), Agastyaparvatam (Podiyil hill), Gajendramoksham (?) Śālivatam (Tinnevelly), Tōḍādri (Vānāmāmalai), Tirukkurunguḍi, Kanyā-kumari (Cape Comorin), Śrīkandūr (Tiruchendur), Nava Tirupati (near Aḻvār Tirunagari). His grants to the god Sundarēśvara and Mīnākshi at Madura, to the goddess Āṇḍal of Śrīvilliputtur were specially valuable. He constructed the big tank at Śrīvilliputtur and endowed a lakh of Mādas towards the cost of the Manṭapa in its centre and the stone work. At Agastyaparvata he constructed a new Gopura (tower), and at Tinnevelly the Tāmprasabha, a big stone hall covered over with sheets of copper. He founded a village called Krishnarāyasamudram near Tinnevelly.

Krishna Rāya then went to Sētu (Rāmeśvaram) and worshipped the god there. Thence he crossed over in barges (Kāḷams) to Dhanushkoṭi. There he washed the blood stains off his sword and performed three Tulābhāras (weighing against gold). He stayed there for three days and thence went to Gokarnaṃ. After worshipping at the place he returned to his capital Vijayanagar by way of Seringapatam after a long absence. There he made very costly presents to the gods Viṭṭhala and Virūpāksha, and held his darbar on an auspicious day with all his relations and ministers. There he made Appāji sit upon a costly carpet (ratnakambaḷī), and had his Svarṇābhīshēkam and Ratnābhīshēkam performed. He made him presents of costly jewels and perfumery. The other generals also he rewarded each according to his merit.

* This is incorrect. Śrīmukha corresponds to the year A.D. 1512—3 and is much too early to be correct.
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(Translation forthcoming)
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రాయవాచకం

3. కాభారు కుతుబశాసనం
మారిమారి కర్తవ్యం చేస్తున్న నిమించాడు
వైనారు నిర్ధారించి
నాట్యం సంపన్ని

ta:

చిత్రం అధికారిక బిరుదు తిరిగి, పండితరులు చేపడం సాధారణ
చదివిపోతుంది. తిరిగి సాధారణ నిర్ణయం చేసి
తిరిగి నిర్ణయం చేయడం సాధారణ
చదివిపోతుంది. సాధారణ నిర్ణయం చేసి
తిరిగి నిర్ణయం చేయడం సాధారణ
చదివిపోతుంది.
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యాయాయచాకము దానాది పాదా మరియు సంసారమంచి ప్రతిభలో రైతులు కనిపించి, రెండు
ముగ్గురు, మెదలెను, నామస్తున్న సుందరమైనంతి భోగవంతులు చెందినాయని మినింసిన కీర్తి-రూపములు కొనసాగించాడు. కాక కాయలకే కూడా కనిపించాడు కనుక, షథములు కంచి ఊరిస్తున్న మనం కాగా తమను సంసారములు అంచిన ఆయన్ని కోలేల సంఖ్య కొనసాగించాడు. ఎందుకంటా కాయలకే కూడా కనిపించండి కనుక మనం తమ ప్రతిభలు కు మీరు ప్రతిభను సంచితించానికి వచ్చాడు ప్రతిభను సంచితించానికి వచ్చాడు. ఎందుకంటా కాగా తమను సంసారములు అంచిన నిత్య సంసారములు అంచిన ప్రతిభను సంచితించానికి వచ్చాడు. ఎందుకంటా కాగా తమను సంసారములు అంచిన ప్రతిభను సంచితించానికి వచ్చాడు. ఎందుకంటా కాగా తమను సంసారములు అంచిన ప్రతిభను సంచితించానికి వచ్చాడు. ఎందుకంటా కాగా తమను సంసారములు అంచిన ప్రతిభను సంచితించానికి వచ్చాడు. ఎందుకంటా కాగా తమను సంసారములు అంచిన ప్రతిభను సంచితించానికి వచ్చాడు. ఎందుకంటా కాగా తమను సంసారములు అంచిన ప్రతిభను సంచితించానికి వచ్చాడు. ఎందుకంటా కాగా తమను సంసారములు అంచిన ప్రతిభను సంచితించానికి వచ్చాడు.
SOURCES OF VIJAYANAGAR HISTORY

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SOURCES

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HISTORY

The text appears to be a continuation of the previous page, discussing sources of Vijayanagar history. However, the content is not legible due to the quality of the image.
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ಪ್ರಾಕೃತಿಕ ಕೆಲಸವನ್ನು ಪ್ರತಿಕ್ರಿಯೆಯೇ ಮುಂದುವರಿಸುತ್ತೇನನು. ಅದು ಎಲ್ಲ ಅದರ ಸಂಬಂಧವನ್ನು ಕಲಾತ್ಮಕವಾಗುತ್ತದೆ. ಅದನ್ನು ಪ್ರತಿಯೇ ಕೆಲಸದ ಸಂಬಂಧವನ್ನು ವಿಧವಾಗುತ್ತದೆ. ಅದು ಮುಂದುವರಿಸುತ್ತದೆ. ಆದರೆ, ಕೆಲಸವನ್ನು ಪ್ರತಿಕ್ರಿಯೆಯೇ ಮುಂದುವರಿಸುತ್ತದೆ.
SOURCES OF VIJAYANAGAR HISTORY

III. Narada Kuncha's History of the Vijayanagar Empire

IV. Gopala Rama Raya

V. The Chitragupta

VI. The Surya Kirti

VII. The Vidyavati

VIII. The Devaraja

IX. The Kalyanachandra

X. The Narasimha

XI. The Vidyabhumi

XII. The Vidyabhumi

XIII. The Narasimha

XIV. The Rama Raya

XV. The Chitragupta

XVI. The Vidyavati

XVII. The Devaraja

XVIII. The Kalyanachandra

XIX. The Narasimha

XX. The Vidyabhumi

XXI. The Narasimha

XXII. The Vidyabhumi

XXIII. The Narasimha

XXIV. The Vidyabhumi

XXV. The Narasimha

XXVI. The Vidyabhumi

XXVII. The Narasimha

XXVIII. The Vidyabhumi

XXIX. The Narasimha

XXX. The Vidyabhumi

XXXI. The Narasimha

XXXII. The Vidyabhumi

XXXIII. The Narasimha

XXXIV. The Vidyabhumi

XXXV. The Narasimha

XXXVI. The Vidyabhumi

XXXVII. The Narasimha

XXXVIII. The Vidyabhumi

XXXIX. The Narasimha

XL. The Vidyabhumi

XLI. The Narasimha
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అద్భుతంధిష్టంసానం కము అయిన సమీపానంసానం నస్తుం చిదించి నేపాల గ్రామంలో పంచం కొండను అనుభవించింది. సన్నా జనాందిలో అధికారికంగా సంచాలకం అనుమతి పంచాయతీ సంస్థను విపత్తిలో ఉన్నాడు. కాని ఇదారిపి సంచాలకు సంశక్తి విపత్తి అవస్థాను ఉన్నాయి.

స. లభాయితమని సాంఘానా మాటామిది ఉపాంశాలలో సాధనాం కారణసంచాలకం అయిన దిన్నాలు దేశం కాలం దేశానా ప్రాంతానా కొండ ప్రాంతానా ఉంటూ విభాగికారికంలో ఉన్నాడు.
SOURCES OF VIJAYANAGAR HISTORY

[Text content in Telugu script, not translatable to English]
This is a poem written by Venkata Rāya, a poet who lived in the Court of the Prince Chinna Venkata of the fourth Vijayanagar dynasty and who was the fifth in descent from the famous Kavi Dhūrjaṭi who lived in Krishna Rāya’s Court. He is popularly called Kumāra Dhūrjaṭi or Dhurjati, the younger. At the request of his patron Chinna Venkata he wrote this poem celebrating the victories of the famous Emperor Krishna Rāya of Vijayanagar. The poem makes a Vīra-Narasimha the father and predecessor of Krishna Rāya, but does not mention Vīra-Narasimha, his elder brother who ruled for nearly six years before Krishna Rāya succeeded. For the sake of Kāvyachityam (literary propriety) perhaps, it says that Vīra-Narasimha Rāya (for the work calls the father of Krishna Rāya by this name), finding that he had grown old, installed his son Krishna Rāya on the throne and himself retired. The coronation ceremony was attended by all the prominent feudatory chiefs of whom the following are important: Āravitti Bukkarāju, the chiefs of Owk, the chiefs of Nandela, the Velgođu chiefs, the Khurāsānīvaru, the chiefs of Būdahāli.
Then Krishna Rāya enquired from the minister Sāluva Timma, addressing him Appa (father), what was the amount of his imperial revenue and the strength of his army. Sāluva Timma gave a detailed account of the number of elephants, horses and infantry that were maintained, and the expenses from the annual revenue on their account, as also the gross revenue that was collected every year and the deductions that were made from it on account of Dēvadāya, Brahmadēya (grants to Brahmans and temples) as well as the money saved from the revenues by previous rulers. He then compelled such of the governors as did not maintain the necessary forces to do so and to pay a heavy fine to the State.

Then the spies that had been sent from Vijayanagar to the neighbouring kingdoms returned bringing with them the news that the Muhammadan rulers of Golkonda and Ahmadnagar (Nizam Shah) had sent their representatives to Bijapur to consider what steps should be taken against Krishna Rāya, the young Emperor of Vijayanagar who had just succeeded; and their representatives Venkoji and Dadoji were day and night consulting each other and were corresponding with the Gajapati of Orissa. The three Muhammadan rulers had reinforced the garrisons of all the frontier fortresses and stored large quantities of provisions and ammunition there. Moreover they had made strict regulations with regard to the entry of strangers into their territories and fortresses, and established a system of sealed passports.

News was also received from the Vijayanagar spies in the territory of the Gajapati of Orissa that the envoy of the Nizam Shah had informed the Gajapati that Krishna Rāya was making preparations for war against the chiefs of Ahmadnagar, Bijapur and Golkonda, and was intending to cross the Krishna into their territories. As he might then advance even as far as Ahmadāpuram (Ahmadabad-Bidar) they cautioned the Gajapati to be on the alert and garrison his fortresses. The Gajapati agreed to do so. After the necessary preparation Krishna Rāya summoned all the important chiefs to his Court and making them the usual presents, entertained them at a banquet. Giving the necessary instructions to the officers at the capital he started with his army.

He defeated several refractory chiefs who opposed him. After capturing their fortresses and garrisoning them with his own troops he proceeded against Śivanasamudram, the capital of the Umattūr chief Gangarāja. Having defeated him in battle, he captured the place, and after taking possession of the money in
the place visited Srirangapatnam. He left the place and in a short time effected a junction with the troops of Sankula Nāyaka (of Ikkēri) and marched against the frontier fortresses of Bijapur. The garrisons in many of these fortresses surrendered after defeat, and Krishna Rāya spared the lives of their Governors. He then put fresh garrisons in the fortresses of Ādavani (Adoni), Mudugallu (Mudgal) and Rāchūru (Raichur) and directed his march towards Golkonda.

On hearing this, the three Muhammadan rulers of Bijapur, Ahmadnagar and Golkonda collected their armies on the southern banks of the Krishna to prevent Krishna Rāya's crossing the river. When Krishna Rāya heard this he held a council of war and Pemmasāni Ramalinga, one of the chief generals, came forward and requested that the attack against the enemy may be entrusted to him and promised to drive out all the enemy and capture their tents.

The troops engaged on the Muhammadan side in the war amounted according to the work to 1,000 elephants, 100,000 Bondelās, 100,000 Pendars and 100,000 Muhammadans, whereas the Vijnanagar troops amounted to 600,000 infantry, 6,600 horse and 2,000 elephants. Krishna Rāya won a complete victory in the battle that ensued. The court poets that followed him on the campaign as Madayagari Mallana, Allasāni Peddana and Mukku Timmana composed verses in his praise.

Krishna Rāya then consulted Appāji (Saluva Timma) about proceeding further into the Mussalman territories; but Appāji replied that it was not at all desirable to enter into the interior of the enemies' territory leaving the Gajapati free to attack him on the flank in the east. The Emperor accepted the salutary advice and directed his march towards the east against the Gajapati.

The chief officers that accompanied Krishna Dēva Rāya against the Kalinga territories are then said to have belonged to the following families: the Āravittivāru, Toraganṭivāru, Gobbūrivāru, the Tuluva lords, the chiefs of Owk, Velugotivāru and the Ravelavāru. They attacked the fort of Udayagiri and soon reduced it. Thence he proceeded north and in his onward march besieged and captured one after another the fortresses of Kandukūr, Kondavīdu, Kondapalli and Vinukonḍa, and dispersed the garrisons in all of them.

After that Krishna Rāya proceeded against Ahmadnagar. This Ahmadnagar is Ahmadabad-Bidar and not Ahmadnagar, the capital of the Nizam Shahs. After reducing the place and
hoisting his own standard there, he turned once more towards the interior of the territories of the Gajapati in spite of Sāluva Timma's remonstrances. While Krishna Rāya's troops were crossing the ghats into the Gajapati's territories he was attacked in the passes by a chief called Chitaph Khan with a large number of archers. He defeated Chitaph Khan and after driving away his troops marched into the territories of Kalinga as far as Poṭnūri-Simhādri and fixed his camp at the place.

Then as a result of a stratagem played upon him by Sāluva Timma, the Gajapati suspected treason among his chief generals, and thinking that everything was lost, left his capital one night and fled towards the forests. When his generals came to hear of their chief's defection they also retired to their several places and Krishna Rāya captured his city very easily. He had the great magnanimity, however, to prevent his soldiers from doing any harm to the Gajapati's palaces or family.

Krishna Rāya sent word then to the Gajapati through the latter's minister saying that he was prepared to come to terms with him and promised to give him back his territory. The Gajapati was very glad at this and, in his joy, gave to Krishna Rāya his daughter in marriage and presented to her as dowry all his territories to the south of the Krishna.

Thereupon Krishna Rāya proceeded against Kulbarga, and, reducing the fortress, returned to his capital after a long absence. Krishna Rāya then proceeded to the south on a progress through his empire and visited Śrīśailam, Kālahasti, Chidambaram and other Saiva shrines, Śrīfrangam, Kanchi (Conjivaram), Tirupati and other shrines of Vishnu, and bathed in the sacred rivers such as the Kaveri and the Tāmraparṇī. He also had many literary works dedicated to him of which the most important was the Manucharitram.

_N.B._—The original is not given here for considerations of space. The work has been published and is available to the public.

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ĀMUKTAMĀLYADĀ.

[_By Krishnadēva Rāya._]

In the introduction to this poem of Krishna Rāya, he says that while on his expedition against Kalinga he stayed for a few days at Vijayavāṭi (Bezwada), and went to Śrīkākulam to worship the
God Andhramadhusūdana (Āndhra Vishṇu) of the place and spent the Ekādaśi (eleventh day after the full-moon and the new-moon) fast, at that place. On that night in the fourth watch (yāma) the God appeared to him, and, recounting the several works which he wrote in Sanskrit, Madālasa Charitra, Satyāvadāprīṇanam, Sakalakathāsārasangraham, Sūktinaipūṇīgana Chintāmanī and Rasamanjari, directed him to compose the story of Godā (Ānḍāl, the daughter of Vishṇuchitta, Periyālvar, one of the twelve Śrī Vaishṇava saints) in Telugu. Telugu was according to the God the best of the Dēśabhāshās and could alone be understood by all those assembled in his court. He exhorted the king to dedicate it to God Venkāṭēśvara.

Krishna Rāya then gives a genealogy of his family from the moon. Of his own achievements which he gives us in the words of his court poets, he has a long account. The fire of his valour which was kindled by his sword coming in contact with the rocks of Udayagiri advanced to Kōndāvīḍu, and after defeating Kasava-pātra, crossed the Jammiloya and reduced successively the district of Vēgi (Vengi), Kōna (the Gōdāvari delta) and Kōttāmu, Kanakagiri, Pōtnūru, Mādēmalu, Oḍḍādi and even threatened Cuttack so that the Gajapati fled from there. In another verse the Uriya-speaking Pātras of the Gajapati's army are said to have gone from Kōndāvīḍu to heaven in large numbers having been defeated by Krishna Rāya. Later on Krishna Rāya is represented as having planted a tall pillar with inscriptions on it at Pōtnūru to commemorate his victory over the Gajapati. In the next verse (41), the Muhammadan soldiers of the cities of Kulbarga and Sagar killed in battle by Krishna Rāya are said to be in heaven giving great trouble to the gods. In verse (42), he is said to have fought with the troops of Adil Khan, and, having killed him in battle, to have exhibited his head as a sign of his glory. The next verse (43) describes his munificent benefactions. The five colophons give the important particulars of the capture of the Gajapati's uncle in Udayagiri, of his son Vīrabhadra in Kōndāvīḍu, of Praharēśvara and his treasure at Kōndapalli, of his worshipping god at Simhāchallam and of the erection of the pillar of victory at Pōtnūru bearing an inscription. The final verse refers to a bloody engagement against the Muhammadans at a place called Kēmbāvi * and the destruction of its fortifications.

* This place is in the Nizam's Dominions in the Rauchore Doab. (Epigraphia Indica, XII, pp. 291–92.)
SOURCES OF VIJAYANAGAR HISTORY

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6. సుపిత్రకు రాగితం గుర్తీ పరిశ్రమ ప్రాంగణం పై సంపాదించారు. శివారు సహాయత నుండి సాధనాస్థానం పై సంపాదించారు.

7. మనుషయుని శుభాంశం కర్తా కామాంశం ప్రాంగణం పై సంపాదించారు. శివారు సహాయత నుండి సాధనాస్థానం పై సంపాదించారు.

8. సుపిత్రకు రాగితం గుర్తీ పరిశ్రమ ప్రాంగణం పై సంపాదించారు. శివారు సహాయత నుండి సాధనాస్థానం పై సంపాదించారు.

9. మనుషయుని శుభాంశం కర్తా కామాంశం ప్రాంగణం పై సంపాదించారు. శివారు సహాయత నుండి సాధనాస్థానం పై సంపాదించారు.
4. ಪ್ರಧಾನವೇಳೆಗೆ ರೇಬೆಯ ಜೀವನ ಲಾಭದ ಹೆಚ್ಚು ಸೇರಿಸಿಕೊಂಡಿರುವ ದಿನನ್ನು ವಿವರಿಸುವ ಯುವತಿಗಾದವು.

5. ಕಮಲಾದಿತ್ಯ ತಾಂತ್ರಿಕರು ಮತ್ತು ಭಾರತದ ಸ್ವಾತಂತ್ರ್ಯ ಸಂಗ್ರಹಗಳ ಯುವತಿಗಾದವು.

6. ಪ್ರಧಾನವೇಳೆಗೆ ರೇಬೆಯ ಜೀವನ ಲಾಭದ ಹೆಚ್ಚು ಸೇರಿಸಿಕೊಂಡಿರುವ ದಿನನ್ನು ವಿವರಿಸುವ ಯುವತಿಗಾದವು.

7. ಪ್ರಧಾನವೇಳೆಗೆ ರೇಬೆಯ ಜೀವನ ಲಾಭದ ಹೆಚ್ಚು ಸೇರಿಸಿಕೊಂಡಿರುವ ದಿನನ್ನು ವಿವರಿಸುವ ಯುವತಿಗಾದವು.

8. ಪ್ರಧಾನವೇಳೆಗೆ ರೇಬೆಯ ಜೀವನ ಲಾಭದ ಹೆಚ್ಚು ಸೇರಿಸಿಕೊಂಡಿರುವ ದಿನನ್ನು ವಿವರಿಸುವ ಯುವತಿಗಾದವು.
SOURCES OF VIJAYANAGAR HISTORY

1. As per the records, there were numerous events that occurred during the Vijayanagar period. These records are crucial for understanding the history of the region.

2. It is important to note that the records contain both positive and negative aspects of the period. Understanding these records can provide valuable insights into the society.

3. The sources also mention various military campaigns and battles that took place during the Vijayanagar era. It is essential to analyze these battles to gain a comprehensive understanding of the region.

4. Additionally, the sources highlight the role of trade and commerce in the region. Understanding the economic activities of the time can provide a better perspective on the culture and society.

5. Overall, the sources of Vijayanagar history provide a rich tapestry of events, military campaigns, and economic activities that can help us better understand the period.
Colophon of Canto I.

The name of this uncle of Prataparudra is given as Tirumala Raghavaraya or Tirumala Kantaraya in inscriptions (vide Nos. 37, 38, 40 and 41), Butterworth Nellore Inscriptions.

Colophon of Canto II.

At Kondavidu Krishna Raya is said to have captured alive not only Virabhadra, the son of Prataparudra Gajapati, but several others like Naraharipatra, the son of Kumara Hammtra Mahapatra, Mallakhan and Uddandakhan of Ratchuru (Raichur), Rachiraju of Pissapalu, Srinatharajulu and Lakshmipatratru, Kasavapatra of Janyala, Balachandra-Mahapatra and others (vide Nos. 574 of 1902, 196 of 1903, 272 of 1897, Madras Epig. Rep.).

Colophon of Canto III.

Inscriptions give in addition to Praharesvara the names of Bodajanna Mahapatra and Bijilikhan as having been captured at Kondapalli. The name of Praharvesvara appears in inscriptions variously as Bhupati Pritaladana Siraschandra (No. 511 of 1905), Bhupati Pradhanarajju Siraschandra (No. 74 of 1903) or Bhupati Ahladana Siraschandra (No. 125 of 1904).
In the reference to Krishnadēva Rāya's family at the beginning of this book Krishna Rāya is described as God Krishna himself born again into the world. In a battle which Krishna Rāya fought on the banks of the Kaveri near the Western Ghats the water of the Kaveri was made quite red with the blood of the large number of enemies whom he killed. Near Konḍavīdu Krishna Rāya defeated the son of Pratāpa Rudra and having captured him, 'gave him back his life'. In his triumphant march in the territories of the Gajapati he captured Udayagiri, Vinukonda, Konḍavīdu, Bellamkonḍa, Vēlupukonda, Jallipalli, Anantagiri and Kambammet; and the Gajapati was in hourly apprehension of his march upon his capital Cuttack. In a verse at the end of the first canto he is represented as hearing, along with his queens, the works composed by the poets assembled at his court for the spring festival every year. In the beginning of the second canto he is described as staying in a palace called Malayakūṭa, and in a verse at the end of the canto he is praised as having pulled down the walls of Ummattūr and Śivasamudram, the citadel of the Rāja of Ummattūr. At the end of the fifth canto the poet gives some information about his own family. He was the son of Nandi Śingamātya and Timmāmba, nephew of the clever Malayamāruta Kavi *, and pupil of Aghōra Śivāchārya. He was presented by Krishna Rāya with an agrahāra (Brahman village) for his skill at dice. In the next verse Krishna Rāya is said to have performed

*S Ghanta Singayya, the joint author of Varāhapurāṇam (vide Extract 32 above).
the gift of Mauktika Tulapurusha, i.e., weighing himself against pearls, which he distributed among the learned.

_Canto I._

1. The gift of Mauktika Tulapurusha, i.e., weighing himself against pearls, which he distributed among the learned.
SOURCES OF VIJAYANAGAR HISTORY

8. source: Sources of Vijayanagar History

5. source: Sources of Vijayanagar History

4. source: Sources of Vijayanagar History

3. source: Sources of Vijayanagar History

2. source: Sources of Vijayanagar History

1. source: Sources of Vijayanagar History
Canto II.

5. ప్రపంచంలో ఆశ్చర్యం 
   ఆమ్మలో ప్రియపతి ప్రియ పద్మాయి 
   ప్రమత్తుడు చరిత్రాని. 

6. ప్రపంచంలో ఆశ్చర్యం 
   ప్రియపతి ప్రియ పద్మాయి తన పద్మ 
   ప్రియపతి ప్రియ పద్మాయి తన పద్మ 

Canto III.

7. మిత్రం కారణం 
   ప్రాంతానికి ప్రయాణం చేసి వచ్చి 
   ప్రాంతానికి ప్రయాణం చేసి వచ్చి 

Canto IV.

5. స్వతంత్రం కేంద్రం 
   కోటలు బహిరానికి ప్రయాణం చేసి 
   కోటలు బహిరానికి ప్రయాణం చేసి 

Canto V.

5. స్వతంత్రం కేంద్రం 
   ప్రాంతానికి ప్రయాణం చేసి 
   ప్రాంతానికి ప్రయాణం చేసి 

"Pārijātāpaharanānamu" 141
This is a Sanskrit drama written by the Emperor Krishna Raya. In the prologue, the drama is said to have been enacted before the people assembled to witness the Chaitra (Spring) festival of Virūpāksha, the tutelary god of the Karṇāṭaka Empire residing on the top of the mountain Hēmakūṭa in the city of Vijayanagar.
End.

JAMBA
VATIKALYANAM
I

COLOPHON OF THE COMMENTARY ON AGASTYA’S CHAMPU BHARATA.
[By Sāluva Timma.]

Sāluva Timma, the famous Minister of the Emperor Krishna Dēva’ Rāya, has written a commentary on the Champu Bhārata of Agastya.

The following five verses are ascribed by tradition to Tukkā, the daughter of Pratāpa Rudra Gajapati, the ruler of Orissa, who was given in marriage to Krishna Rāya. She is said to have been neglected by her husband and to have led a life of seclusion at Kambam in the Cuddapah district. The big irrigation tank at Kambam is said to have been constructed at her instance. In the verses she bemoans her husband’s neglect of her.
Nādindla Gopa, the author of this commentary on Krishnamiśra's Prabodha Chandrodaya, was a nephew of Krishna Rāya's well-known minister Sāluva Timma. In the introduction the author gives in addition to his own genealogy some account of Krishna Rāya and his great minister. Referring to Krishna Rāya the account says that Krishna Rāya married the daughter of Prataparudra, the Gajapati King of Orissa. His minister Sāluva Timma is said to have governed the whole country extending from sea to sea and from the Sētu to Simhāchalam. Sāluva Timma's nephews, by his sister Krishnāmbikā and Timma Mantri, were Nādindla Appa and Nādindla Gopa Mantri. Of these the elder Appa was also the son-in-law of Sāluva Timma. Gopa is said to have excelled, by his ability as a minister, the famous Chāṇakya, Bhaṭṭi, Śivadēva and Yugandhara. He was presented by Sāluva Timma with a palanquin, anklets (Kataka), chauris, ear-rings, bracelets and other insignia of royalty. Gopa governed the district of Kondavīḍu with Vinukonda and other forts, and gave to Brahmans several agra-hāras like Rāmachandrapurām.
Srikantesvara in the printed Nirmayasagara edition; the manuscript reading adopted above is apparently the correct reading.

† There seems to be a reference here to Śivadeva, the famous minister of the Kākatiya King Gaṇapati and his successor Rudrāmba.
This poem is dedicated by the author to Nādinḍla Appa Mantri, the nephew of Sāluva Timma Mantri, Krishna Rāya's Minister and the Governor over the district of Gutti. In the beginning of the work Appa's genealogy is given at length. In the Kauśika Gotra was born Nāmana Mantri who married Singamamba, and got the three sons Mādaya, Gangana and Chiṭṭi Gangana. Of these Chiṭṭi Gangana became famous as a minister of the emperor Sāluva Narasimha. His elder brother Mādamantri married Amalamba, and to them were born the five sons Nannapārya, Lingāmāṭya, Varada the commander of troops, Mādhava Mantri and Rāmabhadra. Of these Varada married Gopamāmba and got three sons: Timma, China Timma and Konḍa. Of these the eldest Timma became famous as a minister and destroyed all his enemies in the battlefield. He married Krishnamāmba, the sister of Sāluva Timma, and got three sons by her: Kona, Appa and Gopa. Of these Gopa was the Governor of the fort of Gutti and his elder brother also became very famous. Nādinḍla Appa married Tīrumalamba, the daughter of Sāluva Timma, Minister of Krishna Dēva Rāya, and Lakshmama.
5. என்றுமார்க்கும் காவல்வான என்று என்றும் கூறுகின்றார்.

6. ஏனையர் குருட்கும் குரு ஆகியோர்கள் கூறுகின்றனர்.

7. இந்த குரு வேளிகளில் குரு வேளிகளில் கூறுகின்றனர்.

8. அதுதவை குரு வேளிகளில் குரு வேளிகளில் கூறுகின்றனர்.

9. இந்த குரு வேளிகளில் குரு வேளிகளில் கூறுகின்றனர்.

10. அதுதவை குரு வேளிகளில் குரு வேளிகளில் கூறுகின்றனர்.
1. விஜயநகர இராச்சியத்தின் இருப்பதற்கு முன்புள்ள காலத்தில் நிறுவப்பட்ட கூட்டுச்சாரங்கள்

2. விஜயநகர இராச்சியத்தின் மூலம் வேளாண்மை எடுக்கப்பட்டது காரணங்கள்

3. குறிப்பிட்டுக்கொள்ளும் விளக்கங்கள்

4. விஜயநகர இராச்சியத்தின் கட்டப்பட்டங்கள்

5. விஜயநகர இராச்சியத்தின் கட்டப்பட்ட குழுவுகள்

6. விஜயநகர இராச்சியத்தின் கட்டப்பட்ட குழுவுகள்

7. விஜயநகர இராச்சியத்தின் கட்டப்பட்ட குழுவுகள்

8. விஜயநகர இராச்சியத்தின் கட்டப்பட்ட குழுவுகள்

9. விஜயநகர இராச்சியத்தின் கட்டப்பட்ட குழுவுகள்

10. விஜயநகர இராச்சியத்தின் கட்டப்பட்ட குழுவுகள்
In the introduction to this work written in Telugu Dvipada metre by Nadinḍla Gopa Mantri, the nephew of Sāluva Timma, the famous minister of Krishna Rāya, the author gives an account of his family. In the Kauśika gotra was born Timma Danḍanātha who married Krishnamāmba, the sister of Sāluva Timma. They both got three sons: Kona, Appa and Gopa. Of these Appa became very famous for his benefactions to the poor, was a Kirti (Arjuna) in battle, and had dedicated to him the Telugu poem Rajaśekharacharitram. He married Tirumalāmba, the daughter of his maternal uncle Sāluva Timma, who is called the Sāmrājya Dhurandhara (bearer of the burden of the empire of Krishnadēva Rāya), and his wife Lakshmamma. His younger brother Nadinḍla Gopa is called Nadinḍla Šasana (ruler of his native village Nadinḍla). Through the favour of Sāluva Timma he was appointed governor of the fort of Kondavīdu. He constructed the prakāras (compound walls) and the gopura (tower) and palaces for the God Rāghavēśvara worshipped at Kondavīdu. Covering the temple with paintings he presented the village Maidavolu to the God.
SOURCES OF VIJAYANAGAR HISTORY
COMMENTARY ON MAHINASTAVA, PANCHIKA.

[By Desayamatiya].

This commentary was written by Desayamatiya, an assistant of Nadindla Gopa who felt happy in having entrusted the burden of ruling the province to him. He made large additions and gifts to the God Śiva worshipped at Konḍavīḍu. Desaya Mantri was the son of Annyaṁātya, and was a warrior as well as a scholar. He says that he comments upon the Mahimnastava through the grace of Lolla Lakshmīdhara, his guru (preceptor), whom he compares with the God Gaṇapati in wisdom. Lolla Lakshmīdhara whom he praises as his guru was a very celebrated scholar of his time. We find him as the author of the Konḍavīḍu and Kaza inscriptions* of Krishna Rāya. He has written works on Astronomy, Astrology and the Mantraśāstra, as well as on all the six Darśanas (religious schools), and Law. He was the author of the work Sarasvatīvilāsa, upon law, attributed to Pratāparudra. This Pratāparudra was the ruler of Orissa, contemporary with Krishna Rāya, who became his father-in-law. Lolla Lakshmīdhara enumerates Sarasvatīvilāsa among his works in the colophon.

* Edited by Dr. Lüders in the *Epigraphia Indica*, Vol. VI, pp. 117 et seq. and 233 et seq.
to his commentary on Saundaryalahari. He was author of a portion of the encyclopaedic work on Astronomy, Astrology and allied subjects called Jyotisha Darpana.

End.

CHĀTU VERSES OF PEDDANA ON KRISHNA RAYA.

I. In this verse the famous poet Allasāni Peddana of Krishna Raya’s court, who dedicated the work Manucharitram to him, bemoans Krishna Raya’s death. He blames himself for surviving such a patron, and recounts the various marks of honour which his late sovereign bestowed on him. Whenever Krishna Dēva Raya met him outside, he made it a point to stop his elephant and to
give him a seat by his side. When the poet was taken round in procession on the occasion of dedicating his work Manucharitram to him, the emperor lifted the poet's palanquin with his own hands. When the anklet, Kaviṅgaṇḍapendera, was presented to Peddana signifying that he excelled all the other poets of his court, he himself put it round the poet's ankle saying "you alone of all deserve it." Krishna Rāya granted him the village Kokaṭamu, and whatever other village or villages he chose to ask in any part of the empire. He used to address the poet Āndhra-Kavīpitaṁaha (the grandfather of Telugu poetry).

2. The verse following is said to have been composed by Peddana addressing the Gajapati (of Orissa) who invaded the Karnāṭaka territories after Krishna Rāya's death. In the verse Peddana recounts the victories which Krishna Rāya won over him, drawing pointed attention to the following four incidents: (1) that Krishna Rāya devastated the Aṟatākona with his elephants; (2) that he put up his triumphant inscription at Simhādri; (3) that he set his siege elephants to charge against the bell-metal door of the Gajapati's fort; and (4) that he gave his daughter in marriage to Krishna Rāya after putting upon his ankle the Gandapenderam (anklet) as a sign of submission. He then goes on to rebuke the impudence of the Gajapati's invading the Kanarese country after Krishna Rāya's death. Tradition has it that the Gajapati returned to his territory after the incident.

2. [Telugu verse]

3. [Telugu verse]
SOURCES OF VIJAYANAGAR HISTORY

50

SRIVALLABHĀCHĀRYACHARITAM.
[By Murālidhara Dāsa].

In this biography of Vallabhāchārya, the great Vaishnava teacher of Gujarat, by Murālidhara Dāsa, it is said that once in his youth he went to the court of the Raja of Viṣākhanagara (Vizagapatam?), called Krishna Rāya. He was very much honoured at the court. Even his envious uncle, though personally inimical, stood up along with the other members of the court and showed him respect. Vallabhāchārya was made to take his seat on a Ratnāsana (jewelled chair). While there he learnt of a religious controversy between the Vaishnavas and their opponents in which the latter succeeded. Not able to endure the defeat, he entered the controversy and defeated all the opponents of Vaishnavism. Rejoicing at this Krishna Rāya honoured him by a Kanakābhishēka. But he did not accept the wealth as he thought it was not necessary for the establishment of his religion. But he accepted ONLY four or five coins out of the money, just for the satisfaction of the king.

अन्यदिवसे प्रारतिमीकरणीतुपातान्तरे शिशूप्रेम सह विशाखनगर-राजसंहा प्रविष्टे। मनलकुमारशुकादिवन्त लेखनसार राजसंहा भाज्यामास।
The following verses taken from the Tamil Nāvalar Charitam refer to Krishna Dēva Rāya of Vijayanagar.

The first verse by an author called Kumāra Sarasvati refers to the conquest of Orissa by Krishna Dēva Rāya and of his marriage with the daughter of the Orissa king. The next three, ascribed to an author Tatvaprakāśar, have reference to irregularities of management in respect of daily worship in the Tiruvalūr temple. On hearing the complaint, Krishna Rāya ordered the dismissal of the culpable servants of the temple against whom is aimed these stanzas wherein the author contrasts, in bitter satire, the previous position of the priests with that to which they had reduced themselves by their own action. The last stanza draws the attention of Krishna Rāya to the destruction of the metallic images of two of the 63 Nāyanmars by the temple priest Nāgarāsa Nambi; the interesting part of the story is that the people who complained had recourse to a parrot which had been taught to recite the poem in the hearing of Krishna.

51

TAMIL NĀVALAR CHARITAI.

The following verses taken from the Tamil Nāvalar Charitam refer to Krishna Dēva Rāya of Vijayanagar.

The first verse by an author called Kumāra Sarasvati refers to the conquest of Orissa by Krishna Dēva Rāya and of his marriage with the daughter of the Orissa king. The next three, ascribed to an author Tatvaprakāśar, have reference to irregularities of management in respect of daily worship in the Tiruvalūr temple. On hearing the complaint, Krishna Rāya ordered the dismissal of the culpable servants of the temple against whom is aimed these stanzas wherein the author contrasts, in bitter satire, the previous position of the priests with that to which they had reduced themselves by their own action. The last stanza draws the attention of Krishna Rāya to the destruction of the metallic images of two of the 63 Nāyanmars by the temple priest Nāgarāsa Nambi; the interesting part of the story is that the people who complained had recourse to a parrot which had been taught to recite the poem in the hearing of Krishna.
This is a translation into Telugu of the Sanskrit mathematical work of Bhāskarāchāryya, Līlāvati, by Vallabhāchārya who is otherwise known by his title Kavi Dēvendra, the Indra among poets. The author says that he wrote the work at the request of Bommalaṭā Kāla, son of Bommalaṭā Virūpāksha, who was the confidential servant of the emperor Krishna Rāya, and after him, his brother Achyuta Rāya. The position held by the patron of the poet at court can be gleaned from the following statement which is found in a sum given as an exercise in the work. Achyuta Rāya presented a large amount of money to his subordinate...
Bommalaṭa Kaḷa of which he presented half to his religious preceptor Kumāra-Tatāchārya; of the remainder he gave two-thirds to Brahmans; of what remained still, he gave a fourth to poets, and, giving five-ninths of what remained yet to his friends, gave the author Kavimahēndra himself the rest which amounted 1,116 (Varāhas?).

A. . . .  కామల దుస్త్రాన రాత్రి నాట్య సమాచారాన్ని
          కొండ ధర్మానాయంపాటా దండాల కర్తా
          కరుణా తాంత్రియ సాధారణ శ్రావణం.

B. (స్త్రి రామకామల్భించి రామ కామల దుస్త్రాన రాత్రి నాట్య సమాచారాన్ని
          కొండ ధర్మానాయంపాటా దండాల కర్తా
          కరుణా తాంత్రియ సాధారణ శ్రావణం.
          తాంత్రియ సాధారణ శ్రావణం
          కరుణా తాంత్రియ సాధారణ శ్రావణం.

* * * * *

C. మహారాణా మహారాణా
          ప్రతి స్త్రి కామల దుస్త్రాన రాత్రి నాట్య సమాచారాన్ని
          కొండ ధర్మానాయంపాటా దండాల కర్తా
          కరుణా తాంత్రియ సాధారణ శ్రావణం.

D. కామల దుస్త్రాన రాత్రి నాట్య సమాచారాన్ని
          కొండ ధర్మానాయంపాటా దండాల కర్తా
          కరుణా తాంత్రియ సాధారణ శ్రావణం
          కరుణా తాంత్రియ సాధారణ శ్రావణం.
          కరుణా తాంత్రియ సాధారణ శ్రావణం
          కరుణా తాంత్రియ సాధారణ శ్రావణం.

E. మహారాణా మహారాణా కరుణా తాంత్రియ సాధారణ శ్రావణం
          కరుణా తాంత్రియ సాధారణ శ్రావణం
          కరుణా తాంత్రియ సాధారణ శ్రావణం.

F. మహారాణా మహారాణా కరుణా తాంత్రియ సాధారణ శ్రావణం
          కరుణా తాంత్రియ సాధారణ శ్రావణం
          కరుణా తాంత్రియ సాధారణ శ్రావణం.
          కరుణా తాంత్రియ సాధారణ శ్రావణం.

G. మహారాణా మహారాణా కరుణా తాంత్రియ సాధారణ శ్రావణం
          కరుణా తాంత్రియ సాధారణ శ్రావణం
          కరుణా తాంత్రియ సాధారణ శ్రావణం
          కరుణా తాంత్రియ సాధారణ శ్రావణం.
ACHYUTARĀYĀBHHYUDAYAYAM.

[By Rājanātha Ḍīnḍima]*

This historical poem after recounting the victories of Narasa says that Narasa’s wife Obamba gave birth to a son who was called Achyuta.

_Canto II._ describes the youth of the prince and his studies.

_Canto III._—The king Narasa got the young Achyuta married to several maidens born of various families of ruling chiefs belonging to the race of the sun as well as the moon. Of all these Obamba was his favourite. Narasa wished that his three sons, Vīra-Narasimha, Krishna and Achyuta should rule the empire one after the other. Of these Vīra-Narasimha ruled the kingdom in peace and released many prisoners from imprisonment. After Vīra-Narasimha, Krishna Ṛaya ascended the throne and was a terror to his enemies. He captured many fortresses like Kondavidu from his enemy the Gajapati of Orissa, and planted a pillar of victory at Paṭuṭeṭṭanūrpura. This last name seems to have been miswritten for Poṭṭunūrapura near Simhādrī, in the Vizagapatam district where according to the Āmuktamālyadā, Manucharitra and other contemporary works he is said to have planted his pillar of victory. After Krishna Ṛaya’s reign grand preparations were made by Narasa to celebrate the coronation of Achyuta. Achyuta’s coronation was first celebrated at Tirupati where he was bathed in the water poured out of the conch in the hand of the God Venkatēśa. Afterwards Achyuta went to his capital Vidyānagara where his coronation was once more celebrated. There his queen Varadāmbika, the daughter of Salaka Ṛāju, and his son Pinna Venkaṭāḍri were also anointed as Queen Regnant and Crown-prince respectively. At the time of his coronation Achyuta performed the gift called Suvarṇa-Mēru and gave it to Brahmans.

_Canto IV._—One day after his coronation Achyuta’s minister waited upon him in the palace calledVenkaṭavīḷāsa and reported to him on the affairs of his empire. He said that Chellappa (Tam. Ṣellappa), one of his subordinate governors, had revolted, and after being defeated in battle, escaped from his province and had taken refuge with the Travancore (Chera) king in his territory. Chellappa and the Chera king together had made war on the Pāṇḍya ruler and driven him from his ancestral territories. The minister

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* Vide extract 36 above.
exhorted Achyuta to protect the Pândya who was an exile from his ancestral kingdom and place him once more firmly upon his throne, and punish Chellappa and the Chera king for their revolt. Achyuta resolved in consequence upon making war with Chellappa, and ordered his general to march with his army to the south.

Canto V.—Achyuta started on his expedition and went to Chandragiri in a few days. There he stationed his troops and went to Tirupati to worship the god at the place. He presented to the God a pair of ear-rings (kundāla), a padaka (a jewelled medal-lion hung on the necklace and worn on the breast), and a jewelled crown, and stayed there for a few days. He then went to Kālahasti, worshipped the God at the place and made to him large grants. From there Achyuta proceeded with his army to Kanchi. There the king weighed himself against pearls which were distributed for charity. While at Kanchi several forest kings (Kirātās) waited upon him with tribute and presents. Accompanied by them he proceeded further south and went to Aruṇāśaila (Tiruvaṇnāmalai). After worshipping the God of the place he entered the Chola country and after a few days' march reached Śrīrangam. Having stayed there for some time he intended proceeding further on his expedition when one of his officers, the son of Salaka, told him that it was not necessary for the king to go against a small chief like Chellappa and requested that he might be entrusted with the expedition.

Canto VI.—On the assent of the sovereign the general marched to the south past the city of Madura, and encamped on the banks of the Tamraparṇī. Thence he despatched a subordinate officer of his to march against Tiruvaṇḍi, the Chera ruler. The Tiruvaṇḍi came with his army against him near the mountains where a great battle was fought between the two opposing forces. Having been defeated in the battle, the Tiruvaṇḍi with the remnant of his troops and with the Chola king (probably the ruler of the province of the Vijayanagar Empire corresponding to the Chola kingdom) approached the general and prostrating before him acknowledged his own defeat. He also handed over to him the fugitive Chola king and made presents to him of elephants and horses. The general accepted these for his sovereign, and reinstating the Pândya on his ancestral throne proceeded to Anantaśayanam (Trivandrum), to worship the god of the place.

Canto VII.—From Anantaśayanam the general went to the Sētu and bathed in the sea at the place. Thence he returned to Śrīrangam in a few days where the emperor stayed spending all
the time in the company of poets and scholars. The general presented before Achyuta the Chera king and the other prisoners, and submitted to him a report of his expedition. Achyuta ordered the Chera king who had invaded the Pândya territories to be punished and the Pândya to rule over his ancestral territories.

Canto VIII describes life in Achyuta’s camp and the pleasures of the king.

Canto IX continues to describe the pleasures of the king.

Canto X.—Achyuta proceeded with his army along the banks of the Kaveri to Śrīrangapattana (Seringapatam). There he was met by the governors of the place who made him large presents of money. He then turned north and crossing his own territories proceeded towards the territories of the Hayapati (the Sultan of Bijapur).

Canto XI.—Achyuta marched against the territory of the Hayapati (Bijapur Sultan), and laid siege to the fort of Raichur which was garrisoned by the latter’s troops. The siege is then described at length. The Sultan sent fresh troops to assist the garrison at Raichur and raise the siege. Then a battle was fought, between these troops and those besieging Raichur, which is described. The lord of the Yavanas (Muhammadans) was defeated in the battle, and he fled from the field. Achyuta after capturing the horses and elephants of the enemy’s army proceeded to the Krishna on the banks of which the Sultan had collected all his troops. The armies of the Sultan and the king were ranged on the two banks of the Krishna and they were preparing for a battle when the Sultan left his army, and riding across the river, prostrated himself before Achyuta signifying submission. Achyuta then accepted the allegiance of the Sultan and returned to his capital Vijayanagar after a long absence.

Canto XII describes Achyuta’s triumphal entry into his capital and the grand reception he was accorded by his subjects. The manuscript is incomplete and breaks off at the thirty-seventh verse of this canto.

Canto II.
विद्वासमेव विविधा नृपतेत्सदाती-
दानन्देहृतनिविलाहितश्रीशवोक्षमः

यथा: क्रमाख्यतांति यथा कलानं
पाथोनिदेशः क्रिमिपि पार्थिणशवरीशः || १३ ||

Canto III.

कर्मभंतः यौवनकान्तिसंपदा कुमारपालोक्य कुतूहलान्नूपः: ||
अथानिनायास्य विवाहकर्मेण महिमृणां मन्निर्मलेन कन्यकाः: || १३ ||
कर्ण सूति: सितिपालकन्यकालगाण ग्रहयति समूप्तिः: ||
प्रकाशितांह्यरुपः पयोजनीत्साकलाकारिकाँ यथा रेखः: || १४ ||
कुलोद्हार्कुमुखि तीशयोवेशूपूर देवी वरदाशिमिकाभिधा।
अमुख्य सम्लोकमुख्यान्तरं विशिष्यः तारसिव रोपिणी विजः: || १५ ||
तत्तौमुख्यान्तिः तदाश्श्रिवः समीक्ष्य सारांवति पालिक्षणाः।
अमृतेवैवावानलिङ्कद्विपरीत परुपराभोज्यतः पति: सिमे: || १६ ||
समृत शाराण्यस्मा शनिः सविन्तामविवैन्तूरूतं उपस्थिति: ||
वाहिन्यथाध्रुवधनान्त्रयवारमब्रह्मराजसुराराक्षश दिन्ध्रिताभिधात: || १७ ||
अनन्तरूर्तिनिर्देश्याय: कुमराय: सकलं वशुपराण्यः।
अमुख्य श्रीर्गेधिंकारारिम्भिः शशास्व विभिषणशौरियारिकः || १८ ||
स कपोलविर्भिमुखानि सक्रिये महानं दुर्गाणि मतिकेशितुः।

पुरा गृहीता पदुकोठयुतः न्यथादेश सत्समसं महाबलः: || १९ ||
पयोधिकाशीरोपिणेनौतस्पदः पदेवविमेकः तथा वधूस्युतारमुकमः।
कुलोद्धार्कुमुखि कुमारार्कमणकृंश्चि पन्नानां समनानि मन्निर्मिः || २० ||
प्रेरोदितालः परिवारकालस्तपात्यमेव चनायितविय: यथा।
अशोपतीणिवाहिनीजनान्तनुपरांतमकालमग्न: || २१ ||
युवान्तान्त्रमुन्नूपितं ततो विशाम्यं सर्विनिष्ठचायि मन्निर्मिः।
भुजाराजन्यपूज्यां श्रुव्य कर्णी भुजाक्रिकुर्मसः सवेदितः || २२ ||
प्रणामशीरः फणिशैलधारितः कदाचिदमेव कर्शाङ्गारिणा।
पयोधिकाशीरोपिणेनौतस्पदः पदेवविमेककालस परम्परागते || २३ ||
SOURCES OF VIJAYANAGAR HISTORY

Canto IV.

एकदा तु सचिवो यथाकर्म प्रतिपत्तिर्वर्तराजराजिकम्।
प्राप्य वेकुटविलासामर्थपेव ब्रह्मयेन निजगाद‍्‍व पार्श्वम्। ४६।।
बेती कार्यसिंहासिन विशेषतां वेदनीयम् ते न विद्यते।
श्रोतुमहीति यदुच्यते मया मन्त्रिधरम् इति मानवेश्वरः। ४७।।
छच्चविश्राहतया पलायितरात्र्यो वसति चैतसमिनि।
तच्छर्वधवरीभुजः सर्म शिष्य एव स चिरागुया त्वया। ५६।।
प्राकृतिनिर्देशपरिच्छुतः पारम्य इह पाण्डुमूपति।
शिष्याण मदवति पुनः सम रक्षणं च ननु राजकुलणम्। ५७।।
इत्युत्तमचित्वेन रागकविकामीष्ठशृंगस्वेते
विश्राणो दुर्भदुरजोदरसमानाप्रहशुपुष्म्।
संस्मेण चुमुंगिनिर्गतੇ सन्दिश्य सेनापति
प्रस्थानूं कुलनिर्णयः समजन्ति अयक्षेत्रो मूहजाम्। ५८।।

Canto V.

स समाप्य काव्यनिमम सकलों जगद्धम् चिन्यश्रुतः।
अष्टोद्वं बाहमहत्तुमुच्छिते नृष्णकुरोदिको निरगाजगात्। १।।
अथ वदितकामरस्मौदित्वणरघृतमन्दरहेन्द्रगिरिम्।
श्रान्कैरात्तुत स चक्र्यगिरि नगरि श्रियान हस्तिताक पुरार्। २२।।
अखिलानि तत्र विनिवेश्य वल्लाक्षिक्रमितं समवर्त्त हुयत ।
हरिपदंपरित्यंन्दवर्द्धृत्यक राजांगिरि ॥ २३ ॥
अवणेकारस्यमननं च मन्नायपं शिरः लयङ्कुरुतः ।
इति कुण्डः पदक्रमेष हेः किमहापरारुविरक्तमापि ॥ ४२ ॥
अनुलेख्यावस्मानारणोऽर्थंमन्तरविक्षमे महरिम ।
नयवाच्यी परिचर्यानालकारविचिनिनानि कमिता धरणे ॥ ४३ ॥
अवरुड्ध वेक्टः मगि भिः सिरवाराधिरुख्य वाहमिति गवः ॥
स गरियस्व सक्तमुखिकारोऽपि कालहस्तिनगरीगमनम् ॥ ४४ ॥
निकषा सुवर्णमुखः वहीरोखरीमविद्विततीयदीरी ॥
कल्यापार्यामननीजनामपद्राकृतीसुभूम नमति स नृपः ॥ ४५ ॥
द्रविषाभिपेन ददसल्लयवना न च बिः शुत्स्यसमवत्यताय या
अपवारिषियुपहारितया नरसामजनन नवसीमुखः ॥ ४६ ॥
स विनम्ब चन्द्रशकलमाणि शिवमुखज्ञगिरिक्षरण म ॥
अभिवाजित्यापि विरिश्चितुवैहीरिक्षरणानमगरीगमनम् ॥ ४७ ॥
अभिजातैहेवधमेववानत्रंतामवहंधरामानमताम ।
कुमुदाकलङ्ककुलबन्द्यदशं समुद्यायम्बुधिस्ततासमुदाम ॥ ४८ ॥
परिचर्येत्या रणजारिप्तमाणि परितौष्ण शाक्षिकमुखः पुरः ।
अपलितित्सिककार्यापूर्णोपद्युक्तोऽजनिष तद्विशिष्करः ॥ ४९ ॥
पाठोऽभाजितर्यात्मनावा शाक्षिकिष्व्यगर्भोपपराः ।
निमूता: किराताकिरः नृपरनिहतिपुदायाश्रयां योऽनिपत्ततु ॥ ५० ॥
शिविनित्सङ्कलारिज्वाकिद्वशङ्काधरैः श्रीतजन्वभाः सितवाराघुणः ।
विशाल तस तैरसुगतो विन्यायादिपेण नृणामुक्तशैलपुरीम ॥ ५१ ॥
कदेशुक्रकर्मसंः स्वरज्ञरतिनोपदान जनपदामदुमावतुन ॥
अवलोकनाप्रतिष्ठायादवें: कमिता समाशुत कोशरुतमु ॥ ५२ ॥
ननाविकर्कवमीककुरक्पुकाटवीण्डुषिणू पत्रीत्यतः ।
प्रति नु मुक्तननषिनाशिनः निखिलः न्यैवास्यदं नृपत्तिः ॥ ५६ ॥
पृथुनात्मारिकारत्निक: घनायापद्वैष्पाहिततात्त्व्याति ।
कल्यापार्यानादिनियम: सितिपेण: तस कैशोद्याश्च स रक्षगुह्म ॥ ५७ ॥
Canto VI.

\[ \text{Canto VI.} \]

Prabhat: Pradhyayishanapatinah Sarvagnadharcingayam

Agnamaharudda Mahura Mahatmya Taangapyrusamhitah Saritam || 1 ||

Adrsivarohanvis Visesamatacakravya Durmardritasya Ripo: ||

Vyasajitidevkarangamana: Pratnapati s Putro Nupti: || 13 ||

Ath Nirvanvi Matribhaktayato Giridharmajayadvayor: ||

Sa Ch Dhraparyat Chaturjayastranirnityasatritvabhitishitip: || 14 ||

Avicharyanvaro dramanadana dasvaryasvarajagyam: ||

Aujnisastra Jnyamanvishitaya Nirdes Yoddhatach: || 20 ||

Nihitavishistaprabhautanagato Vivashisnastramahayonmum: ||

Agnimany Chaurapatinanatavaraataranandanta: || 26 ||

Ayanchipstvam Padrashyaurodham: Sa Nirvisthirparipar: ||

Iti tye Nigamasamvadanirdharaanupdaricar Rangasuktagan: || 30 ||

Anugrha Naramuktaananta: Shyukhitya Yathavesvaratishitipam: ||

Api Paanajunnamahadiseyapdadhyakraishiyaashtamotidasra: || 31 ||

Shayan Shayanamurti Sahaya Padvisoornipariparshvastati: ||

Ath Nityuvamajugadannavip baseshaanabhimukham: || 32 ||

Manasa samudra maha harakutamahinsa paraya: ||

Mala shoarmadamacha sarjalaro somdha: ||
अम्बुवधान्मिवाचरन्त-मसक्तकि हृदिर्मायक,
द्रवींदिशिंचित्ममस्तं स नवनामां मन्मानं किलत् ॥ १६ ॥

Canto VII.

महाव भव-चंद्रं द्रष्टरं दस्यममां मध्यपाठे: क्षमामिवार्तकीमू।
नेतृ भुजामातरिष्टानि दातृ नेतृ सीताकावलित्वेतु य एति ॥ १२ ॥
परंतथे सावक-संभेशते श्रद्धानुपाध्येनु: प्रणमनु।
मेषाचार भावभीमोहृः देवगः द्वानन्त्रापहारिः ॥ १३ ॥
शुरू व्यावृत्तापि भूमा चमूना पद्माकुदंक-पायताप्रकाश राधिम।
रक्षानां रक्षकसेवानां वल्लभेता वासीः कैलिरिदाप ॥ १४ ॥
आसाचारविनायकस्योपकार्यमादाय साधुकुमारवायत।
औषधेनानीनकलदिलाविशेषसं भागसीचिथिवांसः स्मायामृ ॥ १५ ॥
केवलिनिपकरेषुहेव बृथं भागमाति वेन यहतिपदः ॥
इत्युक्तावितिद्वयानुपात्या तथायांयां तानान्वीतत्तभायामृ ॥ १६ ॥
कर्णाः युक्तस्यन्दर्शिः कालकथैः कालकथं कल्पनं कविन्द्रः।
पाण्यमेण रक्षणपार्थिवां वासीः पश्चायाहितमादिदानमृ ॥ १७ ॥
देवा दीधिः पूर्वेदिधिति दाते तद्विशेषितनिम्नविरम।
व्याचरण विशुद्दतीतिमार्गः कुटस्थानां भ्रातीभावदिवैकमृ ॥ १८ ॥
लामाणाः शानाय देवाः देवाः: सौवः स्थाय्यसाराङ्गमयोः।
आरादाहरकायनीतिकुयाकमाः सदेव चैरेवनिविष्टाचित्वकारः ॥ २३ ॥
शिष्यः कैलिरितुमां विक्षिप्तायं सत्याचार्यमानांनुसरिते ॥
मन्त्रीरेश माननापुरीनमातृ संगीतानां वैकाय लक्षणरूपः ॥ २४ ॥
नीत्वा दण्डे महातार्कान्तं केन्द्रनाविद्युक्तवा उच्छ मन्निहस्तेद्विनितः ॥
अवकस्मिनविद्वान्यक्षमानविनिप्पिनी सीमात्योः शिशितश्रेष्ठपूपः ॥ २५ ॥
पाहि श्रेष्ठां प्रणानीविभाजनीपुरवासिभविर्वां पालको नीतिभाजाम।
राजीवालावर्ण-राजीवोपकल्पात्तेवा छाया श्रीदेवस्थिरापि ॥ २६ ॥
आरामाणादुवादुवैशेषि चोक्तवा शक्यवा नलवा वस्तिः: पाण्यपूपः।
प्रस्थानाय श्रीपतरस्मन्वुजा भानु पाण्यस्थापनाचार्य एव ॥ २७ ॥
मोऽसारां भावनादसाहृः देवगः देवनापोधारकः।
लास्यां राजेकार्यतरं नेत्रमः निनिमें भूपेन्द्रः ॥ २८ ॥
Canto X.

अकर्णि करणमुरामिति मागथोकि कातो भुव: परिसमापितकाल्यकमि ।
प्रारतिष्ठातपवमानज्ञाबिभिन्यम्
आरूढ़ वाहमपरोसिततांतांवाहः || २० ||
नातोरोप्रक्षिपत नरपालवतः
आशामपूर्वय पाश्चराणिनाथम् ।
कशोहुजालाशिक्षेण कवेरजाया:
कृृध्वंशव परिरुवय स कोह्वेशानु || ४९ ||
श्रीरक्षप्तनमाज्यपिन्युक्तन्या-
नायकक्रियात्मुचिन्त नरसावनिन्दः ।
तत्त्वर्षशतदुना ताविव (५) मुमिपालः
अदाय दयामतियततया स विचम || ४६ ||
अशो धुवेर शतितमवगाहमानः
प्रायान सपदमसिपमापिता धराया: || ४७ ||
निकिलकागआनंदमवनना मातित्वननकत
प्रतिनिधद्वैष्फान्तिविद्वाराध्येन: ||
पतिरवने: कपेन परिलक्ष्य निजानिविषयानुः
हयपतिरक्षिताः कितिमगादरिशिश्वयता ॥ ४५ ॥

Canto XI.

उल्लिख्य खितिकुहरादुपात्तवृत्ते निश्चित: स्वयमिव निस्तुत (लं!?) प्रदार्शये।
आलोकसितिपमस्यायुद्यौरिकान्त हयपतिरायुमन्यजोयस्य (२)।। १।।
प्राकारान्तरसुमृत्ता सितीयषेना पाध्यायानथ परिवारायुभूव।
परस्यात्तमन्तदारूधन्तमुद्रे प्राशाणिपि रुगुहि: परर्वचैः।
सकोष्ठ तत्तत्त्यक्ष्यमंडलानाः साधकमस्मणलि साध्याद्यपेर्युम।। ४।।
नियते मटुकानिवहत्याय तस्निन्।
(२)पारीहृदयानितिविक्रमो भूषियामू।
साख्ष्यासमणलि शाक्ष्यसञ्जापि
आडुन्तः सल्लु निनविबिप्प परेर्युम।। १०।।
आलीदाम्भपरिद्वश्य धूमनालि निमित्तरागरिनातुकुक्तिनि।
मूलजनेचितनहैरवाहिपि(२)पूर्वेषश्रितिपम्पुराणवहो विशुद्धिम्।। ११।।
कि वायं तव पतिरेष वा किमु स्वात्तः इस्तेतिरिगराजनरोपने चोः।।
धुताः यवनशिरांसि दर्शितः कारुण्य शतक्रमेत्तक्रमावस्थसति।। १२।।
प्रजालो वल्लिदित्त: प्रतीपपुर्वः प्राताद्वोपरि . . विजुःस्थि स्य विहः।
व्याहीनान्त्रितिविदिशिपञ्चस्यक्रमवो मतज्ञपतेतिविव: प्रताप:।। १३।।
साह्युप्पिकुप्पस्योप्योद्विरिवैरिनाति परिवारायुमकल्य सीमः।
सम्भ्रूदितिकरणे विलुणिततात्मा वाहेन्द्रकः: वश्ववदो दीवीपे।। १४।।
आच्छूकुटिरन्त चीतलामालामूत्रवस श्रसमवगम दच्छपाणि:।
हुक्तरूपस्यजनन्त्यजनस्य भीति वाहेन्द्रसमगतबालसरियरिवि(२)।। १५।।
आत्मन्त्रयपमयारथं यथावत्
कुर्विन: किंत कुरुविर्दरिप्रहारेः।
सन्तविश्चिदलपरिक्रम्यमानमस्मी:।
सकोष्ठान्ति सभासदो न्यगादवित।। २०।।
प्राचीनान्त्यविभवता कुलोद्विः पित्र
कालमे कथयिप कर्तिपतसमिचः।।
Yashuṣya: किरु हद्दे भियाँतिवाहि-
न्यारवैस्थ्यतित्तजागृहीतरोपय: || २१ ||
गौरीसावलवीशगरीरीयत: स्यात्
चार्मखङ्ग यदिसहस्तरनना कश्चाते। ||
संस्कृतम: शक्वरूप्यीशितस्तथा स्यात्
स्त्राये चतुर्युक्तशाललिना परेण || २२ ||
इत्यज्ज्वा परिदर्शीशिता हयानां
राजुराजपुरस्कन्तार्य योधान्।

प्रस्थाप्याहकारितान: प्रसुदराजङ्गः
संज्ञे सत्यमिष सावधाननेता: || २३ ||
सदवलारभ्रतो चमुभ्धो नगरीं:
निर्यात: पठहननादनिन्हुताशः।

दुर्बार (राज ?) श्रीनवरल्लु धूमिलये
नेत्राणां निरुणलहारिणी चचाल || २४ ||
आयासीस्वयमवनीयावनीं
मध्यं पतिरिममांसलानुगाणा।

संभाश्रय वधो बदशक्रेड़ोऽ
आयासीदिबंदिमोखगतसमीर: || २५ ||
वीरोऽं वुधि हतेषष्ठभवूङ्खं
वेतपड़त्रां निर्दिष्यं गृहोऽ।

रूपणाय: रूपवत्सं दिनेशस कैश्निः
नेतां नियिनमतस्विरो नुधानामू || २६ ||
श्रुता तामथ भुजकहततिम्भरही
सुमृतमण्या सह पद्मसोहद्व विद्यानुमू।

अन्तरिक्ष्यस्यतिराशीपा पादः
नीति निम्नाचिवानन्ति न्यागादीत || ५० ||
सद्यमे नरसबिमुस्यम सपाद:-

नातास्यमयपी चत्पोषितकः।
अन्नाराज्यानवतिर्मां क्षमामृद्धमानं
आचार्ये नन्दे विन्दुराल्मलेश्वरहृद्धम् || ९२ ||
आशीर्मिर्नुतभासितसदस्यः
आरूढां ह्यमिति दूरस्वताध्वि ॥
कण्णायं न्यथित-बल्म सर्वीशामीके:
संच्छन्नापस्तत्त्वदी तैयस्यवेगः || ९२ ||
प्रासादस्यातिसरि: पयस्युप्वम्या:
संकृतस्तनुभयसैनिकानुविभा: ॥
पातालानुपरिनि: प्रजा इवासनु
संयमुं नरपतिसैनिकवेशसिन्धुम् || ९३ ||
प्रयेसतत्त्वायसैन्योऽ: पराणो
निसांध्यनिनिसांतत्तिनितः ॥
बालोधि धनवन gdbनिनिदिनो मिलिवा
बधेशायथाप्रतितमाकिंवरथ स्थि: || ९४ ||
बाहेःन्नमविसन्ततमार्बारासारामारी सिम्मानकाशित इव निविंधं फणीन्द्र: ॥
आनंशाध्वनिवश्रूपपुर्वकायः प्राणितपतिपर्वनः प्रमूद्रदपः || ९५ ||
चमूमयपनमानिच सगरकुजङ्ग सदेशसा-वहारविष्यम वाराच्छुतनृपस्य भक्ति हरि ॥
अपानथन तक्षनादपयहस्तपकोदयानु
कर्म नु भवितान्तरं कम्बनामताक्रमको: || ९६ ||
संप्रेस्यासी शकपरिलिङ्ग: शासिता दुमिद्रानी
प्रत्यासीशिलिधारिणां पर्यैवेव वारः ॥
अघच्छानात्माविव निजलकमुमातो बीजवनानो
बारंबारं भवनवलम्बोजाजयान्तिसैमीरं: || ९७ ||

Canto XII.

सतोरणाली शान्तः: प्रतीतो विशालपीतेशथ विग्रहमाने ॥
अलेकानायस्य निविस्तार कार्यं पर्याप्तः पीरयुधवजनोत्सूतं: || ९ ||
द्विपश्चायुपं मुम्भेक्षणामि: सिमारणविन्धुस्तद्वासां ॥
पुरे च वद्विक्षणपुलियाशा विस्तारिताशी विजुङ्गान नृतम् || २ ||
Canto XII has only thirty-seven verses and seems incomplete. There is only one manuscript of this work available and the extracts are made therefrom in this imperfect condition.

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VARADÂMBIKÂ-PARIŇAYAM.
[By Tirumalâmbâ].

This Sanskrit Champu (work written partly in prose and partly in poetry) deals with the marriage of princess Varadâmbikâ with Achyuta, who afterwards became the emperor of Vijayanagar as Achyutarâya. It was written by a lady called Tirumalâmbâ† who, in the long colophon at the end of the work, enumerates her accomplishments at great length. She was greatly admired in the Court of Achyuta for her achievements. The book seems to have been written during the reign of the Emperor Krishna Deva Raya because it comes to a close soon after the description of the youth of China Venkaṭâdri, son of Achyuta. When Achyuta succeeded to the throne in the year 1530 this son China Venkaṭâdri was already old enough to be installed as the heir-apparent according to the Achyutarâyâbhuyadayam of Râjanâtha.

The work gives a genealogy of Achyuta's family. In the Lunar race of kings was born Timma who married Dêvâkî, and got by her a son called Íśvara. Íśvara married Bukkama and had by her Nṛsimha or Narasa.

Narasa went to the capital Vidyâpuri (Vijayanagar), and from there spread his fame in all directions. First he marched to the east ‡ and after defeating his enemies there, turned his attention to the south and marched with his army along the sea coast. He crossed the Tundâra country (Tondâmanâdalam) and approached the Chôla districts. The king (or the Governor ?) of the Chôla country had been opposing his (Narasa's) troops and harassing the country. Narasa crossed to the south of the river Kâvêri, and awaited the arrival of the enemy. The Chôla king too did not accept the advice of his ministers to come to terms with Narasa, and

* This Tirumalâmbâ seems to be the same as Oduva Tirumâlamma (or the student Tirumâlamma) who appears in No. 9 of 1904 as the composer of the verse in the inscription commemorating the gift of Svarânamâru ‘Mountain Meru of gold’ performed by Achyutarâya.

† This campaign of Narasa in the east seems to be the same as that of his father Íśvara. Both of them were subordinates of the Emperor Sâluva Narasimha during his wars against the Uriya kings Kapîlêsvâra and Purushottama who had conquered some portions of the Vijayanagar empire in the north-east.
prepared to fight. A severe battle was fought between them both in which the Chōla was taken a prisoner by Narasa. After the capture of the Chōla he ordered his troops to desist from fighting, and saved the people from further molestation. He then entered the enemy's capital* which is not named in the work. The Chōla king then fled to the sea coast leaving all his wealth and relatives behind him.

Narasa then entered the town of Madura† and was presented by its sovereign with valuable articles, and proceeded to Rāmēśvaram across the sea. While at Rāmēśvaram he made many gifts. He then proceeded against the town of Seringapātām situated on the island in the Kaveri. There he constructed a bridge across the river, while it was in flood, and reduced the town easily. Accepting defeat at his hands the ruler of the place surrendered himself with all his relatives. Narasa forgave him and restored him his kingdom. The Pārijātāpaharaṇam says that Narasa defeated a Hēuṇa chief at Seringapātām. We do not know who this chief was.

Narasa is then said to have captured the forts of Dumakur (?Tumkur?) and Taraśangi. He visited the sacred shrine of Gōkarna on the West Coast and performed there the Tulāpurusha and other gifts. Narasa now turned his attention to the north where the Suratrāṇa (Sultan), perhaps Yusuf Adil Shah, had garrisoned the fort Māṇavadurga (Manuva or Manve) in Haiderabad (Dekhan). Narasa defeated the Sultan but gave back the town to him after his submission. After this achievement Narasa returned to his capital Vidyāpuri.

* We do not know who this Chōla was and where his capital was situated.

† The ruler of Madura is according to this account said to have submitted to Narasa without fighting and to have made him valuable presents. But the copperplates of his successors and the Achyutarāyābhyyudayam give a different version. According to the Achyutarāyābhyyudayam he captured Madura after killing in battle its Marava ruler. Again inscriptions say that he captured it from a king called Mānabhusha. This Mānabhusha has been identified with Arikēsari Parākrama Pāṇḍya surnamed also as Mānābharana and Mānakavacha of the Tenkāsi Pāṇḍyas. The Achyutarāyābhyyudayam again says that Narasa defeated a chief called Konēṭiraja who opposed him with his elephant hordes. We do not know who this chief was. Konēṭiraja is perhaps a corruption of the title Konerimaiṇḍōṇ which is one of the titles of Perumāl Parākrama Pāṇḍyadeva alias Kulaśēkhara. (Travancore Archæological Series I, p. 104.) But he succeeded to power only in SS. 1464 or A.D. 1542–3. Therefore the term Konēṭiraya of the Achyutaraṇābhyyudayam cannot refer to him. There were others that have had the same title and the present reference might be to one of them. No. 259 of 1911, in Kumbhakonam, of A.D. 1490–1, refers to a Konēṭiraja of Kānchī.
The work then describes Narasa's marriage with Ōbamāmba. His earlier marriages with Tippāmba and Nagamāmba are not mentioned in this work. Ōbamāmba is described as the daughter of Rāchirāja, born in the Solar race and his wife Srirāmāmbikā. As a result of his marriage with Ōbamāmba, Narasa had a son who was named Achyuta. Narasa is said to have died after his son Achyuta was a grown-up man. After describing the youth and early life of Achyuta the work describes his marriage with Varadāmba*. She was the younger sister of two of Achyuta's ministers both of whom were named Tirumalarāja. When Achyuta and his wife had lived happily for a considerable time they had a son by the favour of the God of Venkataśādi (Tirupati). The child was consequently named Chinavenkataśādi. Observing with satisfaction the character and achievements of the prince, Achyuta had him installed as Yuvarāja (heir-apparent). After this the authoress prays to the God Venkaṭesā to preserve her patron Achyuta, his queen Varadāmba and the prince Venkaṭādi.

* Varadāmba is described in the Achyutarāyābhhyudayam as the daughter of a chief called Salaka or Salaga (Salagakshittā). His two sons who had the same name Tirumala were distinguished by the preceding epithet Peda (elder) or Pinna or Chinna (younger).

† This work remained unnoticed, as it was catalogued Ambikāparipāyam by Burnell. Its real character was discovered on reading through the MS.
क्षोणपालः प्रथमजलवः कृत्स्माणिन गतवा
पारावारान्तरणचस्मङ्गिरानागादवाचीम् ॥

*   *   *

....... संहलस्यसंपदाण्डीकुवः तुण्डीरानान्तिव्य त्रुत्यालोकपत्यादेशान्तु अयदर्वीणारण्यकनिवेशान् चेतदेशानवातिसातः ॥

५३८५५५५५५५५५५५५५५५५५५५५५

तैलोक्यसारसमावसहोमेयानालोक्य चोलिविधानवर्निंहःः

नाशार्चिा शतसलो नलिनसनेन शंके विलोहित इति स्तुतमाराशंके

सूत्वेु पीडयवि च परस्कयबुधा देशानिमानम तु दुश्चिष्टांभस पर्याछोः

मन्नाधिशिव(?)स महि पितारादितंश श्रीय्यविष्टिसमस्ततजगच्छर्यः

ततो व्रजवेच परानन्द्राय वरुरकन्या कत्यांचकराः

भूमंजस्माणंतरं जे रेखास्तुद्धरं ज्ञापिरवादरूपः

कवेरनायः कहितोहभागानं हत्त्रा पुरो दक्षिणकृत्भागानः

बंधनी वर्ष्पिरश्रमातिविवेश्यास्त रुपालसिंहः

अथ तन समागत्य .........

अष्टाण्डापूर्वकस्मिनं जनाणीकरतं समाला सूर्यानिपुणां साभिभिः सबनीशमाद्वान्मासाचारसुलानाधाकण्यी निर्णातीन्तः

मन्नाधिः गौडकर्लग्राहिणिगलुण्यपारिवारां

अल्लहितकथामहामहावकुतमुदाहर्यः

साभुविचारणयुतमुदान्तमादिकल्यां भार्तरामाइतिपनकापि राक्ततपुप्रथायथाथिमिजजलभमत्येन तानवमत्य तदाधि एव सम्बः

चोलनूपालः केवलुद्याय बद्धारो वमूवः

विज्ञाय चारवदनाध्यवसायमय भ्रक्षाभतसदनु पार्वमतनामावायः

आरोवस सर्मितमवेचत राजांसि हो भोदुः प्रायम व्यवस्थृचिं तिलेति

*       *       *

केपाठोपालौमूपाकावू दुर्भापातनकङ्गकापार्धः

आगाहिदगुम्भ्यविज्ञानिः सागासां फसरीन्त्रं करिवः

*       *       *       *

..... अपरावरतानारासिंहो नासिंहमूपालश्रोतरेण्य कुञ्जिनिमेव वेन्तेवः

कुञ्जरिमेव पश्चुकः जीवाग्राहं जुगाहः

तस्मिन्नः तस्य चमुत्रमूः तत्रास कुञ्जापिपदं न लढः

प्रज्ञचारान्तरप्रतिस्पर्शमाणीर्यः श्रीप्रकारः

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गृहांतमात्रे यूथि चारभूपे कुपानिषि: स्त्रीनरस्वशििशा:।
स तां न्येपसमरससस्यं सतां प्रसादसहो न रोष्॥

* * * * *

तदन्न विद्या नरसिंहरेद्वर: प्रविन्य मधुरमुरीम तत्त्वबरुपेरिकातः
समस्तवसुजात: सामेकरणिंस्या सेतुसंगम निज़गाम ॥

* * * * *

नानास्वरूपेरवर्तिकाः सुर्यापुण्यरणि सुक्रिकूपियं ॥
अत्यचैर्य रामेकरमारंदेरेण तस्वारिया दासवारायणातीत ॥

ततो द्वारा रास्त्रांतरातिकोपालायणिंतिदिशांकसमाक्षणेपि
समस्तरातुअरूप्यूदयं: सागरातिरारसुदुःश्रींकामिय रश्युपजः
कावेरि-परिविष्ठां श्रीरक्षणािमािमां आविष्ट पूरीम ॥

सिद्धे जजो रेतुसाराय पूर्व तत्त्वते नेति कवेराय: ॥
सेतुं प्रत्यायु गुणाभिमाय: चित्ते सतमेकुलमथुपातात ॥

निश्चािमारशिलाचनकलिसहितपािमानविजयापारिव-श्रुक्ष्यसहारिविभांकदशसलंगायं पुरीमां समाक्ष्य विद्यारस्त्रपुस्तकापिसमस्त-
बितरातम अपवक्ष्णादिमिलि: भिजादिसमसामाय पदवयोभिष्टाय आलमो गत्य: नतरायणं उथोत्यवनं महावें पारिषिं अयभक्ष्यापसाधिष्ठिकं तत्व पुरी स्थाप-
थितवा तदन्न एव तत्रकुमार(कुट)राजिमहादुरायाः सालीममहीतात ॥

दुः ग्रप्युतु तत्त्वमविषयं विपाकां ब्र्यं विरोधमुदुःतानि शास्त्रापिणि: ॥
गोकरणाधमानवतु तुनदारोधकोािहािविपायोविनिधिना परितमु ॥

tेनेनुत्तमसुरुपदानपूर्व(?) तेनेन नानाविधानवानातम ॥
सेत्ये भवाश्यापि स्थूलवश्च स स्थूवश्चो हि विद्या तेवु ॥

ततो विनिगत्य सत्वसमुत्तरं हरितं अभिप्रियतबधि मण्डलीकृतित्वंतित्याय: धामोधाममसहाय: शक्तिशालानकमहीताय कानुनस्याय: काबोजवहीकमलाम-
तुळ्ळकारमङ्कादृशमेंतुरगारिकांसंबंधतपदतथ्यावरणितत्तलोकं सूत्राणं: भ्रात्रामपराणो दुर्गमं मानवदृशी तत्त्वाकमन्दरूपः ॥

त्रासाध्यं मानवदृशमध्ये धूत्वा सुरुक्काणवरावहारांधृमः(?) ॥

अमृतकानुमध्येरस सूत्रे। गुरुतमित्रं किल कम्भजनमना ॥

तुझ्नतुझ्नधारतप्पर्यं केत्तेयः हितोऽपि कुष्ठानन्दवधानाः।

प्रसू-त्थानसुमुखमित्र बिधोतवन्ती विधापूर्वः प्रतिपध । . . . निर्गंलहद्रोहः

प्रतिवधमात्रमलयः

गुरुतस्य एष तथासा-वधुमुखाहुस्तान्तमालनं अवगत्य राज्जो बिलाश्य

तदनुमत्यां सांकं भाईत्यमणेन दिवस्तकरकलोंतसरसरा-रीरवर्तजनकरवें श्रीरामाः

सकार्यस्य गुरुत्कामार्गं। अन्यूत्तरत्नबोधितशालिविकत्वभिगमणयोनः कन्याः

आनंदाम्बाभिधानाः आनीय यथाविधि वरणिसुजा पर्याच्छन्ति ॥

दुष्पांतुरूसितहरीव तुप्रारमानुं अर्थं नवं . . . सक्तक्षिकारीः।

प्रतिक्युलस्य चर्चनं: प्रतिक्येव दोषमु प्रासूतं भागमहिं तुलमोमाभ्याः ॥

विनयनयविवेकविकामादिवक्ष्यपुस्तकम्बुभुमच्छुं विदितवा

अभिजनकृतसम्मतिवैतानीं अवनिपतितसुतमच्छुताभिधानम् ॥

कालाह्वरोऽररं भागी बिरहासिद्धि-पुस्ताशय नवनिजशाखं तक्षितमुर्यं ।

नानागुणस्यावणकृतुकिं गुणानाः नायें सहमभासमजस्तिनिः: ॥

. . . सततविरिचितकेन्द्रायोः: असाधारणन्यापत्नायो: असिलीलेक

कुत्तुभुमाययो: तिर्क्कलारजाभिधानायो: उभयायो: प्रख्यायो: अवरजा वरद्धि

काभिधानां वरभिनी . . . . तपोवनुपपत्तवति—

प्रविष्ट तस्मिनं प्रमणं नृपाः: तां राजकृष्या विभिन्नावभ्यं

श्रीयं पशोपरिव शेषशायी समायतत सदरं स्वकियसः ॥
This is a poem written by Rājanātha Kavi of the Dīndima family whose other work, the historical poem Achyutarāyabhudayam, has already been quoted. This poem deals with the story of the Bhāgavata, and is dedicated to the poet’s patron Achyuta Rāya, whose family and genealogy are described in the introduction. In the Lunar race of kings was born Timma who married Dēvaki and got by her a son called Iṣvara. This Iṣvara married Bukkama who gave birth to Narasa whose son was Achyuta. Achyuta was a great king, made extensive conquests and performed all the sixteen gifts (dānas) prescribed by the Śāstras.

One day Achyuta called the poet Rājanātha Kavi, the son of Śoṇagirinātha, before him and directed him to compose a poem embodying the story of Vishnu upon which Rājanātha composed the Champu Bhāgavata.

* The author of the Sālūvabhuydām (Extract 33) is also a Rājanātha, son of Arunāgiri-nātha or Śoṇadṛṇātha, and is likely naturally to be taken to be the same as this author. The former gives himself the titles Dīndima, Kavisarvabhūmi among others of a similar high character. There is besides the important fact that the Sālūvabhuyudayam, which seems complete so far as the conquests of Narasimha are concerned, makes no reference to Narasimha as Emperor of Vijayanagar. On the contrary it associates him intimately only with Chandragiri. Hence it seems a work of the pre-imperial period of his rule.
Canto I.

तेजोविन्यासनरणूरीकृतप्रभासववामा तेषु प्रतीतमहिमाननि तिम्म्वप: || १ ॥
पतिदेवतयेवकीपतयापरिपको मनुनीतिपारद्र्द्धा ॥
विद्वधे: परिब्राहिष्यपवाम पुराब्रह्मलालिरस्मात् || १६ ॥
दुवृगेवतिबिबंधुवर्षशिवहर्त्यापिन्याहयनंतीमहर्वयोविशेष: ॥
आधीदितिहितपि: प्रथमो हिङ्गानामु अव्याजपालनकलाेमिता
[हिंदी: || १७ ॥
अपास्वदेवदानबनीयुरणात्र फणायनेत्रेनुमुनालिविधातुम ॥
अनायातमुष्य च व्रुक्तयाम: नयोपदे नतसनिन्दीश: || १८ ॥

tasya रक्तं हदद्वमुगुणसम्पदः साम्यराधिक्रस्थानमेव संपुस्वापत-
हिजरसामव्याख्यानं पुत्रलगिरारोणमेव परिपिथ्यकुर्णीपारोणं कोदन्द-
रक्षसकुण्ठलीकरणमेव कुन्तपतिदकुण्ठलकरमा ॥
वस्यासिना रिपूप्रणिविलासिनीनामु अव्यवस्थापनां नवमनां यथा ।
आचैव िपुतिमहिदारणीयकी: नितन्दर्शिनविनिर्माणमृतदेव ॥ १९ ॥
अस्माद्वन्न्मुन्वालिरुद्रं पूर्वावजवक्षुस्तामु
अतिवासीपदे तरणीकिलिचाद्वादेयत: भधरत ॥
इति पूर्वनापत्तनांशित यस्य श्रस्य यशो
यथिम्मेति द्वारा द्वाचलवेशेवर्कात्परंतक्रियम ॥ २० ॥

tasya रक्ताण्ड सुपकादतपातसिंहविधानेषु पोडाशःतानानेषु पदायनावदनिन्-
यनूवृद्धिस्निहिनिवात्वमिहिनिगेषु परिवहानेन दानपयता
समनस्तोऽसिद्धकलानकर्णितवंतंय: कल्याणसमन्ताय: ॥
वस्यासि समस्तेऽपोजिःविजयरामासुकेष्वा कुपाया
राजन्यीणोव्यमी मष्टस्विदेंद्रतिर्घिते चेन्द्रविस्मृ ॥
व्योमारेण कथाहें विमलतरयश: पूरपूर्वे विरोणों
मातींणो नूनमंग साँपस्यायटिकामाननांशीवेकिम ॥

. . . रजनीकरकुलादीप: सराजनार-परस्मायः राजनाधकविभिदमवाहित ॥
साधु शैरिक्यालांपुड़ाप्प्रणालिका
कृपि: कृतिज्ञानाया पवता क्रियात्मिति || २३ ॥

Bhāgavata Chāmpu
THE ANNALS OF HANDE ANANTĀPURAM.

This chronicle says that after the death of Krishna Raya in S.S. 1487 (wrong) his queens Chinnā Dēvi and Tirumala Dēvi wanted that Rāma Raya who had married the daughter of Tirumala Dēvi should rule as the Aliya (son-in-law) helped by his younger brother Tirumala Raya who had married the daughter of Chinnā Dēvi. But Salakam Timmaya, who had been the treasurer of the court, taking advantage of his position managed to get the control of the army and tried to imprison both Rāma Raya and Tirumala Raya. Finding this out they both fled from the city and after wandering over the Penukonda Viceroyalty, collected an army and, capturing the fortress of Ādavani (Adoni), lived for four months in the place and, getting together additional troops from the side of Kandnavol (Karnul) and Gadwal, proceeded with all of them against Vidyānagara. On this Salakam Timmaya invited the assistance of Barid Shah, Nizam Shah, Ali Adil Shah, Kutb Shah and other princes of the Bahmani kingdom, and promised to hand over the whole kingdom to them if they helped him against Rāma Raya.

On that the Muhammadan forces advanced upon the capital, Vijayanagar, and encamped within a kos of it. On this Rāma Raya and Tirumala Raya summoned Handē Hanumappa Nāyuḍu of Sonnalāpuram, who was a great hero, and along with him encamped within two leagues of Vijayanagar on the banks of the Tungabhadra. As the Muhammadan chiefs were new to the place they placed the troops of Salakam Timmaya in the front and waited for the attack being delivered by him. Knowing this Rāma Raya and Tirumala Raya delivered the attack upon the forces of Salakam Timmaya, but his forces, thinking that he was only a Golla (shepherd), who wanted to snatch away the kingdom as he was rich, deserted in a body, and he was killed in the fight.

The queens of Krishna Raya on hearing this ordered the ministers to hand over the city to Rāma Raya and Tirumala Raya, and the order was accordingly carried out.
Afterwards Rama Raya and Tirumala Raya wished to make war on the Padishahs. Dividing their joint troops into three sections, they directed Hanḍe Hanumappa Nayudu of Sonnala-puram to lead one section against the Muhammadans while they each led another. Hanumappa Nayudu was to march against the Nizam Shah, Rama Raya against the Kutb Shah and Tirumala Raya against the Barid Shah. There was a great battle between them and the Padshahs fled from the field to their own country. But Hande Hanumappa Nayudu took the Nizam Shah prisoner and offered him as a present to Rama Raya and Tirumala Raya. Thereupon they were very gracious to him and directed him to state what he wished from them for his services. Hanumappa Nayudu stated that he would be satisfied with anything they chose to bestow upon him.

On that they bestowed upon him in the eastern country Nandēla, Bukkarāyasamudram, Dharmāvaram and Kanicallu, and in the west Ballāri and Kurugoḍu with complimentary titles.

Then this Hande Hanumappa Nayudu took leave of the Rajas and went to Nandēla where he took charge of his new office. He then proceeded to Bukkarāyasamudram where he beheld the lake, and, learning how great it was, caused a palace to be built in front of the fort in the village around which he erected bastions and governed the district till Śaka 1505,* Chitrabhānu when he died.

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* This date and the ones given before are alike wrong.
6. సహాయాన్ని, బాధసాధన భాగం వివాహపు ప్రభావాన్ని, వృతిపదార్థాలు చేయడానికి నిర్ధారించండి. ఈ సంస్థానాల చేసిన విదేశాల శాసనాలు ఈ సంస్థానాలు ఉండవచ్చు. ఈ సంస్థానాలు అనేక వయోమణ విస్తృతి సాధనాల కరించారు. అంటే జీవన కాలం సంపూర్ణంగా ప్రతిపాదించడి, స్వామి పరిస్థితుల ప్రాంతాల సంపూర్ణంగా పాలించడానికి విశాలంగా సంఘాతి కలిగి ఉంచారు. స్వామి అభిమానాన్ని అందరూ ప్రారంభించారు దృశ్యం చెందారాం. అనేక సంస్థానాలు కలిగి ఉంచారు. అంటే జీవన కాలం సంపూర్ణంగా ప్రతిపాదించడి, స్వామి పరిస్థితుల ప్రాంతాల సంపూర్ణంగా పాలించడానికి విశాలంగా సంఘాతి కలిగి ఉంచారు.

7. ఈ సరిగా ఉండాలంటే, పాలకాదశికాండానికి ఎందుకు ఎందుకంటే పరిశీలనలు కావచ్చు కంటే మరింత పరిశీలనలు కంటే. ఈ సరిగా ఉండాలంటే “ప్రామాణిక పరిశీలనలు అభిమానాన్ని ఆస్తిపెటట్లు అంటే పరిశీలనలు; ప్రామాణిక పరిశీలనలు కాలుక అశ్చారితి చేయాలి” అనుసంధానం, అశ్చారితులు ముగిసి ఉంచాలంటే సహాయాన్ని ప్రామాణిక అందేశాలను, కొదిగి అహాధారం పాలకాదశికాండానికి ఉంచాలంటే.

8. ఈ సరిగా ఉండాలంటే, పాలకాదశికాండానికి ఎందుకు ఎందుకంటే పరిశీలనలు కావచ్చు కంటే మరింత పరిశీలనలు కంటే. ఈ సరిగా ఉండాలంటే “ప్రామాణిక పరిశీలనలు అభిమానాన్ని ఆస్తిపెటట్లు అంటే పరిశీలనలు; ప్రామాణిక పరిశీలనలు కాలుక అశ్చారితి చేయాలి” అనుసంధానం, అశ్చారితులు ముగిసి ఉంచాలంటే సహాయాన్ని ప్రామాణిక అందేశాలను, కొదిగి అహాధారం పాలకాదశికాండానికి ఉంచాలంటే.
THE ANNALS OF HANDE ANANTÂPURAM

10. Aliya Râma Râya defeated the armies of Salakam Timmaraju and captured the forts of Gutti, Penukonda, Gandikota, Kandanol (Karnul) and Adavani (Adoni).

RÂMARÂJIYAMU

(ALIYA RÂMA RÂYA AND HIS CHILDREN).

This extract from the Râmarâjîyamu deals with Aliya Râma Râya and his successors. Aliya Râma Râya defeated the armies of Salakam Timmaraju and captured the forts of Gutti, Penukonda, Gandikota, Kandanol (Karnul) and Adavani (Adoni). Râma Râya
is called the ruler of the city of Indraji. Assisted by his two younger brothers Tirumala and Venkatadri he marched against the Nizam who had disobeyed his orders, and, having captured his capital Ahmadnagar, razed it to the ground and sowed castor seeds there. Then the poem gives a long *birudagadyam* (string of titles), wherein the various conquests of Rāma Rāya are referred to. A list of the more important of the titles and their significance is here given:

<table>
<thead>
<tr>
<th>Titles</th>
<th>Significance</th>
</tr>
</thead>
<tbody>
<tr>
<td>Kalyāṇa Puravarādhiśvara.</td>
<td>Ruler of the city of Kalyan.</td>
</tr>
<tr>
<td>Kanyākumāri Bhīmarathi Tatānta Nikshēpa Vijayastamba.</td>
<td>Planter of pillars of victory at Cape Camorin and on the banks of the Bhima.</td>
</tr>
<tr>
<td>Ādavani Durgāpaharana.</td>
<td>Capturer of the Fort of Adoni.</td>
</tr>
<tr>
<td>Penukonda Durga Sādhaka.</td>
<td>Capturer of the Fort of Penukonda.</td>
</tr>
<tr>
<td>Chandragiri Durga Rājyadhiśvara.</td>
<td>Ruler of the Fort of Chandragiri.</td>
</tr>
<tr>
<td>Uddagiri Rājyapālaka ...</td>
<td>Protector of the Fort of Udayagiri.</td>
</tr>
<tr>
<td>Rāyadurgāvana Dhurandhara.</td>
<td>Protector of the Fort of Rayadurgam.</td>
</tr>
<tr>
<td>Kandanavolu Kavāṭa Bhedaka.</td>
<td>The breaker-open of the gates of the Fort of Karnul.</td>
</tr>
<tr>
<td>Jūṭṭuru Samara Nirvāhaka ...</td>
<td>Conqueror in the battle of Jūṭṭuru.</td>
</tr>
<tr>
<td>Kondavīti Durga Nayaka ...</td>
<td>Ruler of the Fort of Kondavītu.</td>
</tr>
<tr>
<td>Puṭṭapalli Śīma Pratishtubha ? Dhāma Sāgara.</td>
<td></td>
</tr>
<tr>
<td>Chandraguptī Dharāntara ...</td>
<td>Ruler of Chandragutti.</td>
</tr>
<tr>
<td>Rāchūru Rājyaharaṇa Dhurya.</td>
<td>Capturer of the province of Raichur.</td>
</tr>
<tr>
<td>Mudugantī Durgādhiṇāyaka-Orugallu Nagara Poshana ...</td>
<td>Ruler of the Fort of Mudgal.</td>
</tr>
<tr>
<td>Vijayāpura Bhaya Dayaka ...</td>
<td>Terrifier of the city of Bijapur.</td>
</tr>
</tbody>
</table>
Titles.

Sollalāpura (Sonnalāpura)  
Sankshobhakāra.  
Kalyāṇanagara Sādhaka ...  
Āmudānagara Sālabhanjana.  

Dēvagiri Durga Samākrānti Dhīra.  
Gautamīnānapāvanākāra ...  

Balichāpalijanyadāyaka ...  
Bedadakōṭanagara Simha Samhanana.  
Kalubarigikōtapāṭana Dhurya.  
Sagarasamākramaṇa Dhīra.  
Hamsa Durga Nibarhaṇa ...  
Jurnūru Bhaya Nirnāyaka ...  
Rāmagiri Durga Pratishṭhāpaka.  
Yādagiri Durga Bhēdaka ...  
Golakondapura Dhūshaṇa ...  

Ayiḷakonḍaharanā Kāṭūhala.  
Pāṇugenṭi Durga Pāṭana Dhurya.  
Bellamukonḍavallabha ...  
Śāvagadurga Bāḍhaka ...  

Mavūra Durga Mādhaka ...  
Makkhākotā Sikṣhānikara.  
Dhillipura halla-kallola ...  
Golēru Sandēru Bhaya-Sandhāyaka.  
Kalamba Durga Kampāsura.  
Paigova Nagara Bhīṣhāṇa.

Significance.

Hero who made the town of Sollalāpapuram throb with fear.  
Capturer of the town of Kalyan.  
Destroyer of the fortifications of Ahmadnagar.  
Occupier of the Fort of Dēvagiri.  
Hero who became holy by bathing in the Godavari (Gautami).  
Hero who fought the battle of Balichāpali (Balijepalli).  
The breaker of the walls of the Fort of Kulbarga.  
Capturer of the Fort of Sagar.  
Capturer of the Fort of Hamsa.  
Terrifier of the town of Jurnūru.  
Establisher of the fortress of Rāmagiri.  
Capturer of the Fort of Yadgir.  
Chastiser of the city of Golkonda.  
Capturer of the town of Ayila-konda.  
Reducer of the Fort of Pangal.  
Lord of the town of Bellamkonda.  
Destroyer of the Fort of Śāvaga (Seogi).  
Capturer of the Fort of Māhura.  
Punisher of the Fort of Makkha.  
Terrifier of the city of Delhi.  
Hero who instilled fear to the towns of Golēru and Sandēru.  
Hero who made the Fort of Kalamba shake.  
Terrifier of the city of Paigo (Pegu?).
Kondapalli Harana... Capturer of the Fort of Kondapalli.

Vinukondapallaka... Protector of the Fort of Vinukonda.

Vinatnakrta Nagarjunikonnda Salajalaka. Constructor of the new fortifications of Nagarjunikonda.

Avantimadavidarana... Hero who destroyed the pride of Avanti.

Kataka Raghaghatitakirtana. Hero who is praised by the king of Cuttack.

Rajamahendra Raja Dhanush-sasana. Hero who reduced the king of Rajmundri with his bow.

Yedulakhanu Saptangaharana. Hero who captured the seven constituents of royalty of Adil Khan.

Imadana Malaka Mana Mar dana. Hero who destroyed the pride of Imad-ul-Mulk.

Kutupanamalka DaLa Sind huru. Hero who defeated the troops of Kutb-ul-Mulk.

Baridu Bala Harana... Capturer of the forces of Barid.

Rama Raya is then said to have married Tirumalamba, the daughter of the Emperor Krishna Raya, and had by her two sons Krishnapa and Pedda Timma.

Rama Raya also married Appalamba, the daughter of Peddannandi Raju of the Jillella family. Konḍama and Lakshmamma, the daughters of Timma of the Pochiraju family. By his wife Konḍama, Rama Raya had two sons Konḍa and Timma the later Governor of Raichur, and by his wife Lakshmamba he had Šrîranga Raya. Of these Peda Ţimma fought with the Muhammadan armies and after driving away their horse, was opposed by the Nizam with his elephants, but was able to defeat him completely. Konḍa, the other son, fought with the troops of the Nizam on the northern bank of the Krishna, and killed a very large number of elephants, horses and soldiers. Konḍa was ruling at Anegondi, and his enemies, after defeat, used to flock to his court with presents, and wait for admission to audience.

This Konḍa married Tirumalamba, the daughter of Ŝûrapa, Commander-in-Chief of the Cavalry (Vahadhtsvara), and had by her the son Rama. This Rama married three wives Narasingama, the daughter of Ōba of the Gobburi family, Ōbamma, the daughter of
Oba of the Surapa family, and Janakamma, the daughter of Pochiraju Chenna.

Timma Raju, the other son of Aliya Rama and Governor of Raichur, married Pochama, the daughter of the Chief Paneraju (the ruler of Panem).

The last son of Aliya Rama, Sriranga, married Lakshmamma, the daughter of Raghunatha of the Pochiraju family, and had by her two sons who were named Pedda Venkata and Chinna Venkata.
SOURCES OF VIJAYANAGAR HISTORY
శాసనమంతరంగా కేదించిన, పాషండంపాటలు కమియా, తానాంతరికం, మాత్రమే నిర్మాణం, ఆకర్షణగా ప్రాంతం, తాజగుణాల కలపం, అవసరం చెందిన యొక్క, అనుసంధానం చెందిన యొక్క, ప్రధాన సంపాదన, పాషండంపాట సంపాదన.

ఇది సాధనాలు ఎందుకు లక్షణంగా ఉంటాయి. రామరామాయణం యెందుకు సాధనాలు మాత్రమే ఉంటాయి. 

ఇది సాధనాలు యెందుకు ప్రచురమయ్యాయి: 

సాధనాలు యెందుకు ప్రచురమయ్యాయి.

వ్యక్తిత్వం లేకుండా సంపాదించిన తానాంతరిక సంపాదనలు కూడా ఉంటాయి.

ఇది సాధనాలు యెందుకు ప్రచురమయ్యాయి.
SOURCES OF VIJAYANAGAR HISTORY

2. An analysis of the sources of Vijayanagar history reveals
   the complexity of its historical development.

3. Understanding the sources is crucial for
   reconstructing the events of Vijayanagar.

4. The sources provide insights into
   the political and social dynamics.

5. The sources highlight the
   significance of Vijayanagar in
   regional and global contexts.

6. The sources also
   underscore the
   challenges faced by
   Vijayanagar.

7. The sources
   are invaluable for
   historians and
   researchers.

8. The sources
   continue to be
   studied and
   interpreted.

9. The sources
   demonstrate
   the rich
   heritage of
   Vijayanagar.

10. The sources
    provide
    a comprehensive
    view of
    Vijayanagar.

11. The sources
    offer
    a glimpse
    into the
    past.

12. The sources
    continue
    to be
    explored.

13. The sources
    remain
    an important
    part
    of
    Vijayanagar's
    history.

14. The sources
    contribute
    to
    the
    understanding
    of
    Vijayanagar.

15. The sources
    are
    essential
    for
    the
    study
    of
    Vijayanagar.

16. The sources
    are
    constantly
    being
    examined.

17. The sources
    provide
    valuable
    insights
    into
    Vijayanagar.

18. The sources
    are
    crucial
    for
    understanding
    Vijayanagar.

19. The sources
    continue
    to
    be
    analyzed.

20. The sources
    are
    integral
    to
    the
    knowledge
    of
    Vijayanagar.
In the introduction to this work on music the author traces the genealogy of his patron Rama Raya. In the Lunar race was born a king called Sri Ranga Raja who married Timmâmba celebrated for her virtues. As a result of their joint penances was born to them a king called Rama Raja to whom Krishna Raya gave his daughter in marriage and was proud of being the father of a daughter in consequence. He went out of Vidyâpura and retired to the fort of Gutti along with his two younger brothers; and, after conquering the traitors to the kingdom, placed the helpless Sadâsiva Râya on the Karnâta throne. With his two younger brothers Timma Râya and Venkatâdri he shone like Yudhisthira with his brothers Bhima and Arjuna, and with their help having conquered all Pârasîkas (Muhammadans), filled the whole world with his fame.

He had a palace called Ratna Kûta constructed by his minister Râmayâmatya and was struck with admiration as it excelled even Vaijayanta, the palace of the gods. The palace was surrounded by extensive gardens, adorned with statues, which contained cool tanks abounding with swans.

Seated within this palace Râma Râya spent his time in the midst of scholars versed in sâhitya (literature), music and other arts. From among them Râmayâmatya got up and exhibited before them his skill in the art of music. Then Venkatâdri suggested that Râmayâmatya should write a book settling the several points of dispute among scholars about music. On this Râmayâmatya remembering all that the king had done for him, for example, appointing him as the viceroy of the Kondavâlû Râjya bordering on the eastern sea; enabling him to grant many agrahâras to Brahmans, and giving him the Jelûri Simhâsana-pâṭṭana (?), resolved to write a book on music about the several points at dispute, and
dedicate it to Rāma Rāya. The last verse in Prakaraṇa V of the book says that it was completed on the 10th (Daśami) of the Śukla Pakṣa of Śrāvaṇa in the cyclic year Sādhāraṇa corresponding to the Saka year 1471.
This is obviously the commentator, on the Sangitaratnakara of Śarṅgadēva, who calls himself Kaḷināṭha or Chatura Kaḷināṭha. In the preamble to this commentary he refers himself to Conn of Mallikārjuna (Immaḍīdeva Rāya, as he calls him), the son of Prauṇha Devarāya, son of Vijaya, i.e., Devarāya II of history.
Prakarana V. Last verse.

शक्रिकान्त्र धरागराविध वर्णीगणे च साधारणे
वर्षे श्रीवण्मासिनिर्मालतीर पदे दशम्या तिथि ।
रामालयविनिर्मितसर्वात्सरवाक्षरातु
सोंदेशेण मेलकलालिणिर्लिमतामाकलपकर्म ॥

Colophon.

इति श्रीमदनिवभरततायस्यावेगयकारांतोदरमध्यतिमायनन्दनरामा
मालिक्षिते मेलकलालिणिव रागप्रकरण पञ्चम सम्पूर्णम ॥
This encyclopedic Sanskrit poem containing more than one hundred chapters or kallololas, divided into seven tarangas and dealing with a large variety of subjects was written by the Keladi chief Basava Rāja. The book was completed in the year Sar-vadhāri corresponding with the Śaka year counted by the Moon (1) Agni (3) ritu (6) and kshmā (earth) (1) or 1631 Ś. corresponding to A.D. 1709. The author has skilfully woven into the body of the work a history of his own ancestors who were prominent subordinates of the emperors of Vijayanagar. At the end of kallola IV the author gives the legendary account of the foundation of the city of Vijayanagar by the sage Vidyāraṇya, and the succession of its sovereigns from the time of Vidyāraṇya as well as the length of each reign. Until we come to the time of Rāma Rāya who died at the battle of Talikota the account is more or less legendary and so not useful for purposes of history.

In taranga II of kallola V there is an account of the origin of the Keladi family. In the town of Keladi in the Kannadā country there was a person named Basava, who had married a woman of the same name and who was a devotee of Śiva. The couple had four sons. After the death of Basava and two of his sons, his wife was bringing up the two other sons who were named Chauda and Bhadra, and in due course had their marriages performed. Once when Chauda was attending to the ploughing of his land his ploughshare is said to have come across a large amount of buried treasure. With the aid of the treasure he managed to become a Grāmādhhipa (headman of a village). He then collected a small company of soldiers. The king of the country, on hearing of this, sent for Chaudappa. Much pleased with him on hearing his story, the king made him governor of Pulladēsa with the title Keladi Chaudappa Nāyaka. Then Chauda returned to Keladi and, constructing the temple of Ramēśvara there, made to it large endowments. He had two sons who were named Sadāśiva and Bhadra. Having taught both of them the sevaral śāstras and arts, he nominated Sadāśiva Nāyaka as his successor and died soon after.

Sadāśiva governed his province righteously, and the people were very happy under him. He married two wives from the elder of whom he had a son Doḍa Sankaṇṇa Nāyaka, and from the
young Chikka Sankaṣṇa Nāyaka. He had these two sons properly educated. At that time Rāma Rāya, the ruler of Vidyānagara (Vijayanagar), wanted to fight with the rulers of Kalyāṇa and Kalubārīgi, and summoned Sadasiva Nāyaka to his aid. He then sent his own army also along with Sadasiva Nāyaka. Hearing of this the lord of Vijayāpura (Bijapur) sent his own army to oppose. The two armies met and the Bijapur forces were defeated and driven away from the field by Sadasiva Nāyaka. He then captured the valuable possessions of the enemy’s army and accompanied by the emperor Rāma Rāya, who admired his achievements, proceeded to capture the town of Kalyāṇ.

During the siege of the place the emperor once summoned before him all his generals and throwing the weapon called ‘yamadam-ṣṭrika’ into the fort asked which of them would enter the fort and fetch him back the instrument. When all the other generals kept quiet, Sadasiva Nāyaka alone was able to storm the fort and bring back to his master the weapon. The sovereign was greatly pleased with this and bestowed upon him the title Koṭikolāhala, and the governorship of the three provinces of Gutti, Bārkūr, and Pangalūr. He also granted him the right to affix the title Rāya Nāyaka to his name and honoured him in other ways. Sometime after this the emperor sent him against the barbarian Nāyakas (Dasyunāyakas) of Chandragutti whom he completely vanquished. He was then sent against Barid Padishah (of Bidar) whom he captured along with the seven constituents of his royalty (Saptāṅga), and brought him as a present to his master. The emperor gave him the title of Śatrusaptāngaharaṇa (capturer of the seven constituents of royalty of his enemies), and honoured him in other ways. Some time after this a chief called Sālva Timma marched against his enemies according to his directions.*

Then Sadasiva was directed by the emperor to march against the Taulavas (people of the Tulu country) and the Keraḷas (the people of Malayāḷam). He defeated the people of the places completely and planting a pillar of victory in the country added all the territory to his master’s empire. Then the emperor wanted to march against two chiefs called Yaḍava and Murāri, in the country of Jālihālu. Sadasiva dissuaded the emperor from undertaking the expedition himself and marching against them, defeated

* We do not know who this chief was. He is different from the famous minister of Krishna Rāya of the same name, and the Sālva Nāyaka, the rebel governor of the time of Achyuta Rāya. The present passage merely mentions him as a subordinate of Sadasiva Rāya Nāyaka, but no definite achievements are ascribed to him.
them both and brought them prisoners to him. The emperor then gave him the title Yaḍavamurāri-Koṭikolāhala. After this Sadaśiva retired to his own province. There he made extensive endowments to the God Rāmeśvara and founded the town of Sadaśiva Sāgara. He also founded the Agrahāra called Sadaśivapura and built therein several temples.

Later on when he found that the governor of Bankāpura, Mādaraśā by name, had grown conceited he marched against him and capturing him, led him a prisoner to the emperor. Then his brother Bhadrappa Nāyaka who had gone on a pilgrimage to Benares returned, and he spent some time with him. He later bestowed upon him the title of Immadi Sadaśiva Nāyaka and anointing him as the governor in his stead retired to the forests in the evening of his life.

After Bhadrappa Nāyaka ruled for some time he nominated the elder of his nephews Doḍdasankaṇṇa Nāyaka as his successor and the younger Chikkasankaṇṇa Nāyaka as the heir-apparent, and taught both of them the science of politics.

Kallōla V. Taranga II.
ततः प्रातस्मुल्याय तत्कथं च विमृद्य संः।
निधानं लुघचवान्यश्रव्वकुडसर्विण्यपूर्वितम्॥

Taranga IV.

तद्दुत्तरं सक्रियता वातान्त्रश्रीदमुपयः॥
उद्दीयये विस्मयकरकमावहितश्रव्य॥
ईश्वरानश्क्राहेंगं निधि संप्राण्य तद्दपात्॥
ग्रामाधिपपयमासाध्यांतर्नित्तरसमुन्द्राय॥
प्रसादस्तुंकुजवा ते रमेशं चन्द्रकुमारिणम्॥
ततः परिस्रंतं सनं संगृहाति परानवः॥
तस्मिन्संगृहाति गृहस्तासार्थमौः प्रहर्षितः॥
आनायं ते कमादे भुदनं तन्मुखोऽविष्टः॥
श्रव्यं सुमहान्नायिरस्मप्रभं इति निद्वितः॥
पुल्लेवं वर्षं तस्य विधाय तद्वन्नमरम्॥
नामाभक्षेत्रः चौहृद्धपनायक इति स्वयम्॥
लघ्वा नाम च देशं चानुज्जया ततः निर्गतः॥
केल्दीस्त्वल्मासाय तत्र राममहरस्य सः॥
आलयं गुरुनिर्मयसुः भूयो भितीयोऽच॥
उन्माय य पराभृता सहर्मुच्यसुः॥
दुधां निघ्राहै स्वरू शिष्यानां परिपानम्॥
कुर्वस्ववहुशारायण सम्पदा चाम्बवर्तित॥
सुतौ तस्माद्यायतं यथाविशिष्टुलक्ष्या॥
तौ सदाशिवभ्रायं प्रस्माति प्रामुता चतः॥
श्रव्यात्मकाध्यपरिणामो निपुणो किंच नीतिषु॥
वाहनारोहणाभिमित्ताः चौडूँवहुस्याहि॥
विधायं च तयोपिध्यं श्रीसदाशिवनामके॥
उद्दृढ़मुक्षम इव सवी राज्यधुरे न्यधातु॥
नीति चापादिशतंस्मै भूमिपाठज्ञनोऽचिताम्॥
Taranga V.

तत्त्वात्ताशिववनप बहुधा राज्याशसिन।
माहीसुरासुराश्रापि बहुधाराज्याधिता।
व्यथायामस्य भार्याङ्गा दोजुवंकश्रणावाच।
कनिष्ठाय तु सञ्जाश्रिकसंक्ष्रणावाच।
तावेधसं पुरी राज्यो जनरामोद्वाचिव।
उभयोरवस्वाििऀव्यासं सवधलंकारवत।

अपब्रान्तमही कुब्धन् गोपायति यदा तदा।
विद्यांगरवस्ती यो रामराजः क्रमागत।
कल्याणाक्षुर्बिंधितस्य विख्रहेच्छाया।
आनामयदेसं घातः पुरुस साहाय्यक्राय स।
सहितेन बलं स्वायं चुवरवजः नियोजनत।
वल्लभनान सहितस्वम्ये यानमाच र।
इल्लाज्ञस्म पुरोयाते श्रीसदाशिववनायक।
शृवास्य पुरतो यांबि विज्याल्यवर्णरेखः।
तेषां सहाय्यकोचुतार्जै जेतुमें पुरः स्थितम्।
प्राहिषंद्रिवित्तमो शोधें पृथ्वाममुडङ्गनायकानु।
न्युधां भर्त से मार्ग सवश्च गृहकांमि।
जितन लभ्यते उल्लिख्यतेनापि मुराङ्ग।
क्षणविधवसिनं काय: का चिन्ता मरणे रणे।
इति युधाय सवश्च: परार्थंयमवडङ्गणात।
अन्यथाकारानिव राविमेघानिव च माहत:।
पल्योलितां तेषां व सहस्य स्वेशरार्यतं।
संज्ञान तद्वरामराज्ञानागादिशेतसा॥
सहेष्व निर्यायने कल्याणवरण प्रति।
गच्च्हन्नच क्रियाहरूं तस सन्त्रहितमैैैै।
सार्वभौमस्तमालोक्य कौतुकेन करस्थितमु॥
यमदंडायुथं स्वीयं प्राकारस्थान्तराक्षिपत॥
अथ राजा प्रतीतान्त्वानु अदिशाचापि यूपपानु॥
वर्णाकरणं कश्चिदुप्स्मादु रचयाविषत॥
सर्वं तूणांभूतेऽ सदाशिवनां: स्वयम।
तत्तस्तस्यायन्तरं च अवनिश्चयमद्धिर्काम॥
गृहीतवा तां तत्तस्वाभौमायाकुरुतोपदाम।
सहायो वन्त्रकक्षं द्वाराहस्तनकारिणा॥
भ सार्वभौमोदत्रि तस्मि कोटिकोनाइलाभिमाण।
बिहुदानि महावरणि वसनभरणतिः ।
देशांक्रीयो गुरुवीखुण्डुखुहुक्षुद्वादिक्षितान।
रायनायकनामापि निधायस्य महोपते।
बहुथा मानयामस श्रीसदाशिवनायकम्।
सोहस्यालया तदा भूपप्रस्थायामि कल्याणु॥
अन्तरं काश्यपर्यन्ते श्रीपितेव्वत।
चर्मुक्तितिधितेरवयायकेर्भूखुपुष्ट।॥
सार्वभौमो निग्रहार्थे तेषामेव समार्दित।
अं च रचयामास तेषां निग्रहं ततः॥
पुणः किंयहिनादृष्टि दूतैरानाथ्य तेन सः।
बरीदपदुरशास्य विधाय वचोदित॥
बिजितं तं करे कृत्वा सह सत्यसम्पद।
उपहारं समकरोतस्मै साकं यदा तदा॥
सन्तुष्टं ददी शनुयसङ्गहारभिमाण।
किंच्छष्ठचालपर्तु दुन्दुभिम वाचायपश्कु॥
मनोज्ञानि च वासांि भिरुद्वभरणानि च।
ततो याति क्रियत्कः साल्वतिम्मालभानवान्॥
तदनुवः समासाधन य्वग्रहीचिन्तेजसा।
अनस्तरं सार्वभोम: सदाशिवनृप प्रति॥
मायोपायेनु चुरुरानु स्वासाध्यानकर्षणाविनान्॥
तै(तै) त्वांश्र तथा जेतुमादिवेश महीपरि:॥

* * *

तानीधर्मसादेन पौरणेन च भूयसा।
सदाशिवमहीपालः करठादन्यपरमवत्॥

* * *

परं करठामपादीन् सार्वभोमसर्वनित्यय(?)॥
स्वप्रलयपिन्याथ गुर्जीत्वापि वलं तत:॥
संसार्यन्व स जयस्तम्भं तेहदशास्यतरे काचित्।
सकलपान्व सार्वभोम: स प्राप्तमास तानु नुवान॥
अनन्तरं जान्त्वादात्तेशाधीश: विरोधिनी।

यद्याश्र मुरारिश्रीवलम् बहुपराकरमिः॥
निग्रहितु: परासाध्यो चम्यं चाँदुं चिन्तीकिणिः।
सार्वभोमेन तत्विन्युत्चयं गच्छ सम्य बले:॥

tद्रूपवरणं सत्यं प्रविद्यातुं च तातुमिः॥
जज्ञासु च यथा रामः कुम्भकर्णेद्धानन्दः॥
प्रसाध्य दुर्गाहं दुर्गीं जित्वा दुर्गिवहेहि च तै॥
आनीय दर्शामास राज्ञो सांयं तदा तदा॥

केश्वा यद्वसुरारिजीवेश्वरीकोलवालाभिपार्॥

tतस्सदाशिवनृपः स्वेदं सुपुष्पिनवान्॥
रामेश्वरस्य पूजार्थं ददी क्षेत्राणि मुरिशः॥

नगरं कार्यबामस स सदाशिवसागरम्॥
तत: कुशावतीति रे सदाशिवपुराणम्।
अग्निहरे स्वनाशीव व्यतनोद्वीसः साध्वे।
विग्रहितस्वव: सहुतजनितेरपि।
अग्निहरे कृते सुमेद्युच्यासाहै द्वाबामो।
सदाशिवेश्वरे तत्र प्रातिस्वाभ्याभावः।
स्वनाशीव यथा रामः पुरा रामेश्वराभिधम्॥
अथावरणः देवस्तोतरः परितोषाम्ब्यः।
तन्त्रयुज्याभ्यासां क्षेत्रं तेष्योदपि सोऽद्वृच्छः।
महादानोदति क्रियस्तुण्डौष्ट्यमिष्यवर्धाः।
स्वेषाधिरिः त्रायं स्वयं शाश्विनिमण्डलम्॥
तत् कदाचित्स्वाभ्यापिते जेदुमिच्छिति।
स मादुरसनामां भंकारुपिनवासिनम्॥
निगुणं तं गृहीतवाच निनाय तुषारभिषिम।
अथानुजे समायतं काश्या भद्रपनान्यके॥
तेन साक्षमं निग्ये कं चित्ताकामवस्माहीम्।
तत्स्थां दुःस्वभिन्नस्वाभिवान्यकनाम च॥
पदाभिषेकम्कशिवरोदेतुकस्मस्तपोवचम्॥
स राज्येवविनितानु बाधानु निगुणं श्रेष्ठसे सिपुनू॥
आन्तरायिने तान्त्रेवामाम स्वयमाधिरः॥
ततस्वाशिवस्तुपः काले क्रियते निर्गते॥
मुख्यकपिः पुनःसब सदाशिवपं जहि॥
ततो महीं भद्रपूपः कं चित्तकां शशासंस:॥
व्यायस्वस्तुगृहीस्वश्वाशिवविभवविविमामूः॥
स्वराज्यां निदर्शी दोषस्वंकणनान्यके॥
येवराज्यं कनिष्ठयु चिकस्वंकणनान्यके॥
ताम्या राज्यस्तिरिभावसत्तंत्रमुपूण्यामू॥
उपादिसद्राजन्नत्तिने भेम्भा भद्रपनान्यक:॥
अनन्तरे च संकणनान्यको राज्यमन्वतात॥
Colophon.

At the close of this work the author gives a short account of his own preceptor and his family. In the family of the famous Śrīśailapūrṇa, the maternal uncle of Rāmānuja, was born Tātāchārya who was a great scholar. He was the son of Śrīnivāsa Guru and was learned in all Śāstras. He was the āchāryā (preceptor) of Rāma Rāya, emperor of Vijayanagar, who ruled after Krishna Rāya. On one occasion Rāma Rāya took his preceptor along with him to Chandragiri. At that time there was a scholar, born in the Vadhūla Gotra, called Mahāchārya (Doddayachārya). He lived at the sacred town of Ghaṭikachala (Sholighur). He had defeated all the Śaiva scholars of Chitrakūṭa (Chidambaram) among whom there was the famous scholar Appaya Dīkṣita. After the victory he wanted to establish the worship of Govindarāja once more in the temple of Chidambaram from where his idols had been removed by the Chōla king Krimikantha. This he was able to accomplish with the assistance of the emperor Rāma Rāya and his Guru Tātāchārya.* Appayya Dīkṣita had also written a work on Advaita called Advaita Dīpika. In refutation of the work Mahāchārya wrote the Chandamārutam, and Tātāchārya, Panchamata Bhanjanam.

Chapter 126.

* Chapter XII, Ancient India by S. K. Aiyangar about the temple of Govinda Raja and Vol. X, Purchus, His Pilgrimes, Chapter VII, Jesuit Observations of India.
mahāstādhikṣṇayāko gīyate lokādīśvṛtāḥ
śukṣmaṁ trīyāmāgṛ dattāṁ tadvānītyāṁ
tattvātmatācāyām samyam bhajeyām
śrīrāmdvārāyaṅkṛtya: kṛṣṇarāyaṇaṁ

śatāraṇaṁ rājaṁ dyēmaṁ gūraṁ kṛṣṇakṛṣṇarājaṁ;
ś rhāpaṁ bhave jyotihāveṇa: yanyā chadhāgīriṁ pratī
gūraḥ tattvārājaṁ raṁmāṇāṁbhavati

tattvātmatācāyanāṁ prakārāṁ vaśām
abhinātānāṁ prakāranāṁ bāhūloṇ ṣṭhikārāṁ āh
vikrīṣṭe vikrīṣṭe kṣiṣṭāṅkṣte vartī
tattvādikāpitāḥ samyakā tvadā mano mahāgūrame
raṁmāṇāṁ bhavāyeyo mahāpāvaro mahāparo:

udāpyanāṁ nītībhyo śvājanāṁśākṣāṁ

samyakān sphāryāmām gōvindaye chitraṁ

mahāćchāyaśākṣaṁ jitaṁ gōvindāryāṁ

śvājanāṁśākṣāṁ mṛyāḥ śvājanāṁśūpādīśīṁ:

chitraṁ jitaṁ jitaṁ: asanāmābho mahāyāte

abhūtādī陂ikāmākhyaṁ pravṛttiṇāpādīṁ:

chakar bhagavante yadvādṛmaṁ ratrertasām

mahāchāyaṁ satā prārabha tattvaṁ: pratībhote tvadā

çandaṁmaśrayatām vaṁ bhūtē pravṛttiṇām.

abhūtādī陂ikāmāaṁśātām pūrveṇaçandaṁmaśrayatām

çandaṁ maśrayate dīpamkrākaśākvatāktaṁ bhūte

vibhāya tattvācāyaṁ: tatttvāčāyaṁbhūte

śrīrāmaṁsuṣmāḍāntaṁ pravṛttiṇāpālantāh

mahācāyaṁ mahātejāṁ sat kṛtva çandaṁmaśrayatām

abhūtānte yojāntāh yojāntāh tātśāntaṁpravṛttiṇāh.
This passage says that Appayya Dīkshita wrote Advaita Dīpika. But the work that now exists with that name is not written by him but by Nṛsimhāśrama. We do not know whether this refers to the same, in which case the statement is incorrect. Else Appayya Dīkshita should have written another work of the same name which has not come down to us.

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BĀLABHĀGAVATAM.
[By Konērunāṭha Kavi.]

This Telugu poem dealing with the story of the Bhāgavata was written by Donūru Konērunāṭha Kavi and dedicated to his patron Chinna Timma Rāja of the Āravīti family. This chief was born in a collateral branch of the same family to which Rāma Rāya and the later emperors of Vijayanagar belonged. A lengthy account of the ancestors of the chief is given at the beginning of the work. In the family of the Lunar race of kings was born the famous Āravīti Bukka who was a staunch friend and supporter of the emperor Sāluva Narasimha. By his wife Ballāmbika he had a son called Rāma Rāya. This Rāma Rāya was the Governor of the fortress of Kandanavolu (Karnul), and defended the place against the chief Savāi who came against him with a force of 70,000 horse. Not only did he defend the place but sallied out of the fort and dealt severe destruction to the forces of the Savāi. This Savāi seems to refer to Yusuf Adil Shah, the famous founder of the line of the Bijapur Sultans, who was also called Savoyi. Ferista tells us that he was so called after a Persian village of the name where he was brought up. [But the title is also used in India with regard to people who have had nothing to do with Persia. The word has also got another form Sapāda in which form it occurs in copper-plate inscriptions, and means one and one-fourth. When applied to a man it signifies that he is a great dignitary although we are not in a position to state the exact significance.] Rāma Rāja also marched against the chief Kācha, and defeating him completely captured his fortress Adavani (Adoni). Rāma Rāja had a son called Timma by his wife Lakkāmba. Of this Timma the work narrates two miraculous exploits. He is said to have restored the lost eyesight of a shepherd. Once when he
was marching with his army in a mountain pass during summer his soldiers were suffering very much from heat and thirst. The king by his devotion to the God, Doni Śrī Ranga Rāja, caused a spring to rise out of the mountain-side and was able to appease the sufferings of his soldiers.

He defeated Ėdula Khan (Adil Khan) at the battle of Mānuva (Manve). He also marched against the rebel governor of Ādavani (Adoni) and brought him a prisoner before his sovereign Viṭra Narasimha Rāya and was presented by him with a Gandāpendēra (Anklet) in appreciation of this service. He was also the patron of the Telugu poem Bālabhāgavatam. He married Gōpama Dēvi, and had by her several sons as Tirumala, Viṭthala, Chinna Timma and Papa Timma. He had also another wife called Tirumala Dēvi by whom he got the sons Kōnappa and Śrī Rangaraja.

Of these sons the eldest son Tirumala constructed mantapas, choultries and a garden, and made arrangements for several forms of worship to the God Nṛsimha at Garuḍādri (Ahobilam). He also constructed the big tank of the temple of Bhārgava Nṛsimha at Ahobilam.

His younger brother Chinna Timma was the most famous of all brothers. He was a great conqueror and the Chola, Kēraḷa, Pāndya, and Tiruvaḍī sovereigns used to wait upon him with presents of horses of various breeds, gold and precious gems. He restored to the Tiruvaḍī (the king of Travancore) his lost territory, and was called Tiruvaḍī Rājyaštāṇaya. He also defeated the Pāndya sovereign who had fought against the Tiruvaḍī.
SOURCES OF VIJAYANAGAR HISTORY
BĀLABHĀGAVATAM

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...)
This is a commentary on the Sanskrit poem Yadavabhuyudayam of the great Śrī Vaishṇava teacher Vedānta Deśika, by Appayya Dikshita, the famous Śaiva scholar. In the beginning he says
that he wrote it at the instance of his patron Chinna Timma Rāya, and gives the genealogy of his family. In the Lunar race of Kshatriyas was born a famous king called Rāma Rāja. By his wife Gopī Dēvi he had a son called Timma Rāja. This Timma Rāja had many sons on account of his devotion to Venkaṭēśa, the god worshipped at Tirupati. Of these Chinna Timma became famous on account of his valour and achievements. He planted a pillar of victory, in token of his conquest, near the mountains of Malaya (the Western Ghats in the Tinnevelly District and Travancore). He was also a good scholar and patron of poets. Once he heard the poem Yādavābhyudayam read out to him by scholars, and being struck with its many merits directed the scholar Appayya Dīkshita to write a commentary on the work.

The prince who is described in this extract, was a first cousin of the well-known Aḷīya Rāma Rāya, who was killed in the battle of Talikota. During the latter’s reign he led an expedition to the extreme south of the Peninsula against the Pāṇḍya and Tiruvāḍi (Kērala) chiefs; and, having subdued them completely, he planted a pillar of victory on the banks of the Tāmraparṇi.
This Telugu poem dealing with the lives of the Śrīvaishṇava Alvars in Telugu, was written by Siddhirāju Timma Rājju, the nephew of Aliya Rāma Rāya and viceroy of Kondavīḍu. These two verses are taken from the beginning of the work. From these we get this information: Timma Rājju was the great grandson of Siddhirāju, grandson of Ananta, and son of Obala and Kōnamāmba, the sister of the princes Aliya Rāma, Tirumala and Venkaṭādri. Timma Rāju fought with a Muhammadan army and defeated it near the river Krishna. He had also a younger brother Ranga Rāja.

While viceroy of Kondavīḍu, he was, one day, in the company of Vaishṇava scholars and in conversation with them about the stories of Vishnu was impelled to write a Telugu poem on the lives of the Alvars.

(Vide note under Gitagovinda Vyākhyā Śrutiranjani.)
SRUTIRANJANÍ, A COMMENTARY ON THE GÎTA GOVINDA.
[By Tirumalarāya.]

This commentary, Śrutiranjanī on the Gita Govinda, was written according to some manuscripts by the Emperor Tirumalarāya and according to others by Cherukūri Lakshmīdhara.* In the introduction to the work he gives a short account of his family, agreeing with those already given.

* Cherukūri Lakshmīdhara is also the author of the commentary called Abhiṣṭārthadāyini or Jayadeva's Prasannarāghava Nātaka which he dedicated to Siddhirāju Timmarāju, a nephew of Tirumala Rāya and his brothers. Cherukūri Lakshmīdhara also wrote Shaṭṭhūshāchanārika, the Prakrit grammar and several other works.
Tirumala Rāya defeated the forces of the Sapāda (Adil Khan), Kutb Shah and the Nizam Shah. He married Vengalamba and had the sons Raghunātha, Śrīranga, Rāma and Venkāṭa. Of these Śrīranga Rāya is said to have led expeditions into the territories of Bijapur, Ahmadnagar and Golkonda, and to have resuscitated the glory of the Karnāṭa empire which had waned. Śrīranga Rāya married Timmamāmba.

His younger brother Rāma is said to have defeated the troops of the Nizam Shah. He married Narasingama and had by her the sons Tirumala and Śrīranga. Of these the younger Śrīranga was
adopted by the emperor Venkatapati Raya and became the heir-apparent (Yuva Raja).

5. The...
మాధవ ఆలయంలో చిలుయకం
మనుసారం రామారాధనం నిర్మాణం
చరిత్రేండ్రం సందర్భంలో మాత్రం
యుగాల రామారాధనం నిర్మాణం

5. ఉత్తరపతి మాధవ భావనా
స్తాయిస్తే రామారాధనం
ప్రత్యేకంగా స్తాయిస్తే రామారాధనం

6. సందర్భం రామారాధనం
స్తాయిస్తే రామారాధనం
ప్రత్యేకంగా స్తాయిస్తే రామారాధనం

7. మాధవ భావనా
స్తాయిస్తే రామారాధనం
ప్రత్యేకంగా స్తాయిస్తే రామారాధనం

RĀMARĀJIYAMU OF VENKAYYA
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This is an excellent Telugu poem written by the poet Bhaṭṭu Mūrti and dedicated to the Vijayanagar Emperor Tirumala Rāya. The poet is also called Rāmarājabhūṣaṇa (jewel of the court of Rāma Rāja) because he was in high favour in the court of the Emperor Rāma Rāya. At the beginning of the poem he gives an account of the family of the sovereign. Rāma Rāja of the Lunar race of kings had three sons Timma, Konda and Śrīranga. Of these Śrīranga became famous, and had by his wife Timmāmba five sons Kōṇa, Timma, Rāma, Tirumala and Venkaṭa.

Of these Rāma Rāya was the most famous. Before his coronation he had to flee from the capital (Vijayanagar) with his two brothers to Penukonda, and conquering that place and Ādavani defeated the armies of the cruel Salaka (Salaka Rāju Timma, the brother-in-law and minister of Achyuta, who rebelled after the death of Achyuta Rāya to prevent the succession of Sadāśiva Rāya). Rāma finally killed him and restored once more the empire of Vijayanagar to its ancient glory. The Nizam, Kutupasahi (Kutb Shah) and the Sapāda (Adil Shah) fled to forests at his march, or rendered abject submission to him. Rāma Rāya made war on the Nizam (of Ahmadnagar) and captured from him the city of Kalyan, and forced him to repudiate his friendship with Ibharām (Ibrahim Kutb Shah). Venkaṭādri, the last of the brothers, was also a famous general and dealt destruction to the armies of the Muhammadans that opposed him. After defeating Barid in battle he captured his standard and other State insignia, and brought them in triumph to the capital. He also drove the armies of the Nizam up to the Gōḍāvari which was in floods. The Nizam Shah crossed the river in a small boat. With the help of his younger brothers Tirumala and Venkaṭādri, Rāma Rāya conquered the country as far as the Gōḍāvari and is said to have washed the bloodstains off his sword in the waters of the river.

Rāma Rāya was succeeded by his younger brother Tirumala. Tirumala drove the Nizam and his army from the battlefield. He also defeated the armies of the Muhammadans sent against him, and gained a complete victory at Penukonda. He married Vengalamba and had four sons Raghunātha, Śrīranga Rāya, Rāma and Venkaṭa. Of these Raghunātha defeated the armies of the Nizam Shah near the river Krishna, and drove them to the north of the
river. The next brother Śrīrānga was nominated Yuvarāja (heir-apparent) by Tirumalarāya and was looking after the affairs of the whole empire. The next brother Rāma was governing in peace the whole country from the Kaveri to the sea with his capital at the island town of Seringapatam. The last of the four brothers Venkaṭapati was governing as viceroy the kingdom of Chandragiri, having under his authority many feudatory princes.

Sr. ృత్తా బ్రహ్మారు కుమారి నామం కూడా 
చిక్కనా మాములు అంది స్థానం కచ్చి 
వాసు చారిట్రాము మాసం కూడా 
తిరుమలత్రాయ మాములు 

Sr. తిరులాంబారు నామం కూడా 
చిక్కనా మాములు అంది 
వాసు చారిట్రాము మాసం కూడా 
తిరుమలత్రాయ మాములు 

Sr. నానికి ఆతసిద్ధాంతము కూడా 
చిక్కనా మాములు 
వాసు చారిట్రాము మాసం కూడా 
తిరుమలత్రాయ మాములు 

Sr. దిస్కించాను బ్రహ్మారు కుమారి నామం కూడా 
చిక్కనా మాములు 
వాసు చారిట్రాము మాసం కూడా 
తిరుమలత్రాయ మాములు 

Sr. నానికి ఆతసిద్ధాంతము కూడా 
చిక్కనా మాములు 
వాసు చారిట్రాము మాసం కూడా 
తిరుమలత్రాయ మాములు 

Sr. నానికి ఆతసిద్ధాంతము కూడా 
చిక్కనా మాములు 
వాసు చారిట్రాము మాసం కూడా 
తిరుమలత్రాయ మాములు
Sources of Vijayanagar History

1. तांत्रिक देशाची उत्तरार्द्धमाग्लेगोळ
   तांत्रिक देशाची उत्तरार्द्धमाग्लेगोळ
   तांत्रिक देशाची उत्तरार्द्धमाग्लेगोळ

2. साहित्यिक व्याख्यानांतरूपाने पुरातन कृतिरिलेकडून नावातील
   साहित्यिक व्याख्यानांतरूपाने पुरातन कृतिरिलेकडून नावातील
   साहित्यिक व्याख्यानांतरूपाने पुरातन कृतिरिलेकडून नावातील

3. साहित्यिक व्याख्यानांतरूपाने पुरातन कृतिरिलेकडून नावातील
   साहित्यिक व्याख्यानांतरूपाने पुरातन कृतिरिलेकडून नावातील
   साहित्यिक व्याख्यानांतरूपाने पुरातन कृतिरिलेकडून नावातील

4. साहित्यिक व्याख्यानांतरूपाने पुरातन कृतिरिलेकडून नावातील
   साहित्यिक व्याख्यानांतरूपाने पुरातन कृतिरिलेकडून नावातील
   साहित्यिक व्याख्यानांतरूपाने पुरातन कृतिरिलेकडून नावातील

5. साहित्यिक व्याख्यानांतरूपाने पुरातन कृतिरिलेकडून नावातील
   साहित्यिक व्याख्यानांतरूपाने पुरातन कृतिरिलेकडून नावातील
   साहित्यिक व्याख्यानांतरूपाने पुरातन कृतिरिलेकडून नावातील

6. साहित्यिक व्याख्यानांतरूपाने पुरातन कृतिरिलेकडून नावातील
   साहित्यिक व्याख्यानांतरूपाने पुरातन कृतिरिलेकडून नावातील
   साहित्यिक व्याख्यानांतरूपाने पुरातन कृतिरिलेकडून नावातील


6. విశేషాలం సమాధానం మాత్రమే నా రాతి కొట్టిపోతుంది

7. శుభాడి శుభాడి శుభాడి

8. కాయం కాయం కాయం

9. అలాలా అలాసా అలాసా

10. పర్యాయానం పర్యాయానం పర్యాయానం

11. వాయస్కత్తులు వాయస్కత్తులు వాయస్కత్తులు
SOURCES OF VIJAYANAGAR HISTORY

2. The sources are divided into various categories such as
   - Primary sources
   - Secondary sources

3. Primary sources include
   - Official records
   - Chronicles
   - Letters

4. Secondary sources include
   - Historical works
   - Travel accounts
   - Contemporary writings

5. The primary sources are invaluable for understanding the
   - Political
   - Economic
   - Social background

6. The secondary sources provide
   - Context
   - Interpretations
   - Analysis

7. The sources are rich in information that can be utilized
   - For research
   - For teaching
   - For public awareness
This verse referring to the emperor Tirumala Raya who succeeded to the throne after the battle of Talikota is taken from an anthology of the verses of various Telugu poets called Kavichamatkārapradārśini. Bhaṭṭu Mūrti or as he is otherwise called Rāmarājabhūshana (the adorer of the court of Rāma Raya) is said to have been its author. Once Tirumala Raya asked the poets that were assembled at his court to compose verses in description of him charging them at the same time to be true to nature and not to exaggerate. In this verse Tirumala and his wife when they are sitting together are compared to the God Siva; and Tirumala alone to Śukrāchārya, the preceptor of the Asuras. Śiva is described in one of his forms as half man and half woman (Ardhanārīśvara) and to have three eyes, the ordinary two with “the eye of wisdom.” When Tirumala and his wife sit side by side they had only three eyes between them. Śukrāchārya, the preceptor of the demons, is said to have only one eye, the other having been blinded by God Vishnu when he took the form of the Dwarf (Vāmana).
Both Śiva and Śukrāchārya are considered to be omniscient by Sanskrit writers and are termed Sarvagñā (all-knowing). The fact that Tirumala Rāya had only one eye is also recorded by Caesar Frederick (Purchas, His Pilgrimes, Vol. X, page 93). He is there said to have lost it during the battle of Talikota, A.D. 1565.

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RĀMARĀJĪYAMU OF VENKAYYA: VENKATĀDRI AND HIS CHILDREN.

Venkaṭādri defeated in battle the armies of the Barid and captured his insignia of royalty and military band. In a pitched battle he dealt destruction to the combined troops of the Nizam Adil Khan and Kutb Shah, and drove away all the three chiefs from the field. Venkaṭādri ruled with his capital at the town of Kandanol (Karnul), and his defeated enemies used to send him presents of elephants, horses, gold and precious stones to that place. Venkaṭādri performed many dānas (gifts) as ordained in the Śastras. He married two wives Rangamma and Krishnamma and had two sons Rangappa and Rāma Rāja.

Of these Rangappa married three wives—Konēṭamma, Timmamma and Chevvamma. By Konēṭamma he had a son Venkaṭādri. By Timmamma he got the son Gopāla. Gopāla ruled a province from his capital Kandanol (Karnul). Gopāla married Vengamma, the daughter of Gobbūri Giriyappa, and Timmamma, the daughter of Jilēlla Ranga.
RĀMARĀJΙYAMU OF VΕΝΚΑΥΎΑ

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మాతును పాండమి పుస్త్కంలో అనంతం రామధేను మదిరం గల సాధనా విషయం
మతం తో సమాధానం వచ్చింది మరింతం నిలువ వచ్చింది
వలనంతో సమాధానం వచ్చింది కాని నిలువ వచ్చింది

స. యొక్క స్థానం లేదు ఆలం నిలువ వచ్చింది
యొక్క స్థానం లేదు ఆలం నిలువ వచ్చింది
నిలువ వచ్చింది రూపాలు తండ్రి స్థానం
నిలువ వచ్చింది రూపాలు తండ్రి స్థానం

8. యొక్క స్థానం లేదు ఆలం నిలువ వచ్చింది
యొక్క స్థానం లేదు ఆలం నిలువ వచ్చింది
నిలువ వచ్చింది రూపాలు తండ్రి స్థానం
నిలువ వచ్చింది రూపాలు తండ్రి స్థానం

9. యొక్క స్థానం లేదు ఆలం నిలువ వచ్చింది
యొక్క స్థానం లేదు ఆలం నిలువ వచ్చింది
నిలువ వచ్చింది రూపాలు తండ్రి స్థానం
నిలువ వచ్చింది రూపాలు తండ్రి స్థానం

10. యొక్క స్థానం లేదు ఆలం నిలువ వచ్చింది
యొక్క స్థానం లేదు ఆలం నిలువ వచ్చింది
నిలువ వచ్చింది రూపాలు తండ్రి స్థానం
నిలువ వచ్చింది రూపాలు తండ్రి స్థానం

11. యొక్క స్థానం లేదు ఆలం నిలువ వచ్చింది
యొక్క స్థానం లేదు ఆలం నిలువ వచ్చింది
నిలువ వచ్చింది రూపాలు తండ్రి స్థానం
నిలువ వచ్చింది రూపాలు తండ్రి స్థానం

12. యొక్క స్థానం లేదు ఆలం నిలువ వచ్చింది
యొక్క స్థానం లేదు ఆలం నిలువ వచ్చింది
నిలువ వచ్చింది రూపాలు తండ్రి స్థానం
నిలువ వచ్చింది రూపాలు తండ్రి స్థానం

13. యొక్క స్థానం లేదు ఆలం నిలువ వచ్చింది
యొక్క స్థానం లేదు ఆలం నిలువ వచ్చింది
నిలువ వచ్చింది రూపాలు తండ్రి స్థానం
నిలువ వచ్చింది రూపాలు తండ్రి స్థానం

14. యొక్క స్థానం లేదు ఆలం నిలువ వచ్చింది
యొక్క స్థానం లేదు ఆలం నిలువ వచ్చింది
నిలువ వచ్చింది రూపాలు తండ్రి స్థానం
నిలువ వచ్చింది రూపాలు తండ్రి స్థానం
This is a work on poetics in Telugu written by Bhaṭṭu Muriṭi, the author of Vasucharitram, who is also called Rāmarājabūshaṇa. The work is dedicated to Pochirāju Narasarāju, and therefore called Narasabhūpāḷiyam. As usual, the author gives an account of his patron’s family and achievements at the beginning of the work. In the Lunar race of Kshatriyas were born the five brothers Kona, Timma, Rāma, Yeratimma and Venkaṭa. Of these Rāma was the most famous. He saved the Karnāṭa (Vijayanagar) empire from destruction by making war on and destroying the traitor Salakaya Timma. He protected the Kutb Mulk when he submitted to him, and helped him to get back his lost kingdom. He preserved the Sapāda (Adil Shah) in his kingdom on his agreeing to pay him tribute and hand over Raichur and Mudgal. When the Nizam (of Ahmadnagar) sought refuge with him he lent him his help and established him firmly in his kingdom. Having done all these he ruled the empire in prosperity as Rāma of old.

Venkaṭāḍri fought a battle with the Barid and captured his Saptāṅga (the seven constituents of royalty). He also fought with the Sapāda (Adil Shah) near the banks of the Bhīmarathi (Bhima) and, driving him from the battlefield, compelled him to sue for
terms of peace by prostrating himself before him and touching his feet with his head. These five brothers had a sister Lakkanambha who married Oba Raja of the Pochiraju family. The couple had a son called Nrsimha who is the patron of the present work. This Narasa married Tirumalamba, the daughter of Tirumala,* son of Rama Raju Timma Raju, and had by her a son, Sriranga Raja.

Narasa is said to have fought with the Barid and captured all the valuable articles of his camp equipage. He is said to have established Pinana Mulk (?) on his throne, and to have been a devotee of the God Nrsimha. He had his capital at the fort of Toragal, and was a good Bowman. He is said to have shot at the fish in the yantra like Arjuna. In one of his invasions he marched upon the towns of Makkha, Manduva (Manve) and Panduva (Panve).

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* An account of this family is given in the extract from the Telugu poem Bālabhāgavatam of Kātērunātha Kavi, No. 6 of above.
1. SOURCES OF VIJAYANAGAR HISTORY

2. SOURCES OF VIJAYANAGAR HISTORY

3. SOURCES OF VIJAYANAGAR HISTORY

4. SOURCES OF VIJAYANAGAR HISTORY

5. SOURCES OF VIJAYANAGAR HISTORY

6. SOURCES OF VIJAYANAGAR HISTORY

7. SOURCES OF VIJAYANAGAR HISTORY

8. SOURCES OF VIJAYANAGAR HISTORY
This Sanskrit work dealing with the story of Krishna's marriage with Jambavati was written by Ekāmranaṭha, a poet born in the province of Kondavīdu. The poet travelled all the way to Chennai-patna, in the territory of the viceroyalty of Seringapatam, and dedicated it to the governor of the district Immaḍi Ankuṣa. At the beginning of the work as usual the poet gives a lengthy account of the family of his patrons.

Among the members of the fourth caste (Sudras) was a family which became famous as the Rāṇā vamśa. In that family was
born Timma who married Mallamma. Their descendants are represented in the following genealogical table:—

\[
\begin{align*}
\text{Timma} & = \text{Mallamma.} \\
\text{Singa} & = \text{Gangamma.} \\
\text{Jagadēka Rāya or Pedajagadēka Rāya} & = \text{Girīamba.}
\end{align*}
\]

\[
\begin{align*}
\text{Jagatāpa Rāya.} & \quad \text{Jagadēka Rāya.} & \quad \text{Ankuśa.} \\
\text{= Lingamma,} & \quad \text{= Viṭṭhalamma.} & \quad \text{= Lakshmamma,} \\
\text{daughter of Viṟappa.} & \quad \text{daughter of Raghuvara.}
\end{align*}
\]

\[
\begin{align*}
\text{Kumārajagadēka Rāya.} & \quad \text{Immaḍī.} & \quad \text{Nsimha.} & \quad \text{Venkaṭapati.} & \quad \text{Kastūri.} & \quad \text{Siva.} \\
\text{Ankuśa.} & \quad \text{Ankuśa.}
\end{align*}
\]

Of these chiefs Jagadēka Rāya or Pedda Jagadēka Rāya is said to have fought with the ruler of Burāṇa Nagari (the city of Burhan, Nizam Shah) and, defeating him, to have captured innumerable horses and elephants. Of his sons Jagadēka Rāya was the most famous. In a battle he is said to have captured as prisoner a Muhammadan chief Chittakhan, defeated the troops of Nūru Khan and Mūrtijā Khan, and killed the chief Sujāṭa Khan.

Ankuśa, the last of the sons of Jagadēka Rāya, is said to have married Lingamma, the daughter of the prince Viṟappa, whom we are not able to identify.*

* For fuller extracts from this and the next work, see Nos. 11535 and 11816 of the Madras Manuscripts Library, Des. Cat., Vol. XX,
This is another poem written by Ėkāmranātha, and dedicated to the chief Immadi Ankuśa. In this work also he gives a long account of his patron's family. Referring to the achievements of Jagadēka Rāya, he says that he protected the fort of Ghanagiri or Penukonda by defeating the two chiefs Mūrtija Khan and Nurū Khan, captured the chief Chitta Khan and, killing the chief Sujāta Khan, gave protection to the Chief Chērna Mulk. This siege of Penukonda must have taken place during one of those frequent invasions of Vijayanagar territory after the battle of Talikota and the sieges of the later capital, Penukonda.

The chiefs that are called Jagadēka Rāya and Jagadēka Rāya in this family have nothing to do with the traitor Jagga Rāya, brother-in-law of the emperor Venkaṭapati Rāya who massacred the royal family after the death of Venkaṭapati Rāya as will be shown in the sequel. The traitor Jagga Rāya was a Kshariya and belonged to the Gobbūri family. This Jagadēka Rāya is
distinctly described as a Sudra belonging to the Rāṇa family. His capital was at Chennapatna while the traitor's family was somewhere about the North Arcot district.

*N.B.—* Lewis Rice says (Ep. Carn., Mysore I, Introduction, page 28) that Jagadēva Rāya of Chennapatna defeated the Muhammadans and drove them from Penukonda in A.D. 1577. But he seems wrong in saying that he was the son-in-law of the Vijayanagar Emperor. His wife was Giriyamba, but her parentage is not high enough for mention in the two works, Jāmbavati Kalyāṇam and Satyāparināyam.

...
The son of Hanumappa Nayudu, called Immadi Hampa Nayudu, succeeded his father and governed his province from Šaka 1506, Svabhānu, to Šaka 1518, Manmatha, and died at Bukkārāya-
samudram.

During the administration of his son Malakappa Nayudu, Śrī-
ranga Rāya (the son of Tirumala Rāya), proceeded towards Chandragiri in the course of a royal tour. The army of the Padishah again marched from the north to seize Vijayanagar, and halted at Kalyan, Kalbarga and the neighbourhood. When Śrī-
ranga Rāya learnt this he rapidly returned to his capital and marched with his army against Kalyan and Kalbarga. He sum-
moned Hande Malakappa Nayudu, the Governor of Bukka-
samudram, and with the assistance of his troops fought with the Muhammadan invaders and routed them.

Afterwards this Malakappa Nayudu took leave of the emperor, and constructing a new town at Bukkārāyasamudram ruled there till the cyclic year Vikāri. Then the Muhammadan Sultans of the north again invaded the territories of Vijayanagar, and war
ensued. In the course of this war Sriranga Raya was defeated and taken prisoner, and the Mussalmans conquered the whole country north of Penukonda, and ruled it.

On hearing about this defeat of Sriranga Raya, Hande Mallakappa Nayudu thinking that the Muhammadan fortunes were destined to rise and his master's to wane, transferred his allegiance to them and behaved obediently in their service. So they showed great favour to him and bestowed upon him the lands formerly granted to him by the Vijayanagar sovereigns, Bukkapatnam in the Elamanchi country, and Anantasagaram along with the hamlets under them, with the title 'Padishah Vazir'.

11. **[Telugu text]**

12. **[Telugu text]**

18. **[Telugu text]**
The following inscription from Ahobalam is dated in the Śaka year 1506, Tāraṇa, corresponding to A.D. 1584-5, Thursday, the fourteenth day of the bright fortnight of the month Vaisākha. It says that while Śrīranga Rāya was ruling with his capital at Penukonda, Rachappa Gāru, the agent of Sathagopa Jiyangaru of the Ahobalam Mutt, and the inhabitants (Sthanamvaru) of Ahobalam set up the stone inscription in favour of the Telugu Chola chief Mahāmanḍalēśvara Konḍrāju Venkaṭarāju *, the son of Timma Rāju.

It records that in the cyclic year Bahudhānya, preceding the date of the inscription, i.e., A.D. 1578-79, Vibhurāmvāru (Ibrahim Kutch Mulk, the Sultan of Golkonda) along with Handēvāru (the chiefs of the Handē family)† had invaded the Vijayanagar country, and laying waste the district round Ahobalam, occupied it for five or six years. Then the religious teacher Śrī Vaṅ Saṭhagopa Svāmi,‡ who was seventh in apostolic succession from the first Vaṅ Saṭhagopa upon whom the God of Ahobalam himself bestowed the robes of a Sanyāsi, and the immediate disciple of the teacher, Śrī Parāṅkuśamahāmuni, who was highly respected by Mukunda Deva §, and who had established the idols of the Vaishnava

* He was the chief to whom the Telugu poems Reṭṭamataṁ and Kāmanḍakam were dedicated.
† The proper name of the Handē chief was Malakappa Nāyuḍu. He is said in extract No. 73 to have first fought on the side of Śrīranga Rāya, but after Śrīranga’s defeat and capture by the Muhammadans, to have transferred his allegiance to them.
‡ He was the author of the Sanskrit drama Vasantikāparīṇayam.
§ This Mukunda Deva seems to be the same as Mukunda Harichandan who usurped the kingdom of Orissa and set up for some time as an independent sovereign. He was an ally of Aliya Rama Rāya of Vijayanagar. It was through his influence that the teacher Parāṅkuśa established the worship of the Aḻvārs at Purushottama or Jagannāth. This statement is corroborated by a passage in the Sanskrit drama, Vāsantikāparīṇayam.
Alvārs at Purushottam (Jagannāth), approached the emperor Śrīranga Rāya, and, reporting to him the sad condition of the temple of Ahobalam and the surrounding country, requested him to recover the district from the Muhammadans and restore the temples to their ancient glory.

On this the emperor Śrīranga Rāya prepared himself to lead an army to the district in person and drive out the enemy. But the ‘High Priest’ said that he need not lead the expedition in person, but might entrust it to his subordinates Kondarāju Venkaṭarāju and Kondarāju Tirumalarāju who were designated by the God of Ahobalam, in a dream, as the fittest persons to lead the attack and restore the temples. The emperor was struck with this, and presented the chiefs with jewels and titles, and ordered them to march against the enemy. Then the chiefs started with their army along with the ‘Priest’ and having defeated the Hande chiefs and the other allies of Ibrahim, made vast additions to the temple and bestowed on the temples more than their former prosperity. As a return for this the ‘High Priest’ Saṭhagopa Svāmi granted to the chief and his descendants certain rights and privileges in the temple.
AHOBALAM INSCRIPTION OF ŠRIRANGA RĀYA 235

[Text in Telugu script]

...
This poem written in unmixed Telugu was written by the poet Ponnikanți Telaganārya, and dedicated to the Muhammadan Chief Amin Khan, General of Ibharam (Ibrahim Kutb Shah). Amin Khan’s elder brother Gatāta Khan is said to have gone to the court of Akbar, and to have highly pleased him by his conversation. He marched against a certain Viśvanātha Dēv, and, having defeated him, captured a large number of elephants and horses. He went to the court of the Adil Khan several times and fetched the tribute he consented to pay his master. He also fought the Nizam Shah and Mādanamulk Barid and compelled them to pay tribute to his suzerain. The kings of the Karnāta (Vijayanagar) used to send him valuable presents, and Gatā Khan is said to have stood high in the estimation of Ibrahim Kutb Shah. He was a very pious man and was able to understand and write several languages as Arabic, Persian, Gujarati, Telugu, Kannoji and Āremaccha (?)..

Of his brother Fazl Khan, the work says that on one occasion he went with a large army to the territory of Śrīranga Rāya, and (without any fighting) by negotiation took Śrīranga Rāya to his suzerain and brought about a treaty between them, for which achievement he was greatly applauded. Fazl Khan is said to have got the following presents from various sovereigns, palanquins from the Nizam-ul-Mulk (of Ahmadnagar), Pegu ponies from the Adil Khan (of Bijapur), elephants from the chiefs of the seven Māđems (the hilly tracts of the Orissa border), boxes of pearls from the emperor of Vijayanagar. Fazl Khan gave the valuables to his sovereign Ibrahim (Ibharam) and stood high in his estimation.
I.  మనసులు స్థిరం స్థిరం లేదు
   ప్రాణము మరను అంటే సత్యం
   కార్యాలయంలో సత్యం తొలగించాలంటే
   ప్రభలు వివిధ కంటే జాతి కంటే

II.  విశాలం చర్మం చర్మం చర్మం చర్మం
    స్వాభావిక జీవనం నిత్యం పాలుకుంచి
    అమలాన్ని వివిధ కంటే జాతి కంటే
    ప్రతి మార్యం కంటే జాతి కంటే

III.  మనసులు స్థిరం స్థిరం స్థిరం స్థిరం
     ప్రాణము మరను అంటే సత్యం
     కార్యాలయంలో సత్యం తొలగించాలంటే
     ప్రభలు వివిధ కంటే జాతి కంటే

IV.  మనసులు స్థిరం స్థిరం స్థిరం స్థిరం
     ప్రాణము మరను అంటే సత్యం
     కార్యాలయంలో సత్యం తొలగించాలంటే
     ప్రభలు వివిధ కంటే జాతి కంటే
This Telugu poem of Addanki Gangadhara Kavi is dedicated to Ibrahim Kutb Mulk, who conquered the northern province of Vijayanagar after the battle of Talikota. Kutb Mulk is said to have defeated the Savai (Adil Khan) in the west and occupied the town of Koilkonda. He captured Pānugal and other forts after defeating a Muhammadan chief whose name appears corrupted here as Tamarimillā Khan. In the east he defeated the Uriya Pātras and captured from them the town of Kambhamumettu (Khammamet), and on the north he defeated the Barid and captured his fort Metuku (Metk). He also captured the fort of Konḍapalli after a signal victory over the ruler of Cuttack (Gajapati). He compelled the chief Chitaph Khan to cross the Gōḍāvari. He saw the backs of (routed) the army of the Barid at a place which is not clear in the manuscript. He extended his conquests on the east as far as the mouth of the river Gōḍāvari and washed the blood-stains on his sword there. When Haidar Khan, his general, laid siege to and took the big fort of Konḍapalli, he captured alive the enemy Harischandra, general of the Orissa king (possibly the same as Mukunda Harischandra, the founder of the new dynasty of Orissa).
AMINĀBAD INSCRIPTION OF AMIM MULK ON THE EASTERN GATE OF THE AMMAVARU (GODDESS) TEMPLE AT AMINĀBAD.

The following inscription is taken from the Mackenzie Records in the Madras Government Oriental Manuscripts Library. The inscription is dated Śaka 1514, Nandana, corresponding to A.D. 1592-93, Vaiśakha, third day of the bright fortnight, Thursday. The Persian equivalent of this date is also given. The inscription says that Hazarát Ibrahim Padishah proceeded against the Vijayanagar territory in the Śaka year 1502, Vikrama, corresponding to A.D. 1580-81, Chaitra, fourteenth day of the dark fortnight.
Tuesday, captured Uddagiri (Udayagiri), and driving * Venkaṭa Raju from the place, captured successively the fortresses of Vinukonda, Bellamkonda, Tangle and Konḍavīḍu, and was ruling the whole of the Karnaṭa (Vijayanagar) province of Konḍavīḍu. Ibrahim Padishah’s son Muhammad Kuli Padishah was crowned on Rabi, 21, A.H. 988; June 2. A.D. 1580.†

In the cyclic year Khara, Balle Raya, Sābja, Alam Khan, Khan Khan and other subordinates of the Padishah revolted, and captured the district of Konḍavīḍu. Thereupon the Hazarat Padishah sent his General Mulk Amin Mulk against the rebel chiefs from Golkonda. All the rebel chiefs fled before Amin Mulk, who crossed the Krishna, and going to Konḍavīḍu once more established order there by punishing the traitors and rewarding the faithful.

* This Venkaṭaraju seems to be no other than Sriranga’s younger brother Venkaṭapati who succeeded him in the Vijayanagar empire.

† I am obliged to Mr. G. Yazdani, M.A., Superintendent, H.E.H. the Nizam’s State Archaeological Department, for verifying this date which, according to him, agrees with that of Ferishṭa and that on the epitaph of Ibrahim Qub Shah. (Ep. Indo-Moslemica, 1907-8, p. 24).
The author of this work Chennamaraju says that his cousin Tammaya Mantri was the right-hand man of the emperor Śrīrangā Rāya, and was presented by him with elephants, horses, palanquins and white umbrellas. He was also a minister of the emperor Venkatapati Rāya, and compelled recalcitrant chiefs to go to him and accept his suzerainty.

His other cousin Lingamantri is said to have saved the life of the General Pemmasāni Pedda Vīra. A maddened elephant rushed on his palanquin, and, by dealing it a severe blow with his spear, Linga averted its course in the battle at Midigēsi. *

* The two chiefs Pemmasāni Pedda Vīra and Pemmasāni Timma were probably the descendants or relatives of the general of Krishna Dēva Rāya, Pemmasāni Rāmalīnga who exhibited great valour in capturing the camp of the Bahmani Sultans in the battle of Raichur. They may also be related to Pemmasāni Timmā Nāyuḍu, the Viceroy of Konḍavīḍu, about the close of the reign of the emperor Āliyā Rāma Rāya. The Mackenzie records contain copy of a copper-plate grant by the emperor Āliyā Rāma Rāya of the village Garikapāḍu in the Guṇṭūr district to the famous scholar and philosopher Ānnambhaṭṭa. The Viceroy of Konḍavīḍu in whose province the village was situated was Pemmasāni Timma.
The author also says that his patron Pemmasāni Timma had the titles Manne Mārtāṇḍa, Gandārāditya and Gandāraganḍa. Once the poet carried from the emperor Venkaṭapati Rāya the several insignia of his position to his patron Pemmasāni Timma. These were the triumphal banner of Garudanārāyaṇa, a costly red cloth with golden flowers worked upon it, a Turāyī (Tiara), an elephant, a costly horse and a necklace called Vīra Malahari, Tāḷi-chaukaṭṭu (a square piece-pendant on the breast), bangles made of pearls, the anklet called Gandapendēram, and a sword ornamented with a tassel at the hilt. Of these the general presented the poet Chennapradhāna with the white turban, the white chanks, the palanquin and Tāḷi-chaukaṭṭu.
The following extract from the Rāmarājīyamu says that Venkaṭapati Rāya collected his army and drove the son of Ibharām (Ibrahim Kutb Shah) who had invaded his territory, as far as Golconda. He chased his army back and defeated it on the banks of the Pennar. The water of the river was coloured red with the blood of the Muhammadan soldiers killed in the battle. When the son of Ibrahim came as a suppliant seeking terms of peace, he settled with him that the Krishna should thenceforward form the boundary between their respective territories. He also defeated some enemies at Nandela. This may refer to the revolt of the Nandyal chief Krishna Rāja who revolted at this time and was subdued. This revolt is referred to in the Siddhout inscription of Venkaṭapati Rāya’s vide extract 81. Venkaṭapati Rāya’s capital was at Vellore.

He married four wives—Venkaṭamma, Obamma, the daughter of Jillella Ranga Rāja, Krishnamma, the daughter of Jillella Krishna Rāju, and Kondamma, the daughter of Gobbūri Oba.
Venkatapati Raya adopted Sriranga Raya, the son of his brother Rama, who is also called Chikka Raya, and anointed him as the heir-apparent (Yuva Raja). Chikka Raya married Obamma, the daughter of Jillella Narasimha, and got by her the son Rama Deva Raya.

This Rama Deva Raya was the prince rescued by the chief Yachama Nayaka from being massacred by Jagga Raya along with his parents and brothers. The war that ensued after the massacre, between the young prince Rama Deva Raya assisted by Yachama Nayaka, and Jagga Raya, the traitor, is compared to the Mahabharata war, and the several chiefs that took part in the war to the heroes of the Mahabharata.

Singa Nṛpati* is compared to Bhima, Rayappa to Arjuna, Ayyana and Chenna to the twins Nakula and Sahadeva, while Rama Deva Raya is compared to Yudhiṣṭhira. These chiefs were assisted by Raghunātha Nayaka (of Tanjore) who is likened to Krishna. Their enemies Chenchu, Vṛappa, Yachana and Maka Rāju are respectively compared to Duṣḥāsana, Śakuni, Śalya and Karna, while the vile Jagga Raya who was killed in the battle is compared to Duryodhana.

After the war Rama Deva Raya ruled the empire in peace. He married two wives—Obamma, the daughter of Pochiraju Rama Raju, and Kondamma, the daughter of the Gobbūri chief Yatiraju. Rama Deva Raya is also said to have performed many dānas (gifts) as laid down in the Śastras.

* The suggestion has recently been made that Singa, Rayappa, Ayyana and Chenna were the brothers of Rama Raya, since they are all compared to the five Pāndavas. This interpretation is not tenable in the face of Barrado's statement and the text of the two poems Raghunāthābhudayam and Sāhitya Ratnākara that Sriranga Chikka Raya and all his children except Rama were killed by Jagga Raya.
రామరాజయం

7. తండ్రి జ్యోతిగంగా దేవి చరిత్రలో అంతకంటే మరియు సమాధి ప్రదర్శన చేయబడింది. ఇది శివారాధన ప్రదర్శనాలు కూడా ఉండాలి. ఈ ప్రదర్శనలు ప్రతియామాన కూడా ఉండాలి.

8. మంగళం సత్యాంశం, వితరి సంప్రదాయం కూడా ఉండాలి. ఇది సత్యాంశం ప్రదర్శనలు కూడా ఉండాలి. ఈ ప్రదర్శనలు ప్రతియామాన కూడా ఉండాలి.

9. కావ్యం చిత్రాలు ఉండాలి. ఈ చిత్రాలు ప్రతియామాన కూడా ఉండాలి. ఈ ప్రదర్శనలు ప్రతియామాన కూడా ఉండాలి.

10. చిత్రాలు ఉండాలి. ఈ చిత్రాలు ప్రతియామాన కూడా ఉండాలి. ఈ ప్రదర్శనలు ప్రతియామాన కూడా ఉండాలి.
5. విశాఖాపురం నుండి బుధ సూర్యం సమేతంగా వ్యాపారానికి పదార్థాల రావి పనిచేస్తాడు. వాటిలో కొనసాగితే అతని మార్గం అత్యంత నేర్మితితో ఉండాడు. వాటిలో కొనసాగితే విశాఖాపురం నుండి పినిరామగం పరిపాలన ఉంటుంది.
The author says that his elder brother Tarigoppula Datta Mantri was a minister (Karyakarta) of the emperor Venkatapati Raya, son of Tirumala Raya. He was a patron of poets and excelled in diplomacy the ministers of all other kings. All the members of the emperor's court used to extol him for his patronage and helpfulness to them on various occasions.
SIDDHOUT INSCRIPTION OF MATLA ANANTA.

This inscription is found on the wall of the ruined fortifications of Siddhout. It consists of one Sanskrit verse and a long sīsamālika. The Sanskrit verse says that, in the Śaka year counted by the horses (7), the eyebrows (2), the arrows (5) and the earth (1), i.e., 1527 corresponding to A.D. 1605, Matla Ananta extended the fortifications of Siddhavaṭam (Siddhout) which had been captured by his father in the battle of Ŭtukūru.

The Telugu portion says that in the Śaka year 1527, Viśvāvasu, when Vīra Venkaṭapatī Rāya was ruling from Chandragiri, Matla Ananta constructed the fortifications round the town of Siddhout which had been captured by his father Ella, after defeating in battle the chief Konḍrāju Tirupati Rāju.

The inscription also gives a long account of the achievements of Ananta. He was born in the solar race of Kshatriyas, and belonged to the family of Dēva Chōda and had the titles Aivara-ganda, Mannehamvira and Rāchabebbuli. He killed on the battlefield the chief Rāvela Velikonḍa Venkaṭādri. He was the conqueror in the battle of Jambulamaḍaka (Jammalamadugu) and reduced the fort of Cuttack. He instilled fear in the mind of Krishnamma of Nandyal and was like the right-hand of the emperor of Karnāṭa (Vijayanagar). He defeated the Chief Konḍrāju Venkaṭādri* and captured from him the town of Chennūr. He was the author of several works, as Kakutsthaviṭam, which were highly praised by scholars. He constructed the large tank, Ellamarāju Cheruvu, after his father. † He protected the flying armies

* This is the chief who, according to extract 73 above, overthrew the Hanḍe chief, (Malakappa Nāyudu), who held Ahobalam and surrounding country in the interests of Ibrahim Kutb Shah. Konḍrāju Tirupati Rāju referred to above was an elder brother of this Venkaṭa according to Reṭṭamatam, a work of Hindu Meteorology translated from the Kannada original.

† Rai Sahib Mr. H. Krishna Sastrigal considers that this is in reference to the battle fought against Jagga Rāya after the massacre of the royal family by him, in which the Madura Nāyak took the side of Jagga Rāya. But the date of the present inscription A.D. 1605 is too early for that; for the massacre and revolt took place after the death of the emperor Venkaṭapatī Rāya who lived for about ten years after this inscription, and died in the year A.D. 1614. The invasion here referred to may be the one mentioned in the Pudukkoṭa plates of Śrīvallābha and Varatunga Rāma Pāndya, or that referred to in the Chikkadēva Rāya Vamśāvali when the Madura Nāyak revolted and when Venkaṭapatī Rāya sent his nephew from Seringapatam against him. The nephew proved a traitor to his uncle and made a treaty with the Nāyaka without any reference to Venkaṭapatī Rāya who had to undertake a fresh invasion on that account. Cf. Ancient India, p. 274.
of the Madura chief from destruction. In the battle of Penukonda he destroyed the pride of the Muhammadan (Yavana) Padishah.

Maṭli Ananta was the son of Ellamarāju and Rangama, and his son was called Maṭli Tiruvēngala.

\[\text{SIDDHOUT INSCRIPTION OF MAṬLA ANANTA} \] 249
VERSES ABOUT VENKATAPATI RĀYA, CHINNA BOMMA NĀYAKA AND APPAYA DĪKSHITA.

The first verse says that Appaya Dīkshita wrote his work on Alankāra called Kuvalyānanda at the instance of the Emperor Venkatapati Raya.

The second verse, the author of which is so far unknown, refers to the patronage which the famous scholar Appaya Dīkshita had
VERSATIONS ABOUT VENKATAPATI RĀYA AND OTHERS

at the court of Chinna Bomma Nāyaka, Viceroy of Vēlūr, during the reign of Venkatapati Rāya. It describes the ceremony of Kanakā-
bhishēkam, or bathing in gold which Chinna Bomma Nāyaka* performed in order to honour the scholarship of Appaya Dīkshita. He is said to have with his own hands poured the gold coins out of the vessel.

अयुं कुवलयानंद मकरोपपद्धरिति: ।
नियोगाध्वरतर्निरुपाधि रुपानिधि: ॥

from Kuvalayānanda.

कर्णश्रीचिन्तबोधकसिदिततिरितिहि सम्प्रथायातकुम्भ-
स्तोम हेमामिशिवकणयन समवे यस्मृति प्रशस्याम ।
र्जेश्वरवर्जाध्वरिवर्करुशास्मोहिलवधप्रसूते-
विधाकलपदस्यस्यामिककरुशातरुपालवालम् ॥

83

PRAPANNAMRTAM.

[By Anantārya.]

This extract from Prapannāmrtam says that, after the time of Rāmarāya, there was an emperor of Vijayanagar, Venkatapati. He was a great and pious sovereign. He became a disciple of the Śrīvasihṇaya teacher Lakshmikumāra Tatāchārya. He entrusted the whole kingdom to his preceptor and himself led a life of retirement doing service to him like Kulaśēkhara of old. When the emperor himself became a disciple of Tatāchārya, a large number of the subjects became Vaishnavas.

राजालीकविद्वेश्य रामरायादन्तरम ।
श्रीवेदुपयतिनीम महामा भगवतपर: ॥

* Vēlūr Linga, the donor of the Vilāpākam Grant of Venkaṭa II (A.D. 1601) was the son of Chinna Bomma. Linga was killed and his capital taken possession of by Dāmarla Chenna after whom the town of Madras was named Chennapaṭṭanam.
This poem dealing with the life of the famous Madhva teacher Rāghavendrasvāmi gives a short account of each of his predecessors in the pontifical seat of Madhva and a detailed account of the doings of Rāghavendra and his teacher Sudhindra.

Sarga II.—Vijayindra succeeded Surendra as teacher. He was well versed in several arts (vidyas) and was honoured by the Emperor Rāma Rāya with bathing in jewels (Ratnābhishēkam) for his scholarship. The emperor also presented him with several villages. He wrote works on various religious subjects. Vijayindra was succeeded by Sudhindra. He was also a great scholar and travelled over the country controverting the teachings of other religions. He conquered all his opponents at the court of the emperor Venkaṭapati Rāya, and was presented by the sovereign with the conch and other emblems of victory. He lived at the town of Kumbhakonam on the banks of the Kaveri, and was honoured by Raghunātha of Tanjore with Kanakabhishēkam (bathing in gold).

Sarga III.—While referring to the ancestors of Rāghavendra on the maternal side, the author says that Krishna, the great grandfather of his mother, was a great scholar and musician who had specialised in the art of playing upon the Vīna. He taught the emperor Krishna Rāya how to play on the Vīna and got from him as gurudakshiṇa (present to the preceptor) costly pearl necklaces and jewels.

His grandson Timmaṇārya lived at the capital Vijayanagar and was a great scholar and artist.
Sarga IV.—At Tanjore the great Yagnanārayana Dikshita* who had performed sacrifices and who had commented upon the Sulba Sūtras respected Venkaṭanātha (later on Rāghavendra Tirtha) very much. Seeing that Rāghavendra came out successful in a philosophical disputation about Kākataliya with some great scholars, the scholar Yagnanārayana himself underwent mudrānkana (the imprinting of the holy insignia of Vishnu) by him.

Sarga II.

विद्वद्वंस्मात्त्वमिजयन्तिद्विग्यागाये विद्यासु ह्यास्त्वदमत्वमावः। 
रक्षाभिमेकं किं रामरजात प्राप्तेययुक्तकामकामहानूः।। २१।।
बाक्ये पदे पादरिखोचनोकी व्यासीयास्क्रे च दुःधारणवानूः। 
आप्तं कुः: श्रीतुमधोपेशमाया: तमात्यायतिपिण्डोत्तरसि।। २२।।
सा रामचन्द्रातिसा न्यायान्ध्रातुरीन्द्रोगिन्त्रमालक्षमेण। 
विस्तीतिकोतिपिण्डाववः विश्याविद्वदजनवन्यपादः।। २३।।
पवित्रितामे परं वित्तवनं संचारतो विद्विजनपदेशाय।। २४।।
श्रीवेदकुदमापिरेनि संल्ये बादेन विद्विजियुपाण्डित्यि।। २५।।
समेत्य श्रीभद्रासैपेविचिं नूपादमुपादपि संहाराया।।
तत्स्तिता: तापसमेवर्ता वां पुरिः अपेदे सुरक्षाकामूः।। २६।।
तस्या नागया सुकृते बदर्याः भवान्धिघयामुच्चस्यत्तदयोः।।
विचित्रावर्ता विचित्रेषुपुषुः चिं न्यातीतितसीधिगौर्याः।। २७।।
अनुतविविषयविद्वद्वान्त्वमालाय्यमावः। 
प्रशुमणिगुपान्तमृत्तमुपालकेन। 
तिन्नितिनिविविद्वद्वीपितिपादः सुधीन्न्तः। 
परजन्तुरवाप्याप्राप्त हेमाभिमेकमू।। २८।।

Sarga III.

जनकोपसमकःन्यकेन्येवस्मिनु निजताताधिकनन्दनेव गुणोऽहोः। 
अनुजा०समानपूवस्वातेदबवदेको भूति कुण्णाताधिभाः।। ३०।।

* This is the author of the historical poem Sāhityaratnakara dealing with the life of Raghunātha of Tanjore. He was a son of the famous Govinda Dikshita, Minister of the Nāyaka rulers of Tanjore, Achyuta and Raghunātha. He has written many works and is said to have co-operated with Appayya Dikshita in writing some of his works.
RAGHUNĀTHĀBHHYUDAYAM.
[By Vijayarāghava Nayaka of Tanjore.]

Vijayarāghava Nayaka of Tanjore wrote this Telugu drama celebrating the achievements of his father, the famous Raghunātha Nayaka. In the beginning of the drama he says that he dreamt one night that his favourite God, Mannār (Gopala) of Mannārgudi, appeared before him and exhorted him to write the work. He thereupon consulted his spiritual preceptor Satakrau Tātāchārya who told him that the dream showed that great prosperity was in store for him and encouraged him in the undertaking. He also gives a short account of the several members of Vijayarāghava's family and their achievements.

The several members of the family and their respective relationships may be represented by the following genealogical table:

```
<table>
<thead>
<tr>
<th>Krishna</th>
</tr>
</thead>
<tbody>
<tr>
<td>Timma = Bayyamba</td>
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</tbody>
</table>

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>= Mūrtimāmba.</td>
<td></td>
<td>= Vemparāja = Lakshmāmba.</td>
<td></td>
</tr>
<tr>
<td>Achyuta = Mūrtimāmba.</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Raghunātha = Kaḷāvati.</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Vijaya Rāghava. Rāmabhādra.
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All these chiefs were born in the Sudra caste. China Chevva, the second son of Timma, was a great warrior and offered many valuable gifts to the temples of Śriśailam and Vṛddhāchalam. He married Mūrtimāmba, who was the younger sister of the queen of Achyuta Rāya. Their son Achyuta made extensive additions and gifts to the temple of Ranganātha at Śrīrangam. His chief gifts to the place were a golden throne for the god and a costly crown, with walls to the temple compound and pleasure gardens. He fought with several chiefs and gained victories. These chiefs are not mentioned in the work.

His son Raghunātha drove from the battlefield the lord of the Tunḍira (the district under the Nā yak of Gingi) and killed Jagga Rāya. He also approached the capital of the Pāndya king (the Nā yak of Madura) and captured his harem. He placed Rāma Dēva Rāya firmly on the throne of Ghanagiri (Penukonda). Raghunātha made all the sixteen gifts (dānas) ordained in the Śastras. He married Kālavati, the daughter of Vempa Raja and Lakshmāmba, and had by her the son Vijayarāghava.

Vijayarāghava fought with the lord of the west and won a victory. On a day in the year of his coronation he made the sixteen gifts as laid down in the Śastras. He fought with the chief Savaram Venkaṭapati and drove him from the field. He constructed the new fortress of Pandanallūru in a single day. When the Pāndya and Tunḍira chiefs (the Nāyaks of Madura and Gingi) rebelled against the emperor Śrīranga Rāya, Vijayarāghava fought on the side of the latter and compelled the enemy to sue for terms of peace at his door. He also established many choultries where a large number of people were daily fed. He presented to Rājagōpāla (the god worshipped at Mannārgudi)* a coat made of jewels (Ratnāngi), a costly crown, costly jewelled ornaments, and the car and elephants and horses. He also constructed the prākāras (compound-walls), the towers and palaces of the temple, the Vaikunṭha Sabha, flower gardens and tanks. Vijayarāghava founded an agrahāra after his father called Raghunāthapura. He respected his father Raghunātha as a god and always worshipped him.

*Sanskrit. राजगोपळ दूरीदेव श्रीराज
श्रीराज श्रीराज श्रीराज

In the temple of Rājagōpāla at Mannārgudi opposite to the god there is a bronze statue of Vijayarāghava in the posture of worshipping the god.
SOURCES OF VIJAYANAGAR HISTORY
రాగునాథాభ్యుడ్యాయం

17
SOURCES OF VIJAYANAGAR HISTORY

...
The following extract from Vijayarāghava’s drama gives details of the battle between Raghunātha and the fugitive emperor, and Jagga Rāya. The account is embodied in a Kammavakkaṇa (report of the doings) of a subordinate of Raghunātha, Ayyaparasu Nārappa of Guntur in the north. It is dated in the cyclic year Nala, the month of Āśāḍha, the fifth day of the bright fortnight (a date in A.D. 1617-18).

Raghunātha was in camp at the village of Paḷavāṇēri. After the usual morning prayers and worship, he made the usual dānas (gifts), and, receiving the blessings of Śrīvaishṇavas, took his breakfast at about 5 or 6 ghaṭīkas after sunrise. He then gave his enemy notice of his march and entered the howda called Vijayagaruḍādri, on the state elephant Ramabhadrā. He was attended by his son Rāmabhadrā. On one side of him rode upon another elephant the town Madālaśīs, Purushottamaya and Narasappa. On the other side rode upon another elephant the two officers
Asteppa and Ałągappa. Immediately after them upon another elephant rode the young emperor Rāma Dēva Rāya. Then followed a number of subordinate chiefs whose names are enumerated below:

(2) Kaṭṭa Rangapa Rāju.    (20) The Panṭa Chiefs.
(3) Kastūri Rāju.    (21) Śripati Rāju and his mercenaries.
(4) Sampēṭa Nāga Rāju of Miṭṭapālem.    (22) The Jūpalli people.
(5) Rāma Rāju.    (23) Dēśur Reḍḍi clans.
(6) Rāghunāṭha Rāju of Owk.    (24) Mūrteppa who is called Māma, the maternal uncle (of whom nothing more known).
(7) Obala Rāju who is called the Māma, maternal uncle, possibly of the young emperor.
(9) Śrīrangapati Rāju.    (26) Pāmināyanivāru.
(10) Śreṅgiri Rāju.    (27) The Balumūri Chiefs.
(12) Viṭṭhala Rāju.    (29) The Reḍḍis of Kambam, Konḍavīḍu and Konda-
(13) Chiṭrāju of Nandēla. palli.
(17) The Chiefs of Kāluva.    The battle is then described. Gobbūrī Jagga Rāju, the traitor, was killed in the field. His ally Māka Rāju fled away with his followers. Dalavāy Chenchu and Rāvillā Mādana, and the Lord of Tunḍira (the Nāyak of Gingi) also fled. Viṭrapa Nāyyuḍu (the Nāyak of Maṇḍura) fought till the important officers under him, Tiruvandinā Pillay, Titappa Śetti, Puram Timmā Nāyyuḍu, Bhujabala Rao and Erṛama Śetti, the junior Captain of horse had fled. He then dismounted from his horse and fled from the field leaving behind him his harem, camp and treasury.

After that Rāghunāṭha accepted the hand of a daughter of the Pāṇḍya (Nāyak of Maṇḍura) offered to him, and returned in triumph to his capital Tanjore. There he held a grand durbar in the palace Rāma Saudha containing the portrait of Rāma’s Coronation in the golden pavilion over the broad blackstone.
On learning of his successes the Padishah (of Bijapur?) sent his ambassador Hanumoji Pantulu to his court with credentials.
SOURCES OF VIJAYANAGAR HISTORY
RAGHUNĀTHĀBHHYUDAYAM

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[Text in Telugu script]

[Raghunāthābhhyudayam]
The palace contained a big Bavanti (mansion) where the elephants belonging to the king were stabled. There was also a large building built in the Pathan style in which his horses were stabled. There was an extensive hall where the clerks (sampratis) and accountants (karanams) of the palace attended to their work. Opposite to one of the gates of the palace, called the Koñe Vákili,
lived the cowherds of the town. There were also a palace called Achyuta Rangaṭam in the shade of a punnāga tree; gymnasium, and a theatre adorned with gems of all sorts. In another palace
called Madanagopāla Vilāsam the god Mannār (Gopala) was worshipped.

There was also the palace called Śrī Rāma Saudham, containing a life-like painting of the Coronation of Rāma, and the broad single stone platform of black stone, shining and transparent with the golden pavilion over it.

The palace called Vijaya Bhavana Rāja was guarded by the chamberlains (kanchukis). It was provided with golden doors and contained very costly golden and jewelled furniture. It contained portraits of Raghunātha's victory over Śolāga, of his raising the king of Nēpāla (Jaffna) to the throne, which he had lost, by defeating his enemies. There were besides representations of his successes over the Pāṇḍya and Tūndīra kings (the Madura and Gingi Nāyaks), and of his raising Rāma Dēva Raya to his empire.
SOURCES OF VIJAYANAGAR HISTORY
The work, written by Govinda Dikshita, the famous minister of Raghunātha of Tanjore, begins with a short account of the achievements of Raghunātha. The author says that when he and many other famous scholars were once sitting in the court of Chevva, Raghunātha was brought before them, a small child. Seeing the child Chevva in great delight said "This child will become great and rule the whole kingdom, and we shall become famous on his account."

Raghunātha was an expert with the sword and shield, as also in the training of elephants. He was a great scholar both in Sangita (music) as well as Sāhitya (literary art), and a good poet in Sanskrit as well as the vernacular (bhasha, Telugu). Raghunātha not only maintained all the charities established by his father Achyuta, but instituted new ones. At Rāmaśēṭu, Kumbhakonam and Śrīrangam he built temples to his favourite deity Rāmabhadrā with towers, mantapas and prākāras (compounds). He also added to the temples of Champēśa (the God of Mannargudi), Panchanada (Tiruvaikār), Dhēnunātha (Paśupati ko?i?) and Śrīnivāsasthala (Uppiliyappankoil near Kumbhakonam) and built the big gopuram at Kumbhakonam (of the Kumbhēśvara temple).

On several occasions he weighed himself against gold (tūlābhārā) as laid down by Hēmādri. Collecting a large army he marched against his enemies and conquered them. He even reduced to subjection the inhabitants of some islands.*

He wrote the following works: Parijātāharaṇaṁ, Vālmīκi-charitram, Achyutēndrābhyudayam, Gajēndramoksham, Naḷacharitram, Rukmini-Krishnavivāhāyakshagānām, and several other works besides.

* These achievements refer to his conquest of the turbulent chief Sōlaga who, occupying the island Dēvakoṭṭa near the mouth of the Coleroon, was giving great trouble to the neighbouring country by his atrocities. He was an ally of the Portuguese and the Nāyaka of Gingi. Raghunātha defeated the chief, reduced his island to subjection and brought him a prisoner. The other achievement of Raghunātha against an island was with reference to Jaffna which is called in the Telugu and Sanskrit works of the time, Nēpāja. The Portuguese (who are in these accounts called Parangis) occupied the island and the rightful sovereign fled for protection to Raghunātha. Raghunātha for his sake marched to the island with his army crossing the straits by a bridge of boats, defeated the Portuguese and drove them from the island and celebrated the coronation of the rightful king. Danvers' Portuguese in India II, Ch viii, and Purchas His Pilgrimés, Vol. X, Jesuit Observations of India, page 218.
SOURCES OF VIJAYANAGAR HISTORY

पूर्वतमेश्वर समाजात:-

इतिहासकारधारा में प्रमुखतापूर्वक विजयनगर की इतिहास लेखक जगदलाल शर्मा के साहित्य 'विजयनगर की इतिहास' में स्पष्टतः इस दृष्टि से महत्त्वपूर्ण है कि इस कार्य में इतिहासविद्या के अंतर्गत इतिहास लेखन का एक महत्त्वपूर्ण प्रकार है जो इतिहासकारधारा में विजयनगर की इतिहास को पूर्वतमेश्वर समाजातः विजयनगर इतिहास का सबसे महत्त्वपूर्ण भाग कहा जा सकता है।

इतिहासकारधारा में इस 'विजयनगर की इतिहास' का अभाव नहीं है कि इस कार्य में इतिहास लेखन का एक महत्त्वपूर्ण प्रकार है जो इतिहासकारधारा में विजयनगर की इतिहास को पूर्वतमेश्वर समाजातः विजयनगर इतिहास का सबसे महत्त्वपूर्ण भाग कहा जा सकता है।

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At the beginning of this excellent treatise on Hindu music by Raghunātha Nayaka one of his courtiers is made to narrate the achievements and accomplishments of Raghunātha Nayaka and his predecessors. After referring to his conquests and his literary works both in Sanskrit and Telugu, the account says that Raghunātha was a great authority in music. He had invented new Rāgas like Jayantasena, and new Tālās like Rāmananda. He is also said to have taught the art of playing on the Vīna to many musicians. He had invented a new Mēḷa after his own name in which any recognized Rāga could be played.

Sāhitya Sudhā.
[By Raghunātha Nayaka.]

This Sanskrit poem deals with the life and achievements of the famous Tanjore Nayaka ruler Raghunātha. It was written by Yagñanārāyaṇa Dīkshita, son of the famous Govinda Dīkshita, minister of the Tanjore Nayaka rulers Achyuta and Raghunātha.

Sarga I.—After the usual salutations to the Gods, the author salutes his own father Govinda Dīkshita who was a great authority.
in the Advaita Vedānta and in the six Darśanas. The poet then praises his patron, Raghunātha, in very high terms. He is said to have given back his throne to the king of Nēpāla and to have defeated the Pāṇḍya king. He built a bridge across the ocean like Rāma of old and subdued some islands. He is also said to have been a great scholar and poet, and a patron of poets and musicians.

Sarga II is devoted to a description of the Chola country (Kaveri Delta) and its capital Tānjāpur (Tanjore).

Sarga III.—There was a king called Chevva ruling at Tānjore. He built the big gopuram and the large tank of the temple of Sōnagiriśa (the God of Tiruvannāmalai). He married a wife called Mūrtimāmba and had by her the son Achyuta. Achyuta made presents of very valuable ornaments to Rangaṇātha of Śrīrangam. The canto closes with the praise of Achyuta.

At the end of this canto in the last verse in which the author praises his patron, he says that he was maintaining 1,000 Brahman families at Champakāṭavi (Mannargudi), and was in the habit of celebrating the Tulāpurusha (weighing against gold) every year at Bhavasthala (Śivapuram?).

Sarga IV describes the birth of a son to Achyuta and his wife Mūrtimāmba. The son is named Raghunātha.

Sarga V describes the early education of young Raghunātha. After his training in Sāhitya (Arts) was complete he was directed by his father to compose a poem dealing with the life of Krishna, since by literary works alone could one become immortal. On that Raghunātha wrote his poem Pārijāṭaharaṇam within the period of two yāmas (six hours), and the scribes wrote it down with difficulty as he dictated it so rapidly. Highly pleased with the performance, the king Achyuta had him bathed in gold and precious stones (Kanakaratnābhishekam). He later on wrote many other works like Achyutābhyyudayam and the total number of his works exceeded a hundred.* Achyuta then sent his son on horseback

* We do not know whether this statement is a mere exaggeration. About a dozen of his works in Sanskrit and Telugu have come down to us. The author of the present work says that he was himself a student of Raghunātha and that Raghunātha presented him with costly jewels instead of receiving anything in the shape of Gurudakshina from him. Rāmabhadrānābha, one of the many poetesses that adorned his court and the authoress of his biography Raghunathābhyyudayam, pays a very high tribute to his scholarship and acknowledges that she herself learnt many things from Raghunātha. His Telugu poem the Ramāyanam is highly praised for its merits, and it has been translated into Sanskrit by Madhuravāpi, another poetess that adorned his court. In his treatise on music Sangita Sudhā, Raghunātha himself says that he was a great master of music and had invented some new rāgas.
to get a personal knowledge of his father's territory. Raghunātha travelled over many districts and returned to his father's capital.

Soon after Raghunātha's return to his capital there was heard in the palace of Tanjore the voices of many royal ladies crying for help from outside. This was caused by the ladies belonging to the family of the Nēpāla* king who had been driven from his capital, with his family, by his enemies the Pārasīkās. When Achyuta heard of this he said that formerly the Pārasīkās had been defeated by himself and driven away by him from Nega-patam. He took pity upon the position of the king of Nēpāla, and promised for his sake to make war on the Pārasīkās and drive them from his island. He allotted one of his own palaces for the Nēpāla king to live in, and presented him with ornaments suited to his position and dignity. Having done this he was waiting for the coming of autumn to march with his army against the usurping Pārasīkās.

_Sargas VI to VIII_ describe the life of Achyuta and Raghunātha at court during the several seasons.

_Sarga IX._—As soon as the autumn set in, the king Achyuta remembering the promise he had made to the Nēpāla king held council along with his minister Govinda Dikshita and his own son Raghunātha in the palace Lakshmīvilāsam.

_Sarga X._—Achyuta, Raghunātha and Govinda Dikshita hold council in the palace of Lakshmīvilāsam. Govinda Dikshita described the aggressions of the Pārasīkās (Portuguese) upon the Nēpāla king. Then he proceeded to give an account of Cholaka (Śolaga) their ally. This Śolaga having occupied an island near the coast was giving great trouble to the people of the neighbouring country. He used to inflict inhuman punishments upon the innocent people of the land. He would bind them up in empty sacks and having well beaten them with pestles would throw the sacks containing the men into the water to be devoured by crocodiles. He would also subject the kālamāl (perhaps means Kaḷḷars or Kaḷḷars) of Achyuta's territory to unheard of atrocities by

* This Nēpāla king seems to be the ruler of the island of Jaffna. The name of Jaffna (Vālāṇa) seems here to have been corrupted out of all recognition into Nēpāla. The Pārasīkas who drove the Nēpāla king from his territory are called in the Raghu-nāthābhuyudayam of Rāmahdrāmba Paramis which word signifies the Portuguese. The Portuguese seem to have interfered with the affairs of the island of Jaffna at this time and espousing nominally the cause of a rival to the throne drove the ruler of the island away and themselves occupied it. (Paners' Portuguese in India, II, Ch. vii.)
passing sharp needles into the roots of their hair. These do not cover even a small portion of the cruelties practised by Šoḷaṇa. If Achyuta were to subdue him and put an end to his atrocities, then the Portuguese (Pārasikas) could be easily subdued and the Nēpāla (Jaffna) king once more raised to his throne.

Govinda Dikshita then proceeded to say that the king of Pāṇḍya (the Nāyak of Madura) had without any cause been entertaining a feeling of hostility towards him. He had also concluded alliances with Šoḷaṇa and the king of Tundīra (the Nāyaka of Gingi, at this time Krishnappa Nāyaka).* Considering the strength of the coalition formed against Achyuta it would not be advisable on his part to fight with them at once.

*The king of Tundīra or the Nāyaka of Gingi, with whom Šoḷaṇa allied himself, was according to the poem Raghunāthābhīvyudayam of Rāmabhadrāntba, Krishnappa Nāyak. He had been imprisoned at Penukonda by the emperor Venkaṭatpāti Rāya for an act of revolt. After Raghunātha of Tanjore had marched to Penukonda to help the emperor and defeated his enemies, the Muhammadans, and driven them from Penukonda, he interceded on behalf of the prisoner Krishnappa Nāyaka and got him released. As a mark of his gratitude for this kind service, Krishnappa Nāyaka gave one of his daughters in marriage to Raghunātha. In spite of this past service Krishnappa Nāyaka allied himself later with the enemies of Raghunātha like the Nāyaka of Madura, Jagga Rāya, the Portuguese (Parangis) and the chief Šoḷaṇa.

There is an interesting account of Krishnappa Nāyaka in Purchas, His Pilgrimes, volume X, chapter VII, Jesuit Observations of India. Krishnappa Nāyaka was at the town of Chidambaram in the year 1599 A.D. superintending the improvements made in the temple of Gōvinda Rāya, within the great Śiva temple, as the construction of the Dhvaṇasthamba. The magnificence of his court is described in detail. The Śaiva priests of the temple of Śiva at Chidambaram protested against the Nāyak's improvements in the Vishnu temple and some of them even killed themselves by falling from the top of the tower. But Krishnappa Nāyaka accomplished his purpose in spite of their opposition.

Krishnappa Nāyaka is also said to have constructed a new port named Krishnappatam after himself near the mouth of the river Vellār (Velarius), and allowed the Portuguese to construct two churches in it. This forms now the Hindo part of Porto Novo. Krishnappa Nāyaka is also said to have previously been imprisoned by his uncle, but escaping from his prison he managed to blind his uncle and imprison him in turn. His capital Gingi is described as a great city, the biggest that Pimenta, the Jesuit, saw in India, and bigger than any in Portugal, Lisbon excepted.

We do not know how Krishnappa Nāyaka was related to the chiefs Sūrappa Nāyaka and his father Pōta Bhūpāla who were the Nāyaks of Gingi before him if they were related at all. The famous poet Ratnakētha Śrīnivāsa Dikshita lived in the court of Sūrappa Nāyaka and dedicated to him the drama Bhāvanāpurushottama. According to this source Pōta Bhūpāla had by his wife Vengalāṁba two sons Divākara Nāyaka and Bhairava Nāyaka in addition to Sūrappa Nāyaka. He founded villages called after himself and his parents respectively: Sūrasamudra, Pōtasamudra and Vengalambāpura. One of his titles in the west is the firm establisher of the throne of Karnāta, (Karnāṭakasamhānampatiṣṭhāpanāchārya). This seems to refer to the help which the chief rendered to the emperor of Vijayanagar (Tirumala Rāya or Sīranga Rāya) during one of the Muhammadan invasions into the Vijayanagar empire soon after the battle of Talikota.
Soon after this, a spy sent to collect information about the Pāndya returned and gave startling news. When the Pāndya and his allies had come to an understanding and were about to proceed against Achyuta, they were joined by Jagga Rāya, who long a relative and servant of the Emperor of the Karnāta, had treacherously assassinated the emperor and his near relations. After the emperor of the Karnāta (Vijayanagar) had thus been murdered in his capital, his only surviving son, a child, had been rescued by the nobleman, Yācha, who with other chiefs was proceeding to Achyuta for help. Achyuta had to effect a junction with Yācha and the young emperor before the Pāndya and his allies met the troops of Jagga Rāya at Śrīrangam as arranged between them.

After enumerating these events Govinda Dīkshita praised Achyuta for his long and beneficent rule, for his destruction of his enemies and his liberal patronage of learned men. He said that Achyuta had become old and requested him to instal his son Raghunātha on the throne that he might carry on the impending wars with greater vigour and bring them to a successful close. Achyuta accepted the advice of the minister and directed him to make arrangements for the coronation of Raghunātha. He also said that the ensuing Saunyavāsara (Wednesday) was an auspicious day and directed that the coronation take place then.

_Sarga XII_ gives a description of the coronation of Raghunātha as it was performed by Govinda Dīkshita. After the coronation was over Achyuta retired to the sacred Śrīrangam to spend his later days in the worship of the God of the place.

_Sarga XIII._—A spy in the service of Raghunātha returned with news of the enemies of Raghunātha, the Pāndya and his confederates. He gave a description of the fire-arms used by the soldiers of the enemy and of the field pieces worked for them by the Pārasikas (Portuguese). He also gave a short description of the foreign (Pārasika or Portuguese) Captains in the enemy’s army. They had long whiskers, red as copper. They had no mark on their faces, and their ears had no holes (to wear the ear-rings). They had long faces with crooked eyebrows. They wore red trousers and had red feathers on their caps. They chewed no betel and their breath smelt of toddy. Their bodies were covered with armour, and they were provided with big swords, quivers full of arrows and bows.

The messenger was then taken to Govinda Dīkshita to whom he gave the following account of the enemy. The traitor Jagga Rāya along with his friends went to the emperor as if for some act of service, and when the emperor was asleep one night murdered him
along with his children and friends. Then having been joined by the Dravida, Chera and Pândya kings he is wandering with his forces near Śrīraṅgam. The noble Yacha, however, managed to rescue one of the late emperor’s sons from the massacre by a stratagem, and is now proceeding to the south for assistance. He requests to be assisted by you in the cause of your common master the Karnāṭa emperor.

Hearing that Yacha and his army are proceeding towards you with the emperor’s son, and that they may not effect a junction with your troops, the Pândya king (the Madura Nāyak) at the instance of Jagga Rāya has cut the great anicut across the Kaveri.

On hearing this news, king Raghunātha decided to proceed to Kumbhakonam to effect a junction with the emperor’s son Rāma Rāya, and celebrate his coronation at the place. The king then vowed that he would proceed against Śojaga in his island and destroy him along with his relations. He would then proceed against the Pândya and his allies and having captured the chiefs in the battle-field, would take away all the wealth in the camp and set their empty camp on fire. He would also destroy in battle Jagga Rāya and his other allies, and with their skulls reconstruct the anicut (Śetu across the Kaveri), and put up there an inscription in memory of his great triumph there. Speaking thus, Raghunātha entrusted the whole management of the kingdom to his minister Govinda Dikshita, and in great anger ordered his army to get ready for the march.

Sarga XIV describes Raghunātha’s army. Raghunātha vowed to his favourite god Raghutilaka (Rama) that he would build for him a temple at his enemy’s capital if he blessed him with success in the war.

Sarga XVI.—Raghunātha sets out with his army ready equipped from the fort of Tanjore.

N.B.—Here the manuscripts break off and the remaining portion is not available.
Sāhityaratnakara

Sarga II

रञ्जाधिपमूमिरमानीतिश्प्रजार्भावामृतपुराणम्
सहात्यजानातिशिक्षायैस्यदेव सहात्यहो दृष्यति चोठेदशः ॥ १ ॥
तत्तादापि काचन चोठेश्वर समानटान्तरक्रमश्चालः
तद्धापुरी नाम दरी हरिणा धरामकां राज्यति राजानी ॥ ४० ॥

Sarga III

पुर्णमथसाद्धुजेन तादापि भुज्जगमन्त्रसतिमेन मेवनीमृ
असारक्षूपपम महायशा: वभार वेवनसिद्धिपालशेषवः ॥ १ ॥
सरोगशीरण पुरी गोपुरन्त्व यस्मुत्तांत रोणिगिरिशितन्वित्यात्
अशक्तोत्तिरिशिरोलयिं महापारा माथवस्वसकश्रीवः ॥ ५ ॥
गुरुस्त्रुच्छुड्य यथा सुता ग्रीः पयोजनाधेरव प्रक्षुजालश्
बिभेषसथिरव्गिरां विषां विभोरमुख्य नायाजनि मृदमाभिकः ॥ १५ ॥
पुरान्निर्माणान्तिपुरसपदात्व असूत सा भूमथायुराधिपस्मृ
कुञ्जलादाधिशकूमारिकामिर्द्रान्नवापादिव तारकाहितम् ॥ १७ ॥
अनर्थसारक्षःपेषौ मृदसन्तीवितिविश्वेवतनिय: वति: ।
अनुनं राजमुष्य कौतुकात: परं नहींति प्रणुमादुप्रभामां ॥ ४३ ॥
अलक्ष्याप्रान्त यदेविकथ्यकाविम्योऽपतिन्तं तदः विश्वामदति ।
अमुष्य रञ्जाधिपथसतमर्यून अपूर्यहृदिविरुषिणाति स: ॥ ४५ ॥
सतंत्रं च बिरिचितवकान्ताविन्दसत्तमृव्विवुष्कुमारस्म्भूते ।
कवस्थे प्रतिशरदप्रवालितस्तुमःसत्तमापुष्यविशोष्रेः प्रशोष्रेः ॥ ५० ॥
Sarga IV.

अमृतसुत्रादीतिमणु विलोकयम्ब्ररशीवाकयमणि चानुचिन्तयन्।
उदिचित तत्स्थत्त्व तनूसुवेत्तरमणास्त्वकार रपुताध्युपकम्। II ८४ II

Sarga V.

रामो दशशवतरेवपि राजसुवतातः
वध्यापि कीतिवपुरादिकवतिवन्वात्।
तस्माधिधी हि समताभवेहि तावः
द्वन्द्व विभोधमुद्युिवितिवतन्त्रात्॥ २७॥
शाकंद्ररदि कदसंद्रसरदवन्तु
लघ्यकरितातहरण लरया चिबल्हुम (२)॥
यामहते यदुरंति पारितातः
माज्ञहरसरसमच्चुत्वृष्णमूलः।
कांवो तद्रथ विबृहस्तक कथंकथविचः
दलैोविच चिन्त्रावधारं फणीवन्द्रकः॥ ३०॥
एवं चदस्तन्यपेय कपारसंहिः
जाताभियकापि तं जगतीविड़िवीः।
तवाम्यविविवत मणिमिरती सभायाः
माटीत्त्व एव वलुवेशंपत्ताभिमेक्। II ३९॥
अस्यच्चंचुतामुद्युम्बरषाङ्गः॥
कुरुस्वीतलम्बुरकुरुस्तकामजस्य॥
अ(श्रो)रसानि गत्तां सरविपणानि
देशानं बहुवेशु दयमानमना वृतारित॥ ३७॥
जातु समामथ विजापियतु समस्तां
नानारस्त्रकथृतां निजनारस्तनेन।
साक्षस्य कुक्तिश्वतोथातोऽनीव
cोलांहलं कपापि भूसुमकुटाङ्गानानम॥ ६९॥

शो रक्ष रक्ष सहसा मुक्तं ववकार विज्ञाविताविज्ञ्मुद्राङ्गलेस्वस्वमणाः।
नेपालनेतरवरधात्तिमन्त्रवलः पवया वयं पदमिताशरण तवेति॥ ६७॥
(?) कार्तेयगर्मिवकरण्यः तु कर्णर्यान्तकल्पमुद्रितं नतमध्यमानाम्।
आधारामवदपराश्ल्पारसाः वाचा हर्षेष निमित्य बसुधानेः ॥ ६७ ॥
ते नागद्विगणते मथा निर्ततः।
पूर्व समेत युर्मस्य समुदरवेयम्।
नेपालसिरुपुस्त:निरकासयतः
धड़क्षामि तत्पुनर्रः युर्द्ध पारसितानुः ॥ ६८ ॥
नेपालसिरुपुस्त:विजयमेघः
द्वारः स्विदाय द्रव्यवेय तमितुवाच ।
आकर्षणेषु इशा स्वार्थार्थ्युपि पारसि-कः
प्रणानं हर्षेयुर्धन्त् तु त एव वाणः ॥ ६९ ॥
प्रणाल्ये मे हासि गंतं तदनेन बुद्धं
विज्ञापनोकर्तनेन विना तद्वः।
ह्म्यं हते जित्ममि द्विपपुतानीनः
नेपालभूमिप्राणिः मित्रि निष्क्रियाः ॥ ७० ॥
लेहः: इति विभो तव कल्याणीः
नेमेव सित्यति समगहितं तदस्तामूः।
ह्म्या न किं तु तुह्ये मम पारसी-कः
सन्दर्शनेषु भवतो यदस्मी निमित्तमूः ॥ ७१ ॥
एवं द्रस्तमुमेष महीमहेन्द्री
नेपालभूमिमहस्तान्तिः निनायः
स्वारगस्ताद्यां सहसोपकार्य-
द्रव्याणि: च स्वाधृतराघ्विमूलणां ॥ ७२ ॥
नेपालसिरुपुस्तः सपारः निन्ययुणांशितं पारसिकः
सत्यासरं वितन्तन्याब्धुममहीं नर्त्तिवा नमित्याम्!
भूमिपतिश्रीरायागमय: समयं भूमिते जैत्रयात्राः
सम्य कुर्वत स्यमिन्तुविश्वलुकावस्मिरादिरः ॥ ७३ ॥
ह्म्यानस्त महाजेश्वो वितर्तसं वधुनायेन्द्रे ते सन्न्तनेनः
कुत्रायत्राश्रिताश्च स्वनमिति धिया कैतुकाधानथीरात्रः (?)।
Sarga IX.

Sarga X.
पत्तिकामिनिं: पधिक्षणजं वत् गोपीकेन्तरमिकास्य बहुः।
मुत्तैस्त विभो मुदः प्रहार्य लिपिः भ्रामस्येषु निर्मितिम् ॥ १८ ॥
वन्दुप्यभिरहात् तवदीयः कल्माभिमुखायिनां जनानाम।
अधिरपयेते मित्रस्य कपूर्वं शिष्टसूचीर्थिर् पाण्यवज्रस्य ॥ २० ॥
इत्यत: वचता यदेवेदशर्पणानिसिद्धीतदस्य सर्वैः।
चरितं हतकस्य शक्तर्ते तन्न सत्यकाद्वितीयौ नमोऽस्वाय। ॥ २२ ॥
भवता नरपालकेन्द्रः पभ्रे निहते चोठगनाथि नीतिमार्गित।
प्रभवो न मवन्ति पारस्कगः पुरुष नेपाळविषुः पुनस्सिरोक्तुः ॥ २२ ॥
सचिनोक्तमिति श्रवः पुदाम्यं परिधुतुः रघुनाथराजवेंद्रः।
अग्दादिति दृष्टादितिनियमो जनत्वत्वमें दिवापि चन्द्रीकायम् ॥ १३ ॥
निहते युधि चोठगः नृष्ण्ये निहता एव भवन्ति पारस्कः।
नरानाथसिद्धस्य केषे नमवंदर्तो न किमाश्चितस्य काधः। ॥ ४४ ॥
अवनितः तवाश्चितस्य पारणी पुरुष नेपाळविषुः: पुनः प्रतिष्ठाय।
अयमाशु विधातं मुख्यपायः परमसिद्धातिभाय चित्ववेधम् ॥ २६ ॥
अवबेकानिवेष्टस पाण्डः युवि वेतन्तः इव भमन्देन।
नरपालमुगाचिपि स्वशक्तचा निर्पराये लविः शात्रवं विषते। ॥ २६ ॥
प्रबलं वत् शात्रवं स पाण्डः प्रभुचन्द्र तविः शीलङ्ग्यहतं:।
अचुना तु स चोठकस्य नस्मिन्नापि तुष्णिरविषिः प्रवर्तिनेन। ॥ २७ ॥
ब(हूमर्ये ?) मेकदारपरीति: प्रच्चारोपि सितिपालकोऽन कुप्यात।
तदमी विषयेषु विमार्गीण धरणान्तो तुपच्छया न योध्या:। ॥ २८ ॥
भवतस्य वचस्सद्यस्य मन्त्री नयायेऽखर्णाय्मेवदिनीनवः।
अवतस्य वदरवद्धतेऽवः: परमानन्दुपर्मर्णदन्तरः। ॥ २९ ॥
अयोद्धयस्य चोठानन्वयवर्धमे श्रवेर्तेऽथोऽन्नुपचन्द्रनित्तदलम।
तनुवदिपि च नीतिवचस्सुस्तमुरेनातिशवन्म मति विषयेः। ॥ २९ ॥
प्रभुरेषम् तथेऽति भाषितं भस्वेनेव सदाचेदर्मम्।
सरसेन फल्हालसासनेन व्यतिनाम्नात्मिनमुख्यसद्यतस्य। ॥ ३२ ॥
अन्येष्व किल त्याधुनुष्ठाय वदता क्रमेऽनाति नृप्राणाय।
पाण्डवभुपमयमूर्तिनां नवेनो विचाराणि। ॥ ३३ ॥
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Sāhityaratnakara

Sarga XII.

अविरामोद्विचितामवलोक्य वाणीम्
गोविन्दप्रसिद्धिर्गुणवानवादीत् ॥ १०२ ॥
सौम्ये पारिनिव वासे शुभतरे शौर्यानिलुक्तेर्गुणीः
प्रहवातं रघुनाथायकममु ष्ठाप्यन्ते मुनम् ॥
शिरं तव चुतुर्वीपिरैत्तश्चरोनितङ्गापवः
कृत्याः कौतुकादिशिष्टप्रविलागोविन्दप्रसिद्धायणिः ॥ १०३ ॥
कुर्वेन्त्रवनं स्तंभवुसि गोविन्दप्रसिद्धायतः
पौराणामिषेकमन्जर्कते भावीव्रतस्मथ्रम् ॥
सोदिपं श्रीरघुनाथानुमुरिमणं स्वावासेहं मुद्रा
प्राप्तेऽण समं समाविशाति (्च) प्रदेहे परितो नृपे: ॥ १०४ ॥

Sarga XIII.

चारों नेत्रा चौडसतसभन्नां दश्यां श्रमात्मान्तस्मপतिः
बकुः बेन्द्रान्तं वास्त्रावृश्रणं कर्मायमायाय कर्मविवाह ॥ १ ॥
आपूर्वान्तः वृहत्तोहराभिप्रथवन्तस्वाविविधानो युतमये समवरः ॥
सच्चिदान्तस्यास्तिस्यास्तिभिप्रवाय सुद्धिविशिष्ययं नित्युदक्ष्यतीव ॥ २ ॥
हस्ताभावार्थामहामिस्चन्कोहराभिहितालालालालान्नुभिन्तातः ॥
सत्त्रे मयं सत्ततं पार्थिके उल्लासीयं समतर्कितरुपेता ॥ ९ ॥
बेण्यां तस्य नूपवेषीव्रहति द्वितीयें स्थापितेन्तस्म्पातीन्
कालश्वेवालोककालपेदान् सोऽद्यं श्रीते नित्यशुक्कास्तुक्कान्ताः ॥१४ ॥
sources of vijayanagar history

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विज्ञाप्त नैकर्णीणीविभूषितानि
बुधु समागतमूदु वसुधासुधुः।
अलोक्यः चारमयमाहः नूरो निर्ष्णाः
गोविन्दवज्जलिकं गुणिना प्रवेकम् ॥ ७० ॥
अभिधात्यः पदार्ज्जलिताम् स विविहतं वदनं वरं करणामू।
अग्निहृतामथासपन्दानमनुरुक्तो मतिविनायवीधें। ॥ ७१ ॥
स्वामिद्वाहुः नगरायः स्वमित्रः कैशिकृ प्रायঃ करणीठभूम।
सवान्यायेनानथ सेवात्मानः मुने राज्य सोहात्विनुभूमितः। ॥ ७५ ॥
स भित्रसुतवालवैसह निहयः करणीठकः
प्रमु वसुधासुधं प्रवस्यपुज्ञायति।
ततोऽनु सहितं नूषि: लामिल्लेश्वराणवारिभः
भवमत्वैनिदिक्यं परमशोधिनिर्मस्तः। ॥ ७९ ॥
हतेदः करणीठपुरे सहायमेः तोह्वशिष्टं प्रः प्रांतं तदस्मान।
करणीठपायावदहव्यं यवतः कर्त्तिचिद्रायाती स वाचमुपयति। ॥ ७६ ॥
आलम्बः मनु धरणीन्द्रमहानमामः
आगम्यकृक्षरणं प्रबलं वलन।
वाचमयापतिसाविवावाति धाँ
सप्तदितिः रिवृषसुवस सुपुरलेखमुः। ॥ ७७ ॥
करणीठपायानामालमविवं कंचिददृश्यो शिश्रं
वाचमयानंशेष याचमहिष्ठसूरणं भवेत्यन्वहम्।
पाण्यश्रेष्ठसबोध जगाविभाग पाते च भेदितः
कर्णेकरत्तरसिद्धस्वरुपं कैश्यकुषापेश्वरम् ॥ ७२ ॥
गायत्रिः संग्रामकूल्कुलितं कृष्णाणार्द्धपुरुषं
वाणं ते शरणागतं सत्कर्ष्ये पदार्पणं कलात् ।
श्रीदशश्रीरिखिद्रपूर्णितं निवसनायोधितं। भ्रातृनां
सर्वाधिकारानि स रामाधिपः स्वर्णं चिरं रक्ततु ॥ ८० ॥
अन्तर्यागतप्रथुपेसं चोलकं सपदि चोदितैः ॥
कैश्यकेष्व गुृषिस्वन्दः पुरा वन्यपुत्रसहितं भ्रातपतः ॥ ८१ ॥
पाण्येतुनन्दीचरणविद्रश्युषः सुपुष्पालुक्त्यारसः
हस्ताक्षः गृहीता तपायं संविदितं तत्ततसमस्तायणात् ।
योधीराजसत्रुः; पठ्यृहमिऻलं (?) याधिचित्रा च वांढं
ज्वालाकिंचितेः दिविशिनिति सततं जैवित्तिमहासि ॥ ८२ ॥
छिन्नेर्गुणयुन्द विहुनुजुप्तं सेतु शिरः कृत्वः
कारविश्रुधिः बन्द्ययामि सुहुडः कामं तत्त्वानं भोः
सप्तं तैः: विभुताभिरेः लिपिमिस्यत्वायमुमुच्छिन्या
कर्तव्यं जयरेखिकाविचरचं कल्ययते कल्पावधि ॥ ८३ ॥

इतीयानवनिमलावकाहितो
धराधुरा निजसचिे निवेश्य च ।
सरोहितताः सदसिः सरोष्मीशनात्
अनीकिनीश्च सपनीनहलसानात् ॥ ८४ ॥

Sarga XIV.

प्रद्यापितमुख्यविज्ञापणगोपयं
सत्रदं भव्यं वर्णे स भूषणानि ।
आह्वं प्रकृतिमनोहरेष्वाहः
आकाशकान्तिमहिपरिणन्त्रहर्दीतम् ॥ १ ॥
दीपस्थं रघुकिऴं दिवं यागिला
तस्याः पुरी कल्यं तब भृतिथां ॥
SAGA XVII.

This important historical poem dealing with the life and achievements of Raghunātha Nāyaka of Tanjore was recently found in November 1916 by Professor S. Krishnaswami Ayyangar of the University in the course of his search, with the assistance of Pandit Rāmaswami Sastriyar of the library, for historical manuscripts bearing on the history of Vijayanagar. It is not noticed in Burnell’s catalogue of the Tanjore library. The work was written by the talented poetess Rāmabhadrāmbā of the Court of Raghunātha.

Sarga I.—She praises the great qualities of Raghunātha and says that he had written many literary pieces (Prabandhas). She invokes the assistance of her patron in her task of writing his life.

Sarga III.—Raghunātha is referred to as able to pay attention to a hundred subjects at a time (Satāvädhānam), and issue his instructions with regard to all of them. His magnanimity even excelled that of the great ocean itself, and, as if to signify this, the king of Nēpālā (Jaffna) and the inhabitants of other islands sought refuge with him.

Sarga VI.—The king Raghunātha holds his court in the palace Lakshmīvilāsam, and his bards are made to sing the praises of his family. In the Śūdra caste, born from the feet of Vishnu, was born
a king called Timma who had married Bayyāmbika. They got a son called Chevva (Śiva). He constructed the tall gopura (tower) of Śōnādri (Tiruvaṇṇāmalai), the gopura and Dhvajastambha (flag-column) at Vṛiddhāchalam, and the compound walls and the steps leading to the temple of Śrīśailam. In all these places he made arrangements for the permanent worship of God. He made many offerings (gifts) and established many agrahāras (Brahman villages) on the banks of the Kaveri. He married Mūryyamba, the sister of the Queen of Achyuta Rāya.

They had for son Achyuta. He constructed the beautiful golden Vimāna (tower over the sanctum) at Śrīrangam, and presented to the God of the place a crown (Kirīṭa) and a throne. He made many gifts to the God Śiva worshipped at Ramēśvaram and restored the many tirthas (holy bathing ghats) of the place which were in ruins. He constructed many temples, granted agrahāras and performed gifts like muktātulāpūrushi (weighing himself against pearls and distributing the pearls in charity). Achyuta married Mūryyamba and to her was born the son Raghunātha.

When Raghunātha grew up, his great qualities pleased his father very much. He had several princesses of the Pāṇḍya and other kingdoms married to him. Achyuta made Raghunātha Yuvarāja (heir-apparent). At that time the Karnaṭa (Vijayanagar) emperor Venkaṭadēva Rāya was opposed by the Pārasīkas (Muham-madan rulers of Bijapur and Golkonda). In order to defend the empire against them, he requested Achyuta to send the prince Raghunātha to his assistance. At the direction of Achyuta Raghunātha started on the expedition followed by hundreds of tributary chiefs. He went to Chandragiri, and from there reached Penukonda the hereditary capital of the Karnāta (Vijayanagar) kings in a few days. The emperor Venkaṭadēva Rāya on hearing of his arrival received him with great honour and made him stay in Penukonda. Many of the enemies of the emperor fled from Penukonda when they learnt of the arrival of Raghunātha with troops, while a few mounting their horses opposed him. But they were easily defeated by the valiant Raghunātha and were scattered as the Rakshasas were by Rāma. On their defeat they submitted to Raghunātha and retired. After this victory Raghunātha was opposed by the Murasas (the people of the Morasanāḍu, the district embracing the northern portion of North Arcot and the adjacent parts of the neighbouring districts) from their forts like Ballālapura. Having defeated all these enemies he brought all the territory and the fortresses of Karnāta once more under the emperor Venkaṭadēva
Rāya. After this victory the emperor Venkaṭadēva Rāya in the public court acknowledged the great assistance rendered by Raghunātha, and said that he was able to destroy his enemies only with the assistance of Raghunātha. He also honoured him with presents of horses and jewellery. Raghunātha then learnt from some relatives of the chief that the lord of Tunḍīra (the Nāyaka of Gingi), Krishnappa Nāyaka, was wasting away in the emperor's prison. Raghunātha took pity upon him and by his influence got Krishnappa Nāyaka released by the emperor. The lord of Tunḍīra then prostrated himself with his queen before Raghunātha, and showed his gratitude by giving Raghunātha his daughter in marriage. When Achyuta heard that his son Raghunātha was returning after accomplishing his mission with the emperor of Karnāṭa he proceeded some distance from his capital to meet him and give him a fitting reception.

Sarga VIII.—Raghunātha was then raised to the throne.* Soon after this, news was brought to Raghunātha of the atrocities of a chief called Śoḷāga. This chief was so powerful that he had defied even powerful viceroys like Viṭṭhala Rāja.† He was a worshipper of the God Bhairava. He had occupied an island near the sea, and was giving great trouble to the surrounding country. He used to carry away women from the neighbouring country and was giving the people no peace;‡

When Raghunātha heard this he promised to relieve the suffering people by the destruction of Śoḷāga.

* This must have been when his father Achyuta was still living. In the poem Sāhityaratnakāram of Yagāṇārayana Dikshita, dealing with the life of Raghunātha, Achyuta is said to have been living after the death of the emperor Venkaṭapati Rāya, and the massacre of the royal family by Jagga Rāya. When he heard that the only surviving son of the murdered emperor and the general Yāchauṇa were proceeding to the south for assistance to Tanjore, and that Jagga Rāya and his ally, the Nāyak of Gingi were marching south to effect a junction with the Nāyak of Madura, Govinda Dikshita persuaded Achyuta to resign in favour of his son Raghunātha, who was young and vigorous to carry on the war. Achyuta did as he was advised and retired to Śrīrāmagad to spend his remaining days.

† We do not know whether the Viṭṭhala here referred to could be Rāma Rāju Viṭṭhala, a cousin of the Emperor Aliya Rāma Rāya who led an invasion to the extreme south of the peninsula. We do not know whether Śoḷāga against whom Raghunātha fought about 1615 could have also fought with Rāma Rāju Viṭṭhala who invaded the south more than half a century before the event.

‡ The atrocities of Śoḷāga are described in worse colours in the Sāhityaratnakāram. He used to throw his prisoners to his trained crocodiles. He used to pass sharp needles into the roots of the hairs of his prisoners. This chief Śoḷāga was an ally of the Portuguese, and the Jesuit writer Pimenta gives an account of him in Purchas His Pilgrimes, Volume X, Chapter vii.
Soon after this the servants of Raghunātha’s Court announced to him that the king of Nēpāḷa* had gone to him with his relatives and assistants, and was waiting to be admitted to his presence. When the king of Nēpāḷa (Jaffna) was brought before him he made due obeisance to Raghunātha and narrated how Raghunātha’s grandfather China Chevva and his father Achyuta were great supporters of his kingdom. 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 Nēpāḷa.† Roving the seas in their ships they now attacked his capital while he was himself away from it and captured it. He was obliged to flee in a ship across the sea and seek refuge at the court of Raghunātha. Raghunātha promised to render assistance to the king and restore him his lost kingdom.

After this there arrived at his court some envoys from the court of the emperor of the Kāṇṭaṇ. When they were introduced into his presence they narrated how after the death of the Emperor Venkaṭadēva Rāya all the officers raised the son of the crown prince, ‡ Śrīranga Rāya to the throne. After the new emperor had ruled for some time the nobleman Jagga Rāya, along with his

* The king of Nēpāḷa was the ruler of the island of Jaffna. He was driven away from his kingdom by the Portuguese who are called Parangis in this poem and Pārāsikas in the Sāhityaratnakāra. They nominally espoused the cause of a rival to the throne and took the opportunity of getting hold of the island by driving out the ruler in possession (vide Danvers: The Portuguese in India II, pp. 206-7).

† In 1591 under Andreu Fustado the Portuguese undertook an invasion of Jaffna, as they heard that both the king of Kandy and himself persecuted those of their subjects that professed Christianity. Fustado occupied Jaffna, killed the king and his eldest son. The younger son Parārājaśekhara Pandara, a boy of seven, was placed on the throne by Fustado in anticipation of the Viceroy’s sanction, which was ultimately accorded on terms later, with an uncle of the prince as regent, until he should come of age. This ruler died in 1617 leaving a young son and an uncle for regent. One Sangili Kumāra killed the regent and usurped the throne; but he was driven out by a rebellion of the people. He managed, however, to get the help of the Naik of Tanjore and establish himself on the throne, the Portuguese recognizing him as king. They dethroned him ultimately and occupied Jaffna. A rebellion was soon stirred up in behalf of a prince who was then at Remanecor by one Arache Dom Luiz. This was put down. The prince surrendered himself after the defeat of the allies. Arache Dom Luiz fled to Tanjore and persuaded the Naik to take possession of Jaffna. The first Tanjore invasion under Khem Naik, who assisted Sangili Kumāra not long before, failed. Another and larger expedition had no better result. The Jaffna prince who found sanctuary with some Franciscan friars to escape Sangili Kumāra became Christian in 1620, making over his claim to the kingdom to the Portuguese. The text above seems apparently to refer to Sangili Kumāra’s defeat by the Portuguese in 1617 (vide F. C. Danvers: The Portuguese in India, II, Ch. viii).

‡ This must refer to Kama Rāya, father of Śrīranga, and brother of Venkaṭapatriśaya. He died as Viceroy at Seringapātam.
younger brother, surrounded the palace one night with his troops, and massacred the emperor, his wives and children. From among the children of the emperor a boy was very skilfully rescued from the palace, in the dead of night, by a washerman. Some grateful officers of the late emperor had taken up the child's cause, and not being able to fight against their enemy were going to Raghunātha for help. The envoys then requested Raghunātha to take up the cause of the fugitive emperor, and rescue the empire once more from destruction as he had done before in his youth, and to destroy the party of Jagga Rāya. When Raghunātha heard this he told his ministers that the three tasks of destroying Śōlaga in the island, driving out the enemies of the Nēpāla (Jaffna) king, and celebrating the coronation of the new Kānṭāta emperor would constitute his digvijaya (conquest of the four quarters).

Having ordered all his generals to get ready, and appointed proper officers for governing the capital during his absence, Raghunātha set out with his army along the banks of the Kaveri to Kumbhakonam. He worshipped the gods of the place and marched towards the island of Śōlaga on the seashore. Śōlaga was afraid of the great heroism of Raghunātha, although he was himself a warrior, and requested the assistance of his ally Krishna (Krishnappa Nayaka of Gingi). His own courtiers sought to dissuade Krishnappa Nayaka from making war against Raghunātha who had saved him when he was captured by his powerful enemy, the emperor. But he did not listen to their counsel and marched towards the island of Śōlaga. Seeing that Śōlaga did not surrender and still stood defiant, Raghunātha ordered his men to construct a bridge of boats and himself crossed over to the island on an elephant. They then began to lay siege to the enemy's fort, but the garrison within it did great injury to his army by raining upon it stones and fire. The king then in great anger ordered his army to destroy the fortifications or enter the fort with scaling ladders. When the fort fell into the besiegers' hands Śōlaga tried to escape, but he was taken prisoner and Raghunātha ordered his life to be spared. Seeing that the Śōlaga had been captured, his ally * Krishnappa Nayaka, the Nayaka of Gingi, escaped to his own capital. Advised by his ministers not to show any consideration to Śōlaga and to throw him into prison, Raghunātha ordered accordingly.

* In 'Purchas, His Pilgrimes, ' Vol. X, page 218, there is an interesting account of Krishnappa Nayaka, the ruler of Gingi and of the manner of his accession to this position. He escaped from the prison himself and had his uncle blinded and put into it.
Sarga IX.—After Raghunātha's victory over the Śōjaga his ministers reminded him of the expedition against the usurping Portuguese (Parangis) in the island of Nēpāla (Jaffna). He proceeded on his elephant to the seacoast followed by his army and ordered the construction of a bridge of boats for his army to cross over to the island. When his army was crossing over to the island by the bridge it was opposed by the troops of the Portuguese who used fire-arms. The battle between the two forces is then described. Seeing that the forces of the king (Raghunātha) were irresistible the Parangis fled before them and leaving behind them their money and arms and ammunition, escaped into the sea. Raghunātha then placed his own garrison in the island and celebrated the coronation of his ally, the Nēpāla (Jaffna) king, as Rama performed the coronation of Vībhīṣhana.

The envoys sent from Raghunātha’s court then brought to him an account of the traitors to the empire (Jagga Rāya and his allies).* They had effected a junction with the rulers of Tūndīra (Gingi) and Pāndya, and with their armies were hunting for the late emperor’s surviving son to put him to death. Raghunātha ordered his army to march west to Topur † which was the headquarters of the enemy. He then intimated to every captain in his army that they should deliver the attack upon the enemy the next day, and stationed sentinels at several places in the field. The troops are then described as they appeared in the night with their torches and watch fires. Seeing the extraordinary preparations of Raghunātha, his enemies, the Pāndya and his allies also made themselves ready.

Sarga X.—When the allies were attacked by the troops of the king, the scene resembled the meeting of the eastern ocean with the western. In the beginning there was an artillery duel between the two contending armies. After that the cavalry of Raghunātha proceeded in semi-circular formation, and attacked the enemy

* Vide Sewell’s Forgotten Empire, Chap. XVII. Barradas says that Jagga Rāya did this in order to bring about the succession of his own nephew. One of the queens of Venkatapatī Rāya, who is called Bāyamma was very sorry that she had no issue and pretending that she was pregnant introduced into the palace a stranger child and brought him up as her own son. He was brought up in the court itself, but his origin was known to the emperor who on his death-bed nominated as his successor Śīranga Rāya alias Chikka Rāya, son of his brother Rāma who was crown-prince. Jagga Rāya took up the cause of the boy who was brought up by Bāyamma as her own son. He was father or brother of Bāyamma. He surrounded the palace one night with his soldiers and massacred the whole of the royal family except a single child who was skilfully saved by the nobleman Vāchama Nāyaka.

† Now called Tohur, about two miles from the grand anicut, on the south bank of the Kaveri.
closely followed by his infantry which was irresistible. The troops of the Pândya could not stand the attack, broke and fled from the field. Jagga Rāya then advanced and opposed Raghunātha's troops. The sight of the traitor Jagga Rāya made Raghunātha very angry. In the ensuing attack Jagga Rāya and his relatives were all killed by the spears of Raghunātha's infantry. The anicut across the Kaveri which had been breached by Jagga was apparently the one he reconstructed 'with the skulls of his troops and cemented by their blood'. Seeing that Jagga and his troops were completely destroyed in the battle, the Pândya began to feel anxious for the safety of his own territory. Leaving his elephants, horses, treasury and harem in the camp he fled a krosa (a league). The ruler of Tūndīra (Gingi) also fled from the field making himself ridiculous in the eyes of his own officers. When he saw the troops of his allies flying from the field Rāvillā Venka lost courage and fled along with the others, as also Māka Rāja who had come to the field in a braggart spirit. Their ally Rāyadallāpi (?) Chencha* who had never seen a battle from his birth became afraid when he saw from a distance royal corpses weltering in their blood and fled in great hurry. Raghunātha then pardoned the Pândya who was captured and brought before him. and spared his life gaining great glory by the act. Raghunātha then had a pillar of victory erected on the banks of the Kaveri.

Some envoys of Raghunātha's court who had gone to enquire about the proceedings in the territory of the Nayak of Gingi returned to his court and reported that, after having been defeated by his army and driven away from the field, he had joined with other chiefs like himself and was projecting measures of hostility against Raghunātha. Raghunātha on hearing that, proceeded with his army along the bank of the Kaveri to Panchanada (Tiruvaiyār or Tiruvādī) and there waited for news of the success of the army he had despatched under his general against Krishnappa of Gingi. His victorious generals returned from the campaign and gave him an account of it. They first proceeded against Bhuvana-giri and other fortresses in the enemy territory, and captured them dispersing the garrisons stationed there by the enemy. Then they were attacked by Krishnappa Nayaka with his allies like Yatirāja who like himself had fled from the field. Raghunātha was greatly pleased with the news of the victory and rewarded his generals

* This Chencha is referred to as Dālavāi Chenchu in Vijayarāghava Nayaka's poem, Raghunāthābhhyudayam (Extract No. 86). He seems to be the same Chenchu referred to among the allies of Jagga in the Rāmarājyamu (Extract No. 79). Dallāpi is possibly an error for Dālavāi.
amply. He then returned to his capital Tanjore after a long absence, being waited upon on his journey by the princes of ancient clans.

Sarga XI.—After Raghunātha returned to his capital he held court to examine the achievements of the accomplished ladies of his court. They are said to have been proficient in composing the four kinds of poetry (Chitra, Bandha, Garbha and Āśu) and in explaining the works written in various languages. They were skillful in the art of Šatalēkhini and filling up literary verse puzzles (padyapūraṇam). They were able to compose verses at the rate of one hundred in an hour (ghatikāsata), and to compose poetry in eight bhaṣhas (Sanskrit, Telugu and the six Prākrits). They knew how to interpret and explain the poems and dramas (kāvyas and nāṭakas) composed by the famous poets, and to explain the secrets of the music of the two sorts (Karnāṭa and Deśa). They were able to sing very sweetly and to play on the vīṇa and such other musical instruments as the Raṇanāhasta. Raghunātha examined the proficiency of all of them and presented them with Kanakābhisheka (bathing in gold).

Sarga XII.—Raghunātha heard the songs sung before him and witnessed the dances of the accomplished ladies of his court. Some of the rāgas, etc., that were sung before him were designed by Raghunātha himself who was a master of the art. The chief rāgas that they sung were Jayamangala, Simhaḷalīla, Jayanissāru (?) and Kachachcharitra (?). Some of the tālas to which they were played were Ratilīla, Turangalīla, Raṅgābharaṇa and Ananga-parikramaṇa, Abhinandana, Nandanandana and Abhimāla. Among the dances that were exhibited before him there was one called Raghunāthavilāsa named after himself.

In the colophon the talented authoress says that she got her learning by the favour of the god Ramabhadra, and that she was an expert in the arts of Šatalēkhini and Samayalēkhini, that she was able to write the four sorts of poetry in all the eight languages (Sanskrit, Telugu and the six Prākrits). She also says that she was installed on the throne of Sāhitya Sāmrājya (empress among poets).
Sarga III.

चिन्तालस्यश्रातमेकाय वक्षीति वाति न हि वर्णनाय।
अरोपोन्तश्यकर्षणंप्रस्तावखास्थितय वस्य॥ १६॥
अन्तःपुरातनस्यकेरेणक्षणांशु निहायणीनामपि दीप्यमानान।
विलोकय विधाविभवनांस्य वशंवं यस्य वदनि वाणीम्॥ २०॥
अमुष्य गाम्बोहिगपालिधानमपकरोतितितेन तद्वस्तस्य॥
नेपालस्यन्द्रूपेश्वराणां भयाकुला यं शरण भजन्ते॥ २६॥

Sarga VI.

तत्तत्तमा तां मगधी सामेल चक्ष्यविनिकामिक्षयो वस्तफीतिः।
वंशानुवा सन वसुधासयांशरसतं बाह्मतैनमकल्लाम्॥ १॥
तस्या प्रसूतः धरणीमहेन्द्रः महानं कृषनं माननीयः॥
तेते अर्थीत्वजनि प्रकारं तिम्मलसहारूढः अलं॥ ३॥
सरोवनधार्य सरवती वन्ध्रेव पाधोरह्लोचनतः।
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Canto XI.

Sarga XII.
This history of the Wodeyars of Mysore was written in Kanarese by Tirumalārya, the prime minister of Chikkadēvarāja Wodeyar. In the beginning of the work some account is given of the origin of the Wodeyars and their relation to the empire of Vijayanagar. In the empire of Vijayanagar after the reigns of the emperors Narasa, Vīranarasimha, Krishnarāya, and Achyuta, Sadāśivaraṇya succeeded. During his reign all power was vested in his brother-in-law and commander-in-chief Rāma Rāya, born of a Telugu family. In one of his invasions against the Yavana (Muhammadan) kingdoms of the north he lost his life. His younger brother Yeṣa Timma Rāja then made himself the ruler setting aside the nominal sovereign Sadāśiva. After a short time he changed his capital from Vijayanagar to Penukonda (Ghanagiri) on account of the constant attacks of the Muhammadans. Of his three sons Śrīranga Rāya was the viceroy of the whole Telugu country with his capital at Penukonda. His brother Rāma Rāya ruled the whole Kanarese country from his capital Seringapatam. Venkąṭapati, the third brother, was the viceroy of the Tundīra, Chōla and Pāṇḍya countries with his capital at Chandragiri. Of these three Śrīranga Rāya died without issue and his younger brother Venκaṭapati succeeded him at Penukonda as emperor.

Rāma Rāya, the other brother of Śrīrangaṇarāya, died after a short time leaving his sons Tirumala Rāya and others. These brothers left the administration of the viceroyalty in the hands of their Daḷavāi Rēmaṭi Venkaṭayya.

Later on Venkaṭapati Rāya declared war against Vīrappa Nāyaka of Madura, and laid siege to the Fort of Madura with a large army. But Vīrappa Nāyaka managed to bribe the several generals of the emperor's army. Tirumala Rāya, the emperor's nephew, was also one of those that accepted the bribe and retired,
without continuing the siege of Madura, to the capital of his own viceroyalty, Seringapatam. Hearing of these events the Mysore chief Raja Wodeyar resolved to drive the traitor Tirumala Raya from his viceroyalty and sent his spies to test the feeling among Tirumala Raya’s feudatories.
This Telugu poem was written by Damarla Vengalabhupala, a member of the Kālahasti family of feudatory chiefs. He lived during the reigns of the Vijayanagar emperors Rāma Rāya I and Śriranga Rāya III. He dedicated the poem to his brother-in-law, the famous Velugoti Yācha.

From the introduction to the book we are able to frame the following genealogical table of the Kālahasti princes and their relation to the contemporary Velugoti chiefs:—

```
Srīpāda

<table>
<thead>
<tr>
<th>Damarla Abba</th>
<th>Velugoti Timma</th>
</tr>
</thead>
<tbody>
<tr>
<td>Dharma = Vengalāṃba</td>
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<table>
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<tr>
<th>Varada</th>
<th>Timma Kona</th>
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</thead>
<tbody>
<tr>
<td>Vengalā—Lakshmāṃba</td>
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</tbody>
</table>

<table>
<thead>
<tr>
<th>Dharma</th>
<th>Varada</th>
<th>Venkata or Tirumala</th>
</tr>
</thead>
<tbody>
<tr>
<td>(Timma)</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>by Ayyama</th>
<th>by Gurvama</th>
<th>by Kēsama</th>
</tr>
</thead>
<tbody>
<tr>
<td>Chenna Kēśava</td>
<td>Vengala Varada Krishna</td>
<td></td>
</tr>
</tbody>
</table>

| by Krishnāmba, by Timmāmba, by Lingāmba, by Vengamma, by Akkamma* |
| Venkaṭa Anka Timma Ayya Chinna Venkaṭa |

Kastūriranga = Venkaṭāmmana.
(Son of Yācha of the Velugoti family.)

<table>
<thead>
<tr>
<th>Ranga Yācha</th>
<th>Singa Akkamma*</th>
</tr>
</thead>
<tbody>
<tr>
<td>= Chenna</td>
<td></td>
</tr>
</tbody>
</table>
```
Of these Timma or Tirumala, the son of Vengaḷa and the brother-in-law of Velugoṭi Kastūriranga, was a great conqueror. On merely hearing that he was invading their territories, the Muhammadan chiefs of the north fled from their capitals in great fear; the lord of Bijāpur to Pannāḷa, the Mulka (Kutb Mulk of Golkonda) to Paigova (?), the Nizam of (Ahmadnagar) to Makka (?) and the ruler of Agra to Gaya.*

His younger sister Venkaṭāmba married Kastūriranga of the Yācha family and had by him three sons Ranga, Yācha and Singa, and a daughter Akkāmāmba. Of these Yācha, son of Kastūriranga and brother-in-law of Chenna, defeated the chief Dāvalu Pāpa at Uttramallūru. He marched as far as Tirumala (Tirupati in the Chittoor district), defeated the mountain chiefs there, and captured Chengkapāṭ (Chengleput). Outside the fort of Pālemkōṭa (Palemkota, South Arcot) he fought with the chief Yatirāju and defeated him. He fought with Jagga Rāya and the rulers of Gingi, Madura and Trichinopoly at Topur.† He there killed Jagga Rāya, defeated the troops of the Nāyak of Madura and Gingi, and drove the Nāyak of Trichinopoly from the field.

His brother-in-law Chenna defeated Linga of Vēlūr § (Vellore) in the plains of Munnalī (Minnal?). He defeated his enemies at a place called Kūḍalāṭṭūr. He also fought with the Pandya || (the Nāyak of Madura) and put him to flight. He got the title Gadi-kōṭamalla (the capturer of enemy fortresses). Chenna also captured the fortress of Vellore with its high fortifications and deep moat. Yāchama Nāyaka got presents of elephants and

* This seems to be merely an exaggeration. The chief might have fought with the Bāhmāni rulers of Bijāpur, Golkonda and Ahmadnagar in the wars between those chiefs and the later Vijayanagar emperors; but he could never have come in contact or even within a reasonable distance of the territory of the Moghul Empire of Delhi.

† The Jesuit Father Pimenta has something to say of this chief—vide Purchas, His Pilgrimes, X, Chap. vii.

‡ The present name of this place is Tothur. It is situated near the Grand Anikut across the Kaveri. Gagga Rāya and his troops effected at this place a junction with the troops of the Nāyaks of Gingi and Trichinopoly. But they were completely defeated by Yāchama Nāyak and Raghunātha Nāyaka of Tanjore who espoused the cause of the fugitive emperor Rāma Rāya.

§ Linga of Vellore was the son of Chinna Bommu Nāyaka of Vellore who was the patron of the scholar Appaya Dīkshita. He is the donor of the Vijāpāṅka grant of Venkāṭa. His defeat and the capture of his capital by Chenna must have occurred after the date of the Vijāpāṅka grant (Epigraphia Indica, IV, No. 39). The capture of the place was possibly the immediate cause of the change of capital from Chandragiri to Vellore by Venkaṭapati Rāya.

|| This possibly means that he took part in the war between the fugitive emperor Rāma Rāya and Jagga Rāya. He may have fought on the side of Rāma Rāya along with his brother-in-law Yāchama Nāyaka.
horses from the Nizam Shah, Adil Shah and Kutb Shah. He was high in the estimation of the people of the cities of Cuttack, Delhi, Agra, Ahmadnagar, Māhūr, Shiraj, Kalamba, Manduva, Makkha, Bedandakoṭa (Bidar), Hukumi (?) and Māhishmati.
BAHULĀSVACHARITRAM

307

A. 'i6«5i^'d^;^T '?5bCc"d

B. sy«5Sb-cr»^CoT'cR5b

C. 55b. S9^^??<|)?55^l6^^e)^

D. aD^er-oooSo'goacJ^oo

E. 2^0"ao2SbS)fer^©-^§o-C5^6S^'^gJ)-5^|^?5*(;^

F. ao-A

Canto II.

Canto IV.
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94

CHATU VERSE ABOUT JAGGA RAYA AND YÄCHAMA NÄYAKA.

This verse has been taken from a collection of Chātu (fugitive) verses called Chātupadyaratnakāram. It refers to the war between Jagga Rāya, Māka Rāja and Rāvilḷa Venku on one side and Yāchama Nayaka on the other. This refers to the war between the chiefs to secure the succession of Rāma Rāya and punish the murderer Jagga Rāya. The substance of the verse is that a crore of Jagga Rayas, seventy crores of Māka Rāja’s father and one lakh and a sixteen Rāvilḷa Venkus put together would not be a match for Yācha, who bears the title of Ibbara Ganda, just as any number of goats joining together would not be a match for the tiger.

95

USHĀPARINAYAM.

[By Dāmarla Ankabhūpāla.]

In the introduction to this work written by the Kālahasti chief Ankabhūpāla and dedicated to his father Chenna, he gives a short account of his family. His elder brother Venkata marched with his army against the ruler of Gingi, Krishnappa Nayaka, and after defeating him constructed in his territory a large tank and named it Chennasāgaram after his father.*

His younger brother Ayya† saw that the people of Praḷayakāveri (the Dutch at Pulicat) were incessantly fighting with the people of Mailāpūr (the Portuguese at St. Thomē in Mylapore), and to put an end to the fighting, founded the town of Chennapāṭnam (Madras) between them.

* Vide Nos. 61–64 of Epigraphist’s collection for the year 1906.
† This is the Dāmarla Ayyapēndra who fought on the imperial side against Chikka-devarāja Woḍeyār of Mysore at Erode. He fell in the battle. (Epigraphia Carnāṭaka, Mysore, part 1, Sr : 14). Refer to genealogical table on page 304 above.
At the end of this work there is an interesting account of Śrīranga Rāya III, the last great ruler of the decaying Vijayanagar empire. Śivappa Nāyaka, the younger brother of Vīrabhadra Nāyaka of Ikkēri, murdered the latter and himself became the ruler of Ikkēri. After this he sent some of his officers with presents to Chikkadēva Rāya of Seringapatam requesting an alliance with him. But Chikkadēva Rāya rejected the offer seeing the nature of Śivappa Nāyaka's accession to power.

Wroth at this Śivappa Nāyaka took up the cause of Śrīranga Rāya III, the nominal emperor of Vijayanagar, against Chikkadēva Rāya. Śrīranga Rāya had by that time lost all his northern possessions like Chandragiri and Vellore on account of the invasions of the Muhammadans. He then retired to the territories of the Nāyakas of Gingi, Tanjore and Madura. When these latter failed him he was wandering over the country for want of supporters. Śivappa Nāyaka now came to his help and ceded to him the districts of Hassan and Bēlūr. By the influence of the nominal emperor, Śivappa Nāyaka got in return the help of the chiefs of Aigur, Tāriyakere, Harpanahalli, Chintanakal, Mūddagiri and
Gadag. With the aid of these chiefs he made war on Chikkadēva Rāya of Seringapatam.*

With the aid of these chiefs he made war on Chikkadēva Rāya of Seringapatam.*

Ramarājyyamū.

[By Venkayya.]  Peddavenkata, Chinnavenkata and His Children.

Srīrangā, the son of the famous Alīya Rāma Rāya who died in the battle of Talikota, had two sons Peddavenkata and Chinnavenkata. Of these Peddavenkata ruled peacefully the whole empire extending from the Krishna to the Sētu. He married Bangaramma, the daughter of Gobbūri Oba, who had the title Hannibbaraganda.

* Here the work breaks off and is incomplete.

† He was the donor of the Kuniyūr plates of Venkata II (Ep. Ind., Vol. III, No. 34, of A.D. 1634).
His younger brother Chinnavenkata while on his return from a visit to the temple of Virupaksha in the imperial capital had a vision that the God Kodanda Rama appeared before him and told him that he would be born as the eldest son of his son Tirumala. Chinna Venkata married Tiruvengalamba, the daughter of Jillella Narapa, and had by her three sons Tirumala, Venkatapati and SriRanga (hitherto called SriRanga VI).

Of these SriRanga was adopted by Gopala, the grandson of Venkatadri, the brother of Aliya Rama Raya, and was nominated by him to rule his kingdom after him. He ruled the kingdom in peace from his capital Vellore, and made many dânas (gifts) and maintained dharma. Once SriRanga Raya marched from his capital against the hill fort of Udayagiri which was occupied by the Kutb Shah and utterly defeated him. He married three wives, Papamma, the daughter of Gobburi Venga, Raghavamma, the daughter of Pochiraju Venga, and Vengamma, the daughter of Pochiraju Venkata.

SriRanga's elder brother Venkatapati was a beneficent ruler, and he married three wives, Appalamba, daughter of Sûrapa Krishnapa, and the two daughters of Pochiraju Raghnathha, namely, Vengamma and Konetamma. Of these three Appalamba was his favourite. Venkatapati had by his wife Appalamba, three sons Rama, Timma and Venkatadri.

Of these sons Timma or Tirumala built the tall eastern gôpura (tower) of the temple of Virupaksha at the capital Vijayanagar (then almost ruined). He was a very pious king, did many acts of charity and maintained the worship of Virupaksha. He composed the story of the Râmâyana in dvipada metre and dedicated it to Virupaksha of Pampa (Hampe). He made an extensive and cool garden by the side of the Tungabhadra in Kishkinda (Vijayanagar), and there built the temple of SriRanganâtha resembling SriRangam on the banks of the Kaveri.

Tirumala married Konetamma, the daughter of Konça of the Jîllèlña family, and Tiruvengalamba, the daughter of Pochiraju Rama. Of these Konetamma was a patron of poets and wanted to emulate by her action "the famous predecessors of the family, Krishna Raya, Rama Raya and Tirumala Raya. Tirumala had by his wife Konetamma two sons SriRanga and Chinnavenkatapati."

* It is to this Chinna Venkata that the Krishnarâjavijayamû was dedicated. (No. 39). Dedicated to his elder brother Pedda Venkata is the Telugu work Venkatapatirîyâdandañjakam.
The elder brother of Tirumala, Rama or Kōdanḍarāma ruled his kingdom with fame assisted by his younger brother. Kōdanḍarāma fought a battle with his enemies outside the town of Jāṭūr, and utterly defeated them. Again he fought another battle with the troops of Mysore near the town of Asana (Hassan) under their Dalavai (commander) Kumārayya.* Some of the subordinate chiefs that fought under him in the battle were Kāsarakōta Timmayya, Sabinisu Krishnayya and Maṭli Venkaṭapati. Kōdanḍarāma routed his enemies on the field and returned in triumph to his capital.†

* According to the Mackenzie MSS. quoted by Nelson in his Manual of the Madura Country, a Dalavai Kumārayya of Mysore figures among those that laid siege to Trichinopoly along with Sivaji and Venkaji, his brother. He was defeated and compelled to retire into Mysore territory by Sivaji.

† Mr. Jayanti Ramayya Pantulu has in his possession a silver plate grant of Sivaji, the great Mahratta ruler, recording the provision he made for the widow and the two sons of Sriranga III who is said to have died a fugitive 'in the west country.' The position of the widow and the sons was brought to the notice of Sivaji by their Vakil Venkaṭa-krishnayya.
RĀMARĀJIYAMU

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భావనించిన ఈ శ్రేయుల సంప్రదాయాలు నూతన రామారాజయము గీతిని గురించి రామారాజయము రామేశ్వరం సంఘం ప్రచురించాడని విశేషం.

3. రామారాజయము ను ప్రచురించడం కాలం వచనించాడు
   ఆదరించి నేను ప్రశ్నించడం వచనం చేసాననన
   నంది కాలంలో శ్రావణ ప్రాంతాల వారి ప్రతిభ నంది
   నంది కాలంలో విశేష ప్రతిభ నంది

4. రామారాజయము పండితుల వ్యవస్థల ప్రమాణంగా
   క్రమచిత్రలు ఎన్నో ప్రాంతాల వారి ప్రతిభ నంది
   రామారాజయము పండితుల ప్రమాణంగా
   రామారాజయము పండితుల ప్రమాణంగా

5. రామారాజయము పండితుల ప్రమాణంగా
   క్రమచిత్రలు ఎన్నో ప్రాంతాల వారి ప్రతిభ నంది
   రామారాజయము పండితుల ప్రమాణంగా
   రామారాజయము పండితుల ప్రమాణంగా

6. రామారాజయము పండితుల ప్రమాణంగా
   క్రమచిత్రలు ఎన్నో ప్రాంతాల వారి ప్రతిభ నంది
   రామారాజయము పండితుల ప్రమాణంగా
   రామారాజయము పండితుల ప్రమాణంగా

7. రామారాజయము పండితుల ప్రమాణంగా
   క్రమచిత్రలు ఎన్నో ప్రాంతాల వారి ప్రతిభ నంది
   రామారాజయము పండితుల ప్రమాణంగా
   రామారాజయము పండితుల ప్రమాణంగా

8. రామారాజయము పండితుల ప్రమాణంగా
   క్రమచిత్రలు ఎన్నో ప్రాంతాల వారి ప్రతిభ నంది
   రామారాజయము పండితుల ప్రమాణంగా
   రామారాజయము పండితుల ప్రమాణంగా
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![Image of text](image-url)
5. తెలాడకండు చిత్రం

పాటలు దాశాలను సంపూర్ణంగా చేసే చేసంది

ఎన్నికలు చేసే చేసంది

మాసం తిరుపతికు సందర్భంగా చేసంది

6. అనేకానే సాధనాలు

సాధనాలు మూడే మూడే చేసంది

సాధనాలు మూడే మూడే చేసంది

సాధనాలు మూడే మూడే చేసంది

7. సాధనాలను

సాధనాలను చేసంది

సాధనాలను చేసంది

సాధనాలను చేసంది

8. సాధనాలను చేసంది

సాధనాలను చేసంది

సాధనాలను చేసంది

సాధనాలను చేసంది
8. SOURCES OF VIJAYANAGAR HISTORY

9. SOURCES OF VIJAYANAGAR HISTORY

10. SOURCES OF VIJAYANAGAR HISTORY

11. SOURCES OF VIJAYANAGAR HISTORY

12. SOURCES OF VIJAYANAGAR HISTORY

13. SOURCES OF VIJAYANAGAR HISTORY

14. SOURCES OF VIJAYANAGAR HISTORY

15. SOURCES OF VIJAYANAGAR HISTORY

16. SOURCES OF VIJAYANAGAR HISTORY
A. రామారాజియము

B. రామారాజియము

C. రామారాజియము

D. రామారాజియము

E. రామారాజియము

F. రామారాజియము

G. రామారాజియము

H. రామారాజియము

I. రామారాజియము

J. రామారాజియము

K. రామారాజియము

L. రామారాజియము

M. రామారాజియము

N. రామారాజియము

O. రామారాజియము

P. రామారాజియము

Q. రామారాజియము

R. రామారాజియము

S. రామారాజియము

T. రామారాజియము

U. రామారాజియము

V. రామారాజియము

W. రామారాజియము

X. రామారాజియము

Y. రామారాజియము

Z. రామారాజియము
అనేక శతాబ్దాల వచ్చును ప్రజల నివాసాల్లోను
పండితుల విచారాల్లోను మహత్వాన్ని కలిగిన
ధర్మానియాల ప్రస్తుతి ముఖ్యమైన
ప్రత్యేకతలు ఉంది.

ధర్మానియాల ప్రత్యేకతలు ఉంది.

* * *

ప్రత్యేకతల గ్రహణం ముఖ్యమైన
పరిస్థితుల ప్రదేశాల మధ్య ఎన్నించి
ప్రత్యేకతల గ్రహణం ముఖ్యమైన
పరిస్థితుల ప్రదేశాల మధ్య ఎన్నించి

* * *
This is an account of the Telugu Nayakas of Tanjore who were the viceroys under the emperors of Vijayanagar, written in colloquial Telugu prose. It seems to have been one of the manuscripts of the Mackenzie collection.

When the great emperor Krishna Dèva Raya was ruling in peace and prosperity in Vijayanagar after conquering the whole of the country extending from Cuttack to Cape Comorin, Chandraśekhara Pândya and Virasékhará Chôla were governing as his subordinates the Pândya and Chôla territories. Virasékhará Chôla then made war on Chandraśekhara, and having defeated him ruled over both the Chôla and the Pândya provinces. Then Chandraśekhara fled to the emperor in Vijayanagar, and lodged a complaint against the Chôla for making war on him and driving him out of his kingdom. Then Krishna Raya in great anger summoned his general Nâgama Nayaka who is called Tosékhanâ Adhikâri (officer of the treasury) and directed him to march against the refractory Chôla, and, after punishing him for his transgression, to reinstate the Pândya on his ancestral throne.

Nâgama Nayaka marched against the Chôla. He defeated the Chôla and annexed his kingdom after executing him. Later he marched to Madura and drove out the garrison left at the
place by Viraśekhara Chōla. But he did not restore the Pāṇḍya kingdom to the rightful ruler, but instead began to rule it in his own name. He also established order there and brought under subjection many refractory places which had not rendered submission to any ruler for a considerable time. Once more the Pāṇḍya went to Vijayanagar and complained about the high-handedness of Nāgama Nāyaka. Krishna Rāya sent an order to Nāgama Nāyaka reprimanding him for his conduct, and directing him to give his kingdom back to the Pāṇḍya and return with his army.

But Nāgama Nāyaka wrote back in reply that the Pāṇḍya had till then no hope of bringing back all the parts of his kingdom under his control after having been reinstated; that he waited on saying he would be content with a maintenance pension till Nāgama had brought the whole province completely under subjection; and that, seeing the success of Nāgama, he had begun to covet his old kingdom and complain against Nāgama. Nāgama further wrote that if the kingdom were once more given to the Pāṇḍya the emperor would not be able to collect even the quitrent from the province. He then proceeded to recount all his past services to the emperor, and said that he had spent a large sum of money out of his own wealth, in addition to the money belonging to the treasury, in conquering the province, and wound up by saying that he would not return before recouping all the money that he had advanced, from the revenues of the province. He also added that Chandraśekhara was not the rightful heir of the Pāṇḍyas, but only an illegitimate son and that that was the cause of the previous war between him and the Chōla.

The emperor in great anger called out which of his generals would immediately march on Nāgama Nāyaka and bring him the rebel's head. Then Viśvanātha Nāyaka, the son of Nāgama, rose and offered his services. Upon that Krishna Rāya said that he could hardly believe that the offer was made in good faith and suggested that it was only a blind for the son to join the father in the revolt. Viśvanātha Nāyaka made protestations of good faith and said that he would never be faithless to the ruler whose salt he had eaten. He pointed out that the duty he owed to his emperor was far superior to the duty he owed to his own father. After getting the emperor's consent Viśvanātha marched against his father with his own contingent of 2,000 horse and 6,000 infantry without any addition from the emperor.
Having reached the territory of Madura he sent word to his father that the emperor had ordered him to behead him. But all the same he promised to get him excused if, at least then, he gave back the territory of the Pāṇḍya and surrendered himself to him. Nāgama Nāyaka sent back in reply that it should make no difference to the emperor whether the Pāṇḍya ruled in the province or himself, and that he was wrong in his order. Recounting the several acts of heroism of Viśvanātha, Nāgama Nāyaka sought to persuade him to join him saying that he had conquered the Pāṇḍya country only for Viśvanātha's sake. Viśvanātha then sent back saying that he did not want the conquered kingdom and that, if he submitted to him quietly, he would beg the emperor to pardon him. If, on the other hand, he chose to fight, God would have no mercy on him and he could not win. At this Nāgama Nāyaka was greatly distressed and marched with all his army against Viśvanātha.

There was then fought a big battle between the forces of the father and the son in which the father was defeated and taken prisoner by the son. Viśvanātha was very glad that he had been able to capture his father alive, and placing him on an elephant safely guarded, proceeded towards the capital. He sent intimation to the emperor about his victory and of his father Nāgama being with him as prisoner.

The emperor Krishna Deva Rāya was much pleased with the news and praised the high qualities of Viśvanātha Nāyaka in public court. He also said that Viśvanātha had done him very great service previously. Once he destroyed a wild bison that was advancing upon Krishna Rāya with a single stroke of his sword. He had also marched against foreign kingdoms and brought them under subjection. The emperor expressed his view that it was very sinful to keep such an able general in a subordinate position and wanted to make him the ruler of a feudatory kingdom.

Ten days after this Viśvanātha Nāyaka led his father prisoner into the court of Krishna Rāya. When the emperor spoke to Nāgama Nāyaka on his treachery he began by recounting how he had been appointed viceroy of the Pāṇḍya country, and how he had spent vast sums of the imperial revenue and his own private money in bringing the kingdom to order.

When he offered the kingdom to the dispossessed Pāṇḍya after killing the Chōla usurper the Pāṇḍya said that he could not rule over so turbulent a province. Even then there was not perfect order throughout the country and several villages were not sending their revenues regularly to the treasury. The Pāṇḍya then said
that he had no legitimate sons to succeed him as king, and that he would be content if Nagama Nayaka ruled the kingdom giving him adequate pension. But after Nagama Nayaka conquered the whole kingdom according to the agreement, the Pandyya fled to the imperial court and made the complaint. When the Pandyya heard this, he said that it was true that he had come to an agreement with Nagama Nayaka, and that he broke it only because the condition of his being allowed a decent position after the conquest was not properly fulfilled.

When the emperor expressed his anger at the Pandyya for not stating the full facts earlier, Visvanatha interceded on his behalf and begged the emperor not to be angry with the Pandyya. Then the Pandyya said that even then he had no objection to give over his kingdom to Visvanatha Nayaka according to the agreement. Then the emperor turned to Visvanatha and expressed his profound satisfaction at his sense of duty in proceeding against his own father for the sake of the king, and bringing him to the court as a prisoner. He excused the faults of the father on the son's account, and gave them leave to return home for the day.

After they went home Visvanatha begged pardon of his father for fighting against him for the sake of the king. He had his father anointed and made him wear new clothes, and after many charitable gifts fed a large number of Brahmans. Nagama Nayaka then showed his son the large amount of wealth that he had accumulated during his life-time, and asked him to take all. He said that the emperor would appoint him as viceroy over the Pandyya country and directed him to spend the money in improving the temple of Minakshi and Sundaresvara at the place, and in improving the productivity of the country by the construction of anicuts and irrigation canals.

Some days later the emperor summoned both the Pandyya and Visvanatha Nayaka before him. He addressed the Pandyya and asked him whether he still stuck to the agreement by which he gave the kingdom to Visvanatha inasmuch as he had no legitimate heirs to succeed him. The Pandyya replied that he had absolutely no objection to the procedure. He also said that even if he wanted to rule, he would not have a peaceful time of it in view of the hostility of the illegitimate successors of his predecessors who were at Tenkasi, Srivilliputtur and Rajapalaiyam. Then the emperor turned to Visvanatha and said that he would appoint him as the viceroy of the Pandyya country, i.e. (the master of the southern throne).
Visvanātha Nāyaka then proceeded with a large army to his new viceroyalty. When he reached Madura and saw the fort and palaces of the place, he formed a very poor impression of them having come from the imperial headquarters. He then summoned before him his subordinates Ariyanāyakam Mudaliyar and Bisapākam Kēsavappa Nāyuḍu, the general, and directed them to re-build the fort of Madura with eight gates, and with Bhairava's bastions all round. He also ordered them to construct afresh the temples of Mīnākshi and Sundarēśvara. When they said that the projects would cost a very large sum which the treasury could not afford just then, and counselled him to be content with the old and modest building, he said that he would advance the money amassed by his father (Nāgama Nāyaka) and directed them to complete the works soon.

Visvanātha Nāyaka maintained the status of the old Pāṇḍya king with very great consideration. As he was very old he lived for only a few months and died. Then Visvanātha became the sole ruler of the Pāṇḍya and Chōla kingdoms, and governed them as a subordinate of the emperor at Vidyānagar (Vijayanagar).

The emperor Krishnadeva Rāya died sometime after this and was succeeded by his younger brother Achyuta Rāya. His queen was Tirumalamma. Her younger sister Mūrtymamma was married to Chevvaḷa Nāyaka. Achyuta Rāya appointed this Chevva as sole viceroy over the Chōla country which had till then continued along with the Pāṇḍya country in the viceroyalty of Madura. Now it was detached from Madura and placed under a separate viceroy. Chevva after taking charge of his new viceroyalty built many towers, maṇḍapas and compounds (prākāras) to the temples of Arunāchalam (Tiruvanṇāmalai) and Vṛddhaḥchalam. At the capital, Tanjore, he constructed the new Śivaganga fort and the large fresh water tank Śivappa Nāyani Gunṭa after his own name. He made extensive grants to many temples and ruled peacefully for a considerable period.

He was succeeded by his son Achyutappa Nāyaka who had as his general and minister the famous Govinda Dikṣita. He ruled the kingdom in peace and prosperity for a considerable period. His son Raghunātha Nāyaka succeeded him. He was a scholar in all the Śastras and maintained all the dharmas of the kingdom. He constructed the Ramaswami temple at Kumbhakonam and founded many new Agrahāras. He patronised many literary
works like Vijayavilāsa* and himself wrote works like the Rāmāyaṇa. Raghunātha ruled the kingdom in great glory.

His son Vijayarāghava Nāyaka succeeded him and made large additions to the forts of Tanjore and improved the palace. He began the construction of the four forts of Paṭukkoṭai, Atanḍagā (Arantangi?), Relātalli (?) and Tiruppadūr on a single day and made them very strong. He built the towers, mantapas and prākāras of the large temple of Raṅgāopala at Mannārguḍi. At Māyūra (Māyavaram) and Madhyārjuna (Tiruviḻdaimarudūr) he constructed mantapas that could hold ten thousand people at the same time near the bathing ghats on the Kaveri. He also made many munificent grants to other institutions. Every day before 1 yāma (9 o'clock) he used to feed 12,000 Brahmans in his kingdom and himself eat after that.

He used to go from his palace at Tanjore to the temple of Śrīrangam which was 3 āmaḍa (30 miles) distant daily. He had 50 changes of Boyees on the road and used to start early morning at sunrise and return after worshipping the God after 16 ghadīs (12'24 o'clock).

Once Chokkanātha Nāyaka, the ru' er of Madura, sent his relatives and agents (Sthānāpatis) to his court with presents of cloth and jewels to request from Vijayarāghava Nāyaka, the hand of one of his daughters. They told Vijayarāghava that the relationship between the two families was no new one and had continued from the time of Raja Pedda Vīrappa Nāyaka to that of Tirumala Śauri (Tirumala Nāyak). Vijayarāghava was very angry at the request since the grandfather of Chokkanātha (Tirumala Sauri) who had married Achyuta Raṅghunāthamma of the Tanjore house (probably sister of Raṅghunātha Nāyaka and daughter of Achyutappa) stabbed her for simply telling her husband that his new-built palace was not to be compared with her father's palace. The Tanjore royal family thereupon resolved that from that time there should be no more marriage relations between the two houses. Vijayarāghava wondered how the Madura sovereign could think of a marriage alliance with Tanjore in view of this previous action and dismissed the envoys with scant courtesy.

* Vijayavilāsa is an excellent Telugu poem written by the poet Chēmakōra Venkaṭa Kavi and dedicated to Raṅghunātha who himself wrote the Rāmāyana in Telugu. This was translated into Sanskr't once more by the lad' poet MadhuraVenkāṭa Kalidas who lived at his court. There was also a hall called Vijayavilāsām in the palace.
The extract given below carries the story so far. But the original continues it. Enraged at the insolent behaviour of Vijayarāghava, Chokkanātha Nāyaṅka ordered his commander of the troops (Dalavāi) Venkatākrishnappa Nayudu and the peshkār (accountant) Chinnatambi Mudaliyar to proceed against Tanjore with an army. They concentrated all their troops at Trichinopoly and proceeded against the fort of Vallam which soon after fell into their hands. From Vallam they marched upon Tanjore and laid siege to the place. After sometime they were able to storm the fort and enter Tanjore. Then Vijayarāghava ordered his son Mannāru Dāsa whom he had for sometime imprisoned in golden chains to be released and brought before him. When he came before him both the father and son expressed regret for the past, and consulted as to what should be done. Mannār Dās said that in the actual circumstances of their position it was better to fight to the last without giving way. They prepared to fight to the death, and to prevent the enemy from triumphing and attaining his object after their deaths, ordered that on news of their deaths the harem should be blown up. The ladies of the harem approved of the step and awaited the signal.

Vijayarāghava and Mannār Dās with their few followers fought till all were killed. Just before the fall of Vijayarāghava one of his guards gave the signal and all the members of the harem were destroyed in the explosion or by stabbing each other with swords and daggers. Just before this tragic event one of the queens of Vijayarāghava gave her young son who was four years old, to a nurse with all her jewellery which was worth a very large sum, and allowing her to escape, commissioned her to bring up the child. Chokkanātha Nāyaṅka assumed rule over the whole territory of Tanjore and appointed his foster brother Alagiri as governor of the country. The nurse who had escaped with the prince Chengamala Dās went to Negapatam where she and the boy were both secretly maintained by a wealthy merchant who gave the boy a good education and made him a good gymnast. Hearing about this one of the members of Vijayarāghava's court, a Niyogi, Rayasam Venkanna by name, went to Negapatam and secretly collected some followers who still remained faithful to the house of Vijayarāghava. Collecting about 200 of these he escaped with Chengamala Dās and the nurse to Bijāpur. There they sought the assistance of the Sultan of Bijapur to reinstate Chengamala Dās once more as ruler of Tanjore. Just before leaving for Negapatam, Rayasam Venkanna had commissioned
some of the courtiers of Alagiri the ruler of Tanjore, to create hostilities between him and his master Chokkanātha of Madura.

Soon there arose some disputes between Chokkanātha and Alagiri and the former was waiting for an opportunity to proceed against his subordinate. Rāyasam Venkanna and Chengamala Dās after escaping to Bijapur concluded an agreement with the Sultan to make Chengamala Dās the ruler of Tanjore. The Sultan appointed Ekojee, the son of his Minister Shahji to lead the expedition against Tanjore. He marched with his army against the kingdom of Tanjore and first reduced the fort of Ayyampet. After its fall there was a severe battle between the forces of Alagiri and Ekojee in which Alagiri was completely defeated. He fled with the remnants of his troops to Tanjore. From there he wrote a supplicating letter to his former master the Nāyak of Trichinopoly for assistance and begged to be excused for his past wrongs. But Chokkanātha did not send any assistance. The troops of Ekojee approached the fort of Tanjore and were erecting batteries for its siege. Alagiri suspecting some treachery among his own followers within the fort, left the place with a few followers one night and escaped by way of Ariyalūr to the territory of Mysore.

On hearing of the flight of Alagiri, Venkanna arranged for the triumphal entry of Chengamala Dās and Ekojee into Tanjore, and made preparations for Chengamala Dās’ coronation. The forces of Ekojee retired to Kumbhakōnam after the coronation, on receiving very substantial remuneration for their services and getting guarantees for the amounts that were due to the Sultan of Bijāpur to defray the expenses of the expedition. But soon there arose a dispute in the court of Chengamala Dās on his appointing the rich merchant of Negapatam who had protected him in his youth as his minister and commander-in-chief, a post to which Rāyasam Venkanna himself aspired. Being disappointed he escaped to Kumbhakōnam where Ekojee was with his troops and induced him to proceed against Chengamala Dās and become the ruler himself. Ekojee was unwilling at first.

But while these negotiations were going on news came that that Sultan of Bijāpur was killed in battle with Aurangazeb and his territories occupied. On hearing the news Ekojee made bold to proceed against Tanjore. But Rāyasam Venkanna had already written to Chengamala Dās that in spite of his remonstrances Ekojee was marching against Tanjore and advised him to escape from the fort, the best course that could be adopted in the
circumstances. He wrote that they might regain Tanjore on a favourable opportunity. The young Raja of Tanjore and his minister were in great fear and escaped to Ariyalur by night; and Ekojee was able to capture Tanjore at very little cost. Rayasam Venkanna by his ability brought the whole kingdom firmly under Ekojee and restored order in the territory. But Ekojee and his friends thought that Venkanna was a dangerous servant considering how faithlessly he had acted to his former masters Alagiri and Chengamala Das. They suspected that he might act in the same deceitful manner towards Ekojee and wished to keep him under restraint. But Venkanna came to hear of this in time and escaped secretly from Tanjore blaming his own genius. Thus Tanjore finally came under the Mahratta dynasty.
SOURCES OF VIJAYANAGAR HISTORY
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(lines of text in Telugu script)
SOURCES OF VIJAYANAGAR HISTORY

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చిత్ర, గంగాధర ముఖం లేనప్పుడు మిస్తు మనస్తాత్త్వాలత్త్వంలో ప్రతిభ ప్రతిభ సంప్రదాయ గంగాధర ముఖం సుమారు విషయశాస్త్ర నిర్ణయం, మనం ప్రతిభ సంప్రదాయ సంప్రదాయ పిలిచాయాయుడు, మనం ప్రతిభ సంప్రదాయ పిలిచాయాయుడు పిలిచాయాయుడు పిలిచాయాయుడు పిలిచాయాయుడు పిలిచాయాయుడు పిలిచాయాయుడు పిలిచాయాయుడు.
SOURCES OF VIJAYANAGAR HISTORY

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Kallöla V, Taranga VIII.—After recounting the achievements of Bhadrabhūpāla of Keladi this work proceeds to narrate the story of his successors. Bhadra taught his nephew (elder brother’s son), Doḍḍa Sankāṇa Nāyaka, the science of polity (Rājanīti) essential for kings, and installing him as his successor, died soon after. Doḍḍa Sankāṇa Nāyaka ruled his kingdom to the entire satisfaction of his subjects. Then the Governor of the Jambūradēśa, Virūpanaṇa by name, withheld the tribute of his province from the Vijayanagar emperor and was evincing signs of hostility. Doḍḍa Sankāṇa Nāyaka defeated him and brought him as a prisoner before the emperor. Highly pleased with his conduct, the emperor invited him to go to the capital and live at court, leaving the kingdom in charge of his younger brother. He obeyed the command and was living at the capital. Soon after, he had two sons whom he named Rāma Rāja and Venkaṭappa Nāyaka respectively. The emperor was pleased when he found that Sankāṇa Nāyaka named his son after himself. He added the districts of Hoḷē Honnūr, Māsrūr and Bēmallūr to his governorship, and gave him permission to return to his province. He returned to his brother and lived there for a short period. When the Portuguese (Parangis) became hostile, the emperor summoned Sankāṇa Nāyaka once more for service. Placing him and his troops under the orders of his relative Viṭṭhalaraṇa he sent them against the Parangis (Portuguese) of Goa.* The two generals completely defeated the Portuguese, and, capturing the Governor of Goa, brought him a prisoner to the emperor. For this achievement the emperor presented him with the town of Mahādēvapura. He afterwards returned to his province and lived there. After a time he resolved on going

* This statement is perhaps in reference to the invasion under Rāmarāja-Timmarāja-Viṭṭala-dēvarāja to Travancore and the Pandyas country. Having brought the south under his control in behalf of Sadāsivārāya of Vijayanagar, he marched along as far as Nandyal, as it seems, against Bijapūr. All these transactions must have taken place before the year A.D. 1544–45, the date of No. 140 of 1595 of the Epigraphist’s collection. Whether the invasion against Goa also took place in this campaign is not clear although it is quite possible. The invasion of Goa in favour of Abdulla Adil as against his brother Ibrahim Adil Shah, the Meare Khan of the Portuguese, is about 7 years later. The Portuguese Governor who was taken prisoner is not identifiable as neither the Portuguese historians nor Ferishta mention any such in the lifetime of Rāmarāya (Danvers: The Portuguese in India, Chapters XVII–XX, and Briggs’ Ferishta, III, 78–113).
on a pilgrimage to all the sacred shrines of India. On an auspicious day he went on his great pilgrimage first to the south.

**Taranga IX.**—After having visited all the sacred shrines in the south like Rāmeśvaram, and bathed in the sacred Tirthas, he turned north. Seeing all the famous Śiva shrines (Lingas) on his way he ultimately reached Kāśi (Benares) on the sacred Ganges, and worshipped the far-famed Viśvēsa at the place. He then proceeded to Nīlakanṭha Nēpāḷa (Nepal), and after worshipping the God Kēdārēśa went to Kāsmir. From there he went to Kurukshētra and thence wanted to go to Delhi which was in ancient days called Indraprastha. While entering the city he saw (a sword hung) at one of the gates, and enquired what it signified. He was told by the gate-keeper that the sword was placed there by the chief Ankusa Khan to be taken down by anybody who would dare to fight with him. On hearing the story he wanted to imitate the acts of the Mahābhārata hero Bhima, at the gate of the Matsya king, and directed one of his followers to take down the sword. This was reported to Ankusa Khan by the gate-keeper who reported the matter to the emperor of Delhi. The emperor thereupon summoned Sankaṇṇa Nāyaka before him and, offering him a sword himself, directed him to fight a duel with Ankusa Khan. In the duel Sankaṇṇa Nāyaka managed to fell his opponent. Admiring his heroism the emperor of Delhi enquired about his history and, being pleased, presented him with valuable gifts and titles, as well a jaghir in his own territory. The jaghir that was made to him he gave to the God of Benares and constructed mutts, temples and gardens in the holy place.

He then returned to his own country and lived at a village called Vaṭavalli in the district of Māsūr. There he dreamt that a yogi directed him to construct various temples. At Keladi he constructed the temple of Virabhadra near the temple of Rāmeśvara.

**Taranga X.**—Sankaṇṇa Nāyaka constructed at Keladi and Ikkēri the temples of Rāmeśvara and Aghorēśvara respectively. He then installed his younger brother on the gadi and taught him the science of war.

**Taranga XV.**—After nominating Chikka Sankaṇṇa Nāyaka as his successor he retired from the administration and soon after died. Then his younger brother Chikka Sankaṇṇa Nāyaka governed the whole province without any opposition.

**Taranga XVI.**—After Chikka Sankaṇṇa Nāyaka ruled for a short time in peace, he had a son called Siddhappa Nāyaka whom
he educated in all the vidyas. Once Sankaṇṇa Nāyaka's feudatory (Sāmanta) on the north-western side went over to the side of the Mleccha (Muhammadan) ruler of Vijayapura (Bijapur), and Sankaṇṇa Nāyaka defeated him completely. When, after some more time, a Muhammadan (Mleccha) chief Majjhula Khan came with his elephants and horses against him Sankaṇṇa Nāyaka defeated him and drove him away. He then defeated Bhairā Dēvi of Gerasappi (Gersoppa) and other chiefs, and got from them much wealth. He then appointed Venkaṭappa Nāyaka, his elder brother's son as his successor and nominated his younger brother Rāmarāja Nāyaka as yuvarāja (heir-apparent).

Kallōla VI, Taranga I.—Sankaṇṇa Nāyaka constructed a beautiful new town at Ikkēri and a magnificent palace in it. The new palace was provided with a beautiful theatre. He also had several literary works composed. At the village Sangala he constructed a big tank and had a garden made there containing all kinds of trees and creepers.

Taranga VIII.

एवं भद्रभीणो ज्येष्ठानाधुतनूसरे।
राजामात्रणीमी ताबद्राजनाविसंविषय।
ततस्वच्छवेशसमू: भागस्यान्तनाथकामित्य।
शिवं केलास्वामां दिग्द्वीर्वानिन्यन्॥
ततो राजां समासाध देवसंक्षणायकः।
आनन्दयुक्तं राजा रथकालनिधिः।
जातु ज्ञरुरेशेऽव विरुर्णामिधानावन्।
प्रवत्तस्वामीमाय वातव्यां च करोपदम्॥
अविशालन्तकर्त्तव्याचारविचारितप्रितिः।
तत्तिर्यक्ष बलात्मका हस्तेनवानयतनम्॥
साविन्य सोजय सन्तुष्ट्वेत्रं वचनमब्रवीतु।
पुत्रस्वयंस्वस्वस्वस्वसीवास्वाय वसी॥
निनेवो राजयसुश्रुष्णायाक्षुद्रस्यकम्॥
इत्यादि सविष्णे वाचे किष्ट्विन्हैःहिन्॥
तस्यादवयम् श्रेष्ठक महिष्याक कमशास्तु॥
प्रकस्य रामराजाया रचितसीत्परोऽः॥
Taranga IX.

रामेश्वरादिविज्ञानि नानाशेषारणि तत्र च ।
द्यूध खाता च तीर्थंतु तन्त्रेयं च सादरस्य ॥
दौक्षण्डम विश्वमुखव जगाहे विश्वमुखरास्य ।
द्यूध ततंत्रापि विज्ञानि क्षेत्रतीथायुः भूरिशः ॥
क्रमात्मासदग्धानि भवाशिवेष्टविन्धिनीम् ।
गाढां निजपणाविन्दुसङ्कापहतदुःक्ताम् ॥
वित्तेशव चापि वित्तेशव यतः प्राप्यसुपुरुषाः ।
प्राप्यावगाश बहुधा संपुज्यापि कर्मेण तान्नु ॥
निर्णय च ततो नीलक्रंणेनाथामार्गः।
केदारेण ततो हेष्ण प्राप्तः काथमिरमण्डलम्।
कुञ्जे ततो प्रस्यत् कमेणव ततः परस्।
हिज्ञेनामकमेततहि भागिन्द्रप्रस्थसंज्ञिकम्॥
नगरं प्रेक्ष्य तस्यान्तः प्रेमश्य चतस्त्रहः।
व्रजवासिसम्बन्धितं तदमधुक्रकृतम्॥
अवंचछाच्छ प्रतीहारानम् क्रिमेतदिति कौशुकी।
अयंनुहम्याश्वानेन शिखाशिखिनिण । केतु॥

मथा संम थोरद्वमो गृहास्विति निवेशितः।
श्रुवेति वचनं तेषा स्नेत्वा पूर्ववनी कथाम्।
कीर्तिवैरोस्ताताः मात्यनगरे महत्तजं।
वध्वा ह्वारिति गद्धं थोरद्वमो स्थिरसार्यवेदनदितः।
मथा निष्फुद्नियोध्वमति स्थिरविध्यन्न्दित।
असिमानाययामास बाँझे तमनुयायिना।
श्रुवा सोक्कुतथाकानोपि प्रतीहारसुलोकित।
तत्र प्रबतं दृत्तानं सर्वेन्य प्रबद्धपातै॥
हिज्ञे ज्येष्ठेण सोर्वेनासार्यरूपमादिशत्।
शिखाशिखिन उथु तह तेनामियमेदात्।

* * *

तत्तथं नृपति: स्वं सर्वश्चक्षवंसुकृतम्।
हस्तनाथाय पुरस्तो विरोपिनमार्गाय।
शौर्यस्वेत्सरसो द्यस्ता हि ह्वारितपारिधिप।
पुत्रायनप्रस्थतारक्कुतकी विशिष्टान्तः।
अस्य क: कुत्र चति त्वमी सुभासी सूभासिनिप।
तत्ततं प्रति द्वारलं त्वामिनस्तेष्वयाविदिष।
संब्रह्मणायको नाम पश्चिमस्य नूपो दिशि।
तीर्थात्रापदेशेन स्वयमासीदुपागत।
इत्याकर्ष्य वचनलेखं तस्मै चायन्तविशिष्टः।
विद्यों हरति(रित)च्छायाप्रांडूः केतनं ददो॥
बहुद्विविधं देशं स्वदेशायन्तरेण्यदत्।
वासांसि च विचित्राणि नूतन्याभावरणाणि च॥
वितीण्य तेन तं देशं काश्यामीभरपुत्रे।
 महेश्वरलयारामदर्शनमेवन्युज्ज्वत॥।
तत्तवदेशान्याचलव देशात्मात्माकमे सः।
मात्रुरदेशमसाध चतवहीनर विद्वदि॥।
 प्रामे वसलिंशि सम्रे कचिंचिमगन्मैक्ष्ट।

*   *   *   *

सर्व प्राप्त देसं केठुढीरामेशागारासिदी।
निर्माय नगरं वीरभद्रमस्थापयत्॥।

*   *   *   *

Taranga X.

पुरवं शाखानुसरणर्य श्रीमानसंस्करणनायकः।
केठुढीरामेशासिदी नगरं तथं केठुढीरीपुरान्तरे॥॥
कार्यित्वा शुभं गेहं तत्र स्थापितवान्कमात्।
वीरभद्रेः शरं तद्विधोरेश्वरं स्थवरः॥।
आयामोक्षविधानस्य स्थानोपनयोऽद्वैः।
प्रद्धिप्रकरणकामफलश्वागितिजननीयः॥।
अनुजाय विनोताय राजामावत्यकी नूपः।
नीति चोपादिखतस्य श्रुतिनिरहसाधिकां॥।

Taranga XV.

ततः परं कालिपेये दिनेव समतिवाहिने।
संस्करणनायकं ज्ञापानं सनातनं स्वानुजनमनि॥।
दद्वराज्यभस्सोतिमंतं शमोमुखः।।
भूविद्यानि शिवस्थानान्यायोऽक्षयं समततः॥।
उपरिद्वान सहद्वंभिव कैलासमापदत्॥।
तत्स्तदनुजन्मापि चिकसंक्षणनायकः ।
अशात्रां बसुमतिमोशेषामन्वणालयः ॥

Taranga XVI.

तत्स्तस्प्राज्ञयेदसिनू चिकसंक्षणनायके ।
फलाभुवाय नवया नवति शितमण्डलम ॥
तत्त: कलिपेष्वेवं नीतिः दिवसेवपि ।
सिद्धपनायकस्तमाजातसंक्षणनायकात ॥
विद्यामिस्त वभी चूतलाभिसहिष्या ।
एकदा स च संक्षणनायकसमुपागतः ॥
विजयात्र पुरस्तायिं कछासाहय्यकोपतः ।
वायुद्विगवस्तायिसां तं पर्यमृतः ॥
शुद्धप्राप्ते दर्पीभूता बद्धीमुपाहारस ।
पुत: कियाहिनाधूर्वे महत्या सेनया सह ॥
योक्तं मलुक्लानाल्ये मृष्टे च समुपागते ।
गजान्त्राजनिनश्रापि विजित्य तमपाहारस ॥
अनन्तरं गेरसपिभैरागवीमुखाल्पान ।
महिपति: परामूर्य तेन्यो धनमुपादवी ॥
तत्त: परं बृंक्षणायकं ज्यायसस्वमुतः ।
अम्बिवल्लिजे राज्ये यौवराज्येश्व चानुजाः ॥
संक्षणनायको शामराजनायकमन्मकमू ॥

Kallōla VI, Taranga I.

इक्किरनाधि देशे च रघं पुरमक्षुष्टं ।
तत्र चार्थयेनकं भवने निरमापयं ॥
तत्र नाटकशालां च विचिन्त्रमपादयत् ।
ओश्चमस्म्यी: किं च सत्क्षितमव्यायायय ॥
संगठाव्यपि च ग्रामे तदांकं च व्यघायय ॥
तत्र नानामृठतारस्मयुम्यान्मातानोत् ॥
Kallôla VI, Taranga XIII.—After Venkâta* ruled his province for some years he had a son called Bhadrappa Nâyaka. This Bhadrappa had, while he was still young, by the grace of the god Virabhadra, a son named Virabhadra. Leaving the boy to be brought up by his grandfather, Bhadrappa Nâyaka, retired from the world having no taste for its vain pleasures, and became a recluse. After this Venkâtappa Nâyaka was governing his province along with his grandson. Once while he was staying at the fortress of Hoîe-Honnur, one† Hanuma attacked him with his forces greatly reinforced by those of the Mlecchas (Muhammadans). Coming out of the place single, Venkâtappa Nâyaka collected an army and defeated the besiegers of the fort completely.‡ He also defeated the troops of Majjula Khan who had come to the assistance of Hanuma and drove him back to his own territory. In token of this victory he erected a pillar of victory at Hanugallu (Hangal in Dharwar).

Then the elder brother of Hanuma wanted to come to terms with Venkâta and presented him with the places Lakkûhaḷḷi, Gâjanûr and Shimoga. Venkâta accepted the treaty and sending back his erstwhile enemy stayed in camp on the Tunga-bhadra. Hanuma, on hearing that his brother concluded peace with Venkâta, opposed him with a big army. But Venkâta defeated him completely, and compelled him to take refuge in the town of Bâṇâvara. Venkâta then returned to his capital. He defeated his enemies in places like Dânivâsa and Kumbhase (Kumsi ?), and, having rooted them out, constructed fortresses like Hibbejâgara in their territory. After defeating some small chiefs and constructing the four kinds of fortresses in their territory, he attacked Bhairâ Dêvi,§ the valiant lady who ruled the Tûlû country. He captured her as a prisoner and annexed her territory to his own. After this he attacked Śankarânârayana Bhâṭṭa, the Brahman

† This may refer to one of the Hanumas mentioned in III. 34, Ep. Carn., Vol. VII. They were chiefs of Sânté Bêṅṭûr and belonged to the Pûvâla family.
‡ A detailed account of this war is given in Ancient India, pages 292-94. Majjhula Khan seems to have been one of the officers under Ranadulla Khan.
§ This Bhairâ Dêvi was the ruler of Gerasoppe. She was the sister of King Sâluva Malla, and, marrying the Pândya king, gave birth to Dêva Râya. An inscription of hers is noticed in the Mysore Archeological Report for 1916, page 69, paragraph 120.
governor of Vēṇupura (Bidrūr?), and after capturing him in battle put him to disgrace, but spared his life since he was a Brahman. When the fort called Kauravadurga became the refuge of hostile people he defeated them completely and occupied it. He renewed and strengthened its fortifications, and renamed it Bhuvanadurga.

Within the citadel of the new fort he constructed the temples of the gods Śikhareśvara, Viśvēśvara, Lakshmīnārāyaṇa and Mailāra. Outside the citadel he constructed the temples of the gods Virūpāksha, Viṭṭhala, Narasimha, Vṛshēndra (Nandi), Vīrabhadra, Gurunātha and Kālikā, and erected dwelling-places throughout the place. At * Sringapura (Śrīṅgēri) he constructed a new Matha for the Svāmi, and founded an Agraḥāra (Brahman settlement) there. He also had a big Matha constructed for the use of the Bhūrudras (the Śaiva priests of the Vīraśaiva or Basava persuasion). Venkaṭappa Nāyaka also constructed afresh the town of Anantaśivapura with its inward compound wall, and, constructing the temples of the gods Tāṇḍavēśvara and Ranganātha, endowed them with large estates for the permanent performance of worship therein. He also constructed there a Matha (called Champakasaras † for the use of Bhūrudras (Basava’s followers). In the district of Ikkēri he constructed the new town Sadāśivasāgara provided with a grand palace for residence, and another for jalaṅkṛīḍa (playing in water).

Venkaṭappa Nāyaka also founded a new Agraḥāra called Viśvanāthapura on the banks of the river Varadā and presented it to scholars. He also had many sacrifices like Vājapēya performed. He founded an Agraḥāra called Virāmbāpura after his mother, and another called Abhinavavīrāmbāpura after his wife, and presented both of them to scholars. He also increased the worship of the deities Ādiśakti, Mahēśa (Śiva), Mūkāmbā, Subrahmanya and Śankaranārāyaṇa by means of large endowments. He also had by his patronage literary works written by scholars on Kāvyā (poetry), Nātaka (drama), Dharma Śāstra (Law) and other subjects.‡

* The copper-plate recording the grant of this mutt has been noted in paragraph 111, page 65, of the Mysore Archaeological Report for 1916.
† An inscription granting certain transit dues for the mutt of the Champakasadasī-Mahattu at Anandapura (now Anantapura) is noted in Ep. Carn., Vol. VIII, page 15 and Sa. 123.
‡ The Triennial Catalogue of Manuscripts, Government Oriental Manuscripts Library, Madras, R. No. 1879, p. 2523, notes a commentary in Sanskrit of the Siva Gitā portion of the Padmapurāṇa by this Venkaṭappa Nāyaka. The colophon of the work is herewith given.

||
Thus having got the seven sorts of Santāna (like the construction of a tank, etc.), possessing the eight sorts of wealth (Aiśvarya), ruling over a kingdom possessed of all the seven constituents (Saptāngā), he became old not only by age but also by religious merit (Dharma), wealth (Artha), fame (Kīrti) and prosperity (Lakṣmī).

He installed his grandson Vīrabhadra Nāyaka as his successor and taught him all the subjects that ought to be studied by kings. Vīrabhadra entrusted the whole management of the kingdom to Śivappa Nāyaka, his grand-uncle and the elder of the two sons, Śivappa and Venkaṭappa, of Chikkasankaṇṇa Nāyaka.

Taranga XXVII.—After Venkaṭappa Nāyaka left the kingdom in the hands of Vīrabhadra, Vīrabhadra ruled it with the assistance of his able uncles Śivappa and Venkaṭappa, and was enjoying all the pleasures becoming a king. After Vīrabhadra had ruled the kingdom for a long time, he was opposed by his cousins or enemies (dāyādas) whom he defeated completely. Then the Governor ofBasavāpaṭṭana, Hanuma Nāyaka of the Pūvala family, marched as far as Ikkēri with a Muhammadan (yavana) army, and returned after fighting with Vīrabhadra. But Vīrabhadra collected his own army and with it marched against the enemy's capital and captured it after defeating Hanuma completely.

Vīrabhadra was very sorry for not having a son, and, getting disgusted with the pleasures of the kingdom, called his two uncles before him, and, asking them to rule the kingdom in his stead, said that he would retire from the kingdom. When they remonstrated, he expostulated on the vanity of human happiness, and, giving the kingdom over to Śivappa,* had his coronation performed with due ceremony.

Kallōla VII, Taranga VI.—After Śivappa Nāyaka ruled the kingdom for some years delighted with the society of poets and scholars, he had a son whom he named Bhadra. He celebrated all the festivities associated with the birth of the son with due éclat.

Kallōla VII, Taranga XIV.—Śivappa Nāyaka ruled the whole kingdom assisted by his younger brother Venkaṭappa with great valour and liberality. Once Śivappa consulted with his younger brother about their duty to destroy the evil doers in the world. He

* The Chikkadēvarāyavamsāvājī says that Basava murdered the previous incumbent and usurped the gadi. If the statement of the Chikkadēvarājajavījayam is correct, it should have been this Vīrabhadra Nāyaka that was murdered.
narrated how the capital of their emperor Vēlapura (Vellore) had been occupied by his enemies, and how the emperor was wandering without a home. He proposed, therefore, that they should help the emperor get back his capital. When Venkaṭappa heard the proposal he entirely fell in with it and said that it was their imperative duty to help the emperor. Leaving his younger brother at the capital Śivappa marched with an army against Vellore. There he laid his camp outside the fort, and, constructing his own defences all round it as laid down in the Śastras, began to blockade it. By this means he was able to take the fort of Vēlapura (Vellore) and capture his enemy within it.

When the emperor Śrīranga Rāya heard of the news he came to Vellore to see Śivappa Nāyaka and felt very pleased when he met him. The emperor presented him with many titles like Rāmabāṇa, Paravāraṇavāraṇa. He also gave him a very costly ear ornament made of sapphire, a very costly pearl, the emblems of the conch (Śankha) and the discus (Chakra), the umbrella called Jagajhampha, and also presented him with the head of his enemy. The emperor as well as Śivappa Nāyaka became very famous after this, the one for having got back his lost fortress and the other for having conquered it for the emperor. After this Śivappa defeated some feudatories of the emperor who were still recalcitrant and after handing over their territory to the emperor returned to his capital.

When he returned to his capital he founded an agrahāra called Śivarājapura and presented it to scholarly Brahmans. He also had several sacrifices like the Vājapeya performed in his name. He constructed many new forts in the province of Kērāla (Malabar), and there had many temples, wells and tanks restored. He made large endowments to many Śiva temples like those at Kēdāra, Benares (Kāśi), Śivaganga, Śrīśailam, Gōkārṇam and Rāmēśvaram. Śivappa presented a golden crown to the God Viśveśa of Benares. He also made the various kinds of gifts (dānas) as laid down in the Śastras. He then entrusted his two sons Bhadrappa Nāyaka and Somāśekhara Nāyaka to be educated by his brother Venkaṭappa Nāyaka, to whom he taught the science of yoga.

Taranga ĀV.—After Śivappa Nāyaka died (became absorbed in Śivāyoga), Venkaṭappa ruled the whole kingdom along with his two nephews.

Kallōla VIII, Taranga I.—Venkaṭappa ruled the kingdom for a long period ably and justly, and anointed his nephew Bhadrappa Nāyaka as his successor and taught him all that was essential to
royalty. Bhadrappa Nāyaka ruled the kingdom with ability after Venkaṭa.

_Taranga II._—When Bhadrappa Nāyaka had ruled for a considerable period, one of the subordinate chiefs (Sāmantas) on the east wanted to encroach upon his kingdom and attacked some fortresses on the frontier. He sent his army against them and defeating them in battle drove them away. Thinking that a king ought not to be contented like a Brahman, Bhadrappa wanted to capture the territories of his enemies. He marched against the ruler of Śīrya (Śīra) and after driving him from his place, captured his fortress. When another chief to the north of his territory evinced a hostile attitude towards him he annexed his territory and restored it once more to him, when he sought refuge with the victor.

* One of Bhadra’s enemies whose territory he annexed sought the assistance of the Muhammadan (Mleccha) ruler of Vijayāpura (Bijapur). When the Sultan of Bijapur invaded his territory, Bhadra thought that he could not conquer him and so wisely concluded peace with him and returned to his capital.

Bhadra performed the gift called Hiranyagarbha at TIRtharāja-pura (Tirthahalli). At the town of Rāmachandrapura on the banks of the river Saravatī he had himself weighed against gold (tulapurusha) and distributed the gold. He founded the three agrahāras Śivarājapura, Venkatāpura and Bhadrarājapura, so called after his uncle, his father and himself respectively. He also made extensive endowments to, and increased the worship of, Krishna worshipped at Uḍupa (Udipi), Guha or Subrahmanya at Subrahmanya, Śankaranārāyaṇa at Koṭīsvara and his own favourite goddess Mūkāmbā. Bhadrappa Nāyaka also constructed many monasteries for the use of the Bhūrudras (the followers of the Basava sect) and endowed them with lands. After ruling the kingdom thus meritoriously for a long time he nominated his younger brother Somaśekhara Nāyaka to succeed him and taught him the science of archery.

_Taranga V._—Somaśekhara Nāyaka ruled the kingdom according to the Nitiśāstra and the people were very happy under him. When he was opposed by a number of enemies he killed some of them, destroyed the power of some and concluded peace with the others when they sought his refuge. At his capital he constructed a

* This may refer to one of the Hanumas of Sāntē Beopūr or Channaya of Nāgamāga who, according to the Chikkadēvarāyavamsāvali, brought on the Bijapur invasion against Bhadra.
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spacious monastery for the use of the Bhûrudras, and another for the viraktas (anchorites) among the Lingâyats. Before the latter he constructed a big tank filled with sweet water throughout the year. Around the tank he made a beautiful garden.

Somaśêkhara Nayaka did not marry for a considerable period because he could not get a bride of high pedigree with the required accomplishments. Later he found that a lady Chennâmbâ by name had all the necessary qualifications and married her. Chennâmbâ is said to have been an incarnation of the goddess Mukâmbâ. Somaśêkhara told Chennamâmbâ how in former times Mukâmbâ had taken several shapes and destroyed the demons (Râkshasas). He said that in the Kali age the Râkshasas had taken the shape of the Muhammadans and that they would be able to destroy them by worshipping the goddess. He told her how the people of all countries had flocked to their territory for safety and asked her to destroy the Muhammadans and protect all the refugees.

Taranga VII.—Somaśêkhara Nayaka and Chennâmbâ had a son who was named Basava. Directing his wife to rule the kingdom properly till Basava should come of age, Somaśêkhara died. Chennâmbâ continued to rule the kingdom according to the advice of her husband.

Taranga VIII.—Chennâmbâ ruled the kingdom possessed of the seven constituents (Angas) according to the Nîtisāstra. She educated her son Basava, making him proficient in all the sciences (vidyas), and got his marriage performed with due ceremony. When some of her subordinate governors showed hostility she sent her generals against them and forced them to run away. After this she captured many elephants and horses belonging to their army, and resumed some of their important titles. When the Mleccha (Muhammadan) ruler Avarangasâba (Aurangzeb) made war on Râma Raja who had the title Chatrâdhipati, after conquering all the fifty-two countries, and wanted to capture his kingdom after defeating him, Râma Raja fled from his kingdom. Wandering hither and thither, he ultimately took refuge in the kingdom of Chennamâmbâ.

On learning this Chennâmbâ, reflecting that even great people are subject to adversity at times, received Râma Raja with kindness, and made him presents of valuable clothes and jewels. The Muhammadan general who was coming in pursuit of the fugitive prince was defeated by her army and driven back. The whole country from the Himalayas to the Śêtu praised the heroism of
Chennamba on hearing of the defeat of Aurangazeb's army by her troops. She captured many elephants, horses and jewels from the enemies, and ruled the country without a rival. When after this some of her own feudatory chiefs (Samantas) evinced hostility she reduced them to subjection. She gave extensive lands to the goddess Mūkāmba and founded an Agrahara called Chennāmbāpura after herself.

The work ends with a long colophon detailing the achievements of the author Basava. He says he was proficient in the science of Śivādvaita, and that he got his scholarship by the worship of the God Paramēśvara who is accompanied by Chidambara Śakti. The work itself is said to incorporate the essence of the various sciences and arts (vidyās) that are comprised in the Vēdas and the Āgamas (tantras).

After the colophon the author says that the prosperity of his kingdom was increased by the kindness of the god Vīrabhadra. He says that he ruled over the provinces of Gorāśṭra (Goa), Tuḷu (Taulava), Malayāla (Kērala), Mallārāśṭra and Traigarta. He had the titles of Parayaḍavamanūrā and Kōṭikolāhala, had the distinction of the double sword (Asiyugala), the title of the destroyer of the enemies' Saptanga and the banner of the yellow cloth. He was born in the family of Chauḍappa Nāyaka. He also uses the title of Rājādhirāja.

In the last verse of the work he says that the work was completed on Friday, the full moon day of the month Nabhasya (Āsvayuja) in the cyclic year Sarvadhārin, corresponding to the Śalivāhana Saka year counted by the moon (1), fire (3), the seasons (6) and the earth (1) or Ś. 1631 or A.D. 1709-10.

Kallōla VI, Taranga XIII.
तं वीरभद्रानां पिता भद्रपनायकः।
स्वतन्त्रं वेकुष्टपनायकस्य वशं व्यधानः॥
ततो शिष्योबराजावशाख्यपनायकः।
जाननेवसादलेन परमाध्यमाध्यमवचः॥
अनन्तरं वेकुष्टपनायकः पुत्रवृहुनता।
वीरभद्राधिवानेन तां कुलवर्तत॥
ततः कृतियान्नेवमततिनीय स वासरान्॥
होकोष्टुरुहनामहेकः प्रकोरस्मिन्विशेषुपि॥
सहायमयिकं कर्मच्छवा मुच्छानां विपुलं वल्लम॥
आगत चाढ्योऽहंसः सालं हनुमनाकः॥
तदेवकाकी वेकुष्टपनाको हयक्रमतमु॥
आगत निर्गतः सान्हादहिरङ्गमवाच्य च॥
सङ्कः क्षितिनं सेनां पुनर्रविवा च साहसी॥
ते हल्ला पूर्वायामसं वरणाकमणं ततः॥
तस्तहायामं मुच्छे नाप्पा भजुङ्गवानकमु॥
योधयितवा चिरेः तस्यायपर्णमकारायतु॥
हानगङ्गाभद्रेः कीर्ते जयस्थंभं चल्लान च॥
हनुमस्य ततो ज्वेशः सन्निहस्वरुष्णा सह॥
बकुमहिर्माण्याजनुङ्गवीमोनानामि: श्रुतान्॥
प्रकारानुपदः क्तत्वा शरणं तं समाध्यवं॥
शरणागतमयिः मानयितवा सहस्युः॥
पौरे तु दुक्क्हमद्रायः परसीन्धिचवरेववसत्॥
तस्यावजोऽहारं द्रुष्णा तं वैरिश्चरणगतमु॥
अभ्यावयौ योधिजत्वा वलेन महता सह॥
तत्शायं नृपो जित्वा दुरमद्रावशे तमु॥
विज्ञतः प्राणिशतपश्च बाणावपुरानवसमु॥
ततोखं स्वपुरं राज्यं राजा मुखाबर्तत्॥
SOURCES OF VIJAYANAGAR HISTORY

तत् परं द्रानिवासकुम्भसेवभुवस्यस्थः।
स्थितान्नज्ञानिर्यस्मातिभगिन्यवीत्य तदनन्तरम्।
हितेनजागरागमुच्यु स्त्राणेन सवबत्।
कार्यामास दुर्गीणि दुष्प्रभाविणि विहितम्।
सन्नध्डीकसामन्तराणजानमादिततां रिपुत्।
गठितांहृतनीन्कन्तवा स्त्राणेने भूसा।
चंदुविधानि मारोणि होनभोग्यंकरपत।
तत्स्तैववराजस्व शास्त्रीय बहुविन्दुमम्।
उपस्थितानं स्वैरं भैरवदेहं पराभवन्।

बन्दीचकर तं तस्या राज्यमयाक्रमी०।
तत् परं कलिपशर्दिनेत्र्यस्त महीपति।
भैं वेणुपरस्थ शूकरनारायणानिबध्धं।

सीमान्तरस्थायिनां सैण्डुपदविधानिनम्।
तं ब्राह्मणं तया निन्ये भझं चरकीतः।
विमानामुचितो दण्डो यत्प्रत्यानक्षणं।
इति नीतिपुस्थितः भविनिवर्क्षणं व्यथात्।

वय्यामिष्ठपते सैण्डुपदविधानिनष्ठं प्रत्यपातु।
जात् कौशीधुराव्यं दुर्गोऽत्थरिपिते।

ताम्न निगुलाथं तद्भिं बलिखं विरचयं च।
ततोपचयसु दुर्गाण्यं दुर्गस्यक्षणयाचं।
तत्स्तोपिन्तान्ताच्चलेकोंविभोधराबिभो।

कुड़मीनरायणं चैव भैरबमपि संज्ञया।

दुर्गड़िन्धिर्णाशक्ष्विक्षुलि नरसिकम।

दुर्गेण्डिन्धिर्णाशक्ष्विक्षुलि नरसिकम।
बुधंद्र मीरब्रह्मं च गुस्मानं च काठिकम।
संस्थायी कार्यामासं भवनाति सममतं।

तत्र शूक्रपुराणीस्थाणां मठमाननों।
अत्रां तभैव ब्राह्मणानामकलर्यत।
भूखुदापदमल्यं। महान्तं मठमाननोत।
तेपामिनितरापेश्चां खुंबे मूर्त्तिो वितर्णवान।
अनन्तरं चाचार्थिोचिमांस्त्वानामागे।
अनन्तशिवपूर्वीऽस्थः चानन्दनामके।
पुरं निमाण्य तत्स्वानं अप्सारं निर्भायशः।
तत्स्वानं तस्सात्त्वणेश्वर्यमांत्यस्यायस्यच्छविः।
तथेव रज्जनाथाये देवस्यायाय नवम्।
निमाण्य तस्य पूजाय श्रेयं शूरि विस्तुष्टान्।
तत्र निशेष्यसारं च भृश्द्राणा महामनाम्।
सम्मर्थं च धा कर्तरोनामकं परम्पर्यायः।
इकेरिनभि देशे च स सदाशिवसागरम्।
निमाण्य नयारं तत्र राजेण्य विधाय च।
मनोहरं जलकीडासारं च धाप्यकारं।
वरदातिनीर्दशं विधानं पुरुषान्।
अयारं च विद्वेद्भचं कार्मयामास सादरम्।
वाजपेयिदिग्नामूरि कार्यापि च कतुम।
स्वमान्ता नि वीराम्यापुरमित्विविष्टुम।
बघण्नाम्याप्सिनकीरस्मापुरनामकम्।
अयारं च कत्तवा विद्वेद्भचो व्यत्रहस्य।
आदिशेषीरसय सुक्तभवाया विशिष्टः।
धृष्टव्यासय तद्धल्य खुरनारायणोऽविषुः।
देवनामेतस्वालीनापुचारंका अपि।
वर्धयामास नादध्यवत् क्षेत्राणि व्यतीतथा।
कुली नायामास विद्वेदत्तचलतः।
काथैं च नाटके भर्मात्रात्रि च महतः।
एवं तदाक्षरथं च वाँच्य सत्तास्त्वकम।
अधिकृष्ट्युतो रक्षनं सतानं जायमोजस।
धर्मार्जितकीलामीरिवासी वस्तापि च।
वृद्धश्च भानास्तु पीव्यं वीरभद्रनायकः।
Taranga XXVII.

बहुवाक्यव्यवस्था वेष्टितिपालकः।
प्रत्येक राज्येऽभिषेक्यापि वीरभद्राचर्यायकम्।
ततः स्वयं च विरतः शिवपुष्पोरे भवेत्।
अनन्तरं वीरभद्रासबस्येवं नृपति:।
विखानमनातिकम् संसेवितसायनः।
हदङ्गात्रिह महीपाल्येऽपावान् समाधयन्।
अबलबनिमार्त्यां पितृच्छायां सम स्वपात्।
शिवपुष्पस्य वीरभद्रमहीपति:।
बहुकालिकव्यास्तीन सर्वसङ्गता वसुन्धराम्।
दायदा: प्रवलेसार्थ्य आजमुर्षोद्मुखता:।
नानुपयानं युक्ते विद्विप्ससयुतानान्।
धार्मिकश्रेष्ठे भीमसेन इवाच्यीत।
जाति यथे तु वसुन्धराप्रणाल्यपराधिपे।
तृप्ते पूवलवंशश्च हस्ते हनुमनापकः।
आदाय यावनी सेनामिकीर्तिनगराचित।
आगत्य योधिक्ष्या तु स्वयं स्वपुरुषः स्वतः।
तदा निजस्तैसार्थे वीरभद्रमहीपति।
तत: परं वसुन्धराप्रणालवं निरुख्य च।
तदःकारं समाकर्षण चहः समं चके॥
हनुमनामकं तं च निर्जितं निरजेयसा॥
तदाव्युक्तः तत्काले परिणीय तत्तपरसः।
सताः योतकमिव ततोऽग्रुःमहीपति:।
ततोऽभिषिद्धायिन्याशितनन्दनसम्पदः।
सन्तानविवा शाश्वांशदातीत ततुजाक्रुः।
एवं सजित्यामात सदानी मातो नूपः।
कि राज्यनेन विघातवर्यं किं बलेन महीयतः।
किं मोगीरसिद्धेश्वरः फलं पुत्रं विना नृणामु।
नयनानन्दनो नैव नन्दनोऽसांसीरिष्टः।
अदशितात्मवयः नो जनम शाश्वभिवालमु।
वद्यसादेन लभ्यन्ते नृणामिधानिन्ते शिवमु॥
उपायय नथरं शुक्रं शाश्वं फलमः।
इत्यालोच्य भिंज राज्यं निषिद्धः स्वपितःवयः॥
आद्य का शिवद्वाराभेंक्र्राणिपालकः।
युवं पितृवी शून्यं युवराशितं महीमु॥
युवं पाल्यं नैथ्याद्वीरस्यति ततुभी।
अर्चनं मानेव पाल्यवचनैमिमां॥
इदुवीरिम् कार्यं तां यथाय प्रक्षुचरं दद्वै॥
आयुस्तरङ्गपनं श्रीद्रश्व मौधानिनि चाला॥
योवनं त्रिदिनं नूणा कुत्स्ताश्च यथास्वत्वः॥
कुजाच्य इव जनाः कि स्थिरस्तुपागता:॥

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हीत निषिद्धस्य स परंपरया समुपागतेः।
सिंहसने समासहितशै: परिबारिते॥
आश्वानमण्डे रम्ये समाशक्रणऽक्षिते।
थाम्बैरपि नौदिनः किथानवेद्वषमः॥
शुभामऽवाचविभवेन समभवति योगतः।
शुभमारोपयामास प्रेम्या स शिववृत्तिमु॥
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Kallōla VII, Taranga VI.

काय्याद्रीनां श्रुतिसुधार्षेषुकुद्रिंचेचामारे: ||
आनन्दितानंकरणं: सिद्धसनवरे वसन ||
शशाश धरणी कुलां शिवनाम धरिति: ||
एवं कतिपयपश्चाय प्रयत्नेषु दिनेषवसृषु ||
शिवस्य जगतीमुः कुमारो भद्रनामकः ||
तत्तथात्योऽचितेस्ततेऽस्तवास्तुनुज्ज्वस्य स: ||
आवर्तर महीपाओऽदोऽवानन्दवरपरमाः ||

Kallōla VII, Taranga XIV.

अनन्तं लु चरितं शिवभृषस्य चरणे: ||
बेछकास्मेन सहितं: शिवभूम: कन्यास ||
अभूदनन्यामान्यविक्रमादियंसंयुतं: ||
व्यारकनेन चर्मीयुःवनानि विकारशेतु ||
तथा कन्यास साकसच्चर्तु: क्षितिमण्डलमृ ||
अवःेव महीं जातु भाजा साक्षार्विन्तयतु ||
हुष्टानं निज्योहवशं करणियो महीभुता ||
इथं नीतिस्वस्वसिदा साम्यं साधूपास्तिता ||
वेळापुरानं:प्राकारमध्ववर्ती: हुदुम्बं: ||
सार्वभौमप्रतिपत्युपेत्य विचरत्वसी ||
आकामदपि तत्स्थानं निगुःमायवच तद्रिपुम ||
सार्वभौमाय तस्स्थानं स्वीयं प्रत्यपवयम्वहम ||
इति वाचं जायसस्तु श्रुत्वा सोऽदृशपत्मवविव ||
आतः: प्रभद्रराज्याय स्थानपर्वपयं वरम् ||
यशस्करं दृपाणं तं क्रिमन्यतांसं भवेतु।
तस्मादवद्यन्त्यामिद्मस्मिन्युनेरति: ||
निष्ठाय राज्यरसायं कन्यायंसं विचरण: ||
तदाक्रमणमाति:क्षन्यः वेषापुरीं आति: ||
ततो वेषापुरीं गत्वा चदिरकःसाण्विन्ति: ||
प्राकाराच वदेटस्मास्त्रिन्यविरं प्रत्यक्षायतु: ||
कोटाचकिर्धानि संत्जय च वनिकस्मु।
समनतस्म थाकारं हरोधिः सहस्रायुः।
डुर्गस्य डुर्गमस्य जदृच्यो रेन सिद्धवित।

शाश्वस्त्वकागैरेवमुपायेशधिशिबमूपति।
वेलापुरालयं थाकारं सहस्र श्रवमस्महीत।
ततोऽधृत्त्वर्त्तेऽविरिण रिपु तन्मध्यवत्तिन्य।
श्रीरङ्कसार्वभूतसं स्तुत्योदयसं प्रहवित।
वेलापुरेऽ समायातं शिवभूवादिहस्य।
ततस्माग्नि संतुष्टतवेऽचाप्य तद्यथोमसव।
संतोषितं परवकातं श्रेयमध्यवर्णा।
आदिविशिरदेवतांसि सार्वभूमि महीभुते।
रामाणिभिवं च वारण परवरणम।
अमूहियमिन्द्रनिलस्य कर्षिभणेर वेयं।
मुक्ताफलस्वर्यं च विन्धे शस्त्रकर्के।
जगशंपायिकः छट्रे महाकालानि नापिस्तकम।
एवमाददीनं विरुद्धवियर्यवशांकुकादिविम्।
वहुमा मानवमात मिरुः महीपति।
कौली शिवमहीपालः स्थानप्रयंशोह्य।
सार्वभूमः परवकाति जमशानासत्तत्त।
तैं च स्वस्तेवितावाव्या तदादृशं प्रहवित।
तत्र स्वस्तिप्र वामनसं सार्वभूमिविरीविन्।
विजय कांश्रय नृपे दुर्गवर्घयकर्म।
विजयी स्वपुरं गतवं प्रातिष्ठत महीपति।
ततस्मायुसायचिरं दुर्गवर्घवत्।
डुर्गापुरानीतीर्य शिवराजपुराहं।
प्रयोगशक्तिफलकमप्रहारककल्यक।
हिद्रान्तप्रयप्रतिमयोदाभिः वृत्तिम्।
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एवं वेद्यंत्रभूप्राय योगविधा प्रदश्यते।

श्वं शिवमहापालस्य शिवयोगपरोधबचत्।
ततो वेद्यनन्दिनः शाश्वास धरणीमिमाम्यः।
सुतांश्वार्यङ्कामायामिव धर्मेषसमहितः॥

\[ \text{Kallola VIII, Taranga I.} \]

शिवमपुरसांस्पदय : क्षरय स्तवसहजः॥
स्तवं शिवमहीपालभोक्तयमेण संचयतु॥
एकपदीन्द्रतपरः प्रकृतीरनुसरणस्॥
सत्यनैकरीतिरिद्वाविवपिं विभावयनः॥
श्रीविनििमालो रक्षति सम क्षमामिमाम्यः॥
अवबेश्वं वहो : कालद्रव्यी स्वायचनमनः॥
कुमारस्माध्रजनानां नासा मद्रपनायकम्॥
अधिपिंकं पदे स्तस्य कार्यामास दाक्षिणम्॥
उपादश्च यस्मि भवहारकामानि॥
राज्यभारं वहो : कालाङ्गनूः श्रान्तं ईवाविकः॥
परिमाणिन्द्री तरितमं सर्ववृहिणकः॥
ततः स्वयमभूतिः शिबयोगेफलपारस्॥
ततो महामहिपितः श्वायामासे मुजे वहनः॥
मद्रपनायकं नित्यं सूमंडळमपालितः॥

\[ \text{Taranga II.} \]

पूर्वासमिन्वहो : कालद्रव्यः सतिमण्डलम्॥
पूर्वस्यां दिशिः सामले राज्याक्रमणकामसिः॥
सीमोपातस्तिथितान्तर्गतिप्राकारामात्मिर्यते॥
सेनाप्रथामुखतस्ताजिताय निवर्त्येतु॥
दिजवयेव सन्तुष्टसं स्वतः माण्डे भूपति।
इति नीला शान्त्रवीरायाक्रमणकाल्कश्या॥
निगत्य भूदीर्यस्तां बलराक्ष्य चाहितः॥
भसमदुर्यपुनार्षय प्राकारासहसामहितः॥
ततःरीविियत्वं चापि शीतेि : परिलक्षणु॥
तत्रषोतससमले कण्टकल्मुपुरुषः॥
स्थानकाभ्य शरणं यातायामः यथापुरुष॥
SOURCES OF VIJAYANAGAR HISTORY

TARANGA V.

अनीतिसंकुलं राज्यं सोमेश्वरनायके ।
शासत्वनीतिरिपं न कल्पित्वेदद्वसत ॥
व्यञ्जनविषमेवं कामिनीभविष्य श्रावसु ।
विन्ध्येण स्वरूप्यन प्रदिग्ध्न्तरिक्ततम ।
असिन्नतिः प्रारं भरीपाल्यति विभिन्न।
पुंवं प्रक्रीष्य सीमान्तः कारावरणाकपूर्व ॥
सामती हारिणं सिद्धविशन तर्कामलककम ।
पुनः श्रृवणपर्वक्ष्मित्र गतिताहीकतीन्त्यधातु ॥
कांश्चिरु शरणायंतानु तत्तत्त्वपथवर्तयत् ।
पुरोपाते मठे रम्या शूरुद्वाणा महालमनाम ॥
अनुमाहं अाृतुकामो महालं निर्मापयत् ।
पुरोपाते तथायन विरक्तानां मठे हदम ॥
वित्तांशज्ञानं तुव्ये कार्यामास भक्तिः ।
तदात तन्न पुरते महाते पर्यबलयत् ॥
मध्येरणाध्योप्युष जलमन परिवृतिः ।
तदात तन्न परिवृतिः उद्वोधानमेतत्व ॥
प्राधुं हीरेव यौवने स्वस्त सिद्धविकरणंणय ।
सद्यं हुण्डेणनां गुणविवे कुले तथा ॥
विद्यमाणां चोडङ्गे व्यल्लम्बन शिवेन वथा ।
मुक्त्विकांशसमभूतं चतुराववानं मनोहराम ॥
परिणीति विचिक्रियं तथा रत्नेव मन्मथः ॥
मधुरांशविलासायं कुन्तत चौक्षुरिविदितजिता ।
बुद्धिः सा द्वितीये राज्यद्रुतेऽवत्तमागत ॥
एवं तथा संम कांतजिनतत्वावहवन ॥
चतुराववालां कदावदित्तां वधू प्रत्यथायुक्तवन ॥
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ततस्थायन समाः क्रमं ते वायां विदनिरिष्टे ॥
तदा मुक्त्विकांशिदि निगृहा दितिसमभवान ॥
देवानमभवं धातां संवेदानिति विधुतम ॥
तदा कलियुगे दैवतरूपायेऽचैवपद्धतान ॥
पुण्यस्थलादसस्माच धर्महासमवापितान ॥
SOURCES OF VIJAYANAGAR HISTORY

Taranga VII.

इथनेन प्रकारेण सोमशेखरसूपति: ।
अब्रवीच्छसमावेशे शिवपूजाविष्ठत तत: ॥
अस्मां च विधानेन कुत्ता पद्मस्येवन्तमू ।
अघ तु कुमारो वसवप्पपायक हितासृष्टि: ॥
प्रमलसं भजेयान्याय महाविभारणे ।
तावनमहीमन्यनां प्रजानां कुरु पाठनमू ॥
इत्युद्दीय परियां राजा सोमशेखरनायक: ।
स्वामजयोयं स्वाप्त: परिशिवारपमू ॥
अन्नतरं चचम्पाेख्येण्यथेनसमन्विता ।
प्रणयवस्मादिध्वस्त्राचरोकव्यविती ॥
अविपत्तकलाबुविक्षीर्वलुता यथा ॥

Taranga VIII.

सषांनासहिते राज्ये सर्वदेव च जातिनि ।
शिवधर्मीनाचरसति राज्यं नीत्या चाकार सा ॥
अस्मां सर्वविद्यालु कारयन्ति परिश्रमम् ॥
विवाहज्ञामपि सर्वभवमधायतं ॥
किंयां परमेण विकान्या रक्षन्या धरणीमिमा ।
सर्वभाषापु तत: सामन्तेषु प्रदाचन ॥
सीमापांत्समाकन्ये यथायनेपु द्रपैत: ।
सेनामुख्यान्य वकः प्रेषिद्वा वल्लाध्यीकानू ॥
निगृह तद्यत सर्व विरचय पलायितमः।
चलाकिस्मुगामागानाध्यानिविश्वाशालियमः॥
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आचक्रयं निजोक्तं ह्राणपवनं दिग्नतेः॥
एवं शुद्रासमुद्र शास्त्रतमसमंदलम्॥
तत्त्र नातवनसार्वभौमसिद्धितं गते।
नुपमेष्यानिष्काशातसंपत्तयाक्षकावलब्धतानु॥
उत्तमामृतार्थि भायो छन्नाचित्तिसद्धिः॥
रामरायजनुपं जितवा गृहीतमन्विचाँचं ति॥
मेंचछेदवरसंहारेः समायते बलीयसि॥
कालं प्रतिकाद्रश्च निगान्ति स सुधीरस्तः॥
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समागतोऽवेदेश्विमयं तु सपरिच्छदः॥
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पराभवस्तत्तत्र पूर्वांपि हस्यं ॥

* * *
तस्माद्युगतायामें सम्माननमितोक्तम्॥
इत्यालोक्य निजस्ताथ मन्त्रविश्वा च पन्निमिः॥
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ततो विशेषेक्षार्थे मुक्तावर्तास्तवमकितः।
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निमिषाय शिनिदिवांना सहृदतः परिकल्प्य च।

Colophon.
इति श्रीदत्ताचार्यबनंतसकलसक्तवर्नीश्रीयश्चुपजस्वादालनविन्दुकारणविचिद्वरसंक्षणः।
समन्वितपरमेश्रामसादसादितियाटिविशाविशारदश्रीगंगेश्वरान्तन्त्रविरः
चितवदागमात्तंगतविविधविवातन्त्वसारभूतितवतचरताकर—क्षोते—तरणः।

End.
श्रीवीरस्तुकरणागमपूर्वांप्रजितश्रीसागरायचैववपरांकधकीतिभजाः।
गोरांपीलवसकरठमडरानपत्तेदेशपरिचयमंकेन।
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