TWENTY-THREE INSCRIPTIONS FROM NEPAL

COLLECTED AT THE EXPENSE OF

H. H. THE NAVÂB OF JUNÂGÂDÎ.

Edited under the Patronage of the Government of Bombay,

BY

PANDIT BHAGVÂNLÂL INDRÂJÎ, PH.D.


TOGETHER WITH SOME CONSIDERATIONS

ON THE

CHRONOLOGY OF NEPAL.

Translated from Gujarâtî

BY

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1885.
To the Memory

Of

Dr. Bhāû Dājî

These Pages are inscribed

by

His Grateful Pupil

Bhagvânlâl Indrajî.
It was in 1876 that Dr. Bhagvânâlâl Indrâjñ showed me his rubbings and cloth-copies of the Nepâl inscriptions which he had collected during a journey to the valley, undertaken at the expense of the Junâgâdh Darbâr, for the late Dr. Bhâû Dâjî, and which had remained in his hands after that gentleman’s death. As soon as I had convinced myself of the great importance of these inscriptions for the history of Nepâl and India, I offered my assistance in preparing them for publication, and asked Dr. J. Burgess to accept them for the Indian Antiquary. The costliness of the numerous facsimiles made, however, an immediate realisation of my wish impossible. I then petitioned the Government of Bombay, requesting that a special grant might be made to Dr. Burgess for the purpose. Acceding to my prayer, the Government sanctioned, with that liberality which it has ever shown in the furtherance of Oriental studies, a sum from the savings in the fund destined for the search for Sanskrit MSS. At the same time I addressed a request for express permission to publish these inscriptions, to the Junâgâdh Darbâr (through the Political Agent of Kâthiâvâd) and privately to Mr. Vîthâl Bhâû Lâd, the representative of Dr. Bhâû Dâjî, because Dr. Bhagvânâlâl very properly desired to have a clear title to dispose of the documents according to his liking. This permission was readily granted, and the Junâgâdh Darbâr generously promised a further grant towards the publication, in case it should be required.

After these preliminaries had been concluded, the preparation of the twenty facsimiles of the older inscriptions was undertaken in 1878 by Mr. W. Griggs, of Peckham. In 1879 and 1880 I prepared, in consultation with Dr. Bhagvânâlâl, according to his original paper in Gujarâtî, the translations and abstracts of the inscriptions as well as the greater portion of the Considerations on the Chronology of Nepâl. The former appeared in the August number of the Indian Antiquary of 1880 (Vol. IX. pp. 163-194). The completion of the Considerations was prevented by my illness and subsequent retirement from India in September 1880, and though I was in possession of Dr. Bhagvânâlâl’s manuscript, various engagements made it impossible for me to resume the work until this year. With respect to the translations of the inscriptions my position has been merely that of an interpreter, and I have done nothing beyond rendering Dr. Bhagvânâlâl’s Gujarâtî version as faithfully as possible. As regards the Considerations I have exercised a greater influence not only in the arrangement of the subject-matter, but also in modifying some of Dr. Bhagvânâlâl’s original opinions. Thus it was, at my suggestion, that he referred the dates of Mânâdêva and Vâsanta-sêna to the Vikrama era instead of to the Śaka era, as he had done at first. I have also cut down the extent of his paper which contained a discussion on the dark period of the history of Nepâl from the middle of the eighth to the beginning of the eleventh century, as well as on the last dynasties regarding which inscriptions 17-23 contain much valuable information. All that can be said regarding the later history of Nepâl is contained in Mr. C. Bendall’s admirable Historical Introduction to the Cambridge Catalogue, where not only Dr. Bhagvânâlâl’s inscriptions, but a good many documents inaccessible to him, have been carefully utilised. Another long discussion on the Maukhari dynasty, which the original paper contains, has been somewhat altered and greatly condensed in note 3 to the table of the Lichchhavi kings.

For the facilities given to him in Nepâl Dr. Bhagvânâlâl desires to acknowledge his obligation to the Honorable Raja Siva Prasada, of Benares, who obtained for him from T. M. Gibbon, Esq., Manager of the Bityâ estate, an introduction to Sir Jung Bahadur.  

G. BÜHLER.

Vienna, November 1884.
INSCRIPTIONS FROM NEPAL.

No. 1.—An inscription of Mânadeva, dated Sāṅvat 386.

This inscription is incised on the lower part of a broken pillar placed to the left of the door of the temple of Chângû-Nârâyana, about five miles to the north-east of Kâṭmându. The pillar is about twenty feet high without the capital. Its lower half is square, half of the upper part is octagonal, higher up it becomes sixteen-cornered, and finally round. Originally it was crowned by a lotus-capital surmounted by a Garûda, about four feet high, shaped like a winged man kneeling on one knee. The workmanship is very good, and the figure shows the flowing locks, which occur frequently on the sculptures of the Gupta period. The weight of the Garûda seems to have been the cause of the pillar's fall from its old base, which is still to be seen just opposite the door of the temple, where numerous fragments of its capital and of the Garûda also are lying about. After its fall, a royal physician, called Chakrapâni, about twenty years ago, had a new capital made for it, consisting of a gilt lotus and a Chakra, and put it up in its present position. In doing so the Vaid neglected to add a new base. He simply planted the pillar in the ground. Hence a portion of the inscription, which is incised on three sides of the square lower part of the pillar, has been buried in the earth. In spite of my entreaties the priest at Chângû-Nârâyana would not allow me to lay the buried lines bare. I have, therefore, been obliged to present the inscription in a mutilated form.

The form of the letters agrees exactly with that of the Gupta inscriptions. They are clearly and sharply incised. With the exception of the first part the preservation is good. The language is Sanskrit, and excepting the two first lines, the whole is in verse. The numbers of the verses are marked by the ancient figures.

Transcript. Part I.

[1] संवत् १८६ ये धमासे शुभपक्ष प्रतिपद १
[2] [रो]हिणीनकन्यके चन्द्रमसि मुहूर्ते प्रसादभिन्निति
[3] [श्री]कसानिंदीपानाथनु[ल]प्रद्रव[श]स्यः
[5] [बे]जपवययमन्त्र - - - - - वासायनयोग्ययः

1 This temple stands in the centre of a small village on a spur of the hills, at the base of which flows the river Mummati. Chângû, literally 'he with a hill,' is in the Nepāl language a name of Garûda, and the 'compound' means therefore Garûda and Vishnu. The temple contains an old composite image of Vishnu riding on Garûda. The present building is now, having been erected in Nepāl Sāṅvat 814, or 1694 A.D. by Queen Riddhi-Lakshmi, as is shown by an inscription: see also below.
INSCRIPTIONS FROM NEPAL.

[7] ता

[8] राजाकुमा

[9] सक्तिवर दीर्घकर्षण।

[10] कहसिरहुड़कः इत्युपस्यः

[11] [वहिन] दिम्बूरुङ्गे

[12] समस्यानामसिद्धृतं

[13] ते

[14] [तस्य] जयामण्ड राजस्वम्

[15] विमाणम्

[16] कविकदानमानानिम्

[17] [प] भौगोलिक कुलक्रमागता

Part II.

[1] देवी राज्यवती ता तस्य नृपत्वत्वा भिधाना सति

[2] श्रीरथस्वात भविष्यति तदा लोकान्तरातः

[3] जयस्यात्र इत्यदेवाचरितः

[4] कायम् भारतचतुः

[5] प्रत्यागतः

[6] प्रेणां भुवनेश्वर

[7] हा पुनः

[8] राज्यमुद्रकः

[9] किंम भोगवातिकस्तुरुपातिराश्मवेदने

[10] मायास्वातिष्ठता भर्जा विनां जीवितम्


[12] पादों भविष्यातबलवज्ज्व शिष्यसा विवेदिता यतः

[13] किंमोगैः किं जीवितसूक्ष्मसहित्योगे सति

[14] प्राणामुद्यवाग्ना तरसंवेदनाय यास्यस्तीति: दिवम

[15] इत्यवस्मुप्यपदुः

[16] वाक्याविीहिहात वाशववाणा बद्धा तन्त्रस्युः

[17] सनुने तहस्त्रिदिकविधि मन्: प्रक्षयामन:

Part III.

[1] भविष्याति दिनानामसिद्ध्वेगः

[2] भौमचार्यसुः

[3] गौतमवरः

[4] सामातिकम्

* Nine lines following line 17 are buried in the ground.
* L. 1, read अभिधानत्. L. 8, the causative कायाः is improperly used for the simple verb. L. 14, read प्राणा. L. 15, read रुपं. L. 17, the भ of मन्यति looks like क. After line 17, seven lines have been lost.
* L. 1, read सत्तेदियाः.
On the first day of the bright half of the month Jyeshtā of Saniyāvat 386, while the moon stood in the constellation Rohini, in the excellent Muḥūrta called Abhijit.  

1. Hari conquers, whose resplendent, beautiful, broad and high chest is marked by the Śrīvatasa, . . . whose lotus-arms shed radiance, who increases the happiness of his worshippers, who is constantly busy with . . . . . the machine for moving the three worlds, who is eternal, who dwells on Doloḍri, and who is worshipped by the immortals.  

2. There was a king called Viśrada, who . . . by his valour and wealth lessened trouble, who was incomparable and prosperous because he kept his word. As . . . the sun is encircled by brilliant rays, so he was surrounded by his learned, proud, constant, famous and obedient sons.  

3. His son was truthful king Śanakarada, whose country prospered, who was incomparable in battle by his enemies, and who gave . . . . . Through valour, presents, honours bestowed (on his servants), and riches, he gained great fame; comparable to a lion . . . . he protected the earth through approved ministers . . . . . . . .  

4. His son also, illustrious king Dharmada, who knew the most excellent doctrine, worked, . . . . who was righteous, virtuous, fond of modesty, possessed of excellent qualities . . . . according to the hereditary law . . . . a great kingdom.  

7. But that king's faithful wife, Queen Rājyavatī by name, was doubtless heavenly Śrī, who had followed (her husband into this world). From her was born illustrious king Manada, whose course of life in this world is unblamable, and who always gladdens the world by his beauty, like the autumnal moon.  

8. Approaching and sighing deeply, her eyes filled with tears, she (Rājyavati) affectionately spoke to her son, with faltering accents: "Alas, my child, thy father is gone to

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5 L. 19, read दुष्प्यामसी।  
6 The day is divided into fifteen Muḥūrta, the eighth of which is Abhijit.  
7 Doloḍri or Dalaparvata is the name of the hill on which the temple of Chānḍimālāyāna is situated.  
* The meaning of this mutilated pāsa probably is that his wealth and valour made his enemies keep quiet, and thus his own and his subjects' troubles were small.  
* Probably the preceding verse 6 contained an identification of the king with Viśānu.
heaven. As thy father is now dead, why preserve my useless life! Reign thou, dear son;
to-day, even, I follow my husband on his road.

9. "Of what use are the fetters of hope that are lengthened for enjoyment," and that bind
me to a widowed life in a world similar to a lying dream? I will depart." While thus,
forsooth, she was resolved; her sad son reverentially pressed her feet with his head, and
anxiously spoke thus to her;

10. "What are joys to me, what the pleasures of life when I am parted from thee! First I
will give up my life; thereafter thou mayst go hence to heaven." Thus she stood like a snared
bird, firmly bound by the word-bonds, that, mixed with tears, lay in (his) mouth.

11. Then together with her virtuous son she performed the last rites for her own
husband ............................................................

12. The prince (Māṇadeva), whose strength is known to (his) enemies, though they are
clever in the use of weapons of offence and defence,—whose arm is beautiful and lovely,11
whose complexion is pure and bright like burnished gold,—whose shoulder is strong,—
whose eyes rival (in beauty) full-blown blue lotuses,—who is visibly an incarnation of
Cupid, a festival of dalliance for the fair ones, (spoke thus to his mother):

14. "My father adorned the earth with beautiful, high rising (pillars of victory, resem-
bling) sacrificial pillars. Here I stand initiated in the rites of the battle-sacrifice offered by
"Kshatriyas. Quickly I shall depart on an expedition to the East, to crush my foes. (There)
I shall install such princes as will remain obedient to me."

15. Thus the king (spoke and) bowing to his mother, whose sorrow fled, he continued (in
this wise): "Mother, I cannot pay the debt due to my father by pure austerities; but
"I shall attain this end, worshipping his feet by true and rightly performed feats of arms."

Then the king received the consent of his overjoyed mother;

16. And he set out on the road to the East. Having reduced to obedience those roguish
feudal chiefs of the East, from whose heads bent in prostration the diadems fell, the prince,
like a fearless lion with thick and bristling mane, (returned) thence, and marched to the
Western districts.

17. Hearing there of the evil doings of a chieftain, shaking his head and slowly touching
his arm that (in strength) resembled an elephant's trunk, he proudly spoke (thus):
"If he does not come at my command, then he will be conquered by my valour. What is
the use of saying much? Shortly I tell (him) in the words of the Creator ..........

No. 2.—An inscription of Jayavarman, incised during the reign of Māṇadeva Śāivāt 413.

This inscription is incised on a square stone, which originally formed the base of a Linga, and
is placed opposite the northern door of the temple of Paśupati. 12 At present the stone supports
a composite trident, about twenty feet high, which according to the Vaiṣṇavaśāstra was dedicated by
Śankaradeva, the grandfather of Māṇadeva. 13 It would seem that Jayavarman's
Linga somehow or other was destroyed, and that at one of the restorations of the temple, Śankara-
deva's Trīśūla was transferred to its place.

The letters of the inscription belong to the Gupta period. Owing to the daily ablutions of
the Trīśūla they have suffered very considerably. The language of the inscription is Sanskrit.

10 Rather 'that are lengthened by enjoyments.'—G. B.
11 Rather 'whose beautiful arm holds the goddess of Fortune.'—G. B.
12 The famous temple of Paśupati is situated in Devalaśana, an old town, mostly in ruins, on the river Vāgmati,
three miles north-east from Katmandu. The present temple has three stories fifty feet high, and is built in the
modern Nepalese style. It is of brick and wood. According to tradition Queen Ganga erected it in Nepal Śāivāt
705 or 1552 A.D. The temple consists of an ardham, surrounded by cloisters, and has four doors. In the centre of the
parśvālaya stands a Linga of hard sandstone, about three feet and a half high, from which four faces and
four pairs of hands jut forth. Each right hand holds a Devadākinī Mahāśīla, and each left a Rasamandala. Similarly
ornamented Lingas, dating from the Gupta period, are found in Mathurā and in Udaygiri near Bhais. The
base of the Linga is about a foot and a half high, and four feet in diameter, and covered with thick silver plates.
Ordinarily the Linga is concealed under a mass of gold and silver ornaments, which are taken off at the time of
worship. In the court of the temple stand many statues of other deities, as well as of kings and private persons, who
gave endowments to the temple. The name for these figures is śilāt. There are also many modern inscriptions,
which, I regret, I neglected to copy.
13 Wright, Nepal, p. 123, and below.
No. 2. INSCRIPTION OF JAYAVARMAN, SAMVAT, 413.

1. FACSIMILE OF CLOTH COPY.

2. FACSIMILE OF RUBBING.
Inscriptions from Nepal.

Transcript.

[1] संवत् ४१३ श्रीमानदेशनुपदेशकरणशास्त्र भवन्ति वियुद्रविना जयतन्मनाघात लिङ्गं, वेयं चक्रमाला
यितिप्रायत नृत्यके।

[2] संप्राचरितं सनंपत्तिज्ञातं हिताय र भगवतीय लिङ्गम्य कारण्युताम [प्रे] —— तायरस
—— यन[थे]दत्तकमय [नीची—]

Translation.

Saivat 413. By the favour of the feet of the illustrious king Mānadēva, a pure-minded (man) called Jayavarman has erected a Linga, known in the world of men, as Jayēsawara for the welfare of the people and of the king. A permanent endowment has been assigned for (defraying the expenses) of the occasional worship of this worshipful Linga.

No. 3.—An inscription of king Vasamandala, dated Saivat 435.

This inscription is incised on a narrow oblong slab of sandstone about six feet high with a semicircular top, adorned by a relief showing a Chakra and two Śankhas. The stone lies near the sanctuary of Lagul Dēvi, not far from the temple of Jaisi, Lagnatal Kātmāndū.

The inscription originally contained twenty-three lines, the greater part of which has however been destroyed by the influence of rain and weather. The remaining letters are very distinct and well cut, and show the forms of the Gupta period. The language is Sanskrit.

Transcript.

[1] सनित मानग्रिहाय [रमदेज] वत्लयम—
[2] द्वारकमहाराजीपद्वानुपात: जुतन—
[3] [पदय] दत्तादिर्षायपुर्णपत्विकसिनिति—
[4] तत्तकयम्ख्यासरकराराजीतीसन—
[5] सेत: कुशलीक्ष: ध्यवकरणपुष्पं धर्म—
[6] [स्थ] [न] ——— श्रेष्ठक्षु—
[7] ———— विदितमस्तु वो मया
[8] ——— द्विभु:—
[9] ———— कृत्यर
[10] ———— राणय
[12] ———— श्रेष्ठतः—
[13] ———— दिकायन्यु सद्दि—
[14] ———— मयादि तेवो
[15] ———— (मो) चित—
[16] ———— ———
[17] ———— स्वाकोपजटिरिके—
[18] ———— अयेमामाज्ञलुरे [ध्य] ————
[19] ———— हा तस्यां दृष्टे मयो—
[20] ———— इति समाज्ञाना संवत् ४३५ [आश]—
[21] ———— निश्चुक दिशा १ दूरस: तस्मेदपुडन्ता—
[22] ———— द्वारकमहापत्तिशरक् विषू प्रति—
[23] ———— ब्राम्हुड्य च महीशालो व्यवहरान्ति—

Translation.

Om. Hail! From Mānagriha, the lord and great king, the illustrious Vasamandala, who meditates on the feet of the illustrious lord and great king Bappa (an incarnation of) the supreme deity,—whose brilliant fame has expanded as a flower through his learning, policy, compassion, liberality, affability, holiness and valour,—being in good health.

This is the order; Saivat 435, on the first day of the bright half of the month Āsvayuja. The executive officer (dātaka) is the chief prefect of police and great chamberlain Ravi Gupta. He is transacting business in Bṛāhmunāg Mahāśīlā.

1 An expression adhāpāya, a permanent endowment, is very common in the Buddhist inscriptions of the Western Caves, see Bhātyāker, Nasik Inscrip., Transact. Or. Congress 1874, passim.

11 Kāryāvahj, translated by 'occasional worship,' is probably an equivalent for nainīttikāpyā, and refers to the worship on the days of the new and full moon and other festive seasons.

12 The first five and the last four only usual of a translation. The few words readable in the middle permit the inference that the inscription recorded a grant to somebody. Mānagriha, from which all the inscriptions of the kings of this dynasty are dated, appears to have been the capital or the royal residence.

13 I am unable to say who this Bappa Bhattacharja was. But I think that it is a general title used by chief priests for the Valabhi kings and those of Vengi (Jour. Bo. Br. R. A. S. XI. 358) also declare their devotion to the feet of this Bappa Bhattacharja. Achārya or chief priests frequently bear the same titles as crowned kings.
No. 4.—An inscription dated Sāvīvat 535.

On a broken slate-slab, lying in a street of Laγantol, Kātmāndu, near to some stones smeared with red paint.

Characters,—Gupta, but the curved stroke of the medial i is drawn deeper down between the lines, and the left hand stroke of the va becomes round. Preservation bad. Greater part defaced, and seven or eight lines at the top are lost.

Transcript.

A translation of the main part of this inscription is impossible. It appears, however, that it refers to the grant of a piece of land, the boundaries of which were accurately described. In the last lines, which are tolerably well preserved, the king declares his determination to punish persons interfering with the donces. We also learn from lines 17 and 18 that the Dūtaka or executive officer was Prīne V i k r a m a s e n a, and the date the seventh day of the bright half of Sravāṇa Sāvīvat 535.

No. 5.—An inscription of Śivadeva.

On a broken slab of hard sandstone fixed in a wall near a bell at Buddha Nilkaṇṭh,18 near the Śivapūrī hill, five miles north of Kātmāndu. The characters closely resemble those of the preceding inscription. The language is Sanskrit.

Transcript.

A translation of the main part of this inscription is impossible. It appears, however, that it refers to the grant of a piece of land, the boundaries of which were accurately described. In the last lines, which are tolerably well preserved, the king declares his determination to punish persons interfering with the donces. We also learn from lines 17 and 18 that the Dūtaka or executive officer was Prīne V i k r a m a s e n a, and the date the seventh day of the bright half of Sravāṇa Sāvīvat 535.

18 Buddha Nilkaṇṭh is a small tank about forty feet square, fed by a spring which passes through three stone spouts held by three images, which are placed in its north-eastern corner. In the middle of the tank lies an image of Vishnu; 'reclining on the waters,' made of black stone. According to the chronicle of Nepāl this image was dedicated by King Hariwarman of the Solar race. But from its appearance and workmanship I conclude that it is not so old. As the name of the place is Budda Nilkaṇṭh, i.e. 'submerged Siva,' and as the name of the brook which flows from the tank is Rādanmati, it seems probable that the tank originally contained a Linga, and that one of the later Vaishnavas kings placed the image of Vishnu into it. In support of this conjecture I may also adduce the fact that the neighbouring village is called Śivapūrī.
No. 4. RUBBING OF INSCRIPTION OF SAMVAT 555
Hail! From Mānagriha. The illustrious lord and great king Śivadeva—who is the abode of all good qualities such as learning, policy, modesty, bravery, constancy and heroism, who is the banner of the Līchhāvi race, being in good health, addresses greeting to all the cultivators residing in . . . according to their rank, and gives (these) orders: Be it known to you that I, being advised for your welfare by the illustrious great feudal chief Amśuvarman, who has destroyed the power of all (my) enemies by his heroic majesty, obtained by victories in numerous hand-to-hand fights,—whose brilliant fame gained by the trouble of properly protecting (my) subjects, pervades the universe . . .

No. 6.—Inscription of Aṃśuvarman, dated Śrīharsha Saṅvat 34.

This inscription is incised on a slab of sandstone in the neighbourhood of a large village, called Bungmati, four miles to the south of Kāṭmāṇḍu between the rivers Nyekha and Vāgmati. Its sculptured top shows Baudhā symbols, viz., the wheel of the law between two deer. The stone lies ordinarily buried in a field to the east of the village, and is taken out every twelve years on the occasion of a great festival (rathayatrā) of Aṅgākītēsvaṇa at Bungmati. The reason of this custom is not known. I found considerable difficulty in obtaining a sight of the stone, though I had an order from the Nepalese Government. The characters are the same as those of the preceding two inscriptions. Regarding the era in which it is dated, an explanation will be given below.

Transcript.


\[\text{L. 8 read सामान्ता}^{19} —

\[\text{From the epithet given to Aṃśuvarman it appears that he occupied the position of a major domos, who wielded the real power, while the king was ruler only in name.}^{20}

\[\text{The temple of Avalokiteśvara, called Mātseyendranātha by the common people, is situated in the centre of the village. The image which it contains is made of mud and covered with silver plates. It remains half the year only in this temple; during the other six months it is kept at Lalitapattana.}^{21}
Om. Hail! From the palace, (called) Kāilaśa kūta. The illustrious great feudal chief Aṃśuvarman, who is favoured by the feet of the lord, the divine Paśupati, and meditates on the feet of Bāppā, being in good health, addresses greeting to the inhabitants of the village of Buṅgāyūmi according to their rank and issues: Be it known to you that we rejoicing at the preservation of the cocks, pigs, and fishes.

The executive officer is here. . . . . . Vikra (mascua). . . . On the tenth day of the bright half of the month of Jyeshṭha, Sāṃvat 34.

No. 7.—An inscription of Aṃśuvarman, dated Śrīharsa Sāṃvat 39.

On a slab of slate, standing near a small temple of Gaṇeśa, in the high street of Devapātana, not far from the temple of Paśupati. It bears at the top the representation of a reclining face, facing the proper right.

The characters are like those of the preceding inscriptions.

Execution and preservation good.

Transcript.

[1] उ स्थित कैलासकुटभवनादनिष्ण निष्ण चाँदेकरसा-
[2] ाषांविशालसाधारणान्तरया भवापिका-
[3] रस्तस्विकारणेवैवननतिवनस्यम्ये-
[4] नो भवार्याः पुत्रिकारान्यानुपादानी बध-
[5] पादारुपयत् भग्नुषर्वेकुशलर विषदिक्-
[6] राज्यवृत्तिमानो वरःमानविविषयव यथाहें-
[7] कुशालमाध्य श्रावणमहत्तितिः प्रक्षिपि-
[8] दु भवागुप्तसी भवालखुर्मेकेद्रसरसम-राज
[9] गीता भीमधगम्बरज्ञानवा भोगदिव्या समभूत राज-
[10] पुवर्गरसेनन्य पुण्यापत्तयाय विशिष्यायते
[11] यश्च तदुहिताम्भागिनेया भाग्यदेवा प्रतिष्ठाय-राज
[12] दिंदिमाति यथात्पूवर्तिते प्रति प्राय-.
[13] तो दक्षिणेश्वरस्वतः शालपा-चालिकेयः प्रतिप-राज
[14] लनायाविस्मुद्रानालस्वापि पश्चापिकारणस्वाप-राज
[15] वेणिन प्रसादः कुतो यदा च पाचालिकानां पिकाप-राज
[16] कामेवत्तः तुस्थयिते यथाकालं वा नियतेति न-राज
[17] स्तु पारिकारणाय तदा स्ये राजमिहितराज-राज
[18] सनेह विचारः करणीयो यस्तेनामालकापक्षाय-राज
[19] प्रवाहिन्ये तं वस्त्र भक्ष्यायामो भार्यभिरागुष्ट-राज
[20] विलिमार्गसुगुणवा पुरीराजकवासादानुविन-राज
[21] रैवो भविष्ययिन् स्वायता दुतक्ष्मात्र युग-राज
[22] जोयस्यादेवः संवत् ३२ वेशाख शुक्रै दिना दशाम्याः

22 L. 11 read राज.
23 Kailāsakūta is at present the name of a large mound about forty feet high situated to the north of Paśupati's temple. It is covered with ruins, and no doubt is the site of the palace mentioned in this inscription and the following ones.
ংবদ্র প্রয়াণ মৃত্যুন কুলেন পৰ্যায়: পুরুষী কে শিক্ষা করিলে মঞ্চ দু'হাতে শঙ্কর হন -
TRANSLATION.

Om. Hail! From the palace, (called) Kaśīvasūkta.

The illustrious Amśuvāra, who has been favoured by the feet of the divine lord Pāsupati, and meditates on the feet of Bāppa, who, having destroyed his (former) false opinions by pondering day and night over the meaning of various Śāstras, considers the proper establishment of courts of justice his greatest pleasure, being in good health, addresses greeting to the present and future officials of the Western (province) according to their rank, and issues (these) orders:  "Be it known to you that the (three Liṅgas), viz., the divine Śūrabhogetvāvara dedicated at (the sanctuary of) Paśupati by our sister Bhogadevi, the mother of the illustrious Bhogavarman for the increase of the spiritual merit of her husband prince Śūrasena, Laḍitamahēśvara dedicated by her daughter Bhagadevi, our niece, and Dakṣ.iḥiṇēśvara dedicated by her ancestors, have been made over for protection to the Adhahālā-Pāchālikas, and that we have favoured them by forbidding the interference of the officials of the Western (province); and when any business referring to these (Liṅgas) arises for the Pāchālikas, or when they neglect to do in time anything appointed (for them to do), the king himself shall privately investigate (the case). But we shall not suffer it that any one violates this order and acts otherwise. Future kings also, as they are teachers of justice, should continue the favour shown by their predecessors (to the Pāchālikas). (This is our) own order, and the executive officer here is the Yuvarāja Udayadeva. On the tenth day of the bright half of the month of Vaiśākha Saṁvat 39.

No. 8.—Vibhuvaraman’s inscription, dated Śrīharsha Saṁvat 45 (?).

On the side of the mouth of the spout of a watercourse, on the road from Kātmāndu to the Residency near the Rānīpokhri tank. The place is called Saṭḍhāra, (i.e. septadhāra, because the water issues from the spring in seven streams.

Characters as those of preceding inscriptions. Preservation good.

TRANSCRIPT.

[1] संवत् ४५ (!) यप्ति श्रुत् —
[2] भृगुवर्मप्रसादन विदु: पुष्पविद्याय
[3] कारिता सत्यालीं वर्जिन विस्मृत्तिः

Translation.

On . . . of the bright half of the month Jyestha, Saṁvat 45, by the favour of the illustrious Amśuvarman, this conduit has been built by Vārta Vībhuvaraman for the increase of his father’s spiritual merit.

No. 9.—Jisnu Gupta’s inscription, dated Śrīharsha Saṁvat 48.

On a slab of black slate placed upright in the ground near the temple of Mummura or Chinnamastikā Devi in the Tavjha Mahalla (ward) of Lalitapattana. The letters are well cut and the inscription well preserved. The characters if compared with those of Anusvarman’s inscriptions, show slight changes. The medial i goes down a little deeper, the pa shows an ornamental notch in the lower line.

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24 The translation barely covers the entire meaning of dharmaḍhikāra, which includes both the civil and criminal courts, and the authorities dealing with religious and charitable institutions.
25 Laṇitamahēśvara is the northern form for Lalitamahēśvara. Neither the Nepalese nor the Kaśmirsians possess or can pronounce the southern Ṣa, they always substitute Ṣa for it.
26 The word Pāchālikika seems to be a technical expression corresponding to the southern Pāchālikika and the modern “Panch.” At present also temples and endowments of temples in Nepal are administered by committees called guṭṭha.
27 The second figure is doubtful.
28 Vārta I take to be the name of a family, as a country called Vārta is mentioned in the Mahābhārata. It may, however, be also derived from vṛtti ‘livelihood,’ and indicate that Vibhuvaraman held a vṛtti from the king.
29 Lalitapattana or Patana is situated one and a half miles east of Kātmāndu. Its Nepali name is Tīyau, i.e. on the road (la) to Kātmāndu (Tīyau), because in ancient times the road from Bhāgām to Kātmāndu went by Lalitapattana.
Om. Hail .......................................................... (of the) illustrious lord and great king Dhruvadeva. .................................................. The illustrious Jīshṇu-gupta, who desires the welfare of his subjects, who is of pure conduct, who, sprung from a virtuous family, has obtained a prosperous kingdom, whose orders are obeyed by all citizens, who has been favoured by the feet of the divine lord Pāśupati, and who meditates on the feet of Bappa, sends greeting from the palace (called) Kailāsakūṭā to the cultivators residing in the villages Thambū, Gāngul, and Mūlavātikā, and issues (these) orders: Be it known to you that, seeing the water-course, the glutinous water-course, which leads the water from the hillside over the fields which rise in terraces one above the other, the inhabitants of other villages except of those three (mentioned above) shall not lead this watercourse elsewhere; and in order to ensure the constant continuation of the benefit we have presented the irrigable fields (mentioned below) to you. Wherefore you shall pay an assessment24 for these (fields), and repair the watercourse (hereafter). The cultivators of other villages except of those three (mentioned above) shall not lead this watercourse elsewhere; and in order to ensure the long continuance of this grant, this edict, engraved on a stone tablet, has been promulgated. Nobody, who knows this, shall alter the grant. But he who, violating this order, leads the watercourse elsewhere, shall certainly be punished.

26 The word tilanaka is not found in any dictionary. But it seems certain, from the context, that it must he some kind of water-course. Probably it denotes a channel which leads the water from the hillside over the fields which rise in terraces one above the other.

31 Pūdraka, which is a synonym of the more common grās, seems to denote a share of the produce of the field, see below, No. 11, line 15.
Future kings also ought to act in accordance with the grant made by their predecessors. Moreover, a brief description of the irrigable fields (is given) here with: south of the village of Tāma, east of the field of Rāma, two mās; west of the watercourse one mā, east of four mās north of Mūlāvātika on the site called Āśīnko eight mās, on the site one mā; west of the village of Gāṅgul, on the site called Kaḍampriṅg, four mās, on the site called Kānkulam four mās." (This is) our own order. On the second day of the bright half of Kārttika, Śaṅvat 48. The executive officer is the illustrious Yuvāraṇa Vishṇugupta.

No. 10.—An undated inscription of Jīshṇugupta.

On a slab of black slate, standing near a temple of Vishnu, called Mīna-Nārāyana, close to the Bhairava-dhokā or southern gate of Kāṭmanḍu. Its top is decorated by a chakra. Parts of the inscription have peeled off. The remaining portions are in good condition.

Transcript.

[1] उ देवा ------------ यात्रितो ------------ मा पौरुसयन-
[2] तिमुख ------------ टुरामिस् एतचावयवस्थित परसा -
[4] स्वतिक मानु [ह] ------- दिलचिततताचित्तिचविकु जवेतुभारत-रक-
[5] राजवीरुद्वंदसुपस्सरे समजननिष्ठसापसविनानिष्ठ[भा]-
[6] नस: कैलकसकुटमनाहवमुपपतिभस्तरतपादमुग्तीते कप-
[7] पारसुपुष्ठि: भीजपुष्ठि: कुवली दिववंकोलिमयो: गोरापाल्लिका -
[8] ------- गामुर्शलबलामय समुदरायति विदितमहतु महताम --
[9] ------- स ------- विपिराजादुष्टातायो: सह्यालिपूष्मी गुणी
[10] ----------------------- इवेयवायष्टिपि य: प्रविषितस्याद-
[11] ----------------------- वमत: श्रवोभम्भा स्यस्यिर्य -
[12] ----------------------- स्वदनुमोदितेन तदवयाति -
[14] ------- देवन यथायतलमको: महताम-प्रक्षपकारयायक -------------
[15] ------- निपुष्कदशामयायकत्रस्तय भविन्द्रशेषसंहर्वत्य: -
[16] ------- सेवसमिन्त: पूजा पालाचारिमोजन्य दिनसतिमनं ----
[17] ------- य तिलमक्यतसंसकार्थ कालनितकमेवी कार्य इत्या: -
[18] ------- स्य पुष्पयात्रायो भवस्या चास्मप्रतादाप्यविभिन्तवयोऽग न केकिघ्य]-------
[19] ------- न्यायकरणीय य: कबिदेतालामाचितुल्लम्ब्याया युप्तकार्येद्वा
[20] ------- कमलस्यतस्मय दण्डो: भिनाचायो येस्यस -
[21] ------- संबिधितति तेरवस्यामय इत्या: पिकाःस्मक्षरत-
[22] ------- स्य रक्षयामुपालने च ------ हितेम्मितेम्मितेम्य[तथा]
[23] ------- स्य देव ----------------------
[24] ------- च इति -----

35 Vishnu is probably a Navād word, and corresponds with the modern suha, 'a field.'
32 Mā is probably an abbreviation of nāl, intended for some measure. The present Nepāli measure is the cona, see also below.
36 L. 3, read "स्यक्षेत्र'-
Abstract.

The first three lines probably contained a verse in honour of Lakshmi and Vishnu. On this supposition it is necessary to read abdhijā instead of adriyā. The fact that a Chakra adorns the top of the stone makes it probable that the grantee was a Vaishnavite. Lines 4-8 contain the preamble of the grant, and show that Jīshu gupta acknowledged Dhruvadeva, of the Licchavi race, who resided at Māṇa giri ha as lord paramount. Unfortunately the word following Dhruvadeva's name, which has been rendered in the transcript by purassara, is not certain. Jīshu gupta dates from the Kailasakītā palace, and addresses his edict to the Gītā- Pāñchāli kus, apparently a committee thus named, residing in the village of Dākshinakolī. The contents of the body of the inscription (ll. 9-24) seem to have been very similar to those of No. 9. They refer to the repairs of a watercourse (tilamaka) which had been first dug by some person whose name ended in . . . deva (line 14), and the cultivators using it are ordered to pay an assessment (piṇḍaka) of one-tenth of the produce (line 16), to feed the Pāñchāli or Panch worshiping a deity whose name ended in . . . teśvaravāmin, and to provide for the repairs of the watercourse.

No. 11.—An undated inscription of Jīshugupta's reign.

On a stone supporting a parasol over an image of Chandēśvara, 55 which is placed on a quadrangular base in the south-eastern corner of the enclosure of the great temple of Pāṣu pati. The inscription originally consisted of thirty lines, twenty-five of which have been preserved.

Characters as those of the preceding inscriptions.

Transcript.

[1] सम्यक्षानादियुक्तः सक- [14] [चड़]मुन्तितमाधानायथपुदित-  
[2] [ल]क्रुपणं कोभिला प्र- [15] [स्य] मुण्डसतु-किपतपुष्पाचा- 
[3] [प]तम् ब्राह्मादिश्यवानन- [16] [य]यथिवदि बालारास विभि- 
[4] ज्ञागिदिधिविलं योसु- [17] -- -- -- सोमकल्याणानाच्य अरि- 
[5] द्विषष्ठपम् आजीव्यां सर्व- [18] [त]ि--पिल्लकालाकानां मूंम प्रतिपादि- "  
[6] पुंतवा गिरिकरघनं य: करो- [19] [ता]: [त]सं प्रदेशा सिद्धय्यन्ति पिपुळ- 
[8] ते: स्मरनुदनचछचच- [21] पाणीमके मा ९ पोष्यामे मा २  ख- 
[9] प्रक्षरीव: व: ल्ल स्थाँत्त् भौजिन्यपुर- [22] ल्ल्ल्ल्ल्ल्ल्ल्ल्ल्ल्ल्ल्ल्ल्ल्ल्ल्ल्ल्ल्ल्ल्ल्ल्ल्ल्ल्ल्ल्ल्ल्ल्ल्ल्ल्ल्ल्ल्ल्ल्ल्न्नारायणकोऽ- 
[10] स्थ प्रवर्त्तमानविवायायी आ- [23] -- -- तैयते स्माया-अंगुलिकुश्ल भिन्न- 
[12] शिकेनन भवनत्रेष्ठचपीष्टयन्तय- [25] -- -- -- -- -- के शा: भूलुळकिका- 

Translation.

May Chhattra-Chandēśvara graciously protect you, he who burned the body of Cupid, who is possessed of true knowledge and so forth, who, stirring the primary germ which contains all the (three) lettera, produced this whole multiform creation from Brahman to inanimate objects, who uniformly (everywhere) creates the forests and the mountains on which all men live.

Hail! During the prosperous and victorious reign of the illustrious Jīshugupta.

55 It was an ancient custom to place an image of Chandēśvara to the south or south-east of Śiva temple, and to offer to it the remainder of the materials used for the worship of Śiva. The images of Chandēśvara resemble those of Śiva and hold the same attributes. In addition they show the same peculiarity as the Greek deity Priapos. Hence the common people call them Kāmadeva. Such images are also found in the mounds at Mathurā.

56 Line 18, read युधः अनि—
No II. INSCRIPTION OF JISHNUGUPTA.
No. 12.—Inscription of Śivadeva, dated Śrīharsha Śaśvat 119.

On a slab of black slate, leaning against the wall of a small modern temple of Vishnu, situated in Lagantol Kāmisión. The top of the stone shows a well carved relief, which represents Nandī reclinig on Kāllāsa.

Characters as those of preceding inscription. Execution and preservation in general good.

Transcript.

[1] दे स्वस्ति भीमकैलासकूटभवनात् लक्ष्मीतलालम्बनकल्याणः
[2] मंगलस्वयंविभूतिकर्मयन्तदनूर्गहीतो बप्पादनुवात्यः पर्मभद्रे
[3] कण्ठाराजाधिपाराजीश्वरेषः कुशलः वैद्यामके प्राणनेतारागतकः
[4] निवासिकुड़ूनाथो यथाकृतशालभिवाय समाजापतिः विविहसुः भवः
[6] विानिकानित्रो भृशिष्ठछायायाहारतया मातापिवेशरामनम् निवलपु
[7] प्रयोग्यादेहारोस्माि: सकारितश्रीरवदेस्वरूप भद्द्यरणानित्यात् हृदः
[8] तद्रकवलस्तुकुण्डलितान्वस्तकारािणयि वासाधुपताचायिः वािति
[9] पारितलदेवबाणाधीभविदः रमुचितदेवभागभोगकाहरिणािदि
[10] सर्षि-यायानेतामुपयि [च] द्विभेषरानुपायाभारारकूटाहिंशः
[11] मृतिलिपिभिरितर्तत्त्वतायापरेऽपु सर्वदीपालमालनविधिः
[12] पर्येवा सुवस्त स्थायियसीमा चायस्य पूर्णाय वृह्माणो दक्षिणपूर्वातः
[13] श्वीवी प्राणली तमेव चारुनुस्त सत्यः पन्न्या दक्षिणकात तेहः पश्चातः
[14] नापि तेहः उत्तरस्यामि चित्सिमण्डितस्मक: उत्तरपुरुषापि सहस
[15] मण्डलभूमीलो यावत एव वृह्माणो हेवं सीमान्तभूमित्सितयः
[16] हारे भोक्तिविवेदो: प्रतिष्ठा भार्कड़ना: पच्छ ५ व्यन्ताभिपथः
[17] हीतवः ये बेतामाल्कायपतिधिनायस्या कुयः कालेरवृष तेस्मामभेष्टः
[18] क्षेत्रे ये चास्त्वटर्धोभूमं भु दश्यं तेदि प्रस्तिलिपया पूर्वानुजः
[19] क्षेत्रन प्रमेयसुरुगित तद्गाः --- रा --- सेवांगी
[20] यस्मात् चोते पूर्वाः शिवभिरो यान्त्रक युक्तिः रहस्यानि कारः
[21] ता श्रेष्ठ दानानुपालस विशिष्टे सज्जना मो[दति भ्]
[22] सिद्धु आश्वासनन्त्रि च तामेव नरके वेशस्ि इति स्वयम
[23] वा दूतक्षणां राजपुरजयेदं संवत् १६९ कालयुगं दुःख दिवश्च दसािभायः

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31 The meaning of this name seems to be equivalent to the modern Śiraprasāda or Śivalā, and to mean 'dear as life to the wearer' (Rudrā).  
32 Khaḍḍaka occurs on other inscriptions as a name of certain priests of Śiva.  
33 Mundaśinkahlaka literally "wearing a chain of skull" is the name of a sub-division of the Pāñupatas.  
34 L. 7, read "प्रेक्षकर"; l. 8, read वंश्याः; l. 21, read चायिः.
Translation.

Om. Hail! From the famous palace (called) Kailâsakûta! The supreme lord and great king of kings, illustrious Śivadēva, who resembles a tree of Paradise to which the creeper, Fortune, clings, who has received favour from the feet of the lord, the divine Paśupati, and meditates on the feet of Bappa, being in good health, sends due greeting to the headman and cultivators residing in the village of Vaidyaka, and issues (these) orders: "Be it known to you that this village, including the land, the sky above and the nether regions below, together with . . . has been given by us in order to gain much spiritual merit for our parents and ourselves, as an Agrahāra to the Vaiśāyapsupatáchārya for the sake of the lord Śrīśivadevā, and for (the) sākya, dedicated by ourselves, in order to repair his temple, the village being not to be entered by our police officers, and the grant to last as long as the moon, the sun, and the earth endure. You, understanding this, giving to him (the Āchārya) all the income, viz., the proper share (of the produce) and the taxes in gold and so forth, being protected by him (the Āchārya) alone, fearlessly following your occupations, and obeying him in respect to all work that may have to be performed, shall live there in peace. And the boundaries of this village are as follows: To the east the highroad, and to the south-east the Śiva water-conduit and the little footpath along it, and to the south Trench, to the west also Trench, further to the north the Chitiśīrā watercourse (tīlamaka); and further to the north-east the Sakaśrāmāndalā field, thence as far as the (abovementioned) high-road. From this Agrahāra, which is enclosed by the abovementioned boundaries, the authorities shall take annually five (5) load-carriers for the Thibet service. But those, who violating this order act otherwise, or incite others to act otherwise, will certainly not be pardoned. And the kings who may come after us should protect this grant, understanding that it is 'a bridge to heaven' built by a former king for his own and others' welfare... And it has also been declared (in the Maharāstra), 'Oh Yudhishthira, zealously protect the (grants of) land given to Brāhmans by former kings; oh best of kings, protecting is better than giving. The giver of land rejoices in heaven during sixty thousand years; he who interferes (with a grant of land), and he who permits it, will dwell in hell for as long a period.' (This is my) own order, and the executive officer here is prince Jayađēva. On the tenth day of the bright half of Phulguna Śaṅvat 119.'

No. 13.—Inscription of Śivadēva, dated Śrīhaśa Śaṅvat 143.

This inscription is incised on a stone just outside the southern gate of the enclosure of the temple of Paśupati. I have not seen it myself. A friend in Nepāl, who used to go about with me, and to assist me in my work, sent me the impression from which the photozincograph has been prepared.

The inscription is very badly mutilated. But it is clear that it contained a grant of a village, which was given to the fraternity of Buddhist monks residing in the Śivadeva-vihāra. The name of the donor in line 3 is not distinct. It seems to me, however, that the faint traces of letters visible point to the reading given in the transcript. In favour of this reading the following additional reasons may be adduced.

Firstly, the letters exactly agree with those of the preceding inscriptions. Secondly, the grant is in favour of a monastery founded by Śivadēva. Thirdly, the dūlaka (l. 36) is called Śivadeva-bhattāraka, the lord Śivadeva. The epithet bhattāraka is only given to a king or to a high priest. It is not known that a priest ever exercised the office of dūlaka, while we have several instances where the king is his own dūlaka.

As to the date, the figures for 100 and for three are, though faint, distinctly visible. The middle figure I take to have been 40. But I will not dispute that it may not have been 20 or 30.

41 I take chāṭabhātā to stand for chāṭā prati bhāta, lit. 'soldiers against robbers,' and to be a name of the royal police, see also the Kumārapālacharita.
No. 14.—An inscription dated Śrīharsha Śaṅvat 145.

On a stone placed near a water conduit close to the temple of Manjughosha or Minānātha at Lalitapattana. It is very badly mutilated, and has lost a great many lines at the top. It would seem that it refers to the repairs and to the right to use a watercourse (tilamaka). The name of the king who issued the edict has been lost. The dīṭaka is the Yuvarāja, or heir apparent, the illustrious Viśaya deva, and the date, the third day of the bright half of Paṇisha, Śaṅvat 145. The letters closely resemble those of the preceding inscriptions, and leave little doubt that it belongs to Śivadeva himself.

Transcript.

[1] ॐ ययाधिक ययाधिक 

[2] ॐ ययाधिक ययाधिक 

[3] ॐ ययाधिक ययाधिक 

[4] ॐ ययाधिक ययाधिक 

[5] ॐ ययाधिक ययाधिक 

[6] ॐ ययाधिक ययाधिक 

[7] ॐ ययाधिक ययाधिक 

[8] ॐ ययाधिक ययाधिक 

[9] ॐ ययाधिक ययाधिक 

[10] ॐ ययाधिक ययाधिक 


[12] ॐ ययाधिक ययाधिक 

[13] ॐ ययाधिक ययाधिक 

[14] ॐ ययाधिक ययाधिक 

[15] ॐ ययाधिक ययाधिक 

[16] ॐ ययाधिक ययाधिक 

[17] ॐ ययाधिक ययाधिक 

No. 15.—Inscription of Jayadeva, dated Śrīharsha Śaṅvat 153.

On a slab of black slate 4' 4' by 3' 4" placed behind the bull or Nand!, opposite to the western door of the temple of Paṇapati. The stone is ornamented with a lotus and buds.

The character is a modified form of the Gupta alphabet.

Execution good. Preservation in general excellent.

Transcript.

[1] यक्षगण्यांकक्षनांम भिक्षुमयरुटामधुपीतकाक्षतां भो भद्राहेव तुस्क्यगमनयत्व भ्रादिभिर्गन्धिनो इति। तिलसयांगोस्मृताः संयुक्तमण्डित्विविधं तिलसयांगोस्मृताः भ्रादिभिर्गन्धिनो इति।

अन्तर्गत नाथालिपित गटेद्रभाषिया [१] कि कीर्तनमैं विवाहुयुद्दिता: कीर्तनकथा:मैंय: [२९] विन्यां: पातालमूले भौतिकयात्मका भाषालाई पुस्तकाचार्यानि: प्रासादः-

[२३] तन्नाक्षिप्रियति नेवारी भक्तिगृह्य चरिनाय प्रक्ष्या: संक्षेप्यते प्राकर्तलक्षिति: रुललीपालोनि कि वैतिह तिताक्रिय पदमितिचिंग मुखाद्राज-नामाद् [२९] नाली नालीकमतिच सुख सुम- दिति राजानि:

[२१] राजाविन्या पासाराने कथमुनहतो मानवा मानवमे दृष्यां पृथ्वयाच मादृश्यसत्त इत्यगमाम: नाने मानसे वा भासाभासान्त्विवनि: जनयति न हि मे वार्यो: वा सरो: वा [२३] इत्याव

[२५] चामीकरको स्वाली सिन्दुरक्षुल्यनिलपत्यु: राजीराजीमिति जीविकाया खाँद्रियदीपदिव स-प्रहाराम् [२५] एया भाति कलाचः: परिवृत्ता प्रालीसंगिर्गिर्गिर्गिर्दी भेदशिलेव कांचमकी देवस्य


[२५] विद्यार्थ विदुः श्रार्थनिष्ठः शुभ राजाधनतपु: श्रवि निविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविवि
Translation.

1. He is the three-eyed one, the three Védas are his imperishable essence, he remains the same in the three (divisions of) time, he is felt in the three conditions (of waking, sleep, and dream), he is the protector of the three worlds, he is the primary cause of the triad (of sacred fires); he is fully praised by the three (deities Brahmā, Viṣṇu and Indra) and others, because he contains the three fetters (goodness, passion and vice); his head is laved by the tripartite stream, (Gāṅgā), himself unconquered he conquered (the demon) Tripūra, through him the three objects (of human life, merit, wealth and pleasure) are accessible. He wields the mighty trident, he who is worshipped by the lord of the thrice ten gods (Indra) became the destroyer of . . . .

2. May the particles (of dust) from Pāśupati’s feet protect you, which sanctify Lāukkā’s town, because they firmly cling to the multitude of glittering crest-jewels fastened to the top of Rāvana’s row of heads and which form a garland on famed Bāṅāśurā’s head.

3. Now from Suṛyā, the great grandson of K r h a n u, was born divine Mān u, from him sprang Ikṣvāku, from him king Vikukṣi. A king who ruled over the whole earth . . . was born from him; his son was Viṣṇa-gaśāva, who with his mighty host overran the universe.

4. Twenty-eight (other) kings passed by, then Sagara, the lord of the earth . . . was born. His son was king Aṣa man j a sa; from him descended Aṃśumāt. That best of princes begot an illustrious king, called Dīlīpa.

5. From him Bhagirathā, a famous lord of men, drew his origin. Then . . . . kings (ruled). . . From Ra ḡ u, Āja was born, from him Dāśarathā, who rode on a lofty chariot. After eight other kings together with their sons and grandsons had passed, illustrious Li ḍhch hāvī was born.

6. A new great race, famous in the world, the chief ornament of the earth, increasing in prosperity, brilliant like the beautiful full moon, and similar to Gaṅgā’s flood, which is to be honoured even by the gods that are great in majesty, and which bears the pure name Li ḍhch hāvī . . . exists even now.

7. . . . kings following after that Li ḍhch hāvī are passed over; then an illustrious holy prince, called S u p u s h p a, was born in P u s h p a p u r a. No account is taken of twenty-three kings succeeding him; then another famous king called illustrious Jayadeva arose.

8. After victorious Jayadeva eleven kings . . . are passed over. Then came a famous king, a follower of Sugata’s doctrine, known as illustrious Viṣṇu-deva.

9. From him was born S ankara-deva, from him also D harmadeva sprang. Then his son, the illustrious Māna-deva, became king, after him he who is known as Ma ḍ hideva.

10. From him descended V aṣanta-deva, dear to the people like spring (vasanta), who finished the wars with his enemies, and was praised by his subdued feudal chiefs.

11. Afterwards came thirteen (rulers), sprang from king Udayadeva, and then Narēndradeva, who was proud, and whose footstool was covered with the dust from the row of diadems worn by numerous prostrated kings.

12. Then illustrious Siva-deva, honoured by men, became the husband of the earth, he who gave wealth in charity, possessed great riches, conquered his numerous enemies, gladdened his relatives, like Yama protected his subjects, greatly relieved the sufferings of pious men depending on him, and spoke truth.

13. That prince respectfully took illustrious Vaṭsadeva to be his queen, as if she were Fortune, her the daughter of illustrious Bhogavarmān, who was the crest-jewel of the illustrious Varmans of the valorous Makhari race, and who by his glory put to shame
(all) hostile kings, and the grand-daughter of great Ādītyaśena, the illustrious lord of Magadha.

14. The son of that prince, the subduer of his enemies, and of illustrious Vatsadevi is known as illustrious king Jayadeva, unvanquished by foes. Liberal is he and keeps honour as his only riches, far sees his eye. He is an ocean of politeness, he loves and long protects virtuous men. His chest is strong and broad.

15. That king wedded, as if she were Fortune, queen Rājyamati, possessed of virtues befitting her race, the noble descendant of Bhagadatta's royal line and daughter of Śrīharshadēva, lord of Gauda, Odra, Kalinda, Kosala and other lands, who crushed the heads of hostile kings with the club-like tasks of his rutting elephants.

16. He, clothed in beauty, surpassing Cūpīd, worshipped by females adorned with beautiful girdles, and giving his mind to the duty of protecting his beautiful kingdom, lives the life of a universal emperor.

17. He holds a kingdom where all the subjects' misfortunes are conquered by the spreading flames rising from the offerings made by Brāhmaṇas who have received great happiness (from him), which is free from internal enemies, and which has been extended in consequence of the support of his arm, and by reason of his heroism he has received a second name Parachakrākāna (greedy of the kingdoms of his enemies).

18. That prince named Śrī-Jayadeva is descended from a pure and great race, has obtained greatness and acquired a large store of spiritual merit.

19. "Has a new lotus risen from the nether regions in order to worship with its eight petals the eight bodies of eight-formed (Śiva)? Or has the broad lotus-seat of lotus-born Brahman come from the navel of Viṣṇu to be the throne of this deity (Paśupati), because it mistook him for four-faced (Brahman)?"

20. "Have the ashes (covering) Paśupati's (body) been scattered, while he violently danced according to his heart's desire? Or has autumn returned imparting brilliancy to the rays of the moon on Śiva's crest? Or have the table-lands glittering with masses of snow, leaving Kailasa's mountain, collected here out of devotion (to Śiva)? Or has a flood of Amṛta lovingly come from the milk ocean out of affection for its kindred, the poison on Śiva's throat?"

(The above verse is the king's own composition.)

21. "Does the resplendent row of heads, brilliant like moon-light, belonging to shining Śesha, who dwells in the furthest recesses of the nether world, and has risen to worship divine (Śiva), appear here? Or do I see the waves of the milk-ocean that have come up to bathe in milk the majestic beauty of the Lord?"

22. "Or is it the full blown toy-lotus formerly held by the hand of Lakṣmi, who, with the permission of Viṣṇu, enjoying his ease in Pātalana the couch formed by the king of serpents, is hastening up devoutly to worship the conqueror of Tripura?" Thus (uttering various questions) the young wives of the Siddhás (made the lotus) a pleasant object of their guesses.

23. "Forsooth this is not a lotus composed of (common) fibres; I am made of silver by the king. How, oh men, can the two lotuses of Śri and of Brahman, which do not possess a fresh brilliancy, rival me? On the broad earth not one (flower) like to me is found, neither in the delighted hearts of men, nor in (lake) Mānasā; neither the brilliant sun, nor the day nor the lake produces any difference in me."

24. Thus the lotus spake as if it were proud of its beauty, showing, in derision, its golden stamīna, comparable to a row of teeth dyed brilliant red with minium, to all lotuses in this world.

25. "Thinking that this throne on which the deity rests, golden like Mount Meru, was surrounded by the imperishable (seven) primeval mountains covered by snow (the king) himself

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45 This and the following verses contain a description of the girt lotus dedicated by Jayadeva in Paśupati's temple. The Lings of Paśupati has, as stated above, four faces, and might, for that reason, be mistaken for Brahman.

46 The poet wishes to describe the brilliancy of the lotus dedicated by Jayadeva, and compares it with various substances, possessing or supposed to possess extraordinary 'whiteness' as the Hindu poets say.

47 Hindus always speak of the lotus of the soul, which has five petals of various colours, symbolical of the passions.
caused an exceedingly resplendent silver lotus with brilliant, wide-opened petals to be made for the worship of Paśupati."

(The above verse is) the king's (own composition.)

26—27. "That most worshipful Sthānu, whom Brahmā, possessed of manifest glorious majesty, lauds with his four mouths, whom six-faced (Kumāra) bowing at his feet, praises with his six mouths, whom ten-headed (Rāvana) even glorified by hymns from his ten mouths, whom Vāsuki with glittering necks worships devoutly, singing his praise with a thousand tongues, shines even through qualities that are opposed to each other. For though, according to report, a supreme lord, he wears the sky as his garment, he pervades (the universe), and (still is) exceedingly small; though praised as the giver of welfare, he is the destroyer (of the world); though he is one, he possesses eight bodies; and though he is revered by gods and demons, he dances shamelessly."

(The last of these two verses is) the king's (own composition.)

28. "May I obtain salvation, as I have caused to be made in honour of that Lord of the Pramathas, this great, beautiful, brilliant silver lotus, which resembles the lotus forming Brahmā's seat, and wide extends its expanding petals, and as out of devotion I have given to my mother that merit, which I obtained (thereby) from Paśupati."

(The above is) the king's own (composition.)

29. "Is this a lotus from Gangā's stream, which was growing in the water on Śambhu's head? Or (is it) a lotus that has come desiring to see the water-roses, newly opened in heaven? Or is it a beautiful, lovely row of cars of the blessed gods? Or is it the lotus descended from the hand of compassionate Lōkeśvara (i.e. Acdalokiteśvara)?"

(The above verse is) the king's (own composition.)

30. "Is this the descending stream of heavenly Gaṅgā, beautiful on account of its restless waves? Or is it the lotus from which Brahmā sprang, come to see the best of earthly lotuses? Or has the pure moon placed on Śiva's forehead approached this spot?" Such doubts arose in the minds of the people, when they gazed on it with wondering wide-opened eyes.

31. This very precious silver lotus, placed over Harā's (Liṅga), together with the lotuses which on all sides surround it to do it honour, has been dedicated by illustrious Vatsadēvi, the mother of the king.

32. The merit (which her son gained) by dedicating the chief lotus that is resplendent like the rays of the moon, and (which he) presented to her, as well as the merit which she herself obtained by worshipping the lotus with (gifts of) silver, illustrious Vatsadēvi, who is pure in thought as becomes her race, has presented to her husband, the deceased king, for his welfare.

33. What man of noble race would shamelessly praise his own virtues? Though the king is a true poet, he has not composed the verses in honour of his own race. With the exception of five verses, which the clever prince himself composed right well, Buddhabkriti, out of affection for the king, wrote the above original (eulogy.)

34. May the king who is able to ensure security and welfare, who takes care of his relatives, who is surrounded by loving sons, wives and servants, and who has obtained greatness, long protect, in good health and joyfully the country where the subjects are rich according to their desire, and loyal.

On the ninth day of the bright half of Kārttika, Saṅvat 153.

No. 16.—An inscription of Jyotimalla, dated Nepāla Saṅvat 533.

On a slab of sandstone to the left of the western door of Paśupati's temple, inside the court.

Characters Nirāri. Ornaments on the slab a trident between two Nandis. Preservation good, but lower portion damaged. Language very incorrect Sanskrit, and towards the end Nirāri. Nirāri portion not copied.
नेपालका सबैको समयमा ध्वनिभाषा तथा विषममा संबंध रहेको छ। यदि तपाईंले निर्देश दिनिने जनता समेत तपाईंले परमपरवर्तित प्राचीन केही दस्तावेज प्राप्त भएको छ तेहेका ध्वनि र विषममा सुरुवात हुँदैছ।

तपाईंलाई निर्देश दिनिने नेपालका प्राचीन दस्तावेजसँग संबंधित छ। तपाईंलाई निर्देश दिनिने नेपालका प्राचीन दस्तावेजसँग संबंधित छ। तपाईंलाई निर्देश दिनिने नेपालका प्राचीन दस्तावेजसँग संबंधित छ। तपाईंलाई निर्देश दिनिने नेपालका प्राचीन दस्तावेजसँग संबंधित छ।
Abstract.
I. Invocation addressed to Purupati.
II. Vināśāvalī, Sūrya-vaivāsa:—
   Shhitimalla married to Rājalladevi
   DHARMAMALLA, JOTIMALLA KIRTI'MALLA
   Yuvarāja    md. Saṁsāradēvi

Yakshamalla Protector of Bhaktapuri (Bhātgam)
   Jayantarāja  Daughter Jivaraksha
               married to Bhairava

III. Description of Jyotimalla.
   The ornament of the race of Raghu, supreme king of great kings, great lord and sovereign, the illustrious, famous Jyotimalla, who is adorned by the various honorific titles (bhūti-valī), viz., ‘he whose head is covered by the dust of glorious Purupati’s lotus feet’, ‘he who has obtained favour through a boon granted by glorious Maṇḍēsvāri’, ‘he whose tender feet are made resplendent by the crests of the diadems of bowing princes’, ‘he who is an ocean of all kingcraft (tāniyā) by Chālā jī and other learned men’, ‘he who is a tree of Paradise for needy men’, ‘he who is the ardent devotee of Śiva’, ‘he who is exclusively engaged in studying the six kinds of philosophy’, ‘he who is the only vessel of all virtues’, ‘he who is an incarnation of Nārāyaṇa for (the destruction of) the Demons’, ‘he who is intent on worshipping the feet of Brāhmaṇs’, ‘he who is the only reseller of all virtues’, ‘he who is an incarnation of Nārāyaṇa for (the destruction of) the Demons’, ‘he who is an incarnation of Nārāyaṇa for (the destruction of) the Demons’, ‘he who is intent on worshipping the feet of Brāhmaṇs’, ‘he who is an incarnation of Nārāyaṇa for (the destruction of) the Demons’, ‘he who is intent on worshipping the feet of Brāhmaṇs’, ‘he who is an incarnation of Nārāyaṇa for (the destruction of) the Demons’, ‘he who is intent on worshipping the feet of Brāhmaṇs’, ‘he who is an incarnation of Nārāyaṇa for (the destruction of) the Demons’.

IV. Object of grant, to record the dedication of a golden Kalama on the temple of Purupati at Devapattana, on which occasion a Laksāhkuti was offered to Gāneśa and to the Mothers (Mātrīgāna).

V. Date, Nepāla Śaṁvat 533 (tribhuvana ṅakana, kāmādana) on the 13th lunar day (Kāmatīthi) of the bright half of Māgha, a Sunday, under the constellation Pūnarvasu, while the sun stood in Makara (Capricorn) and the moon in Gemini, during the conjunction called Pratīti.

No. 17.—An inscription of Siddhinirūpāha of Lalitapattana, dated Nepāla Śaṁvat 757.

On a slab in the wall of a temple of Rādhā and Krīṣṇa, standing opposite the palace in Lalitapattana. Characters Nepalese.

Language Sanskrit, and in the last portion Nīvara. Preservation good.

Transcript.

3 नमः मोक्षाय ||
   कस्ते सुनिते विश्व स्तीति पाल्यते हरे ||
   दुर्ग्रामाय कलायैन समस्तं त्रिमूढयि ||

13 निताय यज्ञयो ययो सन्तायो जाति यो भूतवात समस्तं समस्तं ये वृत्तिवाद सताय ||

35 रथान्यापत्यजलापीदिवयाय राजाचंद्रे महोद्रव तत् महेन्द्रमलः ||

35 येनालोकान्तार्युणामार्ग्यं राजान्त्वी भुज्मति महति ब्रम्ह ||

35 यवोदामिनत्वादयति: प्राक्षिपिनः सत्तेन मतु: वैज्ञानिक विहाय नगरं वनस्का रूप: सुन्दरीम ।

51 i. e. Tulājādēvi, who seems to have been Jyotimalla’s Kuladevatā.
52 A sanctuary of Maṇjuśrī is found behind the Tope of Śvayambhū, on a small separate head of the hill.
53 Padmāchala is a hill to the south-west of Kālmārū, on which the Tope of Śvayambhū is situated, see Wright, Nepal, p. 29.
यस्य चारिन्यायोऽपर्याप्तक्षमप्रमाणार्थः प्रतिद्वद्वेः केनापेक्षा यथा || १ ||
अस्यामोऽजनि महत्त्वकृत्यक्षेऽर नवि विषयनार्थः शिवसिद्धेन्।
भृतिमुखः समरसीतिनि महायुतेन शेषम् श्रेयेन रिपयो बन्यो विनायः। || ५ ||
येन ओणिमुखः प्राणन्यस्ये पादविोऽत्वेऽच्छोपुरवा नालसम्मिश्रणेन तमसा त्योभक्तिसङ्कमः।
कृम्यं मर्मिणि चूर्णिनां सतः कथिन्द्रार्कं ब्रह्मनांशाच्यामागमः सहसं मवहास सिनः। || ६ ||
तन्वायस्य वन्यं वन्यं बहुभुजः कर्णापोऽभृतो। हरिरहरात्मकेऽववुभाच्यो ब्रह्म[लिङ्ग]। || ७ ||
अर्थायाताया यस्यार्थार्थाया उसुलम् समन्तायान्तःपरः।
स्वातान्त्र्यं पापित्तं ब्रह्मावनामनल्लके पुष्यविशदः। || ८ ||
हस्त्राविनु सुवार्यसं दयितं पदेन पार्यपतः वैदिकः स्वह्मसोऽपि गृहिणी गोरीवः।
तस्य ओणिपञ्चवार्यं महिषी भवस्य महानीमसा रात्रि स्वाथामि सती गुणवती प्रायो रतिमार्ति। || ९ ||
कृत्यदेवः दिगम नूतननामिनिवं तीर्थर्यात्मकप्राणुमात्रेण।
पुरूष पवित्रवशः सिद्धिन् सिद्धिमहम्। सा रूपमात्राय जनान्तंभवः। || १० ||
वेनाकालः विक्षणमेक्षा गुर्गव्रिष्टिमहानिर्यायार्थः जगच्योपरि श्रव्यसन्दर्भायं यथा।
वाणिपपम एव विक्रमस्यस्यान्या गौर्जे श्रीमतिमिरुषिन्द्रमहान्तव्येऽस्य च सम्यवति हि कः। || ११ ||
यहस्त्राविन्य नान्तनिपदः पुरुसः प्रणावः ब्रह्मके पाण्डुरजस्यमानजने रजनीयाक्रो निभवर्कः।
तत्क तुस्ते श्रीमहान्तसमबलिस्वरेण यस्यानुसारे। सोऽपि दीर्घयुरात्माभिवरणेण। सिद्धिप्रेमोऽनुषिः। || १२ ||
दानापूर्वकः त्वद्वरुपकरिया सीमा च वेतनसिना श्रीमलाहुककतिन्युक्तकरिया। श्रीभमुः ः सहसतः।
दोर्जण्डः वण्डमात्रामः गतिप्ररक्षितकर्तव्यपूर्वप्रतिपत्तिः। श्रीमसिद्धिन् सिद्धिमहान्तव्येऽपि तितिबीतिः। || १३ ||
प्रतिरङ्गः च गृहिणिमहापरिवर्तीऽस्मात् निसः बिस्फोटिकाः कीर्तिः। कार्तिकरुक्ककालिनितस्यभावादि सबसेम।
वाणी व्यासात्मा राामगतसभायानः श्रीमतिमिरुषिन्द्रमहान्तव्येऽस्य। किनाम यन्यातुः। || १४ ||
कादिष्टिदैतेन महोधेनेनेनेनै।
श्रीबलागापतमात्रमुमितिकृत्तात्मवर्हा जगायम्। || १५ ||
ये महेन्द्ररामर्च्छिद्विष्कृतकैलासेश्वरर्यात्रे। वैष्णवसम्प्रदायं तथा।
किस्माय श्रेयसम्बन्धः तदै। सिद्धतः कर्मधार्मिक पवेनेनेन। || १६ ||
पर्यंतिनवें श्रव्यसमस्यार्चनेन भव्याभियान च सबत्वाहं गुणदीपसंस्कारेऽदस्याम।
कों नारदप्यायुः त्वरके सशीरसः श्रीमतिश्रीमतिलोकमाउः श्रुत॥॥ ॥ १७॥
युद्धारम् कतस्मिन्नयः सुधीरसः श्रुतः पुरुशेऽश्रीमतिश्रीमतिलोकमाउः। कोटि। कोटि।
कुलिन्यश्रीमतिश्रीमतिलोकमाउः।
लोकलोको भव्यायनुमुनः द्वारा पार्वते। पार्वतेण कोटि। कोटि। निमोक्षिताय नमुनेश्वरायनायतनदीपाय। || १८॥
राजसूय इत्यस्यं योऽमर्येन श्रीमलाहुककरिया। विशिष्य श्रेणियो लोकसे यथार्थो वनिये। || १९॥
आचार्य यो यहा इत्यादिहृदयायायनिधिः। भव्यपति उपवव्युः भव्यायासंस्कारः इत्ययत॥ ॥ २०॥
ये महेन्द्ररामर्च्छिद्विष्कृतकैलासेश्वरर्यात्रे। वैष्णवसम्प्रदायं तथा।
ये व्यासदैवित्रिवैद्युमन्तपत्यो ये निष्ट्यु मुंव वस्मन्तस्यसन्दर्भालयकः। || २१॥
पान्याता महुःकुत्ते विनायवो झख्पुक्तातः नासुमायः।
नामदेवसः पाण्डुरजस्यमः सब तस्मान्यः मणिमाण्यः। || २२॥
दानापूर्वकः श्रव्यसम्बन्धः तथा। सत्वे दृष्टान्ते दृष्टान्ते || २३॥
भृतिमुः सिद्धिप्रेमो दार्शना ने कोटि सब श्रव्यसम्बन्धः।
क्रियार्थे श्रवण कृपिन विद्या च सब पुरा सौरालम्बे। वण्डमात्रायं सब तस्मानोऽममायकोविद्यायः।
INSCRIPTIONS FROM NEPAL.
Abstract.

I. Invocation to Gopala (vs. 1.)

II. Vanišávali (vs. 2-14.):

Harisimhán in whose family was born

Mahendramalla

Sivasimhá.

Hariharasimhá married to Ladamati

Siddhirisimhá [N.S. 757 A.D. 1637]

III. Object of inscription, to record the dedication of a temple (matha) of Bāla-Gopāla (Krishná), which was ornamented by twenty-one spires and kalásas (vs. 15-17). On the day of the dedication the king fought certain unnamed enemies, who besieged the fortress (of Lalitapattana), and drove them off (vs. 18). These two auspicious events were celebrated by offering a Kotyāhuti (Tāntrika) sacrifice (vs. 31) under the superintendence of Viśvanātha, the king's Upādhyāya (vs. 20), and by giving daily two hundred gold mohers (svarna) (vs. 31) during forty days (vs. 25) to the priests, by presenting 'a mountain of rice' (tandulaparvata) and 'a tree of paradise' (kalpadruma), food and other gifts to Brāhmans and beggars. The Nivārī portion mentions the details of the grants and allowances made to the temple, viz.:

1. A field (vumi) called Povi of seven Ro or 1/3 of a Bīya, about one-third of an acre.
2. A field (vumi) called Pavikham of seven Ro.
3. A field (vumi) called Khoragyār of three Ro.
4. A field (vumi) called Thavadharā of fourteen Ro.
5. An irrigable field of inferior quality (kharakha chhi válikā) called Thanthučhe for the purpose of the daily worship of the Niśrāva homa, of illuminating the temple (chākramatā) for three days every year on the occasion of the festivals (yātan) of Mātsyendrānātha and Indra, of burning daily one Pala (pla) of Ghi during the month of Kārttiika, of illuminating the temple on the Krishnajanmāśātami (Śrávana vadi 8).

Further:

1. A field (vumi) called Yampyāko of nine ro.
2. A field (vumi) called Kākāpali of eight ro.
3. A field (vumi) called Gusetalako of twelve ro.
4. A field (vumi) called Khomor of seven ro, for the purpose of swinging the image of Krishna (dolayātrā) in the interval between the 15th lunar day of the bright half and the 1st of the dark half of Phālguna (March), of bathing the image (mānyāyātrā) on the full moon of Jyesthā, of putting the image to bed and of worshipping his bed (śayanapāja) on the 12th of the bright half of Āshādha, tying the Pavitras or three hundred and sixty threads round the neck of the image on the 12th of the bright half of Śrávana, of worshipping and of illuminating the temple on the Krishnajanmāśātami, and of giving to the Brāhmans who perform the ceremony of Uthdāna (waking the god) on the 12th of the bright half of Kārttiika ninety phain (or pāthās) of rice.

55 Hemāḍrī, Dānakhanā.
56 See Mātyāparānta, adhikāra 277.
57 At present the Nepalese reckon 25 Ro to a Bīya, but in olden times a Bīya contained 16 Ro only.
58 The Nepalese pātās holds, according to Wright (p. 292) 8 pounds avoirdupois, according to Paśūt Bhagrānlā 3
shers of 76 tolas each.

Nepali text:

Abstract.

I. Invocation to Gopala (vs. 1.)

II. Vanišávali (vs. 2-14.):

Harisimhán in whose family was born

Mahendramalla

Sivasimhá.

Hariharasimhá married to Ladamati

Siddhirisimhá [N.S. 757 A.D. 1637]

III. Object of inscription, to record the dedication of a temple (matha) of Bāla-Gopāla (Krishná), which was ornamented by twenty-one spires and kalásas (vs. 15-17). On the day of the dedication the king fought certain unnamed enemies, who besieged the fortress (of Lalitapattana), and drove them off (vs. 18). These two auspicious events were celebrated by offering a Kotyāhuti (Tāntrika) sacrifice (vs. 31) under the superintendence of Viśvanātha, the king's Upādhyāya (vs. 20), and by giving daily two hundred gold mohers (svarna) (vs. 31) during forty days (vs. 25) to the priests, by presenting 'a mountain of rice' (tandulaparvata) and 'a tree of paradise' (kalpadruma), food and other gifts to Brāhmans and beggars. The Nivārī portion mentions the details of the grants and allowances made to the temple, viz.:

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Further:

1. A field (vumi) called Yampyāko of nine ro.
2. A field (vumi) called Kākāpali of eight ro.
3. A field (vumi) called Gusetalako of twelve ro.
4. A field (vumi) called Khomor of seven ro, for the purpose of swinging the image of Krishna (dolayātrā) in the interval between the 15th lunar day of the bright half and the 1st of the dark half of Phālguna (March), of bathing the image (mānyāyātrā) on the full moon of Jyesthā, of putting the image to bed and of worshipping his bed (śayanapāja) on the 12th of the bright half of Āshādha, tying the Pavitras or three hundred and sixty threads round the neck of the image on the 12th of the bright half of Śrávana, of worshipping and of illuminating the temple on the Krishnajanmāśātami, and of giving to the Brāhmans who perform the ceremony of Uthdāna (waking the god) on the 12th of the bright half of Kārttiika ninety phain (or pāthās) of rice.

55 Hemāḍrī, Dānakhanā.
56 See Mātyāparānta, adhikāra 277.
57 At present the Nepalese reckon 25 Ro to a Bīya, but in olden times a Bīya contained 16 Ro only.
58 The Nepalese pātās holds, according to Wright (p. 292) 8 pounds avoirdupois, according to Paśūt Bhagrānlā 3
shers of 76 tolas each.
Moreover:
1. A field (vahi) called Thew of sixteen ro.
2. A field called Thadú of three ro, for the purpose of expending in the month of Kārtika
daily six lādás of oil, and of providing with that quantity 20 lumps

Finally, a field called Nyakhun of five ro, for the purpose of giving fees and food to the Brāhmans.

IV. Date, the tenth lunar day of the bright half of Phalguna, Nepal Sainvat 757 (A.D. 1635), a Thursday, conjunction Āyuskhādun, under the Ādra and Panavasus constellations (vs. 17 and beginning of Nivāri portion).

No. 18.—An inscription of Pratāpamalla of Kātmāndu, dated Nepal Sainvat 769.

On a slab in the wall near the southern door of a temple of Vishnu close to the royal
palace in Kātmāndu. This temple is apparently the building mentioned in the inscription. It
is an octagon, and has three stories.

Characters Nivāri; language Sanskrit, and Nivāri in the concluding portion, which has not
been copied.

Transcript.

Moreover:
1. A field (vahi) called Thew of sixteen ro.
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is an octagon, and has three stories.

Characters Nivāri; language Sanskrit, and Nivāri in the concluding portion, which has not
been copied.

Transcript.
Abstract.

I. Vaiśāvalī. In the Solar race, in the family of Rāghu, was born Rāma. In his family was born—

Nānyadeva
| Gangadeva
| Nṛsiṁha
| Rāmasiṁha
| Śaktisiṁha
| Bhūpālasīṁha
| Harasiṁha

In his family was born—

Yakshamalla
| Ratnamalla
| Sūryamalla
| Aamaramalla
| Mahendramalla
| Śivasiṁha
| Hariharasiṁha
| Lakshmiiṁsiṁha
| Pratāpa

married to Rūpamati and Rājamati.

Pratāpa took (vs. 4-5) the province of Kūtikhāsakiram from the Bhotās, i.e. the Thibetans, he took Ėvāvadin prisoner. The king of Bhātgām Nareśamalla (Narendramalla) presented him with an elephant. He defeated the army of Dambarasahāh, an ancestor of the present Nepālīse Gorkhā line, who ruled over Gorkhā in 1633-42 A.D. He defeated the army of Siddhiṁsiṁha (No. 17) of Lalitapattana, and took his fortresses. Rūpamati was descended from the Rājas of Vihāra (Behār), whose line is given as follows:

Nārāyaṇa
| Lakshmīnārāyaṇa
| Vīrāṇāyaṇa
| Rūpamati
| Prāṇanārāyaṇa

**The name is given as Haruyuteśiṁha, which for metrical reasons has probably been used for Harasiṁha.**
Pratapa's second wife Rājamati came from a Kārnāta family.

II. Object of the inscription, to record the consecration (pratihā) of an octagonal (vasupatrapalmasadṛśī) temple with eight Śikharas (śringa) built for the sake of the two queens, on which occasion the usual Homas were offered.

III. Date, the sixth lunar day, of the bright half of Phālguna (Nepāla) Saṃvat 769, a Thursday, under the constellation Anurādhā, conjunction Harṣaṇa.

No. 19.—An inscription of Pratāpamalla, dated Nepāla 778.

On a slab of black stone, 4' 9" by 2' 6", standing in the court of the temple of Paśupati, decorated by a triśūl between two Nandis. Letters Nivāri, language Sanskrit. Preservation good.

Transcript.

Śrī 3. Bhāvanīśaṅkaraśāstra

Nava mārīcandanaṃ puruṣayānām Bhāloputrakālīnākaraṇaṃ. ।

Mahārātrachati: śstrāndrakāravīṃśātanā ca dvi. vimaloṃ kavīmaṃ. । ॥ 1 ॥

Śrībhāvanīśaṅkaraśāstra. ।

Kalakārvidāravīṃśātanā ca dvi. vimaloṃ kavīmaṃ. । ॥ 2 ॥

Gambhīrāndrakārvalīnā satasārā doṣoṣābaṣaṇaṃ kavīmaṃ. ।

Vijāto muktoṃ tattāātmikaṃ vijñānaṃ muktoṃ kāmaṃ kriyāvātikaṃ. । ॥ 3 ॥

Tātāṃ kavīmaṃ bhūtāṃ dharmikādīnā dīloṃ hi yā devāṃ prathamaṃ purvaṃ prāchyrāt. ।

Yā devāṃ prāttārātāpanādēna navādṃ viratāṃ. tātāṃ prāchyrāt. । ॥ 4 ॥

Jātānāṃ puruṣātām rūṣikāt vastraśālānāṃ bārīkāṃ. vairākṣīḥ bākārakṣīḥ kāraṇaḥ. ।

Yā devāṃ prāttārātāpanādēna navādṃ viratāṃ. tātāṃ prāchyrāt. । ॥ 5 ॥

Vijāto muktoṃ dharmikādīnā dīloṃ hi yā devāṃ prāchyrāt. ।

Mānukāyāśāstraḥ. ।

Nāmaṃ: prāthamaṃ ātyaṃśānaṃ. sānavakṣerāyaṃ purvaṃ prāchyrāt. । ॥ 6 ॥

Vijāto devāṃ purvaṃ prāchyrāt. ।

Vijāto prāttārātāpanādēna navādṃ viratāṃ. tātāṃ prāchyrāt. । ॥ 7 ॥

Vijāto prāttārātāpanādēna navādṃ viratāṃ. tātāṃ prāchyrāt. । ॥ 8 ॥

30 INSCRIPTIONS FROM NEPAL.
Abstract.

I. Invocation to Bhavani and Sankara.

II. Vaiśāvata, composed by king Pratāpamalla, a prince of poets:—

Vishnu
Sūrya
Mann Vaivasvata,
From him were descended,
Dilipa
Raghu
Aja
Daśaratha
Rāma
Lava.

In his race were born,
Harisimha,
who dug tanks in Mithilā and settled in Nepāla.

Yakshamalla,
(falsely here called his son)
Ratnamalla
Sūryamalla
Narendramalla
Mahindrāmalla

who brought an image of Devī from Bhātgām

Śivasimha
Harīharasimha
Lakshminarasimha
Pratāpamalla.

III. Object of inscription, to record the presentation of a Tulāpurusha, i.e. the king’s own weight in gold, silver and pearls, together with one hundred horses.

IV. Date, the 7th day of the bright half of Māgha, Nepāla Saṅvat 778, a Sunday, constellation Revati, conjunction Siddhi.

No. 20.—An inscription of Riddhilakshmi, dated Nepāla Saṅvat 810.

On a slab in the wall of a great temple of Śiva, close to the palace in Kātmāṇḍu. On the upper portion of the same stone is found a hymn to Śiva, in the Bhujaṁa metre, composed by Śri-Śrī-jaya Bhupalendra-malla, who describes himself as follows:

Śrīmāt paśupatīchāraṇakamaladālādāsvaratārvirāturora — śrīmānśvaratādevatāvedavatālabdhā-prasāda — devipamānamānasattasātvagarrhuvākārātāra — rauvikulāla — hanumaddhavā — nepālośvara — mahārājādhīrāja — sakalarājāchakrādāśvara.


Transcript.
Abstract.

I. Object of inscription, to record the consecration of a temple of Śiva, built by queen Riddhilaḵšmi, the mother of king Bhūpālendra malla.

II. Date, the 2nd lunar day of the dark half of Kārttika, Nepalī Samvat 810 (1690 A.D.).

No. 21.—An inscription of Śrīnīvāsa, dated Nepalī Samvat 792.

On the lintel of the door of the temple of Avalokiteśvara in Bungmati (see above No. 6). Letters Nivārī, language Sanskrit. Preservation good.

Transcript.

श्रीलेखक्षराय नामः
महेन्द्रेष्योगिनिः मुख्यः शाळक: शाक्तिदति यमः 
ब्रह्म लोक्षे के तथ्य नमः ब्रह्मविषये ॥ १ ॥
नेपालब्दे लोकमहादससे 
श्रीवेल्यम्य श्रीनिवासन राजा 
स्वर्गदार्श स्थापित तोरणे 
सादृश्य्य श्रीलेखकानायक गेहः.

Translation.

"Praise to (that Deity), bearing the form of Brahmā, whom the Śaktas, best of ascetics, call Matsyendra natha and the Bauddhas Lokanātha!"

On the fifth day of the bright half of Māgha (śrāvataneśī) of the year of the Nepalī era, (marked) by the eyes (2), the openings (9) and (the number) seven (7) king Śrīnīvāsa placed a golden door and torana in the temple of glorious Lokanātha."

No. 22.—An inscription of Princess Yogamati, dated Nepalī Samvat 843.

On a stone in the inner wall of a small temple of Rādhā and Krishna situated close to the palace in Lalitapattana.

Letters Nivārī, language corrupt Sanskrit.

Transcript.

यामभिसरीस्त्रे समजनि ब्रह्म जगायुतिकट्टु यथादामुज्जलो वाह जगतामलाभिनी स्वर्णदी |
येनाधारि प्रमावरा वाराहपुरा दंपुष्पकेनाधिके: प्रायुदाचनवरीदापिस्तये तस्मि परस्मि नमः ॥ १ ॥
सन्ताकलवरसी: कामिनिप्रस्तास: कलितमुनिसः: कर्नतानुकूलः: ॥ २ ॥
सुदर्शनवरसाय: मुक्तांगाकारः: महूर्त मम मुदेशी सर्दिशा नद्या: ॥ ३ ॥
आर्यशिविद्वैद्विधिगुल्लपतिः। सुपीये कौस्मिकमति शङ्कादापि विशालमयेः: पौराणिसः पालयः ॥ ४ ॥
गोपीनारादायनस्मृतस्मृतादीवः: सानार: जलजुवूदिपसमतो हिबा गतो जान्त्वीम ॥ ५ ॥
तथायत्वो भुमितिरचय: जात: श्रीशिवतोत्सनु भोगिवास: ॥
तासमणो वैद्महीरुताणां स: राजततीविश्वकरकः: ॥ ६ ॥
तस्यायत्वो योगमेदन्तमलो मलेत्रचानुहकतुमायशः: ॥ ७ ॥
कपस्यस्यन्त्यासितितिरचय: राज: भुमाकिव देवराजः: ॥ ८ ॥
देवलक्ष्मेश्वरविनायकः तथा विभयेना: सह तायः ॥
एकविश्वसिद्विमितीमयस्वतः: भजनः पमित समाहिततिचिसः ॥ ९ ॥

63 The door is made of gilt brass plates, and adorned by relieves. The arch or torana above the door, which is likewise made of brass, encloses three images of Lokanātha.
Abstract.

I. Invocation to Vishnu—Krishna.

II. Vainasa,

Siddhinskihamalla, king of Lalitapattana, became an ascetic, and went to dwell on the banks of the Gangā (Benares).

| Śrīnivasā |

| Yogamitra |

| Lokapragāśa, died before his mother. |

III. Object of the inscription, to record the consecration of a temple of Rādhā and Krishna. built by Princess Yogamitra in memory of her son.

IV. Date, 2nd lunar day of the bright half of Māgha, Nepāla Samvat 843 (1723 A.D.), a Monday, constellation—Uttarakṣitā, conjunction—Śūlā.

No. 23.—An inscription of Queen Lalitatriparasundari, dated Vikrama Samvat 1878.

On a pillar, supporting a Nandī, placed opposite the western door of a temple of Tripureśvara on the road from Katmaṇḍu to Lalitapattana, close to the river Vāgmatī.


Transcript.

Śrīganeśa-ya nam:

Svastita Śrīmaniśrīrajachakrādāmadśringināsikṣaśāstakalodhinīvinimuktaśthānamahāśvetasīmārya-

Yāneśvarakṣitaya-jñānabhūmihināsikṣaśāstakalodhinīvinimuktaśthānaśvetasīmārya-

YānaśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśĀstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraš
तथ्य पुत्र: सकलगुणमानिसमिति विज्ञानरञ्जनानुकूलतत्रावर्तति: श्रीमन्महाराजाजिज्ञानश्रीमन्नाथमुद्रि: कृमशाहदेव: पतीतस्तदाम्भ सकलकुलकृमभिति श्रीमन्महाराजाजिज्ञानश्रीमन्नाथमुद्रि: कृमशाहदेव: मेदिया पाल्यति श्रीमद्विबाहुहर्षिदेवपदपाल्या श्रीमललितायुगुल्लदीया समस्त: समुद्रानभन्नासोकया वेदनिधिनुमानिवितत्मण्डलीप्रसारं स्वारंधिरस्वारंधिरस्वारंधिरस्वारंधिरस्वारंधिरस्वारंधिरस्वारंधिरस्वारंधिरस्वारंधिरस्वारंधिरस्वारंधिरस्वारंधिरस्वारंधिरस्वारंधिरस्वारंधिरस्वारंधिरस्वारंधिरस्वारंधिरस्वारंधिरस्वारंधिरस्वारंधिरस्वारंधिरस्वारंधिरस्वारंधिरस्वारंधिरस्वारंधिरस्वारंधिरस्वारंधिरस्वारंधिरस्वारंधिरस्वारंधिरस्वारंधिरस्वारंधिरस्वारंधिरस्वारंधिरस्वारंधिरस्वारंधिरस्वारंधिरस्वारंधिरस्वारंधिरस्वारंधिरस्वारंधिरस्वारंधिरस्वारंधिरस्वारंधिरस्वारंधिरस्वारंधिरस्वारंधिरस्वारंधिरस्वारंधिरस्वारंधिरस्वारंधिरस्वारंधिरस्वारंधिरस्वारंधिरस्वारंधिरस्वारंधिरस्वारंधिरस्वारंधिरस्वारंधिरस्वारंधिरस्वारंधिरस्वारंधिरस्वारंधिरस्वारंधिरस्वारंधिरस्वारंधिरस्वारंधिरस्वारंधिरस्वारंधिरस्वारंधिरस्वारंधिरस्वारंधिरस्वारंधिरस्वारंधिरस्वारंधिर
Abstract.

I. Invocation to Ganeṣa.

II. Vaṁśāvalī,—

Prithvīnaragana Shā, lord of the Goraṅkshā hill (Gorkhā), master of all Nepal up to the frontier of Mahāchīna.

Simhapratāpa Shā

Rañabarhādūr Shā, who ruled in the west up to the Śatarudrā river (Kūṭ?) in the east up to the river Svargavatī.

Girvāṇāyuddhavikrama Shā

Rājendravikrama Shā

III. Object of the inscription, to record the consecration of a temple of Śiva, built by Queen Lalitātripuraśundarī, the widow of Raṅabāhādūr Shā, in memory of her deceased husband. She employed, with the permission of her grandson, the minister Bhāmaśena, the Upādhyāya and other Brāhmaṇas for the execution of this work and for the ceremonies incidental thereto. On the 9th of the bright half of Ashāḍha, Vikrama Śaṅvatsa 1874, a Monday the śiladhivāsaṇa, the worship of the stones for the building was performed. The cornerstone was laid (śilāpravēśa) on the 9th day of the dark half of Bhādrapada of the same year, and on the 3rd day of the bright half of Māgha, of the following year, a Monday, the Lāga of Śiva was consecrated. At all these ceremonies the royal Guru, Ranganātha, presided. On the 5th day of the dark half of Mārgasīrsha V. S. 1875 the temple itself was consecrated, and finally on the 10th of the dark half of Jēṭha 1877 a Dharmasālā and a staircase leading to the river Vāgmati a garden and a bell were made over to the temple.
SOME CONSIDERATIONS
ON THE
HISTORY OF NEPAL.

The history of Nepal, such as it was known before the publication of my 'Inscriptions from Nepal,' *Ind. Ant. Vol. IX*, p. 163ff, was derived solely from the modern *Vainásávalis* or 'Lists of the Dynasties,' of which several exist in the libraries of the country. The list of kings given by Kirkpatrick in his *Nepal*, and thence transferred to *J. Prinsep's Useful Tables*, is probably based on a short work in the Pârvatiya language, which was shown to me by the Kailasaparvata-Svâmî. It gives little more than a bare enumeration of the names of the rulers of the valley. Dr. Wright's fuller account in his *History of Nepal* is derived from a *Pârvatiyâ Vainásávali*, composed less than a hundred years ago by a Baudhâ ascetic, who resided in the Mahâbudhâ-Vihâra of Lalitapattana. ¹ A copy of this work was given to me by a Vajrâchârya of Lalitapattana. Of other and more ancient *Vainásávalis* in the Newârî language I have heard more than once. But I was unable to procure copies, though the statement of my informants that these works were written on long rolls of paper, seemed to indicate that they had actually seen them. Their recovery is highly desirable. For, as is customary in

Indian historical books, each succeeding chronicle is fuller and more complete than the earlier ones. The later authors try to fill up the gaps which they find in the narrative. They neglect, however, to indicate the sources from which they draw, and these additions invariably make the already existing confusion worse, and the errors more difficult to detect.

A careful comparison of my MS. of the Pârvatiyâ *Vainásávali* with Dr. Wright's extracts has shown that his data are, on the whole, trustworthy. But a brief *résumé* of its contents will not be out of place here. For I have to suggest a certain number of corrections, some of which are of considerable importance.

**LIST OF THE KINGS OF NEPAL, ACCORDING TO THE BAUDHÀ PÂRVATIYÀ VAINÁSÁVALÌ.**

I. Gópâlâ dynasty of Mátâtirthâ, so called after the cowherd (gópâla) whom Nênumi installed as the first ruler of Nepal, lasted 521 years.

1. Bhuktamânagnata,² ........................ 88 years

2. Jayagupta, son of 1 ..................... 72 "

3. Paramagupta, son of 2 .................. 80 "

4. Harshagupta, son of 3 .................. 93 "

5. Bhimagupta, son of 4 ................ 38 "

6. Manîgupta, son of 5 .................. 37 "

owing to a mistake in the work, which the author of the *Vainásávali* used. For it seems to be a corruption of bhuktamânanagnatamâna, 'the year of the reign.' The real name of the first prince is lost.

¹ See also C. Bendall, *Catalogue of Buddhist Sanskrit MSS. in the Cambridge University Library.*

² Bhuktamâna, according to Wright, *History*, p. 109, Bhuktamânagnata, *ibid.* p. 312. This name is probably
ON THE HISTORY OF NEPAL.

7. Vishnugupta, son of 6 ..................42 years.
8. Yakshagupta, son of 7, died childless, 72.
and brought in the—
II. Ahir Dynasty, from India.
1. Varasimha.
2. Jayamatitsinaha.
3. Bhuvanasinaha, conquered by the eastern—
III. Kirta Dynasty, which resided at Gokarna, and lasted 1118 years.
1. Yalambara, came in Dvaparasna 12 (i.e. when twelve years were left of the Dvaparayuga).
2. Pavi, son of 1.
5. Hritis, son of 4.
6. Humati, son of 5, went into the forest with the Pataaliputra.
7. Jitedasti, son of 6, assisted the Pandavas in the great war and was killed. In his time Sakyasinha Buddha came to Nepal.
14. Sthunaka, son of 13; in his time king Asoka of Pataliputra came to Nepal. Asoka's daughter Chaurumati was married to a Kshatriya, called Devapala, settled in Nepal and founded Devapatan (near Paupati).
17. Lok, son of 16.
23. Kesu, son of 22.
28. Patuka, son of 27; was attacked by the Somaavanes Rajputs, built a new fort at Sanka-mulatirtha.
29. Gasti, son of 28, fled before the Somaavaniis, built a new fort at Phulochhah near Gokarda (visible from Lalitapaottana), and finally lost his kingdom to the—

IV. Somaavansi Dynasty.
1. Nimisha.
2. Manaksha, son of 1.
4. Pauprekshadve, son of 3, restored Paupati's temple, brought settlers from Hindustan in Kaliyuga 1234 or 1667 B.C.
5. Bhaskaravarman, conquered the whole of India, enlarged Devapata, caused the rules for the worship of Paupati to be engraved on a copperplate, which he deposited in the Chaurumati hara. Being childless he adopted the first ruler of the—

V. Suryavanshi Dynasty.
1. Bhumivarman, crowned in Kaliyuga 1389, or 1712 B.C., transferred the capital to Banesvara.
2. Chandravarman, son of 1 .......................... 61 years.
3. Jayavarman, son of 2 .............................. 82.
5. Sarvarvarman, son of 4 ............................. 78.
6. Prithivivarman, son of 5 ............................ 76.
7. Jayeshthavarman, son of 6 ........................ 75.
8. Harivarman, son of 7 .............................. 76.
10. Siddhivarman, son of 9 ............................ 61.
11. Haridattavarman, son of 10, built temples for the four Narmayan—Chagni, Chauniju, Ichang and Sikhaara, and a temple of Jalaayana at Budel-Nilakantha .......................... 81 years.
13. Pativarman, son of 12 .............................. 53.
15. Vasantavarman, son of 14 ........................ 61.
17. Rudradvaravarman, son of 16 ........................ 66.
18. Vishadavavarman, son of 17, built vihara and erected images of Lokeshvara and other Buddhist deities. His brother was Balarachana, who was also a Bodhisattva. Sankaracharya came from the south and destroyed the Bodhda faith.......................... 61 years.
19. Sankaradeva, son of 18, erected a trident at Paupati .............................. 65 years.
21. Madadeva, son of 20, built the Chakravahara near Matirajya, and according to some, the Khasa-chaitya .......................... 49 years.
22. Mahideva, son of 21 ............................... 51.
23. Vasantadeva, son of 22, crowned in Kali 2800 or 301 B.C. ............................. 36 years.

* Banka, according to Wright. See the lists of these dynasties, from Wright and Prinsep, with the Varshavati dates, Ind. Ant. vol. VII, pp. 80-92.
* The name may also be read Gighri.
* Possibly the name may be Pushka.
* Soga, according to Wright.
* Sunsa, according to Wright: Jusha in Kirpatrick.
* Matiksha, according to Wright.
* Chandravarman, according to Wright and Kirpatrick.
* See inser. No. 2, ante, vol. IX, p. 166.
* Mahadeva, according to Wright and Kirpatrick.
VI. THĀKURI DYNASTY.

1. Ṵamūvarman, son-in-law to the last Sūryavaiśi king, crowned in Kaliyuga 3000 or 101 B.C., transferred the seat of government to Madhyalakhū.16 Vibhuvarman built an aqueduct with seven spouts and placed on it an inscription (Ind. Ant. vol. IX, p. 171, No. 8) 68 years. 2. Kritavarman, son of 1 87 3. Bhrmārjuna, son of 2 93 4. Nandadēva, son of 3, in his reign the era of Ṣālivāhana was introduced in Nēplā...25 years. 5. Viradēva, son of 4, was crowned in Kaliyuga 3400 or 299 A.D., founded Lalitapattana, naming it after a grass-seller Lalita; built a tank and watercourses, as well as temples, Līngas, etc., which were called Manitalalū, and so forth, after the king's ishtādevatā, Maniyogini 39 years. 6. Chandrabhūtādeva, son of 5,17 sorely oppressed by his enemies and plundered. 7. Nandradēva, son of 6, built the Tṛthāvihāra near Lōmri-devi and gave it to Bandhuadhata Achārya, his father's spiritual guide. The first two of his three sons, Padmādeva, Ratnādeva and Varadēva became ascetics, while the third succeeded his father, who before his death retired into the Alag or Ak-bahāl (vihāra). 8. Varadēva, son of 7, removed the seat of government to Lalitapattana. Sankarāchārya came to Nēplā. In Kaliyuga 3623 Valokiteśvara came to Nēplā.18 9. Sankarādeva, son of 8 12 years.

10. Vardhamānadeva, son of 9, built the town of Sāṅkhū19 and dedicated it to Ugratārādevi 13 years. 11. Balidēva, son of 10 13 12. Jayadēva, son of 11 15 13. Bālārjunadēva, son of 12 17 14. Vikramadēva, son of 13 12 15. Gunakāmādeva, son of 14, built Kāṇṭipura, the modern Kāmāṇḍū, at the junction of the rivers Vaiṁati and Vishnumati in Kaliyuga 3824 or 723 A.D., and the village of Thāmbhēl, where Vikrama's old vihāra stood, as well as many temples 51 years. 16. Bhūjadēva, son of 15 8 17. Lakshunākamādeva, son of 16 22 18. Jayakāmādeva, son of 17 20 As he was childless, he was succeeded by a member of the—

VII. NAVĀKOṬ THĀKURI DYNASTY.

1. Bhāskarādeva. 2. Balamādeva, son of 1. 3. Padmādeva, son of 2. 4. Nāgarjunadēva, son of 3. 5. Sankarādeva, son of 4; in his reign a widow ed Brāhmaṇī of Kāphi in Gauḍa, who lived in the village of Jhal in Nēplā, caused a MS. of the Prajñā-pāramitā to be written with golden letters in Sānvat 245.20

After his death, Vāmadēva, a collateral descendant of Ṵamūvarman's family, assisted by the chiefs in Lalitapattana and Kāntipura, expelled the Navākoṭ Thākuri and drove them back to their original seat. With him begins—

VIII. THE SECOND THĀKURI DYNASTY OF ṴAMŪVARMAN.

1. Vāmādeva. 2. Harshadēva, son of 1. 3. Sadāśīvadēva, son of 2; built Kirtipura on a hill southwest of Kāṭmāṇḍū and a new golden roof for Paśupati's temple in Kaliyuga 3951 or 750 A.D. He introduced coins of copper alloyed with iron, marked with the figure of a lion.


16 My MS. reads Udyanakadhāva, but Dr. Wright's reading, which agrees with Kirkpatrick's, is preferable.
17 Brother of 28, according to Wright and Kirkpatrick.
18 But see the inscriptions which are dated from Kailākūṭa.
19 My MS. of the Vaṁśa-viṣṭālī gives no years for this king and the next. Dr. Wright gives 7 and 8 respectively. Chandrabhūtādeva's name is not given in Kirkpatrick's lista. See Ind. Ant. vol. VII, p. 90.
20 A Bandūda told me that such a MS., dated Sānvat 6 pta śhva, i.e. 244, exists at present in the Hirākya-varnaviḥāra at Lalitapattana. The era is, probably, the Nepālese era of 880.
21 Seven years, according to Dr. Wright.
8. Mitradēva, son of 7 ........................ 21 years.
9. Arideva, son of 8, as a son was born to him while he was engaged in wrestling, he gave to the child the biruda of Mallā or the wrestler: 22 years.
10. Abhayamalla, son of 9.
11. Jayadēvanalla, son of 10, established, with the help of Śākhwāl, the Nevarī era beginning 880 A.D. ................................. 10 years.

He ruled over Kāntipura and Lalita-pattāna, while his younger brother,—
12. Ānandamalla, founded Bhaktapura or Bhātgām and the seven towns, Vēnipura, Parurī, Nālī, Dhomiśhēl, Khaḍpu or Shadhpu, Chaukāt, and Sīngā, and resided in Bhātgām: 25 years.

During the reign of the two brothers came from the south the founder of the—

IX. Karnātaka Dynasty.

1. Nanyadēva, low caste servant, conquered the whole country on Śrīvēna sūdi 7 of Nepālasamvat 9, or Śakasamvat 811, i.e. 890 A.D., and drove the two Mallas to Tirhut. He ruled at Bhātgām during 50 years.
2. Gangadēva, son of 1 .................. 41 years.
3. Narasimhadeva, son of 2 .......................... 31 ½ .... [In his reign on Pahīgūna sūdi 6 of Nepālasamvat 111, or 991 A.D., king Malladēva and Kāthyamalla of Lalita-pattāna founded Chāpāgām or Champāpur.] 22
4. Śaktidēva, son of 3 .................. 39 years.
5. Rāmasimhadeva, son of 4 .................. 58 ½ ....
6. Haridēva, son of 5, transferred the capital to Kāt u nā d u. The army of Pātana (Lalita-pattāna) rose in rebellion and drove Haridēva to Thāmbhēl.
A Magar (low caste servant) was dismissed from king Haridēva's service, and in revenge drew king Mukundāsēna into the country, which was conquered by him. His soldiers destroyed the sacred images and took the Bhairava from the temple of Matsyāvīranātha away to Pālpā. In consequence of Paśupati's anger Mukundāsēna's whole army died of cholera. Mukundāsēna alone escaped in the guise of an ascetic, and died on the Dēvighāt.

As Nepāl had been completely devastated, an interregnum of seven or eight years followed. The Bais Thākurī of Nāvākōt came back to occupy the country. In Lalita-pattāna every tōl or ward had its own king, and in Kāntipura twelve kings ruled at once. Bhātgām, too, was held by a Thākurī king. The Thākurīs ruled the country during 225 years and built many

Buddha temples and vihārās. Then king Hari-simha-da.devā of the solar dynasty was driven by the Muslims from Ayōḍhēyā, and established himself at Simrajāgūd in the Terāf. At the command of his guardian deity, Tulā Bhāvānī, he entered Nepāl and founded—

X. The Suρyaamāl Dynasty of Bhātgām.

1. Hari-simha-da.devā, 28 years, conquered the valley in Śakasamvat 1245, or Nepālasamvat 444, i.e. in 1324 A.D.
2. Matisimhadeva, son of 1 .......................... 15 years.
3. Saktisimhadeva, son of 2 .......................... 33 ½ .... received a letter from the emperor of China with a seal bearing the inscription Śuktiśinharāma in the Chinese year (chāndāda) 535 and abdicated the throne.
4. Śyāmasimhadeva, son of 3 .................. 15 years.
In his reign a fearful earthquake happened on Bhādagapada sūdi 12 of Nepālasamvat 528, or 1408 A.D.

His daughter was married to a descendant of the Mallas who held Tirhut before Nānyadēva. Thus after the king's death arose—

XI. The Third Thākurī Dynasty.

1. Jayabhadrāmalla .......................... 15 years.
2. Nāgamalla, son of 1 .......................... 15 ...
3. Jayajagatmalla, son of 2 .......................... 11 ...
4. Nāgendramalla, son of 3 .......................... 10 ...
5. Ugramalla, son of 4 .......................... 15 ...
6. Asōkamalla, son of 5 .......................... 19 ...

In his reign a severe earthquake happened on Bhādagapada sūdi 12 of Nepālasamvat 528, or 1408 A.D. ...

4. Saktisimhadeva, son of 2 .......................... 33 ½ .... received a letter from the emperor of China with a seal bearing the inscription Śuktiśinharāma in the Chinese year (chāndāda) 535 and abdicated the throne.
4. Śyāmasimhadeva, son of 3 .................. 15 years.
In his reign a fearful earthquake happened on Bhādagapada sūdi 12 of Nepālasamvat 528, or 1408 A.D.

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In his reign a severe earthquake happened on Bhādagapada sūdi 12 of Nepālasamvat 528, or 1408 A.D. ...

7. Jayasthitimalla, son of 6, made laws for castes and families, dedicated many images and built temples. An inscription of his, dated Nepālasamvat 512, 44 is found on a stone near Lalita-pattāna. He died on Kārtika badi 1 of Nepālasamvat 549, or 1429 A.D. ...

8. Yakshamalla, son of 7, built the walls of Bhātgām where to the right of the principal gate an inscription is put up, dated Śrīvēna sūdi of Nepālasamvat 573, or 1453 A.D. He and his successor built a temple of Dattātrēya in the Tachāpūl of Bhātgām. He died in Nepālasamvat 592, or 1472 A.D., and left three sons, the eldest and the youngest of whom founded two separate dynasties at Bhātgām and Kāṭ-māṇā, while the second, Raṇamalla, held the town of Banēpā.
12. Viśavamalla, son of 11, 15 years (?).

13. Trailōkyamalla, son of 12, 15 years (?)

14. Jagajjyōtirmalla [or, according to my MS., Jayajyōtirmalla] son of 13, 15 years (?).

(a) Bhātgam Line.

9. Jayarāya-malla, eldest son of 8, 15 years.\(^{15}\)

10. Suvarṇamalla, son of 9, 15 years.\(^{15}\)

11. Prāpamalla, son of 10, 15 years.\(^{15}\)

15. Narēndramalla, son of 14, 21 years (?).

(b) Kātmāndu Line.

1. Ratnamalla, youngest son of 8, 71(?) years; slew twelve Thakuri rājas of Kāntipura, defeated in N. S. 611, or 1491 A.D., the Thakuris of Navākoṭ and later the Bhotiyas (Tibetans) with the help of Sīna, king of Pālpū. In his reign the Musalmaṇa first attacked the country; Sūmaśēkharinanda, a southern Brāhmaṇa, became high priest of Pāṣupati; a temple of Tuljādērī was dedicated in N. S. 621, or 1501 A.D., and a new copper currency with a lion was introduced.

2. Amaramalla, son of 1. 47(?), ruled over 28 towns and villages; in his reign a great temple on the model of that at Gaya was built at Lalitāpattana.

3. Sūryamalla, son of 2, took Śaṅkhapura and Chāngu-Nārāyana from the Bhātgam line.


5. Mahāndramalla, son of 4, received from the emperor of Dehli permission to issue silver coins, became a friend of Trailōkyamalla of Bhātgam, dedicated a temple to Tuljādērī in Kātmāndu on Māgha śudi 5 of N. S. 669. In his reign Purandara Rājvasi built a temple of Nārāyaṇa, close to the palace in Lalitāpattana, N. S. 686, or 1566 A.D.

6. Sadāsivamalla, son of 5, was compelled by his subjects to fly to Bhātgam where he was imprisoned.

7. Śivasinhamalla, younger brother of 6, according to an inscription repaired the temple of Svayambhū in N. S. 714, or 1594 A.D., while his queen Gangā restored the temple of Chāngu-Nārāyana in N. S. 705, or 1585 A.D. He had two sons, the elder of whom ruled over Kāntipura, while the younger obtained Lalitāpattana already during the lifetime of his father.

8. Lakshminarasiṁhamalla, eldest son of 7. During his reign in N. S. 715, or 1595 A.D., the wooden temple of Gōrakhhnāth, called Kātmāṇḍo, was built, after which the town of Kāntipura was called Kātmāṇḍu. He became insane, was dethroned by his son and kept in confinement during 16 years.

9. Pratāpamalla, son of 8, ruled from N. S. 759, or 1639, A.D. He was a poet. The inscriptions of his reign are (a) the record of the restoration of the temple of Svayambhū by a Lama, N. S. 760, or 1640 A.D.; (b) a Svayambhūstotra at Sv., dated N. S. 770, or 1650 A.D.; (c) a Guhyēśvarastotra, dated N. S. 774, or 1654 A.D.; (d) a Kālikāstotra in 15 alphabets (Wright's plate viii.), dated N. S. 774, or 1654 A.D.; (e) the record of the dedication of an image of Viśvarūpa at Lāyakulbahāl, N. S. 778-782, or 1658-1662.

16. Jagatprakāśamalla, son of 15, 21 years (?). In his time Harasinha Bhāro and Vāśītha Bhāro, built a temple of Bhūmasena, inscribing the date, N. S. 775, or 1655 A.D., on a stone lion. On Mārgāśirṣha śudi 6 of N. S. 782, or 1662 A.D., the king incised five hymns in honour of Bhavānī

(c) Lalitāpattana Line.

1. Harirhasinhu, younger son of Śivasinhu of Kāntipur.

2. Siddhinnirnirinhu, son of 1, built a palace at Lalitapura in N. S. 740, or 1620 A.D., consecrated an image of Tuljādērī on Jyāśṭha śudi 10 of the same year, dedicated a temple to Rādhākrīshna in N. S. 757, or 1637 A.D., made a water-course in N. S. 767, or 1647 A.D., and became an ascetic in N. S. 777, or 1657 A.D.

3. Śrīnivāsamalla, son of 2, reigned from N. S. 777, or 1657 A.D., had a war with Pratāpamalla of Kātmāṇḍu N. S. 778-782, or 1658-1662.

\(^{15}\) All these periods are doubtful, and as the synchronisms below show, some of them must be wrong.
a. Bhātgaṁ Line.
on a stone in the Vimalasuchamañjula. On Jyeṣṭhā badi 3 of N. S. 785,39 or 1665 A. D., he incised a hymn in honour of Garuḍa on a Garuḍa-pillar in Nārāyana-chok. In N. S. 757, or 1667 A. D., he dedicated a temple of Bhavāniśaṅkara.

17. Jitāmitramalla, son of 16, 21 years; dedicated an image of Hariśaṅkara near the Darbār in S. 802, or 1682 A. D., built various other temples and incised an inscription in a dharmanālā, Jyeṣṭhā śudi 15 of N. S. 803, or 1683 A. D.

18. Bhāpatindramalla, son of 17, 34 years. The dated inscriptions of his reign are, (a) N. S. 817, Kali 4799, Śaka-sambat 1620, Phālguna śudi 9 in the Mālāticok; (b) N. S. 823, Jyeṣṭhā śudi 10, or 1703 A. D., in the temple of the Tāntrika Guptadēvatā; (c) N. S. 827, Vaiśākhā śudi 3, or 1707 A. D.; (d) N. S. 828, Bhādrapada śudi 10, or 1707 A. D. in the Darbār; (e) N. S. 838, or 1718 A. D. in the temple of Bhairova; (f) N. S. 841, Phālguna badi 3, or 1721 A. D.

19. Raṇajitamalla, son of 18; dedicated a bull to Annapūrṇā-devi in N. S. 857 Phālguna badi 1, or 1732 A. D. In his reign the Gorkhā rāja, Nara-bhūpāla-shāh, invaded Nepāl. With him the dynasty of Bhātgaṁ became extinct.

b. Kāṭmāndu Line.
777, or 1657 A. D. He had four sons, Pratāpindra, Nripēndra, Mahipatindra and Chakrapatindra, whom he allowed to rule by turns each for a year during his lifetime. Nripēndra made during his turn a coat for the Nandi at Pasupati and put up an inscription dated 153 Kārtika Śuklanavamāyaṁ.36 Chakrapatindra reigned for one day and then died. His coins show a bow and arrow, a noose, an elephant hook, a yak's tail and the date N. S. 789, or 1669 A. D. Pratāpamalla died in N. S. 809, or 1689 A. D.

10. Mahīndramalla, third son of 9, died in N. S. 814, 1694 A. D.

11. Bhāskaramalla, son of 10, ruled until N. S. 832, when he died childless of the plague, aged 22 years.

12. Jagajayamalla, a distant relative, was placed on the throne by the wives of 11. He had five sons, Rājendraprakāśa and Jayaprakāśa (born before his accession to the throne) and Rājyaprapakāśa, Narēndraprakāśa and Chandraprakāśa (born afterwards.) He died in N. S. 852, or 1732 A. D.

13. Jayaprakāśa, second son of 12, expelled his brother Rājyaprakāśa, who went to Lalitapaṭṭana to Vishnumalla. He was deposed in N. S. 888, or 1768 A. D., by the Gorkha king Prithvinārāyaṇa.

c. Lalitapaṭṭana Line.
His latest inscription is dated N. S. 821, or 1701 A. D.

4. Yōganarēndramalla, son of 3, lost his son, and became an ascetic.

5. Mahīpatindra, or Mahiṇḍramalla of Kāṭmāndu became king, died in N. S. 842, or 1722 A. D.39

6. Jayayōgaprakāśa; an inscription of his reign is dated N. S. 843, or 1723 A. D.

7. Vishnumalla, son of Yōganerendra's (4) daughter, dedicated a bell in Mālāchok in N. S. 857, or 1737 A. D., and died shortly afterwards without issue.

8. Rājyaprapakāśa, third son of 12 of Kāntipura, appointed king by 7, made blind by the Pradhāns & expelled after one year.

10. Jayaprakāśa, king of Kāntipura, ruled two years over Lalitapaṭṭana, when the Pradhāns expelled him.

11. Viṣvajit-malla, son of Vishnumalla's (7) daughter, 4 years, murdered by the Pradhāns.

12. Dalamardan-shāh of Naṅkoṭ made king by the Pradhāns, and expelled after 4 years.

13. Tējanarasimha, a descendant of Viṣvajit-malla (11), 3 years. Then the country was conquered by Prithvinārāyaṇa.

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39 N. S. 787 according to Dr. Wright. But the text has gūḍ̄daṇḍavamite (verse).
36 The author of the Vaniśāvalī has mistaken Jayadeva’s inscription (No. 15) of Siśhara-Saśi-sattv 153 for an inscription of Nripēndra. Dr. Wright has Chakrapatindra for Chakrapatindra.
39 It is evident that either this statement or the whole of the dates of the Kāṭmāndu and Lalitapaṭṭana dynasties must be wrong. See ante, vol. VII. p. 92n. Kirkpatrick’s dates differ considerably from Dr. Wright’s.
It is evident that, though this Vaṁśi vali contains many elements of historical truth, it possesses no value whatever as a whole. As is always the case with Indian chroniclers, who attempt to give a complete view of the history of their country, the author has tried to connect the beginning of his narrative with the legends regarding the four ages of the world, and with the epic traditions of the Great War between the Kurus and the Pândavas. Through their anxiety to prove that the early kings of each province of the Bharatakhanda took part in the contest described in the Mahābhārata, the Hindus furnish a complete analogy to the ancient Greeks, who believed that a town or republic was dishonoured if its mythical heroes did not appear in Homer’s catalogue of the Greek leaders engaged in the conquest of Troy, and whose earlier historians, like Herodotos, were inclined to seek the ultimate causes of the events of their days in the legendary occurrences narrated by Homer. But, while in the case of the Greeks this tendency has not produced any serious results, it has almost entirely destroyed the usefulness of the Indian historical works. The Hindu chroniclers known to us, all wrote after the astronomers had fixed the lengths of the four Yugas, and had assigned to the Great War its place at the beginning of the Kaliyuga. As the authentic lists of kings which the chroniclers possessed in no case sufficed to fill the enormously long periods supposed to have elapsed between their starting-point and their own times, they were induced not only to lengthen unduly the duration of the reigns of many historical kings, but to place contemporary dynasties one after the other, and to press into service the mythical kings enumerated in the Purānas or Mahātmayas.

In addition to the distortion of the truth resulting from these causes, no less serious consequences have arisen from the errors which the chroniclers made regarding the various native eras used in their native country. Modern Hindu writers, who are accustomed to the exclusive use of the two eras—that of Vikramādiśya, 57 B.C. and that of Śālivadana, or the Śaka era, 78 A.D.—invariably refer the Saṁvatas occurring in their sources to one of these two. Mostly they ignore altogether the existence of the numerous other eras that were used in ancient India, and the fact that several homonymous kings, e.g. two or three Vikramādityas are, as the Indian expression is, “founders of Saṁvatas.”

The existence of mistakes thus caused is only too clearly seen in the Nepālese Vaṁśa vali. The first dynasty named by the author is said to have descended from the pious cowherds whom Krīṣṇa brought into the country. The kings all follow one another in the direct line of descent, and their reigns are of truly patriarchal length.

It is most probable that not only the details narrated regarding them are totally erroneous, but that the dynasty had no real existence. The names seem to have been taken from some Purāṇa or Mahātmaya, and to have been prefixed to the authentic list of the kings of Nepāl. The same remarks apply to the second short line, that of the Abhiras, who, being likewise cowherds, are also named in the Purāṇas as companions and worshippers of Krīṣṇa. The case is different with the following dynasty, the Kirātas, whose native country is the Himalayas and who, therefore, may have held Nepāl in ancient times. The number of 1118 years allotted to the twenty-nine kings of this race is, however, too great.

For in India the duration of a generation amounts, as the statistical tables of the life-insurance companies show, at the outside, to only twenty-six years. If all the twenty-nine kings followed each other in the direct line of descent, they could not possibly have ruled longer than 600 or 700 years. Moreover, if the statements that Śākyamuni was a contemporary of Jitēdāsti, the seventh king, and that Aśāka came to Nepāl, i.e., extended his rule to Nepāl, in the reign of the fourteenth ruler, Sthunko, are worth anything, they furnish a clear proof of the arbitrary lengthening of the reigns. For as the author of the Vaṁśa vali was a Northern Buddhist, he probably knew one Aśāka only, and placed him one hundred years after Śākyamuni’s Nirvāṇa. If the distance between Jitēdāsti the seventh king, and Sthunko, the fourteenth, amounted to one hundred years only, the absurdity of the assertion that the twenty-nine
kings reigned 1118 years, becomes still more evident. Finally, if these two synchronisms are historical, it also follows that the beginning of the Kīrāta dynasty has been antedated by several thousand years. For Śakyaṃmuṇi's Nir-vāṇa really falls in the fifth century B.C. The same remarks apply to the Soma-vanśi and Śuryavamśi dynasties. In their case, too, it is evident that most reigns are much too long, and that they have been placed much too early. The latter point comes out most clearly through the inscriptions. According to the latter the twenty-first king of the Śuryavamśi dynasty, Mānadeva, reigned from between the years 386-413 of an unnamed era and the latter the twenty-first or fifth century of our era. Yet the Vaiśāvalī asserts that Mānadeva's grandson, Vasantadeva varman was crowned in Kali 2800 or 301 B.C. The case of the next, the Thākuri dynasty, is, if possible, worse. Its founder, Amśu varman, is placed in Kali 3000 or 101 B.C., though Vikramādiya of Ujjain, whose coronation the Hindus usually put in 57 B.C., is stated to have gone to Nepāl during the reign of his predecessor. Against this date we have the statement of Hiuen Thsang that a learned king, called Amśu varman, ruled either shortly before or during his visit to Northern India in 637 A.D. Further, the inscriptions of Amśu varman, as well as that of Vihuvaram, which the Vaiśāvalī particularly mentions, show letters which can only belong to the sixth or seventh centuries of our era. If more instances of the confusion prevailing in the account given by the Vaiśāvalī regarding this dynasty, are wanted, it will suffice to point out that Amśu varman's seventh successor, Varadeva, is said to have ruled in Kaliyuga 3623 or A.D. 522. Thus we get seven generations for six hundred years. Immediately after Varadeva's time the reigns suddenly become of reasonable length, and the fifteenth prince of the Thākuri race—Guṇakāmadēva, the founder of Kātmāndu, is placed in Kaliyuga 3824 or 723 A.D., two hundred years being allowed for eight generations. This portion of the Vaiśāvalī might, therefore, inspire some confidence, and it might be assumed that the author possessed some authentic materials for the history of Varadeva's successor. But, unfortunately, his names agree in no way with those contained in our inscriptions of the seventh and eighth centuries A.D. Besides the immediate successors of Guṇakāmadēva, Bhojađēva and Lakshmikāmadēva, who, according to the Vaiśāvalī, ought to belong to the eighth century, ruled according to the colophons of the MSS. two hundred years later, between 1015-1039 A.D. Nay, what is more, the dates of the MSS. prove that the princes of the VIIth and VIIIth Dynasties, that of the Vaiś Thākuri and the restored line of Amśu varman, reigned from the middle of the eleventh to the beginning of the fourteenth centuries, and that the interval between Ananta or Anandamalla, the last ruler of the VIIIth dynasty and Jayasthitimala, the seventh king of the Xth dynasty is only seventy years. Hence it follows that the list given by the Vaiśāvalī for the eighth, ninth, and tenth centuries is incomplete, and contains large gaps which have been concealed by antedating the reigns of the kings beginning with Bhojađēva and Lakshmikāmadēva by several centuries. With respect to the Karnātaka dynasty of Nāyadēva which according to the Vaiśāvalī conquered Nepāl in Śakasamvat 811, or 889 A.D., it is difficult to come to any definite conclusion. The genealogical list in the MS. No. 6 of the German Oriental Society places Nāyadēva's accession to the throne in Śakasamvat 1019, or 1097 A.D. Our inscription No. 18 makes him the ancestor of Pratāpa malla, though the Vaiśāvalī asserts that he drove the Mallas out of Nepāl. The names of his successors differ in all the documents which enumerate them. As regards the Xth or Ayoḍhyā dynasty the date of the first king Harisimhādeva is confirmed by the MS. of the German Oriental Society, where it is given as Śakasamvat 1245, or 1323 A.D., just as in the Vaiśāvalī. But it is evident from the statements of the latter work itself, that some of its kings were contemporaneous with the Mallas of the tenth dynasty. Thus the last date of Śyasimha's reign—Nepāla
Saṁvat 528, or 1408 A.D., falls in the times of Jaya sthiti malla, whose earliest date in the MSS. is 1385, while the Vaṁśāvalī mentions an inscription of his dated Nepāla Saṁvat 512 or 1392 A.D. Even in the portion referring to the successors of Jaya sthiti malla, where the author of the Vaṁśāvalī constantly quotes inscriptions, his work is not free from serious errors. More than once, e.g., in the case of Jayottimalla, the son of Jayasthiti malla (Inscr. No. 16), a reign has been omitted. In other cases, kings have been displaced, and sometimes there are palpable mistakes in the dates given.

These remarks will suffice to substantiate the correctness of the assertion made above, that the Vaṁśāvalī is not fit to be used as a whole, and that no single one of its several portions is free from the most serious errors. It is, therefore, impossible to adopt for the reconstruction of the earlier history of Nepāla the favourite expedient of historians who have to deal with untrustworthy chronicles and, while cutting down the duration of the several reigns to apparently reasonable lengths, to count backwards from the beginning of the Nepālese era in 880, which has usually been considered as most safely established. For, however safe that date itself may be, it has been shown above that the author of the Vaṁśāvalī knew nothing regarding the events which occurred at the time when the era was established. A much firmer basis must be looked for, and this may be found in the reign of Aṁśuvarman, whose name occurs in the Vaṁśāvalī, the inscriptions, and Huen Thsang’s Mémoires, while his date is fixed, though in different ways, by the two latter sources. In his account of Nepāla, Huen Thsang states that the reigning king belongs to the Licchhavi family, and adds according to M. Stanislas Julien’s translation, the following description of Aṁśuvarman: “Dans ces derniers temps, il y avait un roi appelé Yang-chou-fa-mo qui se distinguait par la solidité de son savoir et la sagacité de son esprit. Il avait composé lui-même un traité sur la connaissance des sons (Sahoddavidyāśāstra);”

il estimait la science et respectait la vertu. Sa réputation s’était répandue en tous lieux.”

Now it cannot be doubtful that the king referred to by Huen Thsang is the prince of this name whom the Vaṁśāvalī places in Kaliyuga 3000, or 101 B.C., and whose inscriptions are dated Saṁvat 34, 39 and 45 (?). For the Vaṁśāvalī and the inscriptions know of one Aṁśuva rman only. Moreover the account which he gives of himself in his inscription of Saṁvat 39 agrees fully with Huen Thsang’s description. He asserts there “that he destroyed his (former) false opinions by pondering day and night over the meaning of various Śāstras” and that “he considers the proper establishment of courts of justice his greatest pleasure.” Again, while the Vaṁśāvalī describes Aṁśuvarman as “very clever, dreadful, passionate, and always untired in pursuing the objects of human life,” the undated inscription of Śivadeva (No. 5) praises “the great feudal baron Aṁśuvarman as having destroyed the power of all (the king’s) enemies through his heroic majesty, obtained by victories in numerous hand-to-hand fights” and as “possessing brilliant fame gained by the trouble of properly protecting (the king’s) subjects.” Finally the Vaṁśāvalī (Wright’s Nepal, p. 134) correctly places the inscription of Vībhuvaraman (No. 8) in the reign of Aṁśuvarman. As the date of Huen Thsang’s travels in India is fixed beyond doubt, and as his visit to Northern India most probably falls in the year 637 A.D., it follows that Aṁśuvarman must have reigned in the first half of the seventh century of our era, and it must be noted that the characters of his inscriptions can belong to this period only. The author of the Vaṁśāvalī has, therefore, antedated his reign by more than seven hundred years. The causes of this error probably lie partly in the fact that Aṁśuvarman’s inscriptions are dated ‘Saṁvat’ which term the compiler of the Vaṁśāvalī erroneously referred to the so-called Vikrama era of 57 B.C., and partly in the circumstance that the chronological system of the Vaṁśāvalī, which makes the earliest kings of Nepāla contem-
poraneous with the heroes of the Mahābhārata, made a displacement of all dynasties, excepting the very latest, a matter of necessity.

But however this may be, the main point for us is to ascertain according to what era Aṁśuvarman really dated his edicts. Three different solutions of this question may be attempted. It may either be assumed that Aṁśuvarman established an era of his own, or that he used the era of Śrīharsa, which, according to Albrūni, began in 606 or 607 A.D. and was used in Northern India as late as the eleventh century, or that he employed the so-called Lokakāla in which the hundreds are left out. The last supposition may, however, be at once discarded, because we have in our series inscriptions of his successors, which, to judge from the characters, must be dated in the same era as his own, and go down as far the year 153. If Aṁśuvarman had used the Lokakāla, none of his successors would have used a higher figure than 99. It is not equally easy to choose between the two remaining possibilities. In favour of the first it might be urged that according to the account, given by Hiuen Thsang and in the Vaśūvalī, Aṁśuvarman was a powerful ruler who possessed extraordinary ability and achieved great fame by his conquests as well as by his literary attainments. It is well known that to establish a new era is a wish dear to the heart of ambitious Indian princes and that, to the great detriment of Indian chronology, only too many have succeeded in effecting it. On the other hand, there are important objections against this supposition. For it appears from the inscriptions that, however great and powerful a king Aṁśuvarman may have become eventually, he was originally nothing but a Sāmanta or feuudary of the king of Nepal, who in all probability really governed the country, but in the name of his over-lord. This is the position which he held according to the undated inscription of Śivadēva (No. 5). In his own inscription of Sāmvat 34 (No. 6) he, too, assumes no higher title than mahādāmanta, 'the great feudal baron.' Viṣṇuvarman (No. 8) calls him 'the illustrious' (Śrī) Aṁśuvarman, and the same ambiguous epithet is used in the inscription of 39 (No. 7). It is only in Jīshṇugupta's inscription of Sāmvat 48 (No. 9) that he receives the title mahārājādhirāja, 'great king of kings.' These facts alone are fatal to the supposition that the dates of the inscriptions Nos. 6-15 refer to an era established by Aṁśuvarman. For it is an indisputable axiom that nobody but an anointed king can initiate a Sāmanta of his own. As Aṁśuvarman was only a Sāmanta in the year 3 of the era in which he dates, the latter cannot begin with his abhishēka or accession to the throne. Of late some other facts have come to light which also clearly disprove the supposition that the dates of our last ten inscriptions belong to a special Nepalese era, but show that it is one used generally in Northern India during the seventh and eighth centuries. In our inscription No. 15, Jayadēva, who dates in Sāmvat 153, states that his mother Vatsadēvi was the daughter of a Manukhari prince or chief, Bhāgavarnman, and the granddaughter of 'great Ādiyāsena, the illustrious lord of Magadhā.' Ādiyāsena of Magadhā has been long known from the Aphsār inscription, which contains the names of the later Guptaś. Quite recently General Cunningham has published two more documents mentioning him,—the Shāpur inscription, which records the dedication of a statue of Śūrya, and the Deobārnāk inscription which contains a grant of land, made to the Vāruṇavāsibhātārakā.

31 Reinaud, Fragments Arabes et Persans, p. 139. Albrūni states that he found in a Kasimirian almanac the era of Śrīharsa placed 604 years after that of Vikramāditya. This expression may mean either that it began in 606 or in 607 A.D. If the almanac stated that the Sāmvat of Śrīharsa began 604 years after the abhishēka of Vikrama, the beginning of the era would fall in 606, because the year 1 of the Śrīharsa era would have to be deducted from 606 as well as 564. If, on the other hand, the almanac stated that the abhishēka of Śrīharsa took place in Vikrama 604, the completion of the first year of the Vikrama era would fall in 608, and its beginning in 607. What Albrūni really means, can be settled only by astronomical calculations, in case a number of dates with the days of the week, or a statement regarding an eclipse are found. The circumstance that the Kasimirian almanac contained the initial point of the Śrīharsa era indicates that it was used in Kasmir. For even in our days the Pakhākura usually contains something regarding the various eras used in the districts where they are written, as well as sometimes historical information regarding its ancient dynasties.


33 Arch. Rep., vol. XV, Plate xi.

34 Arch. Rep., vol. XVI, pp. 73-76, and Plate xxiv.
The former is clearly dated during the reign of Ādiṭyāśena dēva, in Saṃvat 88. The distance between this date and that of his great-grandson, Jayadēva, is 65 years, or not much less than the duration of three Indian generations, which, as already stated, amounts to 78 years. Under these circumstances it is not in the least doubtful that the great-grandfather and great-grandson used the same era, and it follows further that this era was not confined to Nepal, but generally current in North-Eastern India. If that is the case, neither is it doubtful that the era used by Āmśuvarman and the other later Nepal inscriptions, Nos. 9-15, is that of Śrīharsha which begins in 606-7 A.D. No other known Indian era can possibly meet the requirements of the case; and it is not difficult to show how this particular era found its way into Nepal. Though Albrāṇi, when speaking of the Śrīharsha era, merely says that it is used in Northern India, and adds no information regarding its founder, it is certain that this personage can be nobody else but the hero of Bānabhaṭṭa's Śrīharshacharita, whom his protégé, Huien Thang, calls Harshavarman or Śilāditya. From Bānā's and Huien Thang's accounts, as well as from the admissions made in the inscriptions of his valiant and unconquered foe, the Chalukya Satyāśraya Pulikēśi, it appears that this prince united the whole of Northern and Western and Eastern India, under his sceptre during the greater part of the first half of the seventh century. In the North-East he was acknowledged as lord paramount as far as Kāmarūpa or Assām, the king of which province conducted Huien Thang to Śrīharsha's court, and attended his great religious gathering. As Śrīharsha's empire included all the districts south of Nepal, he must merely for that reason have exercised a great influence on the political circumstances of the valley, and it would not be astonishing if his princes had adopted his era, merely because he was a powerful neighbour. But it would seem that they had still more pressing reasons for adopting this course, as Śrīharsha, in all probability, invaded and conquered their country. General Cunningham (Arch. Reports, vol. I, p. 280), states distinctly that this was the case. In the published historical documents a direct confirmation of this assertion is not traceable. But there are some indications contained in statements of the Vaiśāvalī which make it very probable. First, the Vaiśāvalī informs us that just before Āmśuvarman's accession to the throne Vikramāditya came to Nepal and established his era there. The name of the king and the particular era intended by the author are certainly quite wrong; but it is very probable that real facts, the conquest of the country by an Indian king about Āmśuvarman's time, and the adoption of his era by the humble princes of Nepal, form the historical substratum of the erroneous account in the Vaiśāvalī, and that the latter has thus kept a reminiscence of Śrīharsha's invasion and of its result, the adoption of his era. A much stronger argument is furnished by another piece of information, preserved in the Vaiśāvalī, the existence of Vaiś Rājputs in Nepal. According to the Vaiśāvalī the kings of the VIIth dynasty belonged to this class, which had long been settled on the hill of Nāvakot. Now Huien Thang tells us that the race or caste to which Śrīharsha himself belonged was called Fei-sho and General Cunningham has shown that this caste must have been that of the Vaiśa or Bāiś Rājputs who, even at the present day, are found in nearly the whole of Southern Oudh, and claim to have ruled over the districts between Dehli and Allahābād. As it is an almost universal rule with Indian princes that on the occasion of conquests they grant a portion of the land to their clansmen, it happens very frequently that centuries later, when the government has passed into other hands, descendants of thegrant-holders still remain in possession, and that their

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46 SOME CONSIDERATIONS ON

41 General Cunningham, Arch. Rep., vol. XV, p. 12, and vol. XVI, pp. 73-80, reads it Saṃvat 55. But according to all analogies in other ancient inscriptions the figure used can only be equivalent to 8. If the reading 35 were right, it would not affect the deductions as to the era.

42 This conclusion would be further confirmed, if General Cunningham's statement that the Deo-Bhrnak grant, which was issued by a great-grandson of Ādiṭyāsena, is dated Saṃvat 125, could be substantiated.

43 Wright, p. 131.


45 Chronography, pp. 371-3. The arguments given here will fully convince anybody acquainted with India, that Śrīharsha cannot have been a merchant or Vaiśya. The marriage of his sister Rājyaśri with Grahavarman, the Maukhari, which occurred before Śrīharsha became powerful, would have been impossible if he had been a low-born Vaiśya.
existence is the sole remaining vestige of the former conquest. Thus the fact that in later times Vaiśa Rājputs were found on the Nāvakot hill, in all probability indicates that Nepal once was in the power of a Vaiśa king, who can have been nobody else but Śrīharsha. If thus the subjection of Nepal to this prince may be considered certain, the use of his era by Aṃśuvarman and his successors, is almost a matter of course.

Strong as these arguments in favour of the Śrīharsha era are, there is yet a point in Hiuen Thsang's account of Nepal which requires to be cleared up, before the above conclusion can be accepted without reserve. Hiuen Thsang tells us, as stated above, that the reigning king of Nepal belongs to the Līchchhāvī race, and that 'in these latter times there was a king called Aṃśuvarman,' &c. This can only mean that in Hiuen Thsang's times Aṃśuvarman was dead. As Hiuen Thsang's visit to North-Eastern India fell about the year 637 A.D., or Śrīharshasainvat 30-31, his assertion clashes with the date of our inscriptions which, if referred to the Śrīharsha era, show that Aṃśuvarman was certainly alive after Śrīharsha-Saṅvat 40, or 646-7 A.D. This disagreement would be very serious, if Hiuen Thsang really did visit Nepal, as M. Stanislas Julien's translation represents him to have done. The latter point is, however, doubtful, because the Chinese expressions, referring to the march, may be understood either as describing Hiuen Thsang's route or the way in general, and because the life of Hiuen Thsang says nothing about his having visited Vṛijī (Fo-li-shi) and Nepal. Hence M. Vivien de Saint-Martin, Mémoires, tome II, p. 365, thinks it 'plus que probable' that the pilgrim passed at once from Śvetapura in Vaiśāli across the Ganges into Magadhā. Mr. Beal in his new translation so far agrees with this view that he declares Hiuen Thsang's visit to Nepal to be incredible. He says in the note cited, 'But the pilgrim does not appear to have gone into Nepal. He went to the capital of the Vṛijīs and there speaks from report.' If this supposition, as seems most probable, is correct, the contradiction between Hiuen Thsang's words and the dates of the inscriptions admits of an explanation. It becomes probable that either account, rendered to him, of the peculiar political condition of Nepal, was inaccurate, or that he himself misunderstood it. During the times of Aṃśuvarman and of his successor Jīṣhṇu Gupta (it may be even somewhat later) a double government existed in the valley. Līchchhāvī kings reigned side by side with Aṃśuvarman himself and his successors. Such a complex government might well puzzle a stranger, and he might easily fall into the error of supposing that one of the kings named to him ruled before the other. This may be safely accepted as the true solution of the difficulty raised by the wording of Hiuen Thsang's note regarding Aṃśuvarman, and it may be considered certain that our inscriptions Nos. 6-15 range between 640-1 and 759-60 A.D.

Before we proceed to utilise further the result of the preceding discussion, it will be advisable to subject the parts which reveal the existence of a double government during a part of the seventh century to a little closer examination. In our inscription No. 5 the Līchchhāvī king Śivadeva says of his 'great feudal baron' Aṃśuvarman that he has destroyed the power of all (his master's) enemies 'by the majesty of his valour' and 'that his brilliant fame, gained by the trouble of properly protecting the people, pervades the universe.' These hyperbolical expressions indicate not only that Aṃśuvarman held a high position as commander-in-chief and prime minister, but that his power and influence at last nearly equalled that of his master. In Saṅvat 34 (No. 6) Aṃśuvarman's title remains the same. But he dates from a residence of his own, Kailāsakūta, and couches his edict in a language which is usually employed by kings only. In fact, except by his title, he gives no sign that he lives under a lord paramount. The same state of things is indicated by

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48 As the second figure of the date of No. 8 is uncertain, it will be advisable to take the certain sign 49 alone into consideration. If the date of No. 8 is really Saṅvat 45, A.D. 651-2 A.D. Aṃśuvarman must have died between that year and the first date of Jīṣhṇu Gupta, Saṅvat 46, or 654-5 A.D.

49 See Vie de Hiuen Thsang, p. 136.

Beal, Bud. Rec., vol. I, p. 81, note 103. I owe the communication of the page before the issue of the work to the kindness of Mr. Beal.—G. B.

A reminiscence of the fact that Aṃśuvarman built for himself a residence of his own, is contained in the remark of the Vaṁśikuttal, which asserts that he transferred the seat of government to Madhyalakha.
his inscription of Sānivat 39 (No. 7), by which he assigns land without reference to a superior power. The ambiguous epithet Śrī ‘the illustrious’ leaves it doubtful, if he had then assumed the title mahārāja. But it is plain that he did so at some period or other of his career from the inscription No. 9, where he is described by Jīshṇugupta as mahārājadhīrāja, as well as from the statements of Huen Thang and of the Vañśavālī. Jīshṇugupta certainly was Aṃśuvarman’s immediate successor, and belonged to his family, being either his son or some other near relative. This follows from the closeness of his first date, Sānivat 48 (No. 9) to that of Vībhūvarman’s inscription (No. 8) which, if it is not Sānivat 45, at least is more than 40. There is no room for another reign between them and, if the yuvārāja or heir-apparent—Udāyadeva, 40 who is mentioned as Dātaka or deputy in No. 7, did not belong to the Līchhāvī dynasty, it is probable that he never came to the throne. That Jīshṇugupta really belonged to Aṃśuvarman’s line is shown by the fact that he dates his edicts from the Kailāsakūta, the residence of Aṃśuvarman, and by his mentioning in two inscriptions a Līchhāvī king Dhruvadeva as his suzerain, who resided at Mānagriha, the ancient palace or fort 31 of the Līchhāvī. These points, as well as the circumstance that Inscr. No. 11 is dated in the victorious and prosperous reign of Jīshṇugupta, show further that during his time Nepal possessed a double government. The same fact is further attested by Jayādēva’s inscription No. 15, which enumerates an uninterrupted line of thirty-five generations of Līchhāvī kings. But the first inscription of Jayādēva’s father Śivadēva II, dated Sānivat 119, contains a significant fact which bears on the question, how long Aṃśuvarman’s descendants continued to hold their position, for he dates his grant from the palace Kailāsakūta where Aṃśuvarman and Jīshṇugupta held their court. The explanation of these points appears to be as follows:—Aṃśuvarman at first was a servant of Śivadēva I, and gradually managed to get into his hands the whole of the royal power. He also assumed or received from the

40 It seems more likely that Udāyadeva was a Līchhāvī, a descendant of Śivadēva, because the name

41 See Inscr., 1-5, which are dated from Mānagriha.
a valuable service by the statement that Lichchhavī was a descendant of Sūrya. Hence it is perfectly certain that the Lichchhavī dynasty of the inscriptions is identical with the Sūryavamśī dynasty of the Vanisāvalī. Lichchhāvi, however, the founder of the family, his descendants down to Supushpa of Pushpadupura (i.e. Pataliputra) and his twenty-three unnamed successors have most likely no claim to be regarded as historical personages, or, even if some of them were real kings, they at least do not belong to the Lichchhāvis of Nepal. The prominent manner in which the next king 'conquering Jayadēva' is mentioned, makes it probable that he is the conqueror of Nepal, and the head of this branch of the race. To this conclusion points also the fact that the Vanisāvalī names as the third prince of the Sūryavamśa—Jaya- varman, who, since the epithets déva and varman are often used synonymously, may be identified with Jayadēva. It seems not unlikely that the author of the Vanisāvalī, in order to lengthen the line of kings, may have placed two names before the real founder of the dynasty. After Jayadēva the inscription skips eleven kings and then comes to Vṛishadēva. The Vanisāvalī, on the other hand, gives fourteen names between Jayavarman and Vṛishadēvavarmān and shows by this close agreement that, if the length of the reign is left out of account, it must be based on documents very similar to inscription No. 15. The names of the next six kings—Saṅkara-dēva, Dharmadēva, Mānadvā, Mahidēva, Vaśantadēva and Udāyadēva are identical in the inscription and in the Vanisāvalī. Moreover, our inscription No. 1 (vs. 1-7) confirms the sequence of the group, beginning with Vṛishadēva and ending with Mānadvā, and adds the name of Mānadvā's mother, Rājyavati. The same document and inscription No. 2 gives us the dates 386 and 413 of an unnamed era for Mānadvā. Finally, inscription No. 4, which is dated in Saṃvat 435, belongs to a king called Vaśantaseṇa. The close resemblance of this name to that of Vaśantadēva, the grandson of Mānadvā, and the small interval of twenty-two years between the last date of Mānadvā and that of Vaśantaseṇa which is just sufficient for one short reign (Mahidēva's), permit us to assume with some confidence that Vaśantaseṇa and Vaśantadēva are the same person. If we proceed further, the genealogical portion of inscription No. 15 omits the names of 13 kings and winds up with Narēndradēva, Śivadēva and Jayadēva. Inscriptions No. 5, and Nos. 9-10 furnish us, however, with two names, those of a Śivadēva, the contemporary of Amśuvarman, and of a Dhruvadēva, the contemporary of Jīshnu Gupta, while the Vanisāvalī gives seven more names and then passes to the Thākuri line of Amśuvarman, in which the names of Narēndradēva and Jayadēva have been erroneously incorporated as those of the seventh and twelfth princes.

In order to settle the chronology of the Lichchhavī dynasty more accurately, and especially in order to determine the era in which Mānadvā and Vaśantadēva-Vaśantaseṇa date, the first step to be taken is to fix the position of Śivadēva I, and Dhruvadēva in the group of the thirteen kings, left unnamed in the inscription No. 15. This may be done in the following manner:—Our inscription No. 12, the first which belongs to Śivadēva II, the father of Jayadēva II, is dated Śrīharsha-Saṃvat 119 or 725-6 A.D. The second, No. 13, in which his name occurs, was incised in Śrīharsha-Saṃvat 143 or 749-50, and No. 14, which has lost the king's name, but most probably belongs to Śivadēva II. as the heir apparent is Vijayadēva, a vicarious name for Jayadēva, bears the date Śrīharsha-Saṃvat 145 or 751-2 A.D. As the interval between the first and the third inscription amounts to twenty-six years, it is only reasonable to assume that the date 725-6 A.D. falls in the beginning of his reign. His accession to the throne may therefore be placed about 720 A.D. or Śrīharsha-Saṃvat 114. If we allow for the reign of his father Narēndradēva the average duration of a generation, the beginning of the latter falls in 695-6 or Śrīharsha-Saṃvat 89. Our inscriptions Nos. 9, 10 name the Lichchhavi Dhruvadēva as king of Nepal, and the former is dated in Śrīharsha-Saṃvat 48 or 654-5 A.D. Hence it follows that Dhruvadēva is one of the
thirteen unnamed princes of No. 15 and, as the interval between the inscription and the probable date of the accession of Nārēndradeva is about 44 years, it is evident that at the utmost two of the unnamed princes can be allocated to this period. Dhruvadeva thus obtains the eleventh place among the thirteen. Going further back, we have the inscription No. 5, in which Sivadēva I declares that Amśuvarmān is the administrator of his kingdom, and has rendered important services in war. Though it is not dated, it is yet indisputable, that Sivadēva I preceded Dhruvadeva, because Amśuvarmān’s inscriptions range from Śrīharasha-Saṁvat 34-45 (?) or from 640-1 A.D. to at least 650. It remains, however, somewhat doubtful if the two kings followed each other immediately, or if one reign lies between them. Though the possibility of the former supposition cannot be denied, the latter is yet more probable. As Hiuen Thasang’s remarks, which are based on information collected in 637-646 A.D., undoubtedly indicate, Amśuvarmān’s career must have been a long one, and his great deeds, through which he rose to a royal or quasi-royal position, must have been performed a considerable time before the time when Hiuen Thasang first visited Northern India, and before the time when he issued his edicts. Moreover, Sivadēva’s inscription (No. 5) evidently falls in the period before Amśuvarmān’s power was fully developed. It will, therefore, be advisable not only to place this document before Śrīharasha-Saṁvat 34, but to assume that it was incised a good many, say ten to fifteen, years earlier. Under these circumstances there is room for one short reign between Sivadēva I and Dhruvadeva, and we may allot to the former the ninth place among the thirteen unnamed princes of the genealogical list in inscription No. 15. If we now turn to the question, to which era the dates of Mānadeva and Vasantasena-Vasantadēva belong, it might be contended that this must be the Śakasāṁvat of 78-9 A.D., because the use of this era is known to have prevailed very generally, particularly in the south and west of India, already during the earlier centuries of our era. On this supposition Mānadeva’s two dates, Saṁvat 386 and 413, would be equivalent to 464-5 and 491-2 A.D. and Vasantasena-Vasantadēva’s date Saṁvat 435 to 513-4. We have seen above that the reign of Sivadēva II probably began about 720 A.D. The interval between him and Vasantasena would therefore be 207 years, or if we put (what perhaps is preferable), instead of 720, the date of his first inscription, 725 A.D., 212 years. According to our inscription No. 15, fifteen kings ruled between Vasantadēva and Sivadēva, the father of Jayadēva, and we have seen above that the date Saṽmat 435 falls into the beginning of Vasantasena’s reign. Thus we obtain the result that 16 kings reigned together only 207-213 years, or that a reign lasted on an average 13 years and a quarter. This proportion is not much altered if we take instead of the interval between Vasantasena and Sivadēva the most distant dates known, that of Mānadeva’s first inscription and that of Jayadēva’s. In that case we have to deduct from Śrīharasha-Saṽmat 153 or 759-60 A.D. the value of Saṽmat 386 according to the Śaka era or 464-5 plus the number of the five or six years of Jayadēva’s reign which may be supposed to have elapsed in 759-60. As Mānadeva’s first date no doubt fell in the beginning of his reign, the remainder, 290, has to be distributed among 19 kings (Mānadeva, Mahīdeva, Vasantadēva, Udayadēva, 13 unnamed princes, Nārēndradeva and Sivadēva). The result is a little more than fifteen years and a quarter for each reign. Neither the former figure nor the second are sufficiently large. For the lists both of the Vaiśāvalī and of inscription No. 15 refer to generations of kings, not to the reigns of collaterals. The Vaiśāvalī states throughout that each of the enumerated Śūryavāṃś kings was the son of his predecessor. In the inscription No. 15, the same statement is appended to the kings of the group beginning with Viṣhadeva, except in the case of the last, Udayadeva, whose relationship to Vasantadēva is left doubtful. The thirteen unnamed princes are again stated to be his lineal descendants. With respect to the last
group, Nārendradēva’s descent is not clearly described, but the last two kings are said to be his lineal descendants. Thus it appears that, even if we allow two breaks in the lineal descent to have occurred, by far the greater number of reigns represent generations. Assuming now that the account of the inscription No. 15 is more trustworthy than that of the Vauśivālī, we have yet to cram seventeen generations and the reigns of two kings who may have been collaterals into 290 years. It will be evident to everybody who has paid attention to the calculation of the average lengths of generations in the Indian dynasties that this is impossible. The lowest figures required for seventeen generations is 350 years, as the average in no known case sinks below 21 years; mostly it varies between 24 and 27 for a generation. Under these circumstances, it is not doubtful that the attempt to refer Mānadēva’s and Vasantasena’s dates to the Śaka era must be abandoned, and that we have to look for them to an era which begins earlier. If that is the case, there is only one known era, the so-called Vaiśākhaśaṁvat of 57 B.C. which will suit. Referred to the Vikrama era, Mānadeva’s dates are equivalent to 329 and 356 A.D. and the interval between his first inscription and Jayadeva’s No. 15 amounts to 430 years, which sum being distributed among nineteen kings gives twenty-two years and about three-quarters for each. Similarly the interval between Vasantasena’s date, which now represents 378 A.D., and the first inscription of Sivaśēva II, 725 A.D., amounts to 347, and the average for each of the sixteen intervening reigns is a little more than 21 years. These figures are perfectly acceptable, especially if it is borne in mind that Udayadeva and Nārendradēva probably were not lineal descendants of their predecessors. The palæographical evidence likewise confirms this arrangement. The characters of Mānadeva’s inscriptions fully resemble those of the Gupta inscriptions, especially of Skanda Gupta’s pillar-edicts. As it is now pretty certain that the Gupta era begins about the end of the second century A.D., probably as Sir E. Bayley maintained, in 190 A.D., this prince lived in the fourth century; exactly during the time when Mānadeva ruled. This result will perhaps appear suspicious to those who consider the Vikrama era with distrust, and take it to be an invention of the sixth century A.D. But, though it is perfectly true that hitherto no early inscriptions, which are clearly dated in the Vikrama era, have been found, the proof that it is not a genuine era, has, by no means, been furnished. It seems, therefore, safer to assume that we have in the Nepālese inscriptions to deal with a known era, than to take our refuge in the only other possible supposition that the Lichchhavis kings reckoned according to a peculiar hitherto unknown era. If that were the case, it would, of course, be impossible to fix Mānadeva’s and Vasantasena’s dates with any accuracy.

The only reign which now remains to be determined is that of Jayadeva I, whom we identified above with Jayavarma, the third Sūryavamsi king of the Vauśivālī. According to inscription No. 15, eleven unnamed kings reigned between him and Vṛishaṅdeva. If we add the reigns of the latter and of his son and grandson, Saṅkradēva and Dharmaśēva, his accession to the throne is separated from Mānadeva, 329 A.D. by fifteen reigns. Supposing that these kings, as the Vauśivālī (which, however, has three more) asserts of all the Lichchhavis, followed each other in the direct line of descent, we might allot to them about 330 years (15 × 22). The beginning of Jayadeva’s reign, and with it probably the conquest of Nepal by the Lichchhavis, would thus fall about the commencement of the Christian era.

The results of this discussion are shown in the accompanying table, which exhibits also once more the lists of the Sūryavamsīs according to the Vauśivālī. A comparison of its contents with the results gained from the inscriptions will show how very closely the two resemble each other, especially in the earlier portion. It is, therefore, evident that the author of the Vauśivālī must have had historical documents to go on. Hence it becomes not improbable that the greater part of the names which he gives may be correct. This is all the information deducible from our inscriptions for the earlier history of Nepal. The results which Nos. 17-23 furnish...
have been worked out so carefully by Mr. C. Bendall, in the Historical Introduction to his Catalogue of the Buddhist MSS. from Nepal, preserved at Cambridge (p. viii—xvii) that it is unnecessary to go once more over the same ground.

**Table of the Lichchhavi Kings of Nepal.**

**Inscriptions.**

<table>
<thead>
<tr>
<th>No.</th>
<th>Name</th>
<th>Years</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>Jayadéva [I, about the year 1 A.D.] Insc. No. 15.</td>
<td>78</td>
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<tr>
<td>2.</td>
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<td>3.</td>
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<td>5.</td>
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<td>6.</td>
<td>Names omitted in Inscription No. 15.</td>
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<td>7.</td>
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<td>11.</td>
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<td>12.</td>
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<tr>
<td>15.</td>
<td>Dharmandéva, son of 14, married to Rájyavati, [cir. 305 A.D.] (Ins. 1 &amp; 15).</td>
<td>78</td>
</tr>
<tr>
<td>17.</td>
<td>Mahidéva, son of 16 [cir. 360 A.D.]</td>
<td>78</td>
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<tr>
<td>18.</td>
<td>Vasantadéva or Vasantséna, son of 17, Sañvat 435, or 378 A.D. (Ins. 4 &amp; 15).</td>
<td>78</td>
</tr>
<tr>
<td>19.</td>
<td>Udayadéva [cir. 400 A.D.] (Ins. 15).</td>
<td>78</td>
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<td>20.</td>
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<td>21.</td>
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<td>22.</td>
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<td>23.</td>
<td>Lineal descendants of 19; names omitted in Ins. 15.</td>
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<td>24.</td>
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<td>26.</td>
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<td>27.</td>
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<tr>
<td>28.</td>
<td>Śivadéva [I, cir. 610 A.D.] (Ins. 5, omitted in Ins. 15).</td>
<td>78</td>
</tr>
<tr>
<td>29.</td>
<td>Name omitted in Ins. 15.</td>
<td></td>
</tr>
<tr>
<td>30.</td>
<td>Dhruvadéva (Śrīharsha)-sañvat) 48 or 654-55 A.D. (Ins. 9; omitted in Ins. 15).</td>
<td>78</td>
</tr>
<tr>
<td>31.</td>
<td>Name omitted in Ins. 15.</td>
<td></td>
</tr>
<tr>
<td>32.</td>
<td>Jishnugupta (Śrīharsha)-sañvat) 46, or 654-55 A.D. (Ins. 9-10).</td>
<td>78</td>
</tr>
<tr>
<td>33.</td>
<td>Co-regent. Añuvadévarman, first Sámaná, then Mahárája, (Śrīharsha) Sañvat 34, 39, 45 (?) or 640-1—651-2 A.D. [Ins. 6-8]</td>
<td>78</td>
</tr>
<tr>
<td>34.</td>
<td>Dhruvadéva (Śrīharsha)-sañvat) 48 or 654-55 A.D. (Ins. 9; omitted in Ins. 15).</td>
<td>78</td>
</tr>
<tr>
<td>36.</td>
<td>Names omitted in Ins. 15.</td>
<td></td>
</tr>
<tr>
<td>37.</td>
<td>Jishnugupta and perhaps Víshnugupta, mentioned as heir-apparent in Ins. 9.</td>
<td>78</td>
</tr>
</tbody>
</table>

**Vaisádval.**

<table>
<thead>
<tr>
<th>No.</th>
<th>Name</th>
<th>Years</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>Bhúmivarman.</td>
<td>81</td>
</tr>
<tr>
<td>2.</td>
<td>Chandravarman.</td>
<td>82</td>
</tr>
<tr>
<td>3.</td>
<td>Jayavarman.</td>
<td>61</td>
</tr>
<tr>
<td>4.</td>
<td>Harshavarman.</td>
<td>78</td>
</tr>
<tr>
<td>5.</td>
<td>Sarvavarman.</td>
<td>76</td>
</tr>
<tr>
<td>6.</td>
<td>Prithivivarman.</td>
<td>76</td>
</tr>
<tr>
<td>7.</td>
<td>Jyóshthaivarman.</td>
<td>75</td>
</tr>
<tr>
<td>8.</td>
<td>Harivarman.</td>
<td>76</td>
</tr>
<tr>
<td>9.</td>
<td>Kubéraivarman.</td>
<td>88</td>
</tr>
<tr>
<td>10.</td>
<td>Siddhivarman.</td>
<td>61</td>
</tr>
<tr>
<td>11.</td>
<td>Haridattavarman.</td>
<td>81</td>
</tr>
<tr>
<td>12.</td>
<td>Vasudattavarman.</td>
<td>63</td>
</tr>
<tr>
<td>13.</td>
<td>Pativarman,***</td>
<td>53</td>
</tr>
<tr>
<td>14.</td>
<td>Śivaviddhivarman.</td>
<td>54</td>
</tr>
<tr>
<td>15.</td>
<td>Vasantavarman.</td>
<td>61</td>
</tr>
<tr>
<td>16.</td>
<td>Śivavarman,***</td>
<td>62</td>
</tr>
<tr>
<td>17.</td>
<td>Rudradévarvarman,***</td>
<td>66</td>
</tr>
<tr>
<td>18.</td>
<td>Vrishadévarvarman,</td>
<td>61</td>
</tr>
<tr>
<td>19.</td>
<td>Sánkaradéva,</td>
<td>65</td>
</tr>
<tr>
<td>20.</td>
<td>Dharmandéva.</td>
<td>59</td>
</tr>
<tr>
<td>21.</td>
<td>Mánadéva,</td>
<td>49</td>
</tr>
<tr>
<td>22.</td>
<td>Mahidéva,</td>
<td>51</td>
</tr>
<tr>
<td>23.</td>
<td>Vasantadéva, crowned in Kali 2500, or 301 B.C.</td>
<td>36</td>
</tr>
<tr>
<td>24.</td>
<td>Udayadévarvarman,</td>
<td>35</td>
</tr>
<tr>
<td>25.</td>
<td>Mánadévarvarman,</td>
<td>35</td>
</tr>
<tr>
<td>26.</td>
<td>Guuakámadévarvarman,</td>
<td>30</td>
</tr>
<tr>
<td>27.</td>
<td>Śivadévarvarman,</td>
<td>51</td>
</tr>
<tr>
<td>28.</td>
<td>Naréndradévarvarman,</td>
<td>42</td>
</tr>
<tr>
<td>29.</td>
<td>Bhimadévarvarman,</td>
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</tr>
<tr>
<td>30.</td>
<td>Víshnudévarvarman,</td>
<td>47</td>
</tr>
<tr>
<td>31.</td>
<td>Vísvadévarvarman,</td>
<td>51</td>
</tr>
</tbody>
</table>

Añuvadvarman (founder of the Thákuri dynasty), Kali 3,000 or 101 B.C.)

*** As the Vaisádval has three princes more between Jayadéva-Jayavarman and Vrishadéva than In. 15, three names have probably to be eliminated. One of these is probably Pativarman, whose name is suspicious, another either Śivavarman or Rudradéva, whose names are synonymous; the third is doubtful.
34. Śivadêva II. son of 33, married to Vatsadêvi, daughter of the Maunkhari, Bhogavarman, and daughter's daughter of Ādityasena of Magadha, (Śriharsha)-sainvir 119-145 or 725-6—751-2 A.D. (Ins. 12-14; 15).
35. Jayadêva II, Parachakrakâma son of No. 34, married to Râjyamati, daughter of Śriharshadêva, king of Gauda, Odra, Kalinga and Kosala, descendant of Bhagadatta; (Śriharsha)-sainvir 153, or 759-60 A.D. (In. 15).

The earliest kings of this little known dynasty are—Yajjivarman, Āndulavarman, and Avantavarman. Three of their inscriptions, written in characters a little later than those of the Guptas, and hence probably belonging to the 5th century, are found near Gayâ. The most important of these documents, two of which have been badly edited by PrINUE, Jour. As. Soc., Bengal, vol. VI, pp. 647 and 677, runs according to my version, which has been made from the original, as follows:—

36. The Asirgarh stone (Jour. Roy. As. Soc., vol. III, p. 37); where, however, amongst other mistakes, the word Maunkhari is misread Honvari. They are:—
1. Harivarman, married to Jayasvâminî; their son
2. Ādityavarman, married to Harshaguptâ; their son
3. Ṣrivavarman, married to Upaguptâ; their son
4. Iśñavarman, married to Lakshmiratî (f); their son
5. Sarvarman, Maunkhari.

Among these kings, Lôñavarman (misread Śantivarman) is mentioned as the foe of Dâmodaragupta in the Asirgarh inscription, where also one Suscitavarman occurs as the enemy of Mahâessagupta. Sarvarman’s name is found in the Deo-Barnak inscription (Cunningham, Reports, vol. XVI, p. 71). The same inscription names after Sarvarman, the illustrious Avantivarman, who may be identified with Avantivarman, the Maunkhari, whose son Grahavarman, according to the Śriharshacharita, married Râjyaśri, the sister of Śriharsha-Harshavarman. Possibly our Bhogavarman was a relative of the last prince. A king of this race, who is probably much older than all those enumerated above, Kâhêtravarman, the Maunkhari, is also mentioned in the Śriharshacharita (Jour. Bo. Br. As. Soc., vol. X, p. 45). Compare also General Cunningham’s Remarks on the Maunkhari Dynasty, Arch. Reports, vol. XV, p. 186, and vol. XVI, pp. 78-91.

37. See above, p. 429.

38. Bhagadatta and Śriharshadêva probably belong to the dynasty of Prûjyotishty, to which Harshavarmana’s contemporary Kumârila also belonged.