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The HISTORY OF NEPAL and surrounding Kingdoms (1000-1600 A.D.) compiled chiefly from MSS. lately discovered.—By PROFESSOR CECIL BENDALL, M.A. (University College, London). Written as an Historical Introduction to PAṆḌIT HARAPRASĀD ŚĀSTRĪ's Catalogue of the Nepal Durbar Library. With chronological Tables and a Plate (facsimiles of MSS.)

The Catalogue to which the present Essay forms an introduction is the result of a joint expedition to Nepal in the cold weather of 1898-99 originally suggested by me, and taken part in by myself and Mahāmahopādhyāya Haraprasād Śāstri, accompanied under the auspices of the Asiatic Society of Bengal, by his assistant, Paṇḍit Binodabihāri Bhaṭṭāchāryya. While co-operating with one another throughout, we arranged to divide generally our work so that the archæological¹ and historical part of the task should fall to myself, while the Paṇḍits dealt with the literary portion.

A great deal of our time was of course taken up by the examination of the Mahārāja's collection of MSS., which, as regards the antiquity of the documents, are surpassed by no Sanskrit Library known to exist. My own necessarily very hurried examination of this remarkable col-

¹ I hope to publish my inscriptions with my general Report.

lection in 1884 led to the first definite account published.¹ Since then Paṇḍit Haraprasād visited the Library, and gave some notes on it in the *Journal of the Asiatic Society of Bengal*, Vol. LXVI, Pt. I (1897), pp. 310 *sqq.* Some further notes were made by Prof. S. Lévi² of Paris in 1897, giving attention "surtout aux colophons des manuscrits, si importants pour l'histoire." As, however, Monsieur Lévi subsequently informed me that his examination of the Library was far from complete, I felt all the greater pleasure in seeing the more exhaustive examination taken in hand of which the present Catalogue is the result. My own share in it was chiefly in helping the Paṇḍits to decipher the figures and other chronological data with which acquaintance of nearly 25 years with ancient Nepalese MSS. has given me some familiarity. When I was at work in the Library, I requested the Paṇḍits always to show me colophons of MSS. containing kings' names and dates. A considerable portion, however, of the present Catalogue had to be compiled by the junior Paṇḍit after my departure, and consequently I have been led to adopt another method of verification, which, thanks to the kind co-operation of the Residents in Nepal, Lieutenant-Colonel W. Loch and his successor, Lieutenant-Colonel J. C. Pears, has given excellent results.

This method was to send to the Resident a series of copies made on tracing-paper of all the important colophons containing points, numerals and the like, requiring verification. No clue was of course given to the words or figures expected to be filled in on the blank spaces left; and the fidelity of the tracing was vouched for in each case by the correspondence of palæographic peculiarities with the date assigned.

In my previous attempts³ to adjust Nepalese chronology by means of MS.-colophons, I always endeavoured, as far as possible, to use and harmonise the data furnished (1) by formal histories and chronicles, and (2) by the historical notices furnished by the scribes of MSS. in their colophons (brief, but valuable as contemporary evidence), and also incidental notices given in the body of works like dramas. Of the latter class a good example is the drama *Mudita-Kuvalayāsvanā-taka* from which copious extracts are given by Dr. Pischel in his Catalogue of the German Oriental Society's MSS., pp. 7-8. The present Catalogue furnishes several more instances of this kind.

¹ See the present writer's "Journey in Nepal and Northern India," pp. 16—20, where the previous notices by R. Lawrence and D. Wright are referred to.

² Rapport, p. 16 [84] (*Acad. des Inserr. Séance du 27 Janr. 1899*).

³ *Transactions of Fifth Congress Orientalists* (Berlin, 1881) *Verhandlungen II. Hälfte ii*, pp. 189 *sqq.* (1882); *Catalogue of the Buddhist Skt. MSS.*, Cambridge, 1883 (*Historical Introd.*); "Journey in Nepal" *Ibid.*,...1886 (Tables). To these last two I hereinafter refer as 'Camb. Cat.' (distinguished from 'Cat.', which refers to the new Catalogue) and 'Journey,' respectively.

To the number of extant native chronicles the Mahārāja's library contains an **important accession**¹ in the shape of a small palm-leaf MS. of a Vamśāvali discovered by me shortly before I left Nepal. Since my return to England owing to the kind negotiation of Col. Loch, I have not only received an excellent copy of the MS., but also the favour from H.H. the Mahārāja of the loan for three months of the original, so that I have been able to collate and photograph all important passages.

My use of the chronicles has been adversely criticized² by some scholars, though countenanced by others;³ but I venture to think that the **discovery of the present MS. puts matters in a somewhat new light.**

Though written continuously in a single handwriting corresponding with the time (reign of Jayasthiti-malla, A.D. 1380–1394) at which the chronicle ends⁴ (see the Plate annexed, figs. 3–10), the new Vamśāvali really contains three distinct chronicles, designated accordingly in the present essay V¹, V², V³.

V¹ is in the form of brief annals of the successive reigns not unlike the other Vamśāvalis, but giving a much greater number of dates, in addition to the lengths of the reigns. The leading events of each reign are also noticed in some cases with dates, at first in words and later on in numerals.

The leaf-numbering begins at f. 17 and this portion ends with 30^a. The language is no doubt intended for Sanskrit, but in obscurity and a perfectly wild absence of syntax⁵ it rivals the worst colophons of Nepalese MSS. that I have seen. I thought at first of printing the whole, but after studying my transcript and taking the advice of friends I came to the conclusion that I should either have to print the whole without spaces, which would be misleading and unsatisfactory, or to publish facsimiles. For the division of words and even sentences,

¹ As the present Catalogue gives no description of the MS. the following notes may be of interest. No. 1231. Palm-leaf; 11 by 1½ inches, leaves 17–63, with an extra leaf not numbered, thus 48 in all.

² "Journey," p. 93.

³ e.g., in M. S. Lévi's investigations as to the eras of Nepal.

⁴ The latest dates are N.S. 508, occurring at fol. 63b. and 509 at 58a. It will be seen both from my Cambridge Cat. (cf. Intr. p. xxxi), and from the present Catalogue that palm-leaf MSS. become rare (owing to the general use of paper) within about a century from this time.

⁵ Scientific students of the vernaculars may probably find 'method in its madness.' The frequent locution देव जनः or जनः for स जनवान् or स जनरोत् certainly suggests the familiar Hindi सब दे किवा. Towards the end (ff. 29b, 30) it drops into a form of language which is practically Newari with an unusually large allowance of words borrowed from Aryan sources.

when one had no fixed rules of grammar to help in the interpretation, seemed in many places quite doubtful. I have been consequently permitted by the Council of the Society to take the latter alternative, and have accordingly reproduced a selection of the most important leaves, of which I made legible negatives while the MS. was lent to me. It will be noted that the selected leaves begin with 8A. I only publish now a portion of this leaf, as I reserve for future treatment the kings of Nepal before 879 A.D. in connection with my recently-discovered inscriptions.

From the prominent way in which temple-donations are recorded, it may be conjectured that this part of the MS. (V¹) may be in some way connected with the records of the great shrine of Paśupati.

V² is a document of different origin; it is a list of births of royal and other distinguished personages. The language is unfortunately old Newari; but one can make out the names and dates clearly enough. These extend, not always in strict chronological order, from N.S. 177 to 396. A specimen is given in the Plate, fig. 10. All the information given in this section of the Chronicle, so far as it relates to the kings, will be found condensed in the notes to the Table of kings below. Towards the end of the section other information beside births, deaths, and the like is introduced, but I have been able to make but little use of this owing to the difficulties of the language, for which I can get no adequate help either in Nepal or in Europe.

V³ is perhaps merely a continuation of V². I have called it a separate document, because a slight break with double daṇḍas occurs in the original MS. at the end of fol. 36^a, and because at this point there is a marked difference of style. The string of short paragraphs, each recording little more than a birth, is abandoned, and the annals become more expanded. The previous section had ended, as I said, with N.S. 396. This, however, begins with N.S. 379 and the history would not seem to be treated on a strictly chronological basis, as the irregularity of order in the dates noticed in V² is here more pronounced. The latest date, as already noted, is N.S. 508 (f. 63b).

The events mentioned in V¹ are sometimes described here in fuller detail.¹ On the other hand, the chronological details though full seem not to be quite so trustworthy.²

¹ For example, the famine in the reign of Abhayamalla in N.S. 353 (V², 396; mentioned at p. 8, note 2, below.)

² Thus at 40^a we get the birth of Jayatūṅgamalla, son of Jayarudramalla, Samvat 416 mārgasīra śukla trayodeśī Anurādhā ghāṭī 17 Śūla 87 aṅgāravare (Tuesday). But Prof. Jacobi, who has kindly worked out the date, reports that the day in question was a Monday and points out that "Mārgasīra can never be

Nevertheless I feel sure that this section must contain much valuable information, and it is in the hope of drawing the attention of the few scholars skilled in the Himalayan languages to the matter that I reproduce a specimen-leaf (Plate, fig. 10). The passage refers to the invasion of Harisīpha of Simraon about which I have more to say below.

Having thus indicated the materials of the present investigation, the divisions of the subject may be stated.

I.—The History of the Nepal Valley, A.D. 1000-1600 (i.e., Kāthmāndu, Patan, and Bhatgāon):

Chronological notes on the dynasties of the surrounding states:

II.—Western Nepal. III.—Tirhut (Eastern and Western).

To these notes I have added (as Table IV) a list of a dynasty, which I have not been able to recognize.

The main results of the enquiry are summarized in the Tables at the end of this article, which constitute of course its most important feature, and will probably provide most students with all that they require. The present notes are chiefly intended to elucidate the Tables and especially to bring out the relations between the dated series of kings obtained from MSS. and the dynasties detailed in the new Vamśāvali.

I. The present collection of MSS. affords an example [See Plate; fig. 2, l. 2] of a date¹ earlier than any hitherto found referable to the Nepal era, but unfortunately no dated MS. with a king's name occurs earlier than those previously known.

It is interesting to note that the king Rāghavadeva mentioned by Cunningham² as the traditional founder of the Nepal era of 879-80, but passed over in the Vamśāvali of D. Wright³ and by Kirkpatrick,⁴ is duly recorded in the new chronicle. Not only so, but the years of reign assigned to him and his immediate successors quite accord with

Anurīdha." I have, moreover, noted quite a number of cases where months in certain years are called *dvi* (*Ḥya*) where no such intercalation, according to Sewell and Dikṣit's Tables, occurred; compare Table of Kings, note 10, below.

¹ See Catalogue, pp. 85 (¶) and 140 (Laṅkāvatāra). The reading 28 must be altered to 29; nor can I concur in the description '*guptākṣara-liḥhitam*.' The form of *k* is distinctly post-Gupta; and the general appearance of the writing with its closely placed *akṣaras* seems to preclude the Śri-Harṣa era. The forms of *ḥ* (guttural) and the form of the *akṣara*-numeral 30 are archaisms that one would expect to find in a document written early in the tenth century.

² Indian Eras, p. 74.

³ 'History of Nepal,' Cambridge, 1877.

⁴ 'An account of the Kingdom of Nepal,' London, 1811.

the tradition of his having founded the era. Thus, if we add together the duration of his reign and his five successors down to Lakṣmikāma-deva we get about 135 years. This, again, added to 879-80 brings us to the second decade of the eleventh century, when we know from a colophon that Lakṣmikāma had commenced to rule at all events as joint-sovereign, becoming sole king later on.

The earliest king of Nepal mentioned with a date in the Catalogue is Bhāskaradeva; and it is very satisfactory to find that this date already noticed by Paṇḍit Haraprasād (J.A.S.B. for 1897, Pt. I, p. 312) is verifiable. Prof. Kielhorn has kindly calculated it for me and it corresponds to 24th September, 1046. The new chronicle duly records this king with a rather obscure note¹ as to his 'repairing his paternal crown.' The other chronicles make him the founder of a new dynasty. Of the next king, Baladeva² (called in V¹ Balavantadeva), we have a dated MS.³

Of Harṣadeva's reign we have now two MSS.⁴ A third date has been added from the Chronicle, which says of this reign merely: राजा हरिहरदेव वर्षे १९ जननिर्जति हस्त्यक्षर सनहस परिवर्तमानं ॥ Interpreted in the light of the two other dates this rather crudely expressed notice gives good sense, if we take it to mean that Harṣa died in N.S. 219 current. This fits also quite well with the duration of the next reigns⁵ as given in our Chronicle. The credibility of the dates in this part of the chronicle is further enhanced by its mention of the completion in 239 (date in words) of a tank by Śivadeva, the next sovereign.

¹ See Plate, fig. 3B, line 4, medio देव पिङ्गमोहित न (? न) विद्यतः "his father's diadem was broken up and he destroyed the golden image (to make a crown);" or मोहितमोहिततः "the crown was renewed." Kirkpatrick (p. 263) records a similar tradition for a king reigning some twenty years later.

² Name wrongly restored in my previous lists as Bāladeva. V¹ records him as the founder of Haripur. Plate, fig. 3 B, last line.

³ As to Vānadeva the MS. (referred to in the table) of Vānadeva makes my identification (Journey, p. 9) more difficult. But the existence of Vānadeva's father, the king (*bhūnātha*) Yaśodeva, seems to be confirmed by the Tib. notices in J. Buddh. T.S. Ind., Vol. I, p. 27, where we learn that a king Anantakīrti was ruling in the middle of this century in another region of Nepal (Palpa). Bābu Sarat Chandra Das has favoured me with the original Tibetan of the passage and it is just possible that the name གྲག་པ་མེ་ཧ་ཡ་, grags-pa-mṭha-yas, which he Sanskritizes as Anantakīrti, may be a form of Yaśodeva the king of Bal-po, Nepal in general (or the Palpa district in Western Nepal?) The chronology at least would agree.

⁴ See the Table.

⁵ The supposition would not fit with the allowance of 21 years to [Sadā.] Śivadeva, made by "G" in Tab. I, Col. 4, of my 'Journey.'

This was called after the Yuvarāj (योवराज) Indra or Mahendra-deva, Mahendra-saras. It was otherwise known as Madanasaras.¹ It will be seen that this date falls in the year before the writing of a MS. in the same reign.

I have lingered over these somewhat minute details for two reasons : (1) Because it forms a new feature of the present chronicle to find so early as this² dates expressed both in words and figures that accord with the *contemporary* evidence of the scribes ; (2) because doubt³ has been expressed whether the Nepal Samvat (of 879-80) was actually in use in the eleventh century A.D. It is satisfactory to note that our chronicle, following the tradition already known from Kirkpatrick, does mention⁴ the aforesaid Indradeva both as *yuvarāja* and *rāja*, as we have now a MS. of his reign. It will be seen, however, that the number of years (12) assigned to his reign is probably excessive. The dates of the next two reigns overlap one another. If this is not a case of subdivision of the kingdom of which there are so many instances, it may be quite well explained by the tradition preserved in the records of Wright and Bhagvanlāl, that Mahādeva retired early in his reign from active sovereignty and Narendra (or Narasimha)⁵ became his regent. Of the reign of the next king, Ananda, MSS. are now numerous. It is curious that the other chronicles either give his name wrongly (Wright, Bh) or omit his reign altogether (Kirkpatrick). It is found, however, correctly spelt at f. 31b. of our MS.⁶ chronicle. Of Rudra's reign no MSS. are extant. The years assigned by our MS. to his reign (8) seem to show the origin of the curious error in the length of the reign (80 years) assigned by Kirkpatrick. Equally correctly given is the form Amṛta, which is now verified by a MS.⁷ The 'great dearth' re-

¹ The event is again chronicled with the same date in V². See Plate, fig. 9, l. 4.

² Kirkpatrick's dates begin later (thirteenth century). Those in Wright only become correct somewhat later (invasion of Harisimha).

³ A. Foucher, *Iconographie Bouddhique*, p. 28, n. 1

⁴ The records preserved by Wright and Bhagavanlāl (Ind. A. XIV. 413) pass this king over.

⁵ The actually discrepant date is that supplied by the colophon in the Cat., p. 63. Here there can be no doubt as to the interpretation of the chronogram, through some of the terminations of the other words must be corrected for the scansion. But the date seems not to work out. The obscure phrase *rājārājasādṛśye* may quite possibly refer to regency.

⁶ The common mistake 'Nanda-'deva is found at f. 25a (plate, fig. 5, l. 1.). Rājendra-lāl Mitra makes the same blunder in his text of *Aṣṭas*. Pr. pref., p. XXIV. note.

⁷ Cat. p. 65 (ख). I find from a tracing sent from Nepal by Col. Looch that the Paṇḍit's reading of the year (298) is quite correct, and in that in the next line *Sri Amṛtadevasya* is quite clear.

corded by Kirkpatrick is duly chronicled in V¹ (*Mahāmāri-durbhikṣam-bhavati*) 25.b.¹ The next date from MSS. is obtained from a MS. in the Mahārāja's library noted by myself, but omitted by the Paṇḍit in his Catalogue. It is from No. 1648, a MS. of Caraka, I have since supplemented my note by a tracing kindly sent by Colonel Pears. The full date is given in the Table. But as the king Ratnadeva is mentioned in none of the chronicles, I am inclined to think that he must have been a local rāja, or a king of Western Nepal.¹

After Amṛtadeva my previous lists left one of those gaps which it is now most satisfactory to find filled in. The tradition reproduced by Wright and Bhagavanlāl quite fails here. Kirkpatrick alone gives correct, though inadequate, details, which are now supplemented by the new chronicle and, what is more important, verified by MSS.

As to Someśvara-deva, see the Table and note there (p. 25). Kirkpatrick's 'Buz Canm Deo' of course represents Vijayakāmadeva; his 'Any Mull' is a less recognizable equivalent of Arimalla; but in Nepalese documents ऋ and ॠ are easily confused. After the reign of ² Abhayadeva, which, though called by Kirkpatrick 'inauspicious,' was anyhow fairly long as a goodly array of MSS. now shows, the chronicles hitherto available quite break down.

Even if Jayadeva and Anantadeva were brothers,³ as Wright (p. 162) and Bh. state, the latter certainly did not reign at the same time. Two kings whose names, Jayabhīma and Jayasāhadeva, I have taken from the chronicle,⁴ intervened; and it is extremely satisfactory

¹ Supposing the era to be that of Nepal, which I think probable from the writing.

² 'The great dearth' recorded by Kirkpatrick for this and the previous reign are duly registered in our chronicle (25b; plate, fig. 6. l. 3), where famine-prices for grain are also mentioned. The prices are given in greater detail in V² (Newari portion of chronicle) at fol. 39b for Samvat 352.*

³ The birth-list of the chronicle (V²) makes Ananta not the son of Abhaya, but of a certain Sri-Bhājadeva and of Rudramadevi.

⁴ Fol. 26a. The whole passage, following on that reproduced in 25b; plate, fig. 6, runs thus: **सम्बन्धर दसपक्ष चापाठ इतिदितीया पुनर्वसु सोमवासरेत्यादि चासन्न चतुर्मासाः ॥ पुष्याभिषेक राजा नीलचभौमदेव वर्ष १२ मा १.** I formerly thought this date, which, as Dr Kielhorn kindly informs me, corresponds to 7th June 1255, referred to the coronation of Jayabhīma, in spite of the punctuation, which seems not always trustworthy in this MS. On re-reading the passage, however, I now consider that it must refer to the first shock of the earthquake, which is accordingly stated to have lasted at intervals over four months. This accords better with the subsequent date, 377, of a MS., once the property of the late Paṇḍit Bhagvanlāl Indrajī. I may here mention that I have made enquiries by letter for this MS. in the Bhagvanlāl collection of the Bombay Asiatic Society, but without success. From V³ (fol. 86b) we learn that in 378 Caitra Jayabhīmadeva had become rāja, with Jayasimha (sihamalladeva) as yuvarāja.

to find that one of them (Jayabhima) is fully attested by a dated MS.; so that again the new chronicle and newly-discovered MS.¹ confirm one another.

Of the next king, Anantamalla we have now a goodly array of dates² from MSS. Besides these there is an interesting note in Kirkpatrick (p. 264) stating that "in this prince's reign and in the Newar year 408, or Sumbuth 1344,³ many Khassias (a western tribe) emigrated to Nepal, and settled there; and three years after in the Newar year 411 a considerable number of Tirhoot families also planted themselves there." What this really amounted to may be told in the words of the chronicle (f. 26b; Pl. fig. 7): "12 years 3 months after [*i.e.*, after the beginning of Ananta's reign, or after the last event mentioned, a quarrel between his sons] the Khasiya king Jayatāri first entered, Śamvat four hundred and eight in the month Pauṣa. After a slaughter of (eight?) hundred Khasiyas the rest retired [to the jungles?] and the country resumed its ordinary state. On the 13th of Phālguna sudi of the same year Jayatāri again entered [the country, as if] for a friendly purpose, [but] he burned with fire villages and other places. He visited (?) the Syemgu-chait[ya], saw the image of Lokeśvara at Bug[a]ma⁴ and visited (?) the Paśupati [shrine]. He got safe back to his kingdom. [This happened in] Śamvat four hundred and nine. Again the [king] of Tirhut entered [Nepal]. This happened [in] Śamvat four hundred and eleven in the month Māgha."⁵

Kirkpatrick's "emigrations" were thus more or less predatory incursions, which as we shall see, became increasingly common later on.

After the death of Ananta a troublous time ensued, and one that has been hitherto extremely obscure. In my previous lists I had to note at this time: "Kings uncertain⁶ for 60 years." Though much

¹ See MS. of the Mahālakṣmīvrata numbered 1320 and noticed at pp 47-8, 123-4 of the Catalogue. Mr. B. Sewell has kindly verified the date, which works out to 2nd April, A.D. 1260.

² One of these is that given at p. 44 (卍) of the Cat., and there referred to Anandamalla. In my tracing however the name Ananta is quite clear. Wright (pp. 162-65) makes a similar confusion. I have no verification of the date at p. 63 *fn.* of the Cat., which makes Abhayamalla still reigning in N.S. 385.

³ The double date is interesting, though the Vikrama Śamvat is not known to have been in use in Nepal at this early time.

⁴ On this celebrated image see Foucher 'Iconographie' p. 100 and his pl. IV. 1 from a miniature in the Library of the As. Soc. of Bengal, where also the village-name is spelt Bugama, not 'Bungmati' as now.

⁵ For the text see Plate, fig. 7, lines 1-5.

⁶ The main reason of this uncertainty, *viz.*, the varying accounts of Jayasthiti, malla's ancestors, who never ruled in Nepal proper at all, is suggested below.

still remains uncertain, it is satisfactory to find that this long interval is shortened on both sides by dated reigns that may be regarded as fixed.

The first of these is the reign of Jayānandadeva which followed¹ that of Ananta and is certified by a date (N.S. 438) in the Catalogue (p. 79) which I had previously noted in the MS. The next king, according to the chronicle, was Jayarudramalla.² His accession, the coronation of his co-regent, and his own death (*svargastha*) and "suttee" of his four wives are recorded. It is probably significant that the date given in two sections of the chronicle for the last event is only a few months³ after the invasion of Harisiphadeva of Simraon.

The history of the next twenty years cannot at present be satisfactorily told, until the Newari of V² has been interpreted. Besides the well-attested invasion of Harisiphadeva, several other foreign powers made themselves felt at this time. One of these was an invasion by Ādit[y]amalla. After narrating the death of Jayarudra, V¹ adds merely तत्काले आदित्यमल्ल नेपाल प्रविष्टः॥ But V² narrates the same event more fully. The Newari sentence begins संवत् ४३८ फाल्गुण शुक्ल चतुर्थी अश्विना राजा आदित्यमल्ल (46a; Pl., fig. 10.²), so that we learn the exact date (418 Phālguna sudi 7) and the interesting fact that Āditya was a king of Western Nepal, thus foreshadowing the Gorkha conquest of more recent times.

Returning to the semi-Sanskrit account of V¹, which curiously makes no mention of the invasion of Harisiphadeva, we find (27b) that an infant son of Jayarudra died a few days after his father's death. His daughter Sati-nāyakadevi was placed under the guardianship of her grandmother Padumālladevi.⁴ The young princess (after being crowned Rāni, according to Kirkpatrick), was married to Haricandra-deva belonging to the royal family of Benares.⁵ He appears to have

¹ तत्काले राजा श्रीजयानन्ददेव प्रवर्तते तदन्तरे । श्रीजयवद्रमल्ल says the chronicle (27 a fin.) after narrating the events of Ananta's reign. This probably implies an interval between the two latter reigns. Fleet, Gupta Insorr. Introd. p. 186 contrasts the meanings of *antare* and *anantaram*, especially in the records of Nepal.

² A co-regent of this king was Jayārimalla. The mention of this prince in V. ff. 27a fin. 27b) is very obscure, but V² distinctly describes him (45a.) as *Samraja* (with Jayarudra) between N.S. 440 at 443. He died in 464 (ib. 50b).

³ N.S. 446 (in figures and chronogram) *Aṣṭha pūrṇamī* f. 27b, Prathama *Aṣṭha pūrṇimā* 46b (but *Aṣā*, was not intercalated this year). Muhammadan authorities cited in Miss Duff's *Chronology of India*.

⁴ पुत्री सती नायकदेवी नामः पितामहीश्रीपद्मल्लदेवी प्रतिपालिता (27b). The sentence forms a choice example of the grammar of V¹ referred to above.

⁵ काशीनगरराज (sic) 27b. 'Rajah of Benares,' Kirkpatrick,

lived in Nēpal some time, but was poisoned 'after some years' ¹ (*kati-payavarsāntare*). After this his brother Gopāladeva accompanied by Jagatsimhadeva (called in V¹ Kārṇāṭava[ṃ]śaja and in V³ (49b) "Tirhuti-yā Jagatsimhakumāra") seized the person of Nāyakadevi ². The allies then appear to have taken Bhatgāon and Patan. Gopāladeva was subsequently beheaded by Jagatsimha's followers. After this the prince Jagatsimha enjoyed the sovereignty for a few days; but he was afterwards put into confinement, ³; by whom we are not told. His daughter was Rajal[ī]adevi ⁴; and her mother Nāyakadevi died 10 days after her birth; so that (like her mother) she was brought up by her paternal grandmother, whose name was Devaladevi. I do not understand the reference to Paśūpatimal[ī]adeva ⁵ that immediately follows (Plate; fig. 8, l. 1). Possibly he was the representative of some rival line of kings, as we read directly after, that "by the consent of both royal families Jayarājadeva was made king on 467 Srāvaṇa badi ⁴" which was subsequently ⁶ ratified by general consent.

About the reign of Jayarāja's son and successor Jayārjuna some uncertainty remains, though this could probably be removed by the full interpretation of the present chronicle. Passed over by all the histories, his existence and reign were first pointed out by the present writer from the colophons of Cambridge MSS. Even in the present chronicle his reign and its duration are not formally recorded, though he is several times referred to as 'Sri Jayārjuna rājā' and 'Jayārjuna-nṛpa.'

The reason of all this is not far to seek.

In 474 ⁷, that is while Jayarājadeva was still reigning, took place

¹ V³ (47a) gives the exact date of his 'violent death' बहान (sic) चतु, N.S. 455 Jyestha sudi 5.

² ज० समहित संमत्त कृतं नायकदेवी

³ श्रीजगतसिंह कुम्हारस्य परिजने[न] शिरच्छेदा श्रीश्रीपालदेवस्य। तदनन्तरं कतिपयदिवसे श्रीजगतसिंह कुमरेण राज भुंजितं। पश्चात् कुम्हार संभवं भवेत्। तस्य पुत्री श्रीराजलदेवी नामः। जातेन द्वादशदिनवान्ने मातुश्च मृत्युः। पितामही श्रीदेवस्य० etc., (see Plate, fig. 8).

⁴ We are told in V³ (51b) that this princess's mother was Nāyakadevi; so that Jagatsimha carried off the bride of his ally's brother. Rājalla was born N.S. 467 Pauṣa badi 10.

⁵ More is said of him and (possibly the same) 'bandhana' in V³ (52 a) under date 469 Mārgaś, sn. 12.

⁶ The punctuation of fig. 8 l.2 would lead one to suppose at first sight that the general ratification preceded the particular one (Vaiśākha being 3 months earlier); but the second date doubtless refers to the birth. In all birth-entries the date comes first.

⁷ I transcribe the Newari of V³ (53b): सं ४७४ चास्मिन् श्राद्धे श्रीजगतसिंहतिराजसुद्धेव

the marriage of the prince Jayasthiti, a descendant of Harisimha of Simraon, with Rājalladevi. Jayasthiti was reigning when the chronicle was concluded and the chronicler naturally magnifies 'the powers that be' and says little of the title of the lawful king whom Jayasthiti had managed to defeat and depose. But we see from the colophons of MSS. the real state of things. In 484 Kārttika, October 1368 (a verified date : see the Table) Jayārjuna was on the throne and the colophon of the next MS. is fortunately very explicit. The MS. (see Cat. p. 88) was written in a well-known vihār in Lalit-Patan and the colophon adds in 491 (A.D. 371) that Jayārjuna was victoriously reigning (not only there but) '*Nepāla-maṇḍale*' which we may construe to mean the whole of the valley. The scribes call Jayārjuna king down to February 1376.¹ His name is also mentioned in connexion with the initiation-ceremony of Dharmamalla son of Jayasthiti and Rājalla in 497 Jyestha² (summer of 1377). On the other hand about 503 (date of latest event in V¹) we find a reference to Jayārjuna as भद्र देवः बहादुरराजुन रूपी³ which can only mean his defeat, followed as it is by an acknowledgment of Jayasthiti as king of Nepal.³ That Jayārjuna, however, did not submit without a struggle may be seen from the interesting colophon at Cat. p. 39, l. 6 (unfortunately not dated) from which we learn that the MS. was copied "in the victorious reign of Jayasthiti," and that "at that time the king named Jayārjuna was entering, with his ally, the Tripura-rāja⁴ in great commotion."

Jayasthiti was evidently a patron of literature; not only are MSS. of his reign more numerous than in any preceding, but we find from the chronicle that even before his accession he celebrated the birth-ceremony of his son Dharmamalla by a performance of a 'four-act Rāmā-

सकीवमभिष्ठाका क(?)पीम्दुम्बिषाम्बराचोर्न का कालिव विवाह कृषु ॥ The princess's name is not mentioned; but another marriage hardly would have been mentioned in the chronicle.

¹ Verified, see note to Table. I have re-examined the date in Cambridge Add., 1488, which I formerly published as equivalent to 504 or 1384. The writing is very faint. See now note 3 to table below, p. 27.

² The passage is evidently an interesting one, though unfortunately the end is not clear to me: पुनः बटुकर्षे (करवे) सम्यत् ॥२७॥ अहं शुद्धि पञ्चमी बुधवार तत मन्वत्स्य बह्व वासुवामाचन् मन्वत्कार नी जवार्जुन राजा सुपत्तिवामनकु भारोष ॥

³ The words following रूपी are चार्थ्या(?) विजानात्रयं मन्वा इन्द्र वसुवाम्-द्वनीमाचत्, । भक्तापुरः ॥ कीकेयित (sic) नृवाणितो विजयते राजावतारीपरः सत्रीमान् जवत्ति राज मन्व रूपति : नेपाळ भुपासक : ॥

⁴ A Tripura-rāja is several times referred to in the chronicle.

yapa,¹ which was repeated² on the initiation-ceremony. A revival of letters, too, is vouched for by the fact that lengthy Sanskrit inscriptions in prose and verse, which had disappeared for some five centuries or more, now re-appear³ and are continued in the reign of Jayasthiti's son.⁴

Unlike most Indian princes, Jayasthiti had, according to my conjecture, some appreciation of the value of history. When he enters on the scene there is a slight change in the style of the present chronicle. Newari words become much more frequent. It seems to me as though the chronicle V¹ had been finished off by a partisan of the king. In the case of the Vamśāvali preserved by Wright, traces of manipulation seem to me still clearer. After a rather jejune account of his (alleged) predecessors this chronicle bursts into sudden eloquence of detail on the doings of Jayasthiti. There seems no reason to doubt the accuracy of these particulars, though as Dr. Wright points out in his note (p. 183) there is a medley of inaccurate and accurate⁵ dates (p. 187). The king's literary proclivities are even exemplified by a specimen of his composition (*ibid.*)

So far so good. Where one seems to see the traces of deliberate falsification is in the total omission of the real kings⁶ of Nepal immediately preceding and following the invasion of Harisimhadeva, and the insertion of a string of ancestors for Jayasthiti with impossible reigns and dates. These are tabulated in the Historical Introduction to my Cambridge Catalogue, p. xv. There is no agreement in the lists of ancestors, except that all seem to show a tradition current at least in the XVIIth century⁷ A.D. that the family of Jayasthiti was descended from Harisimha by the male line, though it should be observed that the inscription there cited ignores Jayasthiti and his immediate ancestors and goes, by a considerable *mandūkapluti*, from Jayasthiti's grandson Yakṣamalla back to 'Earayāt'-simha. Even more suggestive of what I regard as the correct facts is the form of Inscription No. 16 of

¹ A dramatized Rāmāyana appears in the present collection, p. 246.

² See note 2 to preceding page.

³ 'Journey in Nepal' pp. 12, 83. Bhagvanlāl and Wright mention an inscription of the king himself 'on a stone near Lalitapaṭṭan.'

⁴ Ind. Ant. IX, 183.

⁵ This (N.S. 515), it should be observed, is the first date in that Vamśāvali that is reconcilable with the testimony of MS.-colophons and inscriptions save only the memorable date of Harisimha's invasion (p. 175).

⁶ Wright's 'Anandamalla' (pp. 262-299) seems to be a mixture of Anantamalla and Jayānandadeva. He totally omits Jayabhīma, Jayarāja and Jayārjuna, all mentioned in the present chronicle and confirmed by MSS.

⁷ The inscription and the play cited fall within this century.

Bhagvanlāl's series which was issued by the son of Jayasthiti, Jyotirmalla in N.S. 533. Here there is a short genealogy (tabulated by Bhagvanlāl), but no 'fancy' ancestry on his father's side. On the contrary, he mentions his father merely as 'belonging to the Sūryavamśa' and then most significantly adds that he (Jayasthiti) was the 'husband of Rājalladevi.'¹ The reason is now clear. It was through his mother and not through his father that Jyotirmalla had any hereditary claim to the throne.

We may now turn back to a very important point in this part of the history of Nepal, around which a good deal of misapprehension has gathered, namely the invasion of Harisimha.

In spite of the boast of Caṇḍeśvara, Harisimha's minister that he was "victorious over all the kings of Nepal",² there seems to be at present no evidence beyond that of the Vamśāvali-tradition preserved by Wright and Bhagvanlāl to show that Harisimha established himself in the valley of Nepal. Against this we may place the testimony of the new Vamśāvali which was composed within about half a century of the event in question and (what is far more convincing) is confirmed by the colophons of several MSS. The precise nature of Harisimha's expedition may be further explained by the Newari extract forming fig. 10 of the Plate; but meanwhile one can see that the effect of his expedition could hardly have been permanent, as not many years after we find a representative of the old royal family (Jayadeva)³ on the throne. Until more evidence is forthcoming, it seems safer to regard Harisimha and his ancestors⁴ who reigned in Tirhut,⁵ Simraon and also possibly other parts of the Nepal-Tarai as at most titular kings of Nepal, even if they really claimed sovereignty over the valley of Nepal at all.

For Jayasthiti's reign MSS. are, as I have said, numerous. The earliest date (N.S. 500) is taken from the Cat. p. 43, where, beside the

¹ Jayasthiti has the very same epithet (*Rajalladevi-pati*) during his lifetime in N.S. 500. See Cat. p. 43 l. 23.

² Dānaratnākara, stanza 3 ap. Eggeling, Cat. I.O. p. 412.

³ As to Jayadeva, Pandit Haraprasād has very kindly furnished me with a tracing of the colophon of the Society's MS. first described by him in J. A. S. B., LXII. i., p. 250. From this it is now clear that Jayadeva (the reading °vijayadeva cannot stand) reigned on till N.S. 476, Phālguna.

⁴ It should be noted that the Wright-Bhagvanlāl tradition brings in a long line of ancestors for Harisimha and has to stretch out the true chronology of the kingdom to work them in. Once regard them as merely kings of the Nepal-Tarai and all becomes simple. As to Nānya-deva the reputed founder of the Simraon dynasty, see Duff, Chronology, p. 134 and add a reference to Ep. Indica, I, 313.

⁵ Caṇḍeśvara in the Kriyāratnākara, st. 4 merely says that his master 'ruled over all Mithilā' (Cat. Skt. MSS. I.O. p. 410).

epithet 'Rājalladevī-pati' already referred to, several additional details of interest are supplied. Among them is the name of the minister Jayata who figures also in the chronicle (V³) at f. 54 b, as *Srīupādhyā* [ya] in connection with the names of the king and queen.

The next king was Jayasimharāma who may well have been a regent, as in the year mentioned (516) the eldest son was only 19 years of age.¹

I have elsewhere called attention to the curious triple regency of the three sons of Jayasthiti, confirmed as it is by two contemporary MSS. It is worth noting that the three princes did not divide the kingdom, but all ruled together in the little town of Bhatgāon which then was the capital. Three years later Jayadharmamalla is said in an inscription at Patan to be reigning as *yuvarāj*, an expression which would imply that Jayasthiti was still alive, in retirement. I give the text of the documents below.²

Of Jayadharmā as actual king we have no trace. The second son Jyotirmalla is recorded in the inscription (Bhagvanlāl No. 16) already quoted to have been reigning in N.S. 533 apparently as sole king, though his brothers are mentioned. As he restored the Hindu shrine of Paśupati and the Buddhist shrines on the Svayambhū hill we may perhaps conclude that he reigned over the whole valley. In the three MSS. given in the Table Jyotirmalla is mentioned as reigning alone

¹ Born 487, Prathamāśāḍha, V³ 54 b. Jayasimhar is mentioned with Jayārjuna (as being at Kāthmāndu;) 54 b : सं ५०६ कात्तिके शुद्धि १० पक्ष क्रोड श्रीजयज्जन्मदेव स श्री जयसिंहराम महापद स श्री जयनाथ या क क श्री वासु कतिपुर [sic] दुम्बिवादिन ॥ In N.S. 507 he joined Jayasthiti and his family at the yātrā at Bugama (63, b.). With *mahāth* Dr. Grierson compares the forms *mahathā*, *mahantha* 'great-person.'

² Compare Cambridge Cat., p. ix., "Journey" pp., 15, 16, and Table. The verse written in Camb. MSS. Add. 1664, 2197 runs thus:—

भङ्गापुरी महर्षी च श्री राजा [sic] विराजते ।
धर्म-योगिन् (जो. 2197) कोर्षिष जेष्ठ [sic] मन्त्रकविष्ठके ॥

The opening of the inscription found by me in 1884, as described, but not published,—(for it is chiefly in Newari and much damaged in the lower part), runs thus (I print it with all its characteristic errors of spelling, etc.):—

संवत् ५१९ वैशाख कृष्ण दशम्यायां तिथौ । रवतिमन्त्रे चायुष्मानयोगे बुधवसरे
उपरामि त्वे सवितरि मानरश्मिन्ने चन्द्रे ॥ जयराजराज श्रीजयधर्ममहादेवस्य विजयराजे ॥
The inscription records the repair of a well connected with Mānigalādhīpa-Sridakṣiṇavihāra' and setting up of images.

(N. S. 540-547).¹ Early in the next year Yakṣamalla, the eldest son of Jayajyotih, as we find from the above-cited inscription, has succeeded to the throne; and dated MSS. are fairly plentiful for the long reign (43 years) assigned to him by the Vamśāvali of Wright,

As to the history of this time some information is given by the interesting MS. described at pp. 107-9 of the present Catalogue. The author is king Jagajyotimalla of Bhatgāon, sixth in succession after Yakṣa. According to this work Yakṣa 'went as far as Magadha, conquering Mithilā and set in order all Nepal, subduing the rājas of the mountains.' The triple division of the kingdom, already known to us, is then mentioned, including the assignment to the eldest son Rāyamalla of the country east of the Vāṇmatī (Bāgmātī) river with Bhatgāon as capital.

In Table II. I summarize the chronology of the reigns then ensuing.

Dated MSS. are not at first numerous; but for the Bhatgāon line the MS. at Cat., p. 107, just referred to, is valuable, especially as royal authorship is attributed to it. The joint-regency of Jita and Prāṇa given in the Table is stated in the Catalogue at p. 102 and confirmed by an inscription copied by me at Thāiba (*olim* Thasiba).² That the later king Trailokya should have been also known by the synonymous name Tribhurana seems at first sight improbable; but the inscription on which I base the statement was found by me at Thimi, which is east of the Bāgmātī and not far from Bhatgāon. After the beginning of the XVII century dates from coins become fairly plentiful, see the Table II in my "Journey."

For the line of Kāthmāṇḍu, dated documents are at first still more scarce; but later on dates are quite numerous.

I have added in Table II appended to the present article a third column for the Banepa dynasty, because the first king at least was a real person and from the Cat. p. 115 seems to have been a literary man. In any case the separate dynasty of Banepa did not last much more than a century, as I find from copies of inscriptions recently received by me³ from Panauti a place in the Banepa valley somewhat east of

¹ Cam. Add. 1649 a work on astrology attributed to the king himself and copied N.S. 532 makes a fourth if the retouched colophon (see my Cat. p. 155) be correct, as there seems little reason to doubt.

² In a part of the village called Antal tol and near a caitya. The village lies E. from Patan towards Harsiddhi and Bañregāon. The date runs thus: श्री श्री जित्मल प्रभु ठाकुरस्य श्री श्री प्राबलदेवठाकुरस्य [च] इषी [२] विजयकाराजे [sic] वत् १४४ मल भाद्रपद.

³ Through the kindness of Colonel Pears, the present Resident.

Banepa, that the kings of Bhatgāon, Jagatprakāśa and his success of Jitāmitra. (1642-1689¹) were acknowledged there.

II.—WESTERN NEPAL.

The town of Noakot or Nayakot (which I visited in my recent tour) seems to have been a kind of frontier between the valley of Nepal or Nepal proper and the Western districts. Wright's History (pp. 223-5) mentions the seizure of the place by a Gorkha sovereign previous to the general Gorkha Conquest.

The MS. in the Wright-collection numbered 1109 seems to have been written here. For *नयाकोट* is doubtless (though the identification escaped me when I wrote my Cambridge Catalogue, p. 30) a Sanskritized form of the town's name. The date of the king (Ratnajyotiḥ) has been verified by Dr. Kielhorn and corresponds to January 14th, 1392.

During the following century no chronological data are forthcoming. I may note in passing that an educated Nepalese told me that inscribed stones, which he thought resembled those published by Paṇḍit Bhagvanlāl and myself, existed in the valleys of Western Nepal.

Dr. Wright published (History, Chapter XII) an account of the reigning (Gorkha) dynasty from Dravya Sāh (A. D. 1559) to the present time.

It is interesting to find in the present collection (pp. 242-4) a MS. giving confirmation of this record. It was composed by Rājen-dravikrama Sāh, who reigned 1816-1847. It might be worthwhile to publish extracts from this MS., when further confirmatory material (from old MSS. or inscriptions) comes to light. Meanwhile, it is worth noting that Wright's date, 1559, founded on a Vikrama-date, is curiously corroborated by a chronogram (*vidhu-vasu-nigama-glau*²), which gives the corresponding Saka year (1481). At p. 213 of the Catalogue we find a MS. written during the reign of Varavira Sāhi, in 1614, at Jaṭāpattana. This looks like Saka 1614 (A.D. 1692), when Virabhadra Sāhi was alive, though, according to Wright, he was only *yuvārāj* and never *mahārāja*.³

¹ For the latter date see Cat. p. 150. N.S. 810, Pauṣa. One of the new inscriptions is dated some six years later: 816, Jyestha.

² Read thus p. 242 l. 25. I was much troubled by the reading *ग्लौ ग्लौ*. But on referring to the MS., through the kind intermediary of the Resident, I found that the tracing read *glau*. This rare word has hitherto been found, in lexicons only, in the sense of 'moon' or 'earth' (= 1).

³ Bhagvanlāl's Inscr. No. 18 fixes the date of another Gorkha sovereign in recording the defeat of Dambaraśāh by Pratāpamalla, N.S. 769 (A.D. 1640).

III.—TIRHUT.

There are few regions of India possessing an ancient civilization about which we have less definite historic information than the region north of the Ganges variously known as Videha, Tirabhukti, or (from its capital) Mithilā.

Neither the work of Prinsep, nor its excellent successor, that of Miss C. M. Duff, attempts a 'Dynastic list' for this country. Chronological indications are thus peculiarly valuable. There would seem to have been a certain degree of literary intercourse between Nepal and Tirhut, the frontier state on the direct route to the plains. Accordingly a large number of the MSS. in the present Catalogue are written by Tirhuti scribes in their characteristic (Maithili) script and dated mostly in the common era of the country, that of Lakṣmaṇa Sena.

On pp. 131-2 we find a case where a MS. is by a Tirhuti scribe domiciled in Nepal. For it will be observed that not only are the writing and the era those of Mithilā, but the scribe goes out of his way to describe Lalita-pattan ('Patan'), where the MS. was copied, as 'situated in the kingdom of Nepal.'

A notice of far greater interest and importance is preserved through a case of intercourse in the opposite direction, where a Nepalese scribe was living in Tirhut. This is the case of the MS. of part of the Rāmāyaṇa, No. 1079, briefly noticed at p. 34 of the Catalogue. The colophon in question occurs at the end of the Kiṣkindyakaṇḍa at ff. 375-6. As it is not given in the Catalogue, I here transcribe it from my own notes: *Samvat 1076 (१०७६) aṣṭāḍha badi 4 mahārājādhirāja punyāvaloka-somavaṃśodbhava-gauḍadhvaḥ-śrīmad-Gāṅgeyadeva-bhujyamāna-Tirabhaktau kalyāṇavijarājye Nepāladeśīya-śrī bhāncu śālīka-śrī Anandasya pāṭakāvasthita (kāyastha)¹ paṇḍita śrī śrī Kurasyātmaja-śrī. Gopatinālekhīdam.* Interpreting this according to the somewhat 'free-and-easy' Sanskrit used by scribes, I understand it to mean that in Samvat 1076 Gopati, son of Śrīkura, (Kāyastha) paṇḍit belonging to the country of Nepal and living in Ananda's pāṭaka² belonging to Bhāncu śālī (?), copied this during a victorious reign in Tirhut, when it was ruled by Gāṅgeyadeva, the great king, beholder of holiness, sprung from the lunar race and banner of Gauḍa. The writing of the MS. is the archaic 'Lantsa' of Nepal, so that we may quite well

¹ Added in a different hand.

² Cf. Ind. Ant. XVIII. 135, where pāṭaka is interpreted to mean the subdivision of a village; hence bhāncu śālīka may well contain the name of the larger village or district.

refer the Samvat to the Vikrama era. If this be granted, it must surely follow that we may identify the king with Gāṅgeya-deva, Kalacuri of Cedi, likewise of lunar lineage,¹ who was thus reigning in A.D. 1019, or some 11 years before Alberuni² mentions him as ruling in Dahāla, in 1030. Gāṅgeyadeva's influence has not been hitherto traced so far east as Tirhut; but it is noteworthy that his son also, Karṇadeva, claimed influence in Gauḍa,³ still further east.

Nothing appears to be known of the rulers of Tirhut from this time to the 14th century, when the Thākur dynasty appeared. A full genealogical table of this family was given by Dr. Grierson in Ind. Antiquary XIV, p. 196, and this was supplemented by him with further notes in the same journal in March 1899 (XXVIII, p. 57). Our Catalogue gives (p. 63) a date, L.S. 392,⁴ for one of the later kings, Kaṃsanārāyaṇa, also called Lakṣminātha, which is the more acceptable as I have elsewhere shown,⁵ that the native chronology for this dynasty is incorrect. In the same year, Lakṣmaṇa Samvat 392, was copied the MS. described at Cat., p. 122, which gives a further confirmation of the succession of this dynasty, calling it the Śrotriya (brahmanical) vaṃśa. At p. 65 we meet with an interesting confirmation of the correctness of the details given in Dr. Grierson's table, as we there find a MS. by order of a non-reigning prince, viz., Gadādharaḍeva⁶ (*mahārājādhirājavara kumāra*) in L.S. 372 (A.D. 1490), a date which fits very well with that last mentioned.

If Rāmasiṃha, the king of Mithila mentioned at p. 23 *med.*, be the same as Rāmabhadra, then the composition of Śrikara's commentary on the Amarakośa there described falls at the end of the 15th century.

The prince Indusena, or Indrasena, the author of the work described at p. 265, would seem from his biruḍa Rupanārāyaṇa to have belonged to this family.

I subjoin a short table of this dynasty (Table III).

GORAKHPUR-C(H)AMPĀRAN. In this region, that is, in the country south of Nepal on both sides of the Gaṅḍak, there reigned during the 15th century a dynasty, hitherto not noticed by European writers, but

¹ Ep. Ind. II. 9,11.

² India (tr.) I. 202; Gāṅgeya is also known from coins, some of them found as far north as Gorakhpur: Rapson, Indian Coins (*Grundriss*, II 3B), p. 33; V. A. Smith, J. A. S. B., LXVI. i. 306.

³ Ind. Ant. XVIII. 217, moreover Karṇa's son made one expedition to Campāranya. Ep. Ind. *loc.cit.*

⁴ 392 current. The date works out, as Dr. Kielhorn kindly informs me, to Wednesday 18th December, 1510.

⁵ J. R. A. S. 1898, p. 233. Dr. Eggeling, Cat. I. O., p. 875, seems to accept it somewhat too readily.

⁶ Kumāra Gadādhara Siṃha in that table.

apparently connected with that last mentioned. Several of the rulers are mentioned in colophons of the present catalogue, and one of these must be in all probability identified with the issue of a series of coins, unpublished as yet and also undated, but apparently belonging to this century.

The first sovereign mentioned is Pṛthvisiṃhadeva in whose reign in [Vikrama] Saṃvat 1492 (A.D. 1434-5) at *Campakāraṇyanagara* was copied MS. No. 1508 (☛) at p. 61.

His successor was probably, as we shall presently see, Saktisiṃha.

Of the next king, Madana or Madanasimhadeva, we have three mentions in these MSS. At p. 51.¹⁻³ we find him mentioned as reigning in Vikrama-Saṃvat 1511 (A.D. 1453-4) at *Campakāraṇyanagara*. His epithets are interesting. The first, *viprarāja*, seems to point to his belonging to the same *śrotriya vaṃśa* which reigned in (Eastern) Tirhut and so does the *biruḍa* ending in *nārāyaṇa* which all the members of that dynasty assumed. The pandit is uncertain about the reading *daity-anārāyaṇa*, but I find from my own notes on the same MS. that I read the compound thus. I should propose to interpret it like *daityanisūdana* and *daityāri* (both epithets of Viṣṇu) by reference to the Vaiṣṇava faith of the king. This would accord well with the legend of a set of coins first identified by Dr. Hoey with this same region and at present in the British Museum. This legend is श्रीविन्द चरव प्रवव नदन and on the reverse श्री चम्पकारणे ¹. The lettering of the coins may well belong to the 15th century and I am glad to have the authority of my friend Mr. Rapson, to whom I am indebted for my knowledge of the coins, that their general style and workmanship is referable to the same period.

At p. 29 (MS. 1001 ☛) we find another MS. of the same reign written at Gorakṣapura in L.S. 339 (1457 A.D.) It is interesting to note that the era used is that of Lakṣmaṇa Sena, as it confirms the accuracy of the Vikrama date, and also forms the first instance hitherto noted of the employment of the era west of the Gandak, i.e., beyond the limits of Bengal. Lastly, Madana appears as a royal author giving his name to the *Madana-ratnapradīpa* (p. 223). This work is said in the colophon to have been composed (*viracita*) by the 'king Madanasimhadeva, who was the son of king Saktisiṃha [see above], adorned with many *biruḍas*.' At the beginning of the text, however, the work is only said to be 'promulgated (*prakāśyate*) by Madana' and at the end we are told that he got the work done (*kārita* :—doubtless a common case with Indian royal authors!) by one Viśvanātha living at 'Kāśī-tirtha,'¹ probably Benares.

¹ Does the prefix Śrī imply the abovementioned town of *Campakāraṇya*, rather than the mere region so-called?

TABLE I.
KINGS OF NEPAL PROPER FROM THE COMMENCEMENT OF THE ERA OF NEPAL TO THE DIVISION OF THE KINGDOM
(A.D. 879—1474).

Abbreviations: 'V, VI, V³, V⁸' represent the newly-discovered Vamāsāvali and its three divisions; 'Cat.' the catalogue of the Darbar Library by Pandit Haraprasād Śāstri; 'Camb. Cat.' my own catalogue of Buddhist Stk. MSS. at Cambridge. 'K' and 'H. J.' after dates represent respectively the kind assistance of my friends, Prof. Kielhorn and Jacobbi, in verification. MSS. marked 'Camb. Or.' are those recently acquired by me in Nepal; expd.-expired (*gata*) year expressed in the Ms., [expd.] the same not expressed but calculated.

Dates in *italic* figures are derived from the chronicle (V.) only.

	DATES WITH MONTHS.		References to MSS., etc.	Reign acc. to V.	
	Nepal era, when not otherwise specified.	Equivalent A.D.			
Rāghavadeva	46, 6 mo.	Traditional founder of Nepal era (20th October, 879).
Jayadeva	...	...	...	10.
Vikramadeva	...	...	...	8, 9 mo.
Narendradeva	...	...	...	1, 6 mo.
Gupakāmadeva I.	...	...	...	65, 5 mo.
Udayadeva	...	...	...	5, 5 mo.
Nirbhaya	...	...	...	Not named.
Rudra	128, Pūālguna	1008	Camb. Add. 866	...	
Bhoja	...	...	...	...
Rudra	135, Caitra	1015	" " 1643	...	
Lakṣmikāmadeva I.	159, [expd.] Vaiś	1039	" " 1683	21	
Lakṣmikāmadeva I. (sole ruler.)				...	When Camb. Add. 2191 was copied (date gone), Bhoja was ruling alone. These joint regencies not referred to in V. 'Friday, 80th March 1089' (Kielhorn) 1.

¹ Communicated by letter. Dr. Kielhorn's previous working (I. Ant. XVII. 252) of the date as a current year rested on a misprint in the Negari Text (not, however, in the Arabic numerals) of my Cambridge Cat., p. 172.

	DATES WITH MONTHS.		References to MSS., etc.	Reign acc. to V.	
	Nepal era, when not otherwise specified.	Equivalent A.D.			
Jaya ('Vijaya' V)	31 ...	Reigned over half the kingdom at Lalitāpur (V.1) 'Wednesday, 24th September, 1046' (K) Called 'Balavanta' in VI and (wrongly) Bālavata in my previous lists. Probably (1) Wed., 25 Jan. 1066 (K.). { This date is confirmed by my own note made from the MS. The Hodgson Collection of the Society. Cf. Rāj. Mitra, Aṣṭas. Prof. p. xxi, note, and Foucher, Iconographie, p. 27, J.A.S.B. lxxi. i. 249. Vallée-Poussin, Bouddhisme p. 388. The date does not work out, as Dr. Jacobi informs me. } A copied date of somewhat uncertain interpretation, J. R. A. S., 1891, p. 687. { 'Friday, 10th May, 1090' (K). The date is omitted in the Cat., p. 30; but was verified by myself. } Wording of date quoted above.
Bhāskaradeva	167 [current], Āṣv.	1046, Sept.	...	3 ...	
Baladeva	180 Māgha	1059-60	Cat., p. 30 " 11	12 ...	
Pradyumna-kṣmadeva.	185 Vaiś.	1064-5	Camb. Add. 1684	Name faded in V.	
	186 Māgha	1065-6	" " 2197		
Nāgārjuna	...	...	...	2.
	189, Āṣāḍha	1068-9	Cat., p. 92	15	
191, Phālg exp.	1070-71	A.S.B. A 15			
Saṅkaradeva	198 current, Śrāv.	1077	A.S.B. (coll. of 1898)		
Vāmadeva	200, Māgha	1080-81	Musev.-coll. St. Petersburg	3	
	210 [expd.] Jyēṣṭha	1080, May	Kāthmāṇḍu No. 1002.		
Haradeva	213 expd. Caitra	1093	Camb. Add. 2197	14 years (about 1084-1098)	
	219 current	1098	VI fol. 24 a ...		
Sivadeva (3)	239 Vaiśākha	1118	VI, see plate fig. 4	27, 5 mo. (about 1098-1125)	
	240, prathama-Āṣāḍha.	1120	India-office, Hodgson, 73 A.		
	243 Jyēṣṭha	1123	Camb. Or 142 ...		

Intradrava (3)	249, Phālguna	1128-9	Ind. Om. 2028. ...	12	Omitted by Wright and Bhagyanlal, though mentioned by Kirkpatrick. 'Monday, 10th October, 1188' (Jacobi).
Mānadeva	250, expd., Kārti.	1138, Oct.	Camb., Add. 1643	} 4, 7 mo.	As to this date, see the foregoing article, page 1, note 5.
Narendradeva (called Narasimha in Wr. and Bh.-lāl)	259, Bhādrap	1139	Inscription 'Journey', p. 81. Cat. p. 63 ...		
	254 expd., Phālg.	1134	Paris, Burn. 104 VI, foll. 24-25a	...	[VI. f. 24b, Plate fig. 4, 5. I have supposed this date to refer to the accession of Ananda, though the passage is obscure.
Anandadeva (4)	261 Pauṣa	1141	Camb. Or. 130	} 20 about 1147-57).	See J. R. A. S. for 1888, p. 551. Not purchased; full date transcribed: 284 Māgha śukla aṣṭami śātriyavāra. Colophon copied (with mistakes) in Rāj Mitra's Aṣṭas. Pref. p. xxiv, note. 'Sunday, 8th July, 1165', Kielhorn, Ind. Ant. XVII, 249. Full date (not given in R. A. S. Cat.): 286, Phālguna sudi ekādaśyāmi śātriyav.
	267 Māgha	1146-7	Camb. Add. 2833 MS. seen at Bhatgōn ...		
	275 Caitra	1154-5	Camb. Add. 2190		
	278 Bhādrap.	1158	Camb. Add. 1693		
Rudradeva	284 Māgha	1163-4	London, R. A. S. Hodgson ³	} 8, 1 mo. ...	Imperfect reading in Cat. supplemented by a tracing from the MS. See the article p. 7, note 7.
	285 expd Phālguna.	1165, Feb. March.	Camb. Add. 1693		
	285 [expd.] Śrāvaṇa.	1165, July	Cat., p. 65 ...		
Amṛtadeva (5)	286 Phālguna	1166	...	} 3, 11 mo. ...	
	296 Caitra	1176,	...		

1 The date reads 186 māghakṛṣṇa divā śaṭamya buddha [sic] diva. I suggested to Dr. Kielhorn (and he agrees), that *divāśanā*¹ probably stands for *divāśanāyām tithau*, which gives 186 as an expired year (the usual solution for this era.) If however we interpret the date as meaning "on the tenth day", we have to take the rare solution (I. Ant. XVII. 252) of a current year, with the result (as Dr. Kielhorn informs me) Wednesday, 2nd February, 1066.

2 Son of Sañkaradeva, born Śaṃvat 177, Āṣāḍha. V⁸ foll. 300-31a.

3 No doubt identical with Mahendradeva the *gaurāḥ* (गौराह) in Sivadeva's reign after whom the tank Mahendrasaras was named. Vfol. 24b. See plate, fig. 4. The same Mahendra's birth is recorded in V⁸ as happening in sup, 199 (fol. 31c, where *Siḥadevaparameśvarasya putra* is apparently an error for *Siḥad*) See Plate, fig. 9. 1. 3.

4 Son of a 'Siḥadeva' (possibly here Narasimha or Narendra) born in 219 Vaiśākha, V⁸ f. 31b.

5 According to V⁸ (f. 31b), born in 233, Āṣvina and likewise a son of "Siḥadeva."

	DATES WITH MONTHS.		References to MSS., etc.	Foreign acc. to V.	
	Nepal era, when not otherwise specified.	Equivalent A.D.			
[Ratnadeva]	303 Caitra.	[1188 ?] if Nepal era	Tracing from MS. in Kathm. Library.	Not mentioned in any History.	Full date, from tracing (colophon being omitted at p. 96 of Cat.) of MS. 1648G. at Kathm. Library: Sany: 303 [words and figures] caitra sudi pacamyam somadine. As to the king see the article.
Someśvaradeva (1) Gupakāmadeva II.	307 Phālguna	1187	Cat., p. 76	4, 3 mo. 3	
Lakṣmikāmadeva II.	313 dvir-Asāḍha	1193	Br. Museum, Or. 2279 (No. 550 in my Cat.)	Not mentioned.	Reading of Cat. verified by tracing from MS. Date retouched. 'It does not work out' (H. J.)
Vijyākāmadeva	316 "	1196, July	Br. Museum Or. 3345 (No. 542 my Cat.)	17	Probably Thursday, 11th July 1196. See note in B.M. Cat. Sk. MSS. p. 230.
Arimaladeva (3)	317 Vaiś 322 [expd.] Asāḍha 326 expd. Srāv. 336 [expd.] Pauṣa 343 Marga	1197 [201] May [206, July- Aug.] 1216, Jan. 1221	Cat. p. 113 ... Cat. p. 83. ... Cat. p. 96 ... Camb. Add. 1618 B.M. Or. 2208 (No. 512 in my Cat.) Kathm. No. 214	15 (about 1201-1216) ... Not named	Reading confirmed by my notes in the Library. 'Sunday, 27th May, 1201 (H.J.)', 'Thursday, 14th Jan., 1216', Kielhorn in I.A. xvii, 249. Perhaps a rāja of another part of Nepal.
[Rapaśūra]	344, 358, Jyestha 367, current, Māgha.	1223 ... 1238 ... 1246 Jan. Feb.			{ Date (without month) noted by me in 1894. The Pandit apparently did not see this MS., a copy of the Bhāratya-nīyāsāstra. Compare Sylvain Lévi "Rapport," p. 16. Date somewhat indistinctly written.

Abhayamalla	367, Phālguna	1247, Feb.	Kāñim. new cat. No. 11	42, 6 mo.	MS. (Pañca-rakṣī) not described by Pandit. Full date from my notes: 367 Phālguna Suktā ekādśī śāditav. Sunday, 17th Feb., 1247, (H.J.) See J.R.A.S., 9191, p. 688. A copied date and doubtless copied wrong; for Dr. Jacobi reports that the week-day works out wrong and nakṣatra impossible. 'Monday, June 7th, 1255' (K), when Punarvasu was the Nakṣatra; see the article, p. 8, note 4. See the same note. 'Wednesday, April 2nd, 1280' (Sewell); see p. 9, note 1.
	[373 Marga]	[1252]...	St. Pet. Minster Colln.		
Jayadeva	375 Śāṣṭha	1255, June	VI, fol. 26a	2, 8 mo. ...	
	377, Bhādrap.	1257 ...	Coll. of Bhag-vānlal 1884		
Jayabhimadeva	380, expd. Caitra	1260 April...	Tracing from MS. 1320D. at Kāthmāndū	13, 3 mo. ...	
Jayasāha (śiha) malladeva	...	...	...	2, 7 mo. ...
Anantamalla (3)	399, Phālguna	1279 ...	Cat. p. 46 (ख)		
	400, "	1280 ...	Tracing correcting Cat., p. 44.		

1 Though no MSS. of this reign are extant, Someśvara is duly recorded by Kirātpatrik (reign 6 years 3 months) and in V² (fol. 32a), where we learn that he was the son of Mahendra and born in 240 Phālguna sudi 18, Māghanaṣṭra. If the following phrase (ख) means that he reigned and died in (240 + 53) 293, it will not fit well with the ascertained date of Amrādeva. 2 According to V², fol. 32b, Arinalla, son of Jaysī [sic], Malladeva, was born 27½, reigned 15 years (according to V¹ 25 years 10 months; but this does not suit with the other dates) and lived 63 years 10 months. This puts his death towards the end of 336, which our last date from MSS. will just allow. 3 Born 366, son of Rājadeva. He was apparently childless. For at 266 (Plate: fig. 7. l. 1) we read that in his reign the Yuvarāj (ख) the usual form in the Chronicle) Jayādityadeva imprisoned his uterine brother, Jayānandadeva. Now a Jayāditya, according to V² (366), was the son of Jayabhimā, and was born 368. Probably there is something wrong in this last

	DATES WITH MONTHS.		References to MSS., etc.	Reign acc. to V.
	Nepal era, when not otherwise specified.	Equivalent A.D.		
Anantamalla [continued.]	408, Āṣāḍha ...	1283 ...	Cat. p. 46 (☑)	32, 10 mo. V ¹
	405, Vaiśākha ...	1285 ...	Tracing, revising Cat. p. 46 (☑)	35, 11 mo. V ³
	406, Caitra ...	1286 ...	B.M. Or 1439 (Cat. No 440.)	
	408, or Sambat 1344	1287 ...	Kirkp. p. 264.	
	417, [e x p d J.] Āṣāḍha. ...	1297 June..	{ V ¹ fol. 27a V ³ " 40b	The first recorded double date (in two eras). Wednesday, 26th June, 1297 (K). Date of a donation to Paṣupati-ehrine of a banner, etc., by Ananta.
Jayānandadeva	422 Vaiśākha ...	1302 ...	Camb. Add. 1306.	
	427 Śrāvapa ...	1307 ...	V ³ fol. 42 ...	
	438 Phālguna ... bedi 15, Śukre	1318, March	Cat., p. 73 and my notes	Duration not stated ...
Jayarudramalla, and Jayārimalla (oo-regent)	440 Caitra ...	1320 ...	V ³ 44a (cf. 27b.)	...
	446 Āṣāḍha ...	1326 ...	V ¹ 27b V ³ 46b	...
	448 Caitra ...	1328 ...	V ¹ 27 b	...
Invasion of Nepal by Adit[ya]-mal[ī]ja. Disensions until accession of				See note 1, below.

Jayarājadeva 1.	467 Śrāvṇa	1847	VI 286 Plate fig. 8	...	“Accession with assent of both royal families and with general consent” (VI 28 b.; Plate fig. 8, line 1). Year (no month) verified by tracing from MS
	474	1853-4	Cat. p. 71	...	See J.A.S.B., LXII. i., 250. MS. omitted in Kuñjavihar's Cat. Correct king's name (Vijayarājadeva) to Jayarāj (tracing). Date verified in my notes. 'Monday, 23rd October, 1363; nakṣatra etc. correct' (H. J.)
Jayarājnamalla (2)	476	1855-6	As Soc, Beng. (Coll. of 1893)	...		Peterson, Hitopadeśa, Pref., p. ii.
	484 Kārttika	1863, Oct.	Cat, p. 31	...	Earliest MS. dated by a non-Nepalese era. Date: Friday, 22nd Feb. 1376 (H. J.)
	491 Bhādrap.	1871	Cat. p. 88	...	
	493 Pausa	1872	Camb. Add. 2564.	...	
Jayarājnamalla (3)	494 Bhādrap.	1874	Camb. Add. 1689	...	
	Saka 1297, Phālg.	1376 Febr.	Cat, p. 121	...	

NEW DYNASTY FOLLOWS.

statement. For it seems unlikely that Anantamalla should not only have superseded an older heir-apparent, but also have allowed him to live on as heir-apparent to himself. Moreover, in V8 (36b) we find mention of Jayabhīma as rāja in 378 and Jayasiphāmāliadeva (who seems to have actually succeeded him, according to VI 26c) as *gyanarāj*. This seems very strange if Jayāditya was alive all the time. The statement of Wright may be correct in so far as it implies a divided kingdom in Ananta's time.

1. Jayarudra was the son of Jayatūṅgamalla. Jayāri is called *svakūṭumba*, a vague phrase for 'kinsman' perhaps. The full date of his death (or of the suttee of his wives—the punctuation would allow of either interpretation) is 446, *Asādha pūrṇamī*, V8 at 466 gives the same date, for the death (𑑖𑑦𑑦𑑦 perhaps 'time up to which he remained in the world,' a common expression in the chronicle), not mentioning the suttee; but it makes two suspicious additions: (1) The addition of 'prathama' to the month, though *Asādha* was not intercalated; (2), the impossible allowance of 30 years 8 months to the king's reign.

2. Born 437, *Phālguna kṛṣṇa daśamī dhameṣṭā* [sic], *bṛhaspati vāra*; son of Jayānandadeva by a *saiṅgrakāṇī bhāryā* (V8, 465). The tracing referred to in the last column was kindly sent me by Mahām. Haraprasād Śāstri.

3. Son of Jayarājadeva and Rudramadevī, apparently (see p. 11, note) born in 467, *Vaiś śudi 7*. (VI, f. 28b; Plate fig. 8.) According to V8 (60b) he died in 502, *Māgha badi 5*. This may well be correct; for the date 504 given doubtfully in my Cambridge Cat., p. 119, is much too uncertain to form a contrary argument. On re-examination I find the middle word looks more like *cīṭha* (not known as a numeral word) than *bindu*. On the other hand, *viṅga* = 5 is certain; so that Jayarājuna was alive in 500 or A.D. 1379-80.

	DATES WITH MONTHS.		Reference to MSS., etc.	Reign acc. to V.	
	Nepal era, when not otherwise specified.	Equivalent A.D.			
NEW DYNASTY	600 Phālguna ...	1880 ...	Cat., p. 43 ...	Vends here.	Chronogram and figures; MS. written at Bhāgson. Jayata was the mantri. See Cat., pp. 43, 84. Tables in Camb. Cat. and "Journey" also inscription in "Journey" (date verified I. A. XVII, 243.)
	Six other dates between this and 514, dvir-Āyā (P)	1894 ...	Cat. p. 87 ...	...		ŚIVĪT, if meant for Aśūtha intercalated, is incorrect by the Tables of Sewell.
Jayaśthimalla ...	516 ...	1895-6 ...	Tracing, revising Cat., p. 81	...	In the Cat. read ५१५, as my tracing shows. No month is legible.
Jaysipharāma ...	519 Kārtika ...	1898 ...	Camb. Add. 2834	...	J. R. A. S. for 1898, p. 551.
Joint regency of Jayaśthiti's three sons ...	520 Āsvina ...	1400 ...	" " 1864	...	See the article, p. 15, and note.
Regency of Jayadharmamāla (alone), as 'yuvārāj,	528 Vaiśākha ...	1403 ...	Inscription ...	...	A retouched colophon: see Camb. Cat., p. 166.
Jayaśjostirmalla (1) ...	532 Mārgaś.	1411 ...	{ Camb. Add. 1649.	...	15th Jan., 1413. Verified I. A. XVII, 247.
	538 expd., Māgha	1413, Jan.	Inscr. ...	...	...
	540 Bhādrap.	1420 ...	Camb. Or. 149...	...	...
	541 Bhādrap.	1431 ...	Cat. p. 86 ...	...	...
	547 (no month) ...	1496-7 ...	St Peters b. (Minsev)	...	Verified by my own notes both in 1894 and 1899. See J. R. A. S., 1891, p. 688.

Yakse-malla	...	Saka. 1850. Margāś 1428-9 (Nov. Dec.)	Cat., p. 28	...	...
	...	Four other dates (549-590)	...	...	...
	...	591 Caitra	1471	{ India Office ... { Hodgson 2743	...
	...	594 Jyestha	1474	Cat., p. 75, and my notes.	...

(For the divided kingdom see next Table.)

Month supplied from my notes on the MS.

See Camb. Cat., p. 197 (correcting *Mye* to *Mye*) and Table; also the present Cat., p. 36.

The full date (from my notes) completes the floka thus (though badly):—

संवत् ५९४ ज्येष्ठमासि अशुक्लपक्षे चतुर्थ्यां ॥

¹ Born N. S. 493 Vā (556).

TABLE II.
DIVIDED KINGDOM OF NEPAL (1496 TO BEGINNING OF XVIIITH CENT.)
Yakṣamalla (reigning in 594 Jyēṣṭha = A.D. 1474.)

Line of Bhatṅgaṅ (cf. Cat., pp. 107-9.)	Line of Kathmandu.	Line of Banepa. (cf. Supra, p. 16 fn.)
A.D.		
1495-6 (Jaya-) Bāya-malla N.S. 616 Chronogram in Cat. p. 16.	Ratna	Jayarāya-malla Bh. lal in I. Ant. XIII. 414 fn. cf. Cat. pp. 115, 19.
—	—	Wife : Nāthalladevi.
Bhuvana-malla.	Amara	Son : Vijayamalla.
—	—	
1524-33 Jita-malla and Prāna-malla (joint regency) N.S. 644, Bhadrapāda N.S. 654 Kārttika, Cat. p. 103.	Sūrya	
—	—	
A.D.		
Prānamalla (sole king).	1551 Narendra, (Camb. Or. 135. N.S. 671, Srāvapa.)	
—	—	
Viśvamalla.	1566 Jaya-Mahendra (same MS.) 686, Srāvapa.	
—	—	
Trailokyā or Tribhuvanamalla, (see p. 16.)	1575-6 Sadāśiva. N.S. 696. (See Table II in 'Journey'.)	
1572-1585-6 (Inscr.)	1600 Sivadeva. (Inscr. cited in 'Journey' Table II.)	
1617-1638 Jagajyotirmalla { See Cat., pp. 109, 16 (Saka 1550.)	—	
	Harihara.	
	(Subdivision of this kingdom followed).	

For the remaining Kings of Nepal (with dates from coins), see 'Journey in Nepal,' Table II, and Cambridge Cat., p. 16.

TABLE III.

REIGNING KINGS OF TIRHUT, EASTERN AND WESTERN.

EASTERN TIRHUT.

Compiled from Vardhamāna's Gaṅgākṛtyavivēka (Br. Mus.; Or. 3567a), called 'G' below, and Vācaspati's Mahādāna-nirṇaya ('M.'; Cat., p 122.)

1. Kāmeśa G.
- [2. Bhogeśvara elder son of 1. Mentioned in vernacular records only.]
3. Bhaveśa M, [younger] son of 1. G.
4. (1) Harasiṃhadeva, son of 3, M.G.
5. Narasiṃha (M), Nṛsiṃha (G) called Darpanārāyaṇa, son of 4 (M.G).
6. (2) Bhairavendra M. Bhairavasīṃha called Harinārāyaṇa G. This reign commenced not later than A.D. 1496, when the MS. G. was copied.
7. Rāmabhadra G called Rūpanārāyaṇa G.
8. Lakṣminātha called Kāṃsanārāyaṇa, reigning in December 1510. (Cat., p. 63, date verified by Dr. Kielhorn.)

DYNASTY OF GORAKHPUR-CAMPARAN (WESTERN TIRHUT).

1. Pṛthvi-sīṃhadeva, A.D. 1434-35.
2. Śaktisīṃha.
3. Madana (Sīṃhadeva) { 1453-54.
1457-58.

¹ According to several works of Vidyāpati, cited by Eggeling, Cat. I. O., p. 375-6 (see also Grierson, Ind. Ant., Mar. 1899, p. 57.) Bhaveśa was succeeded by his elder son, Devasīṃha, and he by his son, Sivasīṃha. It is significant that not only Vardhamāna and Vācaspati pass over these kings in silence, but Vidyāpati himself does so in Narasiṃha's reign (Raj. Mitra Notices vi. 68). They were perhaps not generally acknowledged.

² Vidyāpati (Eggeling l. c.) and the Chronicle admit the previous reign of an elder brother, Dhīrasīṃha, called Hṛdayanārāyaṇa.

TABLE IV.

AN UNKNOWN DYNASTY (Cat., pp. 153-54).

(From the Acāradipaka of Gaṅgāviṣṇu.)

Mukunda.

|

Bhr̥ṅgi.

|

Hambira. King of Triśṅgadeśa.

|

Pratāpa.

|

Dāmodara called Digvijaya.

|

Kāmarājadatta.

|

Trivikrama (patron of the book).
