

A State Hidden in the Womb of History: Simraungarh

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Abstract: *What is Simraungarh? Where does it belong? What was its history? Until a few years ago, People knew very little about it. Because at that time, Nepalese history writing was limited to the praise of the center and it's ruling class. But after the political change of 1990 AD., Nepalese history writing took a new turn. After this concept of regional historiography of various regions, classes, castes came forward. As a result, the history writing of a particular place also began to gain priority. Scholars, including related bodies, started showing interest in this. As in the revised new curriculum implemented by T. U., from 1996 AD, the history of historically important regions was also included. In this process, the history of Simraungarh was also given importance in the curriculum. Extensive research about this state, which was rich in art and culture, began to be done. Thus, its history was unknown before. Its civilization and culture were neglected. So it's called a kingdom hidden in the womb of history. In the presented article is briefly discussed about establishment of Simraungarh, its achievements, its influence on Kathmandu valley, prominent rulers, and finally its fall, which is based on primary and secondary source materials.*

Keywords: Karnatdescendant, Devaldevi, Harisinhadeva, Nanyadeva, Taleju

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Introduction

In the past, Nepalese history writing was limited only to the capital Kathmandu Valley. But as a result of the radical change in the political system of Nepal in 1990 AD, the concept that the regional history writing of different regions of the country should also be promoted came forward. In this process, the history of the medieval Simraungarh state, which was rich in Hindu religion, culture, language, literature, art and architecture of Tirhut or Mithila region started to be extensively researched. For example, the history teachers participating in the orientation seminar organized by the Centre Department of History, Tribhuvan University from 30 March to 5 April 1997, at Birganj were given a field study

visit to the historical site of Simraungarh on the last day of the seminar. Similarly, in November 1997, a national conference about Simraungarh was held in Simraungarh with the participation of history teachers from all over the kingdom of Nepal in the initiative of Thakurram Multiple Campus Birganj. The Department of Archeology, H.M.G. has also protected some of the materials obtained from the archaeological excavations by enclosing the places of historical importance in the Simraungarh area with protective walls. However, human encroachment has not been stopped in that area. It is located near the Indian border (Field Observation, 1998) . Actually, Ghodasan near Simraungarh in East Champaran district of Bihar state of India and under it about 15 km to the south. The place till then was under Simraungarh region. Ghodason means stable, where horses of Karnat kings were kept (Information from Local people, 1998). However, many research Papers, articles, and books are being published about it now.

Objective, Material and Method

This research article attempts to analyze the Simraungarh state, which has an important place in the regional history of medieval Nepal. This article has been prepared in an analytical and descriptive format. Primary and secondary sources have been used by adopting a qualitative research method. Under this, primary sources include field studies, direct observation, study of unpublished texts, information obtained from local people of related area, direct participation in national conference related to Simraungarh etc. Similarly, facts have been collected from research journals and published books in secondary sources. This article has been prepared by studying and analyzing these two types of sources and presenting the facts in a descriptive manner.

Background

In the medieval regional history of Nepal, in the territory of the southeast Terai, since 1097 to 1326 AD, Simraungarh state was existed (Sinha, 1979: 32), which state is also referred to historical evidence as “Mithila”(Rimal, 1987: 11), “Videh”, “Tirhut”(Regmi, 1984: 46-48), “Doyarajya”(Vajracharya & Malla, 1985: 41 & 63), “Simanagadh”(Petech, 1984: 13), etc. The founder ruler of Simraungarh state was Nanyadeva of Karnataka. He was the general of the Chalukya dynastic king Vikramaditya VI of South India. Nanyadeva came to this side when the Chalukya were conducting a conquest campaign towards North India. Later he himself established his own independent state in the Mithila region with Simraungarh as its centre (Vajracharya & Shrestha, 1978: 115-17 & Petech, 1984: 111).

Simraungarh is located about 22 km in the southeast from Kalaiya, the headquarter of Bara district of Madhes province of current Nepal. Simraungarh is a corruption of Simraavangadh, which means a fortress surrounded by a forest of simal trees (type of larg cotton-tree) (Tripathi, 1997: 6). In fact, in the situation of attacks and counter-attacks at that time, all the areas with large settlements were converted into strongholds or forts from the point of view of security. If such forts were built in the middle of jungle, it was called Vangarh or Vandurg. The name of the place where the fort was built in the forest was especially popular. Here too, as there is a fortress-shaped settlement in the forest of Simal or Simar, it was called Simravangadh and later this word was corrupted to Simraungarh. At that time, Simraungarh area was also known as Tirhut. It was also called the Doya kingdom. Especially in the historical sources of Nepal Valley, the residents of this state are referred to as “Doya” with contempt or hatred. Because Nepal Valley was frequently attacked from here at that time (Vajracharya & Malla, 1985: 41 & 63). Mithila, a small kingdom surrounded by four kingdoms namely Nepal Valley, Bengal, Pal in South Vihar and Kanauj Kashi, was highly likely to be attacked from all sides. Therefore, Nanyadeva, the founder ruler, had strongly fortified the capital of Simraungarh from all sides for the

security of his kingdom. There were 7 protective walls around Simraungarh and 11 large gates, water canals at 21 places and trees were planted in many waves for additional protection of the palace. At present, the remains of protective walls can be seen in two of them and water ponds in many places (Field Observation, 1997). Since the capital is Simraungarh, it is understood that the name of the entire state remained Simraungarh from the name of the capital. Although there is no clear information about the extent of the boundaries of this state at that time, it seems that the boundaries of this state extended to Koshi river in the east, Gandak river in the west, Mahabharata mountain range in the north and Ganga river in the south. Its area now covered the territories of Rautahat, Sarlahi, Mahottari, Dhanusha, Siraha, Saptari and Morang districts on the Nepal side, in addition to some areas of Purnia district including Mujafapur, Darbhanga, Madhuwani, Champaran, North Munger and other parts of India (Sharma, 1956: 2).

Karnatic Rulers of Simraungarh

Nanyadeva, the founder of the Simraungarh state is also referred to as “Karnata Kulbhushan” in Mithila (Sinha, 1979: 30). After Nanyadeva, six rulers of Karnat descent namely Gangadeva, Narasihadeva, Ramsinhadeva, Shaktisinha, Bhupalsinha and Harisinhadeva ruled. However, the name of Nanyadeva and Harisinhadeva have been particularly significant in the medieval regional history of Nepal. The resources that shed light on the history of Simraungarh are very limited. Such as the records of Champaran, the records of Deupara of Vijayasen, the fragmentary records of Ramsinhadeva found at Simraungarh are the main ones. Apart from this, manuscript colophone of handwritten texts written at different times, Gopalraj Vanshawali, genealogy in Kesar Library and records of king Pratap Malla of Kantipur are the materials that shed light on the history of Simraungarh at that time.

Nanyadeva - While working as a feudal ruler of the Chalukyas of south India, Nanyadeva established Nanyapuri (Champaran of the present Bihar, India) as his capital. Only after declaring himself an independent king, he must have built a new city at Simraungarh and made it his capital. Therefore, he established a kingdom in Tirhut before 1097 AD (Tripathi, 1997: 2). Although the capital was called Simraungarh, but the surrounding area was known as Tirhut or Mithila.

After Nanyadeva became the independent king of Tirhut, he invaded Bengal. It is known from the Deupara records of Bengal king Vijayasen that Nanyadeva failed in this attack. Similarly, In 1111 AD, Nanyadeva also attacked Kathmandu Valley. According to Gopalraj genealogy, his soldiers were defeated in this battle. Thus, it is understood that he unsuccessfully attacked both the neighboring states of Nepal and Bengal. Although unsuccessful in battle, but he appears successful in the political organization and administrative system of his kingdom. Also, his important achievement seems to be the establishment of Tirhut as an independent state and the construction of a new capital city in Simraungarh with a grand security labyrinth. In Vanshawali quoted by KP Jaiswal, Bhagwanlal Indraji and Buhler, Nanyadeva’s reign period is mentioned as 50 years. Based on this it is estimated that he ruled till 1147. In this way, he made Simraungarh the capital and made it a magnificent security fortress, and showed a sense of calmness even in crisis situations. And on the one hand, the work of spreading the light of new life in the dying state of Mithila, on the other hand, it seems that he also did the work of reviving the ancient glory of Mithila through the advancement of Sanskrit learning and art by giving proper appreciation to the well-educated scholars (Thakur, N.D. :165).

Some historians have mentioned that Nanyadeva, the founder of Simraungarh, attacked the Nepal Valley and made Bhaktapur the capital. For example, Daniel Wright has assumed that Nanyadeva established a kingdom in Nepal and ran the practice of Shaka Samvat, while Kirkpatrick has mentioned that Nanyadeva ran the Nepal Samvat. But these statements are fanciful and misleading. Recently,

in various genealogies written in Nepali language, Nanyadeva's invasion of Nepal Valley has been discussed (Lamsal, 1966: 26), and it seems that the mentioned foreign scholars have presented their theories about Nanyadeva's valley invasion based on that. In this, some of the Malla kings of the later period considered themselves to be the descendants of Karnatavanshi Nanyadeva, so it seems that those scholars got more strength to maintain their argument. That is why they came to make such statements. But in reality, the historical facts seem to be different. Among the genealogies found so far in Nepal, Gopalraj Vanshali is considered to be the most ancient and reliable genealogy. According to Gopalraj Vanshali, It is understood that many times in 1111, 1244, 1245, 1299 and 1310, Tirhutes attacked Nepal Valley. Among these attacks, during the time of Nanyadeva. Only once in 1111 did the Tirhutes ie the Doyas attack the valley, but even in this war the Doyas were not victorious.

While describing the incident in Gopalraj Vanshali - VS. 1168 Bhadrakrishna Saptami (Sep. 1111 AD)... *Sri Sri Narmalladeva Poh cut down all the Doyas (Tirhutes) with sword, who came to fight* (Vajracharya & Malla, 1985: 33). From this statement, it is understood that Nanyadeva's soldiers returned after being defeated by the Nepalese. But Nanyadeva himself did not come. Therefore, the fact that Nanyadeva conquered and established his rule in the Nepal Valley is untrue and false from the point of view of historical evidence. Another thing, it seems a ridiculous argument to say that Nanyadeva, who appeared 218 years after Nepal Sambat came into vogue, invaded Nepal and started Nepal Samvat. Similarly, it seems even more ridiculous to say that Nanyadeva conquered Nepal and made Bhaktapur the capital and ran the Shaka Samvat. Because Shaka Samvat was practiced in Nepal since ancient times. Shaka Samvat is used in the Changunarayan record of Mandev's 521 VS., in which Shaka Sambat 386 is quoted (Vajracharya, 1973: 10). Thus, the statements of the scholars mentioned above seem to be untrue based on historical evidence. On the question of why Pratapa Malla, Jagajyotir Malla considered himself a Karnatdynasty, the queen Rajalladevi married by Jayasithi Malla was the daughter of Jagatsingh, the son of the Karnatdynasty king Harisinhadeva. Therefore, the Malla rajas of later period may have referred to themselves as Karnatdynasty because their ancestors were of Karnatdynasty origin. But based on this alone, it cannot be said that Nanyadeva conquered Nepal and ruled.

Gangadeva - According to the genealogy in the Keshar library and the records of Pratapa Malla, Gangadeva ascended the throne of Tirhut after Nanyadeva. His real name was Gaangeydev It is clear from the manuscript colophone of a book of the Ramayana that was translated in 1154 AD. during his reign. It is not proven that when he sat on the throne. However, while his early reign was troubled by bitter relations with Ballalasen of Bengal, the later phase seems to have been peaceful. His achievement was to divide the state into various administrative units and appoint a Chaudhary (chief) to collect revenue in each unit, organize panchayats to resolve local disputes, make administrative reforms and build ponds and forts in places (Upadhyaya, 1999: 29-30). Although he shifted his capital to Darbhanga, but the main capital remained at Simraungarh. From this it appears that Gangadeva's reign was more peaceful than that of his father Nanyadeva (Upadhyay, 1999: 30). It is mentioned in the genealogies that he reigned for 40, 41 years.

Narasinhadeva- Just as death of Gangadeva is not proven, the date of accession of Narasinhadeva is also unknown. In Gopalraj Vanshali, he is called "Doya Thakur" in 1182 AD (Vajracharya & Malla, 1985: 35), so it is known that he had already become a king at that time. There is no description of any particularly notable events during his time. He seems to have ruled from 1174 to 1208 AD.

Ramsinhadeva - During his reign ie in 1236 AD, the famous Buddhist monk Dharmaswami visited Simraungarh. Ramsinhadeva asked him to stay there as Rajguru. When Dharmaswami visited, Ramsinhadeva was repairing the fort and walls of Simraungarh (Upadhyay, 1999: 34). Ramsinhadeva

attacked the Nepal Valley twice. But both attacks failed. The first attack was made in 1243. Which he led himself. They were stopped and defeated by the Nepalese army at Khandhahar Hill. Two years later, in 1245 AD, Ramsinhadeva attacked the Nepal Valley again. But this time too he lost. Many of the Doya army that reached Bhunthali from Kappan were cut off by the Nepali army.

Shaktisinhadeva- After Ramasinhadeva, it is mentioned in the records of Pratap Malla that Shaktisinhadeva sat on the throne of Tirhut, while in the genealogy in the Kesar library, it is mentioned that Bhavasinhadeva was the king. There is a lack of other sources to distinguish which of these two statements is true. In the Maithili tradition, Shaktisinha is considered as the successor of Ramsinhadeva (Thakur, n.d: 173). It is known that he established a friendly relationship with the Sultan of Delhi and helped him in war (Upadhyay,1999: 41). Apart from this, no other information is available about Shaktisinha.

Bhupalsinha - After Shaktisinhadeva, Bhupalsinhadeva sat on the throne of Simraungarh in the record of Pratap Malla. But no detailed information about him has been found.

Harisinhadeva - Harisinhadeva was the last Karnat dynasty king of Simraungarh. In historical evidence, he is called Harsinhdev (Vajracharya & Malla, 1985: & Lamsal, 1966:). In 1381, the Turkic emperor of Delhi, Gaysuddin Tughlaq attacked and destroyed the kingdom of Simraungarh, and with the escape of Harisinhadeva, the rule of the Karnata dynasty in Simraungarh ended forever. What can be said here is that Nanyadeva was the founder of the independent state of Mithila, while Harisinhadeva is famous as a contributor who contributed to the development of the social and cultural sectors of that state. He was famous not only as a victorious king but also as a philanthropic king. His fame was spread not only in his own state but also in the surrounding states. The ruined ruins of Simraungarh are still a reminder of his kingdom.

Besides Nanyadeva, Harisinhadeva is also mentioned in the genealogies of Nepal Valley. Like Nanyadeva, Harisinhadeva is also said to have invaded the valley. Some indigenous and foreign scholars reject Nanyadeva's attack and say that only Harisinhadeva conquered the valley by attacking. In the genealogy, Harisinhadeva is shown in the seventh generation of Nanyadeva's descendant. Similarly, Jayasthiti Malla is shown in the sixth generation of Harisinhadeva. In this way, it is mentioned that Harisinhadeva attacked Nepal by directly showing the relationship of Jayasthiti Malla with Harisinhadeva.

According to those historians, after the destruction of Simraungarh due to the Muslim attack during Harisinhadeva's reign, Harisinhadeva escaped from Simraungarh with his entourage and came to Nepal Valley. And after defeating king Ananda Malla of Bhaktaur, he brought "Sri Tulaja Bhavani" with him and established her as clan deity and ruled the kingdom. From this it seems that the later Malla rajas are the vassals of Harisinhadeva. But from a historical point of view, this statement does not seem to be factual. The reality is different. In fact, ever since Nanyadeva established the kingdom in Simraungarh in 1097, their attention was also focused on Nepal Valley. As a result of which the valley was repeatedly attacked from that direction, it has already been mentioned above. During the time of Harisinhadeva, there were raids in the valley from Tirhut side. The attacks of his time were more terrifying than the previous attacks. It has been described in detail in the Gopalraj genealogy (Vajracharya & Malla, 1985: 40-43). At that time, a weak governance system prevailed in Nepal Valley. Since the beginning of the Middle Ages, the joint rule of cousins and brothers was going on in the valley. 2, 3, 4, 5 people seem to rule together. There was no clear separation of powers among them. That's why sometimes those who were in it, they would try to monopolize the ruling authority by pushing others. After the reign of Abhaya Malla, a strange rule tradition began where the heirs of two different dynasties sit on the throne turn by turn. According to this system, a person from one

descendant is on the throne, while a person from another descendant is declared crown prince. Due to this kind of governance system, civil strife arose and conflict continued (Nepal parishaya, 1975: 70-73). Thus, when there was a civil war, one side began to seek the help of the Doyas. The attack of the Doyas in 1299 AD. was supported by one side of the ruling class.

Even at that time, King Ananta Malla himself had called the Doyas and brought them. Thus, when the Doyas entered here due to the conspiracy of the ruler himself, there was no one to stop them. They returned after collecting money from the people here as a punishment. Even in 1310 AD, the Doyas were called here by Jayshaktideva, a powerful man of the ruling class. At that time Harisinhadeva was sitting on the throne of Simraungarh. This year, the arrival of Doyas proved to be very expensive for the valley dwellers. Doya troops was led by Harisinhadeva's minister Chandeshwar. For more than a year, when the Doyas stayed here and came to fight, they collected the expenses from the people as a punishment, imprisoned the courtiers, set fire to the temples, and looted the ornaments of the gods and goddesses. Also, all 21 treasure of Pashupati Nath were stolen and all the property was taken away. On the way back, from Banepa to Terai, they cut down as many people as they could find.

Around April 1313, the Doyas attacked the Nepal Valley again. But in that attack, Rudra Malla, the powerful ruler of the valley, defeated them and drove them away. After a year, it seems that the Doyas entered Nepal again. Chandeshwar, the minister of Harisinhadeva, has described that he worshiped Pashupatinath by touching it with his own hands and performed "Tuladan" on the banks of Bagmati in 1314 (Upadhyaya, 1999: 47). Thus, it is considered very important to say that Chandeshwar touched Pashupatinath with his own hands and worshiped Pashupatinath, who was not allowed to be touched by anyone except the priest. Another thing, when the ruling class of Simraungarh who consider themselves supporters and promoters of Hindu religion and culture came to attack the valley, they vandalized idols of goddesses, looted temples, and set fire to them.

In this way, even during the time of Harisinhadeva, the last king of Karnat dynasty of Simraungarh, the Doyas (inhabitants of Simraungarh) attacked the Nepal Valley. But when they came to attack, they did not seem to rule here permanently, even if they gained influence here for some time. Therefore, it is not reasonable to say that Harisinhadeva established a state by conquering the Nepal Valley.

Influence of Simraungarh state on the Nepal (Kathmandu) Valley

The then Simraungarh state had an important influence on the religion, art, culture, tantra, language, literature, music, etc. of the Nepal Valley (Nepal Mandal), which was the centre state of Nepal in the medieval period. Even today, it is believed that "Sri Taleju Bhavani", the lineage god of the Malla kings, was also brought from Simraungarh. After this, many forms of the goddess were worshiped here. Karnat descendants have a great role in the religious culture of Nepal because the mother Goddess of the Doyas called Dumaju or Doyamaju were also brought from there and honored as the state goddess. Among the 99 chowks within the Bhaktapur Palace, one of the seventeen chowks currently in existence is named Dumaju chowk (Field Observation, 2023). After the fall of Simraungarh, the Maithili scholars who entered Nepal with their ancient texts and were frightened by the dominance of the Muslims took shelter here. Later, they stayed here and wrote commentaries, translations and original works on many theological, judicial texts (Raj, 1996: 5) Similarly, on the other hand, after the destruction of the kingdom, the family of the last Karnat dynasty king Harisinhadeva also took refuge in Bhaktapur. Later, his descendants ruled here as Malla kings for more than four hundred years. That is why the later Malla kings like Pratapa Malla, Jagjyotir Malla etc. used to proudly write that they were the descendants of the Karnatdynasty king Nanyadeva, the founder of the Simraungarh state (Regmi, 1966: 74,86,87 & 116). King Pratap Malla married two princesses of Cooch Bihar and made them

queens. This is clear from the statue of Pratap Malla with those two queens in the Changunarayan Temple (Field Observation, 2023). Malla kings Siddhinarsinha, Pratap Malla, Jagajyoti Malla, etc. were interested in writing songs, bhajans, poems and dramas not only in local language but also in Maithili language (Raj, 1996: 5). In this, the influence of the rich Maithili language and literature of Simraungarh can be understood. From a research, out of total 31 dramas related to King Bhupatindra Malla of Bhaktapur, 26 are in Maithili, 4 are in Newar language and 1 is in Sanskrit language (Yadav, n.d: 183). Pratap Malla honored Maithili scholar Narasinha Thakur with the title of Guru (Wright, 1983: 217). From this, it is known that Maithili language literature has a great influence in the Nepal valley.

The famous Malla King Jayasthiti Malla took the advice and suggestions of the social structure of Simraungarh region and the scholars for social reform in Nepal. Going one step further, it seems that Jayasthiti Malla himself was a resident of Tirhut region before his marriage to Uparaja Rajalladevi, i.e. before he was brought into the Nepal Valley according to the then Dolaji custom. Because it can be inferred from the fact that in the Gopalraj genealogy, Jayasthiti Malla was brought from the south by Devaladebi (Vajracharya & Malla, 1985: 29-30). However, this is the subject of research. Another thing is that during the death rites in the ruling class here, the practice of “eating a Katto” on the eleventh day after a person dies is actually a tradition of the people of Karnataka (Raj, 1996: 5). Similarly, the custom of the Newars of Nepal Valley to marry their maidens with Bel (a kind of fruit), symbol of god Narayan, which is called Belvivaah (ihi) can be considered as a tradition that also came from there (Raj, 1996: 5). Because a similar practice called Mock Marriage seems to be prevalent among South Indian Nair Brahmins (Juju, 1998: 9). And since the people of Karnataka also came from there, it is likely that they also introduced this custom here. In this way, it can be understood that the Simraungarh state has a significant contribution both directly and indirectly in the development and expansion of the Hindu religion culture, especially the Tantric culture of the Nepal Valley.

Achievements of the Simraungarh state

In a period of about 225 years, i.e. in 1325 AD during the reign of Harisinhadeva, until the Muslim troops destroyed the state, this Karnat descendant Simraungarh state of Tirhut region had achieved great progress in various fields such as religion, knowledge, science, art, architecture, language and literature. Because the Karnatdescendant came from a rich and prosperous state like Karnataka in South India, they were qualified, capable and characterful as well as knowledgeable about various subjects. Under the patronage of Kannadi warriors and Southern Sanatani scholars, the region became truly prosperous at that time. Many books written by scholars like senior Minister Devaditya Thakur and Deveshwar Thakur as well as Minister Chandeshwar Thakur, Kavishekhar Jyotiriswar etc. came to be collected in the library of Nepal Valley even though the kingdom was destroyed.

In this way, the Simraungarh state remained very prosperous, active and developed for more than two centuries. Especially, this state was developing as the base of Hindu religion, culture and civilization. It has been mentioned above that the influence of this civilization has been found in the neighboring states, especially in the Nepal Valley. The inhabitant of Karnataka who came from South India were not only civilized and educated, but they also had special knowledge in the fields of politics and theology. Make good arrangements for education initiation in their state. Religious scholars and educated persons had great respect and prestige. Simraungarh became the main shelter after the Muslim invasion of the scholars of Nalanda and Vikramshila, famous educational centers of North India. As a result of which, at that time, this state had achieved a lot of progress in various fields. They also made great progress in the fields of Hindu religion, culture, art, architecture, language, literature, and music. Its influence was also felt in the Nepal Valley.

Fall of Simraungarh

At that time, the influence of Muslims in North India had increased tremendously. In 1325 AD, emperor Gaysuddin Tughlaq of Delhi was returning via Tirhut from his campaign of Bengal conquest. Seeing the Muslim army entered to his territory, king Harisinhadeva became confused that the emperor of Delhi started to attack Simraungarh. After this, he also gathered all the people and the army and went out of the fort to fight with the troops of Gaysuddin. A fight broke out between the two. But in front of the huge Muslim troops, his efforts did not work. So Simraungarh was destroyed. Harisinhadeva and his family fled from there and went to the mountains of Nepal (Vajracharya, 1962: 228). From the point of view of security, it was beneficial for him to enter the Nepal Valley. But before this, when his army came to the valley for help, they had caused a great uproar by looting and setting the fire to the temples and monasteries. Because of that Harisinhadeva had lost his prestige in the valley. Another thing, now governance of the valley was not as weak as before. Under the leadership of Rudra Malla, the central government of the Nepal Valley had become strong at this time. That's why Harisinhadeva could not enter Nepal Valley directly. After wandering around for some times, he died in 1325 AD at a place called Tinpatan in Sindhuli, when he was about to go to Dolakha (Vajracharya, 1962: 228).

After the death of Harisinhadeva, his family sought refuge with Rudra Malla, the then powerful ruler of the Nepal Valley, and Rudra Malla gave shelter to rani Devaldevi and her son Jagatsinha in his palace Bhaktapur. After taking shelter, Devaladevi installed the kalash of Taleju Bhavani in the palace. Later, the Malla rulers of Nepal also became worshipers of Taleju. After the death of Rudra Malla, as he had no son, his daughter Nayakadevi took over the throne. He was called Uparaj (head of state). The first marriage of this Nayakadevi was with Harishchandra of Kashi (India), but after he was killed in the Courtiers conspiracy, her second marriage was with Jagatsinha, son of Devaldevi, who was taking refuge in the same court. Rajalladevi was born from that couple. Jayasthiti Malla was married to this Rajalladevi. Because of this, now Rajalladevi, the granddaughter of Karnat dynasty Harisinhadeva, and Jaysthiti Malla, became the grand son-in-law. Therefore, although the descendants of Jayasthiti Malla, i.e., the later Malla kings of Nepal Valley, were not of Karnat origin, but maternal descent was from Karnat. As the fame of Nanyadeva, Harisinhadeva was spreading at that time, it seems that the later Malla kings including Pratap Malla used to be proud of themselves as Karnat descendent from the sign on maternal's relation. In this way, even though Harisinhadeva did not conquer the Nepal valley and rule, it is understood that his family had significant changes or influence in the political, social and cultural fields of Nepal at that time. In fact, after the death of the powerful ruler Rudra Malla, Harisinhadeva's widow rani Devaladevi emerged as an influential figure in the kingdom of the Nepal Valley. She also played a key role in getting her son Jagatsinha married to the husbandless Uparaj (ruler of the state) Nayakdevi.

After the death of Nayakdevi within 10 days of giving birth to Rajalladevi, Devaladevi became even more powerful. She also managed to bring up her granddaughter Uparaj Rajalladevi. When Rajalladevi was 8 years old, Devaladevi stated looking for a bride for her marriage. In this process, she brought Jayashithi Malla from Madhes according to the Dolaji custom. She married both of them in 1354 AD. She gave full support to Jayasthiti Malla to move forward. From this, it is known that Devaladevi's role was very important in the influence of Karnat descendent in the Nepal Valley at that time. In this way, it seems that Karnatdescendant of Simraungarh had a significant influence not only on the art culture of Nepal Valley but also on the politics here.

After the escape of Harisinhadeva, Gaysuddin Tughlaq, emperor of Delhi, established control over the kingdom of Simraungarh. After that, instead of Simraungarh, Darbhanga (a district of Bihar) was established as the headquarters and the administration of whole Tirhut area was started as Tughlakabad

province. After he ruled directly for about 30 years. In 1354 AD, the Tirhut region was handed over to the local Kameshwar Thakur by paying regular taxes. After Kameshwar Thakur, Oinvar dynasty rule was established here. Because of this, It seems that this dynasty ruled until 1526. At that time it was more famous as Mithila region than Tirhut. Then this state was divided into different Zamindari areas and zamindars (landlords) were appointed and taxes were collected directly. But after the fall of the Mughal Empire, during the rule of the British East India Company, this region (not all the territory) came under the control of the Nepali ruler of Sen dynasty. Palpa's great king Mukunda Sen and his successors annexed this region to their own kingdom. Later Gorkhas were merged into vast Nepal under the Nepalese unification campaign.

Conclusion

In this way, the capital of Simraungarh state, located in the Tirhut region of the southern part of Nepal, established by Nanyadeva from Karnataka (South India), along with its two hundred and twenty-seven years of glorious history, suddenly disappeared forever in the womb of the earth. Harisinhadeva, the last ruler of Kananta descended himself, seems to be responsible for its downfall. Because he could not understand the activities and objectives of the Muslim Emperor Gayasuddin Tughlaq well in time. He had not come here with the intention of conquering Tirhut. Harisinhadeva's downfall became possible as he did not correctly estimate the power of the emperor of Delhi, and because of this, along with the destruction of his dynasty, the state of Simraungarh, which was rich in art and culture, also went down forever. At present this Mithila region is geographically divided into two parts. Its northern part lies in Nepal and southern part in India. In this way, even though Mithila is divided into two parts from a political point of view, both the regions are linked by religion, language and culture.

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