

*Nepālavaṃśāvalī: A Complete Version of the Kaisher Vaṃśāvalī*

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On July 18, 1985, exactly a month after the release of the facsimile edition of the Gopālarājavaṃśāvalī, I found a vaṃśāvalī manuscript in the National Archives, Kathmandu. Working among the texts of modern chronicles I immediately recognized this manuscript as a complete version of the fragment of a vaṃśāvalī--popularly known among scholars as the Kaisher Vaṃśāvalī (VK). The VK was discovered by Petech in 1956 in the private library of the late Field-Marshal Kaisher Shamsher. A roman transliteration of this fragmentary chronicle was published by Petech (1958:213-217). The facsimile plates and a Devanāgarī transcription of the VK were published in Vajrācārya and Malla (1985:205-222). The VK is a fragmentary thyāsaphū-manuscript, badly damaged on the left-hand top corner. Its beginning and end portions are both missing. As the surviving 8 folios are not numbered, it has not been possible to decide how much of the text at the beginning and how much at the end are missing. Petech thought that the VK stops with the year NS 469/A.D. 1349 "in which it apparently was written" (Petech, 1958:8) Since its discovery, scholars have found it a useful source material, substantively dependable particularly for the late Ṭhakurīs and the Early Mallas.

The manuscript recently discovered (VN) in the National Archives is an important find for the students of traditional historiography in Nepal. As the VN is a complete text of which the VK is only a fragment (Folio 7A- Folio 11A), the new manuscript is a documentary evidence for those sections of the VK which have not yet been located. The identity of the VK fragment and Folio 7A - Folio 11A of the VN is almost absolute--"almost" because there are orthographic variants and a remarkably few variants in regnal years for historical kings. Even the missing syllable, as in Folio 8A line 8 śrī va for śrī śiva is the same in both the manuscripts; even the wrong date, Samvat 267, as in Folio 9A line 1 for 287 is the same in both the texts. There are only two variants in dates. The VK has 26 for (Rudra)deva; the VN has 27 (Folio 7A:1); the VK gives the impossible 546 as the year of Rudramalla's death; the VN has the correct 446 (Folio 10A:5). Where the VK uses Śudī, the VN uses Śukla (Folio 9A:6); where the VK uses aṅgavāra, the VN uses bhauma (vāra) (Folio 9A:6); where the VK uses Kṛṣṇa, the VN uses Vadī (Folio 10B:7). There is also an inadvertent repetition of Vāmadeva and Harṣadeva (Folio 8A:2-3); the copist of the VK makes no such mistakes. The VK is in the late Nepālākṣara, the VN is in Devanāgarī with some traces of Newari survivals. As most of the older vaṃśāvalīs, the VN is in hybrid Sanskrit, or what the purist would call "barbarous Sanskrit".

Vajrācārya had discovered a 6-folio folded vamśāvalī manuscript in Gorkha. He published the text and its Nepali translation in 1977. The manuscript (VG) is reproduced in Vajrācārya and Malla (1985:223-228). The VG is an abridged version of the VN. The abridgement, however, is very drastic. Only names and regnal years of kings are retained while all their pious deeds, gifts, and religious activities have been pruned. The VG is, therefore, less detailed, severely edited--almost only one-third in length and contents. In the preserved portions the VG, the VK and the VN are identical. So all the three texts may have had a common origin.

The VN is a manuscript consisting of 13 folios in all, written on ordinary yellow Nepalese paper, 22.5X9 cm in size, 6 to 8 lines per page, now preserved in the National Archives, Catalogue II No. 96, Itihāsa 311, Microfilm No. A319/10. As the VK is incomplete and damaged, the VN is an important text to complement as well as to restore the VK. Even otherwise, its importance on its own cannot be overemphasized. As its critical study and edition are in progress only a few preliminary points will be stressed in the following sections. Almost all the modern chronicles wax eloquent on Mānadeva I and identify him with the legendary Vikramāditya who founded the Vikrama Era. This tradition is ignored and not recorded by the Gopālarājavamśāvalī (V<sub>1</sub>). On the other hand, the V<sub>1</sub> records the legend of parricide (folio 20B:4-21A:2). Unlike the V<sub>1</sub>, the VN records Mānadeva's association with Svayambhū caitya; the V<sub>1</sub> records his foundation of a big caitya in Gum Vihāra. The VN and the modern chronicles explicitly call Mānadeva "an adopted son, not born in the family". The entry on Mānadeva in the VN is closer to the modern chronicles than to the V<sub>1</sub>. As the two traditions diverge so widely, we would like to quote the passages in our free English translation:

His son was Mānadeva; 41 years. He killed his father unwittingly. As he had committed such a monstrous crime, he wandered crying (in consternation). On reaching the hillock of Gumvihāra he observed penances. By the merit of these penances, a great caitya emerged (on the hillock). He consecrated the caitya... He founded Mānavihāra after his name. There he consecrated (the temple of ?) Śrī Māneśvarīdevī. He regulated the system relating to land-measurement and land rent. etc. (V<sub>1</sub> 20B-21A)

Thereafter, Śrī Mānadeva, who was an adopted son not born in the family, became the king, 39 years. He had a vision of Svayambhū caitya bhaṭṭaraka (in his dream?). He founded Mānavihāra. He built the capital city and the palace Mānagriha, with seven courtyards/storeys and two oblong ponds ... surrounded on all four sides with ... He became the sovereign of Nepal. Inside Mānagriha he constructed a temple for the God which had been excavated

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with gold.... The King's wife Bhoginī emmolated herself on the funeral pyre of the King. In Mānavihāra, the copper-plate roof he had built earlier was enlarged, and the land endowments of the monastery, too, were increased. He himself founded/initiated the use of a new epoch era (VN folio 5A-5B)

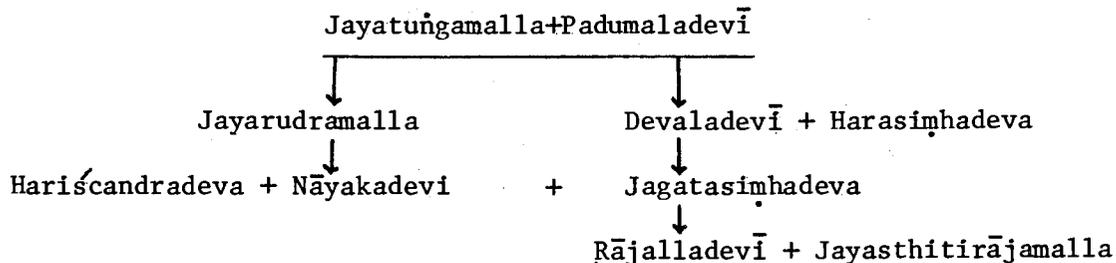
The substantial divergence of the two extracts seems to indicate that different elaborate versions of ancient vamśāvalīs were in circulation until recently and that the modern chronicles compiled in the nineteenth century may have had access to these older texts. This hypothesis, postulated in our introduction to the facsimile edition of the Gopālarājavamśāvalī, is at least fortified, if not yet fully proved, by the VN.

To give one more example of the importance of the new manuscript, the identity of Devaladevī--the pivotal figure in the politics of Nepāla Maṇḍala in the second quarter of the fourteenth century--has remained an enigma. Although we know from the V<sub>1</sub> and the VK that Devaladevī was the mother of Jagatasimha and paternal grandmother of Rājalladevī, we have no authentic document to show that Devaladevī was Harasimhadeva's wife, nor any to show that Jagatasimha was Harasimhadeva's son. The only document of a sort was "a noting in a Caṇḍī manuscript" Mohan Khanal claims to have found in Dolakhā (Khanal 1970: 46). The veracity of this text is impossible to scrutinize as Khanal did not publish any facsimile nor any other details pertaining to the manuscript location. Purely on circumstantial evidence, scholars have by now taken it for granted that Devaladevī was Harasimhadeva's wife and that Jagatasimha was their son. In one entry in V<sub>1</sub> Jagatasimhadeva is referred to as Karṇātavamśaja (Folio 28A:1); in another entry he is referred to as Tirahutiya (Folio 49B:1). The VN/VK, too, refers to him as Karṇātavamśaja (Folio 10B:3). These references conclusively prove his Karṇāṭa origin. Yet we still do not have any firm evidence to prove that his mother, Devaladevī, was Harasimhadeva's wife and that Jagatasimha was Harasimhadeva's son. Note that not a single of the modern vamśāvalīs mention Jagatasimha as Harasimhadeva's son, nor do the Maithil traditions. No Mailla genealogy mentions him either, though they do mention his daughter, Rājalladevī.

We know from an entry in the V<sub>1</sub> (folio 46A:4-46B:1) that in January 1326 Harasimhadeva and his family entered Rājagāma as political refugees and that the Maithil King died on the way, whereas his family, including his son, was brought in confinement. They asked for asylum in Nepal. Neither Devaladevī nor Jagatasimhadeva is mentioned by name in this entry in the chronicle. On the evidence of the VN, we are now in a position to explain why the refugee party entered Nepal in the first place. Devaladevī, the mysterious but powerful lady who was in the helm of the state affairs between A.D. 1326-1366, is mentioned in the VN (folio 10A:6-7) as Padumaladevī's daughter, (i.e., the young and energetic king-maker Rudramalla's sister). Together with her mother Padumaladevī, Devaladevī became a co-regent for the new-born orphan Nāyakadevī, the daughter of

Rudramalla. The throne of Nepal was occupied at that time by Rudramalla's relative and puppet, Jayārimalla (1320-1344) who ruled from Devapatan as a nominal king. Thus if Devaladevi played a key political role it is because of her social status as a member of the Nepalese Royalty. Without any social connections with the local nobility, this would otherwise have been an impossibility in any society, much less in the Nepalese society--and that too for a refugee widow.

If Devaladevī was Padumaladevī's daughter, then we are compelled to raise vexing questions, which will be obvious by looking at the following family tree:



Did Jagatasīṃhadeva, then, cohabit with his cross-cousin Nāyakadevī, i.e., his maternal uncle, Rudramalla's daughter? Note that Nāyakadevī's first legal marriage was with Hariścandradeva; she was a widow and an unwed wife of Jagatasīṃha. Could it be for this "incestuous?" relationship that Jagatasīṃha was thrown into prison (V<sub>1</sub>28:5)? The chronicles are silent about his final end.

Whoever Devaladevī's husband was, he certainly was not Rudramalla, as suggested by some Nepali historians (Regmi, 1965: 300-303).

If Harasiṃhadeva was the husband of Devaladevī his flight to Nepal is understandable. Devaladevī's meteoric rise in 1326 is equally understandable because from her parents' side she was a member of Bhaktapur Royalty, sharing the co-regency with her mother Padumaladevī for the minor Nāyakadevī.

The cryptic and fumbling details of the medieval chronicles at this point in the narrative (AD 1326-1347) and the beginning of the deliberate falsification of social-political history by the later Mallas have to be sought here and at this point in time. At any rate, the VN clearly states that Devaladevī was Padumaladevī's daughter. The importance of the VN is, thus, obvious for the student of Nepal's medieval history. Petech refers to a "well-known law in historiography, the highly authoritative VBd (Gopālarājavamsāvalī) soon gave origin to abridgements or compendia" (Petech 1984:7). The VN, the VK, the VG and Kirkpatrick's king-list--all are certainly "abridgements" of one kind or another, but they are not the abridgement of the Gopālarājavamsāvalī only. There were probably similar ancient texts upon which these pruned versions were based. Besides, the VN is not only an abridgement--whatever its original--but also an updated text. Perhaps,

because the updating had to be done continuously, the older versions were edited, abridged, and pruned. At least, the VN has passed through different editing and updating phases. The first transformation of the text appears to have taken place in the late 1320s-1340s when rival parties were contending for power in the Nepal Valley. This phase appears to have ended with the rise of Sthitirājamalla (A.D. 1382-1395). The next phase was during the later Malla period when the descendants of Sthitirājamalla were keen to demonstrate their Karṇāṭa origins. The Folios 11 and 12 certainly belong to this phase of the evolution of the text. The final phase is, of course, the Śāha period. Right upto the end of the Malla period the text uses Nepāla Samvat; then it switches over to Śaka Era, while only the last two dates of Raṇa Bahādur Śāha are given in the Vikrama Era.

The text lists only the Malla Kings of Bhaktapur-- ignoring the Kathmandu and Patan lines. Although the earlier portions of the text were certainly much older in origins, there is little doubt that the VN (as well as the VK, VG) in its modern form was written in Bhaktapur, probably during the reign of Jagatjyotirmalla [AD 1613-1637] or even later. It has been updated during the reign of Raṇa Bahādur Śāha, who may have commissioned the present copy. As the critical edition of the VN is planned for the near future, we present here only a preliminary and free English translation. The folio-synopsis of the text is as follows:

Folio 1A- 1B	the advent of Paśupati; the Gopālas; the Mahiṣapālas; the Kirātas
Folio 2A	the Kirātas (continued)
Folio 2B-3A	the origin of the Solar Dynasty
Folio 3B-4B	the early Licchavis
Folio 5A-6B	the Licchavis and the Guptas
Folio 7A-9A	the Thakuris
Folio 9A-11A	the Early Mallas
Folio 11A-12A	the Karṇāṭas and the late Mallas
Folio 12A-13A	the Śāhas

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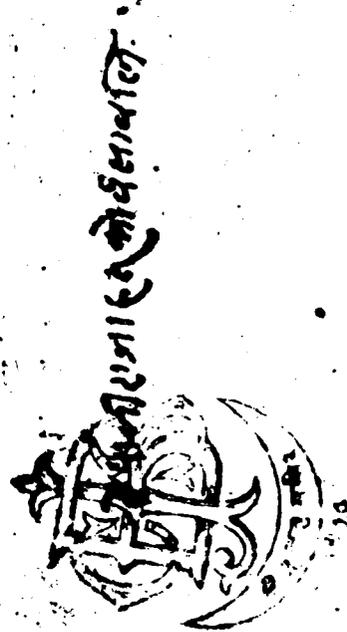
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श्रीगणपतये नमः ॥ श्रीपञ्चपत्रये ॥ इत्येवमनेकसिद्धये समस्तस्य लोसिमात्स्यारण्यस्य  
राजाश्विनः ॥ पृथ्वीश्विता राजा हिमवतः शैलस्य भवेत्त्रिनिमहा रथी भूतमण्डले भंजिरेम्बर  
भृङ्गारक्याडभृतेः तदनुगोतमादिभिः सविगोले सद्यगोतमेम्बरदयो देवायति किताः च्यन  
नोभंगोश्चभृङ्गारक्ये मान्तकवने विहरति स्म ॥ तेषामाना गोपालो बभूवः तस्य रूपे लयावी  
वाग्नतिवेगत्वा तयाक्षीरधारया संसिक्तेः स्रष्टे रशो श्रीमान् पञ्चपतिः प्रकाशितः तेनैव  
नाश्रा गोपालेन पञ्चपतिः प्रतिकाकृतः ॥ ततः परेण गोपाले वीसानां क्रमेण राभ्यं जितः ॥  
त्रायः राजाश्विभूम्ना गहवर्ष ८४ ॥ राजाश्विजयगुप्तवर्ष १३३ मास ३ ॥ राजाश्वीपाण्डुवर्ष

राम १

८१ ॥ राजाश्वीहर्षगुप्त ६१ ॥ राजाश्वीभिसुगुप्तवर्ष ३८ ॥ राजाश्वीमण्डिशुप्रवर्ष ३१ ॥ राजाश्वीवि  
शुगुप्तवर्ष ६५ ॥ राजाश्वीजयगुप्तवर्ष ११ मास १ ॥ सबनबेओमीमोपालराजाकः ॥ ततगोपा  
लान्निजिमहापालकसेण राभ्यश्रुतिपालनायरजावरसिंहवर्ष ४८ ॥ राजाश्वीज  
यसिंहवर्ष २१ मास १ ॥ राजाश्वीभवन्सिंहवर्ष ४१ ॥ एतेनगोपालमहिपालाराजानोभ  
वन्ति ॥ ॥ ततः पञ्चारसर्वकिरांन राजाप्रकृतः ॥ राजाश्वीएलंयवर्ष ८० ॥ राजाश्वीपुंनिवर्ष  
१२ मास ३ ॥ राजाश्वीधंस्ववर्ष ३१ ॥ राजाश्वीबलचवर्ष ३१ मास ६ ॥ राजाश्वीहृन्निवर्ष ४१  
मास १ ॥ राजाश्वीपुमन्निवर्ष ५० ॥ राजाश्वीतुल्लवर्ष ४१ मास ८ ॥ राजाश्वीशुपस्ववर्ष ३८



पादः॥ इत्थाषपादस्य पुत्रः सखनः॥ संखनस्य पुत्रः सउदसेन ॥ सउदसेनस्य पुत्रश्चित्रिवरी ॥ अत्र  
 चित्रिवरीस्य पुत्रः श्रीगर्गः॥ श्रीगर्गस्य पुत्रः पठकृतः॥ पठकृतस्य पुत्रः श्रवरीष ॥ श्रवरीषस्य  
 पुत्रः नहुवः॥ नहुवस्य पुत्रः वनाभागः॥ वनाभागस्य पुत्रः अजः॥ अजस्य पुत्रः दसरथः॥ दसरथ  
 स्य पुत्रः रामः॥ रामस्य पुत्रोः लवकुशौ ॥ लवस्य पुत्रः स्वादि ॥ एते अयोध्या नरपावर्तनः ॥ ॥ ॥  
 अतपरं इत्था कर्षसे ॥ विशालः॥ विशालपुत्रे हेमचन्द्रः॥ हेमचन्द्रस्य पुत्रः सुचन्द्रः॥ सुचन्द्रस्य पुत्र  
 दुमाः॥ दुमायापुत्रः संजय ॥ संजयस्य पुत्रः सुवर्णषती ॥ सुवर्णषतीपुत्रः कृष्णम्बः॥ कृष्ण  
 म्बस्य पुत्रः सोमदत्तः॥ सोमदत्तस्य पुत्रो वैराजमेजयः॥ वैराजमेजयस्य पुत्रः प्रसिक्तिः॥ प्रसि  
राम  
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त्रिपुत्रो मत्तिसात् ॥ मत्तिसतो पुत्रो वैस ॥ एते नृपविमाननगरीश्वरताम्यर्षस्यैर्षीराभगवाभ  
 भूतुः ॥ ॥ अथनेपाले किरोतयवेशः ॥ पुनः किरोतान्विनिर्मित्य ॥ राजा श्रीनिर्मिषिती कालव  
 र्ष ५० ॥ राजा श्रीमता रात्रवर्ष २९ ॥ राजा श्रीकाकवर्ष १६ ॥ राजा श्रीषट्पुष्पदेव वर्ष ५६  
 ॥ अन्वनेनेपाले भनिचातुर्बर्णमीरुता ॥ श्रीमत्पुत्रपुत्रिभट्टारकस्य देवलीशखलीसं  
 नयत्सुत्तिमुत्तरं निर्दितीयत्तेन सकलराज्ये माजितकस्यमायेवपुत्रापालिताम्बसंवत्सरवहा  
 रताम्बपुर्बर्त्तनेति ॥ राजा श्रीभास्करवर्ष १४ ॥ तेन राजापुत्रिभट्टारकस्य सादिशम्ब ॥ ६  
 क्षितागरपर्यन्तं संकाचननगरम् ॥ एतं विनिर्जित्य तेनैव च धनार्थरत्ना निपुवर्णकोषकादभानि

व्यादयति चानीयञ्च पृथपतिभृदारकायसंपुत्रं ॥ राजाञ्चाभूमिवर्मावर्ष ४९ ॥ राजाचन्द्रवर्मावर्ष  
 २९ ॥ राजाञ्चाजयवर्मावर्ष ६२ ॥ राजाञ्चावर्षवर्मावर्ष ५७ ॥ राजाञ्चासर्ववर्मावर्ष ४८ ॥ राजाञ्चा  
 पृथिवर्मावर्ष ५६ ॥ राजाञ्चाज्येष्ठवर्मावर्ष ४८ ॥ राजाञ्चाकुबेरवर्मावर्ष ६१ ॥ राजाञ्चाहरिवर्मा  
 वर्ष ७६ ॥ राजाञ्चासिधिवर्मावर्ष ६९ ॥ राजाञ्चाहरिदत्तवर्मावर्ष २२ ॥ तेन चतुःशिखरखण्डेभोग  
 रते विष्णुमठारकस्य देवालयसंस्कारं कृतवानिति ॥ राजाञ्चाबलुदत्तवर्ष ३३ ॥ राजाञ्चासिरियान  
 वर्मावर्ष ३ ॥ राजाञ्चादिवर्मावर्ष ७७ ॥ राजाञ्चावसन्तदेववर्ष ६९ ॥ राजाञ्चापुष्यदेववर्ष ६६  
 राजाञ्चाभास्करदेववर्ष ७४ ॥ तेन हि राजापुत्रयते त्रयस्त्रिंशतिमन्त्रारिक कौच

राम  
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ननगरभूमण्डलं विनिर्जित्य तत्रैव च नरपरत्नज्वलितसुवर्णकोषकोचनानामपुर्णिनामानीयञ्च  
 पतिभृदारकायसंपुत्रं ॥ राजाञ्चाभूमिवर्मावर्ष ५९ ॥ राजाञ्चाचन्द्रवर्मावर्ष २९ ॥ राजाञ्चाजयव  
 र्मावर्ष ६७ ॥ राजाञ्चावर्षवर्मावर्ष ५५ ॥ राजाञ्चासर्ववर्मावर्ष ४८ ॥ राजाञ्चापृथिवर्मावर्ष ५६  
 ॥ राजाञ्चाज्येष्ठवर्मावर्ष ६८ ॥ राजाञ्चाकुबेरवर्मावर्ष ७५ ॥ राजाञ्चाहरिवर्मावर्ष ४६ ॥ राजा  
 ञ्चासिधिवर्मावर्ष ६९ ॥ राजाञ्चाहरिदत्तवर्मावर्ष २२ ॥ तेन चतुःशिखरखण्डेभोगवत्विष्णुम  
 ठारकस्य देवालयसंस्कारं कृतवानिति ॥ राजाञ्चाबलुदत्तवर्मावर्ष ३३ ॥ राजाञ्चापुष्यदेववर्ष ३५ ॥  
 राजाञ्चादिवर्मावर्ष ७७ ॥ राजाञ्चावसन्तदेववर्ष ६९ ॥ राजाञ्चासिधिवर्मावर्ष ५७ ॥ राजा



ननपत्रपातमहारकायम्बन्करत्नविधित्रकोषसप्तदश ॥ तत्रैवसुवर्णसुमालीविभुखे

राम ५

सुवर्णमण्डलिवक्तवान् ॥ राजाञ्जीनिमदेववर्ष १५ ॥ तस्येरेणस्वर्ष १५ ॥ तत्रैवसुवर्णसुमालीविभुखे  
 पालसर्वसुराज्यं करोति ॥ राजाञ्जीविसुगुप्तवर्ष १५ ॥ तेनहितीनया लविभुमहारकस्यसुवर्ण  
 दनउपसोमित् देवालयं चकरोत् ॥ राजाविसुगुप्तवर्ष १५ ॥ तेनपशुपतेदहत्तरशिलामयवि  
 भुमहारकेश्वरान् नदीपारेकृतवान् ॥ अथरश्मनेकविसुपुतिमायतिखितात्रेपालिचंगोरी  
 भागरीपि विशेषम्बवृत्तिरेति ॥ राजाञ्जीमुमिगुप्तवर्ष १५ ॥ ॥ भूयोपिस्वर्षैशोराज्यं  
 चकार ॥ राजाञ्जीशिवदेववर्ष १५ ॥ तदग्निपराजम्बुछयस्मार्षवर्ष १५ ॥ तेनअसुवस्रालि  
 प्यम्बुहारायकृतवान् ॥ धिएकादिज्यहारेलिविविशेषेवचकरोत् ॥ व्याकर्णपास्त्रम्बु

तवान्तस्य राजासुवर्षीमानतः गच्छेदम्बुएषागतेननेपालविहारसु तिष्ठितवान् कृत्य  
 वर्ष १० ॥ राजाञ्जी कृतवस्मार्षवर्ष १५ ॥ एषाञ्जीनिमज्जने देववर्ष ३७ ॥ राजाञ्जीनन्देवव  
 र्ष १५ ॥ राजाञ्जीशिवदेववर्ष १५ ॥ तेनहियञ्जयतिमहारकाय एषनेष्टयत्रपोभित्तयश्च ॥  
 निमित्तं देवीयविहारकृत १० ॥ यथासुखीमिसुम्बुरुताशास्त्रादिच्च ॥ राजाञ्जीनन्दे  
 ववर्ष ३७ ॥ वन्दुदत्तेन देवाञ्जनेतुगंमहारकस्यललितपदनेयाद्याकृत ॥ राजाञ्जीबले  
 ववर्ष १७ ॥ राजाञ्जीरीकरदेववर्ष १२ ॥ राजाञ्जीवर्धमानदेववर्ष १५ ॥ राजाञ्जीरीकरदे  
 ववर्ष १२ ॥ राजाञ्जीनिमार्जुनदेववर्ष १५ ॥ राजाञ्जीजयदेववर्ष १२ ॥ राजाञ्जीबलदेववर्ष  
 र्ष १५ ॥ तेनपशुपतिमहारकस्यनामनाकोषदम्ब ॥ पम्बुएभोटमण्डलेस्वराज्यं करोति ॥

राम ७

राजाजीके देव वर्ष २७ ॥ तेन पूकमोषकपुष्पनि कण्ठकरासंकोति ॥ राजाजीअये देव  
वर्ष २८ मास १ ॥ राजाजीबल देव वर्ष १ ॥ राजाजीबलकुने देव वर्ष ३ ६ मास ७ ॥ भासा  
य्यासत्रवतेन हि युगंनहारि कायसंभु कुट्टिपुद्री ॥ राजाजीमान देव वर्ष ३ ६ ॥ तेन वल्यमादि  
तवनि प्रियतिष्ठिती ॥ राजाजीराघववर्ष ६ ॥ मास ८ ॥ अपिपुयतिमहारकसत्यस एव  
कृत्तिकता ॥ राजाजीपांकर देव वर्ष ७ मास ६ ॥ राजाजीसह देव वर्ष ३ ३ मास २ ॥ राजाजी  
विक्रम देव वर्ष १ ॥ राजाजीनरेन्द्र देव वर्ष १ मास ५ ॥ राजाजीशुण्णकाम देव वर्ष ८ ५ मास  
६ ॥ तेन मन्त्रयतिमहारकाय एकादशकोषपुद्री ॥ तेनैव ईशानेश्वरस्य वासुकिमहार  
कस्य तापुशखलीकादनीकसतेनैव दीर्घचोप्राडिकाकृत्य ॥ सुवर्णपमाली एकोटीलेम

कृत्येति ॥ ॥ राजाजीउदय देव वर्ष ६ ॥ राजाजीनिर्मम देव वर्ष ५ ॥ राजाजीभोज देव  
रुद्र देव वर्ष ३ मास ७ ॥ तेन भोज देवेन श्रीमणपविनासिता ॥ राजाजीलक्ष्मीकाम देव वर्ष  
वर्ष २१ ॥ तेन हिचंयटपञ्चोत्साहिते सखसरेनिधाने राक्षसंनिकृता ॥ राजाजीअये देव वर्ष  
वर्ष २० ॥ तेन हिलक्षीतपु रश्मि रज्यं कृत्य वर्ष १० ॥ राजाभास्कर देव जये देव उभय राजा वर्ष ७  
मास ४ ॥ तेन हिभास्कर देवेन पित्तमोलिबिकृत १० सुवर्णमयमलोत्तरमहारकस्य कु  
चननासिता तदोषेण अंधीभवति ॥ राजाबल देव वर्ष १२ ॥ तेन अश्वत्थतुत्रिसकारोते  
नकथरपे हरिपुरकृतं ॥ राजा अपय देव वर्ष ६ ॥ तेन हिमकुठकृतवात ॥ राजाजीनागा  
उने देव वर्ष ३ ॥ राजाजीशंकर देव वर्ष ७ ॥ तेन हिनदिनासायां शंकरेश्वरमहारकाय

पदि विद्या ॥ तेन रुद्रं मन्त्रिणम् ॥ राजाजीअये देव वर्ष २७ ॥ राजाजीअये देव वर्ष २८ ॥ राजाजीअये देव वर्ष २९ ॥ राजाजीअये देव वर्ष ३० ॥ राजाजीअये देव वर्ष ३१ ॥ राजाजीअये देव वर्ष ३२ ॥ राजाजीअये देव वर्ष ३३ ॥ राजाजीअये देव वर्ष ३४ ॥ राजाजीअये देव वर्ष ३५ ॥ राजाजीअये देव वर्ष ३६ ॥ राजाजीअये देव वर्ष ३७ ॥ राजाजीअये देव वर्ष ३८ ॥ राजाजीअये देव वर्ष ३९ ॥ राजाजीअये देव वर्ष ४० ॥ राजाजीअये देव वर्ष ४१ ॥ राजाजीअये देव वर्ष ४२ ॥ राजाजीअये देव वर्ष ४३ ॥ राजाजीअये देव वर्ष ४४ ॥ राजाजीअये देव वर्ष ४५ ॥ राजाजीअये देव वर्ष ४६ ॥ राजाजीअये देव वर्ष ४७ ॥ राजाजीअये देव वर्ष ४८ ॥ राजाजीअये देव वर्ष ४९ ॥ राजाजीअये देव वर्ष ५० ॥ राजाजीअये देव वर्ष ५१ ॥ राजाजीअये देव वर्ष ५२ ॥ राजाजीअये देव वर्ष ५३ ॥ राजाजीअये देव वर्ष ५४ ॥ राजाजीअये देव वर्ष ५५ ॥ राजाजीअये देव वर्ष ५६ ॥ राजाजीअये देव वर्ष ५७ ॥ राजाजीअये देव वर्ष ५८ ॥ राजाजीअये देव वर्ष ५९ ॥ राजाजीअये देव वर्ष ६० ॥ राजाजीअये देव वर्ष ६१ ॥ राजाजीअये देव वर्ष ६२ ॥ राजाजीअये देव वर्ष ६३ ॥ राजाजीअये देव वर्ष ६४ ॥ राजाजीअये देव वर्ष ६५ ॥ राजाजीअये देव वर्ष ६६ ॥ राजाजीअये देव वर्ष ६७ ॥ राजाजीअये देव वर्ष ६८ ॥ राजाजीअये देव वर्ष ६९ ॥ राजाजीअये देव वर्ष ७० ॥ राजाजीअये देव वर्ष ७१ ॥ राजाजीअये देव वर्ष ७२ ॥ राजाजीअये देव वर्ष ७३ ॥ राजाजीअये देव वर्ष ७४ ॥ राजाजीअये देव वर्ष ७५ ॥ राजाजीअये देव वर्ष ७६ ॥ राजाजीअये देव वर्ष ७७ ॥ राजाजीअये देव वर्ष ७८ ॥ राजाजीअये देव वर्ष ७९ ॥ राजाजीअये देव वर्ष ८० ॥ राजाजीअये देव वर्ष ८१ ॥ राजाजीअये देव वर्ष ८२ ॥ राजाजीअये देव वर्ष ८३ ॥ राजाजीअये देव वर्ष ८४ ॥ राजाजीअये देव वर्ष ८५ ॥ राजाजीअये देव वर्ष ८६ ॥ राजाजीअये देव वर्ष ८७ ॥ राजाजीअये देव वर्ष ८८ ॥ राजाजीअये देव वर्ष ८९ ॥ राजाजीअये देव वर्ष ९० ॥ राजाजीअये देव वर्ष ९१ ॥ राजाजीअये देव वर्ष ९२ ॥ राजाजीअये देव वर्ष ९३ ॥ राजाजीअये देव वर्ष ९४ ॥ राजाजीअये देव वर्ष ९५ ॥ राजाजीअये देव वर्ष ९६ ॥ राजाजीअये देव वर्ष ९७ ॥ राजाजीअये देव वर्ष ९८ ॥ राजाजीअये देव वर्ष ९९ ॥ राजाजीअये देव वर्ष १०० ॥

उत्तरस्वयम् ३॥ राजा आराकार देववर्ष ७ ॥ तिन हना देसा सो या राकर खर भहार काय

प्रतिष्ठिता ॥ देवकुलं च पूर्णं छम ॥ राक्षसानि काञ्च कृता विहास्य प्रा रत भगवतीमतो  
हरभहारकायप्रतिष्ठिते ॥ राजा श्रीवामदेववर्ष ३ ॥ राजा श्रीहर्ष देववर्ष १५ ॥ उनविस  
त्रिप्रतिसम्बरप्रयवर्षमातः ॥ राजा श्रीवामदेववर्ष ३ ॥ राजा श्रीहर्ष देववर्ष १५ ॥ सिव  
देववर्ष २७ मास ७ ॥ तेन हि पशुपति भहारकस्वर्णशृङ्खली धारदत्तं कृता ॥ ततकीः  
त्रिभक्त्या मेवलदनीशु वै धायानी तापना लिकापुस्करणी सकलजमानन्दकृता च  
गुर्भन्तिकेपंचपरसरस १० युक्ते १ श्रीमतराजा गृह १० सुनिखादिती श्रीमत्यशुपति  
भधारकस्पर्जतय धापुन र्घिठित पर्यु दीमभवहारना स्तिस्वर्णरत्निकलवेस्त्र  
सिंहाकृतरूप द्मकृतं वैवहारस्वर्णमयी आयस्याकृतिशि विकंचकृत्य पर्युति

राम  
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खरदेवस्वपरिभारसहितेन जीर्णोच्चारकृतं ॥ राजा श्री इन्द्र देववर्ष १२ ॥ राजा श्रीमान  
देववर्ष ४ मास ७ ॥ राजा श्रीनरेन्द्र देववर्ष ६ मास ४ माघकस्वचन्द्रमाप्रतियदसप्त  
दिष्टिकेकालेवर्षसतस्रयेशुमदिनेने राजवंशेषाण्यते ॥ तेषा संसमस्रमण्डलमहीपाल  
प्रजानाशनेपीप्रणाल्परासुरमितगुणे श्रीमन्देवेषुभतेन हिमक्रुगामे शियगल्लेक  
देवालयकृते देवहृदयप्रतिष्ठितं ॥ त्रिपुरसहिता एजधानिधतिष्ठिते ॥ राजकुलश्वनीयेस  
वर्णयणालीकृता ॥ अस्त्रिपालमहीमण्डलीकमहापात्रमुखसमस्रप्रबानोपुत्रयोत्रदि  
धिक्किते ॥ सतायदुःखाग्निप्रयिष्टिते हृदयानां चर्षी धनप्रवर्तते ॥ धारायकृता नोचोर  
कंभानल्लसमहास्तेनकृते शुकदिनेनाहिका सुध्वेनेपालकृतवान् ॥ राजा श्रीमन्देववर्ष



वपुवराजनावरमदावनाकृत्यःसामम्बरनामिद्वैकृतपुनःचण्डवस्त्यकर्तव्यजाराह

नेत्र ॥ पुनः इन्द्रकृप्यतिष्ठितीक्ष्णजरो हनीय ॥ जयशक्तेर्माताविरसेदेवी ॥ तत्रान्तेरराज  
यानम्देववर्षे ॥ अनेननेरजयतेऽमस्तस्यनात्मजम्ब्रिजयस्त्रुसल्लदेवस्यपुत्रेतेनस्व  
+ कण्डुवम्ब्रिजयाली मस्तुदेवपुष्पाभिषेकेकृतसराजालुक्तिमात्रीदेवो ॥ समस्तवेपाल  
जयरुद्रैर्तिनबजेधराज्यकरोतिनेपालभक्त्यामेघचविक्रितबहुतजयरुद्रमुख्यस्व  
गोष्प ॥ मन्वत ४४६ श्राधाळपुणिमादारा४समेत ॥ तस्यकुमारजायमानकृतिपद्य  
दिवसान्तेरेमन्त्रुः ॥ पुत्रीसतीनायकुंक्षीनामपितामहिष्बीयदुमलदेवीतांप्रतिपालि  
तपुत्रीदेवलदेवीचियोरपिभक्त्यामेराजं कृतवान् ॥ मण्डपादिप्रणालीकृतमलिलमा  
धवस्थानेतत्रान्तेर्यादित्पमस्तनेपालप्रविध ॥ सम्वत ४४८ चैत्रशुक्ल णिमाचतुरः

रात १०

फाल्गुणिशुक्रदिनेललितयामेदोडनभवति ॥ तत्रान्तेरकाशाम्बरसोमवीशाहरिचन्द्रे  
वसमागमनयेनेविवाहिकरोति श्रीनायकेष्ट्वीकृतिययवधन्तरेणिकेनेविषमभूतनेण  
मन्त्रुः ॥ कृतिपयपात्रस्यब्रह्मानयति ॥ तत्रान्तेरेकर्णाटवीराजम्ब्रिजगतिदेवसमाहितसः  
गृह्यधुर्विशीराजलक्ष्मीदेवीभामदशादिनान्तेमानास्वर्गागच्छति वितामसायतिकळे  
नष्टतिपालिताश्रीदेवलेदेविनामकृत्यबालीप्रतिपालिताजीविताथ ॥ अथान्तेरेवृष  
अर्थेतिन्नेदेववीधनं करोतिनेपालसमस्तसम्भतेनउभयराजकुलसंप्रधानेनसं ४६४  
बृणकस ४ ॥ राजाश्रीजयदेवकृतसर्वसम्भतेनसं ४६९ वेणुषसक ९ तस्यपिताश्रीज  
यानम्देवमाताललितयाभ्रान्तरविहारराजेकुषालपात्रस्यपुत्री ॥ जयराजदेवस

राम  
११

यन्मीकर्णाद्वीराजन्भीरुः सस्रदेवताम ॥ तस्य पुत्रश्च श्रीतस्मिन् समयेऽभयसज्जकुलस्य  
कृत्यं ॥ सं ४६८ श्रीदेवलेखविभोकेषु कृतं पद्यमिति दर्शयति ॥ सं ४६९ श्रीजयराजदेवनेके  
षु कृतं श्रीपद्यमिति दर्शयति ॥ तदन्तरेऽप्युवाच ॥ श्रीमानागतः ॥ ॥ अथर्षशाकलिर्विरज्यते ॥ न  
देऽनुभूत्यपि ॥ १०१२ सम्मत्तुशाकवर्षे तत्र आवाणस्य धयलेऽनुनितिष्णधस्यार ॥  
स्वात्मोरातेऽथरदिने रिपुमदलेऽने श्रीमान् देवक्ययति विदधीतवाऽनु ॥ स्रष्टुः स्यात्  
पतिर्भस्वतदनु श्रीमान् देव नय सत्सुनुर्नरसिंहदेवक्ययति श्रीराससिंहसंतः ॥  
तत्सुनुर्नरसिंहदेवक्ययतिः श्रीकर्मसिंहसुतः तत्सुनुर्नरसिंहदेवक्ययतिः कर्णिक  
वंशामणौ ॥ ॥ बाणविभुमरासि १२४५ समतशाकवर्षेऽप्येष स्वस्य सुकनकवतिरवि

सत्रयारे ॥ तस्मात्सपद्यनपुरे हरसिंहदेवादे देवदेति तपषोऽप्यतिरिविबेशः ॥ तत्सुनुज  
लधाषिवेऽनु हरितोकथालसिंहसंतोऽजातो देवगणोपगीतमहिमा श्रीदेवमन्त्रोत्त  
पः ॥ तस्मान्मदप्यभागास्तुत्ययति सत्सुनाक्यजातः सुतः ॥ प्रोयन्मूर्तिरशोकमस्तुल  
तिः किन्निधितोऽपोऽन्यः ॥ तस्मान्मन्त्रोऽप्यति प्रसूदेव सत्सुनाक्यजातः सुतः ॥ प्रोयन्मूर्तिरशोकमस्तुल  
यन्मस्तुः ॥ श्रीविन्धविभूतमहोगुतः एतापो धर्मोऽनु रकमतिरस्यचरायमस्तुः ॥  
तस्मान्मदप्यभागास्तुत्ययति सिद्धश्रीबाणमस्तुलसुकनकस्तुतोऽभूत् ॥ मत्त  
एकश्रुतिरितोजनिविन्धमस्तुः स्तिलोक्यमस्तुत्ययति पुनरस्यपुत्रः ॥ श्रीरामदेविक  
दुमाः किमुत्वेरुप्यस्यभाषण्डलैकिं कर्णिकिमुवाऽनु नोजनिजगत्सारे हरुः एते ॥ १४

मन्त्रोत्तपद्यनपुरे हरसिंहदेवादे देवदेति तपषोऽप्यतिरिविबेशः ॥ तत्सुनुज

भूमः। कछु एव ह्य स्वभाम एड्ड। ककणः। कछु बाजु गोअ निजग त्तोरु रूपां ऐणोः। १४

तस्माद्विविधानवयवित्ससद्विद्याचितः श्रीजगज्ज्योतिर्मस्त्रिजोरेद्वयतिसकिभ्रतो  
द्विपकेरुः। तत्सुतुः श्रीसुमक्षिप्रयवितामित्रिमस्त्रात्वजश्रीभुपतीरुसल्लत  
स्वाकृजश्रीराणवित्तमस्त्रतेनवर्ष ४८ राज्यं कृतवान् श्रीदेसप्रकोशिकाश्रीराज्य  
तवानप्यखारिद्वेसमये काशिमराणजातं। तेषालसम्बरेट १० कार्तिके सुकुरकार  
शीरतस्त्रिद्विनेगोरक्षीयभूपयोदीबादशाहअग्रह  
भोज्यमहाराजश्रीकृष्णीतारायणसाहयहाहुरसस्त्रेजइदेवेन श्रीराणजितमस्त्र  
श्रीजयशंकरामस्त्रश्रीतेजनरत्निसस्त्रमपत्रयनिश्चित्यदेहस एडपललितपह  
नभगतयदुननगरत्रयाधिश कृतवान् चपंथसमकोशिकिसप्रगएडक्यात्रं राज्यं

राज्यं  
१२

१३

कृतवान् १४ राजधानि निज्यराजं कृतवान् वर्ष ५२ श्रीशाके १५२६ माघ कृष्णदश  
म्यां श्रीकृष्णीतारायणस्य सुत्र श्रीशुक्रायापसिहसाहबहाहुरसस्त्रेजइदेवेन वर्ष  
२ मास ११ राज्यं कृतवान् तत्र श्रीशाके १५२९ मार्गसिधै कृष्णत्यतियायो तस्य पुत्र  
श्रीराणवहाहुरसाहयहाहुरसस्त्रेजइदेवरजायभवतेन श्रीशाके १७०० माघ  
शुक्रपंचदश्यां त्रिनेत्रा बिस श्रीहरकृत्तारदत्तसेनश्रीदेवनिजित्य कालिगएड्या  
ने राज्यं कृतवान् सन्वत् १७४६ साले श्रीवाडशुदि १५ वासि सपक्षु म्बला राज्यं  
निजित्य ततपयथा तसन्वत् १७४७ साले कोषशुदि १० जाजकोरथया लाउखुरे

लेष च शासनासु डिकुमांडं गठ्ठकालास्यनगरहरिहरतस्वद्विगतगोमरी  
उत्तखदिकेराईमतेक्यं विजिसि ॥



३३

(Folio 1A) Salutation to Lord Gaṇapati, Salutation to Lord Paśupati! In course of time, with the advent of the Kali Yuga, mighty kings, whose feet were decorated with the garland of crowns of all (lesser) kings, began to rule the earth. Situated in the middle of the Himalayan range, in the land originally covered with a dense forest, Lord Bhṛṅgāreśvara Bhaṭṭāraka emerged. Gautama and other sages founded Gautameśvara and other shrines. At that time/thereafter, Lord Bhṛṅgāreśvara Bhaṭṭāraka was roaming about the Śleṣmāntaka forest. There was then a cowherd named Nepa. His brown cow visited daily the bank of the river Vāgvatī to worship at a particular spot with streaming milk. Lord Paśupati emerged from the spot where the cow worshipped by shedding her milk. Lord Paśupati was erected/founded on the spot by Nepa the cowherd. Thereafter the Kings of the Gopāla dynasty ruled one after another. Among them the first was Śrī Bhunmāga, 84 years; King Śrī Jayagupta, 73 years and 3 months; Kings Śrī Para(ma)gupta.

(Folio 1B) 91 years; King Śrī Harṣagupta, 67 years; King Śrī Bhimagupta, 38 years; King Śrī Maṇigupta, 37 years; King Śrī Viṣṇugupta, 46 years; King Śrī Jayagupta, 71 years and 1 month. These eight kings of the Gopāla dynasty ruled (the country). Then after defeating the Gopāla Kings, the Kings of the Mahi(ṣa)pāla dynasty ruled the country. King Śrī Varasiṃha, 49 years; King Śrī Jayasiṃha, 21 years and 7 months; King Śrī Bhavanasiṃha, 41 years. These were the Gopāla and the Mahiṣapāla Kings. Then the Kings of the Kirāta dynasty ruled the land. King Śrī Elaṃ, 90 year; King Śrī Paṃmi, 79 years and 3 months; King Śrī Dhaskaṃ, 37 years; King Śrī Valaṃca, 31 years and 6 months; King Śrī Hrntī, 41 years and 1 month; King Śrī Humatti, 50 years; King Śrī Tuska, 41 years and 8 months; King Śrī Srupastha, 38 years.

(Folio 2A) and 6 months; King Śrī Parva, 46 years; King Śrī Jityadāstī, 60 years; King Śrī Paṃcyam, 71 years; King Śrī Kyamkyamkyam, 56 years; King Śrī Svananda, 50 years and 8 months; King Śrī Sthumko, 58 years; King Śrī Gighr, 60 years and 6 months; King Śrī Janya, 73 years and 2 months; King Śrī Luke, 60 years and 1 month; King Śrī Thora, 71 years; King Śrī Thomkvo, 83 years; King Śrī Chamma, 73 years and 6 months; King Śrī Gujam, 72 years and 2 months; King Śrī Puskaṃ, 81 years; King Śrī Tyasnu, 56 years; King Śrī Sugmaṃ, 58 years; King Śrī Sasa, 63 years; King Śrī Guṇaṃ, 74 years; King Śrī Khimnu, 74 years; King Śrī Galijaṃ, 81 years. These were the Kirāta Kings. In the meantime, the origin of the Sun-kings is given: At the end of the aeon,

(Folio 2B) Brahmā emerged from the lotus which sprouted from the navel of Lord Viṣṇu. Marīci was Brahmā's son. Kaśyapa was Marīci's son. Sūrya was Kaśyapa's son. Manu was Sūrya's son. Manu's son was Kākutstha. Veṇu was Kākutstha's son. Puṣya was Veṇu's son. Ananya was Puṣya's son; Ananya's son was Pṛthu; Pṛthu's son was Triśaṅkara; Dhumdhimāra was Triśaṅkara's son; Pavanāśva was Dhumdhimāra's son; Māmdhātā was Pavanāśva's son; Susaṃdhi was Māmdhātā's son; Dhṛtisaṃdhi was Susaṃdhi's son; Bharata was Dhṛtisaṃdhi's son; Asita was Bharata's son; Sagara was Asita's son; Asamaṃja was Sagara's son; Aṃsumāna was Asamaṃja's son; Dilīpa was Aṃsumāna's son; Bhagīratha was Dilīpa's son; Kakutstha was Bhagīratha's son; Raghu was Kakutstha's son; Kalmaṣapāda.

(Folio 3A) was Raghu's son; Kalmāṣapāda's son was Saṃkhaṇa; Saṃkhan's son was Samudrasena; Samudrasena's son was Agnivarṇa; Agnivarṇa's son was Śrigarga; Śrigarga's son was Paśusruta; Paśusruta's son was Ambarīṣa; Ambarīṣa's son was Nahuṣa; Nahuṣa's son was Canābhāga; Canābhāga's son was Aja; Aja's son was Daśaratha; Daśaratha's son was Rāma; Rāma's sons were Lava and Kuśa; Lava's son came in the same line. These were the kings who ruled Ayodhyā. Then in the line of Ikṣvāku, Viśāla was born. Hemacandra was Viśāla's son; Hemacandra's son was Sucandra; Dhumā (Dhumāśva?) was Sucandra's son; Śṛṃjaya was Dhumā's son; Suvarṇakhaṇī was Śṛṃjaya's son; Kṛsāśva was Suvarṇakhaṇī's son; Somadatta was Kṛsāśva's son; Janmejaya was (born in the line of) the son of Somadatta; Pramiti was Janmejaya's son.

(Folio 3B) Pramiti's son was Matīman. These kings who descended from Sūrya ruled Vimānanagarī. Then the Kirātas entered Nepal; they were (again) vanquished by the descendants of the line of the Sun-Kings. King Śrī Nimiṣitaṃkāla, 50 years; King Śrī Matārātra 91 years; King Śrī Kākavarmā, 76 years; King Śrī Ṣaṣṭpuspadeva, 56 years; he introduced the four varṇa system (the caste system) in Nepal. He put up a roof over the temple of Śrī Paśupati bhāṭṭāraka and beautified it. (He enforced all the laws of the State, and ruled over his subjects with justice-- reconstructed on the basis of V<sub>1</sub>--KPM) He also initiated the use of an era or calendar. King Śrī Bhāskaravarmā, 74 years. The King received a boon/blessing from Paśupati bhāṭṭāraka. As a result, he conquered the city of Kāncananagara, right upto the southern sea. From there he brought rare jewels, gold and golden ornaments.

(Folio 4A) all of which were offered to Śrī Paśupati bhāṭṭāraka. King Śrī Bhūmivarmā, 41 years; King Śrī Candravarmā, 21 years; King Śrī Jayavarmā, 62 years; King Śrī Varṣavarmā, 57 years; King Śrī Sarvavarmā, 40 years; King Śrī Pṛthvivarmā, 56 years; King Śrī Jyeṣṭhavarmā, 48 years; King Śrī Kuberavarmā, 64 years; King Śrī Harivarmā, 76 years; King Śrī Siddhivarmā, 61 years; King Śrī Haridattavarmā, 29 years; he completed the temples of four Viṣṇu bhāṭṭāraka-s, situated in the four hillocks. King Śrī Vasudatta, 33 years; King Śrī Siripātavarmā, 3 years; King Śrī Vṛddhivarmā, 77 years; King Śrī Vasantadeva 61 years;

(from Folio 4A line 6 to Folio 4B line 7 the copist has repeated the king-list once again, beginning from Śrī Puspadeva to Śrī Vasantadeva; the repeated lines have been left out in the translation--KPM) King Śrī Sivadeva, 57 years;

(Folio 5A) King Śrī Vṛṣadeva, 57 years. He founded the great Sāṃgu caitya (Svayambhū). He also installed a trident on the northern side of the temple of Śrī Paśupati bhāṭṭāraka. King Śrī Śaṅkaradeva, 50 years; King Śrī Dharmadeva, 51 years; he commissioned the big south-facing pedestal with a bull on the top at the shrine of Paśupati. He also founded the caitya bhāṭṭāraka of Dasana (V<sub>1</sub> 21a:3 has dhamare cetya bhāṭarike--KPM). Thereafter, Śrī Mānadeva, who was an adopted

son not born in the family, became the king, 39 years. He had a vision of Svayambhūcaitya bhāṭṭāraka (in his dream?). He founded Mānavihāra. He built the capital city and the palace Mānagrīha, with seven courtyards/ storeys and two oblong lakes/ponds. ... .. surrounded on all four sides with ... .. He became the sovereign of Nepal. Inside Mānagrīha.

(Folio 5B) he constructed a temple for God which had been excavated with gold/ for the God ... .. The King's wife Bhoginī emmolated herself on the funeral pyre of the King. In Mānavihāra, the copper-plate roof he had built earlier was enlarged, and the land endowments of the monastery, too, were increased. He himself founded/initiated the use of a new epoch era. King Śrī Mahīdeva, 51 years; King Śrī Vasantadeva, 56 years; King Śrī Udayadeva, 47 years; King Śrī Mānadeva, 4 years. During his reign there was drought for three years. In order to bring rains, he offered a gift of jewels to Śrī Paśupati bhāṭṭāraka. King Sunakānadeva, 50 years; King Śrī Śivadeva, 41 years and 6 months. He founded the Kudvaṃ Vihāra Caitya. King Śrī Narendradeva, 34 years; he offered Śrī Paśupati bhāṭṭāraka a gift consisting of several precious jewels. At the same shrine, he also constructed a gilded water-conduit, a royal palace (Tripura),

(Folio 6A) and a golden orb/halo(?). King Śrī Bhīmadeva, 16 years. Thereafter, defeating the Sun-Kings, the Kings of the Gopāla dynasty ruled over Nepal again. King Śrī Viṣṇugupta, 74 years. He built a temple to Śrī Tina(la)pala Viṣṇu bhāṭṭāraka and decorated it with a gilded roof. King Śrī Viṣṇugupta, 61 years. He constructed a big stone-image of Viṣṇu bhāṭṭārakeśvara by the river at Paśupati. After this he consecrated several images of Viṣṇu. He also popularised the Gauri (Gauḍiya?) Nāgarī script in Nepal. King Śrī Bhūmigupta, 45 years. Thereafter, the Kings of the Solar Dynasty ruled again. King Śrī Śivadeva, 41 years; his sister's son, King Aṃśuvarṃā, 43 years. He popularised the Aṃśuvarṃā script. He also brought into use the lump assessment of land rent on the entire village-basis(?) He also composed a treatise on the science of grammar.

(Folio 6B) His son Śrī Mānavarṃā (?) Thereafter, the King of Gauda (Bengal) came to found Nepāla Vihāra, 10 years. King Śrī Kṛtavarṃā, 18 years; King Śrī Bhīmārjunadeva, 37 years; King Śrī Nandadeva, 13 years; King Śrī Śivadeva, 16 years; he offered Śrī Paśupati bhāṭṭāraka an eight petalled silver lotus. He also founded Deyīya Vihāra (V<sub>1</sub>22b:5 has Nandīśāla Vihāra--KPM), 10 years; he also created endowments to make the monks happy and their education in the scriptures possible. King Śrī Narendradeva, 37 years. With the help of Bandhudatta's magical powers he initiated the chariot-festival of Vuṅga bhāṭṭāraka in Lalitapattana. King Śrī Baladeva, 17 years; King Śrī Śaṅkaradeva, 12 years; King Śrī Vardhamānadeva, 16 years; King Śrī Śaṅkaradeva, 12 years; King Śrī Bhīmārjunadeva, 16 years; King Śrī Jayadeva 19 years; King Śrī Baladeva, 16 years; he donated a gift in his own name to Śrī Paśupati bhāṭṭāraka. Thereafter, he began to rule over Bhoṭa-maṇḍala (the Kingdom of Tibet).

(Folio 7A) King Śrī Kendradeva, 27 years; again, his rule extended without difficulties upto the borders of Bhota. King Śrī Jayadeva, 49 years and 11 months; King Śrī Baladeva, 11 years; King Śrī Balārjunadeva, 36 years and 7 months. In the company of his brother and his wife, he offered his crown to Vuṅga bhaṭṭārikā. King Śrī Mānadeva, 36 years. He erected the big palace on the banks of the river Bala-khu(?). King Śrī Rāghavadeva, 63 years and 8 months. He founded the epoch-era of Śrī Paśupati bhaṭṭāraka. King Śrī Śaṅkaradeva, 18 years and 6 months; King Śrī Sahadeva, 33 years and 9 months; King Śrī Vikramadeva, 1 year; King Śrī Narendradeva, 1 year and 6 months; King Śrī Guṇakāmadeva, 85 years and 6 months; he offered Śrī Paśupati bhaṭṭāraka eleven gifts. At the same shrine, at Isāneśvara, Vāsuki bhaṭṭāraka's temple was constructed with a copper-plate roof. There a long rest-house was built together with a gilded water-conduit. He performed the koṭi homa.

(Folio 7B) King Śrī Udayadeva, 6 years; King Nirbhayadeva, 5 years; King Śrī Bhojadeva-Rudradeva, 9 years and 7 months; King Bhojadeva destroyed the mandapikā (a small public assembly-hall?). King Śrī Lakṣmikāmadeva, 21 years; he performed propitiatory rites to bring peace to the nation in the year....; King Śrī Jayadeva, 20 years. He ruled the half kingdom of Lalitapura for 10 years; King Śrī Bhāskara-deva-Jayadeva, joint rule, 7 years and 4 months. He (Bhāskaradeva) sold the crown of his father. The golden image of Manohara (Mahottara in the text) bhaṭṭāraka was also destroyed by him. He became blind because of these ignoble deeds. King (Śrī) Baladeva, 12 years. He brought affluence to the nation. He built Haripura in Vajraratha. King Śrī Padmadeva, 6 years. He built or commissioned a new crown. King Śrī Nāgārjunadeva, 3 years; King Śrī Śaṅkaradeva, 17 years. He consecrated the Śaṅkaresvara bhaṭṭāraka at Nandiśāla and completed a temple over it.

(Folio 8A) He maintained peace in the nation. He constructed a monastery and founded the temple of Bhagavatī manohara bhaṭṭāraka. King Śrī Vāmadeva, 3 years; King Śrī Harṣadeva, 16 years; he ruled till the year 219; King Śrī Śivadeva, 27 years and 7 months. He covered the temple of Paśupati bhaṭṭāraka with a gilded roof. He built embankments along the river Baladevī (Balkhu?) in Kīrtibhaktagrāma (Kīrtipur), and water-conduits and ponds for the good of his people. He built a five-storeyed royal palace with four courtyards. He donated a new silver lotus to Paśupati bhaṭṭāraka. In the past, (silver) dramma was not in use; gold/pieces of gold were used as rakttikā or coins. Śrī Śivadeva brought into use the silver dramma minted with his name "Śrī Śiṃha" and the gold Śivakā inscribed with "Śrī Śiva".

(Folio 8B) The eastern Śikharanārāyaṇa (Caṅgu) was repaired, including the other attendant deities in the shrine. King Śrī Indradeva, 12 years; King Śrī Mānadeva, 4 years and 7 months; King Śrī Narendradeva, 6 years and 4 months. On the auspicious day of Monday, Pratipadā, Māgha Kṛṣṇa, N.S. 267 (King Śrī Ānandadeva) was crowned. He ruled the whole Nepāla Maṇḍala, protected his subjects from ruin, removed their sufferings. King Śrī Ānandadeva who was endowed with several virtues, built(?)

according to the precepts of the scriptures. He built two temples at Śivagala ṭola (Bhaktapur). He built the capital-city together with the Tripura Palace. Close to the Palace he dug a gilded water-conduit. He allowed real estate transactions by the King, his Ministers as well as the commoners, which remained valid for generations. He ameliorated their sufferings, played the role of a great reformer by destroying all the mischief-makers in the kingdom. He wrote/commissioned the play Sudhanapāla to be played on Fridays. King Śrī (Ā)nandadeva.

(Folio 9A) 20 years. On Friday, Pauṣa Kṛṣṇa 13, Saṃvat 267 (scribal error for 287--KPM), King Śrī Rudradeva was crowned. There was a heavy snowfall during the coronation. King Śrī Rudradeva, 80 years and 1 month; King Śrī Amrtadeva, 3 years and 11 months. There was a big famine during his rule. King Śrī Someśvaradeva was crowned on Friday, Kārttika Kṛṣṇa 6, Saṃvat 299. King Someśvaradeva ruled for 6 years and 3 months. Crown Prince Mahīndradeva's pious deed, Mahendrasarvāra, was completed on Vaiśākha Śukla 15, Saṃvat 239. On Tuesday, Pausa Śukla 7, Saṃvat 305, King Śrī Guṇakāmadeva was crowned. King Śrī Vijayakāmadeva,.... years.... months (VK has 6 years and 7 months; VG has 50 years and 7 months, but there are no figures in this text--KPM). King Śrī Arimalladeva, 31 years and 9 months. During his reign an epidemic known as maraka visited the land and a dramma bought two kuruwās of grains only. King Śrī Abhayamalladeva, 48 years and 2 months.

(Folio 9B) His rule witnessed famine, drought and earthquake, terminating in the death of the King. On Monday, Punarvasu nakṣatra, Āṣāḍha Śukla 2, Saṃvat 375, King Śrī Jayadeva was crowned; he ruled for 2 years and 7 months; King Śrī Anantamalladeva, 32 years and 10 months. He performed the ceremony of dhvajārohana at Paśupati bhaṭṭāraka and offered a mekhalā (a chain) at the shrine. During the misrule of this king, the mischievous Kumaravana(?) destroyed Bhaktapura. Saṃvat 408, in the month of Pauṣa, Jayatārī entered the Valley for the first time. The Khasīyās entered the Valley for the second time in the month of Phālguna, Saṃvat 414. In the month of Māgha, Saṃvat 411, the Tirahutiyās entered Bhaktagrāma. In Māgha, Saṃvat 413, the Tirahutiyās entered Lalitagrāma. The country/nation was in great distress; the invaders extorted ransom; ministers and courtiers suffered in confinement. The temple of Someśvaranimam (Svanima in Patan?) was the pious deed of Princess Viramadevī; she also performed the ceremony of dhvajārohana at the temple of Cāngu,

(Folio 10A) and consecrated the temple of Indrakūṭa after the ceremony of dhvajārohana was performed. Viramadevī was Jayāśaktideva's mother. Thereafter, under the influence of Śrī Jayarudramalladeva, son of Jayatuṅgamalla, his own relative Śrī Jayārīmalla was crowned as the King though he was given nominal powers only. The whole of Nepal, including Navakoṣṭha (Nuwākot) was actually ruled by Jayarudramalla himself. He sold much land in Bhaktagrāma. Jayarudramalla died on Saṃvat 446 Āṣāḍha Pūrṇimā (VK has 546, an impossible date--KPM); four wives burnt themselves on his pyre. His son had died after some days

of birth. His daughter, Nāyakadevī, was brought up by her paternal grandmother Śrī Pādumaladevī and her daughter Devaladevī who jointly ruled over Bhaktagrāma (as regents?). They constructed maṇḍapas and waterconduits at Tīlamādhavasthāna (in Bhaktapur). Thereafter, Ādityamalla entered the Nepal Valley. In Saṃvat 448 Caitra Sukla Pūrṇimā,

(Folio 10B) Uttara Phālgunī Nakṣatra, Friday, Lalitagrāma was besieged. After this, with the arrival of Hariścandradeva of the Soma Dynasty of Kāśī, Śrī Nāyakadevī was given in marriage to him. He died of poisoning by courtiers some years later. Several ministers and courtiers respected/recognized Nāyakadevī (as a legitimate claimant to the throne?) Thereafter, Śrī Jagatasīmhadeva of Karṇāṭa Dynasty took her as an unwed wife. A daughter, named Śrī Rājalladevī was born of this union. However, ten days after her birth, the mother (Nāyakadevī) passed away. The paternal grandmother, Śrī Devaladevī, brought her up with a great deal of suffering. The child managed to survive and grow up(?). Thereafter, Śrī Paśupatimalla (the pretender to the throne?) was put in confinement. The whole of Nepal, both the Royal Houses and their courtiers assembled to come to an agreement on succession to the throne. In Saṃvat 464, (467?) Śrāvāṇa Kṛṣṇa 4, Śrī Jaya(rāja)deva was made the King with common consent. On Vaiśākha Śukla 7, 467, (Śrī Jayārjunadeva, the son of Śrī Jayarājadeva and his wife Śrī Rudramādevī, was born-- reconstructed on the basis of V<sub>1</sub>:28b 2-3--KPM). Śrī Jayarājadeva's father was Śrī Jayānandadeva and mother was a daughter of Rājendrapāla, a feudatory of Uttara Vihāra (Patan). Jayarājadeva's wife was

(Folio 11A) named Śrī Rudramalladeva of the Karṇāṭa Dynasty (V<sub>1</sub>:28b:2-3 has Śrī Jayarājadevasya patnī Śrī Rudramadevīsa tasya putra Śrī Jayārjunadeva jāta -- the deliberate falsification of medieval history appears to have begun at this point where the narrative fumbles and makes a total nonsense of the V<sub>1</sub>---KPM). His son Śrī... at this time the two Royal Houses were united. In Saṃvat 468 Śrī Devaladevī offered a gift at Paśupati. In Saṃvat 469 Śrī Jayarājadeva offered a gift at Śrī Paśupati. Thereafter the Sultān of the East came. Now the chronicle begins. In Śaka Saṃvat 1019, Śrāvāṇa Śukla Dvitiyā, Saturday, Svāsti nakṣatra, Ripumarda lagnā, King Śrī Nānyadeva founded the Kingdom (of Tirahuta or Tribhukti at Simarāvanagaḍha). The founder of the Kingdom, Nānyadeva, was succeeded by Śrī Gaṅgadeva. His son Narasiṃhadeva succeeded him. Śrī Narasiṃhadeva was succeeded by Śrī Rāmasiṃha. His son, Bhvasiṃha, succeeded him. Bhvasiṃha was succeeded by Śrī Karmasiṃha. His son, Harasiṃhadeva, the jewel of the Karṇāṭa Kings, succeeded him. In Śaka 1245 (scribal error for 1247?) on Saturday, Pauṣa Śukla Navamī,

(Folio 11B) due to misfortune Harasiṃhadeva left his capital and entered the mountains. As the moon is born of the sea, Vallalsiṃha was born of Harasiṃhadeva. The famous and noble King Śrī Devamallā was born of Vallalsiṃha. From Devamallā was born Śrī Nāgamallā. His son was the pious and noble Aśokamallā. Śrī Jayasthitimalladeva was his son. King Jayayakṣamallā was born of him. He was noble and famous. His son was Rayamallā. His son was famous Bhuvanamallā. His son was the pious Prāṇamallā. His son was Viśvamallā. His son was Trailokyamallā. As the moon rises out of the sea, the rays/light out of the sun, Śrī Jaggatjyotirmallā, a king as learned and pious as Karṇa or Arjuna

(Folio 12A), was born of Trailokyamalla. He was the best of all kings. His son was Śrī Śumatījayajitāmītramalla. His son was Śrī Bhupatīndramalla. His son was Śrī Raṇajītmalla who ruled for 48 years--upto the Seven Kośīs. In old age, he went to live and die at Kaśī. In Nepāla Samvat 890 Kārttika Śukla 11, the King of Gorkhā entered Bhaktagrāma--the city with 12,000 houses. The Somavamśī King Śrī 5 Pṛthvinārāyaṇa. Śāha Bahāduraḥ Saṃsēra Jaṅgadeva conquered Kāsthamaṇḍapa, Lalitapaṭṭana, and Bhaktapaṭṭana by defeating the three kings: Śrī Raṇajītmalla, Śrī Jayaprakāśamalla and Śrī Tejanarasīṃhamalla. Then he ruled upto the Seven Kośīs and the Seven Gaṇḍakīs.

(Folio 12B) He defeated several rulers and ruled over their territories. He lived for 52 years. He died on Śaka 1696 Māgha Kṛṣṇa 10. After him, his son Śrī Pratāpasīṃha Śāha Bahādura Saṃsēra Jaṅgadeva became the king. He ruled for 2 years and 11 months. In Śaka 1699, Mārgasīrṣa Kṛṣṇa 3, his son, Śrī Raṇabahādura Śāha Bahādura Saṃsēra Jaṅgadeva became the King. In the year Śaka 1700 Māgha Śukla 5, after defeating the feudatory Śrī Harikumāradattasena of Trituṅga (Tanahun), he ruled up to the River Kālī Gaṇḍakī. In Samvat 1846, Āsāḍha Śukla 15, the principality of Jumlā was conquered. Then in Samvat 1847, (AD 1790) Jājarkot, Thapālā, Dullu, Dailekha,

(Folio 13A) Āchāma, Doti, Kumāun, Gaṛhawāla Śrinagara, Haridvāra, Gaṅgottarī in the south, Badrī, Kedāra in the north-- all these territories/principalities were conquered.