

TWENTY-THREE INSCRIPTIONS FROM NEPÁL

COLLECTED AT THE EXPENSE OF

H. H. THE NAVÁB OF JUNÁGADH

Edited under the Patronage of the Government of Bombay,

BY

PANDIT BHÁGVÁN LÁL INDRÁJÍ, PH D

HONORARY FELLOW FOR AS SOC BO BA ROY AS SOC &c &c.

TOGETHER WITH SOME CONSIDERATIONS

ON THE

CHRONOLOGY OF NEPÁL

Translated from Gujarati

BY

DR. G. BÜHLER, CIE.

[Reprinted from the Indian Antiquary]

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TO THE MEMORY

OF

DR. BHĀŪ DĀJĪ

These Pages are Inscribed

BY

HIS GRATEFUL PUPIL

BHAGVĀNLĀL INDRAJĪ.

P R E F A C E .

It was in 1876 that Dr Bhagvānlāl Indrājī showed me his rubbings and cloth copies of the Nepāl inscriptions which he had collected during a journey to the valley, undertaken at the expense of the Junāgadh Darbār, for the late Dr Bhāu Dājī, 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 Nepāl and India, I offered my assistance in preparing them for publication, and asked Dr. J Burgess to accept them for the *Indian Antiquary*. The costliness of the numerous facsimiles made, however, an immediate realisation of my wish impossible. I then petitioned the Government of Bombay, requesting that a special grant might be made to Dr Burgess for the purpose. Acceding to my prayer, the Government sanctioned, with that liberality which it has ever shown in the furtherance of Oriental studies, a sum from the savings in the fund destined for the search for Sanskrit MSS. At the same time I addressed a request for express permission to publish these inscriptions to the Junāgadh Darbār (through the Political Agent of Kāthiāvād) and privately to Mr Vīttbal Bhañ Lāl the representative of Dr Bhāu Dājī, because Dr Bhagvānlāl very properly desired to have a clear title to dispose of the documents according to his liking. This permission was readily granted, and the Junāgadh Darbār 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 Bhagvānlāl, according to his original paper in Gujarātī, the translations and abstracts of the inscriptions as well as the greater portion of the Considerations on the Chronology of Nepāl. The former appeared in the August number of the *Indian Antiquary* of 1880 (Vol IXth 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 Bhagvānlāl'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 Bhagvānlāl's Gujarātī 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 Bhagvānlāl's original opinions. Thus it was, at my suggestion, that he referred the dates of Mānadēva and Vasantasīna to the Vikrama era instead of to the Śīka 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 Nepāl 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 Nepāl is contained in Mr C Bendall's admirable Historical Introduction to the *Carshriga Catalogue*, where not only Dr Bhagvānlāl's inscriptions but a good many documents inaccessible to him have been carefully studied. Another long discussion on the Maikhari dynasty, which the original paper contains has been somewhat altered and greatly condensed in note 3 to the table of the Licchavī kings.

For the facilities given to him in Nepāl Dr Bhagvānlāl desires to acknowledge his obligation to the Honorable Rājā Siva Prāsāda, of Benares who obtained for him from T M Gibbon, Esq, Manager of the Rūya estate, an introduction to Sir Jung Bahadur.

G BULLER

INSCRIPTIONS FROM NĒPĀL.

No 1—An inscription of Māna Leta, 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 Chāngu Narāyana,¹ about five miles to the north east of Katmandu. The pillar is about twenty feet high without the capital. Its lower half is square, half of the upper part is octagonal, higher up it becomes sixteen-cornered, and finally round. Originally it was crowned by a lotus capital surmounted by a 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 Chakrapāni about twenty years ago had a new capital made for it, consisting of 2 gilt lotus and a Chalra, 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 Chāngu Narāyana would not allow me to lay the buried lines bare. I have, therefore, been obliged to present the inscription in a mutilated form.

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

Transcript Part I

- [¹] सवत् ३८६ ज्येष्ठमासे शुद्धपक्षे प्रतिपदि १
 [²] [शि]हिणीनक्षत्रयुके चन्द्रमसि मुहूर्ते प्रशस्तेभिजिति
 [³] [श्री]वस्ताङ्कितदीप्तचारुविपु[ल]प्रोद्दत्तव[क्ष]स्थल
 [⁴] - वक्ष - नपत्रवाहु[रुचिरः] स्म[र्त्तु]प्रवृद्धोत्सव [1]
 [⁵] [त्रै]लोकप्रथमपन्त्र - - - - - व्यासङ्गनित्योव्यय
 [⁶] [दो]ल्लङ्गे निवसञ्जपत्यनि[मि]पेरभ्यर्च्यमानो हरि [11१ 11]

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 Manu. Chāngu literally, he with a hill is in the Nepālī 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 now having been erected in Nepālī Samvat 514 or 1031 A.D. by Queen Riddhi Lakshmi as is shown by an inscription see also below.

- [⁷] --त्ता -- -- -- पप्रतापविभ[विज्या]पामसंधेपकृत्
 [⁸] [राजाभू]दृपदेव इत्यनुपमः स न्यप्रतिशोदयः [I]
 [⁹] --- सवितेव दीप्तकिर[णेः] सम्यग्भू[ते] स्यैः सुतैः
 [¹⁰] [विद्]द्विर्व्यहृगाव्यैतरच[पलैः] एयाति[विनीतात्मभिः] [II] २ [II]
 [¹¹] [त]स्याभूत्सनयः समृद्ध[विप]प. सङ्गोप्यजेपोरिभिः
 [¹²] [राजा] शङ्करदेव इत्यप --- तिप्रदः सत्यधीः [I]
 [¹³] -- विक्रमदानमानवि[भवे]लंछना यशः पुष्कलम्
 [¹⁴] --- ररक्ष गामभि[मैतैर्भू]यै[भृगे]न्द्रोपम [II] ३ [II]
 [¹⁵] [तस्या]प्युत्तमधर्मकर्मय --- विद्वांसिक
 [¹⁶] [ध]र्मा[मा] विनयेप्सुरुत्त[मगुणः] श्रीध[र्म]देशे नृपः [I]
 [¹⁷] [ध]र्मेणैव कुलकमागत --- राज्यं महत्

Part II

- [¹] देवी राज्यवती तु तस्य नृपतेर्भार्याभिधाना सती^१
 [²] श्रीरवानुगता. भविष्यति तदा लोकान्तरासङ्गिनी [I]
 [³] यस्याज्जात इहानवद्यन्तरितः श्रीमानदेवो नृपः
 [⁴] कान्त्या शारदचन्द्रमा इव जगत्प्रहादयन्सर्वदा [II] ७ [II]
 [⁵] प्रत्यागत्य सगहदाक्षरभिदन्दीर्घं विनिश्चस्य च
 [⁶] प्रेम्णा पुत्रमुवाच साश्रुवदना यातः पिता ते दिवं [I]
 [⁷] हा पुत्रास्तमिते तवाद्य पितरि प्राणैर्वृथा किम्मम
 [⁸] राज्यभुवक कारयाहमनुयाम्यदौव भर्तुर्गतिम् [II] ८ [II]
 [⁹] किम्मे भोगाविधानविस्तरकृतैराशामयैर्व्यन्यनैः
 [¹⁰] मायास्वप्रनिभे. समागमविधौ भर्त्ता विना जीवितुम् [I]
 [¹¹] यार्मदिवमवस्थिता खलु तदा दीनात्मना सुनुना
 [¹²] पादौ भक्तिवशाभिपीड्य शिरसा विनापिता यन्नत. [II] ९ [II]
 [¹³] किम्भोगैर्मम कि हि जीवितुखैस्त्वादिप्रयोगे सति
 [¹⁴] प्राणान्पुञ्जमहज्जहामि परतस्त्वं यास्पसीतो दिवम् [I]
 [¹⁵] इत्येवमुत्तपद्भुजान्तरगतैर्भेन्नाभुमिश्रैर्दृढम्
 [¹⁶] बाधपादौर्द्विहगीव पाशवशगा बद्धा ततस्तस्युषी [II] १० [II]
 [¹⁷] सत्पुत्रेण सहोर्द्धुदेहिकविधि भर्तुः प्रकृत्यात्मनः

Part III

- [¹] अष्टापास्त्रविधानकौशलगुणै. प्रज्ञातसत्त्वो[भि]'
 [²] श्रीमन्सारभुज प्रमृष्टकनकश्लक्षणावदातच्छवि [I]
 [³] पीनासो पिकचासितोत्पलदलप्रस्पष्टमानेक्षण.
 [⁴] साक्षात्काम इवाङ्गवाचरपति. कान्ताविलासोत्सव [II] १३ [II]

- [⁵] यूषेभ्यामभिरुच्छ्रितेऽनुमुमती पित्रा ममालङ्कृता
 [⁶] क्षात्तेणाजिमखाश्रयेण विधिना दीक्षाश्रितोह स्थित [I]
 [⁷] यात्राम्प्रत्यरिसङ्घ्याप तरसा गच्छामि पूर्वान्दिशम्
 [⁸] ये चाज्ञावशात्तनो मम नृपा सस्यापयिष्यामि तान् [II]१४[II]
 [⁹] इत्येवञ्जननीमपेतरुलुपा राजा प्रणम्योचिवान्
 [¹⁰] नाम्बानुष्यमहन्तपोभिरमलै शक्नोमि यातुम्वितु [I]
 [¹¹] किन्वासेन यथावदस्त्रविधिना तत्पादससेवया
 [¹²] यास्यामीति ततोम्रयातिमुदया दत्ताभ्यनुज्ञो नृप [II]१५[II]
 [¹³] प्रायात्पूर्वपथेन तत्र च शठा ये पूर्वदेशाश्रया
 [¹⁴] सामन्ता प्रणिपातबभूवशिर प्रभष्टमैलिखज [I]
 [¹⁵] तानाज्ञावशात्तनो नरपति सस्याप्य तस्मात्पुन
 [¹⁶] निर्भी सिंह इवाकुल्लोक्तसट पश्चाद्बुवञ्जगिवान् [II]१६[II]
 [¹⁷] सामन्तस्य च तत्र दुष्टचरित श्रुत्वा शिर कम्पयन्
 [¹⁸] बाहु हस्तिरुपम स शनकै स्पृष्टान्नवीद्विभ्वितम् [I]
 [¹⁹] आहूतो यदि नैति विक्रमवशादेश्चयसो मे वश
 [²⁰] किं वाक्येर्व्वेहुभिर्वाधातृमादितै सक्षेपत कथ्यते [II]१७[II]

Translation

On the first day of the bright half of the month Jyeshtha of Samvat 386 while the moon stood in the constellation Rohini in the excellent Mahūrta called Abhūt *

1 Hari conquers, whose resplendent beautiful broad and high chest is marked by the Srivats[†] whose lotus arms shed radiance, who increases the happiness of his worshippers who is constantly busy with the machine for moving the three worlds who is eternal, who dwells on Dola[‡] and who is worshipped by the immortals

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

3 His son was truthful king Śankaradēva whose country prospered who was unconquerable 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 Dharmadēva 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

5—6

7 But that king's faithful wife, Queen Rājavatī by name was doubtless heavenly Śrī, who had followed (her husband into this world) * From her was born illustrious king Mānadeva 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 (Rājavatī) affectionately spoke to her son with faltering accents Alas, my child thy father is gone to

* L. 19 read दिव्यमसी

* The day is divided into fifteen Mahūrtae the 6th full is Abhūt

† Dola or Dolaṣarāna is the name of the Moon in which the temple of Chānu mānryāna is situated

‡ The meaning of the epithet Dola probably is that his wealth and valour made his enemies keep quiet and thus he is own and his only etc. troubles were none

§ Probably the preceding verse contained an identification of the king with Vasu.

"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
husband

12 The prince (Mānadvā), 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)

13 "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 (These)
"I shall instal such princes as will remain obedient to me"

14 Thus the king (spoke and) bowing to his mother, whose sorrow fled, he continued (in
his 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,

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

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

Transcript

- [¹] सवत् ४१३ श्रीमानदेवनृपतेश्वरणप्रसादात् भक्त्या विशुद्धमतिना जयवर्मनाम्ना लिङ्गञ्जयेश्वर-
मिति प्रथितं नृलोके
[²] सस्थापित सनृपतेर्जगतो हिताय १ भगवतोस्य लिङ्गस्य कारणपूजा[ये] ----- तास्य
----- यनार्थेन्दत्तमक्षय[नीवी-]

Translation

Samrat 413 By the favour of the feet of the illustrious king M ā n a d ē v a, a pure-minded (man) called Jayavarman has erected a Linga, known in the world of men, as Jayeśvar for the welfare of the people and of the king. A permanent endowment¹ has been assigned for (defraying the expenses) of the occasional worship² 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 relief showing a Chakra and two Śankhas. The stone lies near the sanctuary of Lagal Devi, not far from the temple of Jusi, Lagantol Kātmindā.

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] ॐ स्वस्ति मानगृहात्प[रमदे]वतवप्पभ- | [¹⁵] ----- दिकार्येषु सदि- |
| [²] शारकमहाराजश्रीपादानुध्यात श्रुतन- | [¹⁶] ----- मयापि तेषा |
| [³] [पदया]दानदाक्षिण्यपुण्यप्रतापविक्रसितासि- | [¹⁷] ----- (मो)चित |
| [⁴] तकीर्त्तिर्भेशारकमहाराजश्रीवसन्त- | [¹⁸] ----- |
| [⁵] सेन [कुशली] ----- व्यधिकरणेषु धर्म- | [¹⁹] ----- त्पादोपजीविभिरि |
| [⁶] स्था[न] ----- णेकाश्वकुश- | [²⁰] ----- यश्वेमामाज्ञामुह[द्य] ----- |
| [⁷] ----- विदितमस्तु वो भया | [²¹] ----- द्वा तम्याह दृढ मर्या ----- |
| [⁸] ----- लिङ्गल | [²²] इति समाप्तापना सवत् ४३५ [आश्व] |
| [⁹] ----- कूयेर | [²³] युजि शुक्र दिवा १ दूतरु सर्वदण्डना |
| [¹⁰] ----- रणाय | [²⁴] यकमहाप्रतिहाररविगुप्त इति |
| [¹¹] ----- शारक- | [²⁵] ब्राह्मण्डि च महीशालि ध्यवहरतीति |
| [¹²] ----- शप्येत्तान्त्र- | |

Translation

Om Hail! From M ā n a g r ā h a¹ the lord an[der] the illustrious Vasantasena, who meditates on the feet of the illustrious lord and great king Bappa (in a year of) the supreme deity,²—whose brilliant fame has expanded as a flower through his karuṇā, policy, compassion, liberality, affability, holiness and valour—being in good health.

No 4—An inscription dated Samvat 535

On a broken slate slab, lying in a street of Lagantol, Kātmānda, near to some stone smeared with red paint

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

Transcript

- [1] ----- देव -----
 [2] ----- पुण्यो -----
 [3] ----- रायाव प्रसादीकृत] -----
 [4] ----- ऋ पृथूक्षेत्रम् पूर्व -----
 [5] ----- लस्य क्षेत्रम् ततो भरतश्च -----
 [6] ----- तुलाक्षेत्रम् ततस्तेष्वलक्ष्य -----
 [7] ----- आदित्यगुप्तस्य क्षेत्रम् । पूर्वद -----
 [8] ----- [क्षि]त्रम् ततस्तेष्वलक्ष्यनारायण -----
 [9] ----- स्तेष्वल् प्रदीपगौष्टिकानाम् तस्या भूमेर्दक्षिण -----
 [10] ----- [दक्षिण]राजकुलस्य दक्षिणपश्चिमेन -----
 [11] ----- पञ्चालिकानाम् पश्चिमेन पर्वत -----
 [12] ----- [पश्चि]मित्तरेण पर्वतभूमि -----
 [13] ----- [परि]क्षितेय भूमिरित्यवगम्य न कैश्चि[दप्य] -----
 [14] ----- स्मत्यादोपजीविभिरय प्रसादोन्यथा करणीयो य -----
 [15] ----- माज्ञामनादृत्यान्ययाकुर्यात्कारयेद्वा तमहमुत्पथ[गा] -----
 [16] [मि]न नियतमनुशासितास्मि भविष्यद्विरापि भूपति[भि] -----
 [17] ----- कृतप्रसादानुवांत्तिभिरव भवितव्यमिति दूत[को] -----
 [18] ऋ राजपुरविक्रमसेन सवत् ५३५ श्रा[व] -----
 [19] [ण] शुद्ध दिवा सप्तम्याम् ॥ × ॥ -----

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 Dutaka or executive officer was Prince Vikramasena, and the date the seventh day of the bright half of Śravyana Samvat 535.

No 5—An inscription of Śivadeva

On a broken slab of hard sandstone fixed in a wall near a bell at Budhā Nīlkanth, near the Śivapuri hill, five miles north of Kātmānda. The characters closely resemble those of the preceding inscription. The language is Sanskrit.

Transcript

- [1] स्वस्ति मानगृहात्कृतनयविनपशोयधैर्यदीर्घ्याद्यशेष
 [2] सङ्गणनाधारो लिच्छविमुलकेतुर्भट्टारकमहाराजश्रीदि-
 [3] वदेव कुशली ----- पिता नरसिंहो भय -----

[¹] निवासिनो	यथाप्रधानङ्गामकुटुम्बिन	कुशलमाभाष्य
[²] समाज्ञापयति	विदितम्भवतु भवता	यथानेकपृथुस-
[³] मरसम्पातविजयाधिगतशौर्यप्रतापापहतसक-		
[⁷] लक्षत्रुपक्षप्रभावेन		सम्यक्प्रजापालनपरिश्रमोपाजि-
[⁸] तद्गुण्यशोभिष्याप्तदिग्मण्डलेन		श्रीमहासामन्ताशुवर्म्म- ¹⁹
[⁹] णा युष्मद्वितविधानाय	विज्ञापितेन मया	तद्वैरवा
[¹⁰] -----	न्यधिकृताना समुचित-	-----

Translation

Hail! From M ā n a g r i h a The illustrious lord and great king Ś i v d e v a—who is the abode of all good qualities such as learning policy, modesty bravery constancy and heroism, who is the banner of the L i c h c h a v i race, being in good health addresses greeting to all the cultivators residing in according to their rank, and gives (*these*) orders Be it known to you that I, being advised for your welfare by the illustrious great feudal chief 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—whoso brilliant fame gained by the trouble of properly protecting (*my*) subjects pervades the universe .²⁰

No 6—Inscription of Amshvarman, dated Śrīharsha Śinuat 31

This inscription is incised on a slab of sandstone in the neighbourhood of a large village, called B u n g m a t i, four miles to the south of Katmandu between the rivers Nyekhu and Vagmati Its sculptured top shows Bauddha symbols, viz, the wheel of the law between two deer The stone lies ordinarily buried in a field to the east of the village and is taken out every twelve years on the occasion of a great festival (*rathayātra*) of A v a t ō k i - t ō s v a r a²¹ at Bungmati The reason of this custom is not known I found considerable difficulty in obtaining a sight of the stone, though I had an order from the Nepalese Government

The characters are the same as those of the preceding two inscriptions Regarding the era in which it is dated, an explanation will be given below

Transcript

[¹] स्वस्ति	केलासकूटभवनाद्भगवत्समुपतिभशरकपादा-
[²] नुगृहीतो	बप्पपादानुप्यात श्रीमहासामन्ताशुवर्म्मो कुशलो
[³] बुगायुमीया[म]	निवासीपगता[न] कुटुम्बिनो यथाप्रधानङ्गश-
[⁴] लमाभाष्य	[समा]ज्ञापयति विदितम्भवतु भवताङ्गकूटसू
[⁵] कराणा	----- ना मत्स्यानाञ्चावाधनेन परितुष्टेरस्माभि
[⁶] र्भ	----- प्रसाद [कृ]तो युष्माभिरप्ये-
[⁷] -----	यदा च पुनर्भस्मत्तद्वाराणि
[⁸] -----	[त]दा राजकुल स्वयम्प्रविचार-
[⁹] -----	----- प्रसादोम्मन्त्र
[¹⁰] -----	----- विलङ्घयान्यथा
[¹¹] -----	----- नो नियतमुक्ता मर्यादा न-
[¹²] -----	----- भि पूर्वराजकृतप्रसादा

[¹] निवासिनो	यथाप्रधानद्वामकुटुम्बिन.	कुशलमाभाय्य
[²] समाज्ञापयति	विदितम्भवतु	भवतां यथानेकपृथुस-
[⁶] मरसम्पातविजयाधिगतशौर्यप्रतापापहतसक-		
[⁷] लशत्रुपक्षप्रभावेन		सम्पवप्रजापालनपरिश्रमोपार्जि-
[⁸] तशुभ्रयशोभिष्याप्तदिग्मण्डलेन		श्रीमहासामन्ताशुवर्म्म. ¹⁰
[⁹] गा युष्माद्वितविधानाय	विज्ञापितेन	मया तद्गोवा
[¹⁰] -----		न्यधिकृताना सशुचित -

Translation

Hail! From Mānagrīha The illustrious lord and great king Śivadeva—who is the abode of all good qualities such as learning, policy, modesty, bravery, constancy and heroism, who is the banner of the Licchavī race, being in good health, addresses greeting to all the cultivators residing in according to their rank, and gives (these) orders. Be it known to you that I, being advised for your welfare by the illustrious great feudal chief Amśuvarman, who has destroyed the power of all (my) enemies by his heroic majesty, obtained by victories in numerous hand-to-hand fights,—whose brilliant fame gained by the trouble of properly protecting (my) subjects, pervades the universe .¹⁰

No 6—*Inscription of Amśuvarman, dated Śrīharsha Sasvat 31*

This inscription is incised on a slab of sandstone in the neighbourhood of a large village, called Bungmatī four miles to the south of Kātmīnda between the rivers Nyekhu and Yugmatī. Its sculptured top shows Bauddha symbols, viz, the wheel of the law between two deer. The stone lies ordinarily buried in a field to the east of the village, and is taken out every twelve years on the occasion of a great festival (*rathayātrā*) of Avalōkī-tśvara¹¹ at Bungmatī. 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	कैलासकूटभवनाद्गवत्पतिमशारकपादा-
[²] नुगृहीतो	वम्पपादानुध्यात श्रीमहासामन्ताशुवर्म्म कुशली
[³] नुगायूमीषा[म]निवासोपगता[न्] कुटुम्बिनो	यथाप्रधानकुश-
[⁴] लमाभाय्य	[समा]ज्ञापयति विदितम्भवतु भवताङ्कूटशु-
[⁵] कर्तव्या	ना मत्सपानाञ्चावापनेन परितुटेरस्माभि-
[⁶] र्म	प्रसाद [ह]नो युष्माभिरप्ये-
[⁷] -----	यदा च पुनर्धर्मसाङ्कराणि
[⁸] -----	[त]दा राजकुल स्वयम्प्रविचार-
[⁹] -----	प्रसादोम्मद-
[¹⁰] -----	विलङ्घयान्यथा
[¹¹] -----	नो नियतगुणकला मर्यादा न-
[¹²] -----	भि पूर्वराजहृतप्रसादा-

[13] ----- दूतकश्चात्र महासर्वा-
 [14] -- यकविक्र -- -- सवत् ३४ ज्येष्ठ शुक्ल दशम्याम्²³

Translation

Om Hail! From the palace, (called) *Kailisakūtin*²³ The illustrious great feudal chief *Amsuvarman*, who is favoured by the feet of the lord, the divine *Pasupati*, and meditates on the feet of *Bappa*, being in good health addresses greeting to the inhabitants of the village of *Bugayūmi* according to their rank and issues (these orders) Be it known to you that We rejoicing at the preservation of the cocks, pigs and fishes.

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 Śrīkārsha Samvat 39

On a slab of slate, standing near a small temple of *Ganesa* in the high street of *Devapitana*, not far from the temple of *Pasupati* 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] ॐ स्वस्ति कैलासकूटभवनादनिशि निशि चानेरुशा-
 [2] स्त्रार्थविमर्शाविज्ञादितासहर्षानतया धर्माधिका-
 [3] रस्थितिकारणमेवोत्सन्नमनतिशयमन्यमा-
 [4] नो भगवत्पशुपतिभट्टाररुपादानुगृहीतो वप्य-
 [5] पादानुष्यात श्यशुवर्मा कुशली पश्चिमाधिका-
 [6] रणवृत्तिभुजो वर्तमानाभविष्यतश्च यथाह-
 [7] ङ्कुशलमाभाष्य समाज्ञापयति विदितम्भव
 [8] तु भवताम्पशुपतौ भगवाञ्छूरभोगेशरोसम्ह-
 [9] गिन्या श्रीभोगवर्म्मजनन्या भोगदेव्या स्वभर्तु राज-
 [10] पुत्रशूरसेनस्य पुण्योपचयाय प्रतिष्ठापितो
 [11] यश्च तदुहिनास्मद्भागिन्य्या भाग्यदेव्या प्रतिष्ठा
 [12] पितो लडितमहेश्वरो यश्चेत्पूर्वजे प्रतिष्ठापि-
 [13] तौ दक्षिणेश्वरस्तेषामथ शालावाञ्छालिकेभ्य प्रतिष्ठा-
 [14] लनायातिमृष्टानामस्माभि पश्चिमाधिकरणस्याप्र-
 [15] देशेन प्रसाद कृतो यदा च पाञ्चालिकाना यञ्चिञ्चन
 [16] कार्यमेतद्गतमुपस्थते यथाकाल वा नियमित न-
 [17] स्तु परिहापयिष्यन्ति तदा स्वयमेव राजभिरन्तरा-
 [18] स्तनेन विचार करणीयो यस्नेतामाज्ञाप्रतिष्ठापय्या
 [19] प्रवर्त्तिष्यते त वप्य मर्षयिष्यामो भाषिभिरपि भू-
 [20] तिभिर्धर्मगुरुतया पूर्णरागहतप्रसादानुर्वाभि-
 [21] रेव भवित्यभिनि सपमाज्ञा दूतकश्चात्र युवरा
 [22] जेदपदेव सवत् ३९ वैशाख शुक्ल दिवा दशम्या

Translation

Om Hail! From the palace, (called) Kailasakūta

The illustrious Amsuvarman, who has been favoured by the feet of the divine lord Pasupati and meditates on the feet of Bappa who having destroyed his (former) false opinions by pondering day and night over the meaning of various Śāstras, considers the proper establishment of courts of justice⁵⁵ his greatest pleasure, being in good health, addresses greeting to the present and future officials of the Western (province) according to their rank, and issues (these) orders ' Be it known to you that the (three Langas) viz, the divine Śūrabhogesvara dedicated at (the sanctuary of) Pasupati by our sister Bhogadevi, the mother of the illustrious Bhogavarman for the increase of the spiritual merit of her husband prince Śūrasena, Laditamahesvara⁵⁶ dedicated by her daughter Bhagyadēvi, our niece, and Dakshinësvara dedicated by her ancestors have been made over for protection to the Adhishthi Panchālikas⁵⁷ and that we have favoured them by forbidding the interference of the officials of the Western (province), and when any business referring to these (Langas) arises for the Panchālikas 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 Panchālikas) (This is our) own order and the executive officer here is the Yavaraja Udayadeva. On the tenth day of the bright half of the month of Vaisakha Samvat 39

No 8—Vibhavarman's inscription, dated Śrīharsa Samvat 45 (?)

On the side of the mouth of the spout of a watercourse on the road from Kutmanlu to the Residency near the Rāmpokhari tank. The place is called Satdhura, (the saṅgīdīlāra because the water issues from the spring in seven streams

Characters as those of preceding inscriptions. Preservation good

Transcript

- [1] सवत् ४५ (१) ज्येष्ठ शुक्ल ---
 [2] श्रमशुवर्मप्रसादेन पितु पुण्यविबुद्धये
 [3] कारिता सत्प्रणालीय वार्त्तेन विभुवर्मणा

Translation

On the bright half of the month Jyeshtha Samvat 45⁵⁸ by the favour of the illustrious Amsuvarman this conduit has been built by Vartta Vibhavarman⁵⁹ for the increase of his father's spiritual merit

No 9—Jishnugupta's inscription dated Śrīharsa Samvat 48

On a slab of black slate placed upright in the ground near the temple of Mummura or Chhinnamastika Devi in the Tavjha Mahalla (ward) of Lalitapattana⁶⁰. The letters are well cut and the inscription well preserved. The characters if compared with those of Amsuvarman's inscriptions show slight changes. The medial *ṣ* goes down a little deeper, the *pa* shows an ornamental notch in the lower line

⁵⁵ The translation hardly covers the entire meaning of dharmāliḍra which includes both the civil and criminal courts and the authorities dealing with religious and charitable institutions.

⁵⁶ Laditamahesvara is the northern form for Lalitamahesvara. Neither the Nepalese nor the Kashmirans possess or can pronounce the southern *ḷa* ⁵⁷ they always substitute *da* for *t*

⁵⁷ The word Panchālikas seems to be a technical expression corresponding to the Nepal aradmasāras by the modern Panch. At present also temples and endowments of temples. ⁵⁸ The second figure is doubtful

⁵⁹ Vārtta I take to be the name of a family as a country called Vārtta is mentioned in the *Mahābhārata*. It may however be also derived from *vrt* i.e. wheel and indicate that Vārtta was a wheel or a cart from the *vrt*

⁶⁰ Lalitapattana or Pāṇas is situated one and a half miles east of Kānānda. Its Nepālī name is Tanyala, i.e. on the road (la) to Kānānda (Tanyala) because in ancient times the road from Bhāgīn to Kānānda went by Lalitapattana.

Transcript

- [¹] उं स्वस्ति ----- भृशरकमहाराज-
 [²] श्रीध्रुवदेव[स्व] ----- प्रजादितपी निरसवृत्त
 [³] पुण्यान्वपादागतराज्यसम्पत्समस्तपौ[राश्रि]नशासनो यस्त केलासकूटभ-
 [⁴] वनाहमवपशुपतिभृशरकपादानुगृहीतो वप्यपादानुष्यात्. श्रीजिष्णुगुप्त
 [⁵] [कु]शली यम्गुगाङ्गमूलवाटिकाग्रामेषु निवासमुपगतानुकुटुम्बिन. कुशल-
 [⁶] [मा]भाष्य समानापपति विदितमस्तु भवताम्भृशरकमहाराजाधिराजश्वशु-
 [⁷] वर्मपादैर्युष्मदीयग्रामाणामुपकाराय योसौ तिलमक आनीतोभूत्प्र-
 [⁸] नितस्काराभावाद्दिनष्टमुद्रीक्ष्य सामन्तचन्द्रवर्मविजतेरस्माभिस्तस्यै-
 [⁹] व प्रसादीकृतस्नेन चास्मदनुज्ञातेन युष्मद्ग्रामाणामेवोपकाराय
 [¹⁰] [प्र]तिंसंस्कृतोस्य औपकारस्य पारम्पर्याविच्छेदेन चिरतरकालोद्दहना
 [¹¹] य युष्माक वाटिका अपि प्रसादीकृतास्तदेताभ्यो ययाकालम्पिण्ड-
 [¹²] कमुपसहस्य भगद्विरेव तिलमकप्रतिसंस्कार करणीय एतद्ग्राम-
 [¹³] त्रयव्यतिरेकेण चान्यग्रामनिवासिनांन केपाञ्चिन्नेतु लभ्यतेस्य च
 [¹⁴] प्रसादस्य चिरस्थितये शिलापट्टकशासनमिदन्दत्तमेववेदिभिर्न
 [¹⁵] कैश्विदयप्रसादोन्यया करणीयो मन्वेतामाज्ञामतिक्रम्यान्यथा तिलम-
 [¹⁶] [क]ञ्[ये]त्तस्यावश्यन्दण्ड. पातयितव्यो भविष्यद्विरपि भूपतिभि पूर्वरा-
 [¹⁷] [ज]कृतप्रसादानुवात्तभिरैव भवितव्यमिति अपि चात्र वाटिकानामुद्देश-
 [¹⁸] [घ]नू]ग्रामस्य दक्षिणोद्देशे पूर्वेण रामवि मा २ तिलमकस्य पश्चिमप्रदेशे मा २
 [¹⁹] --कुल पूर्वेण मा ४ मूलवाटिकाग्रामस्योत्तरत आशिङ्गोप्रदेशे मा ८
 [²⁰] --- प्रदेशे मा १ माङ्गुल्यग्राम पश्चिमेन कडम्पिङ्गप्रदेशे मा ४ कङ्कुलप्रदेशे
 [²¹] मा ४ स्वयमाज्ञा सवन् ४८ कार्तिक शुद्ध २ दूतको युवराजश्रीविष्णुगुप्त

Translation

Om Hail . (of the) illustrious lord and great
 King Dhruvadeva The illustrious Jishnu
 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 citi-
 zens, who has been favoured by the feet of the divine lord Paśupati, and who meditates on
 the feet of Bappa sends greeting from the palace (called) Kailāśakūta to the cultivators
 residing in the villages Thambū, Gāngul, and Mālavātikā, and issues (these) orders. It
 is known to you that, seeing the water-course,²⁰ which the illustrious lord and great king
 Amsuvarman led to your villages for your benefit, destroyed through want of repairs, we,
 being addressed by the feudal chief Chandravarma have presented it to him, that he,
 without 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 assessment²¹ for these (fields), and repair the watercourse (here-
 after). 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

²⁰ The word (काल) is not found in any other copy. But it seems certain from the context, that it must be
 a kind of watercourse. Probably it denotes a channel which leads the water from the hills down over the fields which
 terrace one above the other.
²¹ (कार्तिक) is a synonym of the more common (गुल) seems to denote a share of the produce of the field.
 p. No. 11 line 10.

Transcript

- [¹] उं स्तस्ति ----- भट्टारकमहाराज-
 [²] श्रीध्रुवदेव[स्य] ----- प्रजाहितैषी निरवद्यवृत्त
 [³] पुण्यान्वयादागतराज्यसम्पत्समस्तपौ[राश्रि]तशासनो यस्त कैलासकूटभ-
 [⁴] वनाद्गन्तव्यशुपतिभट्टारकपादानुगृहीतो वणपादानुध्यात. श्रीजिष्णुगुप्त
 [⁵] [कु]शली यमूगाङ्गुलमूलवाटिकाग्रामेषु निवासमुपगतान्कुटुम्बिन. कुशल-
 [⁶] [मा]भाष्य समाज्ञापयति विदितमस्तु भवताम्भट्टारकमहाराजाधिराजभ्यशु-
 [] वर्मपदैर्युष्मदीयग्रामाणामुपकाराय योसौ तिलमक आनीतौभूय-
 [⁸] निसस्काराभावाद्दिनष्टमुद्दीह्य सामन्तचन्द्रवर्माविज्ञतैरस्माभिस्तस्यै-
 [⁹] व प्रसादीकृतस्तेन चास्मदनुज्ञातेन युष्मद्ग्रामाणामेवोपकाराय
 [¹⁰] [प्र]तिसस्फृतोस्य चोपकारस्य पारम्पर्यावच्छेदेन चिरतरकालोद्दहना-
 [¹¹] य युष्मकौ वाटिका अपि प्रसादीकृतास्तदेताभ्यो यथाकालमिण्ड-
 [¹²] कमुपसहस्य भवद्विरैव तिलमकप्रतिसस्कार करणीय एतद्ग्राम-
 [¹³] त्रयव्यतिरेकेण चान्यग्रामनिवासिनाम् केपाश्चिन्नेतु लभ्यतेस्य च
 [¹⁴] प्रसादस्य चिरस्थितये शिलापट्टकशासनमिदन्दत्तमेववेदिभिर्नै
 [¹⁵] कैश्विदपग्रसादीन्यथा करणीयो यस्त्वेतामाज्ञाप्रतिक्रमान्यया तिलम-
 [¹⁶] [क]न[ये]त्तस्यावश्यन्दण्ड पातयितव्यो भविष्याद्विरापे भूपतिभि पूर्वरा-
 [¹⁷] [ज]कृतप्रसादानुवृत्तिभिरेव भवितव्यमिति अपि चात्र वाटिकानामुद्देश
 [¹⁸] [यन्]ग्रामस्य दक्षिणोद्देशे पूर्वेण रामवि मा २ तिलमकस्य पश्चिमप्रदेशे मा २
 [¹⁹] --कुल पूर्वेण मा ४ मूलवाटिकाग्रामस्योत्तरत अशिङ्गोप्रदेशे मा ८
 [²⁰] --- प्रदेशे मा १ गाङ्गुल्याम पश्चिमेन कडगिन्द्रप्रदेशे मा ४ कङ्गुलप्रदेशे
 [1] मा ४ स्वयमाज्ञा सवन् ४८ कार्तिक शुक्ल २ दूतको युवराजश्रीजिष्णुगुप्त

Translation

Om Hail .

king Dhruvadeva

(of the) illustrious lord and great

The illustrious Jishnu

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 Dappa, sends greeting from the palace (called) Kalāsakūta to the cultivators residing in the villages Tambu, Gāngul, and Mūlavatika, and issues (the) orders. Be it known to you that, seeing the water-course²⁰ which the illustrious lord and great king Anavirman led to your villages for your benefit destroyed through want of repairs, we, being addressed by the feudal chief Chandravarma have presented it to him, that he, without 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 assessment²¹ for these (fields), and repair the watercourse (heretofore). The inhabitants of other villages except of those three (mentioned above) shall not let this watercourse elsewhere, and in order to ensure the long continuance of this grant this edict engraved on a stone tablet has been reconstituted. Nobody, who knows this shall alter the grant. But he who violating this order, leads the watercourse elsewhere shall certainly be punished.

²⁰ The word of *kanal* is not found in any dictionary. But I observe certain *kan* in the text that it is not the same kind of water-course. It probably denotes a channel which leads the water from the hills down over the fields which are irrigated.

²¹ *Pratihā*, which is a synonym of the more common *grāha* seems to denote a share of the produce of the fields.

Future kings also ought to act in accordance with the grant made by their predecessors. Moreover, a brief description of the irrigable fields (*is gu es*) herewith south of the village of Thām b ū, east of the field²² of Rīma two *mās*,²³ west of the watercourse one *mā*, east of four *mās* north of M ū l a v a t i k ā on the site called A s i n k o eight *mās*, on the site one *mā*, west of the village of G ā n g u l, on the site called K a d a m p r i ṅ g four *mās* on the site called K a n k u l a m four *mās*. (This is) our own order. On the second day of the bright half of Karttika, Samvat 18 The executive officer is the illustrious Y u v a r a j a V i s h n u G u p t a

No 10 — An undated inscription of Jishnugupta

On a slab of black slate, standing near a temple of V i s h n u called M i n a N a r i y a n a close to the Bharava dhokā or southern gate of Kātmāndū. Its top is decorated by a *chakra*. Parts of the inscription have peeled off. The remaining portions are in good condition.

Transcript

- [1] उं देवा ----- यावस्थितो ----- त्मा पौरस्त्यपञ्च
 [2] तिमुख ----- डेरानिमि एतच्चान्यच्चिरहस्वयि परवश -
 [] न्दनीयो ----- लैवं स्वरुमपहरन्त्य[दि]जा सेश्वरा[श्री]²⁴
 [3] स्वस्ति मानगृ[हा] ----- दितचिनसन्ततिलिच्छविकुलक्रेतुभद्वारक
 [4] राजश्रीध्रुवदेवपुरस्सरे ----- सकलजननिरूपद्रवोपायसविधानापित[मा]
 [5] नस कैलासकूटभवनाद्भगवत्पशुपतिभद्वारकपादानुगृहीतो बप्प
 [6] पादानुध्यात श्रीजिष्णुगुप्त कुशली दक्षिणकोलीयामे गीतापाञ्चालिका -
 [7] ----- गान्कुशलेनाभाष्य समनुदर्शयति विदितम्भवतु भवताम -
 [8] ----- स ----- विधिज्ञानाद्गुपात्तायती रूपेणानुपमो गुणी
 [9] ----- , ----- इत्येवम्प्रथितोपि य प्रियहितम्प्रत्याद -
 [10] ----- बलवत शत्रून्वभञ्ज स्वयमित्य -
 [11] ----- छे ----- स्मदनुमोदितेन तदात्वायति -
 [12] ----- व्याप्रियमाणो ----- नुग्रहप्रवृत्तचेतसा महासा[मन्त]
 [13] ----- देवेन ययायन्तिलमको भवतामयेपाञ्चोपकारायारु -
 [14] ----- पिण्डरुद्रशभागम्प्रत्यारुलय्य भवद्विरेवोपसहर्तव्य -
 [15] ----- लेश्वरस्वामिन पूजा पाञ्चालीभोजनञ्च दिवस नियमेन -
 [16] - य तिलमकप्रतिसस्कारश्च कालानतिक्रमेणैव कार्य इत्येगो
 [17] स्य पुण्याधिकारो व्यवस्था चास्मत्प्रसादोपजीविभिरन्वेर्वा न कैश्चिदप्य
 [18] न्ययारुणीया य कश्चिदेतामाज्ञामतिलदध्यान्यथा कुर्यात्कारयेद्वा
 [19] ----- क्रमकृतावश्यमेव दण्डो विधातव्यो येयस्म -
 [20] ----- सभविष्यन्ति तेरप्यामीय इव ----- धिकारेस्मत्कृतत्र
 [21] ----- स्य रक्षायामनुपालने च ----- हितेर्भवि[तव्य]
 [22] ----- स्य देव -----
 [23] ----- न इति -----

Abstract

The first three lines probably contained a verse in honour of Lalshmi and Vishnu. On this position it is necessary to read *abdhya* instead of *adryā*. The fact that a *Chakra* adorns the top of the stone makes it probable that the grantee was a Vaishnava. Lines 4-8 contain the preamble of the grant, and show that Jishnugupta acknowledged Dhruvadeva, of the Licchavi race, who resided at Managrha as lord paramount. Unfortunately the word following Dhruvadeva's name, which has been rendered in the transcript by *purassare*, is not certain. Jishnugupta dates from the Kailashkṛti palace, and addresses his edict to the *Gītā Pāncāli*, apparently a committee thus named, residing in the village of Dakshinakoli. 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 (*tilamāla*) 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 (*undala*) of one tenth of the produce (line 16), to feed the Pāncāli or Panch worshipping deity whose name ended in *lesarasiāmin*, 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 Chandeshvara,³³ which is placed on a quadrangular base in the south eastern corner of the enclosure of the great temple of Pasupati. The inscription originally consisted of thirty lines, twenty five of which have been preserved. Characters as those of the preceding inscriptions.

Transcript

[¹] सम्यग्ज्ञानादियुक्त	सक-	[¹¹] [ण्ड]स्फुटितसमाधानार्थमुद्दि-
[²] [ल]गुणगणं	धोभयित्वा प्र-	[¹²] [इय] मुण्डशृङ्खलिकपाशुपताद्या
[³] [धा]नम्	ब्रह्मादिस्थावरान्त-	[¹³] यंपर्षदि वाराहस्वामिधर्म-
[⁴] ज्जगदिदमखिलं	योगृज-	[¹⁴] - - - - - सोमखड्गडूरानाञ्च अशी
[⁵] दिश्वरूपम्	आनीव्य सर्व-	[¹⁵] [ति] - पिण्डरुमानिकाना भूः प्रतिपादि-
[⁶] पुसा गिरितरुगहनं य	करो-	[¹⁶] ता[ः ता]सां प्रदेशा लिख्यन्ते विगू
[⁷] स्वरूपम्	पायात्पौद्य प्रस-	[¹⁷] ग्रामे मा १० सामानोदूलके मा २०
[⁸] अ	स्मरतनुदहनच्छत्रच-	[¹⁸] पाशुमके मा ५ पोषामे मा ३ गू-
[⁹] ष्टेश्वरो व. ॥ स्तस्ति श्रीजिष्णुगुप्त-		[¹⁹] लपेद्ग्रामे मा ९ भूयो मा १५ वि-
[¹⁰] स्य प्रबद्धमानविजयराज्ये आ-		[²⁰] - - कथेते अयान्याश्वनुधिद्वितिकर्णा
[¹¹] चार्यभगवत्प्रनर्दनप्राणकौ-		[²¹] - - यचक्रे - - - अत्र विंशतिमानिका
[¹²] शिमेन भगवत्तट्टाचण्डेश्वरस्य		[²²] - - - - - शेषा शृङ्खलिकपा-
[¹³] कूपामे प्रणालिकापाश्व स्व-		[²³] - - - - - [वाराहस्वामि]प्रभृतिभि-

Ācharya, the worshipful Pranardana-prinakaṅsika³⁷ as given to Vārihasvamin, Dharma and to the Somakhaddukas³⁸ in the congregation of the Munda sṛṅkhālika³⁹ P supata Acharya fields of eighty measures for repair (the sanctuary of) the divine Chhatrachand svara and the spot of the watercourse in Kīgrāma The sites of the fields are described (as follows) In the village of Pākūten mās in Samanodūlaka twenty māś in Pagumaka five māś in the village of Po two māś, in the village of Khūlapreṅg nino māś further fifteen māś

No 12 — Inscripton of Sivalava date Śrīlarśa Sa rat 119

On a slab of black slate leaning against the wall of a small modern temple of Viṣṇu situated in Lagantol Kītmānda The top of the stone shows a well carved relief which represents Nandi reclining on Kailāsa

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

Transcript

- [1] ॐ स्वस्ति श्रीमन्केलासकूटभवनगत लक्ष्मीलतालम्बनकल्पपादपो
 [2] भगवत्पशुपतिभट्टाररूपादानुगृहीतो बष्पपादानुष्प्यात परमभट्टार-
 [3] कमहाराजाधिराजश्रीशिवदेव कुशली । वेश्यामके प्रधानाग्रेसरा सकल-
 [4] निवासिकुटुम्बिनो ययार्हकुशलमभिधाय समाज्ञापयति विदितमस्तु भव-
 [5] ता यथापद्माम शरीरकोट्टमर्पादो[पयुक्त]श्चाटभट्टानामप्रोवेक्ष्येनाचन्द्रार्का
 [6] वनिकालिको भूमिच्छिन्नन्यायेनाप्रहारतया मातापित्रोरामनश्च विपुलपु-
 [7] ष्योपचयहेतोरस्माभि स्वकारितश्रीशिवदेवेश्वर भट्टारकनिमित्तीकृत⁴⁰
 [8] तदेवकुलखण्डस्फुटितसस्कारकारणाय वशपाशुपताचार्येभ्य प्रति
 [9] पादितस्वदेवमवगतार्थैर्भवद्भि समुचितदेयभागभोगकराहिरण्यादि
 [10] सर्वप्रत्यापानेपामुपयच्छदिरेभिरवानुपाव्यमानैरकुतोभयै स्वरु-
 [11] र्मानुविधायिभिरितिकृतव्यताव्यापारेषु च सर्वेन्मीपामाज्ञाश्रवणविधे-
 [12] येभून्वा मुलमत्र स्थानव्यं सीमा चास्य पूर्वेण बृहमार्गो दक्षिणपूर्वमभ
 [13] शिवी प्रणाली तामेव चानुगृह्य स्वल्प पत्न्या दक्षिणतश्च तेहू पश्चिमे
 [14] नापि तेहू उत्तरतस्यामपि चिश्चिमण्डातिलमरु उत्तरपूर्वतश्चापि राहय-
 [15] मण्डलभूमिसन्तो यावत् एव बृहमार्ग इत्ये सीमान्तभूतमिन्मय
 [16] हरे भोद्विष्टिहेतो प्रतिवर्षे भारिकजना पञ्च ५ ध्यवसायिभिर्दे
 [17] हीतव्या ये नैतामाशागम्यतिक्रम्यन्त्या कुपुं कारयेयुर्वा तेग्माभिर्भूषण
 [18] क्षम्यन्ते ये चास्मदूर्ध्वभूभोगे भविष्यन्ति तेषि पुराणहितापेक्षाया पुराण
 [19] कृतोय धर्मसंतुरिति तद[वगम्य] --- रवा --- सरशर्गा
 [20] यस्या चोक पूर्वदन्तो द्विजातिभ्यो यन्नाश्च मुपिष्टि[र महीं मरीम]
 [21] तां श्रेष्ठ दानान्द्रोयोनुपालन ॥ पठि र्वासरराणि रग्गो मो,दिभि भू]
 [22] मिद आग्ना यानुमन्ता च तान्ये नरके वीत् ॥ इति रथमा
 [23] मा दत्तश्चाप रामपुत्रजयदेवः सन् ११९ कान्यून शुद्ध दिवा दशम्याम्

Transcript.

- [1] -- भद्राधि [प] शुपतिभट्टारकपादानु-
 [2] गृहीतो वप्पपा[दानुध्यातः] परममाहेश्वरपरमभद्रा-
 [3] रकमहाराजाधिरा[जश्री शिवदेवः कुशली] - अतन्नामे प्रधानपुरस्तरा-
 [4] न्तर्वकुट्टाब्धिनः कुशल[माभाष्य] गुप्तवभु धयि-
 [5] द्भामो भगवत्पशुपतौ सु-रितसु न सर्वे विना ---
 [6] मनुरोधाय वि-
 [7] ह्यपरः
 [8] टिरहितो
 [9] भयञ्च
 [10] पञ्चापराधकारिणां राजकुलानाम् कल्पत्रादि सर्व - य-
 [11] स्वार्यसङ्घस्य शिवदेवविहारचतुर्द्विगार्प्यभिस्तुसङ्घायास्मा-
 [12] भिरतिसृष्टः सीमा चास्य पूर्वोत्तरेण श्रेष्ठिनुल्लु - श्रीगुप्तमध्यमाली तस्याः किञ्चित्पू-
 [13] वेंण वृहदाभ्या दक्षिणमनुसृत्य [वृह] द्वा - मिपूर्वदक्षिणेन[वे]ष्टयिता --- म-
 [14] मार्गस्तदक्षिणमनुसृत्य सरलवन [पाममार्ग]स्त सृत्य ---
 [15] लिकक्षेत्रपश्चिमकोणादक्षिण[पश्चि]ममनुसृत्य श्रीविदूरिकविहारस्य सन्धौ
 [16] मरिमक्षेत्रपश्चिमाल्या दक्षिण[त्वा] च्छम्भूदक्षिणेश्वराम्बतीर्थक्षेत्राणां सन्धिः
 [17] --- दक्षिणकोणात्किञ्चित्पश्चिम[त्वा] मित्तम्भूमे -
 [18] दक्षिणमनुसृत्य तत्पूर्वदक्षिणाल्या ः पश्चिम[त्वा] किञ्चित्तुरन्त्र ततः पश्चिम-
 [19] मनुसृत्य च निम्भूदक्षिणपश्चिमकोणादक्षिण[त्वा] लोप्रिद्वात्मकगौष्ठिकक्षेत्रम्
 [20] दक्षिणकोणात्किञ्चित्पश्चिम[त्वा] ह्युप्रिपाञ्चालिकक्षेत्रम् --- ल्या दक्षिणमनुसृत्य
 [21] --- राभूमेरुत्तरपूर्वकोणे ह्युप्रिगामी वृहत्पयस्तत्[श्चिममनु]सृत्य ह्युप्रि ---
 [22] --- स्त - रोधोनुसृत्य मेरुणि - [स्ति]लमकस्तद्द्वाम --- मधिहस्य
 [23] --- कसारेणोत्तरपश्चिममनुसृत्य --- नी ---
 [24] --- [श्च]रक्षेत्रं पूर्वदक्षिणाल्याः पश्चिम[त्वा] लोप्रि --- तक्षेत्रन्ततः
 [25] --- स्तस्योत्तरञ्च वृहदारामस्य पूर्वमुखे महापथः --- जत्वा वृह -
 [26] --- कोणादधोवतीर्थे वनपर्यन्तमुपादाय --- तस्त -
 [27] --- स्तस्योत्तोरसारेण श्वभ्रतीर्थे --- गर - र्थ
 [28] --- दारापानुसारेण श्रेष्ठि --- लिन्या
 [29] --- महारो यदि कदाचिदार्पसङ्घस्य दि --- र्यस ---
 [30] तदा प - मा --- वारणीयमापणकराधिकरुमा --- एवा-
 [31] र्थभि --- त्येवमवगाताधैरस्मत्पादोपजीविभिरन्वैर्वीयग्रस्ता[दिन्य]या न
 [32] --- माशामुत्त द्दयान्यया कुर्यान्कारयेद्वा --- स्तुतरान्न मर्षणायो
 [33] ये --- भूमिपालास्मैरप्युभयलोकनिरवशगुणार्थभिः पूर्-
 [34] रागविहितो विशिष्टः प्रसाद इति प्रयत्ननस्तस्यवपरिपालनीय एव यनो
 [35] धर्मशास्त्रवचनमहर्षिर्बहुधा दत्ता राजभिरस्तगरादिभिः यस्य यस्य यदा भूमि-
 [36] स्वस्य तस्य तदा फलमिति । स्वयमाता । दूतकश्चाव भट्टारकश्रीशिवदेव ।
 [37] संवत् १ [४] ३ ज्येष्ठ शुद्ध दिना त्रयोदश्याम् ।

No 14 — An inscription dated Sriharsha Samvat 145

On a stone placed near a water conduit close to the temple of Manjughosha or Minanātha at Lalitpattana. 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 (*tilamāla*). The name of the king who issued the edict has been lost. The *dātā* is the Yuvarāja, or heir apparent the illustrious Vijaya deva and the date, the third day of the bright half of Pausa, Samvat 145. The letters closely resemble those of the preceding inscriptions and leave little doubt that it belongs to Śivadeva himself.

Transcription

- [1] -----
 [2] ----- स्त्रस्वान्तरेष्यमु जानद्विरस्माकमन्यथा -----
 [3] ----- प्यमुपलपन च कुमार्या प्रसाद वि ----- सास -----
 [4] ----- यूपग्रामे यूचि ----- मा प्रतिपादित -----
 [5] ----- ज्ञाद्योरगनस्तस्यान्तरे चागूतगदनेत्वत्तिका चाघाटा -----
 [6] ----- विध ----- मपराध कृत्वा प्रपलापित कोट्टस्थानम -----
 [7] ----- निवेद्य यथापूर्व[व]मनुष्ठातव्यं तिलमकसमीपे च -----
 [8] ----- त्रौ दिवा चा ----- त्केश्वित्तपरिपन्यभिरन्यैर्वा न विरोधनीयस्तद्विरोधक -----
 [9] ----- [द्विरेव] गृहीत्वा राजकुलमुपनेतव्या तिलमक ----- कार्यञ्च यदुत्पद्यते -----
 [10] [ति] नैव विचार्य निर्णेतव्यं तिलमकश्च सप्तधा विभज्य परिभोक्तव्यो गिग्दत्त्वाञ्चालिकैरे[को भा]
 [11] [ग] द्यासाञ्जापाञ्चालिकैरेको भागस्तेष्वल्पाञ्चालिकैरेको भागो यूवल्पा[ञ्च]ालिकैस्त्रयो भागा
 [12] -- पाञ्चालिकैस्तेको भाग इत्येवमवगतार्थेर्भवाद्भिरनुमन्तव्यमेतच्छासन ----- [म]
 [13] नागपि न लङ्घनीयो ये लेतामस्मदीयानाञ्जामतिक्रम्यन्त्यथा कुर्युं कारयेयु[र्वा]
 [14] [स्मा]भिर्दृढ [न क्ष]म्यन्ते ये चास्मदूर्ध्वमवनिपतयो भवितारस्तैरापि पूर्वराजस्यतिपरिपाल
 [15] [ने] व्यवहितमनोभिर्भाव्य [य]था चाह ये प्राकनावनिभुजा जगतीहिताना धर्म्या स्थिति
 स्थितिकृता[म]
 [16] नृपालपेयुर्लेदम्या समेख सुचिरनिजभार्ययैवा प्रेष्यापि वासवसमा दिवि ते वसेयुरिति[शुभमस्तु]
 [17] दत्तको युवराजश्रीविजयदेव । सप्त १४५ पौष शुक्ल दिवा तृतीयायाम् ।

No 15 — Inscript on of Jayadeva, dated Sriharsha Samvat 153

On a slab of black slate 4' 4" by 3' 4" placed behind the bull or Nandi, 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] व्यशम्यव्यव्यान्मा त्रिसमयसदृशस्त्रिप्रतीतस्त्रिलोत्रीराता श्रेतादिहेतुस्त्रिगुणमयतया व्यादिभिर्ब
 विगतेल । त्रिद्योनेषीतमूर्दा त्रिपुरजिदाजितो निर्दिशधपरिवर्गो प[स्थे]नु[स्त्र]िगुल-
 [2] त्रिदशपनिनुत ----- तापनोभूत् ॥ [१] सान्द्रावणमूर्धपद्भिस्त्रिपरव्यासक-नूडामणित्रेणीसन्ननि
 निशालामकतया लङ्काम्पुनाना पुती । -- द[न्य]पराक्रम] -----
 [3] ----- सन्नता श्रीवाणागुरदोयरा पद्युपने पादाणव पातु व ॥ [२] सूर्याङ्गममपौनामनुरव
 भगवत्प्रम लभे ततोर्भुदक्षशुभ्रका[र्ति] नृपतिरपि तव श्रीविभुधिर्भूत् ।

- [¹] जात ----- विदितो भूमिपः सार्वभौमो भूतोस्माद्विभ्रगश्च प्रबलनिजबलव्याप्तविश्वान्त-
 रालः । [३] राजाष्टोत्तरविह्वलितिकितिभुजस्तस्माद्यतीत्य क्रमात्सम्भूतः सगरः पतिः -----
- [²] -----[साग]रायाः क्षितेः । जातोस्मादसमञ्जसो नरपतिस्तस्मादभूदद्भुमान्त श्रीमन्तमजी-
 जनन्नरवरो भूपं दिलीपाद्यं [४] भजे जन्म ततो भगीरथ इति ख्यातो नृपाञ्जनेरे भूपाला -----
- [⁶] -----[जातो] रघोरप्यजः श्रीमनुज रथस्ततो दशरथः पुत्रैश्च पौत्रैस्तमं राजोष्टावपरान्वि-
 हाय परतः श्रीमानभूलिच्छविः ॥ [५] अस्त्येव क्षितिमण्डनैकतिलको लोकप्रतीतो महाना -----
- [⁷] --- प्रभावमहताम्मान्य- सुराणामपि । स्वच्छं लिच्छविनाम विभ्रदपरो वंश- प्रवृत्तोदयः श्रीमच्च-
 द्रकलाकलापधवलो गङ्गाप्रवाहोपमः ॥ [६] तस्मालिच्छवित परेण नृपतीन्हिता प-
 [४] --- रं श्रीमान्पुष्पपुरे कृतिः क्षितिपतिर्जातः सुपुष्पस्ततः । साकं भूपतिभिस्त्रिभिः क्षितिभृता त्य
 क्तान्तरे विशतिं ख्यातः श्रीजयदेवनामनृपति- प्रादुर्बभूवापरः ॥ [७] एकादशक्षिति-
- [⁹] -----[त्य]क्तान्तरे विजयिनो जयदेवनाम्न ॥ श्रीमान्बभूव वृषदेव इति प्रतीतो राजो-
 त्तमः सुगतशासनपक्षपाती ॥ [८] अभूत्तः शङ्करदेवनामा श्रीधर्मदेवोऽप्युदपादि तस्मात् ।
- [¹⁰] श्रीमानदेवो नृपतिस्ततोभूत्ततो महीदेव इति प्रसिद्धः ॥ [९] वसन्त इव लोकस्य कान्तः शान्तारि-
 विग्रहः । आसीद्धसन्तदेवोस्मादान्तसामन्तवन्दितः ॥ [१०] अस्यान्तरेऽप्युदयदेव इति क्षितीशाञ्जा-
 तास्त्रयो-
- रश्च [तत]श्च नरेन्द्रदेव । मानोन्नतो नतसमस्तानरेन्द्रमौलिमालारजोनिकरपांशुलपादपीठ ॥ [११]
- दाता सद्भविणस्य भूरिविभवो जेता द्विपत्संहतेः कर्त्ता बान्धवतोषणस्य
 पमवपाता प्रजानामलं हर्त्ता संश्रितसाधुवर्गविपदा सत्यस्य वक्ता ततो जातः श्रीशिवदेव इत्यभिमतो
 लोकस्य भर्त्ता भुवः ॥ [१२] देवी वाहुबलाढ्यमौल्वरिकुलश्रीवर्म्मचू-
 ङामणिख्यातिहेपितैरिभूपतिगणश्रीभोगवर्म्मोद्भवा ॥ दैहित्री मगधाधिपस्य महतः श्यादित्यसेनस्य
 या व्यूढा श्रीरिव तेन सा क्षितिभुजा श्रीक्तसदेव्यादरात् ॥ [१३]
 तस्माद्भूमिभुजोप्यजायत जितारतेरजग्यः परै राजश्रीजयदेव इत्यवगतः श्रीक्तसदेव्यान्मजः ॥ सागी
 मानधनो विशालनयनः सौजन्यरत्नाकरो विद्वा[न्सक]चिराश्रयो
 गुणवता पीनोर्बुवक्षस्थलः ॥ [१४] माशहन्तिरामूहदन्तमुसलधुण्णारिभूभृच्छरोगौडोड्रादिकलिङ्ग-
 कोसलपतिश्रीहर्षदेवात्मजा ॥ देवी राज्यमती कुलोचितगुणैर्युक्ता प्रभूता
 कुलैर्नोडा भगदत्तराजकुलजा लक्ष्मीरिव ह्माभुजा ॥ [१५] अन्नश्रिया परिगतो जितरामरूप-
 काञ्चीगुणाद्यवनिताभिरूपास्यमान कुर्वन्सुराष्ट्रपारिपालनकार्यचिन्तां य सार्व-
 भौमचरितं प्रकटीकरोति ॥ [१६] राग्यं प्राग्यमुलोर्जितद्विजजनप्रत्यार्पिताग्याहुतिय्योतिर्जात-
 शिखाविजृम्भणजितैशेपप्रजापटुजं । विभ्रकण्टकवर्जितं निजभुजावष्टम्भविस्फूर्जितं
 शूरत्वात्परचक्रकाम इति यो नाम्नापरेणान्वितः ॥ [१७] स श्रीमाञ्जयदेवाख्यो विशुद्धवृहदन्वयः ल-
 व्यप्रतापः सम्प्राप्तबहुपुण्यसमुच्चयः ॥ [१८] मूर्त्तरिष्टाभिरष्टौ महयितुमनुलैः
 स्वैर्दलैरष्टमुत्तं पातालादुत्थितं किं कमलमभिनव पयनाभस्य नाभे । देवस्यास्यासनायोपगतमिह
 चतुर्व्वक्त्रसादृश्यमेहाद्विस्तीर्णं विष्टर किं प्रविकसितसिताम्भोजमम्भोज-
] येनः ॥ [१९] कीर्णां किम्भृतिरेया सपदि पशुपतेर्नुसतोत्र प्रकाम मौलीन्दो किम्गयूयाः शरद-
 मभिनवा प्राप्य शोभामुपेताः । भक्त्या कैलासशैलादिमानिचयरुचः सानव किं
] समेता दुग्धाब्धेरागतः किं गलगरसहजप्रीतिपीयूषराशि ॥ [२०] राजः ॥ देवं वन्दितुमुद्यतो
 युतिमनो विशोतमानशुतिः किं ज्योम्बापवला फणावलिरियं शेषस्य सन्दृश्यते ।

- [²²] अन्तर्दूररसातलाश्रितगतैर्देवप्रभावश्रिया [ः] किं क्षीरस्नपनं विधातुमुदिता क्षीराण्वस्यो-
र्मयः ॥ [२१] विष्णोः पातालमूले फणपतिशयनाक्रान्तिलीलासुखस्थादात्रां प्राप्योत्प-
- [²³] तन्यास्त्रिपुरविजयिनो भक्तितोभ्यर्चनाय । लक्ष्म्याः संलक्ष्यते प्राकरतलकलितोत्फुल्ललीलासरोजं किं
वेतीत्यं वितर्कास्पदमतिरुचिरं मुग्धसिद्धाङ्गनानाम् ॥ [२२] नाली नालीकमेतन्न खलु समु-
दितं राजतो
- [²⁴] राजतोहं पद्या पदासनाब्जे कथमनुहरतो मानवा मानवाभे पृथ्व्यां पृथ्व्यान् मादृग्भ्रति हृतजगन्मा-
नसे मानसे वा भास्वान्मास्वान्निशेषं जनयति न हि मे वासरो वा सरो वा ॥ [२३] इतीव
- [²⁵] चामीकरकेसराली सिन्दूररक्तद्युतिदन्तपद्म्या । राजीवराजीम्यति जीवलोकं सौन्दर्यदर्पादिव स-
प्रहासं ॥ [२४] एषा भाति कुलाचलैः परिवृता प्रालेपसंसर्गिभिर्वेदी भेरुशिलेव काञ्चनमर्था
देवस्य
- [²⁶] विश्रामभूः । शुभ्रैः प्रान्तविकासिपद्भुजदलैरित्याकलय्य स्वयं रौप्यं पद्मचकीररुत्पशुपते पूजार्थमयु-
ज्वलम्^१ ॥ [२५] राज्ञः ॥ यं स्तौति प्रकटप्रभावमहिमा ब्रह्मा चतुभिर्मुखा यञ्च श्ला-
- [²⁷] घयति प्रणम्य चरणे षड्भिर्मुखैः षण्मुखः । यन्तुष्टाव दशाननोपि दशभिर्वक्त्रैः स्फुरत्कन्धरः तेषां
यस्य करोति वासुकिरल जिह्वासहस्रैः स्तुवन् ॥ [२६] ख्यात्या य परमेश्वरोपि बहते वासो
- [²⁸] दिशाम्पङ्कलं व्यापी सूक्ष्मतरश्च शङ्करतया ख्यातोपि संहारकः । एकोप्यष्टतनुः सुरासुरगुरुर्वी-
तत्रपो नृत्यति स्याणुः पूज्यतमो विराजति गुणैरेवं विरुद्धैरपि [२७] राज्ञः ॥ तस्येदं प्रमथा-
- [²⁹] धिपस्य विपुलं ब्रह्माब्जतुल्यं शुभ्रं राजद्राजतपद्भुजं प्रविततं प्रान्तप्रकीर्णैर्दलैः । पूजार्थं प्रविधाप्य
तत्पशुपतेर्यत्रापि पुण्यमया भवत्या तत्प्रतिपाद्य मातरि पुनः संप्राप्नुयान्निर्वृतिम् ॥ [२८]
राज्ञः ॥
- [³⁰] किं शम्भोरुपरि स्थितं ससलिलं मन्दाकिनीपद्भुजं स्वर्गोद्भिन्नवायुजेषणधिया सम्प्राप्तमग्भोरुहम् ।
देवानां किमियं शुभासुकृतिना रम्या विमानापली पयं किं करुणाकरस्य करतो
- [³¹] लोकेश्वरस्यागतम् ॥ [२९] राज्ञः ॥ स्रोतःस्वर्गापगाया किमिदमवतरल्लोलकल्लोलरम्य किं ब्रह्मोत्पत्ति-
पयं तलकमलवरप्रेक्षणायोपयातं । सम्प्राप्तं चन्द्रमैलेरमलनिजशिरश्चन्द्रविभवं किमत्रेत्येवं
- [³²] यद्वीक्ष्य शङ्का बहति भुवि जनो विस्मयोःकुलनेत्र ॥ [३०] श्रीवत्सदेव्या नृपतेर्जनन्या समं समन्ताप-
रिवारपरै रौप्यं हरस्योपरि पुण्डरीकं तदादरैः कारितमयुदारम् [३१] पुण्यं पुत्रेण दत्त शशिकर-
विमलं
- [³³] कारयित्वाब्जमुख्यं प्राप्तं शुभ्रं शुभञ्च स्वयमपि रजतैः पद्मपूजा विधाय । सर्वे श्रीवत्सदेवी निज-
कुलपवलाञ्छितवृत्तिन्दधाना प्रादात्कल्याणहेतोश्चिरमवनिभुजे स्नामिने स्वर्गताय [३२]
कः कुर्ष्यान्कु-
- [³⁴] लजः पुमान्निगुणश्लाघामनिर्हृच्छया राजा सत्कविनापि नो विरचितं काव्यं स्वन्शाश्रयं । श्लो-
कान्यञ्च विहाय साधुरचितान्प्रातेन राजा स्वयं केहाह्नुभिः बुद्धकीर्तिरकरोत्पूर्वामपूर्वामिमाम् ॥
[३३] योगेशमविधानबन्धुभु-
- [³⁵] जसंबर्दयन्वाभ्यान् शिष्यपुत्रकलवभृत्यगहितो लब्धप्रतापो नृपः दीर्घायुंनराभिरामयवपुत्रि-
त्यप्रमोदान्धितः पृथीपालयतु प्रकामविभरकीतानुरक्तप्रजाम् ॥ [३४] संवत् १५३ कार्तिक
शुद्ध नवम्याम् ॥

Translation

1. He is the three-eyed one, the three *Vī*ti are his imperishable essence, he remains the same in the three (divisions of) time, he is felt in the three conditions (*y* *va*ling, *s*leep, and *t*rem), he is the protector of the three worlds, he is the primary cause of the trid (of sacred *t*ree); he is fully praised by the three (*d*ities *B*rahman, *V*ishnu and *R*udra) and others, because he contains the three fetters (*g* *va*nces, *p*assion and *t*ice), his head is lived by the tripartite stream, (*G* *in*ā), himself unconquered he conquered (the *d*emon) 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 (*I*ndra) became the destroyer of

2. May the particles (*y* *di*ct) from P *ī*śupati's feet protect you, which sanctify Laukī's town, because they firmly cling to the multitude of glittering crest jewels fastened to the top of Rāvana's row of heads⁴³ and which form a garland on famed Bānāsurā's head.

3. Now from Sārya, the great grand-son of Brahman, was born divine Manu, from him sprang Ikshvāku, from him king Vikāshī: A king who ruled over the whole earth was born from him, his son was Vishagava, 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 Asamanjaya from him descended Amāmat. That best of princes begot an illustrious king, called Dilīpa

5. From him Bhagiratha, a famous lord of men, drew his origin. Then kings (ruled) From Rāghu, Aja was born, from him Dāsārathā who rode on a lofty chariot. After eight other kings together with their sons and grandsons had passed, illustrious Licchhavi 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 Gāngā's flood, which is to be honoured even by the gods that are great in majesty, and which bears the pure name Licchhavi exists even now

7. kings following after that Licchhavi are passed over, then an illustrious holy prince, called Supushpa, was born in Pushpapura⁴⁴. No account is taken of twenty three kings succeeding him, then another famous king called illustrious Jayadovārose are passed over. Then

8. After victorious Jayadōva eleven kings came a famous king, a follower of Sugata's doctrine, known as illustrious Vrishadōva

9. From him was born Sankradōva, from him also Dharmadōva sprang. Then his son, the illustrious Mānadōva, became king after him he who is known as Mahidōva

10. From him descended Vasantadōva, 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 (*r*ulers), sprung from king Udāyadōva, and then Narōndradōva, who was proud, and whose footstool was covered with the dust from the row of diadems worn by numerous prostrated kings

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

13. That prince respectfully took illustrious Vatsadōvī to be his queen, as if she were Fortune, her the daughter of illustrious Bhogavarmān, who was the crest-jewel of the illustrious Vaimāns of the valorous Maūharī race, and who by his glory put to shame

⁴³ This line refers to the Purānic story according to which Rāvan shook Lakṣmī taking it into his hand, and afterwards received a boon from Śiva
⁴⁴ i. e. Lālaputra or Pūjā

(all) hostile kings, and the grand daughter of great Ādityasena, the illustrious lord of Magadha

14 The son of that prince the subduer of his enemies, and of illustrious Vatsadivya known as illustrious king Jayadēva, 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 Rajyāmati, possessed of virtues befitting her race, the noble descendant of Bhagadatta's royal line and daughter of Śrīharshadēva, lord of Gauḍa, Odra, Kalinga, Kosala and other lands, who crushed the heads of hostile kings with the club like tusks of his rattling 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 Brāhmins 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 Parachakrā Kāma (*greatly of the kingdoms of his enemies*).

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

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

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 Śiva's crest? Or have the table lands glittering with masses of snow, leaving Kailasa mountain, collected here out of devotion (*to Śiva*)? Or has a flood of Amrita lovingly come from⁴⁵ the milk ocean out of affection for its kinsman, the poison on Śiva's throat?"

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

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

22 "Or is it the full blown toy lotus formerly held by the hand of Lakshmi who, with the permission of Vishnu, enjoying his ease in Patala 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 Śrī and of Brāhman, 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,⁴⁶ nor in (*lake*) Mānasa, 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

⁴⁵ This and the following verse contain a description of the lotus dedicated by Jayadēva in Pasupati's temple. The King of Pasupati has, as stated above, four faces and in all directions he is taken for Brahman.

⁴⁶ The poet went on to describe the brilliancy of the lotus (dedicated by Jayadēva, and compared with various substances, possess up or supposed to possess extraordinary whiteness as the Hindu poets say.

⁴⁷ If gods always speak of the lotus of the soul which has five petals of various colours symbolical of the pas-

caused an exceedingly resplendent silver lotus with brilliant, wide-opened petals to be made for the worship of Paśupati¹⁰

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

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

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

28 "May I obtain salvation, as I have caused to be made in honour of that Lord of the Pramaṭhas, 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 Paśupati"

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

29 "Is this a lotus from Gaṅgā'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 ears of the blessed gods? Or is it the lotus descended from the hand of compassionate Lōkēśvara (*ie Aralokiteśvara*)?"

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

30 "Is this the descending stream of heavenly Gaṅgā, beautiful on account of its restless waves? Or is it the lotus from which 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*),¹¹ together with the lotuses which on all sides surround it to do it honour, has been dedicated by illustrious Vatsadevi, 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 her¹² as well as the merit which she herself obtained by worshipping the lotus with (*gfts of*) silver illustrious Vatsadevi 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, Buddhakīrti, out of affection for the king, wrote the above original (*entirely*)

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 Śrīvāt 153

No 16 — An inscription of Jyotimalla dated Nepāla Śrīvāt 523

On a slab of sandstone to the left of the temple in the western door of Paśupati a temple, inside the court Characters Nivari Ornaments on the slab a trident between two Nandis Preservation good, but lower portion damaged Language very incorrect Sanskrit, and towards the end Nivari Nivari portion not copied

¹⁰ The poet tries to prove that the lotus resembles the shrine of Paśupati 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 silver

¹¹ At present too a large silver lotus in a square frame suspended by a chain from the ceiling just above the Linga of Paśupati in shape it exactly resembles the lotus at the head of the inscription It is possible that it dates from Jayadeva's time and is identical with the one described in this inscription. ¹² See above p 24

Transcript.

श्रीश्रीनेपालखण्डे सरुलमलहरे व्यापिनं पुण्यभूमौ शंभुं श्रीवत्सलेशं परमपशुपतिं पञ्चवक्त्रस्वरूपं ।
श्रीवाग्मन्यास्तटाले वरुणदिशि वरे वासुकीनागपूज्यं [तं चाहं] नौमि निखं मुनिजनसकलैर्विदितं
पादयुग्मं ॥ [१] ॥

श्रीसूर्यवंशप्रभवः प्रतापः श्रीपट्टवन्तः स्थितिमलदेवः ।

राजलदेव्याः पतिरिन्दुमूर्तिस्तस्यात्मजः श्रीजयधर्ममलः ॥ [२]

विद्वज्जनाम्भोजविकाशभानुर्विपक्षराजोन्नतचिसहारी ।

श्रीवीरनारायणमूर्त्तिरेष श्रीधर्ममलो युवराजसिंहः ॥ [३]

तस्यानुजो गुणनिधि सुकृतैकसिन्धुश्विन्तामणिः क्षितिरुहोपमदर्शनानाम् ।

भूदेवदेवपरिपूजनसाभिलापो भ्राता तु मध्यजवरो जयजोतिमलः ॥ [४]

तस्यानुजो मदनरूपसमानदेहः सत्गुन्दरीहृदयपद्मजभानुमूर्त्तिः ।

सन्मानदानगुणलक्षणभूषिताङ्गो भ्राता कनिष्ठरुचिरो जयकीर्त्तिमलः ॥ [५]

उदण्डक्षितिपालमण्डनमणिः सन्नोतिरत्नाकरो धर्मधर्मविवेकचारुचतुरः श्रीशंभुभक्तः सदा ।

पुण्यानामभिलाषचित्तसततं बाञ्छापदो धार्मिको देवश्रीजयजोतिमलनृपतिः संसारदेवीपतिः [६]

स्वस्तिश्रीश्रीपशुपतिचरणरुमलधूलिधूसरितशिरोरुहश्रीमन्मानेश्वरीवरलब्धप्रसादितप्रणमदवनिपति-
मुकुटकोटिपत्राकुररुचिरचरणपल्लवचानक्यप्रभृतिविद्यावदातसमस्तराजनीतिरत्नाकरनिखिलगान्धर्वविद्यागु-
रुपरममहेश्वररघुकुलकमलवनप्रकाशनैकभास्वरदेवद्विजगुरुचरणाराधनैरुस्वभावपङ्दर्शनाराधनैकचित्त-
सरुलार्थिजनकल्पतरुसर्वगुणैकनिधानदैत्यनारायणावतारश्रीपद्माचलशिखरोपरिधर्म्मालयस्थानाश्रितश्रीधर्म-
धानुवागीश्वरमूर्त्तिस्त्रयभुचैत्यभयस्थापनमहाकीर्त्तिभारनताविधिधिरुदावलीसमलङ्कितश्रीश्रीरघुवशावतंसमहा-
राजाधिराजपरमेश्वरपरमभट्टारकश्रीमत्श्रीश्रीजयजोतिमलदेवेन लक्षाहुतिमहापद्मपूजाभिर्गणगुरुमातृगणदे-
वता-समाराधयित्वा श्रीदेवपट्टनमहास्थाने श्रीश्रीपशुपतिभट्टारकस्य प्रासादोपरि सुवर्णकलशावरोपणप्रतिष्ठा
कृत्वा ॥ तस्य राज्ञः ॥

जामाता जयभैरवेति नृपतिर्भूपालचूडामणिर्नाशास्त्रविचारणेकनिपुणः सद्भारतीभूषितः ।

दाता धैर्यगुणेन भूषिततनु-सखेन भीष्मोपमो लोके प्रीतिकर परार्थरसिकः श्रीजीवरक्षापति ॥

श्रीजोतिमलहृदयनन्दनयक्षमलः सर्वाङ्गसुन्दरवपूरातिमञ्जुवाणिः ।

मकापुरीनगरवासिनसौख्यकारी दुर्भिक्षदुःखभयहारणदेवमूर्त्ति ॥

जयलक्ष्म्या-सुतः श्रीमान् सुनय पुण्यवत्सलः ।

जयंतराजेति विख्यातो जयलक्ष्मीपतिः सुधीः ॥

अनेन पुण्येन च तस्य भूयात्सहस्रवर्षापुरहार्यकीर्त्तिः ।

नरेश्वरः श्रीजयजोतिमलः सत्पुत्रपौत्रैः सहभृत्यवर्गैः ॥

सवज्जपालराख्ये त्रिभुवनदहने कामनाणे प्रयाते

माघे शुक्ले च कामे तिथिविदिते प्रीतियोगे च पुण्ये

वरे पूषाभिधाने मकररविगते युग्मराशौ शशाङ्गे

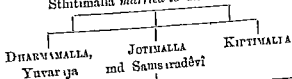
शम्भो-प्रागादङ्गुलैः कनकमण्डनं तत्र संरोहणं स्यात्

Abstract

I' Invocation addressed to Pasupati.

II *Vaiśālī, Sāryavāsa* —

Sthitimala married to RAJALLADEVĪ



Yakshamalla Protector of Bbaktapuri (Bhūtagam)

III Description of Jyotimala

The ornament of the race of Raghu supreme king of great kings great lord and sovereign, the illustrious, famous Jyotimala who is adorned by the various honorific titles (*brud'vali*) 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 Vināsvarī', 'he whose tender feet are made resplendent by the crests of the diadems of loving princes, he who is an ocean of all kingcraft (taught) by Chinakya and other learned men he who is master of the whole science of music he who is the ardent devotee of Siva he whose 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 Brahmins', 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 Nārayana for (the destruction of) the Demons, he who is bending under the load of fame gained by the restoration of the Tope of Svayambhu and of the image of glorious Dharmadhātuvāgīsvara' (Manjusri) placed in the sanctuary on the top of famous Padmāchala' 43

IV *Object of grant* to record the dedication of a golden *Kalāsa* on the temple of Pasupati at Devapattana on which occasion a *Lalsālitā* was offered to Ganesa and to the Mothers (*Matrigana*)

V *Date* Nepalī Samvat 533 (*tribhuvana dahana, Lalāchāna*) on the 13th lunar day (*Kamatilī*) of the bright half of Māgha Sunday under the constellation Purnāvasa, while the sun stood in Makara (*Cyricorn*) and the moon in Gemini, during the conjunction called *Priti*

No 17 — An inscription of *Silāharita* of *Ialalyattina* dated *Śaka* 757

On a slab in the wall of a temple of *Rāhā* and *Krishna* standing opposite the palace in *Lalitāttana*. Characters Nepalese Language Sanskrit and in the last portion *Nirāṅga* Preservation good

Transcript

ॐ नमो गोपालाय ॥

ब्रह्मन्वे सृजते विश्व स्थितो पालयते हरे । रुद्ररूपाय कल्पान्ते नमस्कृत्य विमूर्त्तये ॥ १ ॥
 प्रावीण्यप्रथित प्रनामपथितप्रार्थयिष्यीपतिप्रोदामप्रमदोघलोचनपप्रारधवारानिधि ।

जात श्रीहरिनिहदेवनूपतिर्दाताज्जदातान्ये सग्रात वधुना नृपेण समता यो वृत्तिदाता सताम ॥ २ ॥
 यस्यान्ववायजलपावुदियाय राजचंद्रो महेंद्र इव तत्र महेंद्रमल ।

येनार्थिकल्पनरूपा गुणसागरेण राजन्वती वगुमती महती बभूव ॥ ३ ॥
 यप्रोत्प्रभवप्रतापपतिता प्राकल्पिता अत्रतो भेनु शेन्वदरीं विहाय नगरीं त्यक्त्वा पुं गुन्दरीम् ।

43 * Talukāli et al. seems to have been Jyotimala's husband.
 44 A sanctuary of Manjusri is found at the Top of Nayanthā, on a small hill near the head of the
 45 Padmāchala is a bit to the south west of Kāmkāle near the Top of Nayanthā near the head of the
 1911 p. 23.

यस्याचारविचारपौत्रपरव्यप्राप्तसमया गिरस्तस्य क्षोणिते' प्रतिद्वमहस केनोपमेयं यश ॥ ४ ॥

अस्यात्मजोजनि महीतलकल्पवृधो राजा विराजितयज्ञाः शिवसिंहदेव ।

भूमीभुजा समरसीमि महाभुजेन शेमं क्षणेन रिपवो बहवो विनष्टाः ॥ ५ ॥

येन क्षोणिभुजा प्रयाणसमये पादातसैन्योच्छलदूर्लजासमुत्थिनेन तमसा व्योमान्धकारीकृतम् ।

कूर्मो मर्मणि चूर्णितोपि नितरां धने कथञ्चिद्दरा शेष-शेषदशाञ्जगाम सहसा मर्वसहा नि तथा ॥ ६ ॥

तनयोस्य विनयपूर्णो बभूव कर्णोपमो भूमो । हरिहरसिंहनरेन्द्रो वतुधाचन्द्रो नभूवा[सि] ॥ ७ ॥

अरीणाहिनता पश पारगन्ता सुशील-समन्ताञ्जयन्ताधिकश्रीः ।

स्वतातानुम्पेतितेज गुरूषो नभूवावनीमण्डले चण्डरोचिः ॥ ८ ॥

इन्द्राणीव सुरेश्वरस्य दयिता पश्येव पद्मापते, वैदेहीव रघूत्तमस्य गृहिणी गौरीव गौरीपते ।

तस्य क्षोणितेर्बभूव महिषी भव्या भवानीतमा राजी लालमती सती गुणवती प्रायो रतिभारती ॥ ९ ॥

पौरन्दरी दिगित नूतनभानुविम्वं सौन्दर्यकाननगजाननमग्निरेव ।

पुत्रं पवित्रमथ सिदिनृसिंहमल सा राजपुत्रतनया जनयाम्बभूव ॥ १० ॥

येनाकारि विपक्षपद्मलदृशा दृशारिभिर्वारिधिर्येनाधारे जगत्त्रयोपरि शरच्चद्रावदात यश ।

बाल्योपक्रम एव त्रिक्रमवसनस्याधुना पौरुषे श्रीमत्सिदिनृसिंहमलनृपतेर्मुद्धे समर्थो हि कः ॥ ११ ॥

यद्भूमिपालगद्गाजलविमलयश-पूरुर्धूरपूरैः ब्रह्माण्डे पाण्डुरेऽस्मिन्समजनि रजनीनायको निष्कलङ्क ।

वार्कि भूसेवकोभूमुखकमलिपादेष यस्यामृताशु सोय दीर्घायुरास्तामधिधरणिमि सिद्धिपूर्वो

नृसिंहः ॥ १२ ॥

दानालीकृतकल्पवृक्षारिमा सीमा च तेजस्विना श्रीमान्द्रुतकीर्तिपुलकमहिमा भीमानुज साहसे ।

दोर्दण्डद्वयचण्डिमान्तगलितप्रत्यर्धिपृथ्वीपति-श्रीमत्सिदिनृसिंहमलनृपतिर्वर्षति सर्वोपरि ॥ १३ ॥

प्रातिष्ठय च युधिष्ठिराधिकतर निष्ठा वसिष्ठाधिका कीर्त्ति कांसिककृत्तिरूपतिमातिस्तस्याधिका वर्त्तते ।

वर्णा व्याससमा रमा स्थिरनमा रामाभिरामाकृति श्रीमत्सिदिनृसिंहमलनृपते किञ्चाम यन्नाहुतम् ॥ १४ ॥

कदाचिदेतेन महोन्नतेन मठ कृत कोपि धनैरनेके ।

श्रीबालगोपालविरामभूमिर्बिर्कुर्वतामर्षधरा जगन्नाम् ॥ १५ ॥

यो मेरुमन्दरमहेन्द्रहिमाद्रिविन्ध्यकैलासशैलशिखरभ्रममातनोति ।

किञ्चास्य हेमकलशानवलोक्ष देवै सन्दिह्यते कनकधामनि पर्वतन्द्रे ॥ १६ ॥

हर्षान्नेपालवर्षे स्वरशरतुरगैरङ्किते फाल्गुनीये पक्षे प्राप्ते बलक्षेमगुरुदिवसे शङ्करक्षे दशम्याम् ।

चक्रे जाम्बूनदीवैर्गुरुतरकलशैर्भास्वरैरेकविंशे नेपालक्षोणिपाल प्रथितभुजबलो भूषण तन्मठस्य ॥ १७ ॥

युद्धारम्भ कृतोस्मिन्पि शुभदिवसे शत्रुभिर्मुद्धशौण्डैर्दुष्टै कोटोत्तरहृद्, कुटिलनृपभैरवद्वै कोटिसख्यै ॥ १८ ॥

लीलामात्रेण शत्रूनपनयत तदा पार्थिव पार्यतुल्य कोट निर्मोचयित्वा नमुचिरिपुरिवानन्दसन्दोहमाप ॥ १९ ॥

राजसूय इवारज्यो मध्यस्थेन महीभुजा । विशिष्य शोपनागोपि न शक्तो यस्य वर्जने ॥ १९ ॥

आचार्यो यत्र मर्यादाधैर्यैर्दायर्दयानिधि । विश्वनाथ उपाध्यायो विश्वनाथ इवाभवत् ॥ २० ॥

यो मेरुभूपर इवातिगुरुर्गारिण्या योसौ महार्णव इवातिमहान्माहिम्ना ।

यो व्यासवद्विबिधैदिकमन्त्रपाठे यो निष्ठमा भुवि वसिष्ठमहर्षिकल्प ॥ २१ ॥

यात्रायाता मञ्जुपत किञ्चन्तो विद्यावन्तो जञ्जपूकापिवन्त ।

नानादिग्भ्यः पण्डितैरभ्युपेत सत्रे तस्मिन्मठप मण्डित ये ॥ २२ ॥

दास्यातारौ कल्पितौ तत्र सत्रे द्वो द्वो द्वारि द्वारि देवार्थितुम्यौ ।

भूपाभूतो विदिपा दर्पहन्ता नेता तेषा विश्वनाथो मनीषी ॥ २३ ॥

आरज्ये शशिना नृपेण विधिना सत्रे पुरा गोरवाद्यमे स्वाण्डवखण्डन समतनोत्सण्डीवकोदण्डयान् ।

अस्मिन्सिद्धिर्नृसिंहमल्लनृपतेः सत्रे घृताजीर्णतः किम्भूयासमितीव मुञ्चति शिखी वापानि धूमच्छलात् ॥२४॥
 चत्वारिंशद्दिनान्यासीन्महासोमो महोत्सवः ।
 श्रीमत्सिद्धिर्नृसिंहेन कलिकूर्णेन कारितः ॥ २५ ॥
 सम्भार सर्व्वैवस्तूना राजसूये यथा श्रुत ।
 तथैव तत्र सत्रेऽपि जातस्तदधिकोऽपि वा ॥ २६ ॥
 रत्ने स्वर्णे गवादौ करितुरगधने भूषणे दिव्यवस्त्रे दासीदासे निवासे विविधरसमये भक्ष्यमात्रे पवित्रे ।
 चत्वारिंशद्दिनानि क्षितिपकुलमणेरस्यपद्ये प्रसन्ने वाणी तत्रोल्लास प्रतिपलमधिका देहि देहीति मात्रा ॥२७॥
 पामरीवल्यकुण्डलादिकं दृष्टपूर्वमपि येन न कश्चित् ।
 तेन तत्र नृपते प्रसादतो भिक्षुणा निजतनौ समर्पितम् ॥ २८ ॥
 देव्यान्नेव गृहाणि दिव्यवसुधारत्नानि दिव्याम्बर दिव्यान्वेव विभूषणानि सदयो दिव्यानि रत्नानि च ।
 नेपाले प्रचरन्ति यानि वसुधावस्तूनि दिव्यान्पत्तो श्रीमत्सिद्धिर्नृसिंहमल्लनृपतेः सर्वाणि नान्यार्पयन् ॥ २९ ॥
 यानि दृष्टानि वस्तूनि न श्रुतानि कदाचन ।
 तानि दत्तानि सर्वाणि तत्र सत्रे महीभुजा ॥ ३० ॥
 येनाकारि जगच्चयोपरि मठो होमोऽपि कोऽप्युतिर्दत्ता स्वर्णशतद्रुपी प्रतिदिन किञ्चिन्न दत्तं धनम् ।
 दत्तस्तण्डुलपर्वतापि विधिना कल्पद्रुमोऽप्युदुत श्रीमत्सिद्धिर्नृसिंहमल्लनृपतेः कर्णावतारो ध्रुवम् ॥ ३१ ॥
 विद्यामन्त कियन्तो विविधगुणभूतः केपि विद्याविहीना नानादिभ्यः समेता श्रुतनृपतिगुणा भिक्षोः
 लक्षसम्या ।
 तेषामन्नेः सुवर्णैः गुललिनवसनैर्भूषणार्चैर्द्वन्द्वैर्द्वारिद्व्य वारयित्वा नृग इव मुमुदे देवकल्पोवनीन्द्रः ॥ ३२ ॥
 कर्णः कन्यातनूजो बलिरपि विदित किन्तु दैतेयजन्मा पायाणो देवताना मणिरजनि महादारु देवद्रुमोऽपि ।
 तान्तौ राजा नृमोऽपि प्रथितभुञ्जबलो भार्गवो मानृहन्ता कोन्यो धन्यो वदान्यो जगति विजयते सिद्धिपूर्वा-
 नृसिंहान् ॥३३॥
 नृत्यानि गीतानि मनोहराणि वाद्यानि हृद्यानि च कावुकानि ।
 भञ्जानि वस्त्राणि विभूषणानि सर्वाणि जातानि च तत्र सत्रे ॥ ३४ ॥
 यावच्चन्द्रदिवाकरावुदयतो यावन्महीमण्डल
 यावत्पर्वतनन्दिनी पशुपतेरुत्तमत्र मालिगनि ।
 यावज्जन्तुकलिन्दयोरपि गुने तावद्दरीवर्तनतः
 श्रीमत्सिद्धिर्नृसिंहमल्लनृपतेरेषा पशोवलयी ॥
 ॥ अथ नेपालभाषा लिख्यते ॥
 समन् ७५७ काल्म्युणमामे शुद्धपते दशम्या तिथी चार्द्रापरपुनर्वसुनक्षत्रे आयुष्मान्योगे नृश्वनि
 वामरे च कुन्दु कोन्धाइनि यत् याउन देवता स्थापन याउन नियन्त्रण गगुरि एग्य देवो दयस्वत आय-
 प्रयाय दुना । रोव ७ पोवि वूं रोव रेहा पवित्र ३ खोगमार वूं रोव श्रेपि १४ तत्रपर वूं रगर छि १
 पय छि नाटिका च तेषा ररगानन नित्यपूजा निष्ठावनेम याउन बुगाधन बुगयातन ईष्टघातन मन छोपके
 गन्तवो धारे कर्त्तिक ललि घेर प्र छि धोरेण जन्मदेवा छोपके कृष्णाटमी हुन्दु चारमन छोपके पने
 जुने भूय रोव गु ९ यथासो वूं रोव च्या ८ वारा पलि रोव वरनछि १२ गुण्यतो वूं रोव जेग ७
 रोमोर वूं पत बुया वरगानन काल्म्युनशुद्धपूर्वामामीर्नियगपिस दोल्पावा अष्ट वृक्षपूर्तिमा हुन्दु स्नान-
 यावा भाषाट शुद्धददशी हुन्दु शयनपूजा देवशयन वाचने भारग वृक्षदादशी हुन्दु परिवागेश्य
 भारग वृष्णाटमी हुन्दु जमाटमीपूजा चारमत छोपके कर्त्तिक भूद्धदादशी हुन्दु उग्रान पूजा वी

ब्राह्मनेयातं दंश गुये फ ९० जावय विय ध्व छपतक जुरो । भूय रोव श्खू १६ ध्वे वू रोव स्व ध्वा वू
ध्वतेय वरसानन कार्तिक लछि चिकन कुड पुन ६ । श्छिनियपात १२० चाकमत छ्छोयके माल भूय
निश्राव दछिना यात मगाडाव तडा रोव डा ५ न्यखुव-

Abstract

I *Invocation to Gopîla* (vs 1)

II *Vamsâali* (vs 2-14)

HARISIMHA

in whose family was born

Mahendramalla

ŚIVASIMHA

Hariharasimha married to Lalamati

Siddharasimha [N S 757 A D 1637]

III *Object of inscription*, to record the dedication of a temple (*matha*) of Bâla Gopîla (Krishna), which was ornamented by twenty one spires and *lalavas* (vs 17-18). 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 *Kotydhuta* (Tântrikâ) sacrifice (vs 31) under the superintendence of Visvânath, 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' (*tandulâ arvata*) and 'a tree of paradise' (*kalpadruma*), food and other gifts to Brahmans and beggars. The Nirâri portion mentions the details of the grants and allowances made to the temple, viz

1 A field (*vuni*) called *Pois* of seven *Ro* or $\frac{1}{2}$ of a *Bija*,⁶⁶ about one third of an acre.

2 A field (*vuni*) called *Paikham* of seven *Ro*

3 A field (*vuni*) called *Lhorâgâr* of three *Ro*

4 A field (*vuni*) called *Thaadhara* of fourteen *Ro*

5 An irrigable field of inferior quality (*khara ha chhi vâtikâ*) called *Thantachhke* for the purpose of the daily worship of the Nisriva homa, of illuminating the temple (*châlaravata*) for three days every year on the occasion of the festivals (*yâtun*) of Matsyendranâtha and Indra of burning daily one *Pala* (*pla*) of *Ghi* during the month of *Kârtika*, of illuminating the temple on the Krishna namishţami (*Śrâvana vadi* 8)

Further

1 A field (*vuni*) called *Yampyâlo* of nine *ro*

2 A field (*vuni*) called *Kâl apali* of eight *ro*

3 A field (*vuni*) called *Gustal* of twelve *ro*

4 A field (*vuni*) called *Klorior* of seven *ro*, for the purpose of swinging the image of

Moreover

- 1 A field (*tau*) called *Thio* of sixteen *ro*
 - 2 A field called *Thvám* of three *ro*, for the purpose of expending in the month of *Kárttika* daily six *kudis* of oil and of providing with that quantity 20 lamps,
I finally, a field called *Nyakhu* of five *ro*, for the purpose of giving fees and food to the Brahmins
- IV *Date*, the tenth lunar day of the bright half of *Phálguna*, *Nepála Samvat* 757 (A D 1635), a Thursday, conjunction *Áyushmán*, under the *Árdra* and *Punarvasa* constellations (vs 17 and beginning of *Nivári* portion)

No 18 — An inscription of *Pratapamulla* of *Katmándú*, dated *Nepálí Samvat* 760

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

Characters *Nivári*, language *Sanskrit*, and *Nivári* in the concluding portion which has not been copied

Transcript

आसीच्छ्रीसूर्यवशे रघुनृपकुलजो रामचन्द्रो नृपेश तद्वशे नान्यदेशेवनिपतिरभवत्तस्सुतो गजदेव ।
 तःपुत्रोभून्नृसिंहो नरपतिरतुलस्तस्सुतो रामसिहरत्नञ्ज श्रीशक्तिसिंहो धरणिपतिरतो भूपभूपालसिंह ॥ १ ॥
 तस्मात्कर्णाटचूडामणिरिव हरसुसिंहदेवोस्य वशे भूप श्रीयक्षमल्लो नरपतिरतुलो रत्नमल्लोप्यमुष्मात् ।
 तस्माच्छ्रीसूर्यमल्लो ह्यवनिपतिरभूत्तत्तनूजोमराख्यो मल्लोभूत्तस्य पुत्रो रिपुगणविजयी श्रीमहेन्द्राख्यमल्ल ॥ २ ॥
 तस्माच्छिवसिंहोभूद्दरिहरसिंहसुतस्तस्मात्
 तस्मालक्ष्मिनृसिंहो नरसिंहपराक्रम - - - ॥ ३ ॥
 तस्मात् श्रीमद्यतापो नरपतिरभवद्भूपभालावलीपु न्यस्यत्पादारविन्दद्वयरसविलसद्रेणुभिर्भूषणानि ।
 योकार्णविक्रित्खासाकिरामिति स्ववशे भोद्भूपस्य देशाज्जग्राहेवावदीन प्रतिदिनमपरे य भजन्ते नरेशा ॥ ४ ॥
 भक्तग्रामनरेशमल्लनृपतिदंत्त्रेभमेन भिया भेजेसौ वसुधा जहार सुदृढ स [धार्म्य] दुर्ग पुन ।
 श्रीमदुम्बरशाहभूपतिबल विध्वस्य हला बल श्रीमत्सिद्धिनृसिंहमल्लनृपतेर्जघाह दुर्गावलीम ॥ ५ ॥
 आस्ते काप्यमरावतीव विलसदन्तीन्द्रदिग्गमना युक्ता स्वर्णमयी विहारनगरी सा राजधानी परा ।
 श्रीमच्छ्रीकमलाधिका मधुपतिरिन्द्रेण तुल्यस्य च प्रसार्थिव्रमर्निमित्तस्य नवपुत्रारायणस्यापि च ॥ ६ ॥
 लक्ष्मीनारायणस्तस्माद्दीनारायणस्तत्
 पुत्री रूपमती तस्य प्राणनारायण सुत ॥ ७ ॥
 रोप रूपमती सती गुणवती स्वर्णश्रुति सन्मतिर्मांशकुञ्जरगामिनी प्रणयिनी साक्षात्परा रुक्मिणी ।
 आसीत्सर्वगुणा विनुर्नरपते श्रीमन्प्रतापस्य सा पत्नी प्राणतमा यथा जलनिधे पुत्री जगन्पति ॥ ८ ॥
 कर्णाटी रत्नघाटी कुचरुनरुघटी कामलोलैरुवाटी शर्गालङ्कारकोटी हरितदृशकटी चाहदेहानुपाटी ।
 नासा राजमती महारसवती भूपनतापस्य सा भूता भोगकश्रुटिका किल हरेर्भामिव जीताधिका ॥ ९ ॥
 सर्गाय कृतवान्प्रतापनृपति सद्योपिनैरेतयो प्रासाद वसुपयपप्रसदृश भुव्राटके शोभिनम् ।
 नानाचिन्तारत्नजित सममिद सद्देजवन्तेन पै होमाद्वैरकरोत्प्रतिभूमिनेरस्य प्रतिष्ठाधिम् ॥ १० ॥
 तन् ७६९ कान्गुन भुङ्ग गटना नियो अनुगपानक्षये हर्गजयोगे नृहृष्यनिगाते.

Abstract

I *Vamsâvali*. In the Solar race, in the family of Raghua, was born RANA In his family was born—

Nānyadōva
|
Gangadōva
|
Nṛisimha
|
Rāmasimha
|
Saktisimha
|
Bhūpālasimha
|
Harasimha**

In his family was born—

Yakshamalla
|
Ratnamalla
|
Sāryamalla
|
Ameramalla
|
Mahendramalla
|
Śivasimha
|
Hariharasimha
|
Lakshminrisimha
|
Pratīpa

married to Rūpamati and Rājamati

Pratīpa took (vs 4-5) the province of Kūtākūśākaram from the Bhotas, i. e. the Tibetans, he took E vā vādīn prisoner. The king of Bhāṭgim Nareśamalla (Narendramalla) presented him with an elephant. He defeated the army of Dambarasahāh, an ancestor of the present Nepālese Gorkhā line, who ruled over Gorkhā in 1633-42 A.D. He defeated the army of Siddhinarisimha (No 17) of Lalitapattana, and took his fortresses. Rūpamati was descended from the Rājas of Vihāra (Behar), whose line is given as follows

Nārāyana
|
Lakshminārīyana
|
Viranārāyana
|
Rūpamati Prāmanārīyana.

** The name is given as Harayuts dha, which for metrical reasons has probably been used for Harasimha

Pratāpa's second wife Rājamatī came from a Karnāta family

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

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

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

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

Transcript.

श्री ३ भवानीशङ्कराभ्या नमः

नवा गिरीन्द्रतनया प्रलयानलाभां भालोलसललितचन्द्रकलाभिरामाम् ।

महप्रतापनुपतिः स्वकुलप्रकाशां वंशावली सुतनुते विमलां कवीन्द्रः ॥ १ ॥

श्रीविष्णोर्भयनाम्बुजाञ्जिजगतीपापान्तकर्त्ता रवि प्रोद्भूतस्त्रिमिरौघवारणघटाविद्रावणः केसरी ।

कालाकाशदिशा प्रकाशनिपुणः कन्दर्पदर्यापहस्तानन्दं सरसीरहेषु तनुते मैत्री विचित्राकृतिः ॥ २ ॥

गाम्भीर्यादिगुणेन सागरसमो धैर्येण विख्याचलः सौन्दर्यप्रकरणे दैत्यदलनो रूपेण कामोपमः ।

जातो भूमितले ततोतिविमले वैवस्वताख्यो मनुर्मर्यादा रचिता सता समुचिता कीर्त्तिप्रदा येन वै ॥ ३ ॥

तदंशे विमले बभूव धरणीचन्द्रो दिलीपो हि यो देवेन प्रमथाधिपेन तुलना प्राप प्रचण्डे रणे ।

यस्य प्रौढतरप्रतापदहने नित्यं द्विवं शेरते दृष्ट्वा तस्य कलेवरं सुविमले कामेन दग्धं वपुः ॥ ४ ॥

जातस्सन्नुपसत्तमो रघुरिति ख्यातस्ततो वीर्यवान् बाणामैः परिमथ्य शक्रहृदयं कीर्त्तिः स्थिरा स्थापिता ।

यस्य प्रौढतरप्रतापतपनत्रासेन सदा कृता वृष्टिस्तेन धनेश्वरेण ललिता कार्तिस्वरी भूतले ॥ ५ ॥

जातो भूपवरस्तत कलिहरः श्रीमानजो वीर्यवान् दुष्टानां किल दर्पणहारणविधौ प्रोद्भूतकण्ठीरवः ।

सिष्टाना प्रतिपालकः प्रतिपलं दानैः — — — म्मनः पश्चादिन्दुमतीवियोगजनितक्लेशाब्धिमध्येपतत् ॥ ६ ॥**

जातो देवतनुस्ततो दशरथः कन्दर्पदर्यापहः सेनापत्यमुपेय पङ्कपतितः शत्रुः कृतो निर्भरः ।

क्रूरः कोपस्तः प्रसारितभयो भेत्तुं गतः कृत्तिका पापे संसक्तचित्तः शनिरपि सहसा स्तभितो येन मार्गे ॥ ७ ॥

जातस्तत्तनयो महानययुतो रामोभिरामाकृतिः दानेन प्रचुरेण वंदितगुणः ख्यातस्त्रिलोक्रीतले ।

इवा यो जलधिं निशाचरभटानिर्जित्य लङ्कापुरी गत्वा रावणराक्षसं कलिहरं हत्वा वशे लब्धवान् ॥ ८ ॥

तत्पुनः सूर्यनुत्यो लव इति विदितो प्रोलसदानपुण्यैर्जातो भूचक्रशक प्रथितगुणचयः सम्मतस्सज्जनानाम् ।

शत्रूणां शासकोसौ प्रबलरणधराधरणादत्तभारो धर्मात्मा देवतुल्यो दशरथतनया निर्जिता येन संख्ये ॥ ९ ॥

जातः श्रीहरिसिंहदेवनपतिः प्रौढप्रतापोदयः तदंशे विमले महारिपुहरे गाम्भीर्यरत्नारुरः ।

कर्त्ता यः सरसामुपेय मिथिला संलक्ष्य लक्षप्रियो नेपाले पुनरास्त्रयैभवयुते स्थैर्यं विधत्ते चिरं ॥ १० ॥

मानिक्यप्रतिमप्रतापपटलैरादीप्तलेकचक्रयो मुकापंकिसहस्रशोभनयशोवृन्देन संशोभित ।

पक्षयाकृतिर्कर्णवारणगिरिपामावनव्याकुलः पारावारमिबेह यः परिहसत्याधाय चित्तेच्युतं ॥ ११ ॥

तत्पुनो यक्षमलः प्रबलरिपुहरः कर्णतुल्योवनीशः सर्वासां नागरीणा नयनसुखकरस्सर्वदस्तज्जनानाम् ।

प्रोद्यदोदरुण्डचण्डाहृतनिशितमहाखड्गपातैर्विपक्षान् क्षिप्त्वा सदाः शितीशान्शितितलविषये प्रोलसन्ती-
तिचन्द्रः ॥ १२ ॥

तस्माच्छ्रीरत्नमलः समजनि विबुधाराधने दत्तबुद्धिर्दन्तीना दानकर्त्ता प्रबलरिपुकुलोत्सादने पार्थनुत्यः ।

यदानाम्बुप्रवाहप्रकरविकसितां वाहिनी वीक्ष्य नूनं गंगासंगाःप्रवृद्धं प्रचलजलनिधिः प्रेमगर्वम्मुषोष ॥ १३ ॥

** Ys. 6 read शिष्टानां, Ys. 11 read मलिनप, Ys. 13, दन्तीना is the correct form which the royal poet probably found inconvenient on account of the metre

यो नु प्रौढतरान्निहय धरणीपालान्महासङ्गरे गत्वा कान्तिपुरं चकार विमलं राज्यन्तु स्वर्गोपमम् ।
 श्रीसिद्धिहरपूर्विका हरवधूराधनेस्तद्वशे जाता भावदत्ता मुदा सुविदिता चाद्यापि या तिष्ठति ॥ १४ ॥
 प्रोद्यद्दौष्टप्रतापप्रचुरपरिलसत्कुङ्कुमशोदपूर्णः कीर्णः पाटीरप्यकैः सितकरकिरणाकारकीर्णसिप्रतारः ।
 मित्राणामत्र शैलं किमपि विरचयन्पूर्वपूर्वागतानां तन्पुत्रः सूर्यमलो नरपतितिलकः प्रादुरासीत्वीरः ॥ १५ ॥
 तस्मान्मलनरेन्द्रनामधरणीपालो नभूव प्रभुः प्रोद्भूतप्रवलप्रतापदहनज्वालानृताहम्करः ।
 यस्यारातिनितम्बिनी सूचकित्वा शुष्यन्मुखाम्भोरुहा स्थिता पञ्चतगव्दरेतिविपमे दैन्यं सदाभ्यस्यति ॥ १६ ॥
 पुष्पौघैर्जपगतदानविपुलेर्गौरीपदाचांकलैः संजातस्तु महीन्द्रमलवमुपारजं ततस्तःसुतः ।
 येनेमां किल काश्यपीं वसुमतीं रत्नेन पूर्णां वरां दत्त्वा भूमिसुराय स्वर्गभवने कीर्तिः स्थिरा स्थापिता ॥ १७ ॥
 श्रीयामे भक्तपूर्वं विनिहितसहस्रावसरूपप्रतिष्ठा भावैर्निर्जित्य देवीं कलिङ्गलुगरीं देवदर्यापहनन्वीम् ॥
 आनीय स्वर्गान्धे रचितगृहवरे स्थापिता येन पूर्वं नित्यं तत्पूजेन त्रिभुवनललितां सिद्धिमुग्रामवाप ॥ १८ ॥
 तस्माच्छ्रीशिवसिंहनामनृपतिर्जातो धरामण्डले नेपालक्षितिपालभालतिलकः कन्दर्पदर्यापिहः ।
 संसारार्णवतारणाय सततं नित्यं भवानीपदध्याने दत्तमनाः समस्तविदुषां मध्ये प्रसिद्धक्रियः ॥ १९ ॥
 वैरिस्त्रीनयनाब्जनिर्गतजलधारागुभिर्जले वै शस्ताः सान्द्रकबन्धरन्ध्ररुधिरैर्नदाः समासादिताः ।
 तासां संगमसंभवं सुविमलं तीर्थं प्रयागाह्वयं । यत्र ज्ञानकृता प्रलब्धमनिशं शत्रुक्षयं सत्कलम् ॥ २० ॥
 तस्माद्धरिहरसिंहो नरपतिसिंहो बभूव भूपालः ।
 गच्छति जलनिधिपारं कीर्तिरैकाकिनी यस्य ॥ २१ ॥
 धत्ते गैरिकरागविभ्रमभयं यस्य प्रतापोत्करो यत्कीर्तिर्गुणपर्वतोपरिसरी कौतूहलं यच्छति ।
 एतेनैव तु हेतुनास्य तु गुणान्विजाप शैलोत्तमान् दूरस्थाः प्रपलाय्य सन्निधिममी कुर्वति यद्वैरिणः ॥ २२ ॥
 श्रीलक्ष्मीनरासंहनामनृपतिस्तस्माद्भूतन्मतिः बाणाद्यैः परिपन्थिप्रन्यनकरः कारुण्यपुण्याकरः ।
 यन्दृष्ट्वा खलु वैरिवांश्विना कम्पाकुला सर्वदा प्राणेशस्य सुजीवितं मम विभो देहीति संयाचते ॥ २३ ॥
 अष्टाशास्त्रपि यत्प्रतापतपनस्यालोक्य नित्योदयं दीप्तात्मापि दिवानिशं भृशमहो विश्वान्धकारापहम् ।
 आत्मानं सहसा समीक्ष्य मनसा होनं हटादहर्षेण स्यापं सायमयं स्वयं दिनमणिर्दीनोन्मुधो मज्जति ॥ २४ ॥
 श्रीलक्ष्मीनरासंहभूर्पातदिवप्रस्थानकालोद्यते देवैः शंखमृदंगभेरिपटहृच्चानैर्दिशः पूरिता ॥
 प्रोढाः शूरतराः प्रदारितरिपोर्ब्रह्माण्डचण्डोत्सन्मार्गैव विनिर्गता सुयमिताः प्राणास्त्रयोस्यामलाः ॥ २५ ॥
 तत्पुत्रोसौ कवीन्द्रः क्षितिपतितिलकः श्रीप्रतापाभिधानः संग्रामे वैरिबर्गप्रवलतरलसद्वर्षदावानलामः ।
 तर्कालंकारकोशादरुसकलमहाशास्त्रमागं प्रवीणो नानागद्यानवद्यासुललितकवितानन्तरीरजभूमिः ॥ २६ ॥
 मोदिन्यामुदधौ सरस्सु सरितान्मध्ये गिरो कानने यस्य प्रौढतरप्रतापतपनस्यालोक्य क्षीप्ति पराम् ।
 अयुत्कर्षमेवैष्य संप्रति समासाद्यापकर्षाश्रिरादौर्वैः खर्वयशाः प्रशाम्यति हटान्मनः रामुद्राग्भति ॥ २७ ॥
 दृष्ट्वा तस्य प्रताप तपनमनुपमं हन्त हृष्टो विवस्त्रान्नेने ब्रह्माण्डभाण्डध्रमणविधिकृतं श्रान्तमेव श्रमौघम् ।
 व्यस्ताहोरात्रिभेदं विभुवनभवनं व्याप्तमेनं विदित्वा किञ्चायं चक्रवाकः शिथिलयति शुचं सर्वतः
 सर्वबीजं ॥ २८ ॥

शस्त्रे शास्त्रवरे सदा सुखकरे सङ्गीतविद्यावरे सानन्दं किल केलिकर्मकुशलव्यापारकण्ठीरवः ।
 स्वर्गो भूमितले तथा दशदिशाम्प्रान्ते गिरौ कानने कोप्यस्तीति निगद्यते मम समो राजेन्द्रचूडामणिः ॥ २९ ॥
 नेपाले संवत्सेस्मिन्व्यगिरिमुनिभिः संयुते माघमासे सप्तम्यां शुक्लपक्षे रविदिनसहितं रेवतीऋक्षराजे ।
 योगे श्रीसिद्धिसिंहे रजतमणिलसत्सर्णुसुकाप्रवालैरेकीकृत्य प्रदत्तं ह्यशतसहितं येन दानं तुलाख्यम् ॥
 इति श्रीमहाराजाधिराजश्रीश्रीराजराजेन्द्रकवीन्द्रजयप्रतापमलदेवविरचिता निजवंशावली समाप्ता
 माधुर्यादिविचित्रताखिलपदन्यासेर्मनेहारिणी संक्षिप्तेन कवीन्द्रभूमिपतिना वंशावली निर्मिता ।
 प्रत्येक किल कीर्तिशौर्यनिखिलमौढप्रतापादिकं भूपानां रचितुं विमृश्य निपुणं शको न वा वाचपतिः ॥ ३० ॥

Abstract

- I *Invocation to Bhaváni and Śankara*
 II *Vamsávalí*, composed by king Prátápana Ila, a prince of poets —

Vishnu

Śūrya

Manu Vaivasvata,

From him were descended,

Dilpa

Raghu

Aja

Daśaratha

Rāma

Lava

In his race were born,

Harisimha,

who dug tanks in Mithilā and settled in Nepāla

Yakshamalla,

(falsely here called his son)

Ratnamalla

Śūryamalla

Narendramalla

Mahindramalla

who brought an image of Devi from Bhūṭgim

Śivasimha

Hariharasimha

Lakshminarasimha

Prátápanamalla

- III *Object of inscription*, to record the presentation of a *Tulápurusha*, &c the king's own weight in gold, silver and pearls, together with one hundred horses

- IV *Date*, the 7th day of the bright half of Māgha, Nepālī Sukt at 778, a Sunday, constellation *Revati*, conjunction *Siddhi*

No 20 — *An inscription of Rudhikāśmī*, dated *Nejāla Śaivat* 810.

On a slab in the wall of a great temple of Śiva, close to the palace in Kātmāndu On the upper portion of the same stone is found a hymn to Śiva, in the Bhujanga metre, composed by Śrī śrī-jya Bhupālonḍramalla who describes himself as follows

Śrīmat pīśupati charan ilamaladhulidhī saritasroruha — śrīmānśaravahitaderatāvaralabdha-
 prasāla — dēdīpyamānamānonnatasīragī uvaśvatīra — ratikulatilakā — hanumat līkheja—
 nepāleśvara—maharājadhurāja — sakalarājachakra Uśvara

Letters Nivṛti, language Śanskrit Preservation good
Transcript

देवी श्रीऋद्धिलक्ष्मी विमलकुलभवा नीतिमार्गे निविष्टा शिष्टाचारिकभूमिस्त्रिभुवनजननीपादलज्जप्रतादा
 शंभोरम्भोजजन्मभूतिभिरमरै सेविनस्याति — दिव्याता व्यक्तकीर्तिजंगति विजयते सत्यगानन्द-
 दात्री ॥ १ ॥
 नेपालक्षितिपालभालतिलको विद्वद्गणालङ्कृतो दानोद्वेककृतातिरेकमहिमः भौद्रप्रतापोन्नत ।

देवो यत्तनयो नयोदयलसत्कीर्त्तिप्रचार श्रिया भूपालेन्द्र इति प्रयामुपगतो भूषो बरीवर्त्तते ॥ २ ॥
 नेपालाब्दे गगनधरिणीनागयुक्ते किलोर्जे मासे पक्षे विधुविरहिते सुद्वितीयातिथौ सा ।
 कृत्वा देवालयमपि रवौ ऋदिलक्ष्मी प्रसन्ना चक्रे देवी सुविधिविदिता शङ्करस्य प्रतिष्ठाम् ॥ ३ ॥

Abstract

I *Object of inscription* to record the consecration of a temple of Siva, built by queen Riddhīlakṣmī, the mother of king Bhūpāleन्द्रमल्ल

II *Date*, the 2nd lunar day of the dark half of Karttika, Nepāla Samvat 810 (1690 A D)

No 21 — *An inscription of Srīmātā, dated Nepāla Samvat 792*

On the lintel of the door²³ of the temple of Avalokiteśvara in Bungmati (see above No 6)
 Letters Nivāri, language Sanskrit Preservation good

Transcript

श्रीलोकेश्वराय नम

मत्स्येन्द्र योगिना मुख्या शाक्ता शक्ति वदन्ति यम् ।

बौद्धा लोकेश्वर तस्मै नमो ब्रह्मस्वरूपिणे ॥ १ ॥

नेपालाब्दे लोचनच्छिद्रसप्ते

श्रीपञ्चम्या श्रीनिवासेन रात्ना

सर्णद्वार स्थापित तोरणेन

• सार्द्धं श्रीमलोकनायस्य गेहे.

Translation

"Praise to (that Deity), bearing the form of Brahman whom the Śīktas best of ascetics, call Matsyendranātha and the Baudhdhas Lokeshvara!

On the fifth day of the bright half of Magha (*śrīpancham*) of the year of the Nepāla era (marked) by the eyes (2), the openings (9) and (the number) seven (7) king Srīnivāsā placed a golden door and torāṇa in the temple of glorious Lokanātha"

No 22 — *An inscription of Princess Yogamati, dated Nepāla Samvat 843*

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

Letters Nivāri language corrupt Sanskrit

Transcript

यन्माभीतरतीरुहे समजनि ब्रह्मा जगत्सृष्टिकृत् यथाद्रामुजतो ववाह जगतामालम्बिनी स्वर्णटी ।

येनाधारि धरा बराहनपुत्रा दष्टापकनेत्राश्चैव प्रत्युद्वाञ्चवनीरदापिरुचये तस्मै परस्मै नम ॥ १ ॥

राजलज्जलदनील कामिनीप्रेमशील कलितभुवनलील कसचानूरकाल ।

सुललितवनमाल मोक्षमार्गेरुताल भवतु मम मुदसौ सर्वदा नन्दबाल ॥ २ ॥

आसीत्सिद्धिर्नृसिंहमलनृपति सूर्यान्वये कीर्त्तिमान्नेपाले ललितामिधाननगरे पौरान्तदा पालयन् ।

गोपीनाथपदारविन्दमधुषो वाचस्पतिर्द्वौवर ससार जलद्रुदोपममसो हिला गतो जगन्धीम् ॥ ३ ॥

तस्यान्मजो भूपतिरप जातः श्रीश्रीनिवासो ननु श्रीनिवात् ।

तापानलो वैरिमहीरुहाणां स राजतेतीव गुधाकरेव ॥ ४ ॥

तस्यान्मजो योगनेन्द्रमल्लो मलेन्द्रचानूरहन्युषवीर्य ।

कन्दर्पसौन्दर्यविनिन्दिरूपं रराज भूमाविव देवराज ॥ ५ ॥

दोलपर्वतमसारभिगम्य तत्र विष्णुभवने सह तामि

एवमिवातिशयीभिरयच्छत् वेदाव प्रति समाहितचिन् ॥ ६ ॥

²³ The door is made of gilt brass plates and is covered by tiles. The arch or torana above the door which is likewise made of brass, encloses three images of Lakṣmī.

तस्यात्मजा योगमती बभूव निमेषचिह्नं लक्ष्मीरिवापरा ।
 सुवर्णकुम्भापुता नागहस्त यज्ञान्तरे स्नानकृतेन पूता ॥ ७ ॥
 तस्या प्रसूत इव शक्तिधरोम्बिकाया लोकप्रकाशनृपतिविरराज धीर ।
 विष्णो पद स गतवान्नमणीयरूप हाहेति लोकमसकृज्जननी विहाय ॥ ८ ॥
 लोके किञ्च विलक्ष्यतेऽद्भुतरुचि प्रासादराजो महाश्रानातोरणमोहनावलिभरो जीमूतलेहायुत ।
 भृङ्ग हेममयैर्मनोज्ञकलशै सज्ज्वालयेवो ----- वसमीरणेन च भुवि शृग सुमेरोर्वभौ ॥ ९ ॥
 अन्धे रामप्रजेश्वरास्पवसुभिर्मधि सिते पक्षके शूले चोत्तरफाल्गुने शशधरे वारे द्वितीयातिथौ ।
 [पुत्रार्थे] कुक्षते सुधाशुवदना पाषाणदेवालयम् कृष्ण राधिकया सहाय - - - कृत्वा प्रतिष्ठाकरोत्

Abstract

I *Invocation to Vishnu—Krishna*

II *Vansáta's,*

Siddhanta's mahamalla king of Lalitapattana, became an ascetic and went to dwell on the banks of the Gangá (Benares)

Srinivasa

Yoganarendramalla went with his twenty one wives to Dolaparvata and died in the temple of Vishnu

Yogamati

Lokaprakasa, died before his mother

III *Object of the inscription:* to record the consecration of a temple of Rudra and Krishna built by Princess Yogamati 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—Uttaraphalguná, conjunction—Dula

No 23 —An inscription of Queen Lalitapattanasuri dated Lalitapattana Samvat 1878

On a pillar supporting a Nandi placed opposite the western door of a temple of Tripurasvara on the road from Katmandu to Lalitapattana close to the river Yugmati
 Letters Devanagari Language Sanskrit Preservation good

Transcript

श्रीगणेशाय नमः

स्वस्ति श्रीमद्भिरराजचक्रचूडामणिमरीचिनीराजितचरणतलनुहिनगिरिवरासन्नमहाचीनशीमपय-
 न्तनेपालदेशजयजनितयशोरशिषिविशदिताशामण्डलस्य श्रीगौरशाचलाधीशश्रीमन्महाराजाधिराजश्रीश्री-
 नारायणशाहदेवस्य पोत्रो दयादाक्षिण्यादिप्रधानगुणनिधानश्रीम महाराजाधिराजश्रीसिंहप्रतापशाहजनयो
 निखिलमहीपालमोलिमालालालितपादपीठ श्रीमन्महाराजाधिराजश्रीरणबाहादूरशाहदेव शतसद्रासर्ण
 वतीतरत्रिणीपर्वन्तवारुणेन्द्रदिग्भागासाम्राज्यविख्यातमूर्त्तरघूतपूर्वं समजनि
 युद्धे रुद्र प्रतापे रविरखिलभुवो रक्षणे बागुदेव- स्वामि कर्ण क्षमायां क्षितिरखिलजनानन्दने पूगुञ्ज- ।
 मये धर्मं गुरुरूपे रतिपतिरपथस्यापिना दण्डधरो नानादेवस्वरूपो जयति रणबाहादूरशाहो नृपेन्द्र ॥

तस्य पुत्र सकलगुणगणाभिरामप्रजारञ्जानुकृतरामावतार श्रीमन्महाराजाधिराजश्रीगीर्वाणपुद्गवि-
 क्रमशाहदेव प्रतीतस्तदात्मजे सकललक्षणशोभिते श्रीमन्महाराजाधिराजश्रीराजेन्द्रविक्रमशाहदेवे मेदिन्या
 पालयति श्रीमद्रणवाहादूरशाहदेवपट्टराज्या श्रीमल्लितनिपुरसुन्दरीदेव्या स्वभक्तुं स्वर्गसाधनप्रयातोक्त्या
 वेदविद्यानिपुणनानाविद्वन्मण्डलीप्रार्थनासञ्चारितगिचारनिश्चितधर्मप्रधानशिवलिङ्गादिदेवप्रतिष्ठादिकर्मत्-
 या स्वपौत्रानुमत्या तत्कार्यनिर्वाहानुगुणसामग्रीसम्पूजितसम्पादनक्षम भीमसेन मन्त्रीवर तत्साधने नियोज्य
 साप्रत तत्कर्मविधान नियुक्ता श्रीगुर्वादिब्राह्मणा वेदसतगजेन्दुमिते १८७४ वैक्रेमे शाके शुचिशुद्धनवम्या
 सोमान्विताया शिलाधिवासन कर्म यथाविधि सम्पाद्य तस्मिन्नेव शके भाद्रकृष्णनवम्या शुक्ले शिलाप्रवेश
 विधाप बाणस्तरनागभूमिते १८७५ शके माघमासि तृतीयाया गुरौ शिवलिङ्गादिदेवप्रतिष्ठाकर्म समाचरन्
 मध्ये श्रीत्रिपुरेश्वरो यमदिशि द्वारे स्थितो भैरवो शेषा शङ्करभागतो हरिरविद्वैमातुराम्बास्तत ।
 दक्षादिक्रमशोणगा अथ महाकालादिनन्दी तथा भृङ्गी श्रीगणपश्च दक्षिणदिशो देशक्रमादिगता ॥ १ ॥
 तद्वाह्ये स्वदिशि स्थिता मुरपतिञ्जन्हिर्यमो निर्कन्ति. पाश्री वायुकुबेररुद्रविधयो नागाधिपेत क्रमात् ।
 ईशाने बलिकेषभागाभिमतश्चण्डेश्वर पश्चिमे विख्यातो वृषभश्च मण्डलगता देवा इमे सम्मता ॥ २ ॥
 रम्भापनफलप्रसूनललिते सत्तोरणाच्छादने नानावर्णपताककेतनलसत्प्रान्ते महामण्डपे ।
 कुण्डाना नवक विधाप्य विधिवद्विधैर्विधानक्षमै कर्माश्वर्षकर समापपदिद श्रीरङ्गनायो गुरु ॥ ३ ॥
 दोषो-मोपवृषप्रघोपदिविष-सन्तोषपोपक्षम सयातातुलतीर्थभूतपरिपन्त्कारकल्पद्रुम ।
 नानामदलदिव्यवस्तुनिभृतस्वीर्थिक्रोलासितो ह्यश कोपि स वासर समभवलोक्रप्रमोदोब्जल ॥ ४ ॥
 ततस्तस्मिन्नेव शके मार्गकृष्णपञ्चम्या बुधे देवकल्पप्रतिष्ठामकुर्वन्
 दिग्भागान्तरसन्निवेशितचतुर्द्वार सुखारोहण पश्चाद्ग्राममुवर्णकेतनतलन्यस्तत्रिशूलोन्तर ।
 सेवर्णोञ्ज्वलकुम्भपत्रपटलपद्माद्वासिताशामुख पासादो दिशतादभीप्सितसदावासप्रसक्तो मुद ॥
 तत पाताललोकावसुनगुमती शक्रे ज्येष्ठकृष्णदशम्या रवौ श्रीवाम्मतीजलावनारसोपानारामघण्टाधर्म
 शालाप्रतिष्ठाकर्म समापयन् ।
 सोपानालिरिय विदग्धरचनासुश्लिष्टचित्रोपला रम्या वायुसुताभिनासविहितप्रोदामविघ्नावलि ।
 सम्पाद्यान्तिकसकलोकविहितस्त्रेच्छावकाशशय्या स्नानभ्यानहिता सुधाधवलितप्रान्ता चिर राजताम् ॥ १ ॥
 नानादेशप्रभवसुफलव्रातभारतिनम्रवृक्षश्रेणीनियमखचित शालसगुप्तमध्य ।
 आरामोऽप्य सुरभिसुमनोरजिसराजमान नानावीरुहलितसरणि पूर्णकाम-सदास्वाम् ॥ २ ॥
 घण्टानिनादकृतकर्णसुखातिधीरा पूजाविधानविहितध्वनिमादधाना ।
 देवप्रसादपरिपूरितपीनभागा सर्वोपचारपरिचारकृता विधेयात् ॥ ३ ॥
 शालेय विविधप्रवासिमनुजप्राज्योपकारक्षमा रम्याचलररम्यशोष्टविलसद्वातायना श्लक्ष्णभू ।
 नानादेशसमागतान् पथिपरिश्रान्तान्नसङ्घाहिणो निव्य भोजनवासदानविधिना कामानुगन्तेपयेत् ॥ ४ ॥
 नदिद साद्रोपाद्कर्म सम्पूजिष्ठापित षजमानसदुल्यसिद्धि सम्पादयति चिर श्रीशिवदिदेवप्रतीये भूयात्
 धर्मोप कूलसन्तिप्रचयदो लोकद्वयानन्दनस्तद्विधे निरयादिदु खजनका दोषा परं कीर्तिता ।
 गतेव नृपमनिविप्रमनुजेरतस्य सरसणे नालस्य श्रयणीयामिन्धित रस्य श्रुते ज्ञानम् ।

Abstract

I Invocation to Ganesa

II Vamsūśah,—

Prithvīnarāgana Śhā,

lord of the Gorakshā hill (*Gorakhū*), master of all Nepāl up to the frontier of Mahāchīna|
Sīmhaprātāpa Śhī|
Ranabāhādūr Śhī,who ruled in the west up to the Satardra river (*Kūli?*) in the east up to the river Svarnavati|
Gīrvānāyuddhavīkrana Śhī|
Rājendravīkrana Śhā

III *Object of the inscription*, to record the consecration of a temple of Śiva, built by Queen Lalitatripurasundarī, the widow of Ranabāhādūr Śhā, in memory of her deceased husband. She employed, with the permission of her grandson, the minister Bhīmasena, the Upādhyaya and other Brahmans for the execution of this work and for the ceremonies incidental thereto. On the 9th of the bright half of Āshādha Vīkrana Śukla at 1874, a Monday the *śilādhīvāsana*, the worship of the stones for the building was performed. The cornerstone was laid (*śilāpratīca*) on the 9th day of the dark half of Bhādrapada of the same year and on the 3rd day of the bright half of Magha, of the following year, a Monday, the *Imā* of Śiva was consecrated. At all these ceremonies the royal Guru, Ranganātha presided. On the 5th day of the dark half of Mīrgāśirṣā V S 1875 the temple itself was consecrated and finally on the 10th of the dark half of Jeth 1877 a Dharmasūlī and a staircase leading to the river Vag-

SOME CONSIDERATIONS

ON THE

HISTORY OF NEPAL.

THE history of Nepal such as it was known before the publication of my 'Inscriptions from Nepal *J. d. Ant.* Vol IX p 163ff, was derived solely from the modern *Vansavals* or 'Lists of the Dynasties' of which several exist in the libraries of the country. The list of kings given by Kunkpatrick in his *Nepal* and thence transferred to J. Prinsep's *Useful Tables* is probably based on a short work in the Pārvatiya language which was shown to me by the Kālisaparivāla Śrīmī. It gives little more than a bare enumeration of the names of the rulers of the valley. Dr Wright's fuller account in his *History of Nepal* is derived from a Pārvatiya *Vansavals*, composed less than a hundred years ago by a Bauddha ascetic who resided in the Mahābuddha Vihāra of Lalitapattana¹. A copy of this work was given to me by a Vajr chārya of Lalitapattana. Of other and more ancient *Vansavals* in the Newāri language I have heard more than once. But I was unable to procure copies. Though the statement of my informants that these works were written on long rolls of paper seemed to indicate that they had actually seen them. Their recovery is highly desirable. For, as is customary in

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

A careful comparison of my MS of the Pārvatiya *Vansavals* 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 NEPĀL ACCORDING TO THE BAUDDHA PĀRVATĪYĀ VANSĀVALĀ

- I. GOPĀLA DYNASTY OF MĪRĪTHĪTHĀ so called after the cowherd (*g'jala*) whom Nandini installed as the first ruler of Nepal lasted 521 years
- | | | |
|---|----------------------|----------|
| 1 | Bhuktaminagata * | 88 years |
| 2 | Jayagupta son of 1 | 72 |
| 3 | Paramagupta son of 2 | 80 |
| 4 | Harshagupta son of 3 | 91 |
| 5 | Bhimagupta son of 4 | 88 |
| 6 | Manugupta son of 5 | 7 |

(a) BHĀTGĀM LINE

- 9 Jayatīyamalla, eldest son of 8, 15 years²²
- 10 Suvarṇamalla, son of 9, 15 years²³
- 11 Prānamalla, son of 10, 15 years²⁵
- 12 Viśvamalla, son of 11, 15 years (?)
- 13 Trailōkyamalla, son of 12, 15 years (?)
- 14 Jagajyōtirmalla [or according to my MS, Jayajyōtirmalla,] son of 13, 15 years (?)

α BHĀTGĀM LINE

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

16 Jagatprakāśamalla son of 15, 21 years (?) In his time Harasimha Ikhira and Yasbhā Bhāra, built a temple of Bhāmasenā inscribing the date, N S 775 or 1655 A D, on a stone lion. On Māgasārā śrī sudi 6 of N S 782 or 1662 A D, the king caused five hymns in honour of Bhavānī

(b) KĪTMAṆDU LINE

- 1 Ritnamalla, youngest son of 8 71(?) years, slew twelve Thākuri rājās of Kāntipura defeated in N S 611, or 1491 A D the Thākuris of Navākot and later the Bhotiyās (Tibetans) with the help of Sina, king of Palpā. In his reign the Muslimans first attacked the country, Sumasāharinanda, a southern Brāhmana, became high priest of Paśupati, a temple of Tuljādēv 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 23 towns and villages, in his reign a great temple on the model of that at Gayā was built at Lalitapattana.
- 3 Sūryamalla, son of 2, took Śānkhapura and Chāngu Nārāyana from the Bhātgām line.
- 4 Narēndramalla, son of 3.
- 5 Mahīndramalla, son of 4, received from the emperor of Delhi permission to issue silver coins, became a friend of Trailōkyamalla of Bhātgām, dedicated a temple to Tuljādēvī in Kātmāndu on Māgha sudi 5 of N S 639. In his reign Purandara Rājvasa built a temple of Nārāyana, close to the palace in Lalitapattana, N S 686 or 1566 A D.
- 6 Sadāsivamalla son of 5, was compelled by his subjects to fly to Bhātgām where he was imprisoned.
- 7 Śivasimhamalla, younger brother of 6, according to an inscription repaired the temple of Svayambhū in N S 714 or 1594 A D, while his queen Gangā restored the temple of Chāngu Nārāyana in N S 705, or 1585 A.D. He had two sons, the elder of whom ruled over Kāntipura while the younger obtained Lalitapattana already during the lifetime of his father.

b KĀTMAṆDU LINE

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

9 Pratāpamalla son of 8, ruled from N S 729, or 1609, A D. He was a poet. The inscriptions of his reign are (a) the record of the restoration of the temple of Svayambhū by a Lama, N S 760, or 1640 A D, (b) a Svayambhūstotra at Svī, dated N S 770, or 1650 A D, (c) a Guhyāśvarastotra dated N S 774 or 1654 A D, (d) a Kālikāstotra in 15 alphabets (Wright's plate xii), dated N S 774 or 1654 A D, (e) the record of the dedication of an image of Viśvarūpa at Lāyikullīkhāl, N S

c LALITAPATTANA LINE

1 Hariharasimha, younger son of Śivasimha of Kāntipur

2 Siddharasimha son of 1, built a palace at Lalitapura in N S 740, or 1620 A D, consecrated an image of Tuljādēvī on Jyēṣṭha sudi 10 of the same year, dedicated a temple to Rādhākṛiṣṇama 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 Śrinivṣamalla, son of 2 reigned from N. S 777, or 1657 A D, had a war with Pratāpamalla of Kātmāndu N S 778-782, or 1658-1662

²² All these periods are doubtful as the asynchronisms below show, some of them must be wrong.

a BHATGAM LINE

on a stone in the Vundlasuchi manlaja. On Jyeshtha badi 3 of N S 785²² or 1665 A D he incised a hymn in honour of Guru 7 on a Ganud pillar in Narayana chok. In N S 787, or 1667 A D he dedicated a temple of Bhuvanankara.

17 Jitāmtramalla son of 16 21 years dedicated an image of Hariankara near the Darbār in N S 802 or 1682 A D built various other temples and incised an inscription in a *dhar mañali* Jyeshtha badi 15 of N S 803, or 1683 A D.

18 Bhūpatindramalla son of 17 34 years. The dated inscriptions of his reign are (a) N S 817, Kali 4799 Śaka samvat 1620 Phālguna sudi 9 in the Malachok (b) N S 823 Jyeshtha sudi 10 or 1703 A D in the temple of the Tātrika Guptadevata (c) N S 827 Vasakhya sudi 3 or 1707 A D (d) N S 828 Bhādrapada sudi 10 or 1707 A D in the Darbār (e) N S 838 or 1718 A D in the temple of Bharava (f) N S 841 Phālguna badi 3 or 1721 A D.

b KATMANDU LINE

777 or 1657 A D He had four sons Pīrthivendra Nripendra Mahipatindra and Chakrapatindra whom he allowed to rule by turns each for a year during his lifetime. Nripendra made during his turn a coat for the Nandi at Pasupati and put up an inscription dated 153 Kārtika Śuklanavamyam²⁷. Chakrapatindra reigned for one day and then died. His coins show a bow and arrow a noose an elephant hook a yak's tail and the date N S 789 or 1669 A D. Pratāpamalla died in N S 809 or 1689 A D.

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

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

c LALITAPATTANA LINE

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

4 Yoganaiéndramalla son of 3 lost his son and became an ascetic.

5 Mahipatindra or Mahendramalla of Katmandu became king died in N S 842, or 1723 A D²⁸.

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

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

Samvat 528, or 1408 A D, falls in the times of Jayasthitimalla, whose earliest date in the MSS is 1385, while the *Vamsavali* mentions an inscription of his dated Nepil Samvat 512 or 1392 A D. Even in the portion referring to the successors of Jayasthitimalla, where the author of the *Vamsavali* constantly quotes inscriptions, his work is not free from serious errors. More than once, e.g., in the case of Jyotimalla, 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 *Vamsavali* 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 Nepil 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 Nepilese 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 *Vamsavali* knew nothing regarding the events which occurred at the time when the era was established. A much firmer basis must be looked for, and this may be found in the reign of Amsuvarman, whose name occurs in the *Vamsavali*, the inscriptions and Huen Tshang's *Memoires*, while his date is fixed, though in different ways by the two latter sources. In his account of Nepil Huen Tshang states that the reigning king belongs to the Licchavi family and adds according to M Stanislas Julien's translation the following description of Amsuvarman, "Dans ces derniers temps, il y avait un roi appelle *Yugcloufiro* qui se distinguait par la solidite de son savoir et la sagesse de son esprit. Il avait compose lui meme un traite sur la connaissance des sons (*Sat laviljistras*),

il estimait la science et respectait la vertu. Sa reputation s'etait repandue en tous lieux."²³ Now it cannot be doubtful that the king referred to by Huen Tshang is the prince of this name whom the *Vamsavali* places in Kalyuga 3000, or 101 B C, and whose inscriptions are dated Samvat 34-39 and 45 (?). For the *Vamsavali* and the inscriptions know of one Amsuvarman only. Moreover the account which he gives of himself in his inscription of Samvat 39 agrees fully with Huen Tshang's description. He asserts there²⁴ "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 *Vamsavali*²⁵ describes Amsuvarman as "very clever, dreadful, passionate, and always untired in pursuing the objects of human life," the undated inscription of Sivardina (No 5) praises "the great feudal baron Amsuvarman, as having destroyed the power of all (the *Linj's*) enemies through his heroic majesty, obtained by victories in numerous hard-fought fights and as "possessing brilliant fame gained by the trouble of properly protecting (the *Linj's*) subjects." Finally the *Vamsavali* (Wright's *Nepal*, p 134) correctly places the inscription of Vibhuvvarman (No 8) in the reign of Amsuvarman. As the date of Huen Tshang's travels in India is fixed beyond doubt, and as his visit to Northern India most probably falls in the year 637 A D,²⁶ 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 *Vamsavali* has, therefore, antedated his reign by more than seven hundred years. The cause of this error probably lies partly in the fact that Amsuvarman's inscriptions are dated 'Samvat' which term the compiler of the *Vamsavali* erroneously referred to the so-called Vikrama era of 57 B C, and partly in the circumstance that the chronological system of the *Vamsavali*, which makes the earliest kings of Nepil contain

²³ Mr Deal who has kindly furnished me with his version of the passage renders it as follows: "Lately there was a king called Anshuvarman who was best acquainted with learning and sagacity. He himself had composed a work on sounds (*Sat laviljistras*) in order to learn all respect virtue and reputation was spread every where." (G II) - See Deal's *Bud. Lec. of N.*

Countries vol II p 81 conf Julien *Memoires* p 138
²⁴ Inscr No 7 II 17 *Lat. Av. vol IX* p 170
²⁵ The Prativya text runs as follows: *ti vijitva lochya et al. dhar dhar. Anshuvarman. It do. jura. Aviljiblay. It do. Compare also Wright's vol II p 133*
²⁶ Cunningham *Geography* p 500.

prominent with the heroes of the *Mahābhārata* made a displacement of all dynasties, excepting the very latest, a matter of necessity.

But however this may be, the main point for us is to ascertain according to what era *Amsuvarman* really dated his acts. 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 *Śrīharsha*, which according to *Albirdni*, 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 *Lokakula* 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 *Amsuvarman* had used the *Lokakula* none of his successors would have used a higher figure than 90. 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 *Huen Tsang* and in the *Jaisurali*, *Amsuvarman* 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 *Amsuvarman* may have become eventually, he was originally nothing but a *Samanta* or feudatory of the king of Nepal, who in all probability really governed the country, but in the name of his overlord

This is the position which he held according to the undated inscription of *Śivadēva* (No 5). In his own inscription of *Samvat 34* (No 6) he, too, assumes no higher title than *vishdāmanta*, 'the great feudallorion' *Vibhavarman* (No 8) calls him 'the illustrious' (Śrī) *Amsuvarman*, 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 *maharājāthiraja* '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 *Amsuvarman* was only a *Samanta* in the year 34 of the era in which he dates, the latter cannot begin with his *abhishēka* or accession to the throne. Of late some other facts have come to light which also clearly disprove the supposition that the dates of our last ten inscriptions belong to a special Nepalese era but show that it is one used generally in Northern India during the seventh and eighth centuries. In our inscription No 15, *Jayadēva*, who dates in *Samvat 153* states that his mother *Vatsadēvi* was the daughter of a *Maukhari* prince or chief, *Bhōgavarman*,³⁸ and the granddaughter of 'great *Āditya sēna*, the illustrious lord of *Magadha*'. *Ādityasēna* of *Magadha* has 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 *Shāpur* inscription which records the dedication of a statue of *Surya*,³⁹ and the *Deo-Barnak* inscription which contains a grant of land made to the *Varunavasi bhattarakas*.⁴⁰

³⁷ *Reinard Fragments Arabes et Persans* p 139. *Albirdni* states that he found in a *Kasimirian* almanac the era of *Śrīharsha* placed 664 years after that of *Vikramāditya*. This expression may mean either that it began in 606 or in 607 A D. If the almanac stated that the *Samvat* of *Śrīharsha* began 664 years after the *abhishēka* of *Vikram*, the beginning of the era would fall in 606 because the year 1 of the *Śrīharsha* era would have to be deducted from 664 as well as 607. If on the other hand, the almanac stated that the *abhishēka* of *Śrīharsha* took place in *Vikrama* 604 the completion of the first year of the *Vikrama* era would fall in 608 and its beginning in 607. What *Albirdni* really means can be settled only by astronomical calculations in case a number of dates with

the days of the week, or a statement regarding an eclipse are found. The circumstance that the *Kasimirian* almanac contained the initial point of the *Śrīharsha* era indicates that it was used in *Kasmir*. For even in our days the *Panchāngas* 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.

³⁸ See note by *Dr Burgess* in *Beal's Bud Rec of IV Centuries* vol. II p 81 and *Ind. Ant.* vol. X p 193, note.

³⁹ *Arch Rep* vol. XV Plate xi.

⁴⁰ *Arch Rep* vol. XVI pp 73 76 and Plate xxiv.

The former is clearly dated during the reign of Ādityasēnādēva, in Samvat 68th. The distance between this date and that of his great-grandson, Jayādēva, 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 Nepi inscriptions, Nos 9 15, is that of Śrīharsha which begins in 600 7 A.D. No other known Indian era can possibly meet the requirements of the case, and it is not difficult to show how this particular era found its way into Nepal. Though Albirūni, when speaking of the Śrīharsha era, merely says that it is used in Northern India, and adds no information regarding its founder, it is certain that this personage can be nobody else but the hero of Bānabhatta's *Śrīharshacharita* whom his protégé, Hiuen Tsiang, calls Harshavardhana or Śīlāditya. From Bāna's and Hiuen Tsiang's accounts, as well as from the admissions made in the inscriptions of his valiant and unconquered foe, the Chalukya Satyasraya Pulakesi, 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 Kamrupa or Assam the king of which province conducted Hiuen Tsiang to Śrīharsha's court, and attended his great religious gathering. As Śrīharsha's empire included all the districts south of Nepal, he must merely for that reason have exercised a great influence on the political circumstances of the valley, and it would not be astonishing if 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 Śrīharsha, in all probability, invaded and conquered their country. General Cunningham (*Arch. Reports*, vol I, p 230), 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 *Vamsāvali* which make it very probable. First, the *Vamsāvali* informs us that just before Amsuvarman's accession to the throne Vikramaditya came to Nepal and established his era there.⁴³ 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 *Vamsāvali* and that the latter has thus kept a reminiscence of Śrīharsha's invasion and of its result, the adoption of his era. A much stronger argument is furnished by another piece of information preserved in the *Vamsāvali*, the existence of Vaisi Rajputs in Nepal. According to the *Vamsāvali* the kings of the VIIIth dynasty belonged to this class which had long been settled on the hill of Navaśikot. Now Hiuen Tsiang tells us that the race or caste to which Śrīharsha himself belonged was called Kēśhī⁴⁴ and General Cunningham has shown⁴⁵ that this caste must have been that of the *Vaisi* or *Bais Rajputs* who even at the present day are found in nearly the whole of Southern Oudh and claim to have ruled over the districts between Delhi and Allahabad. 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 grant holders still remain in possession and that their

his inscription of Samvat 39 (No 7), by which he assigns land without reference to a superior power. The ambiguous epithet Śrī 'the illustrious' leaves it doubtful, if he had then assumed the title *mahārāja*. But it is plain that he did so at some period or other of his career from the inscription No 9, where he is described by Jishnugupta, as *mahārājādhirāja*, as well as from the statements of Huen Tshang and of the *Vamsāvali*. Jishnugupta certainly was Amsuvarman'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 Vibhavarman'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—Udayadēva,⁵⁰ who is mentioned as *Dātaka* 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 *Kailāśakūṭa*, the residence of Amsuvarman, and by his mentioning in two inscriptions a Lichchhavi king Dhruvadeva as his suzerain, who resided at Managriha, 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 Nepal possessed a double government. The same fact is further attested by Jayadeva's inscription No 15, which enumerates an uninterrupted line of thirty five generations of Lichchhavi kings. But the first inscription of Jayadevas father Śivadēva 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 *Kailāśakūṭa* where Amsuvarman and Jishnugupta held their court. The explanation of these points appears to be as follows—Amsuvarman at first was a servant of Śivadēva I, and gradually managed to get into his hands the whole of the royal power. He also assumed or received from the

king the title *mahārāja*. But, like Jang Ba hādur in modern times, he allowed his old master, and perhaps the successor of the latter, to retain nominally the position of an independent ruler. After his death which, as already stated, must have occurred some time after Śrīharsha-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 Śrīharsha 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 *Vamsāvali* 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 Thākuri line, given in the *Vamsāvali* any real descendants of Amsuvarman occur. The two names Narāndradēva (No 7) and Jayadēva (No 12) which do occur in the inscriptions, belong according to the evidence of the latter, to the Lichchhavi or Sūryavamaī family, not to the Thākuri or Rujput family of Amsuvarman. It would be useless to enter on any speculations regarding the number and names of the latter. But through our 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 *Vamsāvali* 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 Puranic *Vansas*, but it nevertheless renders

⁵⁰ It seems more likely that Udayadēva was a Lichchhavi descendant of Śivadēva because the name

occurs more than once among the Lichchhavis.

⁵¹ See Inscr. 15 which are dated from Managriha.

a valuable service by the statement that *Lichchhavi* was a descendant of *Sūrya*. Hence it is perfectly certain that the *Lichchhavi* dynasty of the inscriptions is identical with the *Sūryavansu* dynasty of the *Vasāvali*. *Lichchhavi* however the founder of the family has descendants down to *Supushpa* of *Pashpapura* (ie *Pātalputra*) 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 if they at least do not belong to the *Lichchhavis* of Nepal. The prominent manner in which the next king conquering *Jayadēva* is mentioned makes it probable that he is the conqueror of Nepal and the head of this branch of the race. To this conclusion points also the fact that the *Vasāvali* names as the third prince of the *Suryavamsa*—*Jaya varman* who since the epithets *dēva* and *varman* are often used synonymously may be identified with *Jayadēva*. It seems not unlikely that the author of the *Vasāvali* in order to lengthen the line of kings may have placed two names before the real founder of the dynasty. After *Jayadēva* the inscription skips eleven kings and then comes to *Vriśhadēva*. The *Vasāvali*, on the other hand gives fourteen names between *Jaya varman* and *Vriśhadēvavarmān* 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—*Sankaradēva*, *Dharmadēva*, *Manadēva*, *Mahidēva*, *Vasantadēva* and *Udayadēva* are identical in the inscription and in the *Vasāvali*. Moreover our inscription No 1 (vs 17) confirms the sequence of the group beginning with *Vriśhadēva* and ending with *Manadēva*, and adds the name of *Mānadēvas motler Rajyavnti*. The same document and inscription No 2 gives us the dates 386 and 413 of an unnamed era for *Manadēva*. Finally inscription No 4 which is dated in Samvat 435 belongs to a king called *Vasantasena*. The close resemblance of this name to that of *Vasantadēva*, the grandson of *Mānadēva* and the small interval of twenty two years between the last date of *Mānadēva*

and that of *Vasantasēna* which is just sufficient for one short reign (*Mahādēva*) permit us to assume with some confidence that *Vasantasena* and *Vasantadēva* are the same person. If we proceed further the genealogical portion of inscription No 15 omits the names of 13 kings and winds up with *Narēndradēva*, *Śivadēva* and *Jayadēva*. Inscriptions No 5 and Nos 9 10 furnish us however with two names those of a *Śivadēva* the contemporary of *Amsuvarman* and of a *Dhruvadēva* the contemporary of *Jishnugupta*, while the *Vasāvali* gives seven more names and then passes to the *Phakuri* line of *Amsuvarman*, in which the names of *Narēndradēva* and *Jayadēva* have been erroneously incorporated as those of the seventh and twelfth princes.

In order to settle the chronology of the *Lichchhavi* dynasty more accurately and especially in order to determine the era in which *Manadēva* and *Vasantadēva*, *Vasantasēna* date the first step to be taken is to fix the position of *Śivadēva I* and *Dhruvadēva* in the group of the thirteen kings left unnamed in the inscription No 15. This may be done in the following manner—Our inscription No 12 the first which belongs to *Śivadēva II* the father of *Jayadēva II* is dated *Śrīharsha Samvat 119* or *725 C A D*. The second No 13 in which his name occurs was inscribed in *Śrīharsha Samvat 123* or *749 50* and No 14 which has lost the king's name but most probably belongs to *Śivadēva II* as the heir apparent is *Vijayadēva* a vicarious name for *Jayadēva* bears the date *Śrīharsha 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 *Śrīharsha Samvat 114*. If we allow for the reign of his father *Narēndradēva* the average duration of a generation on the beginning of the latter falls in *695-6* or *Śrīharsha Samvat 89*. Our inscriptions Nos. 9 10 name the *Lichchhavi* *Dhruvadēva* as king of Nepal and the former is dated in *Śrīharsha Samvat 48* or *654-5 A D*. Hence it follows that *Dhruvadēva* is one of the

thirteen unnamed princes of No 15 and, as the interval between the inscription and the probable date of the accession of Narēन्द्रadēva is about 44 years, it is evident that at the utmost two of the unnamed princes can be allocated to this period. Dhruvadēva thus obtains the eleventh place among the thirteen. Going further back, we have the inscription No 5, in which Sivadēva 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 Sivadēva I preceded Dhruvadēva, because Amsuvarman's inscriptions range from Śrīharsha 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. As Huen Tshang's remarks which are based on information collected in 637 646 A D, undoubtedly indicate, Amsuvarman'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 Huen Tshang first visited Northern India and before the time when he issued his edicts. Moreover, Sivadēva's inscription (No 5) evidently falls in the period before Amsuvarman's power was fully developed. It will, therefore, be advisable not only to place this document before Śrīharsha-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 Sivadēva I and Dhruvadēva 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 Mānadēva and Vasantasēna-Vasantadēva belong it might be contended that this must be the Bahasamvat of 789 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

Mānadēva's two dates, Samvat 386 and 413, would be equivalent to 464 5 and 491 2 A D and Vasantasēna Vasantadēva's date Samvat 435 to 513 4. We have seen above that the reign of Sivadēva II probably began about 720 A D. The interval between him and Vasantasēna would therefore be 207 years, or if we put (what perhaps is preferable), instead of 720, the date of his first inscription, 725 A D, 212 years. According to our inscription No 15, fifteen kings ruled between Vasantadēva and Sivadēva, the father of Jayadēva, and we have seen above that the date Samvat 435 falls into the beginning of Vasantasēna's reign. Thus we obtain the result that 16 kings reigned together only 207 212 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 Vasantasēna and Sivadēva the most distant dates known, that of Mānadēva's first inscription and that of Jayadēva's. In that case we have to deduct from Śrīharsha Samvat 153 or 759 60 A D the value of Samvat 386 according to the Śaka era or 464 5 plus the number of the five or six years of Jayadēva's reign which may be supposed to have elapsed in 759 60. As Mānadēva's first date no doubt fell in the beginning of his reign the remainder, 290, has to be distributed among 19 kings (Mānadēva, Mahādēva, Vasantadēva Udayadadēva, 13 unnamed princes, Narēन्द्रadēva and Sivadēva). The result is a little more than fifteen years and a quarter for each reign. Neither the former figure nor the second are sufficiently large. For the lists both of the *Vaśīṭānāl* and of inscription No 15 refer to *generations* of kings not to the *reigns* or *collaterals*. The *Vaśīṭānāl* states throughout that each of the enumerated Śūryavamsī 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 Vṛishadēva, except in the case of the last, Udayadēva, whose relationship to Vasantadēva is left doubtful. The thirteen unnamed princes are again stated to be his lineal descendants. With respect to the list

** No 11. After him (Vasantadēva) followed thirteen sprung from the lord of the earth called Udayadēva, —
 sayāntary adyadēva ita khatitijjāla trayadala

group, Narēndradēva'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 *Vamsāvalī*, we have yet to run seventeen generations and the reigns of two kings who may have been collateral 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 150 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 Manadēva's and Vasantasēna'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, Manadēva's dates are equivalent to 329 and 356 A.D. and the interval between his first inscription and Jayadēva's No. 15 amounts to 430 years,* which sum being distributed among nineteen kings gives twenty-two years and about three quarters for each. Similarly the interval between Vasantasēna's date, which now represents 378 A.D. and the first inscription of Sivadēva 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 Udayadēva and Narēndradēva probably were not lineal descendants of their predecessors. The palæographical evidence likewise confirms this arrangement. The characters of Manadēva's inscriptions fully resemble those of the Gupta inscriptions especially of Śāṅkragupta's pillar edicts. As it is now pretty certain that the Gupta era begins about the end of the second century A.D., probably as Sir E. Bayley maintained in 190 A.D., this prince lived in the fourth century²³ exactly during the time when Manadēva

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

The only reign which now remains to be determined is that of Jayadēva I, whom we identified above with Jayavarman the third Śūryavarma king of the *Vamsāvalī*. According to inscription No. 15, eleven unnamed kings reigned between him and Viśhadēva. If we add the reigns of the latter and of his son and grandson, Śāṅkaradēva and Dharmadēva, his accession to the throne is separated from Manadēva 329 A.D. by fifteen reigns. Supposing that these kings as the *Vamsāvalī* (which, however, has three more) asserts of all the Licchhavis, followed each other in the direct line of descent, we might allot to them about 330 years (15×22). The beginning of Jayadēva's reign and with it probably the conquest of Nepal by the Licchhavis, 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 Śūryavamsis according to the *Vamsāvalī*. 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 *Vamsāvalī* must have had historical documents to go on. Hence it becomes not improbable that the greater part of the names which he gives may be correct. This is all the information deducible from our inscriptions for the earlier history of Nepal. The results which Nos. 17-23 furnish

* His dates fall between Gupta-samvat 137-149

have been worked out so carefully by Mr C Bendall, in the Historical Introduction to his *Catalogue of the Buddhist MSS. from Nepal*,

preserved at Cambridge (p viii—xvii) that it is unnecessary to go once more over the same ground

TABLE OF THE LICCHAVI KINGS OF NEPĀ

Inscriptions

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

2
3
4
5
6
7 } Names omitted in Inscription No 15

8
9
10
11
12 }

13 Vṛṣhadēva [cir 260 A D] (Ins 1 & 15)

14 Sankaradēva, son of 13 [cir 235 A D] (Ins 1 & 15)

15 Dharmadēva, son of 14, married to Rājyavati, [cir 305 A D] (Ins 1 & 15)

16 Mānadēva, son of 15, Samvat 336 413, or 329 356 A D (Ins 1 3, 15)

17 Mahīdēva, son of 16 [cir 360 A D]

18 Vasantadēva or Vasantasēna son of 17, Samvat 435, or 378 A D (Ins 4 & 15)

19 Udayadēva [cir 400 A D] (Ins 15),

20
21
22
23 } Lineal descendants of 19, names omitted in Insc 15

24
25
26
27 }

28 Śivadēva [I, cir 610 A D] (In 5, omitted in In 15)

Co regent, Amsuvarman, first Sāmanta, then Mahārāja, (Śriharsha) Samvat 34, 39, 45 (?), or 640 1—651 2 A D [Ins 6 8]

29 Name omitted in In 15

30 Dhruvadēva (Śriharsha) samvat) 43 or 654 55 A D (In 9, omitted in Ins 15)

Co regent, Jishnugupta (Śriharsha) 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

Vamsāvat

1	Bhāmivarman	
2	Chandravarman,	81 years
3	Jayavarman,	82 years
4	Harshavarman,	61 years
5.	Saravarman,	78 years
6	Prithivivarman,	76 years
7	Jyēshthivarman,	75 years
8	Harivarman,	76 years
9	Kubēravarman,	83 years
10	Siddhivarman,	61 years
11	Haridattavarman,	81 years
12	Vasudattavarman,	83 years
13	Pativarman,**	53 years
14	Śivavṛddhivarman,	54 years
15	Vasantavarman,	61 years
16	Śivavarman,**	62 years
17	Rudradēvarman,**	66 years
18	Vṛṣhadēvarman,	61 years
19	Śankaradēva,	65 years
20	Dharmadēva,	59 years
21	Mānadēva,	49 years
22	Mahīdēva	51 years
23	Vasantadēva, crowned in Kali 2800, or 301 B C	36 years
24	Udayadēvarman,	35 years
25	Mānadēvarman,	35 years
26	Ganakāmadēvarman,	30 years
27	Śivadēvarman,	51 years
28	Narendradēvarman,	42 years
29	Bhāmādēvarman,	36 years
30	Vishnudēvarman,	47 years
31.	Visvadevarman,	51 years

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

** As the *Parīkṣit* has three princes more between Jayadēva-Jayavarman and Vṛṣhadēva than in 15 three names have probably to be eliminated. One of these is

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

32 *Narāṇḍarāja* (see 693 & U) (In 15)

34 *Sivādēva* II son of 33 married to *Vatsaddvi* daughter of the *Maukhari* ³³ *Bhogavarman* and daughter's daughter of *Āditya*'s son of *Magadha*,³⁴ (*Śriharsha*) *sambat* 110 11⁵ or 725 6—751 2 A D (Ins 12 14, 15)

35 *Jaya* *Śrī* II, *Parichakravā* son of No. 34, married to *Rijyamati* daughter of *Śriharshadēva*, king of *Gauli*, *Olra*, *Kalinga* and *Kosala*, descendant of *Dhara* *latta*³⁵, (*Śriharsha*) *sambat* 151 or 759 60 A D (In 15)

³³ The earliest kings of this little known dynasty are — *Yaśnavarman*, *Śāṅgīlavarman* and *Ānandavarman*. 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 *Gayā*. The most important of these documents, two of which have been badly edited by *Prinsep*, *Jour As Soc Bengal* vol. V I, pp 647 and 167, run according to my version which has been made from the original as follows —

धराना सोदरिणा कुलमतनुगोदितवकाराख्यया
 श्रीशार्ङ्गस्य योऽभूज्जनहृदयहरोनग्नवर्मो मुमुज्ज [I]
 कुण्डपाङ्कजकीर्णि प्रवर्ततिगुहासहितं विम्बमेतत्
 मूर्धे लोके यत्र स्तं उचितमिष मुदापीकृत्स्नातिवत्स [II]
 कस्तु शत्रुमहीपुत्रा प्रणयिणाभिच्छाफल पारदो
 दीप क्षात्रकुलस्य नैकसमर्थापारसोभावन [I]
 काताचिनहर स्मरपतिवमः पाता बभूव क्षिते
 श्रीशार्ङ्ग इति पतिष्ठितयदा सामतपूटामणि [II]
 सन्प्रशान्तविलोहितौरनारकस्फुटतारा रथा
 श्रीशार्ङ्गस्यः कुरीति विपमो यत्र स्वदृष्टि रियौ [I]
 तद्विकर्णविरुद्धदाद्रै शरधिष्यस्तसरोन्नावह
 तनुजस्य पतन्पन्नतुल्यदस्यन्तवर्मोभूने [II]

Another group of later *Maukhari* kings is known from

Mentioned as the 7th *Thākuri* prince

Mentioned as the 12th prince of the *Thākuri* line

the *Telegari* seal (*Jour Roy As Soc*, vol III p 373 where however, amongst other mistakes, the word *Maukhari* is misread *Houvari*). They are —

- 1 *Harivarman* married to *Jayavāmini* their son
- 2 *Āditya* *varman* married to *Harshaguptā* their son
- 3 *Īvaravarman* married to *Upaguptā* their son
- 4 *Isānavarman* married to *Lakshmitrā* (?) their son

5 *Sarvarman* *Maukhari*

Among these kings *Isānavarman* (misread *Śāntivarman*) is mentioned as the son of *Dhmodaragupta* in the *Aphar* inscription where also one *Susthitavarman* occurs as the enemy of *Mahāsenagupta*. *Sarvarman*'s name is found in the *Deo-Bārnak* inscription (*Cunningham, Reports*, vol XVI p 73). The same inscription names after *Sarvarman* the illustrious *Avantivarman* who may be identified with *Avantivarman* the *Maukhari* whose son *Grahavarman* according to the *Śriharsha* *charit* married *Dhyanī*, the sister of *Śriharsha* *Harshavardhana*. Possibly our *Bhogavarman* was a relative of the last prince. A king of this race who is probably much older than all those enumerated above, *Kshītravarman* the *Maukhari* is also mentioned in the *Śriharsha* *charit* (*Jour As Soc* vol V, p 48). Compare also *General Cunningham's Reports* on the *Maukhari* Dynasty *Arch Reports* vol XV, p 166 and vol XVI pp 78-81.

³⁴ See above p 42A.

³⁵ *Bhogadattā* and *Śriharshadēva* probably belong to the dynasty of *Prāgyotishā* to which *Harshavardhana* a contemporary *Kumārārāja* also belonged.