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# TWENTY-THREE INSCRIPTIONS FROM NEPAL

COLLECTED AT THE EXPENSE OF

# H. H. THE NAVÅB OF JUNÅGADH.

Edited under the Patronage of the Government of Bombay,

RΥ

# PANDIT BHAGVÂNLÂL INDRÂJÎ, PH.D.

HONORARY FELLOW ROY. As. Soc., Bo. Br. Boy. As. Soc., &c. &c.

TOGETHER WITH SOME CONSIDERATIONS

ON THE

# CHRONOLOGY OF NEPÂL.

Translated from Gujarâtî

ВY

DR. G. BÜHLER, C.I.E.

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TO THE MEMORY

OF

# DR. BHÂÛ DÂJÎ

These Pages are inscribed

BY

HIS GRATEFUL PUPIL

BHAGVÂNLÂL INDRAJÎ.

## PREFACE.

It was in 1876 that Dr. Bhagvânlâl Indrâjî 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 Junagadh Darbar, for the late Dr. Bhaû Daji, 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 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 Junâgadh Darbâr (through the Political Agent of Kâthiâvâd) and privately to Mr. Vitthal Bhâû Lâd, the representative of Dr. Bhâû Dâjî, because Dr. Bhagvânlâl very properly desired to have a clear title to dispose of the documents according to his liking. This permission was readily granted. and the Junagadh Darbar 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. Bhagvanlal, 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. Bhagvànlâl'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. Bhagvanlal's Gujaratî 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. Bhagvanlal's original opinions. Thus it was, at my suggestion, that he referred the dates of Manadêva and Vasantasêna to the Vikrama era instead of to the Saka 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. Bhagvanlal's inscriptions, but a good many documents inaccessible to him, have been carefully utilised. 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 Nepal Dr. Bhagvânlâl 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 Bitya estate, an introduction to Sir Jung Bahadur.

G BUHLER.

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# INSCRIPTIONS FROM NEPÀL.

No. 1.—An inscription of Manadeva, dated Samvat 386.

This inscription is incised on the lower part of a broken pillar placed to the left of the door of the temple of Changu-Narayana, about five miles to the north-east of Katmandu. 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. it was crowned by a lotus-capital surmounted by a Garuda, about four feet high, shaped like a winged man kneeling on one knee. The workmanship is very good, and the figure shews the flowing locks, which occur frequently on the sculptures of the Gupta period. The weight of the Garuda 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 Garuda also are lying about. After its fall, a royal physician, called Chakrapânî, 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 Chângu-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.

- ि संवत् ३८६ ज्येष्ठमासे शुक्रपक्षे प्रतिपदि १
- [ <sup>2</sup>] [रो]हिणीनक्षत्रयुके चन्द्रमिस मुहूर्ने प्रशस्तेभिजिति
- [<sup>5</sup>] [श्री]कत्साङ्कितदीप्तचारुविपु[ल]प्रोहृत्तव[क्ष]स्थलः
- [ 1 ] वक्ष नपदाबाहु[रुचिरः] स्म[र्त्तृ]प्रवृद्धोत्सवः [ 1 ]
- [ <sup>3</sup>] [त्रे]लोक्यभ्रमयन्त्रव — च व्यासङ्गनित्योब्ययः
- [6] दो]लाद्रौ निवसञ्जयत्यनि[मि] वैरभ्यर्च्यमानो हरि:[॥१॥]

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 Manmatî. Chângu, literally 'he with a bill,' is in the Nepâlî language a name of Garuda, and the 'compound' means therefore Garuda and Vishnu. The temple contains an old composite image of Vishnu riding on Garuda. The present building is new, having been creeted in Nepâla Samvat 814, or 1694 A.D. by Queen Riddhi-Lakshmî, as is shewn by an inscription: see also below.

- - - - यप्रतापविभ[वैब्यी]यामसंक्षेपकृत् [7] == att = स्रोत्यप्रतिज्ञोदयः [1] इत्य[नूपमः [8] शाजाभू द्विषदेव [॰] --- सर्वितेव दीप्तकिर र्णैः सम्यम्ध् तिः स्वैः सुतैः [¹º] विद्वोद्धिर्ब्बद्दगार्व्वतेरच[पलैः ख्याते]र्विनीतात्मभिः [॥] २ [॥] समृद्ध[विष]यः सङ्ख्येष्वजेयोरिभिः [11] [a] स्याभत्तनयः इसप --- तिप्रदः सत्यधीः [1] [<sup>12</sup>] [राजा] शङ्करदेव [13] - - विक्रमदानमानवि[भवै]र्लब्ध्वा यशः पुष्कलम् गामभि[मतैर्भ]सै[भूगे]न्द्रोपमः [14] ---- **रर**क्ष [15] तिस्या]त्युत्तमधर्मिकर्मय - - - - - - विद्धार्मिकः विनयेप्सरुत्त[मगुणः श्रीध]म्मदेवो नुपः [1] [16] धिम्मीत्मा [17] धि]म्मेंणैव कलकमागत ----- **रा**ज्यं

### Part II.

नुपतेर्भार्याभिधाना सती<sup>3</sup> [ 1 ] देवी राज्यवती तस्य त् [2] श्रीरेवानुगता भविष्यति लोकान्तरासङ्गि ॥ तदा [<sup>3</sup>] यस्याञ्जात श्रीमानदेवा इहानवद्यचरितः [ <sup>4</sup> ] कान्त्या शारदचन्द्रमा इव जगत्प्रह्लादयन्सर्वेदा [॥] ७ [॥] सगद्गदाक्षरमिदन्दीग्घं विनिश्वस्य [ <sup>5</sup>] प्रत्यागख [6] प्रेम्णा पुत्रमुवाच साश्चवदना यातः पिता ते दिवं [1] तवाद्य पितरि प्राणेर्वथा [7] हा पुत्रास्तमिते भर्त्तुर्गितिम् [॥८॥] [<sup>8</sup>] राज्यम्पत्रक कार्याहमनुयाम्यदीव [9] किम्मे भोगविधानविस्तरकृतैराशामयैर्ब्बन्धनैः [10] मायास्वप्ननिभे समागमविधौ भर्च्या विना जीवितुम् [1] [11] यामीखेवमवस्थिता बलु तदा दीनात्मना [12] पादौ भक्तिवशानिपीड्य शिरसा विज्ञापिता यत्नतः [II] ९ [II] [13] किस्भोगीर्मम जीवित सुखैस्वद्विप्रयोगे किं हि [14] प्राणान्पूर्वमहज्जहामि परतस्त्वं यास्यसीतो <sup>[15]</sup> इसेवम्मुखपङ्कजान्तरगतैर्नेत्राम्बुमिश्रेईढंम् [16] वाक्पात्तीर्द्विहमीव पात्रावद्यागा बद्धा ततस्तस्थुषी [11] १० [11] <sup>[17]</sup> सत्पुत्रेण सहौद्भेदहिकविधि भर्तुः

#### Part III.

[ ¹ ] अस्त्रापास्त्रविधानकौक्षलगुणैः प्रज्ञातसत्वोरू[भिः]<sup>+</sup> [°] श्रीमचार्भुजः प्रमुष्टकनकश्चध्यावदातच्छविः [1] [³] पीनांसो विकचासितोत्पलदलप्रस्पर्द्धमानेक्षणः [ 4 ] साक्षात्काम इवाङ्गवात्र्यपतिः कान्ताविलासोत्सवः [॥] ९३ [॥]

<sup>2</sup> Nine lines following line 17 are buried in the ground.

s L. 1, read अभिधानात. L. 8, the causative कार्य is improperly used for the simple verb. L. 14, read प्राणा L. 15, read दृढम. L. 17, the भ of भर्जु: looks like क. After line 17, seven lines have been lost.

• L. 1, read सत्वोरिभि:•

NAT TO E S उभेक इत्या मण्ड्र या मन्या अनिहत A My Smo WA haleh 24 sur हा ६ है ए न कि र Pie Pals 4 ATUCATA The man mer K3828 みるようなロリン 为四〇七十七 Grown Rave FIST Z NO Bushing न धर्मा ह 人工品的 मित्र देश 名と、山田ゴ मार्थ मन्द्रीः ととなったいか -3n 8h & 00 AH & HO がなる。 अहळारी: 3330200 Po Y 전 시 オンスマッツ 3. 120 2. Sec. 182 Pro: ロロニッ

१ पर र प्रक्रि १ पर व्याप १ वर्ष १ वर 如至至25年15年至至2015年2日的3日本至五年的: 平多升了23至2001五天月及天已200到其下 B त्रिधिष्ट का कि है मि विष्टे से मिन 了花月7日至至至日至了生命以北京中 प्रमिष्ट्रिक एड यूर्ना के डमड़क मुद्रवन में तेते क रियुग्विष्ठिक्ष्यार्गाम्याक्य क्षेत्रेः एक्षेत्रे प्रमागम् क्षेत्र प्रमायम् नार्तेष ताष्ट्रीय राज्येय राज्य विष् ए इप्रेयमेर हिं। धरेत्र कर्षा व्याप्त 北北北京市民族民体公司马克市市民族大 तेअश्रिष्ता रेयन तार्थ में का की स्थित कर ः। त्रित्राण्य हर्षा । प्रवेष्य मेरा मेरिया य समेर्ये उस्य त धय धय प्रमास्थ्र म 出外了到外子是不是是十分是一个是一个

मस्वस्थिर प्रमाग्ना निर्मा किया है। मिन्द्रम्भूष्ट्रम् वर्षेत्रः त्र मात्रिक के प्रवरत तमाई म भेषा सक्ता अवस्य निष्ठा महिक स्वा महिक न्द्र यय प्राप्ति हेर्द्वी रिश्चित हि स्रिहिम्डेक्रिक्स प्वमित्रहर्मे में 而了不了了打艺四四月月出口至月至有多日前 कार्धिय पर्यथ्यात के तः श्रम् तानुत्र के तुर् ः। तु व दे व धू ता ता प्रमाय प्रमाय के प्रम के प्रमाय के प्रमाय के प्रमाय के प्रमाय के प्रमाय के प्रमाय के 业报至副加2首立为1月与:出类的四点百少。 मुर्ये के प्रयाधिष्ट प्रयाधिक कि दिने क्य मित्र मिक्तीपरकार में यह है वह विशः पर त्याने राष्ट्रमे प्रथमे प्रथम प्रथम है इसी न्ये : ध्य पर्ति हिता है। है। है। है। है। है। है। नम्बर्गम् वर्गमानिः संस्थानिः अर्शः शर शर्म प्रमेट भटः तमिरेष्रे प्रमेत्र 四年5月十十日前和日本部里里多名为 मिर्ने व्यक्ति विस्त प्रति विक्रिक रिम् 中西外中海中部中海中国中国中国中国中国市

[ ं ] युपेश्यास्भिर्च्छितैर्वस्मती पित्रा ममालङ्कता [6] क्षाच्रेणाजिमखाश्रयेण विधिना दीक्षाश्रितोहं स्थितः [1] <sup>7</sup>] यात्राम्प्रसरिसङ्क्षयाय तरसा गच्छामि पुर्वान्दिशम [ 8 ] ये चाजावज्ञवर्तिने। मम नृपाः संस्थापिष्यामि तान् [॥१४॥] [<sup>9</sup>] इसेवञ्जननीमपेतकलुषां प्रणम्योचिवान राजा [10] नाम्बानुष्यमहन्तपोभिरमलैः शक्रामि यातृम्पितुः  $|\Pi|$ [11] किन्बाप्तेन यथावदस्त्रविधिना तत्पादसंसेवया [12] यास्यामीति ततोम्बयातिमुदया दत्ताभ्यनुज्ञो नुपः ।।।१५।।। <sup>[13]</sup> प्रायात्पृर्व्वपथेन शठा ये पर्विदेशाश्रयाः च [<sup>14</sup>] सामन्ताः प्रणिपातबन्धुरशिरःप्रभ्रष्टमौलिखजः [1] <sup>[15]</sup> तानाज्ञावश्चवर्त्तिने। संस्थाप्य नरपतिः [16] निर्भीः सिंह इवाकुलोत्कटसटः पश्चाद्भवञ्जग्मिवान् [II]१६[II] [17] सामन्तस्य च तत्र दुष्टचरितं श्रुता शिरः कम्पयन् [18] **बाह**ं स्पृष्टाब्रवीद्रार्वितम [1] हस्तिकरोपमं स शनकैः <sup>[19]</sup> आहुतो विक्रमवशादिश्यसमी मे वशं यदि नैति [<sup>20</sup>] कि नाक्पैब्र्नेहुभिर्विधातृगदितैः संक्षेपतः कथ्यते [॥]९७[॥]

#### Translation.

On the first day of the bright half of the month Jyeshtha of Samvat 386, while the moon stood in the constellation Rohinî, in the excellent Muhûrta called Abhijit.6

- 1. Hari conquers, whose resplendent, beautiful, broad and high chest is marked by the Srîvatsa, . . . 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 cternal, who dwells on Dolâdri, and who is worshipped by the immortals.
- 2. There was a king called Vrishadêva, 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 obcdient sons.
- 3. His son was truthful king Sankaradêva, whose country prospered, who was inconquerable 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 Dharmadêva, who knew the most excellent doctrine, works, . . . . . 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 Râjyavatî by name, was doubtless heavenly Srî, who had followed (her husband into this world). From her was born illustrious king Mânadêva, 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 (Rajyavati) affectionately spoke to her son, with faultering accents: "Alas, my child, thy father is gone to

<sup>&</sup>lt;sup>6</sup> L. 19, read <sup>©</sup>देंपन्यसी. <sup>6</sup> The day is divided into fifteen Muhûrtas, the eighth of which is Abhijit.
<sup>7</sup> Dolâdri or Dolaparvata is the name of the hill on which the temple of Chângunârâyana is situated.
<sup>8</sup> The meaning of this mutilated pâda probably is that his wealth and valour made his enemies keep quiet, and thus his own and his subjects' troubles were small.
<sup>9</sup> Probably the proposition cares 6 contained an identification of the king with Vishuu. Probably the preceding verse 6 contained an identification of the king with Vishpu.

"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 enjoyment10, 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
- 13. The prince (Manadêva), 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):
- "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 instal 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;

- Having reduced to obedience those roguish 16. And he set out on the road to the East. 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 1 tell (him) in the words of the Creator . . . . . . .
  - No. 2.—An inscription of Jayavarman, incised during the reign of Manadéva Sanvat 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 Pasupati.12 At present the stone supports a composite trident, about twenty feet high, which according to the Vanisavali was dedicated by Sankaradeva, the grandfather of Manadêva.13 It would seem that Jayavarman's Linga somehow or other was destroyed, and that at one of the restorations of the temple, Sankaradeva's Trisûla was transferred to its place.

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

Rather 'that are lengthened by enjoyments.'—G. B. Rather 'whose beautiful arm holds the goddess of Fortune.'—G. B. 11 Rather 'whose beautiful arm holds the goldess of Fortune.'—G. B.
12 The famous temple of Pasupati is situated in Devapatana, an old town, mostly in ruins, on the river Vagmati, 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 Gaiga erected it in Nepala Sainvat 705 or 1585 a.d. The temple consists of an adytum, surrounded by cloisters, and has four doors. In the centre of the garbhagriha 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 Rudraksha Mala, and each left a Kamandalu. Similarly ornamented Lingas, dating from the Gupta period, are found in Mathura and in Udayagiri near Bhilsa. 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 \$alika. There are also many modern inscriptions, which, I regret, I neglected to copy.

2. FACSIMILE OF RUBBING.





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BHAGWANLAL INDRAJI, FECIT.

### Transcript.

- [1] संवत् ४९३ श्रीमानदेवनृपतेश्वरणप्रसादात् भक्तया विशुद्धमतिना जयवर्मनाम्ना लिङ्गञ्जयेश्वर-मिति प्रथितं नलोके
- [<sup>2</sup>] संस्थापितं सनृपतेर्ज्ञगतो हिताय १ भगवतोस्य लिङ्गस्य कारणपूजा[यै] ---- तायस्व <sup>----</sup> यनात्र्थेन्द्रत्तमक्षय[नीवी-]

#### Translation.

Samuat 413. By the favour of the feet of the illustrious king M an ad e va, a pure-minded (man) called Jayavar man has creeted a Linga, known in the world of men, as Jaye's. vara for the welfare of the people and of the king. A permanent endowment has been assigned for (defraying the expenses) of the occasional worship 15 of this worshipful Linga.

No. 3.—An inscription of king Vasantasena, dated Samvat 435.

This inscription is incised on a narrow oblong slab of sandstone about six feet high with a semicircular top, adorned by a relievo showing a Chakra and two Sankhas. near the sanctuary of Lugal Dêvî, not far from the temple of Jaisî, Lagantol Kâtmândû.

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 · · · · · · · · · · · · · · · · · · ·
[¹] उँ स्वस्ति मानगृहाल[रमदे]वतबप्पभ-	[15]दिकार्घेषु सदि-
[º] द्वारकमहाराजश्रीपादानुध्यातः श्रुतन-	[ <sup>14</sup> ]मयापि तेषां
[ं] [यदया]दानदाक्षिण्यपुण्यप्रतापविकसितासि-	[ <sup>15</sup> ](मो) चित
[*] तकीर्त्तिर्भट्टारकमहाराजश्रीवसन्त-	[16]
[1] सेनः [कुश्चली] — — ष्यधिकरणेषु धर्म-	[17]त्पादोपजीविभिरि
ि स्था[न]णेकाश्यकुद्य-	[ <sup>18]</sup> यश्चेमामाज्ञामुलं[ ध्य ]
[7] विदितमस्तु वो मया	[ <sup>19</sup> ] द्वा तस्याहं दृढं मर्या
[ <sup>8</sup> ] <b>-</b> लिङ्क	<sup>[४0]</sup> इति समाज्ञापना संवत् ४३५ [आश्व]
[9] कूथेर	[21] युजि शुक्त दिवा १ दूतकः सर्व्वदण्डना-
[10] रणाय	<sup>[22</sup> ] यकमहाप्रतिहाररविगुप्त इति
[11] git新-	[ <sup>25</sup> ] ब्राह्मांङि च महीशीले व्यवहरतीतिः
[12] <b> न श</b> प्ये तेषान्त्र-	
T.	1 1:

### Translation.

Om. Hail! From M â n a g r i h a,10 the lord and great king, the illustrious V a s a n t a s e n a, who meditates on the feet of the illustrious lord and great king Bappa (an incarnation of) the supreme deity,17—whose brilliant fame has expanded as a flower through his learning, policy, compassion, liberality, affability, holiness and valour,—being in good health. . . . . . of police and great chamberlain Ravigupta. He is transacting business in Brâhmuñg Mahîśîla.

<sup>14</sup> The expression abshayanivi, a permanent endowment, is very common in the Buddhist inscriptions of the Western Caves, see Bhândârkar, Nasik Inser., Transact. Or. Congress 1874, passim.

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

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

17 I am unable to say who this Bappa Bhattâraka was. But I think that it is a general title used by chief priests; for the Valabbî kings and those of Vengî (Jour. Bo. Br. R. A. S. XI. 355) also declare their devotion to the feet of this Bappa Bhattâraka. Åchâryas or chief priests frequently bear the same titles as crowned kings.

### No. 4.—An inscription dated Samvat 535.

On a broken slate-slab, lying in a street of Lagantol, Kâțmâṇḍu, 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.

			Trans	cript.		
[1]			- देव			
[2]			- <del>-</del> - q <del>o</del>	यो		
[5]		<del>t</del>	[यावः	प्रसार्द	ोकृ[तः] <sup>—</sup>	
[+]	- <b></b>	ज्ञः	प्रथः	क्षेत्रम	ेपुर्वे –	<b>-</b> -
[5]		<del>_</del> लस्य				
		तुलाक्षे				
		– – आदिर				_
[8]		[क्षे]त्रम्	ततस्तेग्व	<b>क्नाराय</b>	<u>ज</u>	
[9]		ल्ंप्रदीपगै				तुज
[10]		[दक्षिण]रा <b>ः</b>				
[11]		पञ्चालिकाः	नाम् पा	श्चेमन	पर्वत	
[12]		[पश्चि]				<b>-</b>
$\begin{bmatrix} 1 \ 5 \end{bmatrix}$		[परि]ि				
[14]	स्मत्पाद	ोपजीविभिर	यं प्रसादे	ीन्यथा	करणीयो	यः
[15]	– माज	<mark>मिनादृ</mark> त्यान्य	थाकुर्यात्व	नारयेद्वा	तमह	[मुत्पथ[गा]
[16]		नियतमनुक				
[17]	a	तप्रसादानुवा	र्त्तिभिरेव	भवित	व्यमिति	दूत[को]
		राजपुत्रविक				
[19]	[म]	शुक्र	िदि	वा	सप्तम्या	4   X   1
	C . J	. 9				

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 donees. We also learn from lines 17 and 18 that the Dûtaka or executive officer was Prince V i k r a m a s e n a, and the date the seventh day of the bright half of Srâvaṇa Samvat 535.

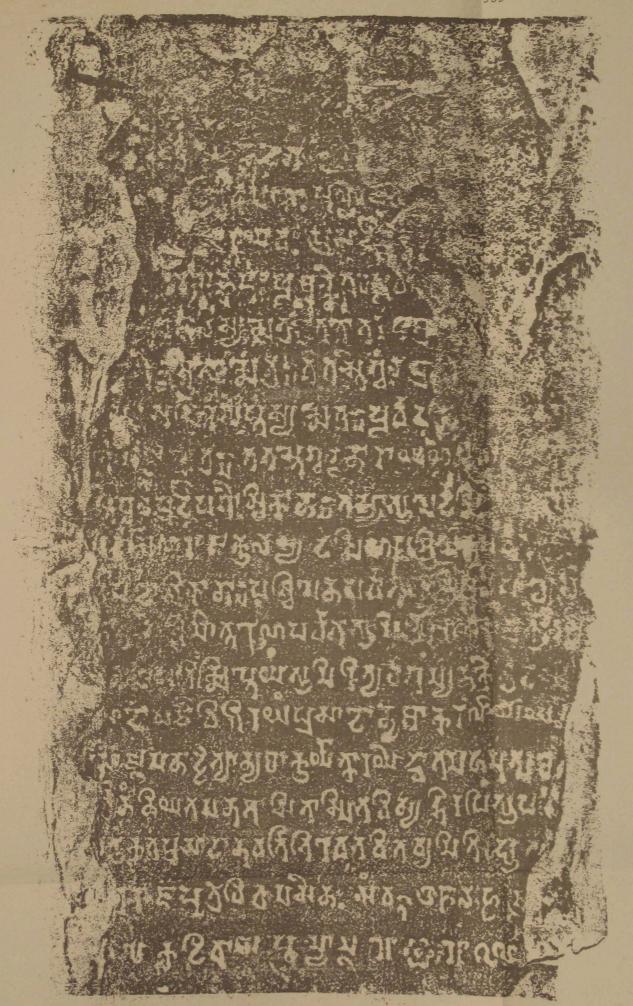
### No. 5.—An inscription of Śivadeva.

On a broken slab of hard sandstone fixed in a wall near a bell at Budda Nîlkanth, is near the Sivapurî hill, five miles north of Kâtmându. The characters closely resemble those of the preceding inscription. The language is Sanskrit.

Transcript.

[1] स्वस्ति मानगृहाच्छ्रुतनयविनयशौर्यधैर्य्यवीर्याद्यशेष[2] सहुणगणाधारो लिच्छविकुलकेतुर्भद्वारकमहाराजश्रीशि[3] वदेवः कुश्चली --- पिता नरसिंहो भय ----

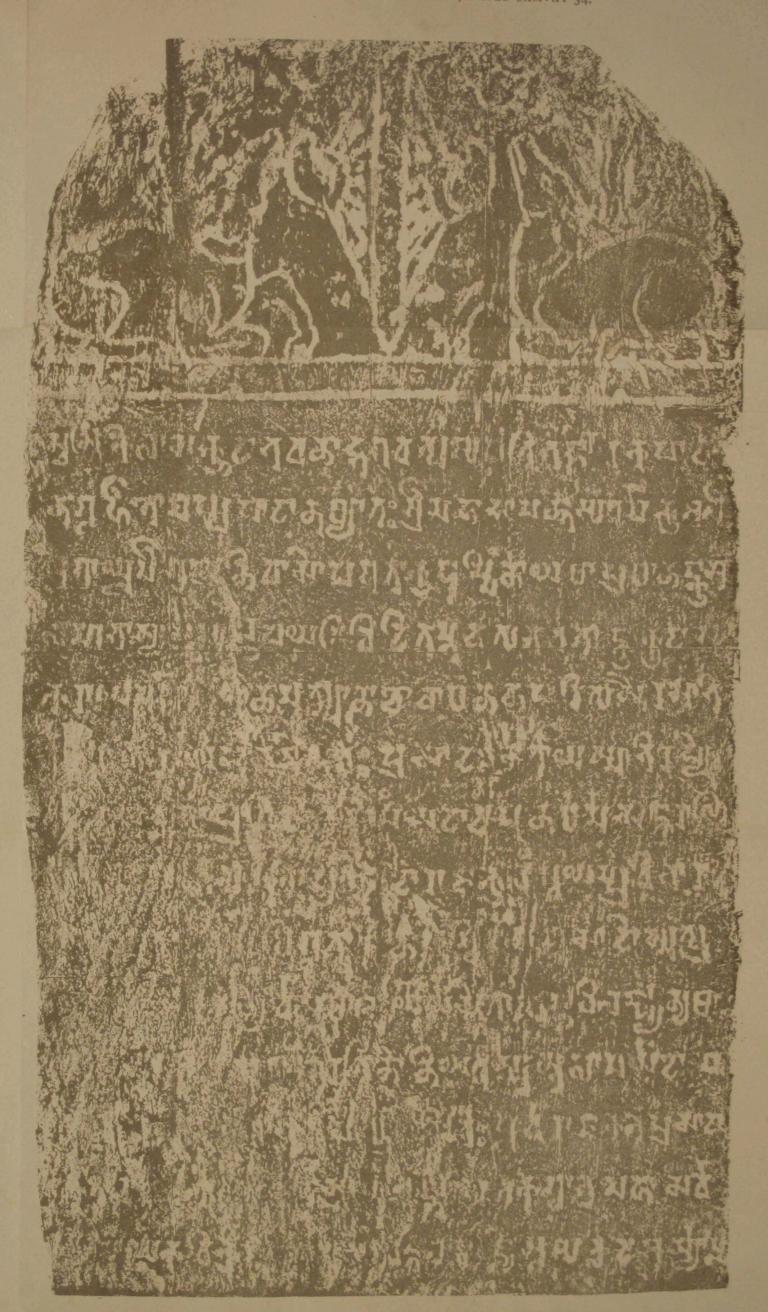
<sup>18</sup> Budda Nîlkanth is a small tank about forty feet square, fed by a spring which passes through three stone Sank hs held by three images, which are placed in its north-eastern corner. In the middle of the tank lies an image of Vishnu; 'reclining on the waters,' made of black stone. According to the chronicle of Nepâl this image was dedicated by king Harivarman 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 Nilkanth, i. e. 'submerged Siva,' and as the name of the brook which flows from the tank is Rudramatî, it seems probable that the tank originally contained a Linga, and that one of the later Vaishnavakings placed the image of Vishnu into it. In support of this conjecture I may also adduce the fact that the neighbouring village is called Sivapurî.



1/28 Must How MY. AM ६५: मुब्रोगार्क BLIV LVERRE के जार्य प्रवास्त्र क प्रशामस्य अग्राम्य श्रीगतिर्वामुश्रीस्थाग्रीता गर्शी ए एक प्रमाणिय दिस्य मार्गित विकास य न ति मा पश्चिम तपरे र य मिर्गेत्रलय वेत्रस्थि यिष्टितिया का त्रा त्रा भी भी र तह्युथानान्य द भेर भाणुकाकाः गहानधरेग्रेशिक्षरम् साम् द्यान स्थान स म ये वार्ग प्रसिक्त कि प्रसिक्त की से य ता भी ता म राम्य हर हर वार रिवार रिवार स्वास्त गा हत्राध्यामभः भ्राष्ट्रह त भ भेरिकशत त्रा है आ पर



भारत के प्रमुख्य का प्रमुख्य का मुक्क में में कि प्रमुख्य का प्रम



[1]	निवासिनी	यथाप्रधानडु	ामकुटुम्बिनः	;	कुशलमाभाष्य
[5]	समाज्ञापयति	विदितम्भवतु			यथानेकपृथुस-
[e]	मरसम्पातविजयाधि	गितशीर्यप्रतापाप	ाहतसक-		J
[7]	लशत्रुपक्षप्रभावेन		सम्य	वप्रजापालन	परिश्रमोपार्जि-
[8]	तशुभ्रयशोभिव्याप्त	दिग्मण्डलेन		श्रीमहार	सान्तांशुवर्मः ''
[9]	णा युष्मद्धि	तविधानाय	विज्ञापितेन	मया	तद्गीरवा
[10]				न्यधिकृतान	ा समुचित <sup>—</sup> –

#### Translation.

The illustrious lord and great king Sivadeva-who is the Hail! From Mânagriha. abode of all good qualities such as learning, policy, modesty, bravery, constancy and heroism. who is the banner of the Lichchavirace, being in good health, addresses greeting to all the cultivators residing in . . . according to their rank, and gives (these) orders: Be it known to vou that I, being advised for your welfare by the illustrious great feudal chief A m s u v a r m a n. 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 . . . 20

No. 6.—Inscription of Amsuvarman, dated Śriharsha Samvat 34.

This inscription is incised on a slab of sandstone in the neighbourhood of a large village. called Bungmatî, four miles to the south of Kâtmându between the rivers Nyekhu and Vâgmatî. Its sculptured top shows Bauddha symbols, viz., the wheel of the law between 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 (rathayátrá) of A valôkitêś vara21 at Bungmatî. 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.

[¹] स्वस्ति	केलासकूटभवनाद्भग	त्यज्ञुपतिभट्टारकपादा-
[ <sup>2</sup> ] नुगृहीतो बप्पपार	दानुष्यातः श्री <b>म</b> हासाग	रन्तांशुवर्मा कुश्चली
[ <sup>5</sup> ] बुगायूमीया[म]नि		
[ <sup>4</sup> ] लमाभाष्य [सग	मा]ज्ञापयति विदितम	गवतु भवताङ्कुकूटसू-
[ <sup>5</sup> ] कराणा		
[6] ¥	प्रसादः [ः	कृ]तो युष्माभिरप्ये-
[7]	यदा च	पुनर्धर्मसङ्कराणि
[8]	− <i>−</i> [त]दा राजकु	लं स्वयग्प्रविचार-
[9]		प्रसादोस्मत्प्र-
[10]		विलङ्घान्यथा
[11]	नो नियतम्पुष	कला मर्यादा ब-
[12]		पूर्वराजकृतप्रसादा-

<sup>19</sup> L. 8 read सामन्तां .-

20 From the epithet given to Amsuvarman it appears that he occupied the position of a major domas, who wielded the real power, while the king was ruler only in name.

21 The temple of Avalôkitesvara, called Matsyendranatha 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, a leaving the otherwise property is leaving that in this temple; during the other six months it is kept at Lalitapattana.

### Translation.

The executive officer is here. . . . . . . . . . . . . . . . Vikra (masena). . . . On the tenth day of the bright half of the month of Jyeshtha, Samvat 34.

No. 7.—An inscription of Amsuvarman, dated Sriharsha Samvat 39.

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

The characters are like those of the preceding inscriptions.

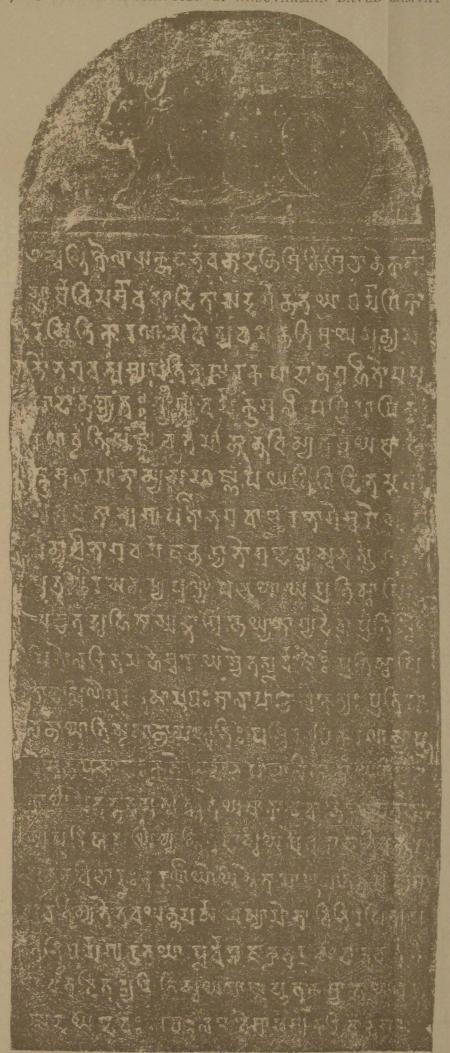
Execution and preservation good.

Transcript.

[1]	उँ स्वस्ति कैलासकूटभवनादिनिशि निशि चानेकशा-
[2]	स्त्रार्थिवमशीवसादितासद्दर्शनतया धर्माधिका-
$\begin{bmatrix} 3 \end{bmatrix}$	रस्थितिकारणमेवोत्सवमनतिकायम्मन्यमा-
[h]	नो भगवत्पशुपतिभट्टारकपादानुगृहीतो बप्प-
[5]	पादानुध्यातः श्यंशुवर्मा कुशली पश्चिमाधिक-
[e]	रणवृत्तिभु जो वर्तमानान्भविष्यतश्य यथाई-
[7]	रणवृत्तिभुजो वर्तमानान्भविष्यतश्च यथार्ह- ङ्करालमाभाष्य समाज्ञापयति विदितम्भव-
	तु भवताम्पञ्चपतौ भगवाञ्च्छूरभोगेश्वरोस्मद्र-
[9]	गिन्या श्रीभोगवर्मजनन्या भोगदेव्या स्वभर्तू राज-
[10]	पुत्रज्ञूरसेनस्य पुण्योपचयाय प्रतिष्ठापितो
	यश्य तहुहित्रारमद्भागिनेय्या भाग्यदेग्या प्रतिष्ठा-
[12]	पितो लिडतमहेश्वरी यश्चेतत्पूर्वजैः प्रतिष्ठापि-
[15]	तो दक्षिणेश्वरस्तेषामधःश्वालापाञ्चालिकेभ्यः प्रतिपा-
[14]	लनायातिसृष्टानामस्माभिः पश्चिमाधिकरणस्याप्र-
[15]	वेशेन प्रसादः कृतो यदा च पाञ्चालिकानां यत्किञ्चन
[16]	कार्यमेतद्रतमुत्पत्स्यते यथाकालं वा नियमितं व-
[17]	स्तु परिहापिष्यन्ति तदा स्वयमेव राजभिरन्तरा-
[18]	सनेन विचारः करणीयो यस्त्रेतामाज्ञामतिकम्यान्यथा
[19]	प्रवर्त्तिष्यते तं वयन्न मर्षियष्यामो भाविभिरिप भूप-
[217	तिभिर्धम्मगुरुतया पूर्वराजकृतप्रसादानुवर्त्तिभि-
[22]	रेव भवितव्यमिति स्वयमाजा दूतकश्यात्र युवरा-
L ]	जोदयदेवः संवत् ३९ वैशाख शुक्त दिवा दशम्यां

<sup>&</sup>lt;sup>22</sup> L. 14 read ज्येष्ठ.

<sup>&</sup>lt;sup>23</sup> Kailâsakûta is at present the name of a large mound about forty feet high situated to the north of Pasupati's temple. It is covered with ruins, and no doubt is the site of the palace mentioned in this inscription and the following ones.





७ मुस्ति ता सह उत्र प्रक्रिक के ता ते प्रकार कि कि सुंवियर्वि सर्व सार रासर्वे हन व्या व मं विका ाभिष्य के राज प्रयुग्न प्रमुभ का नीशिय क्रियग्रम् शास्त्रस्य स्याम मार व्यक्तिम् वस् मरन्यात हो य व प्रत्य प गण वे प्रयास प्रमास के प्रया में विश्वा विश्वा कि स िनवगरम्भग संग वा ति विदियम् ग्रवर्श्वास्यरेग्गव्यायोग्नान् मान णिरा ने राय राष्ट्र करते गर राष्ट्र स्तरी ए हैं। त्रिशा अध शे ते के तत्र का का ति पि थे (तप् अवधरीक्ष्य भारे । अनी य गर्धति प्रसी धिरे यदि न म है न म क के प्रमुक्त है । प्राचित भेर क्रील्मी में भग गतः सया त्या ये भगेः ति भ यशकास्भेश्रेश्रमस्यः तत्रिमात्र्राण श्रेत व्रमधनभारः भेभ कर्य तात्रिभ भे कार्य वा मक्त्रम्य श्रीत्य स्मात्य स्थात्य भागाय ता का भी भे पर भे का प्रवाह स्थान भन्न भारत का का भी का का भी का है ता त्र पत्राप्ते प्रवास्था का का मान प्रविश्व । विश्व विश्व । विश्वमण त्रक में में हम्य सम्या कर भवा वि नवर्षित्रात्र भ्रमण्या हिस्त्र म्या हिर्ण र ४: अवन्त्र वेमानमा अधिवसम् भी

No. 8, INSCRIPTION OF ANSUVARMAN, DATED SAMVAT 45.

क्षेत्रभग्नालम् क्ष्य्येषय्

### Translation.

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

The illustrious A m su var man, who has been favoured by the feet of the divine lord Pasunati, and meditates on the feet of Bappa, who, having destroyed his (former) false opinions by nondering day and night over the meaning of various Sastras, considers the proper establishment of courts of justice24 his greatest pleasure, being in good health, addresses greeting to the nresent and future officials of the Western (province) according to their rank, and issues (these) orders: "Be it known to you that the (three Lingas), viz., the divine Sûrabhogeśvara dedicated at (the sanctuary of) Pasupati by our sister Bhogadevî, the mother of the illustrious Bhogavarman for the increase of the spiritual merit of her husband prince Śūrasena, Laditamahêśvara25 dedicated by her daughter Bhâgyadêvî, our niece, and Dakshi nêśvara dedicated by her ancestors, have been made over for protection to the Adhahśâlâ-Pânchâlikas, 26 and that we have favoured them by forbidding the interference of the officials of the Western (province); and when any business referring to these (Lingas) arises for the Pânchâlikas, 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 Panchatikas). (This is our) own order, and the executive officer here is the Yuvaraja U day a deva. On the tenth day of the bright half of the month of Vaisakha Samvat 39.

# No. 8.—Vibhuvarman's inscription, dated Śriharsha Samvat 45 (?).

On the side of the mouth of the spout of a watercourse, on the road from Kâtmându to the Residency near the Rânîpokhrî tank. The place is called Satdhârâ, (i. e. saptadhârâ, because the water issues from the spring in seven streams.

Characters as those of preceding inscriptions. Preservation good.

## Transcript.

- संवत् ४५ (?) ज्येष्ट शुक्र ---
- [2] श्र्यंश्वयम्प्रसादेन पितुः पुण्यविवृद्धये
- [<sup>3</sup>] कारिता सत्प्रणालीयं वार्त्तेन विभुवर्मणा

### Translation.

On . . . of the bright half of the month Jyeshtha, Samvat 45,27 by the favour of the illustrious A m ś u v a r m a n, this conduit has been built by V â r t t a V i b h u v a r m a n<sup>28</sup> for the increase of his father's spiritual merit.

# No. 9.—Jishnugupta's inscription, dated Srîharsha Samvat 48.

On a slab of black slate placed upright in the ground near the temple of Mummura or Chhinnamastikâ Devî in the Tavjhâ Mahalla (ward) of Lalitapattana.20 The letters are well cut and the inscription well preserved. The characters if compared with those of Amsuvar-The medial i goes down a little deeper, the pa shows man's inscriptions, show slight changes. an ornamental notch in the lower line.

The translation hardly covers the entire meaning of dharmadhikara, which includes both the civil and criminal courts, and the anthorities dealing with religious and charitable institutions.

Laditamahêśvara is the northern form for Lalitamahêśvara. Neither the Nepalese nor the Kaśmīrians possess or can pronounce the southern la \overline{\overl

radied guttht.

27 The second figure is doubtful.

28 Vârta I take to be the name of a family, as a country called Vârta is mentioned in the Mahâbhārata. It may, however, be also derived from vritti 'livelihood,' and indicate that Vibhuvarman held a vritti from the king.

29 Lalitapattana or Pāṭana is situated one and a half miles cast of Kāṭmāṇḍu. Its Nevārī name is Tinyala, i.e. on the road (la) to Kāṭmāṇḍu (Tinya), because in ancient times the road from Bhātgām to Kāṭmāṇḍu went by Lalitapattana Lalitapattana.

### Transcript.

[1] र्जं स्वस्ति = ==================================
[¹] र्ज स्वस्ति = = = = = = = = = = = = = = मद्दारकमहाराज- [³] श्रीधुवदेव[स्य] = = = = = = = = = = = प्रजाहितेषी विरवदावृत्तः
[ <sup>3</sup> ] पुण्यान्वयादागतराज्यसम्पत्समस्तपो[राश्रि]तशासनो यस्स कैलासकूटभ-
ि वनाद्भगवत्पश्चपतिभद्दारकपादानुगृहीतो बप्पपादानुष्यातः श्रीजिष्णुगुप्तः
ि कि] शाली विम्वृगाङ्गुल्मूलवाटिकायामेषु निवासमुपगतान्कुटुम्बिनः कुशल-
[ <sup>6</sup> ] [मा]भाष्य समाज्ञापयति विदितमस्तु भवताम्भद्वारक्रमहाराजाधिराजश्यंशु-
[7] वर्म्मपदिर्युष्मदीयग्रामाणामुपकाराय योसी तिलमक आनीतोभूत्र्य-
[ <sup>8</sup> ] तिसंस्काराभावाद्विनष्टमुद्दीक्ष्य सामन्तचन्द्रवर्मविज्ञप्तैरस्माभिस्तस्यै-
[º] व प्रसादीकृतस्तेन चास्मदनुज्ञातेन युष्मद्रामाणामेवीपकाराय
['॰] [प्र]तिसंस्कृतोस्य चोपकारस्य पारम्पर्याविच्छेदेन चिरतरकालोद्वहना-
ি' य युष्माकं वाटिका अपि प्रसादीकृतास्तदेताभ्यो यथाकालम्पिण्ड-
िंँ कमुपसंह्य भवद्भिरेव तिलमकप्रतिसंस्कारः करणीय एतद्वाम-
[ <sup>15</sup> ] त्रयव्यतिरेकेण चान्ययामनिवासिनात्र केषाञ्चित्रेतुं लभ्यतेस्य च
[''] प्रसादस्य चिरस्थितये शिलापट्टकशासनमिदन्दत्तमेवंवैदिभिर्न
<sup>[15</sup> ] कैश्चिदयम्प्रसादोन्यथा करणीयो यस्बेतामाज्ञामतिक्रम्यान्यथा तिलम-
[16] [क्त]न्न[ये]त्तस्यावश्यन्दण्डः पातयितव्यो भविष्यद्धिरपि भूपातिभिः पूर्वरा-
[17] [ज]कृतप्रसादानुवर्ति।भेरेव भवितव्यमिति अपि चात्र वाटिकानामुदेशः
[18] [थंबू]ग्रामस्य दक्षिणोदेशे पूर्वेण रामिं मा २ तिलमकस्य पश्चिमपदेशे मा १
$[^{19}]^{-}$ - कुलं पूर्वेण मा ४ मूलवाटिकाग्रामस्ये।त्तरतः अशिङ्कोपदेशे मा ८
[ºº] प्रदेशे मा <b>९</b> गाङ्गल्यामं पश्चिमेन कडम्प्रिङ्पदेशेमा ४ कङ्कुलंप्रदेशे
[ <sup>21</sup> ] मा ४ स्वयमाज्ञा संवत् ४८ कार्तिक शुक्र २ दूतको युवराजश्रीविष्णुगुप्तः

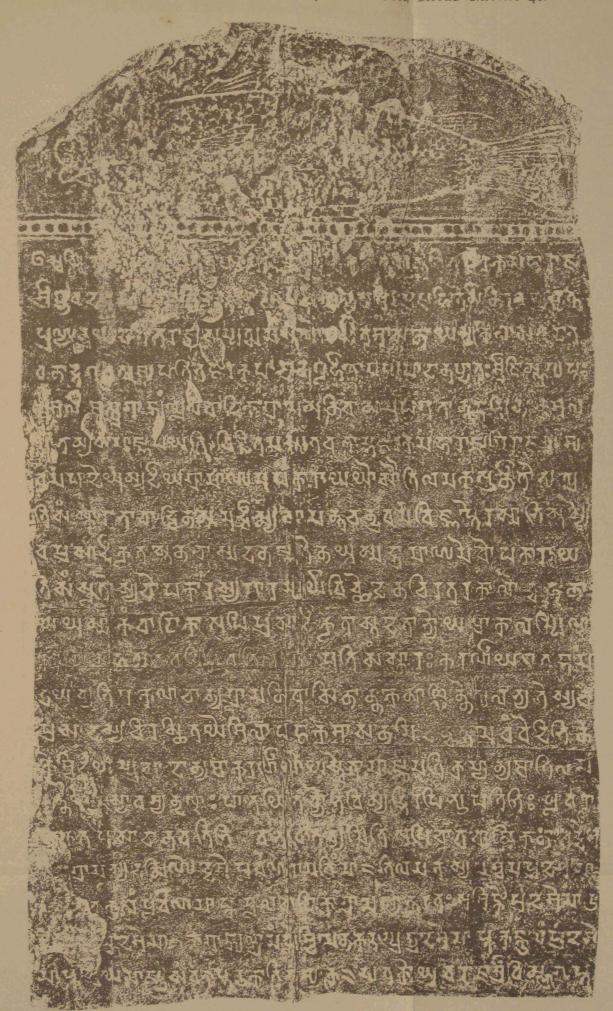
### Translation.

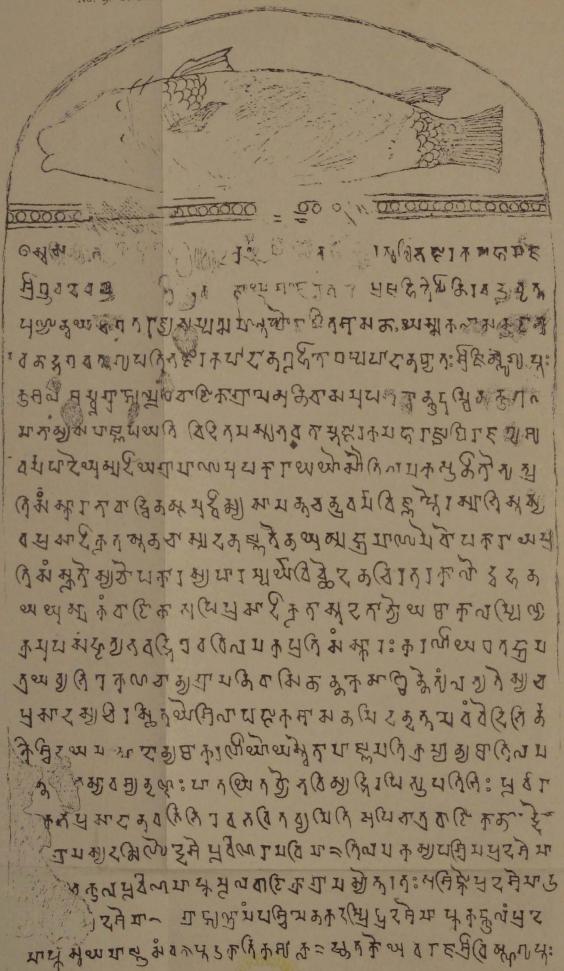
. . . . . . (of the) illustrious lord and great gupta, who desires the welfare of his subjects, who is of pure conduct, who, sprung from a virtuous family, has obtained a prosperous kingdom, whose orders are obeyed by all citizens, who has been favoured by the feet of the divine lord Pasupati, and who meditates on the feet of Bappa, sends greeting from the palace (called) Kailâsakûta to the cultivators residing in the villages T ham bû, Gângul, and Mûlavâtikâ, and issues (these) orders: Be it known to you that, seeing the water-course, so which the illustrious lord and great king A in suvarman led to your villages for your benefit, destroyed through want of repairs, we being addressed by the feudal chief Chandravarman, have presented it to him; that he, with our permission, has repaired it for the benefit of your villages; and that in order to ensure the constant continuance of the benefit we have presented the irrigable fields (mentioned below) to you. Wherefore you shall pay an assessment of these (fields), and repair the watercourse (here-The inhabitants 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.

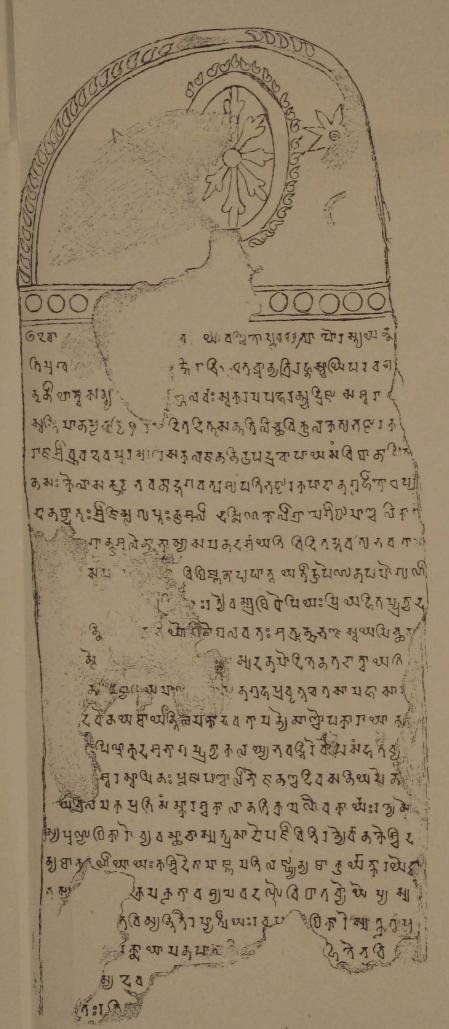
rise in terraces one above the other.

31 Pindaka, which is a synonym of the more common gras, seems to denote a share of the produce of the field, see below, No. 11, line 15.

<sup>30</sup> The word tilamaka is not found in any dictionary. But it seems certain, from the context, that it must be some kind of watercourse. Probably it denotes a channel which leads the water from the hillside over the fields which rise in terraces one above the other.







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) herewith: south of the village of T hambû, east of the field  $^{32}$  of Râma two  $m\acute{a}s$ ,  $^{33}$  west of the watercourse one  $m\acute{a}$ , east of . . . four  $m\acute{a}s$  north of Mûlavâṭikâ on the site called Aśinko eight  $m\acute{a}s$ , on the site . . . one  $m\acute{a}$ ; west of the village of Gângul, on the site called Kaḍampriñg, four  $m\acute{a}s$ , on the site called Kankulam four  $m\acute{a}s$ ." (This is) our own order. On the second day of the bright half of Kârttika, Samvat 48. The executive officer is the illustrious Yuvarâja Vishņugupta.

### No. 10 .- An undated inscription of Jishnugupta.

On a slab of black slate, standing near a temple of V is h n u, called M în a-N âr â y a n a, close to the Bhairava-dhokâ or southern gate of Kâṭmâṇḍu. Its top is decorated by a chakra. Parts of the inscription have peeled off. The remaining portions are in good condition.

# Transcript.

۲ij	र्जं देवा यावस्थितोत्मा पीरस्त्ययन्न-
[2]	उँ देवा —————— यावस्थितो ——त्मा पौरस्त्ययन्न- तिमुख ————— ड्रेराविम् एतच्चान्यन्त्रिरह्रस्विय परवशः — न्दनीयो ———— लेर्वः स्वक्ररमपहरन्य[द्र]जा सेश्वरा[श्रीः]
[5]	न्द्रनीयो $$ लेर्बः स्वकरमपदरन्य[दि]जा सेश्वराश्चिः। $^{3^{1}}$
[+]	स्वस्ति मानग्र हिर्ग ===== दितचिन्तम्ततिलिच्छविकलकेत्रभ्यस्कः
[5]	स्वस्ति मानगृ [हा] ———— दितचित्तसन्ततिलिच्छिविकुलकेतुभद्वारक- राजश्रीधुवदेवपुरस्सरे सकलजननिरूपद्रवोपायसंविधानापित[मा]-
	नसः कैलासकूटभवनाद्भगवत्पश्रुपतिभट्टारकपादानुगृहीतो बप्प-
	पादानुध्यातः श्रीजिष्णुगुप्तः कुश्चली दक्षिणकोलीयामे गीटापाञ्चालिका —
	——— गान्कुंशलेनाभाष्य समनुदर्शयति विदितम्भवतु भवताम ——
	स विधिज्ञानादुपात्तायती रूपेणानुपमी गुणी
[10]	इत्येवम्प्रथितोपि यः प्रियहितम्प्रत्याद
[II]	=====================================
[12]	छ बलवतः शत्रून्बभञ्ज स्वयमित्थं छ स्मदनुमोदितेन तदात्वायित
[13]	व्याप्रियमाणी नुग्रहप्रवृत्तचेतसा महासा[मन्त]
[14]	देवेन यथायन्तिलमको भवतामन्येषाञ्चोपकारायाक
[15]	पिण्डकदश्यागम्प्रत्याकलय्य भवद्विरेवोपसंहर्त्व्यः
[16]	लेश्वरस्वामिनः पूजा पाञ्चालीभाजनञ्च दिवसनियमेन
[17]	-य तिलमकप्रतिसंस्कारश्य कालानतिक्रमेणैव कार्य इसेषी-
[18]	स्य पुण्याधिकारो व्यवस्था चास्मत्प्रसादोपजीविभिरन्यैर्वा न कैश्चिद[प्य]
[19]	न्यथाकरणीया यः कश्चिदेतामाज्ञामतिलङ्घ्यान्यथा कुर्यात्कारपेद्वा
[20]	क्रमकृतावर्यमेव दण्डो विधातव्यो येप्यस्म -
[21]	संभविष्यन्ति तैरप्यात्मीय इव <sup></sup> धिकारेस्मत्कृतव्र-
[22]	<del>स्य रक्षायामनुपालने च हित</del> ैभेवि[तब्बं]
[25]	<del>t</del> u देव
[24]	——————————————————————————————————————

 <sup>&</sup>lt;sup>32</sup> Vint is probably a Nevârî word, and corresponds with the modern vun 'a field.'
 <sup>33</sup> Mû is probably an abbreviation of mûna, intended for some measure. The present Nepâlese measure is the rova,
 <sup>80</sup> also below.

<sup>3</sup> L. 3, read ेन्त्यविधजा.

### Abstract.

The first three lines probably contained a verse in honour of Lakshmi and Vishnu. On this supposition it is necessary to read abdhija instead of adrija. The fact that a Chakra adorns the ton of the stone makes it probable that the grantee was a Vaishnava. Lines 4-8 contain the pream. ble of the grant, and show that Jishnugupta acknowledged Dhruvadeva, of the Lich. chhavirace, who resided at Mân a griha as lord paramount. Unfortunately the word follow. ing Dhruvadeva's name, which has been rendered in the transcript by purassare, is not certain Jish nugupt a dates from the Kailâsakûta palace, and addresses his edict to the Gîtâ-Pânchâli. kus, apparently a committee thus named, residing in the village of Dakshinakolî. 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 (pindaka) of one-tenth of the produce (line 16), to feed the Pânchâlî or Panch worshipping a deity whose name ended in . . . leśvarasvámin, and to provide for the repairs of the watercourse.

# No. 11.—An undated inscription of Jishnugupta's reign.

On a stone supporting a parasol over an image of Chandesvara, 35 which is placed on a quadrangular base in the south-eastern corner of the enclosure of the great temple of Paśu nati. The inscription originally consisted of thirty lines, twenty-five of which have been preserved.

Characters as those of the preceding inscriptions.

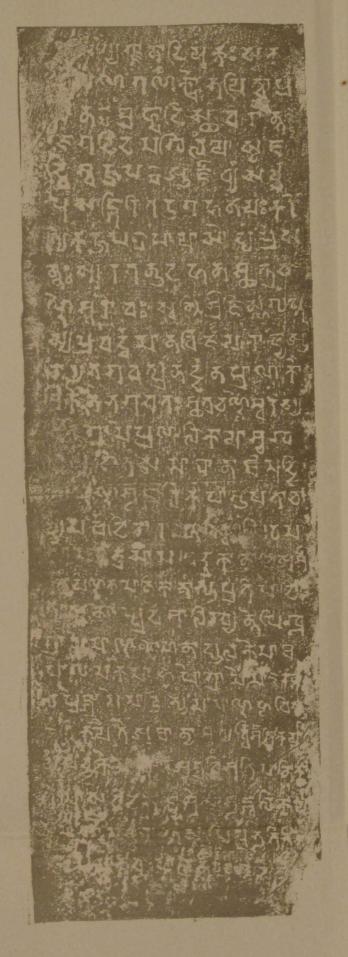
## Transcript.

[¹] सम्यग्ज्ञानादियुक्तः सक-	[14] [ण्ड]स्फुटितसमाधानार्थमुद्दि-
[°] [ल]गुणगणं क्षोभियवा प्र-	[ <sup>15</sup> ] [इय] मुण्डज्ञृङ्खलिकपाशुपताचा
[3] [धा]नम् ब्रह्मादिस्थावरान्त-	<sup>16</sup> ] र्यपर्षेदि वाराहस्वामिधर्मः
[4] ज्जगदिदमिखलं योसृज-	[17] सोमखड्डुकानाञ्च अशी
<sup>[3</sup> ] द्विश्वरूपम् आजीब्यं सर्वे-	[¹8] [ति] <sup>–</sup> पिण्डकमानिकानां भू ४ प्रतिपादि- <sup>36</sup>
<sup>[6</sup> ] पुंसां गिरितरूगहनं यः करो-	[ <sup>19</sup> ] ता[ः ता]सां प्रदेशा लिख्यन्ते पिख्
<sup>[7]</sup> सेकरूपम् पायात्सोदा प्रस-	[ <sup>20</sup> ] ग्रामे मा १० सामानोदूलके मा २०
[8] ऋं स्मरतनुदहनच्छन्नच-	[ <sup>21</sup> ] पागुमके मा ५ पोग्रामे मा २ सू
[ <sup>9</sup> ] ण्डेश्वरो वः ॥ स्वस्ति श्रीजिष्णुगुप्त-	[ <sup>22</sup> ] लप्रेङ्गामे मा ९ भूयो मा १५ वि
[10] स्य प्रवर्द्धमानविजयराज्ये आ-	[ <sup>23</sup> ] - कैयेते अथान्याश्र्यतुर्वित्रङ्कृतिकषा
[''] चार्यभगवत्प्रनर्दनप्राणकौ-	[ <sup>21</sup> ] यचके अत्र विंशतिमानिका
<sup>[12]</sup> शिकेन भगवतञ्छत्रचण्डेश्वरस्य	[ <sup>25</sup> ] <b>शे</b> षाः शृङ्खलिकणः
<sup>[¹³]</sup> कूप्रामे प्रणालिकायाश्य ख-	[26] [वाराहस्वामि]प्रभृतिभिः

### Translation.

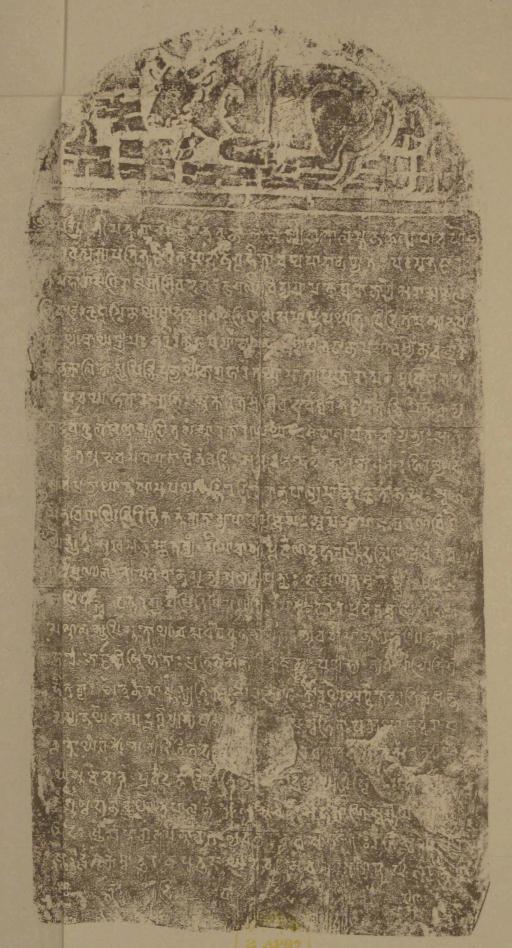
May Chhattra-Chandêśvara graciously protect you, he who burned the body of Cupid, who is possessed of true knowledge and so forth, who, stirring the primary germ which contains all the (three) fetters, produced this whole multiform creation from Brahmâ to inanimate objects, who uniformly (everywhere) creates the forests and the mountains on which all men live During the prosperous and victorious reign of the illustrious Jish nugupts

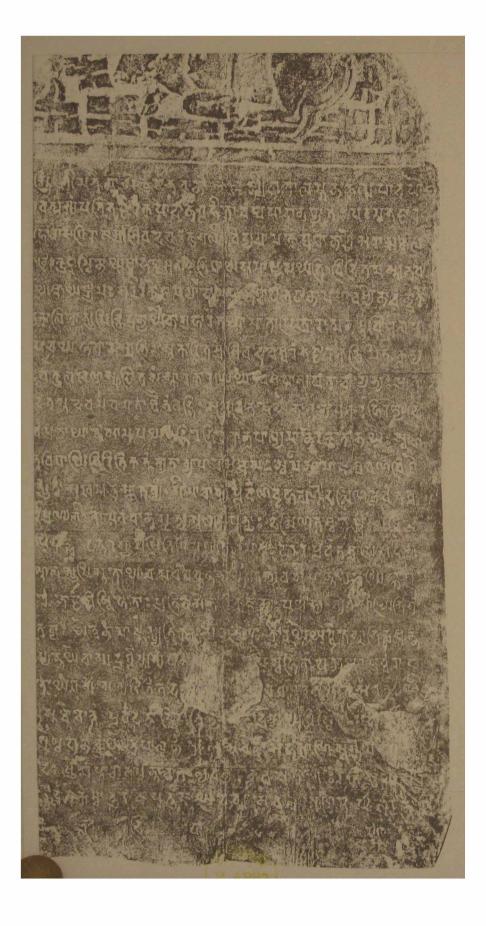
and to offer to it the remainder of the materials used for the worship of Siva. The images of Chandesvara resemble those of Siva and hold the same attributes. In addition they show the same peculiarity as the Greek deity Priapos Hence the common people call them Kamadeva. Such images are also found in the mounds at Mathura. <sup>36</sup> Line 18, read भुव :--





रिस मिन्द्रेय सर्ध्य प्रमाय मार्ग मार्ग मार्ग मार्ग ेर्गवस्मायतिरुष्टात्रार्यन्त्र्तिर वर्षायः रत्नु प्रः धा मन्द्रा ्रेयर रे ५ वि र इस् १ वि द पः रेन व् युरीय रास के वि थेते भाग भी भी क्रिक्स कुर् (सुक्त अक्र केंक्रू म्लामिक जाय समासूय अति (विक्र म स्रोक्व में वास-कार्तितः भाग्रेहम्या विद्यातिक भाग्यक प्रतिक म विस्तिम् मिति विक्रिक्यामाला । यथा मा मिति प्राप्त म विविष्त प्र कित्रकार्य मार्थः सम्तर्यामिषद्यवागर्याम् वित्रम्थ गेर्वह्वावक्रक्टिनं स्वामा १०० था व्यमणमा परायशः पति माद्रम् दवमवगर मुन्वहिः सम्विन्य का राम्य माद्रिम् हि मत्तिभात्र भागत ताला हिन्द्र प्रमानी मा था है से प्रमान का इसे प्र म्बिलकिस्या अत्रिष्टि प्रति भिष्टि भि कुम्य नागमन्य पशे स्मय भी ते प्रवास दिला ते प्राप्त मिलते प्रव के श्वलार् प्रावयम् म मुलाः पृद्धः यभिणम् न मृःगिषिय मिल ने हैं : रमा मा गिलि विम मलित्य में हर्रा प्रवर्षित करन त्रले प्रमुति में ये का प्रश्व पर्नि मार्गः । के प्रमुत्त में मार्थि (मार्थे ) यन अहि कियम: मिश्र में मिर में मिर में निर्म के में मिलिये देतहः अवसण द्रुतितम् अवः मार्थेशिष्टिम् अविक अभिर्कुयमा रे वैसीमात्त्र ामिए र तमाना तर्। व म् न कंपि में स म विति न द 知日第一部山田城 धम्मरम पूर्दर देशिक के के इस अविशि हास से राय दें ता ये प्राय के प्राय के प्राय कि सी है य ियः स्माप्राव्यक्ति श्रिका कि ना ः। ति भ्रां प सू द्रात्म कुरस्प पुह व्यय वः भवन अके द विश्व 利公司人





Âchârya, the worshipful Pranardanaprânakauśika" has given to Vârâhas vâmin, Dharma . . . . and to the Somakhaddukas38 in the congregation of the Mundaśrinkhalika Pâśupata Achârya, fields of eighty . . . . . . measures for repairing (the sanctuary of) the divine Chhattrachandesvara and the spout of the watercourse in Kûgrâma. The sites of the fields are described (as follows): In the village of Pikhû ten mâs, in Samanodulaka twenty mas, in Pagumaka five mas, in the village of Po two mas, in the village of K h û lapre ñ g nine más, further fifteen más.

# No. 12.—Inscription of Śivadeva, dated Śriharsha Samvat 119.

On a slab of black slate, leaning against the wall of a small modern temple of Vishnu, situated in Lagantol Kâtmâudu. The top of the stone shows a well carved relievo, which represents Nandî reclining on Kailâsa.

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

## Transcript.

	उँ स्वस्ति श्रीमत्कैलासकूटभवनात् लक्ष्मीलतालम्बनकल्पपादपो
[2]	भगवत्पशुपतिभद्दारकपादानुगृहीतो बप्पपादानुध्यातः परमभद्दार-
[3]	कमहाराजाधिराजश्रीक्षिवदेवः कुञ्चली । वैद्ययामके प्रधानाग्रेसरान्सकल-
[4]	निवासिकुटुम्बिनो यथार्रङ्क्रशलमभिधाय समाज्ञापयति विदितमस्तु भव-
[5]	तां 'यथायङ्ग्रामः श्रेरीरकोष्टमर्यादो[पयुक्त]श्र्वाटभटानामप्रावेश्येनाचन्द्रार्का-
[6]	वनिकालिको भूमिच्छिद्रन्यायेनाग्रहारतया मातापित्रोरात्मनश्य विपुलपु-
[7]	ण्योपचयहेतोरस्माभिः स्वकारितश्रीश्विवदेवेश्वरं भट्टारकिनिमित्तीकृसं
$[_{8}]$	तदेवकुलखण्डस्फुटितसंस्कारकारणाय वश्वपाशुपताचार्येभ्यः प्रति-
[9]	पादितस्तदेवमवगतार्थैर्भवद्धिः समुचितदेयभागभागकरहिरण्यादि- सर्वप्रत्यायानेषामुपय [च्छ]द्धिरेभिरेवानुपाल्यमानेरकुतोभयैः स्वक-
[10]	सर्वप्रत्यायानेषामुपय[च्छ]द्धिरेभिरेवानुपाल्यमानैरकुतोभयैः स्वक-
	मोनुविधायिभिरितिकर्तव्यताव्यापारेषु च सर्वष्वमीषामाज्ञाश्रवणविधे-
[12]	यैभूला मुखमत्र स्थातन्यं सीमा चास्य पूर्वेण बृहन्मार्गो दक्षिणपूर्वतश्य
[13]	शिवी प्रणाली तामेव चानुमृख स्वल्पः पन्था दक्षिणतश्य तेह्यूः पश्चिमे-
	नापि तेङ्क्षुः उत्तरतस्यामपि चिश्चिमण्डातिलमकः उत्तरपूर्वतश्र्यापि सहस्र-
[15]	मण्डलभूमिस्ततो यावत्स एव बृहन्मार्ग इसेवं सीमान्तर्भूतेस्मित्रय-
[16]	हारे भोट्टविष्टिहेतोः प्रतिवर्षं भारिकजनाः पञ्च ५ व्यवसायिभिर्प्र-
[17]	हीतव्याः ये लेतामाज्ञाम्व्यतिक्रम्यान्यथा कुर्युः कारयेयुर्वा तेस्माभिर्भृशन्त
[18]	क्षम्यन्ते ये चास्मदृर्ध्वम्भूभुजो भ[विष्यन्ति तेपि प]रस्वहितापेक्षया पूर्वराज-
[19]	कृतीयं धर्मसेतुरिति तद[वगत्य] रवा संरक्षणी-
[20]	यस्तथा चोकं पूर्वदत्तां द्विजातिभ्यो यत्नाद्रक्ष युधिष्ठि[र महीं महीम-]
[21]	तां श्रेष्ठ दानाच्छ्रेयोनुपालनं ॥ षष्ठि वर्षसहस्राणि स्वर्गो मो[दिति भू-]
[23]	मिदः आक्षेप्ता चानुमन्ता च तान्येव नरके वसेत् ॥ इति स्वयमा-
[23]	ज्ञा टूतकश्वात्र राजपुत्रजयदेवः संवत् ११९ फाल्गुन शुक्क दिवा दशम्याम्

<sup>37</sup> The meaning of this name seems to be equivalent to the modern Sivaprasada or Sivalala, and to mean 'dear as life to the roarer' (Rudra).

\*\*Sk Khadd aka occurs on other inscriptions as a name of certain priests of Siva.

\*\*Sw Khadd aka occurs on other inscriptions as a name of certain priests of Siva.

\*\*Minidas rink halika literally "wearing a chain of skulls" is the name of a sub-division of the Pâsupatas.

<sup>\*\*</sup> L. 7, read देवेश्वरभ°; l. 8, read वंज्ञपा°; 1, 21, read पष्टिं.--

Om. Hail! From the famous palace (called) Kailâsakûţa! The supreme lord and great king of kings, illustrious Sivadeva, 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 Agrahâra to the Vamsapásupatáchárya for the sake of the lord Śrîśi vadê vêś vara, dedicated by ourselves, in order to repair his temple, the village being not to be entered by our police officers, 41 and the grant to last as long as the moon, the sun, and the earth endure. You, understanding this, giving to him (the Acharya) all the income, viz., the proper share (of the produce) and the taxes in gold and so forth, being protected by him (the Acharya) 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 Sivî water-conduit and the little footpath along it, and to the south  $Tenkh\hat{u}$ , to the west also  $Tenkh\hat{u}$ , further to the north the Chisimanda watercourse (tilamaka); and further to the north-east the Sahasramandala field, thence as far as the (abovementioned) high-road. From this Agrahâra, 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 Mahabharata), 'Oh Yudhishthira, zealously protect the (grants of) land given to Brâlmans 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 Jayadeva. On the tenth day of the bright half of Phâlguna Samvat 119."

# No. 13.—Inscription of Sivadéva, dated Śriharsha Samvat 143.

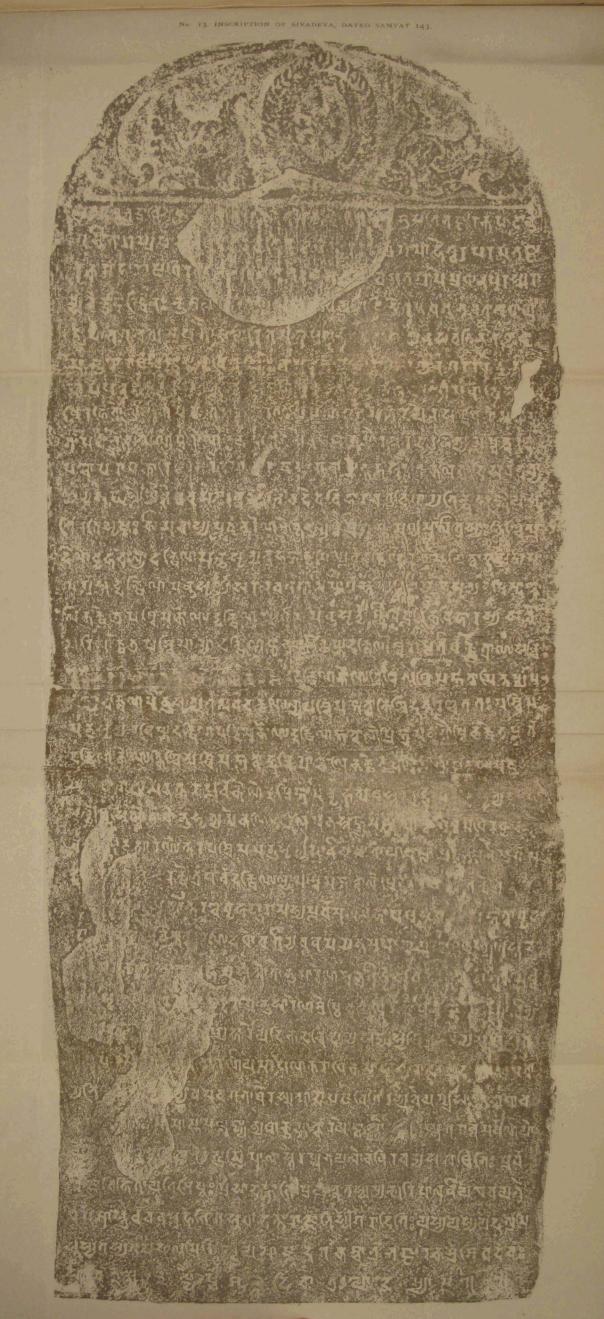
This inscription is incised on a stone just outside the southern gate of the enclosure of the temple of Paśupati. I have not seen it myself. A friend in Nepâl, who used to go about with me, and to assist me in my work, sent me the impression from which the photozincograph has been prepared.

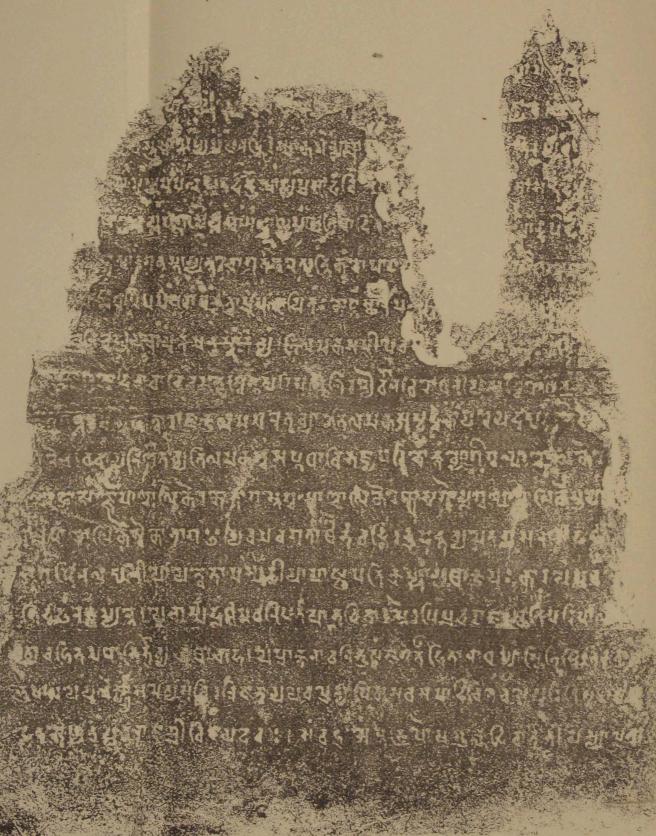
The inscription is very badly mutilated. But it is clear that it contained a grant of a village, which was given to the fraternity of Buddhist monks residing in the Sivadeva-vihâra. The name of the donor in line 3 is not distinct. It seems to me, however, that the faint traces of letters visible point 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 Sivadêva. Thirdly, the dåtaka (1.36) is called Sivadêva - bhaṭṭâraka, the lord Sivadêva. The epithet bhaṭṭâraka is only given to a king or to a high priest. It is not known that a priest ever exercised the office of dâtaka, while we have several instances where the king is his own dâtaka.

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.

<sup>41</sup> I take chûtabhata to stand for châtûn prati bhata, lit. 'soldiers against robbers,' and to be a name of the royal police, see also the Kumûrapûlacharita.





# Transcript.

[1]	भद्राधि [ प ] शुपतिभट्टारकपादानु-
[2]	गृहीतो बप्पपा[दानुध्यातः] परममाहेश्वरपरमभट्टा-
[5]	रकमहाराजाधिरा[जश्री शिवदेवः कुश्चली] अतयामे प्रधानपुरस्तरा-
[4]	
[5]	न्सर्वेकुटुम्बिनः कुश्राल्र[माभाष्य] गुप्तवभु धर्यि- ङ्कामो भगवत्पशुपती सु-रितसु न सर्वे विना
	मनुरोधार्थं
	-ह्मपर: वि·
	ष्टिरिहतो
	भयच
[10]	पञ्चापराधकारिणां ————— राजकुलानाम् ——— कल्पत्रादि सर्वे — य- स्पार्यसङ्घस्य ————— शिवदेवविहारचतुर्दिगार्यभिक्षसङ्घायास्मा-
[11]	स्यार्यसङ्घस्य शिवदेवविहारचतुर्दिगार्यभिक्षुसङ्घायास्मा-
[12]	भिरतिसृष्टः सीमा चास्य पूर्वोत्तरेण श्रेष्ठिनुल्मू - श्रीगुप्तमध्यमाली तस्याः किञ्चित्पू-
[13]	र्वेण बृहदाल्या दक्षिणमनुसृत्य [वृह] द्वा - मिम्पूर्वदक्षिणेन[वे]ष्टायिता म-
[14] ;	मार्गस्तदक्षिणमनुसृत्य सरलवन [याममार्ग] स्त सृत्य
[15]	लिकक्षेत्रपश्चिमकोणादक्षिण[पश्चि]ममनुसृख श्रीविदूरिकविहारस्य सन्धौ
[16]	मरिमक्षेत्रपश्चिमान्या दक्षिणङ्ग[ता] - च्छम्भूदक्षिणेश्वराम्बतीर्थक्षेत्राणां सन्धिः
[17]	
	दक्षिणमनुसृख तत्पूर्वदक्षिणाल्या २ पश्चिमङ्गला किञ्चिदुत्तरञ्च ततः पश्चिम-
	मनुसृख च निब्भूदक्षिणपश्चिमकोणादक्षिणङ्गत्वा लेपिङ्गामकगौष्ठिकक्षेत्रम्
	दक्षिणकोणाकिञ्चित्पश्चिमङ्गता ह्यंप्रिपाञ्चालिकक्षेत्रम् ल्या दक्षिणमनुसूर्य
	राभूमेरुत्तरपूर्वकोणे ह्यंप्रिगामी बृहत्पथस्तत्म[श्चिममनु]सृत्य ह्यंप्रि
	स्त - रोधोनुसृत्य मेकणि - [स्त]लमकस्तद्ग्राम मधिरुह्य
[23]	कसारेणात्तरपश्चिममनुसृत्य - नी
$[^{24}]$	श्विरक्षेत्रं पर्वदक्षिणाव्याः पश्चिमङ्गत्वा लोपि तक्षेत्रन्ततः
$\lfloor^{25} brace$	स्तस्योत्तरञ्च वृहदारामस्य पूर्वमुखं महापथः क्रत्वा वृह - कोणादधोवतीर्य वनपर्यन्तमुपादाय तस्त - स्तस्रोतोनुसारेण श्वभ्रतीर्थ - गग - ध
$[^{26}]$	कोणादधोवतीर्य वनपर्यन्तमुपादाय तस्त -
[27]	स्तस्रोतोनुसारेण श्वभ्रतीर्थ - गम - थे
$[^{28}]$	दाराग्रानुसारेण श्रेष्ठ (लन्या
$[^{29}]$	
$\begin{bmatrix} 3 & 0 \end{bmatrix}$	तदा प - मा वार्णीयमापणकराधिकमा एवा-
[31]	र्माभ ने
[32]	= - = स्वराह्म क्याह्मश्राह्म क्याह्मश्राह्म स्वराह्म स्वराह्म स्वराह्म
[33]	माज्ञामुल इत्यान्यया जुनातार पूर्व ग्रे भूमिपालास्तरप्युभयलोकनिरवद्यसुखार्थिभिः पूर्व- राजविहितो विशिष्टः प्रसाद इति प्रयत्नतस्सम्यक्परिपालनीय एव यतो धर्मशास्त्रवचनम्बहिभर्वसधा दत्ता राजभिस्सगरादिभिः यस्य यस्य यदा भूमि-
$[_{24}]$	राजविहितो विशिष्टः प्रसाद इति प्रयत्नतस्तम्यक्परिपालनीय एव यता
[35]	धर्मशास्त्रवचनम्बहुभिर्वसुधा दत्ता राजभिस्सगरादिभिः यस्य यस्य यदा भूमि-
[36]	स्तस्य तस्य तदा फलमिति । स्वयमाज्ञा । दूतकश्र्यात्र भश्चरिकश्रामियप्य
[57]	संवत् १[8]३ ज्येष्ट शुक्क दिवा त्रयोदश्याम्।

### No. 14.—An inscription dated Śrîharsha Samvat 145.

On a stone placed near a water conduit close to the temple of Manjughosha or Mînanâtha 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 dûtaka is the Yuvarâja, or heir apparent, the illustrious V i j a y a de v a, and the date, the third day of the bright half of Pausha, Samvat 145. The letters closely resemble those of the preceding inscriptions, and leave little doubt that it belongs to Sivadeva himself.

## Transcript.

[1]	[1]	<del></del>
$[^2]$	[2] स्त्रस्वान्तरेप्यमुं जानद्विरस्माक्रम	न्यथा
$[_{2}]$	[3] प्यमुपलपनं च कुमार्या प्रसादं	वि सास
	[+] यूप्यामे यूचि मा प्रतिपादि	
	[1] क्राबोरगनस्तस्यान्तरे चागूतम्बनेत्पत्तिका च	
	[ <sup>6</sup> ]विधमपराधं कृला प्रपलायितः कोर्टस्	
	[7] निवेद्य यथापू [र्वि]म्नुष्ठातव्यं तिलम्कसमीपे	
	[8] त्री दिवा चा क्रैश्चित्तत्परिपन्थिभिरन्यैर्वा न विरो	
	[°] [द्विरेवं] गृहीबा राजकुलमुपनेतन्याः तिलमक	3
	[¹º] [ते] नैव विचार्य निर्णेतब्यं तिलमकश्च सप्तधा विभज्य परिभोक्तव्यो	
	[11] [गः] ह्यासाञ्चापाञ्चालिकेरेको भागस्तेम्बलाञ्चालिकेरेको भागोः	
	[¹²] पाञ्चालिकैस्बेको भाग इस्रेवमवगतार्थैर्भवद्भिरनुमन्तव्य	
_	[¹³] नागपि न लङ्क्ष्मीयो ये लेतामस्मदीयामाज्ञामतिक्रम्यान्य्	33
	[13] [स्मा]भिर्दृढं [न क्ष]म्यन्ते ये चास्मदूर्ध्वमवनिषतयो भवितारस्त	• • • • • • • • • • • • • • • • • • • •
[15]	[15] [न] व्यवहितमनोभिभीव्यं [य]था चाह ये प्राक्तनावनिभुजां	जगतीहितानां धर्म्यां स्थितिं
		स्थितिकृता[म]
[16]	[16] नुपालयेयुर्लक्ष्म्या समेख सुचिरिन्नजभार्ययैवा प्रेखापि वासवसमा	दिवि ते वसेयुरिति[शुभमस्तु]
[17]	[17] दूतको युवराजश्रीविजयदेवः । संवत् १४५ पौष	शुक्र दिवा तृतीयायाम्।

No. 15.—Inscription of Jayadêva, dated Śrîharsha Samvat 153.

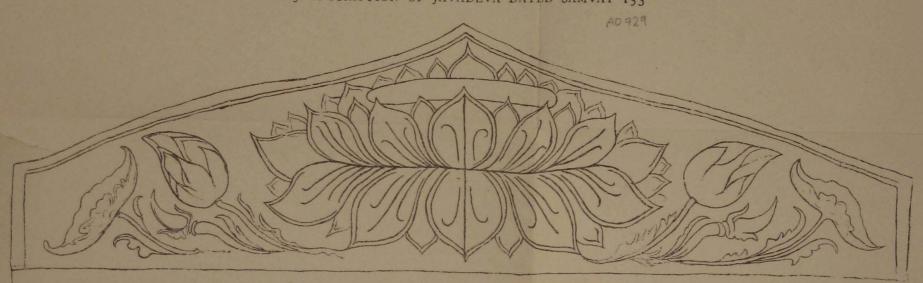
On a slab of black slate 4' 4' by 3' 4" placed behind the bull or Nandî, opposite to the western door of the temple of Pasupati. The stone is ornamented with a lotus and buds.

The character is a modified form of the Gupta alphabet.

Execution good. Preservation in general excellent.

## Transcript.

- [1] त्र्यक्षस्त्यय्यव्ययात्मा त्रिसमयसदृशस्त्रिप्रतीतिस्त्रिलोक्षीत्राता त्रेतादिहेतुस्त्रिगुणमयतया त्र्यादिभिर्त्न-ण्णितोलं । त्रिस्रोतोधौतमूर्द्धा त्रिपुरिजदिजतो निर्विबन्धित्रवर्गो य[स्योत्तुङ्ग]स्त्रिशूल-
- [2] स्त्रिदशपतिनुतः न तापनाभूत् ॥ [१] राजद्रावणमूर्द्धपङ्किशिखरव्यासकः चूडामणिश्रेणीसङ्गतिः निश्यलात्मकतया लङ्काम्पुनानाः पूरीं । — द्विस्यपराक्रमा] — —
- [3] ---- सङ्गताः श्रीबाणासुरशेखराः पश्चपतेः पादाणवः पान्तु वः ॥ [२] सूर्योद्धस्तप्रपौत्रान्मनुर्य भगवाञ्जन्म लेभे ततोभूदिक्ष्वाकुश्यकविती नुपतिर्पि ततः श्रीविकक्षि[र्बभव]।



सन्नाधीम (भामत मः पन्यनः पराज्य वः पानु वः ग स्थायुक्षणे नु भागु । वन्न वन्तर्ति स्व वक्तरेरी स्पति। वन्नः वीविक्ति व सुक्त विदित्र के प्रियः मार् ने पा अक्त सादि नगनः य वे अनि वे वे अग्य विद्युत्त मार्थे स्थान स्थित सामित स्थान ायाः हितः। एकामादम मर मारायिस माद अर्द्धमा अधीमन महर रहार पानु पत्रिण कृतं ॥ तर रश्तृत्वति। वर रश्तृत्वति। वर् काराजाह काराका मुहः । की कुर्त १६ स्तरम १६: अने साम गयुष्त समा गयुष्त समा गयुष्त समा विकास मान किया । अने विकास मान किया वर्राम्य रम्यतमा ग्रामा विक्रित र विक्र परिवर प्रेर परिवर यह विक्र परिवर यह विषय के प्रति के परिवर्ग प नि निम्म् भाषी केतिः कितिपति हैतः सप् भास्तः । मार्नेन्यति लिखितः किति रुत्यक किति वित्रे सानः भीह यर वक्त प्रयति । भाप्ते कुरुषाः ग पक्त मिकिति क्रुव्दि (यमह्यद्वम्भः॥ वीणवृत्वप्यद्व १००१ विकार्यः म्गत्ममनग्र णवी। अक्रूदः मद्वाद्वम्म वीवभाद्व प्र्यं नी भारत तर्ग परिस्त अर्थ गरीद र अ ति प्रायद ः म तम द अ व ता कमा सर् : म न विवाद : 1 में मीर्म व्रक्ष म द्वसाय द्वसाय विवाद गाम मान्य पर र अपि विवाद में मूपा र १ व न गर् द र १ । पा जर् का नर्म प स्राह्य के तिम ला । स्रिक । एस्त का दिश का का सर्ति लास कुरित कर क्रिया से का कर्ति का स्राह्य का स्राह्य का स्राह्य के विश्व कर क्रिया से का कर्ति का स्राह्य के विश्व के का स्राह्य के का स धगर्ता भन्न वा प्रमान के मानि के मानि के मानि के मानि के मानि के प्रमानि के मानि के मा अर म (अ कि विक्र के व रमार्ण में हिता में प्रति के में पर के ती है ता है विषय के ति विषय की मार्थ के विषय के विषय के विषय के विषय के युल्वरं पीय अव हः सूतः॥ म शुर्त्म सदद्रम् म तक्ष्ण वित्र कि गागे गरादिकति स कामत्य दिवीद धरवास । ए वी गह्य वित्र लिय स्पक्त इत्राधारमगर्रे महरेणनायूपिय्दियेतमस्तितात् गयहियस्य मात्रतः सत्रतः सत्रति तारी विष्यास्य मात्रति विष्यास्य विष्याः मार् क्या वि वे बे कि के ति वे वे के कि के वे वे के कि कि वे वे के कि व क्रीक्रीार्य्यत ३ (४ ताक के तरक दिरः । अधीक क तर क कि विस्देर दरकाः। प वत्रेत्रतः सनी तर रेतिक अत दर्शा में द्री के था के नरित्र तरियोग्य यादः ॥ तिल्लिस्ति यह स एदि पन् पत्रेश्ति प्यक्ष पं मे दिरः कि भ्यायाः न । द पति व वंस अ स न पतः । तहातेलाम मे लिक्ष पिकि व ए व र भावतः किंस मर्यग्रुगान्तः (कंगलगास दहमें तियी असाम । गाइः ॥ दवंब्रिम्थनः स्ति मन्ति साम अस्ति क्षिप्रकार क्षित्र के मध्यसम्भन्ति। सद्देगामन्तानिनगन्देवधन्विधाक्षित्वास्यवंदिण्युम्दिनः हिम्लंबस्या विद्वः एन्वस्तर (जयदिनयन्तिव्येत्रिक्षीयस्य सूर एधाए व में उसे तरे रा में बुर क्षित में ६ द प्रतिभ क्ष की मैं गु. ने तरा त्रा प्रति तर है ए । के हैं ग न में एत कर तर कि में कुत उसे ल वित्याणम् वा लियद्रम्यः स ल्वः। यड्म्यरमन्याध्यम्तिवेद्रेः स्वाह्यः य ग्या छ जगतिम्ति । त्रिक्सदे स्वाह्य व्या खाछायः पायवण्य वद्रत्यम दिनामा प्यंशासिक्ताम् नद्वात्या स्वापाता कः। पक्ष अवन्तः नगमा एम वीन्यप्रेशिक्षेणः महन्यात्राक्तिएणेनवेति महात्या महः॥न्यायम (तत्रित्व्वर् केव्क् बर्मर्टिक्पत हेत्र प्रति १ ता १ तक्ष्य द्यः। तह ब्रा (विक्रा प्रति का विक्रा ति विक् इ अधाक्ता म् ॥ महः ॥ ऋषः सम् मम् कः (१०४ म प्राच्च प्रक्च पात्रित्य प्रक्ष प्रवस्त प्राच प्रक्ष मान्य । समाने वर्त्त क्षा प्राच विद्या स्थान है। यर्ड्न् महें बद्धित किया विम्या कृत्र विम्या कृत्र विकार शुन्य प्रहृत सम्म मंस्याति गायर्थाः ने शुंदा अपाप प्रीतंतर रेने : क वित्य स्टा-॥ युण्य विकार विम्य 

- [ʰ] जात ====== विदितो भूमिपः सार्व्वभौमो भूतोस्माद्विष्वगश्वः प्रबलनिजवलव्याप्तविश्वान्त रालः । [३] राजाष्टोत्तरविङ्गतिक्षितिभुजस्तस्माद्यतीत्य क्रमात्सम्भूतः सगरः पतिः ===
- [8] -----[साग]रायाः क्षितेः । जातीस्मादसमञ्जसी नरपतिस्तस्मादभूदङ्कुमान्स श्रीमन्तमजी-जनन्तरवरी भूपं दिलीपाह्मयं [8] भेजे जन्म तती भगीरथ इति ख्याती नृपोत्रान्तरे भूपाला - --
- [6] ---- [जातो] रघोरप्यजः श्रीमनुङ्गरथस्ततो दश्यरयः पुत्रैश्य पौत्रैम्समं राजोष्टावपगन्तिः हाय परतः श्रीमानभूलिच्छविः ॥ [५] अस्येव क्षितिमण्डनैकतिलको लोकप्रतीतो महाना -
- [<sup>7</sup>] — प्रभावमहताम्मान्यः सुराणामपि । स्वच्छं लिच्छविनाम विश्वदपरो वंशः प्रवृत्तोदयः श्रीमचं-द्रकलाकलापधवलो गङ्गाप्रवाहोपमः ॥ [६] तस्मालिच्छवितः परेण नृपतीन्हिता प-
- [°] --- रं श्रीमान्पुष्पपुरे कृतिः क्षितिपतिर्ज्ञातः सुपुष्पस्ततः । साकं भूपतिभिस्त्रिभिः क्षितिभृतां त्य-स्कान्तरे विंशतिं ख्यातः श्रीजयदेवनामनृपतिः प्रादुर्वभूवापरः ॥ [७] एकादशक्षिति-
- [°] -----[त्य]क्तान्तरे विजयिनो जयदेवनामः ॥ श्रीमान्बभूव वृष्यदेव इति प्रतीतो राजो-त्तमः सुगतज्ञासनपक्षपाती ॥ [८] अभूत्ततः शङ्करदेवनामा श्रीधर्मदेवोष्पुदपादि तस्मात ।
- [10] श्रीमानदेवो नृपतिस्ततोभूत्ततो महीदेव इति प्रसिद्धः॥ [९] वसन्त इव लोकस्य कान्तः शान्तारि-विद्यहः। आसीद्वसन्तदेवोस्माद्दान्तसामन्तवन्दितः॥ [१०] अस्यान्तरेष्युदयदेव इति क्षितीशाज्जा-तास्त्रयो-
- [11] दश [तत]श्च नरेन्द्रदेवः । मानेन्त्रतो नतसमस्तनरेन्द्रमौलिमालारजोनिकरपांशुलपादपीठः ॥ [१२] दाता सङ्गविणस्य भूरिविभवो जेता द्विक्तसंहतेः कर्त्ता बान्धवतोषणस्य
- [12] यमवत्याता प्रजानामलं हर्त्ता संश्रितसाधुवर्गविपदां सत्यस्य वक्ता ततो जातः श्रीशिवदेव इस्राभिमतो लोकस्य भर्त्ता भुवः ॥ [१२] देवी बाहुबलाट्यमाखरिकुलश्रीवर्मचू-
- [15] डामणिख्यातिहेपितवैरिभूपितगणश्रीभोगवर्गोद्धवा ॥ दौहित्री मगधाधिपस्य महतः श्र्यादित्यसेनस्य या व्यूढा श्रीरिव तेन सा क्षितिभुजा श्रीवत्सदेव्यादरात् ॥ [१३]
- [13] तस्माद्भूमिभुजोप्यजायत जितारातेरजय्यः परै राजश्रीजयदेव इखवगतः श्रीवत्सदेव्यात्मजः ॥ स्यागी मानधनो विश्वालनयनः सौजन्यरत्नाकरो विद्वान्तिकोचिराश्रयो
- [15] गुणवतां पीनोह्तवक्षस्थलः ॥ [९४] माद्यद्दन्तिसमूह्दन्तमुसलक्षुण्णारिभूभृच्छिरोगीडोड्रादिकलिङ्गः कोसलपतिश्रीहर्षदेवात्मजा ॥ देवी राज्यमती कुलोचितगुणैर्युक्ता प्रभूता
- [16] कुलैर्येनोढा भगदत्तराजकुलजा लक्ष्मीरिव क्ष्माभुजा ॥ [१५] अङ्गश्रिया परिगतो जितकामरूपः काञ्चीगुणाढ्यवनिताभिरूपास्यमानः कुर्ञन्सुराष्ट्रपरिपालनकार्यचिन्तां यः सार्व-
- [''] भौमचरितं प्रकटीकरोति ॥ [९६] राज्यं प्राज्यमुखोर्जितद्विजनप्रत्यापिताज्याहुतिज्योतिज्जात-शिखानिजृम्भणजिताशेषप्रजापद्वुजं । बिभ्रत्कण्टकवर्ज्जितं निजभुजावष्टम्भविस्फूर्जितं
- [<sup>18</sup>] शूरत्वात्परचक्रकाम इति यो नाम्नापरेणान्वितः ॥ [१७] स श्रीमाञ्जयदेवाख्यो विशुद्धबृहदन्वयः ल-ब्धप्रतापः सम्प्राप्तबहुपुण्यसमुचयः ॥ [१८] मूर्त्तीरष्टाभिरष्टौ महयितुमतुलैः
- [19] स्वैद्दं लैर्प्टमूर्तेः पातालादुन्थितं किं कमलमभिनवं पद्मनाभस्य नाभेः । देवस्यास्यासनायोपगतिमह चतुर्व्ववत्रसादृश्यमोहाद्विस्तीणं विष्टरं किं प्रविकसितिसताम्भेजिमम्भोज-
- [20] योनेः ॥ [१९] कीर्ण्णा किम्भूतिरेषा सपिद पशुपतेर्नृत्यतोत्र प्रकामं मौलीन्दोः किम्मयूखाः शरद-मभिनवां प्राप्य शोभामुपेताः । भक्त्या कैलासशैलाद्धिमनिचयरुचः सानवः कि
- [21] समेता दुग्धाब्धेरागतः किं गलगरसहजपीतिपीयूषराशिः ॥ [२०] राज्ञः ॥ देवं वन्दितुमुद्यतो युतिमतो विद्योतमानदातिः किं ज्योत्स्नाधवला फणावलिरियं शेषस्य सन्दृश्यते ।

- [॰॰] अन्तर्दूररसातलाश्रितगतेर्देवप्रभावश्रिया [ः] किं क्षीरस्नपनं विधातुमुदिताः क्षीरार्ण्णवस्यो-र्म्मयः॥ [२९] विष्णोः पातालमूले फणिपतिश्चयनाकान्तिलीलासुखस्थादाज्ञां प्राप्योत्प-
- [°³] तन्यास्त्रिपुरिवजियनो भिक्ततोभ्यर्चनाय । लक्ष्म्याः संलक्ष्यते प्राक्करतलकलितोत्पुललीलासरोजं किं वेतीत्थं वितर्कास्पदमितिरुचिरं मुग्धिसद्धाङ्गनानाम् ॥ [२२] नाली नालीकमेतत्र खलु समु-दितं राजतो
- [<sup>21</sup>] राजतोहं पद्मा पद्मासनाब्जे कथमनुहरतो मानवा मानवाभे पृथ्व्यां पृथ्व्यान्त मादृग्भवति हतजगन्मा-नसे मानसे वा भास्वान्भास्वान्त्रिशेषं जनयति न हि मे वासरो वा सरो वा ॥ [२३] इतीव
- [25] चामीकरकेसराली सिन्दूररक्तग्रुतिदन्तपङ्क्या । राजीवराजीम्प्रति जीवलोके सैान्दर्यदर्पादिव स-प्रहासं ॥ [२४] एषा भाति कुलाचलैः परिवृता प्रालेयसंसर्ग्गिभिर्वेदी मेरुशिलेव काञ्चनम्यी देवस्य
- [26] विश्रामभूः । शुभ्रैः प्रान्तविकासिपङ्कजदलैरियाकलय्य स्वयं रौप्यं पद्ममचीकरत्पशुपतेः पूजार्थमत्यु-ज्वलम् 12 ॥ [२५] राजः ॥ यं स्तौति प्रकटप्रभावमहिमा ब्रह्मा चतुभिर्म्भुंखैः यञ्च श्ला-
- [27] घयति प्रणम्य चरणे षड्किर्मुखैः षण्मुखः । यन्तुष्टाव दश्चाननोपि दश्चभिन्धव्यैः स्पुरत्कन्धरः सेवां यस्य करोति वासुकिरलं जिह्वासहस्रैः स्तुवन् ॥ [२६] ख्यात्या यः परमेश्वरोपि वहते वासो
- [28] दिशाम्मण्डलं न्यापी सूक्ष्मतरश्च शङ्करतया ख्यातीपि संहारकः। एकीप्यष्टतनुः सुरासुरगुरुर्जी तत्रपो नृत्यति स्याणुः पूज्यतमे। विराजति गुणैरेवं विरुद्धेरपि [२७] राजः॥ तस्येदं प्रमथा-
- [29] धिपस्य विपुलं ब्रह्माञ्जतुन्यं शुभं राजद्राजतपङ्कुजं प्रविततं प्रान्तप्रकीर्णोर्देलैः । पूजार्थं प्रविधाप्य तत्पशुपतेर्यत्प्रापि पुण्यम्मया भक्या तत्प्रतिपाद्य मातिरि पुनः संप्राप्नुयान्त्रिर्वृतिम् ॥ [२८] राज्ञः॥
- [30] किं शम्भोरुपरि स्थितं ससलिलं मन्दाकिनीपङ्कजं स्वर्गोद्धिन्ननवांवुजेक्षणिधया सम्पाप्तमम्भोरुहम्। देवानां किमियं शुभा सुकृतिनां रम्या विमानावली पद्मं किं करुणाकरस्य करतो
- [<sup>31</sup>] लोकेश्वरस्यागतम् ॥ [२९] राज्ञः ॥ स्रोतःस्वर्गापगायाः किमिदमवतरलोलकलोलरम्यं किं ब्रह्मोत्पत्तिः पर्यं तलकमलवरप्रेक्षणायोपयातं । सम्प्राप्तं चन्द्रमैलिरमलनिजशिरश्वन्द्रबिम्बं किमत्रेखेवं
- [32] यद्वीक्ष्य श्रङ्कां वहित भुवि जनो विस्मयेत्कुछनेत्रः ॥ [२०] श्रीवत्सदेव्या नृपतेर्ज्ञनन्या समं समन्तात्प-रिवारपद्मैः राष्यं हरस्योपिर पुण्डरीकं तदादरैः कारितमत्युदारम् [२१] पुण्यं पुत्रेण दत्तं शशिकर-विमलं
- [<sup>53</sup>] कारियताब्जमुख्यं प्राप्तं शुभ्रं शुभच्च स्वयमिष रजतैः पद्मपूजां विधाय । सर्वं श्रीवत्सदेवी निज-कुलधवलाञ्चित्तवृत्तिन्दधाना प्रादात्कल्याणहेतोश्चिरमवनिभुजे स्वामिने स्वर्गाताय [३२] कः कुर्यात्कु-
- [31] लजः पुमानिजगुणश्लाघामानिहींच्छया राज्ञा सत्कविनापि नो विरचितं काव्यं स्ववंशाश्रयं । श्ली कान्पञ्च विहाय साधुरचितान्प्राज्ञेन राज्ञा स्वयं स्नेहाद्भूभुजि बुद्धकीर्त्तिरकरोत्पूर्व्वामपूर्व्वामिमाम्॥ [३३] योगक्षेमविधानबन्धुरभु-
- [35] जस्संवर्द्धयन्त्रान्धवान् स्निह्मतपुत्रकलत्रभृत्यसहितो लब्धप्रतापो नृपः दीर्घायुन्तितरान्निरामयवपुनि-त्यप्रमोदान्वितः पृथ्वीम्पालयतु प्रकामविभवस्फीतानुरक्तप्रजाम् ॥ [३४] संवत् १५३ कार्तिक शुक्र नवम्याम् ॥

#### Translation.

- 1. He is the three-eyed one, the three Vilas 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 Brahman, Vishnu and Rudra) and others, because he contains the three fetters (goodness, passion and vice); his head is laved by the tripartite stream, (Gangā), himself unconquered he conquered (the demon) Tripura, 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 Paśupati's feet protect you, which sanctify Lankâ's town, because they firmly cling to the multitude of glittering crest-jewels fastened to the top of Râvaṇa's row of heads\*3 . . . . . . . and which form a garland on famed Bâṇâsura's head.
- 3. Now from Sûrya, the great grandson of Brahman, was born divine Manu, from him sprang Ikshvâku, from him king Vikukshi. A king who ruled over the whole earth... was born from him; his son was Vishagaśva, 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 Asamanjasa; from him descended Amsumat. That best of princes begot an illustrious king, called Dilîpa.
- 5. From him Bhagìratha, a famous lord of men, drew his origin. Then . . . . . . kings (ruled). . . From Raghu, Aja was born, from him Daśaratha, who rode on a lofty chariot. After eight other kings together with their sons and grandsons had passed, illustrious Lichchhavi 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 Ganga's flood, which is to be honoured even by the gods that are great in majesty, and which bears the pure name Lichchhavi. . . . exists even now.
- 7. . . . . . kings following after that Lichchhavi are passed over; then an illustrious holy prince, called Supushpa, was born in Pushpapura.\*\* No account is taken of twenty-three kings succeeding him; then another famous king called illustrious Jayadeva arose.
- 8. After victorious Jayadê va eleven kings . . . . . are passed over. Then came a famous king, a follower of Sugata's doctrine, known as illustrious V rishadê va.
- 9. From him was born Sankaradêva, from him also Dharmadêva sprang. Then his son, the illustrious Mânadêva, became king, after him he who is known as Mahîdêva.
- 10. From him descended V a s a n t a d ê v a, 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), sprung from king Udayadêva, and then Narêndradêva, who was proud, and whose footstool was covered with the dust from the row of diadems worn by numerous prostrated kings.
- 12. Then illustrious S iv a dêv a, honoured by men, became the husband of the carth, 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 Vatsadêvî to be his queen, as if she were Fortune, her the daughter of illustrious Bhogavarman, who was the crest-jewel of the illustrious Varmans of the valorous Maukhari race, and who by his glory put to shame

<sup>&</sup>lt;sup>43</sup> This line refers to the Paurânie story, according to which Râvaṇa shook Kailâsa, taking it into his hand, and afterwards received a boon from Siva.

<sup>\*\*</sup> i. c. Pâțaliputra or Pațua.

(all) hostile kings, and the grand-daughter of great Adityasena, the illustrious lord of Magadha.

- 14. The son of that prince, the subduer of his enemies, and of illustrious V atsadêvîis known as illustrious king Jayadêva, unvanquished by foes. Liberal he is 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 Rajyâmatî, possessed of virtues befitting her race, the noble descendant of Bhagadatta's royal line and daughter of Śrîharshadêva, lord of Gauda, Odra, Kalinga, Kosala and other lands, who crushed the heads of hostile kings with the club-like tusks of his rutting elephants.
- 16. He, clothed in beauty, surpassing Cupid, 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 Brâhmans 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 Parachakrakâma (greedy of the kingdoms of his enemies).
- 18. That prince named Ś r î-J a y a d ê y a is descended from a pure and great race, has obtained greatness and acquired a large store of spiritual merit.
- "Has a new lotus risen from the nether regions in order to worship with its eight petals the eight bodies of eight-formed (Siva)? Or has the broad lotus-seat of lotus-born Brahman come from the navel of Vishnu to be the throne of this deity (Pasupati), because it mistook him for four-faced (Brahman)?"45
- 20. "Have the ashes (covering) Pasupati'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 Siva's crest? Or have the table-lands glittering with masses of snow, leaving Kailasa's mountain, collected here out of devotion (to Siva)? Or has a flood of Amrita lovingly come from the milk ocean out of affection for its kindred, the poison on Siva'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 Sesha, who dwells in the furthest recesses of the nether world, and has risen to worship divine (Siva), 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?"
- "Or is it the full blown toy-lotus formerly held by the hand of Lakshmi, who, with the permission of Vishnu, enjoying his ease in Pâtala on 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 Siddhas (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 Śrî 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, 47 nor in (lake) Manasa; 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 stamina, 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

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

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.

Thindus 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 Sthânu, whom Brahman, possessed of manifest glorious majesty, lauds with his four mouths, whom six-faced (Kumâra) bowing at his feet, praises with his six mouths, whom ten-headed (Râvaṇa) even glorified by hymns from his ten mouths, whom Vâsuki 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 Brahman'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 Pasupati."

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

29. "Is this a lotus from Gangâ's stream, which was growing in the water on Sambhu'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 Lôkeśvara (i.e. Avalôkiteśvara)?"

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

- 30. "Is this the descending stream of heavenly Gaigâ, beautiful on account of its restless waves? Or is it the lotus from which Brahman sprang, come to see the best of earthly lotuses? Or has the pure moon placed on Siva'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 Hara's (Linga), to together with the lotuses which on all sides surround it to do it honour, has been dedicated by illustrious Vatsadêvî, 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, so as well as the merit which she herself obtained by worshipping the lotus with (gifts of) silver, illustrious V at sadê vî, 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, Buddhakirti, 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 Karttika, Samvat 153.

No. 16.—An inscription of Jyotimalla, dated Nepála Samvat 533.

On a slab of sandstone to the left of the western door of Pasupati's temple, inside the court. Characters Nivârî. Ornaments on the slab a trident between two Nandîs. Preservation good, but lower portion damaged. Language very incorrect Sanskrit, and towards the end Nivârî. Nivarî portion not copied.

The poet tries to prove that the lotus resembles the shrine of Pasupati. As the latter is of gold, so the centre also of the lotus is golden, and as the temple is surrounded by snowy mountains, so the petals of the lotus are made of silven.

of silver.

40 At present, too, a large silver lotus in a square frame is suspended by a chain from the ceiling just above the linga of l'asupati. In shape it exactly resembles the picture at the head of the inscription. It is possible that it Linga of l'asupati. In shape it exactly resembles the picture at the head of the inscription.

See above v. 28.

## Transcript.

श्रीश्रीनेपालखण्डे सकलमलहरे व्यापिनं पुण्यभूमी शंभुं श्रीवत्सलेशं परमपश्रुपतिं पञ्चवक्तृस्वरूपं। श्रीवाग्मत्यास्तटाले वरूणदिशि वरे वासुकीनागपूज्यं [तं चाहं] नोमि निस्यं मुनिजनसकलैर्वदितं पादयुग्मं॥ [९]॥

श्रीसूर्यवंशप्रभवः प्रतापः श्रीपट्टवन्तः स्थितिमलदेवः ।
राजलदेव्याः पितिरिन्दुमूर्त्तिस्तस्यात्मजः श्रीजयधम्मेमलः ॥ [२]
विद्वज्जनाम्भोजविकाशभानुर्विपक्षराजोन्नतिचत्तहारी ।
श्रीवीरनारायणमूर्त्तिरेष श्रीधम्मेमलो युवराजित्तहः ॥ [३]
तस्यानुजो गुणनिधिः सुकृतैकितिन्धुश्चिन्तामणिः क्षितिरुहोपमदर्शनानाम् ।
भूदेवदेवपरिपूजनसाभिलाषो भ्राता तु मध्यजवरो जयजोतिमलः ॥ [४]
तस्यानुजो मदनरूपसमानदेहः सत्सुन्दरीहृदयपङ्कजभानुमूर्तिः ।
सन्मानदानगुणलक्षणभूषिताङ्को भ्राता कनिष्ठरुचिरो जयकीर्तिमलः ॥ [५]

उदण्डक्षितिपालमण्डनमणिः सन्नीतिरत्नाकरो धर्माधर्मिविकेचारूचतुरः श्रीशांभुभक्तः सदा । पुण्यानामभिलाषचित्तसततं वाञ्छाप्रदो धार्मिको देवश्रीजयजोतिमलनृपतिः संसारदेवीपतिः [६]

स्वस्तिश्रीश्रीपश्चपितचरणकमलधूलिधूसिरतिशरोहहश्रीमन्मानेश्वरीवरलब्धप्रसादितप्रणमदविपितिमुकुटकोटिपत्रांकुरहिचरचरणपलवचानक्यप्रभृतिविद्यावदातसमस्तराजनीतिरत्नाकरिनिखलगान्धविवद्यागुहपरममहिश्वररघुकुलकमलवनप्रकाशनेकभास्करदेविद्वजगुरुचरणाराधनेकस्वभावषब्दर्शनाराधनेकिचितसकलार्धिजनकल्पतहसर्वगुणेकिनिधानदैद्यनारायणावतारश्रीपद्याचलशिखरोपिरिधर्मालयस्थानाश्रितश्रीधर्मधातुवागीश्वरमृतिस्वयंभुचैत्यभग्रस्थापनमहाकीर्तिभारनताविविधविहदावलीसमलङ्कृतश्रीश्रीरघुवंशावतंसमहाराजाधिराजपरमेश्वरपरमभद्यारकश्रीमत्श्रीश्रीजयजोतिमलदेवेन लक्षादुतिमहायज्ञपूजाभिर्गणगुरुमातृगणदेवताः समाराधियत्वा श्रीदेवपद्दनमहास्थाने श्रीश्रीपशुपतिभद्यारकस्य प्रासादोपिर सुवर्णकलशावरोपणप्रतिष्ठा
कृता ॥ तस्य राजः ॥

जामाता जयभैरवेति नृपतिर्भूपालचूडामणिर्नानाशास्त्रविचारणैकनिपुणः सद्धारतीभूषितः । दाता धैर्यगुणेन भूषिततनुः सत्येन भीष्मोपमो लोके प्रीतिकरः परार्थरसिकः श्रीजीवरक्षापितः ॥

श्रीजोतिमलहृदयनन्दनयक्षमलः सर्वाङ्गसुन्दरवपूरितमञ्जुवाणिः ।
भक्तापुरीनगरवासितसीख्यकारी दुर्भिक्षदुःखभयहारणदेवमूर्तिः ॥
जयलक्ष्म्याः सुतः श्रीमान् सुनयः पुण्यवत्सलः ।
जयंतराजेति विख्यातो जयलक्ष्मीपितः सुधीः ॥
अनेन पुण्येन च तस्य भूयात्सहस्त्रवर्षायुरहार्यकीर्तिः ।
नरेश्वरः श्रीजयजोतिमलः सत्पुत्रपेत्रैः सहभृयवर्गैः ॥
संवन्नेपालकाख्ये त्रिभुवनदहने कामबाणे प्रयाते
माघे शुक्ते च कामे तिथिविदिते प्रीतियोगे च पुण्ये
वारे पृषाभिधाने मकररिवगते युग्मराशौ शशाङ्क
शम्भोः प्रासादशृङ्गे कनकमयध्वजं तत्र संरोहणं स्यात्
संवत् ५३३ माघ शुक्रत्रयोदशी पुनर्वसुनक्षत्रे प्रीतियोगे आदिस्थारे

#### Abstract.

- Invocation addressed to Pasupati.
- Vanisavali, Sûryavanisa:-

Sthitimalla married to Râjalladevî DHARMAMALLA. JOTIMALLA Kirtimalla Yuvaraja md. Samsåradêvî

Yakshamalla Protector of Bhaktapurî (Bhâtgâm)

Javantarâja

Daughter Jîvarakshâ married to Bhairava

III. Description of Jvotimalla.

The ornament of the race of Raghu, supreme king of great kings, great lord and sovereign, the illustrious, famous Jy otimalla, who is adorned by the various honorific titles (birudavali), viz., 'he whose head is covered by the dust of glorious Pasupati's lotus feet', 'he who has obtained favour through a boon granted by glorious Mânêśvarî',51 'he whose tender feet are made resplendent by the crests of the diadems of bowing princes', 'he who is an ocean of all kingcraft (taught) by Chânakya and other learned men', 'he who is master of the whole science of music', 'he who is the ardent devotee of Śiva', 'he who is the only sun able to unclose (the flowers) of the lotus-thicket of the race of Raghu', 'he who is intent on worshipping the feet of Brâhmans', gods, and of his Gurus', 'he who is exclusively engaged in studying the six kinds of philosophy', 'he who is a tree of Paradise for needy men', 'he who is the only vessel of all virtues', 'he who is an incarnation of Narayana for (the destruction of) the Demons', 'he who is bending under the load of fame gained by the restoration of the Tope of Svayambh û and of the image of glorious Dharmadhâtu-Vâgîsvara<sup>52</sup> (Manjuśrî) placed in the sanctuary on the top of famous Padmâchala'.53

- IV. Object of grant, to record the dedication of a golden Kalasa on the temple of Pasupati at Devapattana, on which occasion a Lakshahuti was offered to Ganesa and to the Mothers (Mâtrigana).
- V. Date, Nepâla Samvat 533 (tribhuvana dahana, kâmabâna) on the 13th lunar day (Kámatithi) of the bright half of Magha, a Sunday, under the constellation Punarvasu, while the sun stood in Makara (Capricorn) and the moon in Gemini, during the conjunction called Priti.
  - No. 17.—An inscription of Siddhinrisimha of Lalitapattana, dated Nepála Samvat 757.

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

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

# Transcript.

# उँ नमा गोपालाय ॥

ब्रह्मते सुजते विश्वं स्थितौ पालयते हरे । रुद्ररूपाय कल्पान्ते नमस्तुभ्यं त्रिमूर्त्तये ॥ १ ॥ प्रावीण्यप्रथितः प्रतापमथितप्रत्यर्थिपृथ्वीपतिप्रोद्दामप्रमदौघलोचनपयःप्रारब्धवारांनिधिः । जातः श्रीहरिसिंहदेवनुपतिर्दाता व्वदातान्वये सम्प्राप्तः पृथुना नृपेण समतां यो वृत्तिदाता सताम् ॥ २॥

यस्यान्ववायजलधावुदियाय राजचन्द्रो महेंद्र इव तत्र महेन्द्रमलः।

येनाधिकल्पतरूणा गुणसागरेण राजन्वती वसुमती महती बभूव ॥ ३ ॥ यत्पीढप्रभवत्प्रतापपतिताः प्राकम्पिताः शत्रवी भेजुः शैलदरीं विहाय नगरीं त्यक्का पुरे सुन्दरीम्।

i. e. Tulajûdêvî, who seems to have been Jyotimalla's Kuladevatâ.
 A sauctuary of Manjusrî is found behind the Tope of Svayambhû, on a small separate head of the hill.
 Padmâchala is a hill to the south-west of Kâtmându, on which the Tope of Svayambhû issituated, see Wright, Nepal, p. 23.

यस्याचारितचारपोक्षरवन्यप्रास्तमप्रा गिरस्तस्य क्षोणिपतेः प्रसिद्धमहसः केनोपमेयं यशः ॥४॥ अस्यात्मजोजिन महीतलकल्पवृक्षो राजा विराजितयशाः शिवसिंहदेवः । भूमीभुजा समरसीग्नि महाभुजेन क्षेमं क्षणेन रिपवो बहवो विनष्टाः ॥ ५ ॥ येन क्षोणिभुजा प्रयाणसमये पादातसैन्योच्छलद्भूलीजालसमृश्यितेन तमसा व्योमान्धकारीकृतम् । कूम्मी मर्माण चूर्णितोपि नितरां धत्ते कथंचिद्धरां शेवः शेषदशाञ्जगाम सहसा सर्वसहा निःसहा ॥६॥ तनयोस्य विनयपूर्णो बभूव कर्णोपमो भूमौ । हरिहर्रासहनरेन्द्रो वसुधाचन्द्रो बभूवा[सा] ॥ ७॥ अरीणानिहन्ता यशःपारगन्ता स्वशीलः समन्ताज्जयन्ताधिकश्रीः ।

अरीणानिहन्ता यशःपारगन्ता सुशीलः समन्ताज्जयन्ताधिकश्रीः। स्वतातानुरूपोतितेजःसुरूपो बभूवावनीमण्डले चण्डरोचिः॥८॥

इन्द्राणीव सुरेश्वरस्य दियता पर्येव पद्मापतेः वैदेहीव रघूत्तमस्य गृहिणी गौरीव गौरीपतेः। तस्य क्षोणिपतेर्वभूव महिषी भव्या भवानीसमा राज्ञी लालमती सती गुणवती प्रायो रितर्भारती॥९॥ पौरन्दरी दिगिव नूतनभानुविम्वं सौन्दर्यकाननगजाननमम्बिकेव।

पुत्रं पवित्रमथ सिद्धिनृतिहमलं सा राजपुत्रतनया जनयाम्बभूव ॥ १० ॥

येनाकारि विषक्षत्रक्ष्मलदृशां दृग्वारिभिर्वारिधिर्येनाधारि जगच्चयोपिर शरचंद्रावदातं यशः। बाल्योपकम एव विक्रमवतस्तस्याधुना पौरुषे श्रीमितिद्धिनृतिहमलनृपतेर्युद्धे समर्थो हि कः ॥ ११॥ यद्भूमीपालगङ्गा जलविमलयशः पूरकर्पूरपूरैः ब्रह्माण्डे पाण्डुरेऽस्मिन्समजिन रजनीनायको निष्कलङ्कः। तिल्कि भूसेवकोभून्मुखकमलिषदिष यस्यामृतांशुः सोयं दीर्घायुरास्तामधिधरणिमणिः सिद्धिपूर्वो नृतिहः॥ १२॥

दानान्पीकृतकल्पवृक्षगरिमा सीमा च तेजस्त्रिनां श्रीमानद्भुतकीर्तियुक्तमहिमा भीमानुजः साहसे। दोईण्डद्वयचण्डिमान्तगलितप्रसर्थिपृथ्वीपतिः श्रीमन्सिद्धिनृसिंहमलनृपतिर्वविर्ति सर्वोपरि ॥ १३॥ प्रातिष्ठगं च युधिष्ठिराधिकतरं निष्ठा विसष्ठाधिका कीर्तिः कार्तिककृतिकापतिमतिस्तस्याधिका वर्तते। वाणी व्याससमा रमा स्थिरतमा रामाभिरामाकृतिःश्रीमन्सिद्धिनृसिंहमलनृपतेः किन्नाम यन्नाद्भुतम् ॥१॥

कदाचिदेतेन महोत्रतेन मठः कृतः कोपि धनैरनेकैः । श्रीबालगोपालविरामभूमिर्विकुर्वतामर्खयरा जगसाम् ॥ १५ ॥ यो मेरुमन्दरमहेन्द्रहिमाद्रिविन्ध्यकैलासशैलशिखरभ्रममातनीति । किञ्चास्य हेमकलशानवलोक्य देवैः सन्दिद्यते कनकधामनि पर्वतेन्द्रे ॥ १६ ॥

हर्पानेपालवर्षे स्वरशरतुरगैरिङ्किते फाल्गुनीये पक्षे प्राप्ते वलक्षेमरगुरुदिवसे शङ्करक्षे दशम्याम् । चके जाम्बूनदीयैर्गुरुतरक्तलशैर्मास्वरेरेकविंशेः नेपालक्षीणिपालः प्रथितभुजवले। भूषणं तन्मठस्य ॥१७॥ युद्धारम्भः कृतोस्मिन्नपि शुभदिवसे शत्रुभिर्युद्धशौण्डेर्दुष्टैः कोटिवरुद्धः कुटिलनृपभटेरद्धतेः कोटिसंख्यैः। लीलामात्रेण शत्रूनपनयत तदा पार्थिवः पार्थतुल्यः कोटं निर्मोचियत्वा नमुचिरिपुरिवानन्दसन्दोहमाप॥१८॥

राजसूय इवारब्धे। मध्यस्थेन महीभुजा । विश्वाश्य शेषनागीिप न शको यस्य वर्णने ॥१९॥ आचार्यो यत्र मर्यादाधैर्येदार्यदयानिधिः। विश्वनाथ उपाध्यायो विश्वनाथ इवाभवत् ॥ २०॥

यो मरुभूधर इवातिगुर्रुगरिम्णा योती महार्णव इवातिमहान्महिम्ना । यो व्यासविद्वविधवैदिकमन्त्रपाठे यो निष्ठया भुवि वसिष्ठमहर्षिकल्पः ॥ २१ ॥

यात्रायाता मञ्जुयंतः कियन्तो विद्यावन्तो जञ्जपूकायिवन्तः । नानादिग्म्यः पण्डितेरम्युपेतं सत्रे तस्मिन्मंडपं मण्डितं यैः ॥ २२ ॥ द्वास्थातारी कल्पितौ तत्र सत्रे द्वौ द्वौ द्वारि द्वारि देविधितुल्यौ । भूषाभूतो विद्विषां दर्पहन्ता नेता तेषां विश्वनाथो मनीषी ॥ २३ ॥

आरब्धे शिबिना नृपेण विधिना सत्रे पुरा गौरवादमेः खाण्डवखण्डनं समतनोद्गाण्डीवकोदण्डवान्।

अस्मिन्सिद्धिनुसिंहमलन्पतेः सत्रे घृताजीर्णतः किम्भूयासमितीव मुञ्चिति शिखी बाष्पानि धूमच्छलात् ॥२४॥ चतारिंशदिनान्यासीन्महासोमो महोत्सवः। श्रीमत्सिद्धिनृसिंहेन कलिकर्णेन कारितः ॥ २५ ॥ सम्भारः सर्ववस्तूनां राजसूरे यथा श्रुतः। तथैव तत्र सत्रेपि जातस्तदाधिकोपि वा ॥ २६ ॥ ाले सर्णे गवादी करित्रगधने भूषणे दिव्यवस्त्रे दासीदासे निवासे विविधरसमये भक्ष्यमात्रे पवित्रे । चुबारिंशदिनानि क्षितिपुकुलमणेरास्यपुद्धे प्रसन्ने वाणी तत्रोललास प्रतिपलमधिका देहि देहीति मात्रा ॥२०॥ वामरीवलयकुण्डलादिकं दृष्टपूर्वमिप येन न कचित् । तेन तत्र नृपतेः प्रसादतो भिक्षणा निजतनौ समर्थितम् ॥ २८ ॥ दिब्यान्येव गृहाणि दिव्यवसुधारत्नानि दिव्याम्बरं दिव्यान्येव विभूषणानि सदयो दिव्यानि रत्नानि च । नेपाले प्रचरन्ति यानि वसुधावस्तूनि दिव्यान्यसौ श्रीमित्सिद्धिनृसिंहमलनृपतिः सर्वाणि तान्यार्पयत् ॥ २९॥ यानि दृष्टानि वस्तूनि न श्रुतानि कदाचन । तानि दत्तानि सर्वाणि तत्र सत्रे महीभुजा ॥ ३० ॥ येनाकारि जगच्चयोपरि मठो होमोपि कोट्याहुतिर्दत्ता स्वर्णश्चतद्वयी प्रतिदिनं किंकित्र दत्तं धनम् । दत्तस्तण्डुलपर्वतोपि विधिना कल्पद्रुमोप्यद्भुतः श्रीमितिद्विनृत्तिहमलनृपतिः कर्णावतारो ध्रुवम् ॥ ३९ ॥ विद्यावन्तः कियन्तो विविधगुणभृतः केपि विद्याविहीना नानादिग्भ्यः समेताः श्रुतनृपतिगुणा भिक्षवो लक्षसंख्याः ।

तेषामन्नैः सुवर्णैः सुललितवसनैर्भूषणाद्यैर्द्धनोघैर्दारिद्धं वारियत्वा नृग इव मुमुदे देवकल्पोवनीन्द्रः ॥ ३२ ॥ कर्णः कन्यातनूजो बलिरिप विदितः किन्तु दैतेयजन्मा पाषाणो देवतानां मणिरजनि महादारु देवद्रुमोपि । भ्रान्तो राजा नृगोपि प्रथितभुजबलो भार्गवो मातृहन्ता कोन्यो धन्यो वदान्यो जगति विजयते सिद्धिपूर्व्वा-स्नृसिंहात् ॥३३॥

नृयानि गीतानि मनोहराणि वाद्यानि हृद्यानि च कातुकानि । अत्रानि वस्त्राणि विभूषणानि सर्व्याणि जातानि च तत्र संत्रे ॥ ३४ ॥

यावचंद्रदिवाकरावुदयतो यावन्महीमण्डलं यावत्पर्वतनिदनी पशुपतेहत्सङ्गमालिंगति । यावज्जन्हुकलिन्दयोरपि सुते तावद्वरीवर्ज्ततां श्रीमित्सिद्धिनृसिंहमलनृपतेरेषा यशोवलसी ॥

॥ ऋय नेपालभाषा लिख्यते ॥

सम्वत् ७५७ फाल्गुणमासे शुक्रपक्षे दशम्यां तिथी श्राद्रीपरपुनर्वसुनक्षते आयुष्मान्योगे बृहस्पति वासरे ध्व कुन्हु कोट्याहुति यज्ञ याङन देवता स्थापन याङन नियछपु गजुरि छास्यं देवो दयकाव आयभ्याय दुंता। रोव ७ पोवि वूं रोव न्हेस पविखं ३ खोरागार वूं रोव श्लंपि १४ तवधर वूं करख छि १ यंथ छे बाटिका ध्व तेया वरसानन नित्यपूजा निश्रावहोम याङन वुंसाधन वुगंयातन इंद्रयातन मतं छोपके खने सन्हेतो धारे कार्त्तिक लिछ घर प्र छि धारेण जलदेवा छोयके कृष्णाष्टमी कुन्हु चाक्रमतं छोयके ध्वते सन्हेतो धारे कार्त्तिक लिछ घर प्र छि धारेण जलदेवा छोयके कृष्णाष्टमी कुन्हु चाक्रमतं छोयके ध्वते सुलो भूय रोव गुं ९ यंप्याको वूं रोव च्या ८ काका पिल रोव श्लनछि १२ गुस्तलको वूं रोव न्हेस ७ जुलो भूय रोव गुं ९ यंप्याको वूं रोव च्या ८ काका पिल रोव श्लनछि १२ गुस्तलको वूं रोव न्हेस ७ खोमोर वूं ध्वत वूया वरसानन फाल्गुनशुक्रपूर्णमासीप्रतिपत्संधिस दोलयात्रा ज्येष्ठ शुक्रपूर्णमा कुन्हु स्नानखोमार वूं ध्वत वूया वरसानन फाल्गुनशुक्रपूर्णमासीप्रतिपत्संधिस दोलयात्रा ज्येष्ठ शुक्रदादशी कुन्हु पवित्रारोहण यात्रा आधाढ शुक्रदादशी कुन्हु शयनपूजा देवशयन याचके श्रावण शुक्रदादशी कुन्हु उत्थान पूजा वारी श्रावण कृष्णाष्टमी कुन्हु जन्माष्टमीपूजा चाक्रमतं छोयके कार्तिक शुक्रदादशी कुन्हु उत्थान पूजा वारी

ब्राह्मनेयातं दंशं गुये फं ९० जाक्य विय ध्व छपतक जुरो । भूय रोव श्लंखू १६ ध्वे वूं रोव स्व ध्वां व खतेय वरसानन कार्तिक लिछ चेकन कुड पुन ६। श्लंछिनियपात १२० चाकमतं च्छोयके माल भ्य निश्राव दछिना यात मगाङाव तंडा रोव डा ५ न्यंखुवुं-

Abstract.

- I. Invocation to Gopala (vs. 1.)
- Vamsávali (vs. 2-14.): II.

Harisimha

in whose family was born

Mahendramalla

Śivasimha.

Hariharasimha married to Lâlamatî

Siddhinrisim ha [N.S. 757 A.D. 1637]

III. Object of inscription, to record the dedication of a temple (matha) of Bâla-Gopâla (Krishna), which was ornamented by twenty-one spires and kalasas (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 Kotyáhuti (Tântrika) sacrifice (vs. 31) under the superintendence of Visvanâtha, the king's Upâdhyâya (vs. 20), and by giving daily two hundred gold mohars (svarna) (vs. 31) during forty days (vs. 25) to the priests, by presenting 'a mountain of rice's (tandulaparvata) and 'a tree of paradise' (kalpadruma), food and other gifts to Brâhmans and beggars. The Nivari portion mentions the details of the grants and allowances made to the temple, viz.:

- 1. A field (vuii) called Povi of seven Ro or 10 of a Biya, 50 about one-third of an acre.
- 2. A field (vuin) called Pavikham of seven Ro.
- 3. A field (vum) called Khoragar of three Ro.
- 4. A field (vwh) called Thavadhara of fourteen Ro.
- An irrigable field of inferior quality (kharakha chhi vatika) called Thanthachhe for the purpose of the daily worship of the Niśrâva homa, of illuminating the temple (châkramatani) for three days every year on the occasion of the festivals (yatan) of Matsyendranatha and Indra, of burning daily one Pala (pla) of Ghi during the month of  $K\ddot{u}rttika$ , of illuminating the temple on the Krishnajanmashtama (Śrāvana vadi 8).

Further;

- 1. A field (vum) called Yampyako of nine ro.
- 2. A field (vum) called Kåkåpali of eight ro.
- 3. A field (vum) called Gustalako of twelve ro.

4. A field (vuin) called Khomor of seven ro, for the purpose of swinging the image of Krishna (dolayátrá) in the interval between the 15th lunar day of the bright half and the 1st of the dark half of Phâlguṇa (March), of bathing the image (snanayatra) on the full moon of Jyeshtha, of putting the image to bed and of worshipping his bed (śayanapúja) on the 12th of the bright half of Ashadha, tying the Pavitras or three hundred and sixty threads round the neck of the image on the 12th of the bright half of Sravana, of worshipping and of illuminating the temple on the Krishnajanmashtamî, and of giving to the Brahmans who perform the ceremony of Utthana (waking the god) on the 12th of the bright half of Karttika ninety pham (or pathis) 57 of rice.

<sup>54</sup> Hemâdri, Dinakhanda.

Tembari, Pananana.
 See Matsyapurana, adhyâya 277.
 At present the Nepalese reckon 25 Ro to a Biga, but in olden times a Biga contained 16 Ro only.
 The Nepalese pâthis holds, according to Wright (p. 298) 8 pounds avoirdupois, according to Pandit Bhagvânlâl 3 shers of 76 tolas each.

### Moreover:

- 1. A field (vuin) called Thre of sixteen ro.
- 2. A field called Thvám of three ro, for the purpose of expending in the month of Kárttika daily six hudas of oil, and of providing with that quantity 20 lamps;

Finally, a field called Nyakhu of five ro, for the purpose of giving fees and food to the Brâhmans. IV. Date, the tenth lunar day of the bright half of Phâlguna, Nepâla Samvat 757 (A.D. 1635), a Thursday, conjunction Âyushmân, under the Ârdra and Punarvasu constellations (vs. 17 and beginning of Nivara portion).

No. 18.—An inscription of Pratapamalla of Katmandu, dated Nepala Sanvat 769.

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

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

## Transcript.

आसीच्छीसूर्यवंशे रघुनुपकुलजो रामचन्द्रो नुपेशः तद्वंशे नान्यदेशेवनिपतिरभवत्तत्सुती गङ्गदेवः। तःपुत्रोभून्नसिंहो नरपतिरतुलस्तःसुतो रामसिंहस्तज्जः श्रीशक्तिसिंहो धरणिपतिरतो भूपभूपालसिंहः ॥ १॥ तस्मात्कण्णाटच्डामणिरिव हरयुतिसहदेवोस्य वंशे भूपः श्रीयक्षमलो नरपतिरतुलो रत्नमलोप्यमुष्मात् । तस्माच्छीसूर्यमलो ह्यवनिपतिरभूतत्तन् जोमराख्यो मलोभूतस्य पुत्रो रिपूगणविजयी श्रीमहेन्द्राख्यमलः॥२॥ तस्माच्छिवसिंहोभुद्धरिहरसिंहसूतस्तरमात्

तस्मालिक्ष्मनृतिहो नर्रातहपराक्रमः - - - ॥ ३ ॥

तस्मात् श्रीमत्त्रतापो नरपतिरभवद्भूपभालावलीषु न्यस्यत्पादारविन्दद्वयरसविलसद्रेणुभिर्भूषणानि । योकार्षीत्कृतिखासाकिर्गिति स्ववशे भोदृभूपस्य देशाज्जप्रहिवावदीनं प्रतिदिनमपरे यं भजन्ते नरेशाः ॥४॥ भक्तग्रामनरेश्वमलनृपतिर्दन्तेभमेनं भिया भेजेसी वसुधां जहार सुदृढं सं [धार्य] दुर्गं पुनः । श्रीमडुम्बरशाहभूपतिबलं विध्वस्य हला बलं श्रीमित्सिद्धिनृतिहमलनृपतेर्जयाह दुर्गावलीम् ॥ ५ ॥ भारते काष्यमरावतीव विलसद्दन्तीन्द्रदिव्यांगना युक्ता स्वर्णमयी विहारनगरी सा राजधानी परा। श्रीमच्छ्रीकमलाधिका मधुनतेरिन्द्रेण तुल्यस्य च प्रसर्थित्र निर्नितस्य नवपुत्रारायणस्यापि च ॥ ६ ॥ लक्ष्मीनारायणस्त्रस्**भाद्वीरनारायणस्त**तः

पुत्री रूपमती तस्य प्राणनारायणः सुतः ॥ ७ ॥ सेयं रूपमती सती गुणवती स्वर्णद्यतिः सन्मतिर्माद्यत्कु ज्जरगामिनी प्रणयिनी साक्षात्परा रुक्मिणी । आसीत्सर्वगुणा पितुर्नरपतेः श्रीमत्वतापस्य सा पत्नी प्राणसमा यथा जलनिधेः पुत्री जगत्पायिनः ॥ ८ ॥ कर्णाटी रङ्गघाटी कुचकनकघटी कामलीलेकवाटी स्वर्णालङ्कारकोटी हरिसदृशकटी चार्रदेहानुपाटी। नाम्ना राजमती महारसवती भूपप्रतापस्य सा भूता भोगवधूटिका किल हरेर्भामेव जीवाधिका ॥ ९॥ सर्गार्थं कृतवान्प्रतापनृपतिः सद्योषितोरेतयोः प्रासादं वसुपत्रपद्मसदृशं शृङ्गाष्टकैः शोभितम् । नानाचित्रविराजितं समिदं सद्दैजयन्तेन वै होमाद्यैरकरोच्छ्रुतिस्मृतिमतैरस्य प्रतिष्ठाविधिम् ॥ १०॥

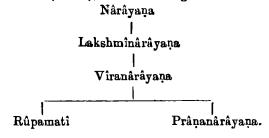
संवत् ७६९ फाल्गुन शुक्क षष्टगां तिथी अनुराधानक्षत्रे हर्षणयोगे वृहस्पतिवासरे.

#### Abstract.

In the Solar race, in the family of Raghu, was born Râma. In his Vamsávali. family was born-Nânyadêva Gangadêva Nrisimha Râmasimha Śaktisim ha Bhûpâlasimha Harasimha53 In his family was born-Yakshamalla Ratnamalla Sûryamalla Amaramalla Mahendramalla Śivasimha Hariharasimha Lakshminrisimha

> Pratâpa married to Rûpamatî and Râjamatî.

Pratâ pa took (vs. 4-5) the province of Kûtikhâsâkiram from the Bhottas, i.e. the Thibetans, he took Evâvadîn prisoner. The king of Bhâtgâm Nare śamalla (Narendramalla) presented him with an elephant. He defeated the army of Dambarashâh, an ancestor of the present Nepâlese Gorkhâ line, who ruled over Gorkhâ in 1633-42 A.D. He defeated the army of Siddhinrisimha (No. 17) of Lalitapattana, and took his fortresses. Rûpamatî was descended from the Râjas of Vihâra (Behâr), whose line is given as follows:



<sup>\*\*</sup> The name is given as Harayutsimha, which for metrical reasons has probably been used for Harasimha.

Pratâpa's second wife Râjamatî came from a Karnâta family.

II. Object of the inscription, to record the consecration (pratishthá) of an octagonal (vasupatrapadmasadriśa) 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 Phâlguna (Nepâla) Samvat 769, a Thursday, under the constellation Anurâdhâ, conjunction Harshana.

No. 19.—An inscription of Pratapamalla, dated Nepála 778.

On a slab of black stone, 4' 9" by 2' 6", standing in the court of the temple of Paśn-Pati, decorated by a triśûl between two Nandis. Letters Nivârî, language Sanskrit. Preservation good.

Transcript.

# श्री ३ भवानी शङ्कराभ्यां नमः

नबा गिरीन्द्रतनयां प्रलयानलाभां भालोलसल्लितचन्द्रकलाभिरामाम । महाप्रतापनुपतिः स्वकुलप्रकाशां वंशावलीं सुतनुते विमलां कवीन्द्रः ॥ १ ॥ श्रीविष्णोर्न्नयनाम्बुजात्त्रिजगतीपापान्तकर्ता रविः प्रोद्धतिसरीघवारणघटाविद्रावणः केसरी । कालाकाकादिक्यां प्रकाकानिपुणः कन्दर्प्यदर्पापहस्सानन्दं सरसीरुहेषु तनुते मैत्रीं विचित्राकृतिः ॥ २ ॥ गाम्भीर्यादिगुणेन सागरसमो धेर्येण विन्ध्याचलः सीन्दर्यप्रकरेण दैस्यदलनो रूपेण कामोपमः। जातो भूमितले ततोतिविमले वैवस्वताख्यो मनुर्मयीदा रचिता सतां समुचिता कीर्तिप्रदा येन वै ॥ ३ ॥ तदंशो विमले बभूव धरणीचन्द्रो दिलीपो हि यो देवेन प्रमथाधिपेन तुलनां प्राप प्रचण्डे रणे । यस्य प्रौढतरप्रतापदहने नित्यं द्विषः शेरते दृष्टा तस्य कलेवरं सुविमलं कामेन दग्धं वपुः ॥ ४ ॥ जातस्तन्नृपत्तत्तमो रघुरिति ख्यातस्ततो वीर्यवान् बाणायैः परिमथ्य शकहृदयं कीर्तिः स्थिरा स्थापिता । यस्य प्रौढतरप्रतापतपनत्नासेन सद्यः कृता वृष्टिस्तेन धनेश्वरेण ललिता कार्त्तस्वरी भूतले ॥ ५ ॥ जातो भुपबरस्ततः कलिहरः श्रीमानजो वीर्यवान् दृष्टानां किल दर्पणहारणविधौ प्रोद्धतकण्ठीरवः। सिष्टानां प्रतिपालकः प्रतिपलं दानैः - - - म्मनः पश्चादिन्द्मतीवियोगजनितक्केशाञ्चिमध्येपतत् ॥ ६॥ अ जातो देवतनुस्ततो दशरथः कन्दर्पदर्पापहः सेनापयम्पेय पङ्कपतितः शतुः कृतो निर्भरः । कूरः कोपरतः प्रसारितभयो भेन् गतः कृत्तिकां पापे संसक्तचित्तः श्वनिरिप सहसा स्तंभितो येन मार्गे॥७॥ जातस्तत्तनयो महानययतो रामोभिरामाकृतिः दानेन प्रचरेण वर्द्धितगुणः ख्यातस्त्रिलोकीतले । बधा यो जलिंध निशाचरभटानिर्जित्य लङ्कापरीं गता रावणराक्षमं कलिकरं हता वशे लब्धवान् ॥८॥ तत्पुत्रः सूर्यतुल्यो लव इति विदितो प्रोलसदानपुण्यैर्जातो भूचक्रशकः प्रथितगुणचयः सम्मतस्सज्जनानाम् । शत्रूणां शासकोसौ प्रवलरणधराधारणादत्तभारो धर्मात्मा देवतुल्यो दश्वरथतनया निर्जिता येन संख्ये।।९॥ जातः श्रीहरिसिंहदेवनुपतिः प्रौढप्रतापोदयः तद्वंशे विमले महारिपृहरे गाम्भीर्यरत्नाकरः। कर्ता यः सरसामुपेय मिथिलां संलक्ष्य लक्षप्रियो नेपाले पुनराद्यावैभवयूते स्थैर्पं विधत्ते चिरं ॥ १० ॥ मानिक्यप्रतिमप्रतापपटलैरादीप्तलोकत्रयो मुक्तापंक्तिसहस्रशोभनयशोवृन्देन संशोभितः। पक्षयाकृतिकर्णवारणगिरिम्रामावनव्याकुलः पारावारमिवेह यः परिहस्याधाय चित्तेच्युतं ॥ ११ ॥ तःपुत्रो यक्षमलः प्रबलरिपुहरः कर्णतुल्योवनीशः सर्व्यासां नागरीणां नयनसुखकरस्सर्व्वदस्सज्जनानाम् । पोद्यदोर्दण्डचण्डाहृतनिश्चितमहाखडुपातैर्विपक्षान् क्षिप्ता सद्यः क्षितीशान्क्षितितलविषये प्रोलसन्की-र्तिचन्द्रः ॥ १२ ॥

तस्माच्छ्रीरत्नमलः समजनि विबुधाराधने दत्तबुद्धिर्दन्तीनां दानकर्त्ता प्रबलरिपुकुलोत्सादने पार्थतुल्यः । यदानाम्बुप्रवाहप्रकरविकिततां वाहिनीं वीक्ष्य नूनं गंगासंगात्प्रवृद्धं प्रचलजलनिधिः प्रेमगर्वम्मुमोच ॥१३॥

so Vs. 6 read शिष्टानां ; Vs. 11 read माणिक्य° ; Vs. 13, दान्तिनां is the recorrect form which the royal poet probably found inconvonient on account of the metre.

यो न प्रौढतराचिहस धरणीपालान्महासङ्गरे गता कान्तिपुरं चकार विमलं राज्यन्तु स्वर्गोपमम्। श्रीतिद्धिर्हरपूर्विका हरवधूराराधनैस्तद्वशे जाता भावहता मुदा सुविदिता चाद्यापि या तिष्ठति ॥ १४ ॥ प्रोदाःप्रौढप्रतापप्रचुरपरिलसःकुंकुमक्षोदपूर्णः कीर्णः पाटीरपंकैः सितकरिकरणाकारकीर्त्तिप्रतारः। मित्राणामत्र शैसं किमपि विरचयनपूर्वपूर्वागतानां तत्पुत्रः सूर्यमलो नरपतितिलकः प्रादुरासीत्प्रवीरः ॥ १५॥ तस्मान्मलनरेन्द्रनामधरणीपालो बभूव प्रभुः पोदूतप्रबलप्रतापदहनज्वालावृताहस्करः। यस्यारातिनितम्बिनी सुचिकिता शुष्यन्मुखाम्भोरुहा स्थित्वा पर्ञतगब्हरेतिविषमे दैन्यं सदाभ्यस्याते ॥ १६॥ पृण्योघेर्जपयज्ञदानविपुलेर्गौरीपदार्चाफलैः संजातस्तु महीन्द्रमछवसुधारत्नं ततस्तत्सुतः । येनेमां किल काइयपीं वसुमतीं रत्नेन पूर्णी वरां दत्त्वा भूमिसुराय स्वर्गभवने कीर्तिः स्थिरा स्थापिता ॥ १७॥ श्रीम्रामे भक्तपूर्वे विनिहितसहसावासरूपप्रतिष्ठां भावैनिर्जिय देवीं कलिकलुषहरीं दैस्यदर्पापहन्त्रीम् ॥ आनीय स्वर्गतुल्ये रचितगृहवरे स्थापिता येन पूर्वे नित्यं तत्पूजनेन त्रिभुवनललितां सिद्धिमुयामवाप ॥ १८॥ तस्माच्छ्रीशिवसिंहनामनृपतिर्जातो धरामण्डले नेपालक्षितिपालभालतिलकः कन्दर्पदर्पापहः। संसारार्णवतारणाय सततं निसं भवानीपदध्याने दत्तमनाः समस्तविदुषां मध्ये प्रसिद्धक्रियः ॥ १९ ॥ वैरिस्त्रीनयनाब्जनिर्गतजलैर्धाराम्बुभिर्येन वै शस्ताः सान्द्रकबन्धरन्ध्ररुधिरैर्नदाः समासादिताः । तासां संगमसंभवं सुविमलं तीर्थं प्रयागाह्ययं । यत्र स्नानकृता प्रलब्धमनिशं शत्रुक्षयं सन्फलम् ॥ २० ॥ तस्माद्धारिहरसिंहो नरपतिसिंहो बभूव भूपालः । गच्छति जलनिधिपारं कीर्तिरकाकिनी यस्य ॥ २१ ॥ धत्ते गैरिकरागविभ्रमभयं यस्य प्रतापोक्करो यक्कीर्तिर्गुणपर्वतीपरिसरी कौतूहलं यच्छति । एतेनैव तु हेतुनास्य तु गुणान्विज्ञाय शैलोत्तमान् दूरस्थाः प्रपलाय्य सिनिधिममी कुर्विति यद्वैरिणः ॥ २२ ॥ श्रीलक्ष्मीनरसिंहनामनुपतिस्तस्मादभूत्सन्मतिः बाणाग्रैः परिपन्थिमन्थनकरः कारूण्यपुण्याकरः । यन्दृष्ट्वा खलु वैरिवर्गवनिता कम्पाकुला सर्वदा प्राणेशस्य सुजीवितं मम विभो देहीति संयाचते ॥ २३ ॥ अष्टाज्ञास्विप यत्प्रतापतपनस्यालोक्य निर्योदयं दीप्तात्मापि दिशानिज्ञं भृज्ञमहो विश्वान्धकारापहम् । आत्मानं सहसा समीक्ष्य मनसा हीनं हठाद्रह्यन् सायं सायमयं स्त्रयं दिनमणिद्दीनोम्बुधौ मज्जति ॥ २४ ॥ श्रीलक्ष्मीनर्राप्तहभूपतिदिवप्रस्थानकालोदाते देवैः शंखमृदंगभेरिपटह्म्वानैर्दिशः पूरिताः ॥ प्रोढाः **जू**रतराः प्रदारितारेपोर्ब्रह्माण्डचण्डोलसन्मोर्गेणैव विनिर्गताः सुयमिताः प्राणास्त्रयोस्यामलाः ॥ २५॥ तत्पुत्रोसो कवीन्द्रः क्षितिपतितिलकः श्रीप्रतापाभिधानः संग्रामे वैरिवर्गप्रवलतरलसद्दर्पदावानलाभः। तर्कालंकारके।शादिकसकलमहाशास्त्रमार्गप्रवीणो नानागद्यानवद्यापुललितकवितानर्त्तकीरक्रभूभिः ॥ <sup>२६ ॥</sup> मेदिन्यामुदधौ सरस्सु सरिताम्मध्ये गिरो कानने यस्य प्रीढतरप्रतापतपनस्यालोक्य दीप्ति पराम् । अन्युःकर्षमवेक्ष्य संप्रति समासाद्यापकर्षंश्विरादौर्वः खर्वयक्षाः प्रशाम्यति हठान्मग्नः समुद्राम्भसि ॥ २० ॥ दृष्टा तस्य प्रताप तपनमनुपमं हन्त हृष्टो विवस्वान्मेने ब्रह्माण्डभाण्डभ्रमणविधिकृतं श्रान्तमेव श्रमीघम् । व्यस्ताहोरात्रिभेदं त्रिभुवनभवनं व्याप्तमेनं विदिला किञ्लायं चकवाकः शिथिलयति शुचं सर्वतः सर्वबीजं ॥ २८ ॥

शस्त्रे शास्त्रवेरे सदा मुखकरे सङ्गीतिविद्यावरे सानन्दं किल केलिकम्मेकुशलव्यापारकण्ठीरवः । स्वर्गे भूमितले तथा दशदिशाम्प्रान्ते गिरौ कानने कोप्पस्तीति निगद्यते मम समो राजेन्द्रचूडामणिः ॥ २९॥ नेपाले संवतिस्मन्हयगिरिमुनिभिः संयुते माधमासे सप्तम्यां श्रुक्षपक्षे रिविद्वनसिहते रेवतीऋक्षराजे । योगे श्रीसिद्धिसंज्ञे रजतमणिलसस्वर्णमुक्ताप्रवालैरेकीकृत्य प्रदत्तं हयशतसिहतं येन दानं तुलाख्यम् ॥ इति श्रीमहाराजाधिराजश्रीश्रीराजराजेन्द्रकवीन्द्रजयप्रतापमलदेविवरचिता निजवंशावली समाप्ता माधुर्यादिविचित्रताखिलपदन्यासैमंनोहांरिणी संक्षितेन कवीन्द्रभूमिपतिना वंशावली निर्मिता । प्रतेषकं किल कीर्तिशीर्यनिखलपीढपतापादिकं भूपानां रिचतुं विमृश्य निपुणं शको न वा वाक्पतिः ॥ ३०॥

Abstract.

I. Invocation to Bhavânî and Sankara.

II. Vanisavalî, composed by king Pratâ pamalla, a prince of poets:-

 ${f V}$ ish ${f n}{f u}$ 

Sûrya

Manu Vaivasvata,

From him were descended.

Dilîpa

Raghu

Aja

Daśaratha

Râma

In his race were born,

Harisimha,

who dug tanks in Mithilâ and settled in Nepâla.

Yakshamalla,

(falsely here called his son)

Ratnamalla

Sûryamalla

Narendramalla

Mahîndramalla

who brought an image of Devî from Bhâtgâm

Śivasimha

Hariharasimha

Lakshmînarasimha

Pratâpamalla.

III. Object of inscription, to record the presentation of a Tulápurusha, 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 Magha, Nepala Samvat 778, a Sunday, constellation Revati, conjunction Siddhi.

No. 20.—An inscription of Riddhilakshmi, dated Nepüla Samvat 810.

On a slab in the wall of a great temple of Siva, close to the palace in Kâtmându. On the upper portion of the same stone is found a hymn to Siva, in the Bhujanga metre, composed by Srî-śrî-jaya Bhupâlendra malla, who describes himself as follows:

Srímat pasupaticharaṇakamaladhúlidhúsaritasiroruha — srímáncsvaríshṭadevatávaralabdhaprasáda — dedipyamánamánonnatasríraghuvumsávatára — ravikulatilaka — hanumadddhvaja nepálcsvara—mahárájadhirája,—sakalarájachakrádhúsvara.

Letters Nivarî, language Sanskrit. Preservation good.

Transcript.

देवी श्रीऋदिलक्ष्मी विमलकुलभवा नीतिमार्गे निविष्टा शिष्टाचारैकभूमिस्त्रिभुवनजननीपादलब्धप्रसादा शंभारम्भोजजन्मप्रभृतिभिरमरैः सेवितस्याति — विख्याता व्यक्तकीर्त्तिर्जगति विजयते सत्प्रजानन्द-दात्री ॥ १ ॥

नेपालक्षितिपालभालतिलको विद्वद्वणालङ्कतो दानोद्रेककृतातिरेकमहिमः प्रौढप्रतापोन्नतः।

देवो यत्तनयो नयोदयलसन्कीर्त्तिप्रचारः श्रिया भूपालेन्द्र इति प्रथामुपगतो भूपो वरीवर्त्तते ॥ २ ॥ नेपालाब्दे गगनधरिणीनागयुक्ते किलोर्जे मासे पक्षे विधुविरहिते सुद्वितीयातिया सा । कृता देवालयमपि रवी ऋदिलक्ष्मी प्रसन्ता चक्रे देवी सुविधिविदितां शङ्करस्य प्रतिष्ठाम् ॥ ३ ॥

Abstract.

- I. Object of inscription, to record the consecration of a temple of Siva, built by queen Riddhilakshmî, the mother of king Bhûpâlendramalla.
  - II. Date, the 2nd lunar day of the dark half of Kârttika, Nepâla Samvat 810 (1690 A.D.).

    No. 21.—An inscription of Śrînivāsa, dated Nepāla Samvat 792.

On the lintel of the door<sup>62</sup> of the temple of Avalokiteśvara in Bungmati (see above No. 6). Letters Nivîrî, language Sanskrit. Preservation good.

Transcript.

# श्रीलोकेश्वराय नमः

मत्स्येन्द्रं योगिनां मुख्याः शाक्ताः शक्तिं वदन्ति यम् । बौद्धा लोकेश्वरं तस्म नमो ब्रह्मस्वरूपिणे ॥ १ ॥ नेपालाब्दे लोचनच्छिद्रसप्ते श्रीपञ्चम्यां श्रीनिवासन राज्ञा स्वर्णद्वारं स्थापितं तोरणेन सार्द्धं श्रीमलोकनायस्य गेहे.

Translation.

"Praise to (that Deity), bearing the form of Brahman, whom the Śâktas, best of ascetics, call Matsyendranâtha and the Bauddhas Lokeśvara!

On the fifth day of the bright half of Mågha (śripanchami) of the year of the Nepåla era, (marked) by the eyes (2), the openings (9) and (the number) seven (7) king Śrinivåsa placed a golden door and torana in the temple of glorious Lokanâtha."

No. 22.—An inscription of Princess Yogamatî, dated Nepûla Samvat 843.

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

Letters Nivârî, language corrupt Sanskrit.

Transcript.

यनाभीसरसीरुहे समजिन ब्रह्मा जगत्सृष्टिकृत् यत्पादाम्बुजतो ववाह जगतामालिम्बनी स्वर्णदी । येनाभारि भरा वराहवपुषा दंष्ट्रायकेनोच्चकैः प्रत्युद्यन्त्रवनीरदायिरुचये तस्मै परस्मै नमः॥ १॥ सजलजलदनीलः कामिनीप्रेमशीलः कलितभुवनलीलः कंसचानूरकालः । सुलिलतवनमालः मोक्षमार्गैकसालः भवतु मम मुदेसौ सर्गदा नन्दबालः॥ २॥ आसीत्सिद्धिनृसिहमलनृपितः सूर्यान्वये कीर्तिमान्नेपाले लिलताभिधाननगरे पौरान्सदा पालयन् । गोपीनाथपदारिवन्दमधुपो वाचस्पतिर्द्धीवरः संसारं जलबुद्धदोपममसौ हिल्ला गतो जान्हवीम्॥ ३॥ तस्यात्मजो भूपतिरेष जातः श्रीश्रीनिवासो ननु श्रीनिवासः। तापानलो वैरिमहीरुहाणां स राजतेतीव सुधाकरेव ॥ ४॥ तस्यात्मजो योगनरेन्द्रमलो मलेन्द्रचानूरहतुल्यवीर्यः। कन्दर्पसीन्दर्यविनिन्दिरूपः रराज भूमाविव देवराजः॥ ५॥ दोलप्वतमसावभिगम्य तत्र विष्णुभवने सह ताभिः एकविंशतिसतीभिरगच्छत् केशवं प्रति समाहितचित्तः॥ ६॥

<sup>&</sup>lt;sup>62</sup> The door is made of gilt brass plates, and adorned by relievos. The arch or torana above the door, which is likewise made of brass, encloses three images of Lokesyara.

तस्यात्मजा योगमती बभूत्र निमेषचिह्न लक्ष्मीरिवापरा ।

सुत्रर्णकुग्भाषुता नागहस्त यज्ञान्तरे स्नानकृतेन पूता ॥ ७ ॥

तस्याः प्रमूत इव शक्तिधरोग्निकायाः लोकप्रकाशनृपतिर्विरराज धीरः ।

विष्णोः पदं स गतत्रात्रमणीयरूपः हाहेति लोकमसकृज्ञननीं विहाय ॥ ८ ॥

लोके किन विलक्ष्यते उद्धुतस्चिः प्रासादराजो महान्नानातोरणमोहनाविलभरो जीमूतलेहायुतः ।

शृङ्गं हेममयैर्मनोज्ञकलशैः सञ्ज्वालयेवे ———— वसमीरणेन च भुवि शृंगं सुमेरोर्बभौ ॥ ९ ॥

अब्दे रामप्रजेश्वरास्यवसुभिर्माघे सिते पक्षके शूले चोत्तरकाल्गुने शश्चरे वारे द्वितीयातिथौ ।

[पुत्रार्थ]कुरुते सुधांशुवदना पाषाणदेवालयम् कृष्णं राधिकया सहाय — — कृत्ना प्रतिष्ठाकरोत्

### Abstract.

- I. Invocation to Vishnu-Krishna.
- II. Vansávalí,

Siddhin rîsimha malla, king of Lalitapattana, became an ascetic, and went to dwell on the banks of the Gangâ (Benares).

Śrînivâsa

Yoganarendramalla went with his twenty-one wives to Dolaparvata, and died in the temple of Vishņu.

Yogamati

Lokaprakâśa, died before his mother.

III. Object of the inscription, to record the consecration of a temple of Râdhâ and Krishņa, built by Princess Y og a matî in memory of her son.

IV. Date, 2nd lunar day of the bright half of Magha, Nepala Samvat 843 (1723 A.D.), a Monday, constellation—Uttaraphalguna, conjunction—Sula.

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

On a pillar, supporting a Nandî, placed opposite the western door of a temple of Tripuresvara on the road from Katmandu to Lalitapattana, close to the river Vâgmatî.

Letters Devanâgarî, language Sanskrit. Preservation good.

Transcript.

# श्रीगणेशाय नमः

स्वस्ति श्रीमद्गिरिराजचक्रचूडामणिमरीचिनीराजितचरणतलतुहिनगिरिवरासन्नमहाचीनसीमपर्य-त्तेनेपालदेश्रजयजनितयशोराशिविशदिताशामण्डलस्य श्रीगोरक्षाचलाधीशश्रीमन्महाराजाधिराजश्रीपृथ्वी-नारायणशाहदेवस्य पौत्रो दयादाक्षिण्यादिप्रधानगुणनिधानश्रीमन्महाराजाधिराजश्रीसिंहप्रतापशाहतनयो निष्ठिलमहीपालमौलिमालालालितपादपीठः श्रीमन्महाराजाधिराजश्रीरणबाहादूरशाहदेवः शतस्त्रास्वर्ण-वतीतरिङ्गणीपर्यन्तवारुणेन्द्रदिग्भागसाम्राज्यविख्यातमूर्त्तिरभूतपूर्वः समजनि युद्धे स्द्रः प्रतापे रिवरिखलभुवी रक्षणे वासुदेव- स्त्यागे कर्णः क्षमायां क्षितिरिखलजनानन्दने पूर्णचन्द्रः।

संसे धर्मः सुरूपे रितपितरपथस्थायिनां दण्डधारो नानादेवस्वरूपो जयित रणबहादूरशाही नृपेन्द्रः॥

तस्य पुत्रः सकलगुणगणाभिरामप्रजारञ्जनानुकृतरामावतारः श्रीमन्महाराजाधिराजश्रीगीर्वाणयुद्धिः क्रमशाहदेवः प्रतीतस्तदात्मजे सकललक्षणशोभिते श्रीमन्महाराजाधिराजश्रीराजेन्द्रविक्रमशाहदेवे मेदिन्यां पालयति श्रीमद्रणबाहादूरशाहदेवपट्टराज्ञ्या श्रीमललितत्रिपुरसुन्दरीदेव्या स्वभर्त्तुः स्वर्गसाधनप्रयासोत्कया वेदविद्यानिपुणनानाविद्वन्मण्डलीप्रार्थनासञ्चारितविचारनिश्चितधर्म्मप्रधानिशविलङ्गादिदेवप्रतिष्ठादिकर्मात्-या स्वपात्रानुमत्या तत्कार्यनिर्वाहानुगुणसामग्रीसम्पूर्त्तिसम्पादनक्षमं भीमसेनं मंत्रीवरं तत्साधने नियोज्य सांप्रतं तत्करमीविधानं नियुक्ताः श्रीगुर्व्वादिब्राह्मणा वेदसप्तगजेन्दुमिते १८७४ वैक्रमे शाके शुचिशुक्रनवम्यां सोमान्वितायां शिलाधिवासनः कर्मे यथाविधि सम्पाद्य तस्मिन्नेव शके भाद्रकृष्णनवम्यां शुक्रे शिलाप्रवेशं विधाय बाणस्वरनागभूमिते १८७५ शके माघमासि तृतीयायां गुरी शिवलिंगादिदेवप्रतिष्ठाकम्मे समाचरन् मध्ये श्रीत्रिपुरेश्वरो यमदिशि द्वारे स्थितो भैरवो ज्ञेयाः श्रङ्करभागतो हरिरविद्वैमातुराम्बास्ततः । दक्षादिकमकोणगा अथ महाकालादिनन्दी तथा भृङ्गी श्रीगणपश्च दक्षिणदिशो देशकमादिग्गताः ॥ 🕻 ॥ तद्वाह्य स्वदिश्वि स्थिताः सुरपतिर्व्वन्हिर्यमो निर्ऋतिः पाश्वी वायुक्तबेरस्द्रविधयो नागाधिपोतः क्रमात् । ईशाने बलिशेषभागभिमतश्चण्डेश्वरः पश्चिमे विख्याती वृषभश्च मण्डलगता देवा इमे सम्मताः ॥ २॥ रम्भापत्रफलप्रमूनललिते सत्तोरणाच्छादने नानावर्णपताककेतनलसःप्रान्ते महामण्डपे । कुण्डानां नवकं विधाय्य विधिवद्विपैविधानक्षमैः कर्माश्यर्यकरं समापयदिदं श्रीरङ्गनाथो गुरुः ॥ ३ ॥ दोषोन्मोषवृषप्रघोषदिविषत्सन्तोषपोषक्षमः संयातातुलतीर्थभूतपरिषत्सत्कारकल्पद्रुमः। नानामङ्गलदिव्यवस्तुनिभृतस्तौर्यत्रिकोलासितो हृदाः कोपि स वासरः समभवलोकप्रमोदोज्ज्वलः ॥ ४ ॥ ततस्तिस्मनेत शके मार्गकृष्णपञ्चम्यां बुधे देवालयप्रतिष्ठामकूर्वन् दिग्भागान्तरसिनवेशितचतुर्द्वारः सुखारोहणः पश्चाद्रम्यसुवर्णकेतनतलन्यस्तित्रज्ञूलोन्तरः । सौवर्णोज्ज्वलकुम्भपत्रपटलप्रोद्धासिताशामुखः प्रासादो दिश्वतादभीप्सितसदावासप्रसक्तो मुदः ॥ ततः पाताललोकवसुवसुमती **श**के ज्येष्टकृष्णदशम्यां रवी श्रीवाग्मतीजलावतारसोपानारामघण्टाधर्मः शालाप्रतिष्ठाकम्मं समापयन्। सोपानालिरियं विदम्धरचनापुश्विष्टचित्रोपला रम्या वायुसुताधिवासविहितप्रोदामविद्यावलिः। मम्पाद्यान्हिकसक्तलोक्तविहितस्वेच्छावकाश्वस्थला स्नानध्यानहिता सुधाधविलतप्रान्ता चिरं राजताम् ॥ 💔 नानादेशप्रभवसुफलत्रातभारातिनम्रवृक्षश्रेणीनियमखचितः शालसंगुप्तमध्यः। आरामोऽयं सुरभिसुमनोराजिसंराजमानः नानावीरूललितसरणिः पूर्णकामः सदास्ताम् ॥ २ ॥ घण्टानिनादकृतकर्णसुखातिधीरा पूनाविधानविहितध्वनिमादधाना । देवप्रसादपरिपूरितदीनभागा सर्वोपचारपरिचारकृतां विधेयात् ॥ ३ ॥ क्वालेयं विविधमवासिमनुजप्राज्योपकारक्षमा रथ्याचलररम्यकोष्टविलसद्दातायना श्लक्ष्णभूः। नानादेशसमागतान् पथिपरिश्रान्तात्रसङ्गाहिणो निसं भोजनवासदानविधिना कामानुगन्ते।षयेत् ॥ १ ॥ तदिदं साङ्गोपाङ्गकर्मा सम्पूर्तिम्प्रापितं यजमानसङ्कल्पसिद्धिं सम्पादयित चिरं श्रीशिवादिदेवप्रीतये भूयात्

धर्मोयं कुलसन्ततिप्रचयदो लोकद्वयानन्दनस्तद्रोधे निरयादिदुःखजनका दोषाः परं कीर्तिताः ।

जन्त्रिवं नृपमन्त्रिविप्रमनुजैरेतस्य संरक्षणे नालस्यं श्रयणीयमिखभिहितं रक्ष्यं श्रुतेः शासनम् ।

Abstract.

- Invocation to Gunesa.
- II. Vamsávali.—

Prithvînaragana Shâ,

lord of the Gorakshâ hill (Gorkhâ), master of all Nepâl up to the frontier of Mahâchîna.

Simhapratâpa Shâ Ranabahadûr Shâ,

who ruled in the west up to the Satarudra river (Kâlî?) in the east up to the river Svarnavatî.

Gîrv ân âyuddhavikrana Shâ | | Râjendravikrama Shâ

III. Object of the inscription, to record the consecration of a temple of Siva, built by Queen Lalitatripurasundarî, the widow of Ranabâhâdûr Shâ, in memory of her deceased husband. She employed, with the permission of her grandson, the minister Bhîm as e n a, the Upâdhyâya and other Brâhmans for the execution of this work and for the ceremonies incidental thereto. On the 9th of the bright half of Ashadha, Vikrama Samvat 1874, a Monday the śiladhivasana, the worship of the stones for the building was performed. The cornerstone was laid (silapravesa) on the 9th day of the dark half of Bhadrapada of the same year, and on the 3rd day of the bright half of Magha, of the following year, a Monday, the Linga of Siva was consecrated. At all these ceremonies the royal Guru, Ranganatha, presided. On the 5th day of the dark half of Margasirsha V. S. 1875 the temple itself was consecrated, and finally on the 10th of the dark half of Jeth 1877 a Dharmasala and a staircase leading to the river Vagmatî a garden and a bell were made over to the temple.

#### CONSIDERATIONS SOME

ON THE

#### HISTORY OF NEPAL.

THE history of Nepâl, such as it was known before the publication of my 'Inscriptions from Nepâl,' Ind. Ant. Vol. IX, p. 163ff, was derived solely from the modern Vamsávalîs or 'Lists of the Dynasties,' of which several exist in the libraries of the country. The list of kings given by Kirkpatrick in his Nepál, and thence transferred to J. Prinsep's Useful Tables, is probably based on a short work in the Pârvatîya language, which was shown to me by the Kailàsaparvata-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 Nepál is derived from a Pârvatîyâ Vainsávali, composed less than a hundred years ago by a Bauddha ascetic, who resided in the Mahâbuddha-Vihâra of Lalitapattana. A copy of this work was given tome by a Vajrâchârya of Lalitapatțana. Of other and more ancient Vamsávalis in the Newari language I have heard more than once. 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

¹ See also C. Bendall, Catalogue of Buddhist Sanskrit MSS, in the Cambridge University Library. ² Bhuktamâna, according to Wright, History, p. 108, Bhuktamânagata, ibid. p. 312. This name is probably

Indian historical books, each succeeding chronicle is fuller and more complete than the earlier 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 Pârvatîyâ Vamsávalî 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 NEPÂL, ACCORDING TO THE BAUDDHA PÂRVATÎYÂ VAMŚÂVALÍ.

- I. Gôpâla dynasty of Mâtâtîrtha, so called after the cowherd (gôpála) whom Nêmuni installed as the first ruler of Nepal, lasted 521 years.
  - 1. Bhuktamanagata, 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. Manigupta, son of 5 ...... 37

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

- 8. Yakshagupta, son of 7, died childless,72 and brought in the-
  - II. AHIR DYNASTY, from India.
  - 1. Varasimha.
- 2. Jayamatisiiiha.
- 3. Bhuvanasimha, conquered by the eastern—
- KIRÂTA DYNASTY, which resided at Gôkarna, and lasted 1118 years.
- 1. Yalambara, came in Dvaparasesha 12 (i. e. when twelve years were left of the Dvaparayuga).
  - 2. Pavi. son of 1.
  - 3. Skandhara, son of 2.
  - 4. Valamba, son of 3.
  - 5. Hriti, son of 4.
- 6. Humati, son of 5, went into the forest with the Pandavas.
- 7. Jitedâsti, son of 6, assisted the Pândavas in the great war and was killed. In his time Sâkya sim ha-Buddha came to Nepâl.
  - 8. Gali, son of 7.
  - 9. Pushka, son of 8.
  - 10. Suyarma, son of 9.
  - 11. Parba, son of 10.
  - 12. Thunka, son of 11.
  - 13. Svananda, son of 12.
- 14. Sthunko, son of 13; in his time king A śôk a of Pâțaliputra came to Nepâl. Aśôka's daughter Chârumatî was married to a Kshatriya, called Dêvapâla, settled in Nepâl and founded Dêvapâțana (near Pasupati).
  - 15. Gighri, son of 14.
  - 16. Nane, son of 15.
  - 17. Luk, son of 16.
  - 18. Thôr, son of 17.
  - 19. Thôkô, son of 18.
  - 20. Varma, son of 19.
  - 21. Guja, son of 20.
  - 22. Pushkara, son of 21.
  - 23. Kêsu, son of 22.
  - 24. Sunsa,6 son of 23.
  - 25. Sammu, son of 24.
  - 26. Gunana, son of 25.
  - 27. Khimbu, son of 26.
- 28. Patuka, son of 27; was attacked by the Sômavamśi Râjputs, built a new fort at Śankhamúlatírtha.
- 29. Gasti, son of 28, fled before the Sômavamsîs, built a new fort at Phulochchhâ near Gôdâ. Varî (visible from Lalitapațțana), and finally lost his kingdom to the-

- Sômavamái Dynasty.
- 1. Nimisha.
- 2. Manâksha, son of 1.
- 3. Kåkavarman, son of 2.
- 4. Pasuprêkshadêva, son of 3, restored Pasupati's temple, brought settlers from Hindustân in Kaliyuga 1234 or 1867 B. C.
- 5. Bhaskaravarman, conquered the whole of India, enlarged D ê v a p â t a n a, caused the rules for the worship of Pasupati to be engraved on a copperplate, which he deposited in the Chârumatîvihâra. Being childless he adopted the first ruler of the-
  - V. SÚRYAVAMSÍ DYNASTY.
- 1. Bhûmivarman, crowned in Kaliyuga 1389, or 1712 B.C., transferred the capital to Bânêśvara.

2	. Chandravarman, son of 1	61	year
8	3. Jayavarman, son of 2	82	,,
4	. Varshavarman, son of 3	61	,,
5	. Sarvavarman, son of 4	78	,,
6	6. Prithvîvarman, son of 5	76	,,
7	. Jyêshthavarman, son of 6	<b>75</b>	,,
8	Harivarman, son of 7	76	,,
9	. Kubêravarman, son of 8	88	,,
10	Siddhivarman, son of 9	61	

11. Haridattavarman, son of 10, built temples for the four Nârâyanas—Chângu,10 Chainju, Ichangu and Śikhara, and a temple of Jalaśayana at Budda-Nîlakantha'' ...... 81 years.

- 12. Vasudattavarman, son of 11 ..... 63
- 13. Pativarman, son of 12 ...... 53 14. Śivavriddhivarman, son of 13 ... 54
- 15. Vasantavarman, son of 14 ...... 61
- 16. Śivavarman, son of 15...... 62 17. Rudradêvavarman, son of 16...... 66
- 18. Vrishadêvavarman, son of 17, built viháras and erected images of Lôkêśvara and other Bauddha divinities. His brother was Bâlârchana, who was also a Bauddha. Śańkaráchârya came from the south and destroyed the Bauddha
- faith...... 61 years. 19. Śankaradêva, son of 18, erected a trident at Paśupati<sup>12</sup> ...... 65 years.
  - 20. Dharmadêva, son of 19 ...... 59
- 21. Mânadêva, son of 20, built the Chakravihâra near Matirâjya and, according to some, the Khûsâ-chaitya ...... 49 years.
  - 22. Mahîdêva, 13 son of 21 ...... 51
- 23. Vasantadêva, son of 22, crowned in Kali 2800 or 301 B. C. ...... 36 years.

<sup>&</sup>lt;sup>3</sup> Banka, according to Wright. See the lists of these dynastics, from Wright and Prinsep, with the Vanisarali dates, Ind. Ant. vol. VII, pp. 89-92.

<sup>6</sup> The name may also be read Gidhri.

<sup>8</sup> Possible the name may be Paphle.

Possibly the name may be Pushka.
Suga, according to Wright, Jush

Sansa, according to Wright; Jusha in Kirkpatrick.

Mataksha, according to Wright.
Chandravarman, according to Wright and Kirkpatrick.

atrick.

10 See inser. No. 1 (ante, vol. IX, p. 165, note 7).

11 See ante, vol. IX, p. 168, note 18.

12 See inser. No. 2, ante, vol. IX, p. 166.

13 Mahâdêva, according to Wright and Kirkpatrick.

24.	Udayadêvavarman,	14 Bon	of 23	•••	35 years	

- 25. Månadêvavarman, son of 24 ..... 35
- 26. Gunakâmadêvavarman, son of 25, 30
- 27. Śivadêvavarman, son of 26, made Dêvapåtana a large town, and transferred the seat of government thither. He restored the Śâkta rites and became a bhikshu. His son, Punyadêva-
  - 28. Narêndradêvavarman, eldest son of 27,15 42 years.
  - 29. Bhimadêvavarman, son of 28..... 36
  - 30. Vishnudêvavarman, son of 29..... 47
- 31. Viśvadêvavarman, son of 30, gave his daughter to Am suvarman of the Thâkurî race. In his time Vikramâditya came to Nepâl and established his era there..... 51 years.

#### VI. THÂKURÎ DYNASTY.

- 1 Am suvarman, son-in-law to the last Sûryavamsî king, crowned in Kaliyuga 3000 or 101 B.C., transferred the seat of government to Madhyalakhu.16 Vibhuvarman built an agueduct 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. Bhîmârjuna, son of 2 ...... 93
- 4. Nandadêva, son of 3, in his reign the era of Sâlivâhana was introduced in Nepâl...25 years.
- Vîradêva, 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, Lingas, etc., which were called Manitalâo, and so forth, after the king's ishtadevata, Maniyoginî ......95 years.
- 6. Chandrakêtudêva, son of 5,17 sorely oppressed by his enemies and plundered.
- 7. Narêndradêva, son of 6, built the Tirthavihara near Lômrî-dêvî and gave it to Bandhudatta Achârya, his father's spiritual guide. The first two of his three sons, Padmadêva, Ratnadêva and Varadêva became ascetics, while the third succeeded his father, who before his death retired into the Alag or Ak-bahâl (vihára).
- 8. Varadêva, son of 7, removed the seat of government to Lalitapat tana. Śańkarâchârya came to Nepâl. In Kaliyuga 3623 Avalôkitê śvara came to Nepâl. 18
  - 9. Śańkaradêva, son of 8 ...... 12 years.

16 My MS. reads Udayakhadêva, but Dr. Wright's reading, which agrees with Kirkpatrick's, is preferable.
16 Brother of 28, according to Wright and Kirkpatrick.
16 Brother Medical Control of the Control

But see the inscriptions which are dated from Kailasakûța.

- 10. Vardhamânadêva, son of 9, built the town of Sânkhu19 and dedicated it to Ugratârâ. dêvî ......13 years.
  - 11. Balidèva, son of 10 ...... 13
  - 12. Jayadêva, son of 11 ...... 15 13. Bâlârjunadêva, son of 12............. 17
  - 14. Vikramadêva, son of 13 ............ 12
- 15. Gunakâmadêva, sou of 14, built Kânti. pura, the modern Kâtmându, at the junction of the rivers Vågmatî and Vishnumatî in Kaliyuga 3824 or 723 A. D., and the village of Thâmbhêl where Vikrama's old rihara stood, as well as many temples ...... 51 years.
  - 16. Bhôjadêva, son of 15 ...... 8
  - 17. Lakshmîkâmadêva, son of 16 ..... 22
  - 18. Jayakâmadêva, son of 17 ...... 20

As he was childless, he was succeeded by a member of the-

### VII. NAVÂKOŢ ŢHÂKURÎ DYNASTY.

- Bhâskaradêva.
- 2. Baladêva, son of 1.
- 3. Padmadêva, son of 2.
- 4. Någårjunadêva, son of 3.
- 5. Sankaradêva, son of 4; in his reign a widowed Brâhmanî of Kâphî in Gauda, who lived in the village of Jhal in Nepâl, caused a MS of the Prajud-paramita to be written with golden letters in Samvat 245.20

After his death, Vâmadêva, a collateral descendant of Amśuvarman's family, assisted by the chiefs in Lalitapațțana and Kântipura, expelled the Navâkoț Țhâkurîs and drove them back to their original seat. With him begins-

## VIII. THE SECOND THAKURI DYNASTY OF Améuvarman.

- 1. Vâmadêva.
- 2. Harshadêva, son of 1.
- 3. Sadásivadéva, son of 2; built Kîrtipura on a hill south-west of Kâṭmâṇḍu and a new golden roof for Pasupati's temple in Kaliyuga 3851 or 750 A. D. He introduced coins of copper alloyed with iron, marked with the figure of a lion.
- 4. Mânadêva, son of 3, became an ascetic in the Chakravihâra..... 10 years.
  - 5. Narasimhadêva, son of 4 ........... 22
  - 6. Nandadêva, son of 5 ...... 21
- 7. Rudradêva, son of 6, became a Buddhist monk ...... 19 years <sup>21</sup>

Seven years, according to Dr. Wright.

<sup>11</sup> My MS. of the Vanishvalt gives no years for this king and the next. Dr. Wright gives 7 and 8 respectively. Chandrakétudéva's name is not given in Kirkpatrick's lists. See Ind. Ant. vol. VII, p. 90.

<sup>18</sup> The passage of the Vamsavali runs as follows:atítakalivarsheshu sûnyadvandvarasûgnishu népálé vijoyoti śrîman aryavalokitésvarah

<sup>19</sup> Dr. Wright attributes this to Sankaradêva. 20 A Bauddha told me that such a MS., dated Samvat & pta shka, i. e. 244, exists at present in the Hiranya-varravihâra at Lalitapattana. The era is, probably, the Nepálese era of 880.

- 8. Mitradêva, son of 7...... 21 years.
- 9. Aridêva, son of 8, as a son was born to him while he was engaged in wrestling, he gave to the child the biruda of Malla or the wrestler. 22 years.
  - 10. Abhayamalla, son of 9.
- 11. Jayadêvamalla, son of 10. established, with the help of Śâkhwâl, the Nevârî era beginning 880 A. D. ......10 years.

He ruled over Kåntipura and Lalitapattana, while his younger brother,-

12. Anandamalla, founded Bhaktapura or Bhâtgâm and the seven towns, Vênipura, Panautî, Nâlâ, Dhomkhôl, Khadpu or Shadpu, Chaukat, and Sângâ, and resided in Bhâtgâm:

25 years.

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

## KARNATAKA DYNASTY.

- 1. Nânyadêva, conquered the whole country on Śravana śudi 7 of Nepalasaniyat 9, or Śakasamyat 811, i. e. 890 A.D., and drove the two Mallas to Tirhut. He ruled at Bhâtgâm during 50 years.
- 3. Narasimhadêva, son of 2 ...... 31 [In his reign on Phalguna sudi 6 of Nepalasamvat 111, or 991 A.D., king Malladêva and Kathyamalla of Lalitapattana founded Châpâgâm or Champâpurî.]22
  - 4. Saktidêva, son of 3 ...... 39 years.
  - 5. Râmasimhadêva son of 4 ...... 58
- 6. Haridêva, son of 5, transferred the capital to Kât mându. The army of Pâțana (Lalitapattana) rose in rebellion and drove Haridêva to Thâmbhêl.

A Magar (low caste servant) was dismissed from king Haridêva's service, and in revenge drew king Mukundasêna into the country, which was conquered by him. His soldiers destroyed the sacred images and took the Bhairava from the temple of Matsyêndranâtha away to Pâlpâ. In consequence of Pasupati's anger Mukundasêna's whole army died of cholera. Mukundasêna alone escaped in the guise of an ascetic, and died on the Dêvîghât.

As Nepâl had been completely devastated, an interregnum of seven or eight years followed. The Bais Thâkurîs of Navâkôt came back to occupy the country. In Lalitapattana every tôl or ward had its own king, and in Kântipura twelve kings ruled at once. Bhâtgâm, too, was held by a Thâkurî king. The Thâkurîs ruled the country during 225 years and built many

Bauddha temples and vihards. Then king Harisim hadêva of the solar dynasty was driven by the Musalmans from Ayodhya, and established himself at Simrongadh in the Terai. At the command of his guardian deity, Tulja Bhavani, he entered Nepal and founded-

- X. THE SURYAVANST DYNASTY OF BHATGAM.
- 1. Harisimhadêva, 28 years, conquered the valley in Śakasamvat 1245, or Nepâlasamvat 444, i. e. in 1324 A.D.
  - 2. Matisinhadêva, son of 1 .......... 15 years.
- 3. Šaktisimhadėva, son of 2 ...... 33 received a letter from the emperor of China with a seal bearing the inscription Saktisimharama in the Chinese year (chindbda) 535 and abdicated the throne.
- 4. Syâmasimhadêva, son of 3 ....... 15 years. In his reign a fearful earthquake happened on Bhádrapada śudi 12 of Nepâlasamvat 528, or 1408

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

### XI. THE THIRD THÂKURÎ DYNASTY.

- 1. Jayabhadramalla...... 15 years. 3. Jayajagatmalla, son of 2 ........... 11
- 4. Någendramalla, son of 3 ...... 10 5. Ugramalla, son of 4 ...... 15
- 6. Aśókamalla, son of 5 ...... 19 drove the Bais Thâkurîs out of Pâtana,

and founded near Svayambhûnâtha the town of Kâśipura, between the rivers Manmatî, Vâgmatî and Rudramatî.

- 7. Jayasthitimalla, son of 6, made laws for castes and families, dedicated many images and built temples. An inscription of his, dated Nepâlasanivat 512,24 is found on a stone near Lalitapattana. He died on Kârtika badi 5 of Nepâlasamvat 549, or 1429 A.D. ........ 43 years.
- 8. Yakshamalla, son of 7, built the walls of Bhâtgâm where to the right of the principal gate an inscription is put up, dated Śravaņa śudi of Nepâlasamvat 573, or 1453 A.D. He and his successor built a temple of Dattâtrêya in the Tachapâ tôl of Bhâtgâm. He died in Nepâlasamvat 592, or 1472 A.D., and left three sons, the eldest and the youngest of whom founded two separate dynasties at Bhâtgâm and Kâtmându, while the second. Ranamalla, held the town of Banêpâ.

Vanishvali. It has been taken from Dr. Wright's History. Prinsep also gives it; ante, vol. VII, p. 91.

<sup>23</sup> According to Dr. Wright, 32 years; Kirkpatrick's list has 22 years.

N. S. 542, according to Dr. Wright, History, pp. 183, 187. Prinsep gives N.S. 731 for this ruler. - J.B.

- (a). BHÂTGÂM LINE.
- 9. Jayarâyamalla, eldest son of 8, 15 years. 25
- 10. Suvarnamalla, son of 9, 15 years 25
- 11. Pranamalla, son of 10, 15 years.<sup>25</sup>
- 12. Viśvamalla, son of 11, 15 years (?).
- 13. Trailôkyamalla, son of 12, 15 years (?)
- 14. Jagajjyôtirmalla [or, according to my MS., Jayajyôtirmalla,] son of 13, 15 years (?).
- a. Bhàtgam Line.
  15. Narêndramalla, son of
  14, 21 years (?).

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

## (b). KâŢMAŅDU LINE.

- 1. Ratnamalla, youngest son of 8, 71(?) years; slew twelve Thâkurî râjâs of Kântipura, defeated in N. S. 611, or 1491 A.D., the Thâkurîs of Navâkot and later the Bhotiyas (Tibetans) with the help of Sîna, king of Pâlpâ. In his reign the Musalmans first attacked the country; Sômaśêkharânanda, a southern Brâhmana, became high priest of Pasupati; a temple of Tuljâdêvî 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(?) years, ruled over 28 towns and villages; in his reign a great temple on the model of that at Gaya was built at Lalitapattana.
- 3. Sûryamalla, son of 2, took Śankhapura and Chângu-Nârâ-yana from the Bhâtgâm line.
  - 4. Narêndramalla, son of 3.
- 5. Mahîndramalla, son of 4, received from the emperor of Dehlî permission to issue silver coins, became a friend of Trailôk-yamalla of Bhâtgâm, dedicated a temple to Tuljâdêvî in Kâţ-mâṇḍu on Mâgha śudi 5 of N. S. 669. In his reign Purandara Râjvamśî built a temple of Nârâyaṇa, close to the palace in Lalitapaţṭana, N. S. 686, or 1566 A. D.
- 6. Sadâśivamalla, son of 5, was compelled by his subjects to fly to Bhâtgâm where he was imprisoned.
- 7. Śivasimhamalla, younger brother of 6, according to an inscription repaired the temple of Svayambhû in N. S. 714, or 1594 A. D., while his queen Gangâ restored the temple of Chângû-Nârâyana in N. S. 705, or 1585 A.D. He had two sons, the elder of whom ruled over Kântipura, while the younger obtained Lalitapaṭṭana already during the lifetime of his father.
  - b. Kâtmându Line.
- 8. Lakshmînarasimhamalla, eldest son of 7. During his reign in N. S. 715, or 1595 A. D., the wooden temple of Gôrakhnâth, called Kâṭmâṇḍo, was built, after which the town of Kântipura was called Kâṭmâṇḍu. He became insane, was dethroned by his son and kept in confinement during 16 years.
- 9. Pratâpamalla, 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 Svayambhû by a Lama, N. S. 760, or 1640 A. D.; (b) a Svayambhûstôtra at Sv., dated N. S. 770, or 1650 A. D.; (c) a Guhyêśvarastôtra, dated N. S. 774, or 1654 A. D.; (d) a Kâlikâstôtra in 15 alphabets (Wright's plate xiii.), dated N. S. 774, or 1654 A. D.; (e) the record of the dedication of an image of Viśvarûpa at Lâyakulbahâl, N. S.

- c. Lalitapațțana Line.
- 1. Hariharasimha, younger son of Śivasimha of Kântipur.
- 2. Siddhinrisimha, son of 1, built a palace at Lalitapura in N. S. 740, or 1620 A. D., consecrated an image of Tuljâdêvî on Jyêshtha śudi 10 of the same year, dedicated a temple to Râdhâkrishna 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. Śrinivåsamalla, son of 2, reigned from N. S. 777, or 1657 A. D., had a war with Pratåpamalla of Kåtmåndu N. S. 778-782, or 1658-1662.

<sup>&</sup>lt;sup>as</sup> All these periods are doubtful, and as the synchronisms below show, some of them must be wrong.

- a. BHÂTGÂM LINE. on a stone in the Vimalasuchamandapa. On Jyêshtha badi 3 of N. S. 785,26 or 1665 A. D., he incised a hymn in honour of Garuda on a Garuda-pillar in Nârâyana-chok. In N S 787, or 1667 A. D., he dedicated a temple of Bhavânîsankara.
- 17. Jitâmitramalla, son of 16, 21 years; dedicated an image of Harisankara near the Darbâr in S. 802, or 1682 A.D., built various other temples and incised an inscription in a dharmasálá, Jyêshtha sudi 15 of N. S. 803, or 1683 A.D.
- 18. Bhûpatîndramalla, son of 17, 34 years. The dated inscriptions of his reign are, (a) N. S. 817, Kali 4799, Saka-samvat 1620, Phâlguna śudi 9 in the Målatîchok; (b) N. S. 823, Jyêshtha śudi 10, or 1703 A.D., in the temple of the Tantrika Guptadêvatâ; (c) N. S. 827, Vaiśâkha śudi 3, or 1707 A.D.; (d)N.S. 828, Bhâdrapada śudi 10, or 1707 A.D. in the Darbar; (e) N.S. 838, or 1718 A.D. in the temple of Bhairava; (f) N. S. 841, Phâlguna badi 3, or 1721 A.D.

19. Ranajitamalla, son of 18; dedicated a bull to Annapûrnâ-dêvî in N.S. 857 Phâlguna badi 1, or 1737 A. D. In his reign the Gorkhâ râjâ, Narabhûpâla-shâh, invaded Nepâl. With him the dynasty of Bhâtgâm became extinct.

- b. Kâţmându Line. 777, or 1657 A. D. He had four Pârthivêndra, Nripêndra, Mahîpatîndra and Chakrapatîndra, whom he allowed to rule by turns each for a year during his lifetime. Nripêndra made during his turn a coat for the Nandî at Pasupati and put up an inscription dated 153 Kârtika Śuklanavamyâm.27 Chakrapatîndra reigned for one day and then died. His coins show a bow and arrow, a noose, an elephant hook, a yakh's tail and the date N. S. 789, or 1669 A. D.
- 10. Mahindramalla, third son of 9, died in N. S. 814, 1694 A. D.

Pratâpamalla died in N. S. 809.

or 1689 A. D.

11. Bhâskaramalla, son of 10. ruled until N. S. 822, when he died childless of the plague, aged 22 years.

- Jagajjayamalla, a distant relative, was placed on the throne by the wives of 11. He had five sons, Râjêndraprakâśa and Jayaprakâśa (born before his accession to the throne) and Râjyaprakâśa, Narêndraprakâśa and Chandraprakâśa (born afterwards.) died in N. S. 852, or 1732 A. D.
- 13. Jayaprakáśa, second son of 12, expelled his brother Râjyaprakâśa, who went to Lalitapattana to Vishnumalla. He was deposed in N. S. 888, or 1768 A. D., by the Gorkhâ king Prithvînârâyana.

- c. LALITAPAȚȚANA LINE. His latest inscription is dated N. S. 821, or 1701 A. D.
- 4. Yôganarêndramalla, son of 3, lost his son, and became an ascetic.
- 5. Mahîpatîndra, or Mahîndramalla  $\mathbf{of}$ Kâtmându became king, died in N. S. 842, or 1722 A. D. 28
- 6. Jayayôgaprakâśa; an in. scription of his reign is dated N. S. 843, or 1723 A. D.
- 7. Vishnumalla, son of Yôganarêndra's (4) daughter, dedicated a bell in Molachok in N. S. 857, or 1737 A.D., and died shortly afterwards without issue.
- 8. Rájyaprakása, third son of 12 of Kântipura, appointed king by 7, made blind by the Pradhâns & expelled after one year.
- Jayaprakâśa, king of Kântipur, ruled two years over Lalitapattana, when the Pradhâns expelled him.
- 11. Viśvajit-malla, son of (7) daughter, Vishnumalla's 4 years, murdered by the Pradhâns.
- 12. Dalamardan-shâh of Navåkot made king by the Pradhâns, and expelled after 4 years.
- 13. Têjanarasimha, a descendant of Visvajit-malla (11). 3 years. Then the country was conquered by Prithvînârâyana.

<sup>36</sup> N. S. 787 according to Dr. Wright. But the text has

gindgdivamite (varshe).

The author of the Vanisavali has mistaken Jayadéva's inscription (No. 15) of Sriharsha-Samvat 153 for an inscription of Nripendra. Dr. Wright has Chakra-

vartêndra for Chakrapatîndra.

<sup>28</sup> It is evident that either this statement or the whole of the dates of the Kåimändu and Lalitapattana 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 Vamisavali contains many elements of historical truth, it possesses no value whatever as a whole. 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 Pandavas. Through their anxiety to prove that the early kings of each province of the Bharatakhanda took part in the contest described in the Mahábhárata, 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,26 but to place contemporary dynasties one after the other, and to press into service the mythical kings enumerated in the Puranas or Mahatmyas.

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 Vikramâditya, 57 B.C. and that of Śâlivâhana, or the Śaka era, 78 A.D.—invariably refer the Samvats 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 Vikramadityas are, as the Indian expression is, "founders of Samvats."

The existence of mistakes thus caused is only too clearly seen in the Nepâlese Vaniá. valî. The first dynasty named by the author is said to have descended from the pious cowherds whom Krishna 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 Purana or Mahatmya, and to have been prefixed to the authentic list of the kings of Nepâl. The same remarks apply to the second short line, that of the Ahirs, who, being likewise cowherds, are also named in the Puranas as companions and worshippers of Krishna. The case is different with the following dynasty, the Kirâtas, whose native country is the Himâlayas and who, therefore, may have held Nepâl in ancient times. The number of 1118 years allotted to the twentynine kings of this race is, however, too great. For in India the duration of a generation amounts, as the statistical tables of the lifeinsurance 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 Śakyamuni was a contemporary of Jitê dâs ti, the seventh king, and that A śôka came to Nepâl, i.e., extended his rule to Nepâl, 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 Vanisavali was a Northern Buddhist, he probably knew one Aśôka only, and placed him one hundred years after Śakyamuni's Nirvána. If the distance between Jitedâsti 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 Kirâta dynasty has been antedated by several thousand years. For Sakyamuni's Nirvâna really falls in the fifth century B.C. The same remarks apply to the Sômavamsî and Sûryava m'sî 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 Sûryavamsî dynasty, Mânadêva, reigned from between the years 386-413 of an unnamed era and the characters show that this period falls in the fourth or fifth century of our era. Yet the Vamisarali asserts that Manadeva's grandson, Vasantadê vavarman was crowned in Kali 2800 or 301 B.C. The case of the next. the Thakurî dynasty, is, if possible, worse. Its founder, A m ś u v a r m a n, is placed in Kali 3000 or 101 B.C., though Vikramâditya of Ujjain, whose coronation the Hindus usually put in 57 B.C., is stated to have gone to Nepâl during the reign of his predecessor. Against this date we have the statement of Hiuen Thsang that a learned king, called A in suvarman, ruled either shortly before or during his visit to Northern India in 637 A.D. Further, the inscriptions of A msuvarman, as well as that of Vibhuvarman, which the Vamsávali30 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 Vanisavali regarding this dynasty, are wanted, it will suffice to point out that Amsuvarman's seventh successor, Varadêva, is said to have ruled in Kaliyuga 3623 or A.D. 522. Thus we get seven generations for six hundred years. Immediately after Varadêva's time the reigns suddenly become of reasonable length, and the fifteenth prince of the Thakuri race—Gunakâmadêva, the founder of Kâtmându, is placed in Kaliyuga 3824 or 723 A.D., two hundred years being allowed for eight generations. This portion of the Vanisavali might, therefore, inspire some confidence, and it might

be assumed that the author possessed some authentic materials for the history of Varadêva'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 Gunakâmadêva, Bhôjadêva and Lakshmîkâmadêva, who, according to the Vanisávali, ought to belong to the eighth century, ruled according to the colophons of the MSS. two hundred years later, between 1015-1039 A.D.<sup>31</sup> Nay, what is more, the dates of the MSS, prove that the princes of the VIIth and VIIIth Dynasties, that of the Vais Thakuris and the restored line of Amśuvarman, 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 VIIth dynasty and Javasthitimalla the seventh king of the Xth dynasty is only seventy years. Hence it follows that the list given by the Vamsavall 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 Bhôjadêva and Lakshmîkâmadêva by several centuries. With respect to the Karnataka dynasty  $\mathbf{of}$ Nányadéva which according to the Vanisavali conquered Nepâl in Sakasamvat 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 Society32 places Nânyadêva's accession to the throne in Sakasamvat 1019, or 1097 A.D. Our inscription No. 18 makes him the ancestor of Pratapamalla, though the Vanisavali asserts that he drove the Mallas out of Nepâl. The names of his successors differ in all the documents which enumerate them. As regards the Xth or Âyôdhyâ dynasty the date of the first king Harisimhadêva is confirmed by the MS. of the German Oriental Society, where it is given as Sakasamvat 1245, or 1323-4 A.D., just as in the Vamsávali. 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 Śyāmasimha's reign—Nepâla

<sup>31</sup> Wright's Nepal, p. 134.
31 Bendall, Catalogue of the Buddhist MSS. in the

Cambridge Library, p. xii.

32 Pischel, Catalog, p. 8; Bendall, loc. cit., p. xv.

Samvat 528, or 1408 A.D., falls in the times of Jayasthitimalla, whose earliest date in the MSS. is 1385, while the Vamisavali mentions an inscription of his dated Nepâla Samvat 512 or 1392 A.D. Even in the portion referring to the successors of Jayasthitimalla, where the author of the Vamisavali constantly quotes inscriptions, his work is not free from serious errors. More than once, e.g., in the case of Jyôtimalla, the son of Jayasthitimalla (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 Vanisavali 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 Nepâl 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 Nepâlese 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 Vainsavali knew nothing regarding the events which occurred at the time when the era was established. much firmer basis must be looked for, and this may be found in the reign of A m suvarman, whose name occurs in the Vanisavali, the inscriptions, and Hinen Thsang's Mémoires. while his date is fixed, though in different ways, by the two latter sources. In his account of Nepal, Hiuen Thiang states that the reigning king belongs to the Lichchhavi family, and adds according to M. Stanislas Julien's translation, the following description of Amsuvarman, "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 (Sabdavidyásástra); il estimait la science et respectait la vertu. Sa réputation s'était répandue en tous lieux."38 Now it cannot be doubtful that the king referred to by Hiuen Thsang is the prince of this name whom the Vainsavali places in Kaliyuga 3000, or 101 B.C., and whose inscriptions are dated Samvat 34, 39 and 45 (?). For the Vainśavali and the inscriptions know of one A m ś uvarman only. Moreover the account which he gives of himself in his inscription of Samvat 39 agrees fully with Hiuen Thsang's description. He asserts there 34 "that he destroyed his (former) false opinions by pondering day and night over the meaning of various Sastras" and that "he considers the proper establishment of courts of justice his greatest pleasure." Again, while the Vamsavalí35 describes Amśuvarman "very clever, dreadful, passionate, and always untired in pursuing the objects of human life," the undated inscription of Sivadêva (No. 5) praises "the great feudal baron Amsuvarman, 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 Vanisavali (Wright's Nepal, p. 134) correctly places the inscription of Vibhuvarman (No. 8) in the reign of Amsuvarman. As the date of Hiuen 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., 36 it follows that Amsuvarman 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 Vanisavali has, therefore, antedated his reign by more than seven hundred years. The causes of this error probably lie partly in the fact that Amśuvarman's inscriptions are dated 'Samvat' which term the compiler of the Vainsavali erroneously referred to the so-called Vikrama era of 57 B.C., and partly in the circumstance that the chronological system of the Vanisavali, which makes the earliest kings of Nepâl contem-

<sup>33</sup> Mr. Beal, who has kindly furnished me with his version of the passage, renders it as follows: "Lately there was a king called An-shu-fa-mo who was distinguised for his learning and ingenuity. He himself had composed a work on 'sounds' (Sabdwidyá); he esteemed learning and respected virtue, and his reputation was apread everywhere." [G. B.]—See Beal's Bud. Rec. of W.

Countries, vol. II, p. 81; conf. Julien, Mém. tome I, p. 408.

34 Inser. No. 7, ll. 1-3, Ind. Ant., vol. IX, p. 170.

<sup>35</sup> The Parvatiya text runs as follows: i rājā vado chaūchal bhayankar tāmasamārti thulo purushārthi bhayāko thio. Compare also Wright, Nepāl, p. 133.

<sup>36</sup> Cunningham, Geography, p. 565.

poraneous with the heroes of the Mahábhárata, 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 A ms uv a r m a n really dated his edicts. Three different solutions of this question may be attempted. It may either be assumed that Amsuvarman established an era of his own, or that he used the era of Srîharsha, which, according to Albîrûnî, began in 606 or 607 A.D. and was used in Northern India as late as the eleventh century,37 or that he employed the so-called Lokakála 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 A m śuvarman had used the Lokakála, 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 Vamsávalî, A ms a v a r m a n 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 A m śuvar man may have become eventually, he was originally nothing but a Sâmanta or feudatory 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 Sivadêva (No. 5). In his own inscription of Samvat 34 (No. 6) he, too, assumes no higher title than mahasamanta, 'the great feudal baron.' Vibhuvarman (No. 8) calls him 'the illustrious' (Śri) Amśuvarman, and the same ambiguous epithet is used in the inscription of 39 (No. 7). It is only in Jishnugupta's inscription of Samvat 48 (No. 9) that he receives the title mahárájádhirája, '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 Amsuvarman. For it is an indisputable axiom that nobody but an anointed king can initiate a Samvat of his own. As A m śu var man was only a Sâmanta in the year 34 of the era in which he dates. the latter cannot begin with his abhisheka or accession to the throne. Of late some other have come light which to clearly disprove the supposition that dates of our last ten inscriptions belong to a special Nepâlese era, but show that it is one used generally in Northern India during the seventh and eighth centuries. In our inscription No. 15, Jayadêva, who dates in Samvat 153, states that his mother Vatsadêvî was the daughter of a Maukhari prince or chief, Bhôgavarman,88 and the granddaughter of 'great A dityasêna, the illustrious lord of Magadha.' À dityasêna of Magadhahas been long known from the Aphsar inscription, which contains the names of the later Guptas. Quite recently General Cunningham has published two more documents mentioning him,the Shâpur inscription, which records the dedication of a statue of Sûrya, 30 and the Deo-Bârnak inscription which contains a grant of land, made to the V ârunavâsi-bhattaraka.40

<sup>37</sup> Reinaud, Fragments Arabes et Persans, p. 139. Albirûnî states that he found in a Kasinîrian almanac the era of Srîharsha placed 664 years after that of Vikramâditya. This expression may mean either that it began in 606 or in 607 Å.D. If the almanac stated that the Samvat of Srîsharsha began 664 years after the abhishêka of Vikrama, the beginning of the era would fall in 606, because the year 1 of the Srîharsha era would have to be deducted from 664 as well as 56½. If, on the other hand, the almanac stated that the abhishêka of Srîharsha took place in Vikrama 664, the completion of the first year of the Vikrama era would fall in 608, and its beginning in 607. What Albîrûnî 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 Kasmîrian almanac contained the initial point of the Śriharsha era indicates that it was used in Kasmīr. For even in our days the Paūchāngas usually contain something regarding the various eras used in the districts where they are written, as well as sometimes historical information regarding its ancient dynasties.

<sup>35</sup> See note by Dr. Burgess in Beal's Bud. Rec. of W. Countries, vol. II, p. 81, and Ind. Ant., vol. X, p. 193, note.

<sup>30</sup> Arch. Rep., vol. XV, Plate xi.

<sup>60</sup> Arch. Rep., vol. XVI, pp. 73-76, and Plate xxiv.

The former is clearly dated during the reign of Âdityasênadêva, in Samvat 88.41 The distance between this date and that of his greatgrandson, Jayadêva, 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, 42 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 Amsuvarman and the other later Nepâl inscriptions, Nos. 9-15, is that of Śriharsha 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 Nepâl. Though Albîrûnî, when speaking of the Srîharsha 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 Bânabhatta's Śriharshacharita, whom his protégé, Hiuen Thsang, calls Harshavardhana or Śîlâditya. Bâna's and Hinen Thsang's accounts, as well as from the admissions made in the inscriptions of his valiant and unconquered foe, the Chalukya Satyâśraya-Pulikêśi, 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 Kâmarûpa or Asâm, the king of which province conducted Hinen Thsang to Śrîharsha's court, and attended his great religious gathering. As Śrîharsha's empire included all the districts south of Nepâl, 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 its 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 Śriharsha, 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 Vanisavali which make it very probable. First, the Vamisavali informs us that just before Amśuvarman's accession to the throne Vikramâditya came to Nepâl and established his era there. 48 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 Amsuvarman's time, and the adoption of his era by the humbled princes of Nepal, form the historical substratum of the erroneous account in the Vainsávali, and that the latter has thus kept a reminiscence of Śrîharsha'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 Vanisávalî, the existence of Vais Râjputs in Nepâl. According to the Vainsavali the kings of the VIIth dynasty belonged to this class, which had long been settled on the hill of Navâkot. Now Hinen Thsang tells us that the race or caste to which Srîharsha himself belonged was called Feï-she44 and General Cunningham has shown45 that this caste must have been that of the Vaiśa or Bais Rîjputs 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 Allahâbâd. 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 the grantholders still remain in possession, and that their

43 Wright, p. 131.
44 St. Julien, Mémoires, tome I, p. 247; Beal, Records.

of General Cunningham, Arch. Rep., vol. XV, p. 12, and vol. XVI, pp. 79-80, reads it Samvat 55. But according to all analogies in other ancient inscriptions the figure used can only be equivalent to 8. If the reading 55 were right, it would not affect the deductions as to the era.

<sup>43</sup> This conclusion would be further confirmed, if General Cunningham's statement that the Deo-Bârnak grant, which was issued by a great-grandson of Âditya-sêna, is dated Samvat 152, could be substantiated.

vol. I. p. 209 and note.

\*5 Geography, pp. 377-8. The arguments given there will fully convince anybody acquainted with India, that Srîharsha cannot have been a merchant or Vaisya. The marriage of his sister Râjyaśrî with Grahavarman, the Maukhari, which occurred before Śrîharsha became powerful, would have been impossible if he had been a low-born Vaisya.

existence is the sole remaining vestige of the former conquest. Thus the fact that in later times Vaisa Râjputs were found on the Navâkot hill, in all probability indicates that Nepâl once was in the power of a Vaiśa king, who can have been nobody else but Śrîharsha. If thus the subjection of Nepal to this prince may be considered certain, the use of his era by Amsuvarman and his successors, is almost a matter of course.

Strong as these arguments in favour of the Śriharsha 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 Nepâl belongs to the Lichchhavi race, and that 'in these latter times there was a king called Amsuvarman, &c. This can only mean that in Hiuen Thsang's times Amsuvarman was dead. As Hiuen Thsang's visit to North-Eastern India fell about the year 637 A.D., or Śrîharshasamvat 30-31, his assertion clashes with the date of our inscriptions which, if referred to the Śrîharsha era, show that Amsuvarman was certainly alive after Śrîharsha-Samvat 40, or 646-7 A.D.46 This disagreement would be very serious, if Hiuen Thsang really did visit Nepâl, 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 way in general, and because the life of Hiuen Theang says nothing about his having visited Vriji (Fo-li-shi) and Nepâl.47 Hence M. Vivien de Saint-Martin, Mémoires, tome II, p. 365, thinks it 'plus que probable' that the pilgrim passed at once from Svetapura in Vaisâli across the Ganges into Magadha. Mr. Beal in his new translation<sup>48</sup> so far agrees with this view that he declares Hinen Thsang's visit to Nepal to be incredible. He says in the note cited, 'But the pilgrim does not appear to have gone into Nepâl. He went to the capital of the Vrijis 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 Amsuvarman and of his successor Jishnugupta (it may be even somewhat later) a double government existed in the valley. Lichchhavi kings reigned side by side with A in su varman 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 Amsuvarman, 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 Lichchhaviking Śivadêva says of his 'great feudal baron' Amsuvarman 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 Amsuvarman 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 Samvat 34 (No. 6) Amáuvarman's title remains the same. But he dates from a residence of his own, Kailasakûta49 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

<sup>46</sup> As the second figure of the date of No. 8 is uncertain, it will be advisable to take the certain sign 40 alone into consideration. If the date of No. 8 is really Samvat 45, A.D. 651-2 A.D. Amsuvarman must have died between that year and the first date of Jishnugupta, Samvat 48, or 654-5 A.D.

See Vie de Hiouen Theang, p. 136.

<sup>\*\*</sup> 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 Amsuvarman built the contained in the

for himself a residence of his own, is contained in the remark of the I'anisovali, which asserts that he transferred the seat of government to Madhyalakhu.

his inscription of Samvat 39 (No. 7), by which he assigns land without reference to a superior power. The ambiguous epithet Śri 'the illustrious' leaves it doubtful, if he had then assumed the title mahárája. 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 Jishņugupta, as mahārājādhirāja, as well as from the statements of Hiuen Thsang and of the Vamsávali. Jish nugupta certainly was A m ś u v a r m a n'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, Samvat 48 (No. 9) to that of Vibhuvarman's inscription (No. 8) which, if it is not Samvat 45, at least is more than 40. There is no room for another reign between them and, if the yuvaraja or heir-apparent—Udayadêva, 60 who is mentioned as Dûtaka or deputy in No. 7, did not belong to the Lichchhavi dynasty, it is probable that he never came to the throne. That Jishnugupta really belonged to Amsuvarman's line is shown by the fact that he dates his edicts from the Kailâs ak û ţa, the residence of Amsuvarman, and by his mentioning in two inscriptions a Lichchhavi king Dhruvadêva as his suzerain, who resided at Mânagriha, the ancient palace or fort51 of the Lichchhavis. These points, as well as the circumstance that Inscr. No. 11 is dated in the victorious and prosperous reign of Jishnugupta, show further that during his time Nepâl possessed a double government. The same fact is further attested by Javadêva's inscription No. 15, which enumerates an uninterrupted line of thirty-five generations of Lichchhavi kings. But the first inscription of Jayadêva's father Śivadêva II, dated Samvat 119, contains a significant fact which bears on the question, how long Amsuvarman's descendants continued to hold their position, for he dates his grant from the palace Kailâsakûta where Amśuvarman and Jishnugupta held their court. explanation of these points appears to be as follows: —Amśuvarman at first was a servant of Sivadêva I, and gradually managed to get into his hands the whole of the royal power. He also assumed or received from the king the title maharaja. But, like Jang Bahâdur in modern times, he allowed his old master, and perhaps the successor of the latter. to retain nominally the position of an inde-After his death which, as pendent ruler. already stated, must have occurred some time after Srîharsha-Samvat 40 and before 48, or about the end of the fifth decade of the seventh century, Jishnugupta, possibly his son or, at all events, a near relative, inherited his position. The country continued to possess a double government. But perhaps the Lichchhavis possessed a little more power than during Amsuvarman's life-time. Such an inference is warranted by the double heading of Jishnugupta's two inscriptions. Afterwards, some time between Śriharsha-Samvat 48 and 119, or 654 and 725 A.D., the old royal race regained possession of the whole country, and even made the former palace of Amsuvarman's family their residence. How this change came about is not clear from the inscriptions. But there is no doubt that Amsuvarman was not, as the Vámsavalí asserts, the father of a long line of kings, but merely the founder of an ephemeral dynasty of co-regents. It is even doubtful if among the kings of the Thakuri line, given in the Vanisavali, any real descendants of Amsuvarman occur. The two names Narêndradêva (No. 7) and Jayadêva (No. 12) which do occur in the inscriptions, belong, according to the evidence of the latter, to the Lichchhavi or Sûryavamsî family, not to the Thâkurî or Râjput family of Amsuvarman. It would be useless to enter on any speculations regarding the number and names of the latter. But through ov; inscription No. 15 we are placed in a somewhat better position with respect to the Lichchhavi family. It enables us to give with a careful utilisation of all the hints furnished by the other inscriptions, and in the Vanisávalî, a general outline of this dynasty, to determine the era in which the first five inscriptions are dated, and to assign approximate dates to all the undoubtedly historical kings.

The first part of the genealogical portion of the inscription No. 15 is clearly mythical, as most of the names mentioned have been taken from the Purânic Vamisas; but it nevertheless renders

that Udayadêva was a Lichchhavi, a descendant of Sivadêva, because the name

occurs more than once among the Lichchhavis.

<sup>51</sup> See Inscr., 1-5, which are dated from Managrihe.

a valuable service by the statement that Lichchhavi was a descendant of Sûrya. Hence it is perfectly certain that the Lichchhavidynasty of the inscriptions is identical with the Sûryavamsî dynasty of the Lichchhavi, however, the Vansávali. founder of the family, his descendants down to Supushpa of Pushpapura (i.e. Pâtaliputra) 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 Lichchhavis of Nepal. The prominent manner in which the next king 'conquering Jayadêva' 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 Vamsavali names as the third prince of the Sûr vavam śa-Jayavarman, who, since the epithets déva and varman are often used synonymously, may be identified with Javadêva. It seems not unlikely that the author of the Vamsavalî, in order to lengthen the line of kings, may have placed two names before the real founder of the dynasty. After Jayadêva the inscription skips eleven kings and then comes to V rishadêva. The Vanisavalî, on the other hand, gives fourteen names between Jayavarman and Vrishadêvavarman and shows by this close agreement that, if the length of the reigns is left out of account, it must be based on documents very similar to inscription No. 15. The names of the next six kings-Śańkaradêva, Dharmadêva, Mânadê va, Mahîdê va, Vasantadê va and Udayadêva are identical in the inscription and in the Vainsavali. Moreover, our inscription No. 1 (vs. 1-7) confirms the sequence of the group, beginning with V r ishadêva and ending with Mânadêva, and adds the name of Manadêva's mother, Râjyavatî. The same document and inscription No. 2 gives us the dates 386 and 413 of an unnamed era for Mânadêva. Finally, inscription No. 4, which is dated in Samvat 435, belongs to a king called Vasantasêna. The close resemblance of this name to that of Vasantadê va, the grandson of Mânadêva, and the small interval of twenty-two years between the last date of Manadêva

and that of Vasantasêna which is just sufficient for one short reign (Mahîdêva's), permit us to assume with some confidence that Vasantasêna and Vasantadêva 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 Narêndradê va, Sivadê va and Javadêva. Inscriptions No. 5, and Nos. 9-10 furnish us, however, with two names, those of a Sivadêva, the contemporary of A m śuvarman, and of a Dhruvadêva, the contemporary of Jishnugupta, while the Vainsávalí gives seven more names and then passes to the Thâkurî line of Amśuvarman. in which the names of Narêndradêva and Jayadêva have been erroneously incorporated as those of the seventh and twelfth princes.

In order to settle the chronology of the Lichchhavi dynasty more accurately, and especially in order to determine the era in which Mânadêva and Vasantadêva-Vasantasêna date, the first step to be taken is to fix the position of Sivadêva I, and Dhruvadêva 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 Sivadêva II, the father of Jayadêva II, is dated Śriharsha-Samvat 119 or 725-6 A.D. The second, No. 13, in which his name occurs, was incised in Śriharsha-Samvat 143 or 749-50, and No. 14, which has lost the king's name, but most probably belongs to Sivadêva II. as the heir apparent is Vijayadêva, a vicarious name for Jayadêva, bears the date Srîharsha-Samvat 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 Śrîharsha-Samvat 114. If we allow for the reign of his father Narêndradêva the average duration of a generation, the beginning of the latter falls in 695-6 or Śriharsha-Samvat 89. Our inscriptions Nos. 9, 10 name the Lichchhavi Dhruvadêva as king of Nepal, and the former is dated in Śriharsha-Samvat 48 or 654-5 A.D. Hence it follows that Dhravadêva 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 Narêndradêva is about 44 years, it is evident that at the utmost two of the unnamed princes can be allocated to this period. Dhruvadêva thus obtains the eleventh place among the thirteen. Going further back, we have the inscription No. 5, in which Śivadêva I declares that Amsuvarman is the administrator of his kingdom, and has rendered important services in war. Though it is not dated, it is yet indisputable, that Sivadêva I preceded Dhruvadêva, because Amśuvarman's inscriptions range from Śrîharsha-Samvat 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. Hiuen Thsang's remarks, which are based on information collected in 637-646 A.D., undoubtedly indicate, A m śuvarman'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 Hinen Thsang first visited Northern India, and before the time when he issued his edicts. Moreover, Sivadêva's inscription (No. 5) evidently falls in the period before Amsuvarman's power was fully developed. It will, therefore, be advisable not only to place this document before Śrîharsha-Samvat 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 Śivadêva I and Dhruvadêva, 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 Manaand Vasantasêna-Vasantadêva belong, it might be contended that this must be the Sakasainvat 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

Mânadêva's two dates, Samvat 386 and 413. would be equivalent to 464-5 and 491-2 A.D. and Vasantasêna-Vasantadêva's date Samvat 435 to 513-4. We have seen above that the reign of Sivadêva II probably began about 720 A.D. The interval between him and Vasantasêna 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 Vasantadêva and Sivadêva, the father of Jayadêva, and we have seen above that the date Samvat 435 falls into the beginning of Vasantasêna'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 Vasantasêna and Śivadêva the most distant dates known, that of Manadêva's first inscription and that of Jayadêva's. In that case we have to deduct from Śrîharsha-Samvat 153 or 759-60 A.D. the value of Samvat 386 according to the Saka era or 464-5 plus the number of the five or six years of Jayadêva's reign which may be supposed to have elapsed in 759-60. As M an adeva's first date no doubt fell in the beginning of his reign, the remainder, 290, has to be distributed among 19 kings (Manadêva, Mahîdêva, Vasantadêva, Udayadadêva, 13 unnamed princes, Narêndradêva Sivadêva). 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 Vamsávali and of inscription No. 15 refer to generations of kings, not to the reigns of collaterals. The Vaniśávalî states throughout that each of the enumerated Sûryavamśi 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 V rishadêva, except in the case of the last, Udayadêva, whose relationship to Vasantadê vais left doubtful. The thirteen unnamed princes are again stated to be his lineal descendants. 32 With respect to the last

<sup>&</sup>lt;sup>52</sup> Vs. 11. "After him (Vasantadêva) followed thirteen sprung from the lord of the earth, called Udayadêva,"—asyántarepy udayadêva iti kehittéáj játás trayodaśa.

proup, Narêndradêva'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 Vamsávalî, 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 M ân adêva's and Vasantasêna's dates to the Saka 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 Vikramasamvat of 57 B.C. which will suit. Referred to the Vikrama era, Mân adêva's dates are equivalent to 329 and 356 A.D. and the interval between his first inscription and Jayadêva's No. 15 amounts to 430 years, which sum being distributed among nineteen kings gives twentytwo years and about three-quarters for each. Similarly the interval between Vasantasên a's date, which now represents 378 A.D., and the first inscription of Sivadêva 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 Udayadêva and Narêndradêva probably were not lineal descendants of their predecessors. The palæographical evidence likewise confirms this arrangement. The characters of Mânadêva's inscriptions fully resemble those of the Gupta inscriptions, especially of Skandagupta's pillar-edicts. As it is now pretty certain that the G u p t a 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 53; exactly during the time when Manadêva

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 Nepâlese inscriptions to deal with a known era, than to take our refuge in the only other possible supposition that the Lichchhavi kings reckoned according to a peculiar hitherto unknown era. If that were the case, it would, of course, be impossible to fix Manadeva's and Vasantasên a's dates with any accuracy.

The only reign which now remains to be determined is that of Jayadêva I, whom we identified above with Jayavarman, the third Sûryavamsî king of the Vamsavalî. According to inscription No. 15, eleven unnamed kingsreigned between him and Vrishadêva. If we add the reigns of the latter and of his son and grandson, Śańkaradêva and Dharmadêva, his accession to the throne is separated from Mânadêva, 329 A.D. by fifteen reigns. Supposing that these kings, as the Vanisavali (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  $\times$  22). The beginning of Javadêva'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 Sûryavaṁśîs according to the Vaniśavali. 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 Vaniśavali 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 Nepâl. 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, ground.

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.

1. Jayadêva [I, about the year 1 A.D.] Insc. No. 15.

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- 13. Vrishadêva [cir. 260 A.D.] (Ins. 1 & 15).
- Sankaradêva, son of 13 [cir. 285 A.D.] (Ins. 1 & 15).
- 15. Dharmadêva, son of 14, married to Râjyavatî, [cir. 305 A.D]. (Ins. 1 & 15).
- Mânadêva, son of 15, Samvat 386-413, or 329-356 A.D. (Ins. 1-3; 15).
- 17. Mahîdêva, son of 16 [cir. 360 A.D.]
- 18, Vasantadêva or Vasantasêna, son of 17, Samvat 435, or 378 A.D. (Ins. 4 & 15).
- 19. Udayadêva [cir. 400 A.D.] (Ins. 15).

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20.
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23.
24.
25.
26.
27.

Lineal descendants of 19; names omitted in Insc. 15.
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28. Śivadêva [I, cir. 610 A.D.] (In. 5, omitted in In. 15.

Co-regent, Amśuvarman, first Sâmanta, then Mahârâjâ, (Śrîharsha) Samvat 34, 39, 45 (?), or 640-1—651-2 A.D. [Ins. 6-8]

- 29. Name omitted in In. 15.
- 30. Dhruvadêva (Śriharsha)-samvat) 48 or 654-55 A.D. (In. 9; omitted in Ins. 15).

Co-regent, Jishnugupta (Śrîharsha)-samvat 46, or 654-5 A.D. [Ins. 9-10].

31. Names omitted in In. 15, Co-regents,
32. Jishnugupta and perhaps Vishnugupta,
mentioned as heir-apparent in Ins. 9.

### Vamsavali.

1.	Bhûmivarman.	
2.	Chandravarman,	81 years.
3.	Jayavarman,	82 years.
4.	Harshavarman,	61 years.
5.	Sarvavarman,	78 years.
6.	Prithvîvarman,	76 years.
7.	Jyêshthavarman,	75 years.
8.	Harivarman,	76 years.
9.	Kubêravarman,	88 years.
10.	Siddhivarman,	61 years.
11.	Haridattavarman,	81 years
12.	,,	63 years.
13.	Pativarman,54	53 years.
14.	,	54 years.
<b>15</b> .	:,	61 years.
16.	Śivavarman, <sup>54</sup>	62 years.
<b>17</b> .	•	66 years.
18.		61 years.
19.	Śankaradêva,	65 years.
20.	Dharmadêva,	59 years.
21.	Mânadêva,	49 years.
22.	Mahîdêva,	51 years.
23.	Vasantadêva, crowned in Kali 280	00,
	or 301 B.C.	36 years.
24.	Udayadêvavarman,	35 years.
25.	Mânadêvavarman,	35 years.
26.	Gunakâmadêvavarman,	30 years.
	Śivadêvavarman, .	51 years.
	Narêndradêvavarman,	42 years.
	Bhîmadêvavarman,	36 years.
	Vishņudêvavarman,	47 years.
31.	Viśvadêvavarman,	51 years.

Amsuvarman (founder of the Thâkuri dynasty, Kali 3,000 or 101 B.C.)

probably Pativarman, whose name is suspicious, another either Sivavarman or Rudradêva, whose names are synonymous; the third is doubtful.

<sup>&</sup>lt;sup>as</sup> As the Vaniduall has three princes more between Jayadeva-Jayavarman and Vrishadeva than In. 15, three names have probably to be eliminated. One of these is

33. Narêndradèva [cir. 690 A.D.] (In. 15).

34. Śivadêva II. son of 33, married to Vatsadèvì, daughter of the Maukhari<sup>53</sup> Bhogavarman, and daughter's daughter of Âdityasêna of Magadha;<sup>56</sup> (Śriharsha)-samvat 119-145 or 725-6—751-2 A.D. (Ins. 12-14; 15).

35. Jayadêva II, Parachakrakâma son of No. 34, married to Rîjyamatî, daughter of Śrîharshadêva, king of Gauda, Odra, Kalinga and Kosala, descendant of Bhagadatta<sup>57</sup>; (Śriharsha)-sanivat 153, or 759-60 A.D. (In. 15).

<sup>55</sup> The earliest kings of this little known dynasty are Yajñavarman, Sârdûlavarman, and Ànantavarman. 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 Prinsep, Jour. As. Soc., Bengal, vol. VI, pp. 647 and 677, runs according to my version, which has been made from the original, as follows:—

भूपानां मेखरीणां कुलमतनुगुणे उलंचकारात्मजात्या भीर्शार्द्लस्य ये उभू ज्ञनहृदयहरोन न्तवस्मां मुपुलः [1] कृष्णस्याकृष्णकीितः प्रवर्गिरिगृहासंभितं विस्वसंतत् मूर्ने लोके यद्याः स्वं राचितामिव मुदाचीकरत्काित्तगत्सः [11] कालः रावुमहीभुजां प्रणयिणाभिच्छाफलः पादपो रीपः खालकुलस्य नैकसमरच्यापारशोभावतः [1] कान्ताचित्तहरः स्मरप्रतिसमः पाता बभूव क्षितेः भीशार्द्ल इति प्रतिष्ठितयशाः सामन्तच्छामणिः [11] उत्पक्षान्तविलोहितोरुतरलस्पष्टेष्टतारां रुषा भीशार्द्लनृपः करोति विषमां यत्र स्वदृष्टि रिपौ [1] तलाकणांविकृष्टशाक्षेत्रारिष्ट्यस्तरशरान्तावहः नत्युलस्य पतत्यनन्तस्खदस्यानन्तवर्मभूतेः [11]

Another group of later Maukhari kings is known from

Mentioned as the 7th Thakuri prince.

Mentioned as the 12th prince of the Thakuri line.

the Asirgarh seal (Jour. Roy. As. Soc., vol. III, p. 373 where, however, amongst other mistakes, the word Mankhari is misread Honvari). They are:--

- 1. Harivarman, married to Jayasvâmini; their son
- 2. Adityavarman, married to Harshagupta; their son
- 3. Îśvaravarman, married to Upagupta; their son
- 4. İsânavarman, married to Lakshmîvatî (?); their son
- 5. Sarvarman, Maukhari.

Among these kings, İsânavarınan (misread Śântivarman) is mentioned as the foe of Dâmodaragupta in the Aphsar inscription, where also one Susthitavarınan occurs as the enemy of Mahâsenagupta. Śarvavarınan's name is found in the Deo-Bârnak inscription (Cunningham, Reports, vol. XVI, p. 73). The same inscription names after Śarvavarınan, the illustrious Avantivarınan, who may be identified with Avantivarınan, the Maukhari, whose son Grahavarınan, according to the \$rîhirsha-charita, married Râjyaśrî, the sister of Śrîharsha-Harshavardhana. Possibly our Bhôgavarınan was a relative of the last prince. A king of this race, who is probably much older than all those enumerated above, Kshêtravarınan, the Maukhari, is also mentioned in the \$rîharshacharita (Jour. Bo. Br. As. Soc., vol. X, p. 43). Compare also General Cunningham's Remarts on the Maukhari Dynisty, Arch. Reports, vol. XV, p. 166, and vol. XVI, pp. 78-81.

- See above, p. 420
- 87 Bhagadatta and Śrîharshadêva probably belong to the dynasty of Prâgjyôtisha, to which Harshavardhana's contemporary Kumararâja also belonged.