Nepālavamsāvalī: A Complete Version of the Kaisheī Vamsāvalī

Kamal P. Malla
Trihuvan University
Kirtipur

On July 18, 1985, exactly a month after the release of the facsimile edition of the Gopālārādhavamsāvalī, I found a vamsāvalī manuscript in the National Archives, Kathmanū. Working among the texts of modern chronicles I immediately recognized this manuscript as a complete version of the fragment of a vamsāvalī—popularly known among scholars as the Kaisheī Vamsāvalī (VK). The VK was discovered by Petech in 1956 in the private library of the late Field-Marshar Kaisheī Shamsher. A roman transference of this fragmentary chronicle was published by Petech (1958:213-217). The facsimile plates and a Devaṅgari transcription of the VK were published in Vajrācārya and Malla (1985:205-222). The VK is a fragmentary thyāsaṅkhyā-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 Thākurs 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 āvī is the same in both the manuscripts; even the wrong date, Sāmyat 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 Śūdī, the VN uses Śukla (Folio 9A:6); where the VK uses Antarārā, the VN uses bhauama(vāra) (Folio 9A:6); where the VK uses Kṛṣṇa, the VN uses Vādī (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 Nepālāṅkārā, the VN is in Devaṅgari with some traces of Newari survivals. As most of the older vamsāvalīs, the VN is in hybrid Sanskrit, or what the purist would call "barbarous Sanskrit".
Vajrārāya had discovered a 6-folio folded vāṃśāvalī manuscript in Gorkha. He published the text and its Nepali translation in 1977. The manuscript (VC) is reproduced in Vajrārāya and Mall (1985:223-228). The VC 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 VC is, therefore, less detailed, severely edited—almost only one-third in length and contents. In the preserved portions the VC, 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 overemphasised. 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 Māṇadeva I and identify him with the legendary Vikramāditya who founded the Vikrama Era. This tradition is ignored and not recorded by the Gopālarjapāṃśāvalī (V.). On the other hand, the V1 records the legend of pārīcīde (folio 208b:4-21a:2). Unlike the V1, the VN records Māṇadeva's association with Svayambhū caitya; the V1 records his foundation of a big caitya in gom vihāra. The VN and the modern chronicles explicitly call Māṇadeva "an adopted son, not born in the family". The entry on Māṇadeva in the VN is closer to the modern chronicles than to the V1. As the two traditions diverge so widely, we would like to quote the passages in our free English translation:

His son was Māṇadeva; 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 Gomvihara he observed penances. By the merit of these penances, a great caitya emerged (on the hillock). He consecrated the caitya... He consecrated (the temple of ?) Śrī Māṇesvari-devī. He regulated the system relating to land-measurement and land rent etc.

(V1 208b-21a)

Thereafter, Śrī Māṇadeva, who was an adopted son not born in the family, became the king, 39 years. He had a vision of Svayambhū caitya bhāṭ taraka (in his dream?). He founded Māṇavīhāra. He built the capital city and the palace Māṇagriha, with seven courtyards/storeys and two oblong ponds.... surrounded on all four sides with ... He became the sovereign of Nepal. Inside Māṇagriha he constructed a temple for the God which had been excavated...
with gold... The King's wife Bhogini emolated 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 vamśavālīs 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 Gopālārājavanśavālī, 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 Devaladevi—the pivotal figure in the politics of Nāpāla Maṇḍala in the second quarter of the fourteenth century—has remained an enigma. Although we know from the V1 and the VK that Devaladevi was the mother of Jagatasiṃha and maternal grandmother of Rājalladevi, we have no authentic document to show that Devaladevi was Harasimhadeva's wife, nor any to show that Jagatasiṃha was Harasimhadeva's son. The only document of a sort was "a noting in a Cāṇḍī manuscript" Mohan Khanal claims to have found in Dolakha (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 Devaladevi was Harasimhadeva's wife and that Jagatasiṃha was their son. In one entry in V1 Jagatasiṃha is referred to as Karnaṭavāṃśa (Folio 28A:1); in another entry he is referred to as Tīrathutiya (Folio 49B:1). The VN/VK also refers to him as Karnaṭavāṃśa (Folio 10B:3). These references conclusively prove his Karpīṭa origin. Yet we still do not have any firm evidence to prove that his mother, Devaladevi, was Harasimhadeva's wife and that Jagatasiṃha was Harasimhadeva's son. Note that not a single of the modern vamśavālīs mention Jagatasiṃha as Harasimhadeva's son, nor do the Maṭhīl traditions. No Malla genealogy mentions him either, though they do mention his daughter, Rājalladevi.

We know from an entry in the V1 (Folio 46A:8-46B:1) that in January 1326 Harasimhadeva and his family entered Rājagāma as political refugees and that the Maṭhīl King died on the way, whereas his family, including his son, was brought in confinement. They asked for asylum in Nepal. Neither Devaladevi nor Jagatasiṃha 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. Devaladevi, 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 Padumaladevi's daughter, (i.e., the young and energetic king-maker Rudramaṇa's sister). Together with her mother Padumaladevi, Devaladevi became a co-regent for the new-born orphan Nāyakadevi, the daughter of
Rudramalla. The throne of Nepal was occupied at that time by Rudramalla's relative and puppet, Jayährimalla (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 Devaladevi was Padumaladevi’s daughter, then we are compelled to raise vexing questions, which will be obvious by looking at the following family tree:

Jayatuṅgamalla + Padumaladevi

Jayarudramalla

Devaladevi + Harasimhadeva

Harisicandradeva + Nāyakadevi + Jagatasimhadeva

Rājalladevi + Jayasthitirājamalla

Did Jagatasimhadeva, then, cohabit with his cross-cousin Nāyakadevi, i.e., his maternal uncle, Rudramalla’s, daughter? Note that Nāyakadevi’s first legal marriage was with Harisicandradeva, she was a widow and an unwed wife of Jagatasimha. Could it be for this “incestuous” relation that Jagatasimha was thrown into prison (Vi28:3)? The chronicles are silent about his final end.

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

If Harasimhadeva was the husband of Devaladevi his flight to Nepal is understandable. Devaladevi’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 Padumaladevi for the minor Nāyakadevi.

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 Devaladevi was Padumaladevi’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 Vd (Gopālarjāvamāvalī) soon gave origin to abridgements or compendia” (Petech 1984:7). The VN, the VR, the VG and Kirkpatrick’s king-list—all are certainly “abridgements” of one kind or another, but they are not the abridgement of the Gopālarjāvatmāvalī 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 contesting for power in the Nepal Valley. This phase appears to have ended with the rise of SthitirJumalla (A.D. 1382–1395). The next phase was to have ended with the king of the Vajrayuda dynasty. The Folio 11 and 12 certainly belong to this phase of the evolution of the text. The final phase is, of course, the Sahā period. Right up to 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 Sahā 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 (A.D. 1623–1637) or even later. It has been updated during the reign of Raṇa Bahādur Sahā, 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 Licchavīs and the Guptas
Folio 7A–9A the Thakurīs
Folio 9A–11A the Early Mallas
Folio 11A–12A the Kirātas and the late Mallas
Folio 12A–13A the Sahās

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REFERENCES


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Nepal-German Manuscript Preservation Project

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णन्य अविश्वास अनुसार विद्यमान ध्वनिकल्प हैं।

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पत्रि कर्मचारी श्री जयाप्रसाद नाम। सतिपुर विश्वविद्यालय सर्वेक्षण द्वारा प्रदान किए गए समाचार के मुताबिक।

सति प्रकाशित है।

सति प्रकाशित है।
निष्क्रिय भव्यकाल भूमिका सहित रामायणम में निर्माण किया गया है। रामचन्द्र-सुमित्र-प्रज्ञा श्रेयसी नामक चरित्रों द्वारा रामचन्द्र के राज्य का समाप्त राजस्व निर्माणकाल कारिकी गया। निर्माण कालक्रम में राम-शक्ति, राम-कुमार-राम-श्रीमान-राम-वर्धन की अनुकूलता से निर्माण की गई। राम के राज्य के लिए निर्माण कार्य किया गया है।
(Folio 1A) Salutation to Lord Gaṇapatī, Salutation to Lord Paśupati! In course of time, with the advent of the Kalī 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 Bhṛgūreṣvara Bhṛtāraka emerged. Gautama and other sages founded Gautamesvara and other shrines. At that time/thereafter, Lord Bhṛgūreṣvara Bhṛtāraka was roaming about the Śrīmapantaka forest. There was then a cowherd named Nēpa. His brown cow visited daily the bank of the river Vēgavati 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 Nēpa the cowherd. Thereafter the Kings of the Gopāla dynasty ruled one after another. Among them the first was Śrī Bhumāga, 84 years; King Śrī Jayagupta, 73 years and 3 months; Kings Śrī Para(ga)gupta.

(Folio 1B) 91 years; King Śrī Harṣagupta, 67 years; King Śrī Bhima-gupta, 38 years; King Śrī Mahipagenta, 37 years; King Śrī Vīgagupta, 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(ga)pāla dynasty ruled the country. King Śrī Varasimha, 49 years; King Śrī Jayasimha, 21 years and 7 months; King Śrī Bhavanasiṃha, 41 years. These were the Gopāla and the Mahi(ga)pāla Kings. Then the Kings of the Kṛṣṇa dynasty ruled the land. King Śrī Elam, 90 year; King Śrī Pāṃmi, 79 years and 3 months; King Śrī Dharma, 37 years; King Śrī Vālamca, 31 years and 6 months; King Śrī Hṛtāti, 41 years and 1 month; King Śrī Humati, 50 years; King Śrī Tuska, 41 years and 8 months; King Śrī Srupastha, 38 years.

(Folio 2A) and 6 months; King Śrī Pārva, 46 years; King Śrī Jitayāśtī, 60 years; King Śrī Pāmpya, 71 years; King Śrī Kṛṣṇakṣayasyā, 56 years; King Śrī Svananda, 50 years and 8 months; King Śrī Shumkya, 58 years; King Śrī Gīght, 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 Thakvo, 83 years; King Śrī Charmma, 73 years and 6 months; King Śrī Guja, 72 years and 2 months; King Śrī Puska, 81 years; King Śrī Tyaesmu, 56 years; King Śrī Sugga, 58 years; King Śrī Sasa, 63 years; King Śrī Gūman, 74 years; King Śrī Kūmu, 74 years; King Śrī Galija, 81 years. These were the Kṛṣṇa 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. Marici was Brahmā's son. Kaṭaya was Marici's son. Sūrya was Kaṭaya's son. Manu was Sūrya's son. Manu's son was Kākutstha. Vēpī was Kākutstha's son. Pūgī was Vēpī's son. Ananya was Pūgī's son; Ananya's son was Pīthu; Pīthu's son is Triśaṅkara; Dhumārīs was Triśaṅkara's son; Pāvanāva was Dhumārīs's son; Māndhātā was Pāvanāva's son; Susaṃdhī was Māndhātā's son; Bhṛgisamdhī was Susaṃdhī's son; Bharata was Bhṛgisamdhī's son; Anīśa was Bharata's son; Sāgara was Asīta's son; Sāmavā was Sāgara's son; Anūnā was Aśoja's son; Dīlīpa was Aśoja's son; Bhagīratha was Dīlīpa's son; Kakutstha was Bhagīratha's son; Rāghu was Kakutstha's son; Kālaṃpāda.
(Folio 3A) was Raghu's son; Kalmāśapāda's son was Sāmpkha; Sāmpkhan's son was Samudrasena; Samudrasena's son was Agniwarpa; Agniwarpa's son was Śrīgarga; Śrīgarga's son was Paśuṭuta; Paśuṭuta's son was Ambara; Ambara's son was Nahuṣa; Nahuṣa's son was Canābhūga; Canābhūga's son was Ajaya; Ajaya'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; Dhuma (Dhumāva?) was Sucandra's son; Śrījaya was Dhuma's son; Suvṛapakñi was Śrījaya's son; Kṛṣṇa was Suvṛapakñi's son; Somadatta was Kṛṣṇa's son; Jammejaya was (born in the line of) the son of Somadatta; Pramīti was Jammejaya's son.

(Folio 3B) Pramīti's son was Matīmān; These kings who descended from Śrīya ruled Viśānaparī. Then the Kirātās entered Nepal; they (again) vanquished by the descendants of the line of the sons-Kings. King Śrī Nimiśitaṁkāla, 50 years; King Śrī Matārātra 91 years; King Śrī Kākavarmā, 76 years; King Śrī Śaṅcuspadeva, 56 years; he introduced the four varṇa system (the caste system) in Nepal. He put up a roof over the temple of Śrī Paśupati bhaṭṭāraka and beautified it. (He enforced all the laws of the State, and ruled over his subjects with justice—reconstructed on the basis of Vīṣṇu-KP) He also initiated the use of an era or calendar. King Śrī Bhaṅkaravarmā, 74 years. The king received a boon/blessing from Paśupati bhaṭṭāraka. As a result, he conquered the city of Kāmcanagadara, right up to the southern sea. From there he brought rare jewels, gold and golden ornaments.

(Folio 4A) all of which were offered to Śrī Paśupati bhaṭṭāraka. King Śrī Bhūmivarmā, 41 years; King Śrī Candravarmā, 21 years; King Śrī Jayavarmā, 62 years; King Śrī Varṣavarmā, 57 years; King Śrī Saravarmā, 40 years; King Śrī Pṛthivivarmā, 56 years; King Śrī Jayēṣṭhavarmā, 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 bhaṭṭāraka-s, situated in the four hillocks. King Śrī Vasudatta, 33 years; King Śrī Sripātavarmā, 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-KP) King Śrī Śivadeva, 57 years;

(Folio 5A) King Śrī Vṛṣadeva, 57 years. He founded the great Śāṃgu caitya (Śvayambhū). He also installed a trident on the northern side of the temple of Śrī Paśupati bhaṭṭāraka. King Śrī Śaṅkara, 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 bhaṭṭāraka of Dasana (V1 21A:3 has dharmā cētya bhaṭṭārikē—KP). Thereafter, Śrī Mānadeva, who was an adopted
son not born in the family, became the king, 39 years. He had a vision of Swayambhūcaitya bhaṭṭaraka (in his dream)? He founded Mānavihāra, he built the capital city and the palace Mānagṛihā, with seven courtyards/storeys and two oblong lakes/ponds... surrounded on all four sides with... He became the sovereign of Nepal. Inside Mānagṛihā.

(Folio 5B) he constructed a temple for God which had been excavated with great effort. He donated his wealth to the king... The king's sister Bhoqinī emulated 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 Mahādeva, 51 years; King Śrī Vasantadeva, 56 years; King Śrī Udayadeva, 47 years; King Śrī Mānadeva, 4 years. During his reign there was a drought for three years. In order to bring rains, he offered a gift of jewels to Śrī Pasupati bhaṭṭaraka. King Sunakṣāmadeva, 50 years; King Śrī Śivadeva, 41 years and 6 months. He founded the Kudvām Viḥāra Caitya. King Śrī Narendradeva, 34 years; he offered Śrī Pasupati bhaṭṭaraka 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 Bhūmadeva, 16 years. Thereafter, defeating the Sun-Kings, the kings of the Gopāla dynasty ruled over Nepal again. King Śrī Viṣṇuputra, 74 years. He built a temple to Śrī Tīna(la)pa Viṣṇu bhaṭṭaraka and decorated it with a gilded roof. King Śrī Viṣṇuputra, 61 years. He constructed a big stone-image of Viṣṇu bhaṭṭarakaśvara by the river at Pasupati. After this he consecrated several images of Viṣṇu. He also popularised the Gouri (Gaudīya?) 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 Amśūvarṇa, 43 years. He popularised the Amśūvarṇa 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 Mānavarma (?) Thereafter, the king of Gauda (Bengal) came to found Nepāla Viḥāra, 10 years, King Śrī Kṛtavarman, 18 years; King Śrī Bhīmārjunadeva, 37 years; King Śrī Nandadeva, 13 years; King Śrī Śivadeva, 16 years; he offered Śrī Pasupati bhaṭṭaraka an eight petalled silver lotus. He also founded Deyyā Viḥāra (Vīṣṇu: 5 has Nandīśāla Viḥāra—KPI), 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 Bandhuddatta's magical powers he initiated the chariot-festival of Viṣṇu bhaṭṭaraka in Lalitaṭāmāna. King Śrī Baladeva, 17 years; King Śrī Saṅkaradeva, 12 years; King Śrī Vardhamānadeva, 16 years; King Śrī Saṅkaradeva, 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 Pasupati bhaṭṭaraka. Thereafter, he began to rule over Bhoṭa-mapṣala (the kingdom of Tibet).
(Folio 7A) King Śrī Kendradeva, 27 years; again, his rule extended without difficulties up to the borders of Bhota. King Śrī Jayadeva, 49 years and 11 months; King Śrī Baladeva, 11 years; King Śrī Ballajunadeva, 36 years and 7 months. In the company of his brother and his wife, he offered his crown to Vuoja bhaṭṭārakā. King Śrī Māṇadeva, 36 years. He erected the big palace on the banks of the river Bakuḥu(?). King Śrī Rāgavadeva, 63 years. 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 Vīrāmādeva, 1 year; King Śrī Narendradeva, 1 year and 6 months; King Śrī Guṇakāmādeva, 85 years and 6 months; he offered Śrī Paśupati bhaṭṭāraka eleven gifts. At the same shrine, at Bāmevāra, 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 koti homa.

(Folio 7B) King Śrī Udayadeva, 6 years; King Nīrbhayeveda, 5 years; King Śrī Bhōjadeva-Rudradeva, 9 years and 7 months; King Bhōjadeva destroyed the mandapīkā (a small public assembly-hall)!!. King Śrī Lakṣmīkāmādeva, 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 Bhāskaradeva-Jayadeva, joint rule, 7 years and 4 months. He (Bhāskaradeva) sold the crown of his father. The golden image of Manohara (Mahādvar 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 Padmādeva, 6 years. He built or commissioned a new crown. King Śrī Nāgājuna-deva, 3 years; King Śrī Śaṅkaradeva, 17 years. He consecrated the Śaṅkaraśvara bhaṭṭāraka at Nandīśāla 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 Vāmādeva, 3 years; King Śrī Harṣadeva, 16 years; he ruled till the year 219; King Śrī Śiva-deva, 27 years and 7 months. He covered the temple of Paśupati bhaṭṭāraka with a gilded roof. He built embankments along the river Baladevi (Balkhu?) in Kirtibhaktagṛma (Kirtipur), 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) drāma was not in use, gold/pieces of gold were used as raktika or coins. Śrī Śiva-deva brought into use the silver drāma minted with his name ”Śrī Śīna” and the gold śivakā inscribed with ”Śrī Śiva”.

(Folio 8B) The eastern Śikharanrāyaṇa (Caṇḍu) was repaired, including the other attendant deities in the shrine. King Śrī Indradeva, 12 years; King Śrī Māṇadeva, 4 years and 7 months; King Śrī Narendradeva, 6 years and 4 months. On the auspicious day of Monday, Pratipad, Māgha Kṛṣṇa, N.S. 267 (King Śrī Anandadeva) was crowned. He ruled the whole Nepāla Māṇḍala, protected his subjects from ruin, removed their sufferings. King Śrī Anandadeva who was endowed with several virtues, built(?)
according to the precepts of the scriptures. He built two temples at Śiva-gala țola (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 (是他) Ānandadeva.

(Folio 9A) 20 years. On Friday, Pausa Kṛṣṇa 13, Samvat 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 Amṛtadeva, 3 years and 11 months. There was a big famine during his rule. King Śrī Someśvaradeva was crowned on Friday, Kārttika Kṛṣṇa 6, Samvat 299. King Someśvaradeva ruled for 6 years and 3 months. Crown Prince Mahindradeva’s pious deed, Mahendra-sarvāra, was completed on Vaiśākha Śukla 15, Samvat 239. On Tuesday, Pausa Śukla 7, Samvat 305, King Śrī Guṇakāmadeva was crowned. King Śrī Vijayakāmadeva,.... years.... months (VK has 6 years and 7 months; VC has 50 years and 7 months, but there are no figures in this text—KPM). King Śrī Arjumalladeva, 31 years and 9 months. During his reign an epidemic known as maraka visited the land and a drama bought two kurūs 18 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, Purvarasu nakṣatra, Āśāda Śukla 2, Samvat 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 dhvajārohaṇa at Paśupati bhaṭṭāraka and offered a mekhalā (a chain) at the shrine. During the misrule of this king, the mischievous Kumaravana (?) destroyed Bhaktapur. Samvat 408, in the month of Pausa, Jayathīrī entered the Valley for the first time. The Khāśīyās entered the Valley for the second time in the month of Phālguna, Samvat 414. In the month of Māgha, Samvat 411, the Tirahutiyaś entered Bhaktagramā. In Māgha, Samvat 413, the Tirahutiyaś entered Lalitagāmā. The country/nation was in great distress; the invaders extorted ransom; ministers and courtiers suffered in confinement. The temple of Someśvaranimma (Svanima in Patan?) was the pious deed of Princess Viramadevi; she also performed the ceremony of dhvajārohaṇa at the temple of Cānugū.

(Folio 10A) and consecrated the temple of Indrakītōtī after the ceremony of dhvajārohaṇa was performed. Viramadevi was Jayāśaṅkideva’s mother. Thereafter, under the influence of Śrī Jayarudramalladeva, son of Jayatīrīmalla, his own relative Śrī Jayarūmalladeva was crowned as the King though he was given nominal powers only. The whole of Nepal, including Navakoṭha (Nawakot) was actually ruled by Jayarudramalla himself. He sold much land in Bhaktagramā. Jayarudramalla died on Samvat 446 Āṣāda Purṇima (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, Nāyakadevi, was brought up by her paternal grandmother Śrī Pādumaladevi and her daughter Devaladevi who jointly ruled over Bhaktapur (as regents?). They constructed mandapas and waterconduits at Tilāmādhavasthāna (in Bhaktapur). Thereafter, Ādityamalla entered the Nepal Valley. In Saṃvat 448 Ādita Sukra Pūrṇimā,

(Folio 108) Uttarā Phālguṇi Nakṣatra, Friday, Lalitagrāma was besieged. After this, with the arrival of Haridānandadeva of the Soma Dynasty of Kāli, Śrī Nāyakadevi was given in marriage to him. He died of poisoning by courtiers some years later. Several ministers and courtiers respected/recognized Nāyakadevi as a legitimate claimant to the throne? Thereafter, Śrī Jagatasiṃhadeva of Karpāṭa Dynasty took her as an uma devi wife. A daughter, named Śrī Rājjāladevi was born of this union. However, ten days after her birth, the mother (Nāyakadevi) passed away. The paternal grandmother, Śrī Devaladevi, brought her up with a great deal of suffering. The child managed to survive and grow up (?). Thereafter, Śrī Pasupati malla (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?) Śrīvīra Kaṃsa 4, Śrī Jaya(rāja)deva was made the King with common consent. On Vaśākha Sukla 7, 467, (Śrī Jayārjunadeva, the son of Śrī Jayārjunadeva and his wife Śrī Rudrāmādevi, was born—reconstructed on the basis of Vraj 298b 2-3—KPM). Śrī Jayārjadeva’s father was Śrī Jayānandadeva and his mother was a daughter of Rājeṇdrapāla, a feudatory of Uttarā Vihāra (Patan). Jayārjadnev’s wife was

(Folio 11a) named Śrī Rudrāmāladeva of the Karpāṭa Dynasty(Vraj 298b 2-3 has Śrī Jayārjadevasya patni Śrī Rudrāmāladevīsa tasya putra Śrī Jayārjadeva 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 Vraj). His son Śrī... at this time the two Royal Houses were united. In Saṃvat 468 Śrī Devaladevi offered a gift at Pasupati. In Saṃvat 469 Śrī Jayārjadeva offered a gift at Śrī Pasupati. Thereafter the Sulītān of the East came. Now the chronicle begins. In Saṃvat 1019, Śrīvīra Sukra Dvitiyā, Saturday, Śvētā nakṣatra, Rīpumarā lagna, King Śrī Nānyadeva founded the Kingdom (of Tirahuta or Tribhukti at Simarāvanagadh). The founder of the Kingdom, Nānyadeva, was succeeded by Śrī Gaṅgadeva. His son Narasiṃhadeva succeeded him. Śrī Narasiṃhadeva was succeeded by Śrī Rāmasimha. His son, Bhavasiṃha, succeeded him. Bhavasiṃha was succeeded by Śrī Karasiṃha. His son, Harasiṃhadeva, the jewel of the Karpāṭa Kings, succeeded him. In Saṃvat 1245 (scribal error for 1247?) on Saturday, Paṣa Sukra Navami,

(Folio 11b) due to misfortune Harasiṃhadeva left his capital and entered the mountains. As the moon is born of the sea, Vaiśāmīsa was born of Harasiṃhadeva. The famous and noble King Śrī Devamalla was born of Vaiśāmīsa. From Devamalla was born Śrī Nāgama. His son was the pious and noble Adokama. Śrī Jayāsthītimaladeva was his son. King Jayāyakṣamalla was born of him. He was noble and famous. His son was Rayamalla. His son was famous Bhavamalla. His son was the pious Prāpamalla. His son was Viṣṇumalla. His son was Trailokya-malla. As the moon rises out of the sea, the rays light/ light of the sun, Śrī Jaggatijotimall, a king as learned and pious as Karpā or Arjuna.
(Folio 12A), was born of Tra Glomayamall. He was the best of all kings. His son was Śrī SuMa ti jayajitamalla. His son was Śrī Bhupatinda-
malla. His son was Śrī Raṇajitamalla who ruled for 48 years—upto the
Seven Kośis. In old age, he went to live and die at Kaśī. In Nepāl
Samvat 890 Kṛttika Śukla 11, the King of Gorkhā entered Bhaṅga—
the city with 12,000 houses. The Somavamśi King Śrī 5 Pṛthva-
ṛāya. Śaṅkha Bhāhūra Śamśera Jāṅgadeva conquered Kāśṭhamaṇḍapa, Lalitapaṭṭana, and Bhaṅgapaṭṭana by defeating the three kings: Śrī Raṇajitamalla, Śrī Jayaprakāśamalla and Śrī Tejanarasimhamalla. Then he ruled up to the
Seven Kośis 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 Mārga Kṛṣṇa 10. After him,
his son Śrī Pratāpasimha Śaṅkha Bhāhūra Śamśera Jāṅgadeva became the
King. He ruled for 2 years and 11 months. In Śaka 1699, Mārgasirṣa
Kṛṣṇa 3, his son, Śrī Raṇabahādura Śaṅkha Bhāhūra Śamśera Jāṅgadeva
became the King. In the year Śaka 1700 Mārga Śukla 5, after defeating
the feudatory Śrī Harikumāraḍatasaṇa of Trituṇga (Tanaun), he ruled
up to the River Kālī Gaṇḍakī. In Samvat 1846, Amṛtha Śukla 15, the
principality of Jumla was conquered. Then in Samvat 1847, (AD 1790)
Jājarkot, Thapālā, Dalju, Dailekha,

(Folio 13A) Ačāna, Dott, Kumān, Garhawāla Śrīnagar, Haridvāra,
Gaṅgottari in the south, Badri, Kedāra in the north—all these
territories/principalities were conquered.