INSCRIPTIONS OF ANCIENT NEPAL

VOLUME ONE : INSCRIPTIONS

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D R REGMI

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PREFACE

The first collection of Nepalese inscriptions appeared in 1888 with the publication of Bhagwanlal Indraji's book 'Twenty-three Inscriptions from Nepal', in which 15 inscriptions of the ancient period with photocopies of the rubbings are published. They include 3 of Mānadeva (1, 2, 3), 1 of Śivadeva (5), 3 of Amśuvarmā (6, 7, 8), 3 of Jiṣṇugupta (9, 10, 11), 2 of Śivadeva II (12, 13) and 2 of Jayadeva (14, 15), 1 of Śivadeva I (S. 535) and the rest of unnamed kings. Bhagwanlal Indraji's was the pioneer work in this field.

Bendall had preceded Indraji. He visited Nepal in 1885 and published 3 inscriptions in his book 'A Journey of Literary and Archaeological Researches in Nepal and Northern India during the winter of 1884-85'. They were additional records. The inscriptions are one from Bhadgaon (Golmodhital), one from Sundhara, Patan and last, the stele of Gairidhara in Patan.

Bendall was followed by S. Levi who added more inscriptions in the third volume Le Nepal printed and published in 1902 in Paris. Levi reproduced the Changu Pillar inscriptions with more lines added to Bhagwanlal Indraji's but added 20 of his own. There are altogether 21 inscriptions in the book. Our inscriptions nos. 2, 3, 10, 25, 27, 46, 49, 57, 58, 61, 62, 63, 64, 75, 94, 106, 135, 139 and 143 are exclusively credited to Levi.

Bendall was shown utmost courtesy by the Government.

He had free access to the newly constituted Bir Library where he obtained a palm leaf copy of the manuscript of the old chronicle composed about the end of the 14th century. The chronicle, some leaves of which are reproduced in photos in two articles (attached to Journal of the Asiatic Society of Bengal 1903, pp. 1-32 and to H.P. Sastri's Catalogue of Palm leaf and Selected paper mss in the Darbar Library Nepal, 2 volumes, Calcutta, 1905, 1906), is a rare find for the early medieval period.

The chronicle (he designates three sections as V^1, V^2, V^3) as compared with the colophon dates of the mss available in H.P. Sastri's catalogue and others laid a sound basis for a correct history of the period of the country up to Jayasthitimalla's time. But Bendall had failed to understand the importance of the chronicle in the light of the colophon dates. Colophons were much limited at the time the catalogue came out. But it cannot be denied that there was an element of unconsciously committed negligence. Bendall's History serves the purpose of introductory history as he also claims it to be so for that period. But the first section of this chronicle is much too complicated and erroneous.

After Bhagwanlal Indraji, the next historian of repute was Sylvain Levi who visited Nepal in the last days of Maharaja Bir Shumsher. Levi was fortunate enough to be allowed to stay longer than any other scholar. He was an erudite scholar of Sanskrit, vastly learned in orientology and possessed a thorough knowledge of the history of India, Tibet and China. While in Nepal he used his time and energy to collect rubbings of inscriptions available to him. He also obtained chronicles compiled by efforts of scholars of the early 19th century based on both Buddhist and Brahmanical traditions, which he used along with the inscriptions, to write his history of Nepal. But he did not know that he had ignored many inscriptions. S. Levi utilised Chinese sources no doubt. But this did not compensate the loss suffered on account of the negligence of locally available materials which with a little more effort could have been at his disposal. Even the account of Hiuen Tsand and Li I Piao he could not use in the proper direction as he was misguided by prejudices in favour of Tibet. He misread Tibetan history as narrated by Bu-ston, and could not

find out the exact dates of Srong Tsang Gampo. Then he wrongly concluded that the epoch of the later group of inscriptions was to be sought in 595 A.D., some 48 years earlier to the actual date as it will appear later. His errors were, however, more due to his inability to trace related indigenous data of the period. The volumes Levi produced nevertheless bear the impression of a superb work of a man who was vastly learned in orientology. The 21 inscriptions though mostly incorrectly read are ably edited and presented with comparative notes full of references to standard classical texts. But as inscriptions are not the main source materials for Levi's chronology and history the books he wrote might be ignored for the present.

Levi while editing the inscriptions adds notes quoting chapters and verses from allied Indian classics, which had relevance with reference to the subjects mentioned in the many passages of the records. The treatment is masterly in so far as the same helps us to understand the terms and facts common to the inscriptions and literatures of both Nepal and India.

He has brought out wealth of materials, which on all accounts are valuable. But Levi has not been able to explain many classical Sanskrit terms as well as had failed to grasp the implication of non-Sanskritic words used except in a few cases. It so appears that Levi and others suffered from no official restrictions but then had no proper guides and if they failed to achieve anything substantial it was because conditions in Nepal were not ripe for a full scale research in the country.

None of these scholars could stay in Nepal for a long time. No one could go outside the Valley. But even their stay in the Valley was for a limited duration of time. They could hardly stay for more than a fortnight. There were no efforts made to prolong the stay and make an extensive and intensive search for the objectives. But their eyes also failed them. They could have marked the steles for rubbing as they walked and saw them. But they were not so watchful.

Prof. Tucci who came to Kathmandu in 1929 en route to Tibet did not find it possible to spend more than a few days and there was little time for him to divert his attention to the study of Nepalese historical sources. But Tucci's performance

was surely better while he conducted his tour of west Nepal in 1954.

K.P. Jayaswal was the last of the old guards to come to Nepal in quest of historical materials and for visiting sites. As in the case of Bendall and Levi he was treated as a state guest and got the same facilities. But his stay was only for ten days and he could hardly do anything but enjoy a glimpse. He could not discover any new materials. Yet he wrote a book publishing the same with the name 'History and Chronology of Nepal', which is based on insufficient and unreliable materials. Nevertheless some of his observations have attracted notice of scholars.

In the late forties the Bir Library collected rubbings of inscriptions. This was the richest collection thus far made. Some of our scholars utilised them in the next decade for publishing in monthly magazines. However, the printed items were much limited and Nepalese themselves hardly get the credit for writing up till then.

Since early 1951 foreigners were allowed entry by the Government and Nepal was no longer a closed land. The Nepalese also were permitted to work in the field unhindered as the foreigners as research scholars. If previously the Government frowned upon such research activities, this was no more the case when gates of freedom had been opened. In this period many who had found the atmosphere uncongenial earlier but who continued their taste for such work seized the opportunity to collect suitable materials for history writing. I also tried the the hard job along with others. But there were several handicaps, which few could overcome, the greatest being shortage of money and materials. Physical labour alone could not do the miracle. Resources were equally essential specially when one had to plough a virgin soil.

As far as the search of inscriptions by the Nepalese themselves goes the names of two Nepalese, Baburam Acharya and Mahant (monk) Naraharinath, come readily to notice. Both were connected with a monthly in Sanskrit devoted specially to historical writing. This monthly, however, ceased publication after a year and then M. Naraharinath on his own published 3 magazines one after the other, the last of which was Itihāsa Prakāśa, ill assorted but valuable. The various

issues contained only a few inscriptions of the Nepal Valley. But pages were filled with copies of texts of copper plate inscriptions and chronicles of 11-16th centuries from Jumla and other principalities in the far west and in early sixties Khardar Baburam Acharya was employed by the king to write a biography of Prithivinarayan Shah but he had to dictate his writing on account of blindness and old age. M. Naraharinath left his job unfinished to go to politics, and his material is not duly utilised in the field of paleographical research. There was little work done until R. Gnoli, an Italian scholar, brought out his collection.

Amongst the foreigners the names of Professors G. Tucci, R. Gnoli and Luciano Petech are prominent. All three writers are historians in their own way. Petech wrote about the early history of Medieval Nepal based on collections of ms colophons made by Pandits of the Bir Library. But R. Gnoli who has published quite a large number of ancient inscriptions is more relevant for us. R. Gnoli published all the data available to him, which included also those already published. His book 'Nepalese Inscriptions in Gupta Character' published with photostat copies of inscriptions is by far the largest collection of inscriptions published until 1958. Gnoli not only published new materials but corrected errors in the reading of the script made by Bendall, Indraji and S. Levi. He did not, however, visit sites but depended solely on the impressions collected by the Bir Library (now National Archives). If Gnoli himself had undertaken exploration he could have obtained more materials.

In the sixties the quarterly *Abhilekha Saṅgraha* brought out inscriptions, some old and some new, the former with improved reading. Later another quarterly 'Pūrnimā' continued the same laudable job. The sum total of the research appeared 18 years later in a separate book 'Lichchhavi Kālka Abhilekha' edited by Dhanavajra Vajracharya. The work was published by the Centre for Nepalese and Asian Studies, T.U.

The number of inscriptions published by Gnoli was 93. These included all the texts of inscriptions published by previous compilers. Gnoli's volume shows also new reigns such as of Rāmadeva and Gangadeva, which he misread as Gaṇadeva. More inscriptions of Śivadeva I and II and

Amśuvarmā and Jiṣṇugupta and his son Viṣṇugupta have found place in his work. Gnoli's collection also covered all inscriptions of Narendradeva, Śivadeva and Jayadeva. But his reading in some cases is defective and he has also left many lines unread, which he could have read with more effort as the rubbings clearly show them. But the 51 documents newly added are of real historical importance. Gnoli's collection in spite of limitations is an outstanding contribution to the literature on the subject.*

In Gnoli's collections there are several one word or 1 or 2 line inscriptions of no particular significance and so the number might be reduced to some extent. It also might be noted that the actual number of such inscriptions is much less than given in the compilation of Dhanavajra, a young researcher referred to in our text a little later as DV in abbreviated form, whose book has appeared in 1977.

Gnoli was followed by Thomas O. Ballinger who published photographs of 5 inscriptions but without reading anything except the dates.

The Na-bahil stone is the most important of them because it contains a charter of Amśuvarmā in the old era (500+). The photographs appear in Vol. 4 of the American Oriental Society published in 1958.

But Ballinger was not a historian and treats his subject casually and therefore the 5 inscriptions he brings out in the photographs might not have the importance of other compilations.

It must be said to the credit of Dhanavajra Vajracharya that though coming two decades after Gnoli's volume his collection stands foremost, in respect of the number of inscriptions, of all the contributions so far made in the sixties and seventies. It outbids Gnoli also as far as a few more important records go. We have already made passing reference to it and I think that this must be separately treated to realise its true import which we have done in the next few pages.

Dhanavajra's collection surely deserves fair treatment and therefore we are proceeding to make a wider reference to his

*Gnoli omits plates for inscriptions nos. 7, 24, 30, 31, 48, 49, 75, 79, 81, 82, all Gnoli's numbers.

work. But it is not the last volume on the collection of ancient inscriptions. Dhanavajra is followed by Hariram Joshi. Hariram Joshi's volume, however, contains just reproductions of the texts of 175 inscriptions, some published by R. Gnoli and others by Dhanavajra. He also published photographic copies of 65 steles. But it appears that Joshi did not try to correct Gnoli, and he also adopted texts published by Dhanavajra in the quarterly 'Pūrnimā', which the latter had later compiled into a book as he came out with a new volume Lichchhavi Kalka Abhilekha. The 'Pūrnimā' versions in many instances were erroneous, which Dhanavajra himself corrected in his forthcoming book. But Joshi by adopting what was published in 'Pūrnimā' seems to ignore the errors creeping in the texts published in that quarterly. This shows that his aim was just to collate the published materials. Thus Joshi's work might pass as one more compilation on the subject and not as a work of search and research. But for half a dozen new photographs he deserves the credit due to him. The performance on the whole may be important enough to draw close attention. If he had done his own reading the value of the work would have been really high.

As we have already said, Dhanavajra's collection is the latest work on the subject. It contains some new inscriptions not available in R. Gnoli. Although the collection goes without photostat copies of the rubbings yet the Nepali translation and explanations add a special importance to it. Dhanavajra's collection is exhaustive and shows considerable improvement on the reading of some inscriptions including mostly those of R. Gnoli, and is certainly by far the largest collection of Nepalese inscriptions so far published. Dhanavajra has published 190 inscriptions and this collection is impressive no doubt. But Gnoli's work with photographic plates has also its own special features. In fact Dhanavajra also has accepted a large number of inscriptions from Gnoli as they stood. Dhanavajra has improved on Gnoli's reading of some lines in so far as they go as regards many others. The collection, however, includes numerous one or two line inscriptions, which have no historical value as in the case of R. Gnoli. If minor one or two word or one line or two line inscriptions were not counted

the total number would be considerably less in the collections of both Gnoli and Dhanavajra.

It is not my intention to disparage any attempt to include in the publications one or two line inscriptions. This has been the practice without exception since a long time and Gnoli and Dhanavajra were not expected to follow any other course. I have myself done it as I could not avoid the same. But what I want to stress is the fact that the collection would not have looked so large as it appears when everything is assembled.

In spite of a large number of one or two line inscriptions Dhanavajra has added quite a good number of inscriptions, which are not available in Gnoli. Of course, he also availed of many rubbings collected by the Bir Library, and it was important as many of such inscriptions had escaped the Italian scholar's notice. Dhanavajra has also added on his own yet more inscriptions.

As we go through Dhanavajra's collection it appears that if there are new additions already enumerated many inscriptions given by Gnoli are also as great many without any correction and some with minor correction and yet a few with major corrections. Dhanavajra also has corrected dates in some cases where they were wrongly read. But such instances are not numerous. The inscriptions from Gnoli accepted with minor corrections or no corrections number nearly 56, and all are important ones. Such inscriptions belong to various reigns extending from Mānadeva to Jayadeva but they appear more in number since Gaṇadeva's reign. The inscriptions of Dhanavajra over and above what Gnoli gives might be distributed over a long period to different reigns.

Whatever it might be Dhanavajra's collection has the largest number of inscriptions published thus far. To his credit it should also be said that he gave a correct reading to doubtful letters, which earlier had confused Gnoli. They might be limited, but they have their own importance.

He has surely presented an epigraphic survey down to details. But in this attempt Dhanavajra himself had committed mistakes in reading though to a limited extent. He has also left gaps in lines of a few passages, which required filling. I have corrected the wrong reading as well as filled the gaps.

This fact apart, the translation in Nepali of the inscriptions as done by him is not as intelligible as it should be, Dhanavajra has tried to pass many Sanskrit words as Nepali, which is a source of confusion. The words used in the inscriptions came from classical Sanskrit and it was difficult even for a well versed Sanskrit scholar to understand them. This is the reason that makes Dhanavajra's translated passages unintelligible even to Nepalese readers. My translation into English though meant for people knowing the English language and with or without Nepali does not suffer from this defect. The translation conveys the exact meaning of the words used in the epigraphs as I understand them. But many words being obscure could not be rightly translated.

Dhanavajra's explanations offered to every inscription represent a fresh attempt to give fuller information about so many things connected with the theme of the record. He must get the credit for what he has done. However, numerous loopholes are traced there in the book, and he has also skipped over quite a few words which have important bearing on economic and political subjects. All these need elaborate treatment, which also I have done here, but such cases are limited in number.

The present volume was scheduled to come out quite early in the sixties. The inscriptions were collected since quite long long ago. But on account of the author's preoccupation with political and later with other academic activities, the author could not give close attention to the final phase of writing and there was a considerable delay in finalising the manuscript. Now it is ready and I am placing the same before the scholarly world.

The volume carries photographic plates of the inscriptions published here under different captions. Their number is much larger than that of R. Gnoli or Hariram Joshi. There are 80-90 more plates than in R. Gnoli's collection.

Altogether I have published 164 inscriptions, out of which a large number of smaller records with no historical significance also have got place to keep up with the usual practice. I have left 23 inscriptions given by Dhanavajra but added a few new ones. But those omitted or adopted are not historically important. However there is much scope for search as

the new finds in the Changu and Pasupati area go to prove.

Now, a few words about the arrangement of the inscriptions.

The readers should refer to the contents for the identity of the number in the translated part allotted to inscriptions in the original Sanskrit.

And one thing more. There has been a mistake in the numbering of the inscriptions from 54 to 58. The readers should correct 58 to 54, and then 54 to 55 followed by 56, 57, 58 (original 54). I regret this mistake.

The readers are also requested to note that in the English translation the word *malla* has been translated as deer or goat or some other animal. This might mislead them. But it is not the intention of the author to translate *malla* as a particular animal as far as this is done in the translation text. The readers might refer the question to the special note volume (III), where the subject is dealt with in detail.

I should also like to submit that the word dūtaka coming at the end of the text before the date line has been translated in different possible versions, all of which might not be strictly correct. The exact meaning is found in the part of the book giving special notes, etc.

The book is divided into 4 sections: (1) the text, (2) the English translation, (3) the plates and (4) special introductory notes for every inscription in historical perspective. The fifth section is being published as a separate volume under a new caption 'Nepal as Known from Inscriptions'. The corrigenda and addenda find place at the end of the 4th section.

Lastly, I owe a debt of gratitude to all the scholars who have worked in the past on the subject, in particular to C. Bendall, Bhagwanlal Indraji, Sylvain Levi, J.F. Fleet, Baburam Acharya, M. Naraharinath, R. Gnoli, Dhanavajra, H.R. Joshi, S.M. Rajavamsi, M.P. Khanal, Pantha brothers and others for enabling me by their contributions to bring out this collection of Nepalese epigraphic records.

I regret that the photograph of the Dumja stone inscription is missing.

Kathmandu, Nepal D.R. Regmi

CONTENTS

SYSTEM OF TRANSLITERATION

a (अ)
ā (आ)
i (इ)
ī (ई)
u (उ)
ū (ऊ)
ṛ (ऋ)
é (ए)
ai (ऐ)
o (ओ)
au (औ)
am (अं)
ah (अः)

ka (क)
kha (ख)
ga (ग)
gha (घ)
ṅa (ङ)
cha (च)
chha (छ)
ja (ज)
jha (झ)
ña (ञ)
ṭa (ट)
ṭha (ठ)
ḍa (ड)
ḍha (ढ)
ṇa (ण)
ta (त)
tha (थ)
da (द)

dha (ध)
na (न)
pa (प)
pha (फ)
ba (ब)
bha (भ)
ma (म)
ya (य)
ra (र)
la (ल)
va (व)
ś (श)
ṣ (ष)
s (स)
ha (ह)
kṣa (क्ष)
tra (त्र)
jña (ज्ञ)

GENERAL ABBREVIATIONS

Ben	Bendall
Bh	Bhaṭṭāraka
BLI	Bhagvanlal Indraji
CIII	Corpus Inscriptionum Indicarum (J.F. Fleet)
DV	Dhanavajra Vajracharya
Gn	R. Gnoli
HR	Hariram Joshi
L	S. Levi
M	Mahārāja
Md	Mahārājādhirāja
Pm	Parameśvara
Pbh	Paramabhaṭṭāraka

I. The Changu Pillar Inscription

(BLI I; Levi I (III, II, 2), Sans. Sandeśa I-6; Gn I; DV 2; and HJ 3)

Two pieces of a pillar, one large and one small, stand before the western door of the temple of Narayana at Changu, literally, a round about and swing like ridge—synonymous with Sanskritic Dolādri carrying the same meaning, about 6 miles north-west of Kathmandu. The two are parts of one pillar. The pillar seems to have broken about the bottom, some 80 cm above the ground, where the remaining portion in the shape of a stump still faces the main door. There are only 4 damaged lines on the stump but the other piece which is the second main part of the pillar containing the inscription of Mānadeva is a little far removed from the stump, suggesting that it is now removed from the base and has found a new bottom which is enclosed with a tortoise shaped stone. This tortoise is a new device and it is not surprising that a small portion of this piece of pillar remains underground with more lines of inscription. This is sure in view of the part (c) where the ending seems to be abrupt. We have no doubt that the pillar stood over the stump which faces the western door of the temple, and it is broken at the point where the top of the stump is visible. The breakaway was further broken in two.

The inscribed space is 34 cm wide. The date is *Samvat 386 Jyeṣṭha śukla pratipadā rohiṇi nakṣatra.* This is the only inscription giving a *nakṣatra* for the whole period.*

The stump of the pillar. This is found on the original base

of the pillar just in front of Changu Narayana Temple. The inscribed part covers 20 cm in width of space. Although Gnoli says that the characters 'seem to me to be later than those of the preceding inscription', he might be wrong. Perhaps this is the broken portion of the same inscription.

The inscription appears to deal with the grant of a piece of land by the same donor.

*Bhagwanlal Indraji has read the first 17 lines of Face II, 17 of Face B and 20 of Face III. All the verses are composed in Śārdūlavikrīḍita metre.

(a) East

१ संवत् ३०० ८० ६ ज्येष्ठमासे शुक्लपक्षे प्रतिपदि १
२ [रो] हिणी नक्षत्रयुक्ते चन्द्रमसि मुहूर्त्ते प्रशस्तेभिजिति
३ [श्री] वत्साङ्कितदीप्तचारु विपुल प्रोद्धृतवक्ष स्थल:[1]
४ [श्री][2] वक्षस्तनपद्मबाहु [विम][3] ल: सम्यक्प्रवृद्धोत्सव:[4]
५ [त्रै] लोक्यभ्रमयन्त्रवर्त्तीवि [विध][5] व्यासङ्गनित्योव्यय:
६ [दो] लाद्रौ निवसञ्जयत्यनि [मि] षैरभ्यर्च्च्यमानो हरि: १
७ [श्रीमत्] त्चा[9] न यप्रतापविभ [वैर्व्या] यामसंक्षेपकृत्
८ [राजा] भूद्वृषदेव: इत्यनु [पम: स] त्यप्रतिज्ञोदय:
९ यो रेजे[7] सवितेव दीप्तकिर [णै:] सम्यग्घृ [तै:] स्वै: सुतै:[8]
१० [वि] द्वद्भिर्बहुगर्व्वितैर च[पलै:] शू [रै] र्व्विनीतात्मभि:[9] २
११ [त] स्याभूत्तनय: समृद्ध [विष] य: संरव्येष्वजेयोरिभि:
१२ [वि][10] ज्ञ: शङ्करदेव इत्यनुपम[11] दिप्तिप्रद: सत्यधी:
१३ [सो] यं विक्रमदानमानवि [भवै] र्लब्ध्वा यश: पुष्कलं
१४ –संयम्य[12] ररक्ष गामभिमतैर्भृत्यैर्मृगेन्द्रोपम:[13] ३
१५ [त] स्याप्युत्तम धर्म्मकर्म्मयशस:[14]·····वि द्धार्म्मिक:
१६ [ध] र्म्मा [त्मा] विनयेप्सु रुत्त [मगुण: श्रीध] र्म्मदेवो नृप:
१७ [ध] र्म्मेणैव कुलक्रमागत[15]·····राज्यं महत्
१८ [स्फी] तीकृत्य नयैर्नृपर्षिचरि [तै: सम्] भाव्यचेतो नृणाम् ४

१९ [ई] जेस-पशुभिः सुरान[16]···गुणैः सम्पन्न मन्त्रर्द्धिभिः
२० [यज्ञैः कर्म्म][17] विशुद्धदेह हृदय श्चन्द्रद्युतिः पार्त्थिवः
२१ [प] त्नी तस्य विशुद्ध वंश बिभवा श्रीराज्यवत्युत्तमा
२२ [प्रा] णा [नाम] भवत् [प्रिया] कुलगु [णै] र्लक्ष्मीरिवाग्र्या हरेः[18] ५
२३ ·····[19]रतैर्य्यशोंशुभिरिदंव्याभास्य कृत्स्नञ्जगत्
२४ याति स्म त्रिदिवालयं नरपतावुद्यानयात्रामिव
२५ प्रम्लाना ज्वर विह्वलाकुलज···[20]नैकमन्दा तदा
२६ देवाहार विधि क्रिया स्वभिरता तद्विप्रयोगात्पुरा ६

Lines 22-26 are missing in Gnoli's plates. Also in mine. Bhagwanlal Indraji's plate has 17 lines and his text is also of the same extent. Levi though he gave the text upto 26 lines also misses the last 5 lines.

(b) North

१ देवी राज्यवती तु तस्य नृपते र्भार्य्याभिधामा सती
२ श्रीरेवानुगता भविष्यति तदा लोकान्तरासङ्गिनी
३ यस्याञ्जात इहानवद्यचरितः श्रीमानदेवो नृपः
४ कान्त्या शारदचन्द्रमा इव जगत्प्रह्लादयन्सर्व्वदा ७
५ प्रत्यागत्य सगद्गदाक्षरमिदन्दीर्घं विनिश्चस्य च
६ प्रेम्ना पुत्रमुवाच साश्रुवदना यातः पिता ते दिवम्
७ हा पुत्रास्तमिते तवाद्य पितरि प्राणैर्व्वृथा[21] किम्मम
८ राज्यम्पुत्रक कारयाहमनुयाम्यद्यैव भर्त्तुर्गतिम् ८
९ किम्मे भोगविधान विस्तरकृतै राशामयैर्ब्बन्धनैः
१० मायास्वप्ननिभे समागमविधौ भर्त्रा विना जीवितुम्
११ यामीत्येवमवस्थिता खलु तदा दीनात्मना सूनुना
१२ पादौ भक्तिवशान्निपीड्य शिरसा विज्ञापिता यत्नतः ९
१३ किम्भोगैर्म्मम किं हि जीवितसुखैस्त्वद् विप्रयोगे सति
१४ प्राणात्पूर्वमहञ्जहामि परतस्त्वं यास्यसीतो दिवम्
१५ इत्येवम्मुखपङ्कजान्तरगतैर्नेत्राम्बुमिश्रैर्दृढम्
१६ वाक्पाशैर्व्विहगीव पाशवशगा बद्धा ततस्तस्थुषी १०

१७ सत्पुत्रेण सहौर्द्धदेहिकविधिं भर्त्तुः प्रकृत्यात्मना[22]
१८ शीलत्यागदमोपवासनियमैरेकान्तशुद्धाशया
१९ [वि] प्रेभ्योपि च सर्व्वदा प्रददती तत्पुण्यवृद्धयै धनम्
२० तस्थौ तद्धृदया सतीव्रतविधौ साक्षादिवारून्धती ११
२१ पुत्रोप्यूर्ज्जितसत्त्वविक्रमधृतिः क्षान्तः प्रजावत्सलः
२२ कर्त्ता नैव विकत्थनः स्मितकथः पूर्वाभिभाषी सदा
२३ तेजस्वी न च गर्व्वितो न च परां लोकज्ञतान्नाश्रितः
२४ दीनानाथ सुहृत्प्रियातिथिजनः प्रत्यर्त्थिनाम्माननुत् १२

Lines 17-24 are missing in the photographs of Levi, Bhagwanlal Indraji, Gnoli and my own.

(c) West

१ अस्त्रापास्त्र विधान कौशलगुणैः[23] प्रज्ञातसत्पौरूषः[24]
२ श्रीमच्चारूभुजः प्रपृष्टकनक श्लक्ष्णावदातच्छविः
३ पीनांसो विकचासितोत्पलदलप्रस्पर्द्ध मानेक्षणः
४ साक्षात्काम इवाङ्गवान्नरपतिः कान्ताविलासोत्सवः
५ यूपैश्चारूभिरूच्छ्रितैर्व्वसुमती पित्रा ममालङ्कृता १३
६ क्षात्रेणाजिमखाश्रयेण विधिना दीक्षाश्रितोहं स्थितः
७ यात्राम्प्रत्यरि सङ्क्षयाय तरसा गच्छामि पूर्व्वान्दिशम्
८ ये चाज्ञावशवर्त्तिनो मम नृपाः संस्थापयिष्यामि तान् १४
९ इत्येवञ्जननीमपेतकलुषां राजा प्रणम्योचिवान्
१० नाम्बानृण्यमहन्तपोभिरमलैः शक्नोमि यातुम्पितुः
११ किन्त्वाप्तेन यथावदस्त्रविधिना तत्पादसंसेवया
१२ यास्यामीति ततोम्बयातिमुदया दत्ताभ्यनुज्ञो नृपः १५
१३ प्रायात्पूर्व्वपथेन तत्र च शठा ये पूर्व्वदेशाश्रयाः
१४ सामन्ताः प्रणिपातबन्धुरशिरः प्रभ्रष्टमौलिस्रजः
१५ तानाज्ञावशवर्त्तिनो नरपतिः संस्थाप्य तस्मात्पुनः
१६ निर्भीः सिंह इवाकुलोत्कटसटः पश्चाद्भुवज्जग्निवान् १६
१७ सामन्तस्य च तत्र दुष्टचरितं श्रुत्वा शिरः कम्पयन्
१८ बाहुं हस्तिकरोपमं स शनकैः स्पृष्ट्वाब्रवीद् गर्व्वितम्
१९ आहूतो यदि नैति विक्रमवशादेष्यत्यसौ[25] मे वशम्

२० किं वाक्यैर्बहुभिर्वृथात्र[26] गदितैः संक्षेपतः कथ्यते १७
२१ अद्यैव प्रिय मातुलोरुविषमक्षोभार्णवस्पर्द्धिनीम्
२२ भीमावर्त्त तरङ्ग चञ्चलजलान्त्वङ्गण्डकीमुत्तर
२३ संनद्धैर्वरवाजिकुञ्जर शतैरन्वेमि तीर्त्वा नदीम्
२४ त्वत्सेनामिति निश्चयान्नरपति स्तीर्णप्रतिज्ञस्तदा १८
२५ जित्वा मल्लपुरीन्ततस्तु शनकैरभ्याजगाम स्वकम्
२६ देशम्प्रीतमनास्तदा खलु धनम्प्रादाद् द्विजेभ्योक्षयम्
२७ राज्ञी राज्यवती च साधुमतिना प्रोक्ता दृढं सूनु [ना]
२८ भक्त्याम्व त्वमपि प्रसन्नहृदया दानप्रयच्छ स्व [तः] १९

(d) On the stump[27]

१ ……वर्षवन्ध……[28]
२ ……भट्टारक पूजा……[29]
३ ……खकम्प्रिङ्ग्रामप्रदेशे मानि ५० ४[30]
४ ……२० दोम्मान मानि २०[31]

1. Gn, DV read प्रीद्वृत्र ।
2. श्री is omitted by L and BLI.
3. Gn omits विमल though the letters are clear. DV reads विविध । L and BLI रुचिर but the letter is clear.
4. BLI स्म-तृं ….प्र etc. Gn प्रव्टत्तोत्सव; L स्मत् पष्टत्तोत्सवः ।
5. L, BLI भ्रमयन्नवः व्यासङ्ग etc.
6. DV, श्रीमच्चारू वप; Gn, त्सा ।
7. DV, Gn, योरेजे ।
8. BLI, L, DV धृतैः ।
9. Gn,…. BLI, ख्यान्तै ।
10. Gn, भूपः, BLI, L, DV, [राजा] ।
11. BLI, Gn read प तिपदः etc.
12. DV, स्वसंयम्य । Gn……
13. Gn doubles म in मृग ।

14. Gn, BLI,····विद् after य ।
15. Conjectural reading of DV, [मपान्नेपाल] which may be right or wrong.
16. L, सत्वाशंभि:; DV, सस्यद्यभि: ।
17. BLI reads upto this.
18. L, भवत् कुलासु-र ।
19. DV, [सत्कर्मावि] ।
20. DV [नाध्या] ।
21. BLI, L, भागर्मम ।
22. BLI, L, प्रकृत्या ।
23. L, गगै: ।
24. BLI, L, सत ।
25. BLI, L, देश्यतसौ ।
26. BLI, L, व्विधातृ ।
27. Both Gn and HJ take it as a different record unrelated to the above I a, b, c. HJ 3, Gn 2.
28. Gn·····ष·····
29. Gn·····भट्टारक·····
30. ·····मानि ५०४ ।
31. ·····दो-नमानि २० ।

II. Lazimpat Śiva Liṅga Inscription of Manadeva's Reign

(Gn IV; DV 3; HJ 4) Round the base (*Jalahari*) of a liṅga at Lazimpat, Kathmandu, at a locality called Dhobichaur (the washerman's lawn). The inscribed part is about 106 cm wide and 7.5 cm long. Date: *Samvat 388 Jyeṣṭha śukla 14*. The metre used here is *Vasantatilakā*.

१	सम्वत् ३०० ८० ८	शौर्य्येण नीतिसहितेन विजित्य सम्यक् चक्रे[1]····· विशुद्धकर्मा[2]
२	जेष्ठमासे शुक्लदिवा १० ४	तस्याज्ञया शुभमतेश्शुभवृद्धि-लिङ्गम्भृत्ये[3] न भक्तिमहता नरवर्म्मनाम्ना प्रासादस्यानुरूपमिह प्र[कल्प्य][4] चारूलिङ्गम्[5]

1. Gn leaves क्रे ।
2. Correctly read by DV.
3. Gn could not read भृत्य ।
4. Gn, नुरूप-ह् प्र··· The date Gn puts at the end as 1a and 1b.
5. Letters are damaged.

III. Trivikrama Image Pedestal Inscription at Lazimpat

(L II; Gn III; footnote with Levi's reading; DV 4; HJ 5) The panel of figures is not well preserved. The date figure is *Samvat 389 Vaiśākha śukla divā 2*, and the text is similar to IV. The inscribed part is 5 cm long and 54.5 cm wide.

१	ॐ संवत् ३०० ८० ९	मातुः श्रीराज्यवत्या हितकृतमनसः[1] सर्व्वदा पुण्य वृद्ध्यै राजा श्रीमानदेवः शुभविमलमतिः पात्रदानाम्बुवर्षी[2]
२	वैशाख शुक्ल दिव २	लक्ष्मीवत्कारमित्वा भवनमिह शुभं स्थापयामास[3] सम्यक् विष्णुं विक्रान्तमूर्त्ति सुरमुनिमहितं सर्व्वलोकैकनाथम्

1. L could not read हितकृत etc upto सर्व्वदा ।
2. L's reading thereafter (म्भा)····पातदि-ताम्व वाभुः ।
3. L reads the next line as दा-यित्वानुत्टह् म्इह् घ-स्था-यां for a part, which leaves many gaps but the other letters following are correctly presented. In the date portion दिवा २ is missing.

IV. Trivikrama Image Inscription of Tilaganga

(Gn III; DV 5; HJ 6) The base of an image of Viṣṇu Vikrāntamūrti (Trivikrama) lying in the field above the bed of the river Bagmati, where it is joined by a channel of water called river Tilagangā, a little further south of the Paśupati

sanctuary across the sandy bed. The inscribed part is about 60 cm wide and 6 cm long. Date: *Samvat 389 Vaiśākha śukla diva 2.**

१ संवत् ३०० ८० ९ मातुः श्रीराजवत्या हितकृतमनसः सर्व्वदा पुण्य
वृद्ध्यै राजा श्रीमानदेवः शुभविमलमतिः
२ वैशाख शुक्ल दिव २ पात्रदानाम्बुवर्षी लक्ष्मीव त्कारयित्वा भवन मिह
शुभं स्थापयामास सम्यक् विष्णुं विक्रान्तमूर्तिं
सुरमुनिमहितं सर्व्वलोकैक नाथम्*

*The metre used here is *Sragdharā*.

V. Another Inscription on Śivaliṅga at Lazimpat

(DV 6; HJ 7) Around the base of a *Śivaliṅga* near a wall on a small hill at Lazimpat, Kathmandu. The *Śivaliṅga* was set up by Kṣemasundari, wife of Mānadeva. The date is *390 Jyeṣṭha śukla 7*. The inscribed part is 80.5 cm wide and 11 cm long. The metre used here is *Śārdūlavikrīḍita*.

१ कान्त्या कान्तिमतः सुरानिह महैर्व्विद्वत्तया पण्डितान्
शूराञ्शूरतयार्त्थिनोपि वसुभिश्शुद्धैर्य्यशोभिन्नृपान्
२ दाक्षिण्येन च दक्षिणानरमयत्सर्व्वञ्चि सर्व्वैर्गुणैः
यः श्रीमान्स विशुद्धकाञ्चनवपु श्श्रीमानदेवो नृपः १[1]
३ पत्नी तस्याब्जपत्रामल शुभनयना श्लाघ्यसौभाग्यरूपा
सञ्चित्य क्षेमसुन्दर्य्यनुपमगुणधीर्द्धर्म्मकार्य्यैक कार्य्या
४ श्रीमत्संस्थानरूपम्भवनमिह दृढङ्कारयित्वानुरूपम्
ऐशानंलिङ्गमग्र्यं विधिवदनुपमं स्थापयामास भक्त्या २[2]
५ संवत् ३०० ९० ज्येष्ठमासे शुक्लपक्षे दिव ७

1. marked as /
2. marked as //

VI. Śivaliṅga Inscription of Manadeva I near Budhanilakantha

(DV 7; HJ 9) This *Śivaliṅga* is placed a little more than a furlong from the shrine of Budhanilakantha in the north-west, some 500 ft up the hill, near a banyan tree, where the stream Visnumati flows down to the valley. The inscribed part round the jalahari is 87 cm wide and 13 cm long. The date is *Samvat 395 Prathamāṣāḍha 12.* The year symbol is clear.*

*The metre used is *Vasantatilaka* and then *Mandākrāntā.*

१ .....स्त्वत्कृतेह यस्मात् त्वत्तस्तस्माज्जगदविहतञ्जायते लीयते च भक्तिप्राणैरमल मतिभिस्त्वम्मुनीन्द्रैरनिन्द्यैः देवैस्सेन्द्रैरपि च भगवन्स्तूयसे-वन्द्यसे च

२ .....कुमतिग्रस्तघोरान्धकारे नानाकारे प्रचुरनरक प्रेत तिर्य्यक्प्रतिष्ठे ये सेवन्ते न खलु भगवंस्त्वां जना भक्तियुक्ताः ते सेवन्ते जननमरणव्याधि दुःखान्यभीक्ष्णम्[1]

३ [श्रीमानदेव] नृपतिः प्रणतो जगाद यत्स्थापनाजनितमस्ति यदत्र पुण्यम् त त्सर्व्वलोकसहितस्य विवृद्धमूलम् दुःखक्षयाय भगवन्मम सर्व्वथास्तु

४ [संवत् ३००] ९० ५ प्रथमाषाढे शुक्लदिव १२[2]

1. DV reads भीक्ष्णम् as I put it but म् is attached below क्ष्ण ।
2. DV reads 396; Rajavamsi reads 395.

VII. One-line Inscription of Tuṇḍāldevī

(Gn V; DV 9; HJ 11) One of the stones forming the front-line of the platform of the temple of Tuṇḍāldevī, Visalnagar, Kathmandu. The inscribed part is about 26 cm wide and 1.8 cm long. Date: *Samvat 397 Jyeṣṭha śukla diva 2.*

१ सम्वत् ३०० ९० ७[1] ज्येष्ठ मासे शुक्ल दिव २

1. Gn reads 9; whereas DV reads 7. The latter is correct.

VIII. Śivaliṅga Inscription near the Temple of Dakṣiṇāmūrti

(HJ 12; Gn VI; DV 10) Round the base (*Jalahari*) of a liṅga in the thicket of Patatole quarter in Deopatan, just west of the temple of Dakṣiṇāmūrti in Deopatan. The inscribed part is about 115 cm wide and 17 cm long. Date: *Samvat 399 Āṣāḍha śukla 10.*

१ संवत् ३०० ९० ९ महेन्द्र समवीर्य्यस्य कन्दर्प्प सध्शद्युतेः राज्ञः श्रीमानदेवस्य सम्य [क्पा] लयतः प्रजाः[1]

२ आषाढमासे तत्पाद भक्तया विधिवद्रत्नसङ्घेन सर्व्वदा रत्नेश्वरः प्रयत्नेन स्थापितोयं सुरोत्तमः भगवते रत्नेश्वराय रत्नसङ्घेन दत्तं क्षेत्रं यथा

३ शुक्रदिवा १० दुंलङ्ग्रामप्रदेशे पञ्चानां शतानाम्भूमिः ४०० खोपृङ्ग्राम[2] प्रदेशे षण्णां शतानां भूमिः ६०० दुंप्रङ्ग्रामप्रदेशे शतस्य भूमि १०० ह्यस्मिङ्ग्राम प्रदेशे द्वयर्द्धस्य शतस्य भूमिः २५०[3]

४ विलिविक्षप्रदेशे ५० तृतीयस्य भूमिः ३०० वाग्वतीपार प्रदेशे शतद्वयस्य भूमिः २०० बेम्पाया मशीत्युत्तरस्य भूमिः १८० खैनष्पुप्रदेशे नवत्या भूमिः ९०

५ वल-ल प्रदेशे शतद्वयस्य भूमिः २०० यूप ग्राम क्षेत्र प्रदेशे शतद्वयस्य भूमिः २००[4]

1. metre अनुष्टुप 2. Gn खैपुङ्ग्राम 3. Gn निः 150 4. Gn प्रदेशे ....भूमि : 100 for the entire line.

IX. Paśupti Śiva Liṅga Inscription

(Gn X; DV 11; HJ 13) Base of a liṅga in the courtyard of a house to the west of the temple of Paśupati. The inscribed part is about 68 cm wide and 15 cm long. The date is *420 Jyeṣṭha śukla 13.*

१ [सम्वत्] ४०० २ ज्येष्ठमास[1] शुक्लपक्ष दिव १० ३ श्रीमानदेव नृपते
श्चरण प्रसादात्[2] यः सार्थवाह—रूधीः किल रत्नसङ्घः
२ ·····नः प्रभुसङ्घनाम्नः लिङ्गाश्रिता कृतिरियञ्जगतो हिताय*
प्रभुकेश्वरस्य क्षेत्राभिलेख्यं यथा प्रङ्प्रिङ्ग[3] प्रदेशे·····
३ ·····[प्र] देशे [प] ञ्चाशतो भूमिः ५० पिण्डकं मानिका २० २
मैसिन्ज्जदेशे चत्वारिंशतो भूमि ४० पिण्डकं मानिकाः २० वोतवोरुपप्रदेशे
षष्ठ्येर्भूमि [६०]
४ ·····प्रदेशे त्रिंशतो भूमि ३० पिण्डकं मानिकाः १०८ सीताटीजोल्प्रिङ्[6]
प्रदेशे चत्वारिंशतो भूमि ४० पिण्डकं मानिकाः २० ५ प्रयिट्टिखा प्रदेशे
त्रिंशदुत्तरस्य[4] शतस्य[5]·····
५ पिण्डकं मानि ७० २

*This is the only passage in a metre form, which is *Vasanta-tilakā*.

1. Gn [संवत्] 4-माघशुक्ल पक्ष दिव १० ३।
2. Gn प्रासादा त्·····रू····लर रत्न संघ।
3. Gn reads प्रङपिङ but DV शतस्य भूमि १०० पिण्डक मानि [का] to fill the gap.
4. Gn त्रिंशत्तार स्य-त।
5. DV adds a conjecture [भूमि १३०]।
6. DV omits ङ् and reads जोल्प्रिङ् प्रदेशे।

X. Te-Bahal Inscription

(L 3; Gn VII; DV 12; HJ 14) The pedestal of an image of the Sun God. At the present time there is a standing image of Mahākāla over the pedestal, a later replacement over the stone. The pedestal with the image is lying in a corner in the storeroom of a shop to the left side of the entrance to Te-Bahal to the south of the New Road, Kathmandu. The date

is *Samvat 402 Āṣāḍha śukla 15.* The inscribed part is 68 cm wide and 103 cm long.*

*The metre is *Anusṭupa.*

१ [मम्व] त् ४०० २ राज्ञः श्रीमानदेवस्य सम्यक्पालयतो महीम् आषाढ शुक्लस्य तिथौ पञ्चदश्यां शुभार्त्थिना

२ वणिजां सार्त्थवाहेन गुहमित्रेण भक्तितः संस्थापितोत्र भगनवानिन्द्रो नाम दिवाकरः क्षेत्रं यथा गुम्पद शुम्प्रदेशे[1]

३ शतस्य भूमिः पिण्डक मानिकाचु[2]

1. L गुम्पद प्रदेशे; DV गुम्पद् वृम्प्रदेशे but in S.S.I. 9 he read शु।
2. चु = ६० ।

XI. The Trident Base Inscription of Jayalaṁbha

(BLI 2; Gn VIII; DV 14; HJ 16) Round the base (*Jalahari*) of a *liṅga* opposite to the northern door of the temple of Paśupatinath on a platform with a tall brass trident. The inscribed part is about 71 cm wide and 9 cm long. Date: *Samvat 413* (without particulars). The trident is not the part of the base. Probably it came to be there being installed later. In the cloth rubbing of BLI the name of the donor appears to be Jayavarmā, but the ink rubbing shows Jayalaṁbha. The letter is damaged, but on-the-spot examination confirms DV's reading *laṁbha.**

*The metre is *Vasantatilakā.*

१ ॐ सम्वत् ४०० १० ३ श्रीमानदेव नृपते श्चरण प्रसादात् भक्त्या विशुद्ध-मतिना जयलम्भनाम्ना[1] । लिङ्गञ्जयेश्वरमिति प्रथितं नृलोके

२ संस्थापितं सनृपतेर्ज्जगतो हिताय[2] ।। भगवतोस्य लिङ्गस्य कारणपूजाय[3] स.....य स्वपुण्याप्यायना र्त्थन्दत्तमक्षयणीयम्[4]

३ भूमिः ४५० पिण्डकं मा २०० ज्यैष्ठशुक्ल दिवा ११[5]

1. Gn and other writers read वर्म्म ।
2. There is a comma like mark here which BLI reads 1.
3. BLI [यै] य नार्थदत्त etc. Gn reads य-स ।
4. BLI ·· ····मक्षय [नीवि]; Gn·····स्वप्रण्याप्याय नात्र्थं दत्तं मक्षय [निवि] ।
5. Gn reads क्र·····ज्येष्ठशुक्ल । The third line is missing in BLI.

XII. Chabahil Slab of Stone

(DV I; HJ 22) A slab of stone supporting the right pillar (there are two pillars reclining) and the stone has been devised by someone as a support to the pillar to prevent it from falling down. The inscribed part is 12 cm wide and 28 cm long. In the last line the month and lunar days appear, while the year portion is damaged. This mentions also Jupiter's month. DV thinks that this is the first available inscription of ancient Nepal.*

*The metre used here is *Anuṣṭupa.*

१ दुर्द्धरैरिन्द्रियैः कृत्स्ना वाह्यते यैरियम्प्रजा
दासवत्तानि सन्धार्य कृपयापरिपीड्य ता दानशील
२ सम्प्राप्यानुत्तरं ज्ञानं प्रजा दुःखात्प्रमोचिता
प्रमोच्य सर्व्वदुःखेभ्यो योसौ शान्तम्पदङ्गतः म···
३ सङ्घिद्य सुचिरङ्कालम्भवनम्भव विच्छिदः
किन्नरीजातकाकीर्णान्नानाचित्रविराजितम्[1] श्री····
४ चत्वारिंशच्छपञ्चेह[2] यत्र धान्यस्य मानिकाः
वर्षे वर्षेथ जायन्ते क्षेत्रन्तत्तादृशन्ददौ[3]·····
५ भूयः सङ्घस्य भक्तार्थं पूजार्थञ्च महामुनेः
क्षेत्रन्दत्तन्तया यत्र ह्यष्टाविंशतिमानिकाः[4]

६ विचित्रं देयधर्म्मम्मे कारयित्वेह यच्छुभम्
स्त्रीभावं हि विराग्याहं पुरुषत्वमवाप्य च शोककाममयैवं····
७ ·····माघवर्षे काले आषाढशुदिव १० अस्यान्दिवसपूर्व्वायाम्भट्टारक
महाराज श्री·····

1. DV र्ण ।
2. DV सपञ्चेह ।
3. DV·····
4. ·····after मानिका: ।

XIII. Guṇavati's Śivaliṅga at Lazimpat

(DV 15; HJ 18) Around the western part of the base of a Śivaliṅga placed is a field near the streamlet Tukucha in Lazimpat. Date: *Samvat 419 Jyeṣṭha śukla 13*. The inscribed part of the base is 51 cm wide and 7.5 cm long.*

*The metre is *anuṣṭupa*.

१ संवत् ४०० १० ९ ज्येष्ठशुक्ल दिवा १३ अस्यान्दिवस पूर्व्वायाम् भर्त्तु:
श्रीमानदेवस्य प्रसादोपचितश्रिया
२ भ त्तया स्थापितं लिंग (ङ्ग) ङ गुणवत्या शुभेच्छया शैवन्देवालयस्थस्य
पितु: किन्नर वर्म्मण: लिङ्गं सस्थाप्य यत्पुण्यधनञ्चाक्षय्यमस्त्विति

XIV. Palanchok Stele

(DV 16; HJ 19). A slab of stone near the temple of Bhagvati in the village of Palanchok, 15 miles to the east of Kathmandu outside the valley. The date is *425 Māgha śukla pūrṇimā*. The two-line inscription covers the space of 5 cm wide and 6.5 cm long.

१ संवत् ४२५ माघ शुक्ल पौर्णमास्याम् अस्यान्दिवसपूर्व्वायां भट्टारक
महाराज श्रीमानदेवस्य

२ साग्रं वर्षशतमाज्ञापयतः सम्राड्गृहपते स्वत्न्या विजयस्वामिन्या प्रतिष्ठा
पिता देवी भगवती विजय श्री[1]*

1. DV reads विजयेश्वरी ।

*The text is also published by M. Naraharinatha in 'Himavat Sanskriti', Pt. I.

XV. Inscription of Kelatol

(DV 17; HJ 8) The stone was lying in the courtyard of (Takhachhen) within Kelatol near the temple of white Machhendranath in Kathmandu, uptill 1953. It was attached to the wall of the courtyard but is not to be seen now when I went there for re-inspection. Some lines are missing and there is no date. The inscribed part is 42 cm wide and 9 cm long.*

१ ·····विहिते यो निग्रहे····रतः शुद्धात्मा प्रकृतेः पितेव दयते श्रीमानदेवो [नृपः]
२ ····प्राण·····युक्तात्मना·····जितवता क्ष्मा रक्षता सर्व्वदा
३ ····दं श्रुतिधर्म्मशास्त्र विहितां धर्मक्रियाङ्कुर्वता लोकानां सुख काम्यया सुविमलम्पानीयमानाय्य·····

*The metre is *Śārdūlavikrīḍita.*

XVI. The Svayambhunath Inscription

(DV 18; HJ I; Rajavamsi AN)

१ ·····मा·····रण-ह····न्यः
२ ·····देवसुत·····रदेवो नरेन्द्र
३ ··· ·····श्रीमा·····र शतलक्ष्मी
४ ·····प्रसादः

५ ·····धार·····वन्य गजेन्द्र मत्त

६ शङ्करइति·····य्य·····क[स]ङ्ग ज्ञ:न[1]

७ ·····दीन·····विनीतभृत्य

८ ····· ·····पर्विमान

९ ····म्पर्ण[2]·····पर·····मर्य्यादमिति[3]

१० क्षेत्रञ्चाक्षयं दत्तं[4]····[श्री] मान विहारे····

११ ·····मेत्यमन्त[5]·····तस्य तनय

१२ ·····महिम्ना धर्म्म·····

१३ ····· लक्ष्मी राजा····तिर····सर्व्व:

१४ ·····सन्धर्म्म वैभव द्युतिमा न्-ति····ईजे[13]

१५ [म] खैरूदारै····भूमि····परङ्गाया[6]····

१६ आलंवश्रेय: निरूपम: सत्वोवदान्त:[7]

१७ ख्यात: यशो: स्वधर्म्म कर्म्म सुनय[8]

१८ तनयोभिजात: सर्व्वानतिवर्त्तते[9]

१९ गुणै र्न्टपतीन्य: अनुपरत धर्म्म[10]

२० ····करुणैकस्त्वम्प्रिय: सदा दारणाम्

२१ भव कठिनवांहु: केसरिमत्तेभ विक्रम:[11]

२२ स्थिर धी: याभ्विभ्यति वीक्षनृपा:[12]

२३ मृगाङ्के सरिणमिवरणेष्व भय:

२४ पितृनिमित्त पतिश्तिवक्ष सैष्ठव विधान

२५ ····कर तिमतिमान् रूपवल सत्त्व तेज: श्रु त: कु

२६ शलनिधिकलासु निपुण प्रियवत् शुद्धं·····

२७ साग्रं शतं वर्षाणामाज्ञापयताविचिन्त्य

२८ निपुणाम् श्रेयोर्त्थिना धृतिमता····

२९ ···रा वरुणमहेन्द्रवपुषा महता ····

३० ·····

1. R सङ्गज्ञ, DV वज्र।
2. R म्पणोपर, DV पर।

3. R र्य्यादम्, DV र्य्यादम् ।
4. R दत्त, DV दत्तं ।
5. R मेत्यमत DV मत्त ।
6. DV ङ्का य, R ङ्काया ।
7. DV श्रयः, R श्रयं ।
8. DV ख्यात यशा-, R ख्यात यशः ।
9. DV सर्व्वानिति, R सर्न्वानीति ।
10. DV नृपतीन्यः, R नृपन्तोन्य ।
11. DV मत्तेभ विक्रमः, R मत्तेम विक्रमः ।
12. DV नृपाः, R नमा ।
13. R सन्धर्म्मा एवः मा द्युतिमा—ईंजे, DV सन्धर्मा—द्युतिमा [न्] ईजे ।

XVII. Effigy-base Inscription of Changu

(Gn IX; DV 19; HJ 21) The base of an effigy (now lost) to the right of the entrance gate leaning against the outer wall of the temple precincts of Changu Nārāyaṇa.* The inscribed part is about 5.5 cm wide and 5 cm long. Date: *Samvat 427 kārtika śukla diva 13.*

१ सम्वत् ४०० २० ७ कार्त्तिक शुक्ल दिव १० ३ दातर्य्य तीव विदुषी प्रथिन प्रभावे श्रीमानदेव नृपतौ जगती म्भुनक्ति[1]

२ तस्यैव शुद्धयशसश्चरण प्रसादात् पित्रोः कृताकृतिरियन्निरपेक्ष नाम्ना कृत्वा च तां विधिवदत्र यदस्ति पुण्यम

३ पुण्येन तेन पितृ दैवत भागिनो मे पित्रोः प्रवास गतयो ध्रुवमस्तु योगः अन्यत्र जन्मनि विशुद्ध वतीति कृत्वा

1. DV जगतीं भुनक्ति ।

*The metre is वसन्ततिलका ।

XVIII. Sūryaghāt Śivaliṅga Inscription

(DV 20; HJ 20) Around the base of Śivaliṅga a little above Sūryaghat to the north of Āryaghāt on the hilly bank of the River Bagmati. The inscribed part covers a space of 13 cm in width and 14 cm long. The date is *427 Āṣāḍha śukla diva 1.**

१ यस्मेच्छया जगदिदम्पृथु विश्वरूपम्
सर्ग्ग स्थिति व्यय जरा व्यसनादियोगैः
संयुज्यते वत तथा प्रतिमुच्यते च
तस्मै नमः सततमस्तु महेश्वराय १

२ सतत सरल कान्त स्वाङ्ग शोभा समृद्धः
अनुपहत यशोघी[1] विक्रम श्रीप्रभावः
सुनय विदनुरक्त स्फीतस [द्] वृत्त लोकः
नृपतिरिह हतारि र्म्मानदेवो बभूव २

३ तस्यानवद्य गुणरत्न निधान भूता
भूतानुकम्प चतुरा विनयप्रवीणा
वीणा निनाद मधुरस्वर वल्गु वाक्या
श्री भोगिनीति कथितास्य बभूव देवी ३

४ तस्यां स लिच्छविकुलाम्बर पूर्ण्णचन्द्रः
चन्द्रप्रभामिव शरन्निशि निर्म्मलायाम्
स्फीतौजसं दुहितरं जनयाम्बभूव
आत्मानुरूप विविधामल सद्गुणाढ्याम् ४

५ नाम्ना सा विजयवतीति राजपुत्री
प्रख्याता विविधकला विचक्षणत्वात्
या पत्यौ हरइव वार्त्त देव लाभे
भक्तत्वात्तदनु नयंक पेशलाभूत् ५

६ तीव्र प्रसाद जलधौतमनः कलङ्क
पुण्यक्रिया परिचयैक रसानुरक्ता
लिङ्गन्तदत्र विजयेश्वरमक्षयाय
सातिष्ठिपञ्जन मनो नयनाभिरामम् ६

७ संवत् ४०० २० ७ आषाढ शुल्क दिव १

1. DV read थो probably a misprint.

*The metre up to the 4th verse is śārdūlavikridita but the 5th is Mandakini and thereafter again śārdūlavikridita.

XIX. Chhatra Chaṇḍeśvara

(DV 21; HJ 17) A slab of stone lying to the south of the pedestal of Chaṇḍeśvara facing south. The inscribed part is 78 cm wide and 25.5 cm long.

१ ……त्रैलोक्यनाथ……

२ …… ……पूर्व्व वात वाहनस्य दक्षिणेन क्षेत्रन्दन्तम्भूमि ३५० पिण्डक मा २५५…

३ ……१६ काष्ठमूल्यम्पण मेकैकम्प्रति दिवसं मा२……चैत्रकृष्णपन्चम्याम् ……थनृ

४ ……पुराणाः १५ ज्येष्ठ शुक्ल त्रयोदश्यां राज्यवर्द्धनदेवस्य स्नपनमङ्ग पूजा …

५ र्त्थम्भूते दानवस्तुनि तृष्णाभिभूतमनस पापबुद्धिर्म्मा भूदिति कृत्वा मया स……

६ मस्य पूर्व्वेण क्षेत्रन्दत्तम्भूमि २३० पिण्डक मा ११० पणका-तैलघट १ राज्ञा राज्यवर्द्धनस्नपनादीनां भूमि—मा ६० इत्थमिह

७ व्ययः मा ५० उभयत्र तैलघट १ भवितारो मदूइर्ध्वं ये नृपाः कुर्य्यु रिहान्यथा……स्तर्हि वयं……

८ त्मना लेखितोयं क्रियाकारः स्ववंश्या ननुरक्षता

XX. Ādi-Nārāyaṇa Temple Inscription of Thankot

(Gn XII; DV 22; HJ 24) This is inscribed on a slab of stone about 30 cm wide and 76 cm long standing against the outer wall of the quadrangle of the temple of Ādi-Nārāyaṇa in Thankot village, about 6 miles west of Kathmandu. The top is damaged and completely lost. The date is *Samvat 428 Mārga śukla 1.*

The first two lines are missing in the plate. The reading, therefore, is partly conjectural.

१ ॐ स्वस्ति मानगृ [हात्परमदैवतव] प्प भट्टा

२ रक महाराज श्रीपा [दानुद्धयातो श्रुत] नयदया

३ दान दाक्षिण्य पुण्य प्र[ताप विकसित सित]कीर्त्ति

४ र्भट्टारक महाराजा श्री [वसन्त देवः कुशली]

५ जय पल्लिका ग्रामे निवा[सोपगता] न् ब्राह्मण पुरस्स
६ रान् व्व्रंह्मु शुल्हंमुंतेपुल·····प्रधानान्ग्राम कुटुम्बिनः
७ साप्टादश प्रकृतीन् कुश [लम्पृ] ष्ट्वा समाज्ञापयति
८ विदितं वोस्तु यथा [स्माभि] रायुष्मन्त्यै[1] प्रियभगिन्यै
९ [ज] य सुन्दर्य्यै स्वसन्तानानुक्रमेण सुस्थित कोट्ट
१० [म] र्य्यादः अचाटाभट प्रवेश्योयं ग्रामो तिसृष्टोस्य
११ [ग्राम] स्यसीमा शीताटी गुल्मकस्य पश्चाद्या नदी ततः पूर्व्व
१२ [तः]····या[2]व त्पर्व्वत चूडिका दक्षिणतो तत एव नद्या
१३ ·····त्य पश्चिमेन दण्ड·····पजु यावद्धस्तिमार्गं सम्प्राप्तेति
१४ ततोपि च हस्तिमार्ग्ग·····[प] श्चिमतो यावन्त्पर्व्वत चूडिका
१५ पश्चिमतः पर्वताग्रस्य·····तिप्राग्रापः स्यन्दन्ते पश्चिमोत्तर
१६ णतोपि शिवक देवकुलस्य दक्षिणतः पानीय मार्ग्गविधि उत्तरेणा
१७ पि थेञ्चोग्रामस्य[3] दक्षिणतः यावन्महापथः प्रागुत्तरेणापि नव
१८ ग्रामस्य दक्षिणतो मार्गं एवावधिर्य्यावत्पूर्व्वेण नदीम्प्रविष्ट इति
१९ तदे तस्मिन्ग्रामे ये प्रविष्ठाः प्रविविक्षवश्च ब्राह्मण प्रधानाः सा
२० ष्ठादश प्रकृतयस्तेषामत्र प्रतिवसतान्न केनचिदस्मत्पादोप
२१ जीविना स्वल्पाप्याबाधा कर्त्तव्या यश्चेमामाज्ञां मुल्लङ्घ्यान्यथा कुर्मात्कार
२२ येद्वा तस्याहं दृढन्न मर्षयिष्मामि तदेवं विदित्वात्र भवद्भि र्न्निवृत विश्व
२३ स्तैरकुतोभयैः स्वकर्म्मावस्थायिभिः परस्परेणा श्वासयद्भिश्च समुचि
२४ तभागभोग कर पिण्डक दानादिभिरुपकुर्व्वद्भि रनया प्रतिपाल्यमानै
२५ राज्ञा श्रवणविधेयैः सुखं प्रतिवस्तव्य इति समाज्ञापना येष्यागामि
२६ नो राजानो स्मद्वंश्या भविष्यन्ति तेष्येनामस्मद्दत्ताम्भूमि मनुमोदितुम
२७ [र्ह] न्ति यत्कारणम् बहुभिर्वसुधा भुक्ता राजभिः सगरादिभिः यस्ययस्य
२८ यदा भूमि स्तस्य तस्य तदा फलम् स्वदत्तां परदत्तां वा यो हरेत वसुन्ध
२९ राम् स विष्टायां कृमिर्भूत्वा नरकेषु प्रपद्यत[4] इति दूतको याज्ञिक
३० विरोचन गुप्तः सम्वत् ४०० २० ९ मार्गशीर्ष शुक्ल दिव १

1. DV मयायुष्मत्यै।
   Gn (स्माभि) रायुष्मत्यै।
2. Letters are not at all clear but DV reads [तिप] श्चिमे while Gn reads [त]····· 3. Gn थेञ्चे।
4. Gn पच्यते but DV is right with प्रपद्यत।

The metre used in the passage is *anuṣṭupa*.

XXI. A Stele of Tistung Village

(DV 23; HJ 26) The village of Tistung on Tribhuvan Highway, about 20 miles south west of Kathmandu, is approached after passing through the Khani Khola (rivulet) and then a stiff climb and descent. The stone lies in a lawn of a primary school. The date is 434 but the month and day symbols are worn away. The stone is damaged in the lower portion. The top shows in relief a discus (chakra) flanked by two conches (śankhas). The inscribed part is 28.5 cm long and 29 cm wide. H. Sakya has published the text with a wrong reading (Abhilekha Prakāśa, p. 7), which DV claims to have corrected.

१ [स्व] स्ति नैपालेभ्यः परमदैवंत श्रीबप्प·····[1]
२ [पादानु] ध्यात भट्टारक महाराज श्रीवसन्तदे [वः]
३ [कुशली] [तेष्ठू] ङ्ग ग्रामे निवासोपगतान् प्रधान (पुर)
४ [स्सरान्कुट्टम्बि] नः कुशलभमिधाय समाज्ञापमति
५ [विदि] तमस्तु वो यथा
6 to 9 lines are worn away.
१० ·····सर्व्वदण्डनाय[क]
11 to 14 lines are also missing.
१५ संवत् ४०० ३० ४

1. DV [भट्टारक]।

XXII. Bahalukhatol (Patan) Inscription

(DV 24; HJ 29) A slab of stone near the temple of Trilingeśvara in Bahalukha locality, Patan bears this inscription. The date is *435 Dvitīyā* (*Second*) *Pauṣa śukla diva 5*. The inscribed part is 9 cm wide and 33 cm long.

१ ॐ स्वस्ति मानगृहात्·····
२ महाराज श्रीपादा [नुध्यात] श्री [वस]
३ न्तदेवः कुशली·····
४ धिकृतान्प्रेषणे·····

५ त····स्त·····
६ ····· ···
७ ····· ·····तद····
८ न·····क्षेत्र
९ र्द्दत्त ···· ···· ···· शे चत्वारिम्शंतो भूमिः
१० तत्रै .... प्रदेशे दशानाम्भूमिः ह्रीम्
११ को प्रदेशे विम्शतो भूमिः गुडन्दुलुन्त्तर प्रदेशे षण्णाम्भू
१२ मिः तदासां पिण्डकं १४२ तदेवं विदिता [त्थँन्नक] थं
१३ ञ्चिद्युष्माभिरस्मन्पादोपजीविभिरिय माज्ञा विलङ्घ्य
१४ यितव्या यश्चेमामाज्ञामुल्लङ्घ्म स्मरयेत्स्मारयेच्छा त
१५ स्याहं यथोचितं मर्यादा वन्धमनुष्ठा स्यामीति समाज्ञा
१६ पना इतकोत्र सर्व्वदण्डनायक महाप्रतिहार रवि
१७ गुप्त इति संवत् ४०० ३० ५ द्वितीय पौष शुक्ल दिव ५

XXIII. Jaisideval Stone Inscription

(BLI 3; Gn XIII; DV 25; HJ 27) A slab of stone of which the inscribed part about 42 cm wide and 57 cm long is standing near the sanctuary of Lhugal Devī not far from the Jaisideval in the southern part of the city of Kathmandu, which is known as Lhugaltole. The top of the stone is carved showing a chakra flanked by two śankhas. Date: *Saṃvat 435 Aśvayuja (Āśvina) śukla diva 1.*

१ ॐ स्वस्ति मानगृहात्परनदैवत बप्प भ
२ ट्टारक महाराज श्रीपादानुध्यातः श्रुतन
३ य दया दान दाक्षिण्य पुण्य प्रताप विकसि
४ तसित कीर्त्ति भट्टारक महाराज श्रीवसन्त
५ देवः[1] कुशली [चतु][2] र्व्वधिकरणेषु धर्म्म
६ स्था[3]···· ·····णिकाञ्च[4] कुश
७ [लम्पृष्ट्वा समाज्ञापयति][5] विदितमस्तु वो मया
८ ·····लिंग्वल[6]

९ .....कूथेर

१० .....[मधिक] रणाय[7]

११ .....[भ] ट्टारक[8]

१२ .....व्य[9] तेषान्त्र

१३ .....दिकार्य्येषु[10] सद्वै

१४ .....मयापि तेषाम्

१५ .....मोचित.....

१६ .....

१७ [अस्मत्पा][11] दोपजीविभिरिय [मा][12]

१८ .....[13]यश्चे मामाज्ञा मुल्लङ्घ्य.....

१९ .....तस्याहं[14] दृढं मर्य्यादा[15] [वन्धमनुष्ठास्या]

२० [मीति][15] समाज्ञापना संवत् ४०० ३० ५ [आश्व]

२१ युजि शुल्क दिव १ दूतकः सर्व्वदण्डना

२२ यक महाप्रतिहार रविगुप्तः[16] इति

२३ ब्रह्मुङि च महीशीले व्यवहरतीति

1. BLI सेनः ।
2. This does not occur in BLI.
3. BLI स्था [न] ।
4. BLI णेकाश्च ।
5. Not in BLI.
6. BLI लिखल ।
7. BLI omits.
8. BLI omits भ ।
9. BLI शष्ये ।
10. BLI दिकार्येषुसद्वि ।
11. Not in BLI.
12. DV [माज्ञा विल] ।
13. BLI तस्याहं ।
14. DV further वन्धुनुष्ठास्या ।

15. DV [मीति] ।
16. DV just गुप्त ।

XXIV. Sitāpaila Stone

(DV 26; HJ 25) A slab of stone in Sitāpaila, a village about 2 miles west of Kathmandu. The inscribed part is 20 cm wide and 36 cm long. The inscription is dated Samvat 435 without a month and day. It is a charter issued by Vasantadeva.

१ .....
२ .....श्री बप्पभट्टारक पादानुध्यातो.....
३ .....[महाराज] श्री वसन्तदेवः कुशली.....
४ यथा प्रधाना ङ्ग्राम कुटुम्बिनः [कुशल]
५ [मभि] धाय समाज्ञापयति विदितमस्तु
६ .....परमदैवत श्री वप्प भट्टारक पा (दानुध्यातः)
७ .....युष्मदीयग्रामः पूर्व्वेण तोत्तर
८ ....[पर्व]त शिखरात् दक्षिण पश्चिमदेशे.....
९ .....मार्ग्गात्पश्चिमेन राजभूमे.....
१० .....रमुत्तरेणापि हारागुङ् शिखर.....
११ .....र पूर्व्वमेव यथा.....
१२ .....[आयुष्म] त्या प्रिय भगिन्या
१३ .....जयसुन्दर्या.....परमदैब [त]....
१४ .....वप्प भट्टा [रक पादा] नामात्मनश्च श्रे
१५ [यसे].....पश्चिम..... ...प्रणाल्याः खण्डफुट्ट
१६ .....प्रतिसंस्कार.....ङुलुसिञ्जु
१७ .....पञ्च.....दत्तो दूतकवश्चात्र
१८ [स] र्वदण्ड नामक महाप्रतिहार रवि [गुप्तः]
१९ .....व्यवहरति संवत ४०० ३० ५[1]

1. DV omits 5 although the symbol for 5 is clear.

XXV. Kisipidi Inscription

(L 6; Gn XIV; DV 26; HJ 29) A slab of stone with inscribed part, about 38 cm wide and 22 cm long, in the village of Kisipidi near Thankot. Date: *Samvat 449 Prathamāṣāḍha śukla 10.* The first few lines are damaged and except a few all letters are not legible but the last eight lines can be read in toto.

The first few lines are totally worn away. The line numbers are for readable ones.

१ ....धिकरणेन पीडा करणीया कूथेर[1]

२ ....करणमात्र तदुभय मेतद्भू[2] [व] ....

३ प्रतिमुक्ता इत्येवञ्चावेत्य यूयमद्याग्रेण[3] स

४ मुचितकरं ददन्तः सर्व्वकृत्येष्वाज्ञा विधे [याः]

५ सन्तो निरुद्विग्न मनसो[4] यथासुखं प्रतिव [स्तव्यमिति][5]

६ इतकश्चात्र सर्व्वदण्डनायक महाप्रतिहार

७ रविगुप्तः शनि संवत् ४०० ४० ९ प्रथमाषा [ढ]

८ शुक्ल दशम्याम्

1. Gn keeps the space vacant upto कुथेर ।
2. The lines 1-2 do not find place in Levi. Gn मेतद्भव ।
3. Gn could not decipher letters before यूयम ।
4. Gn has blank space before मनसो ।
5. DV प्रतिवसतेति ।

XXVI. Khapinchetol Inscription

(DV 28; HJ 31) On a water reservoir of stone attached to the western wall of a large courtyard in Patan known as Khapinche near Chyasaltol to the north east of the old Royal Palace. The inscribed part is 69 cm wide and 7.5 cm long. The date is Samvat 452. The record is devoted to Vaiśampa-

yana (Vyasa's disciple), suggesting that the Harigaon Pillar inscription might be contemporary.

१ ॐ स्वस्ति महर्षी वैशम्पायने श्रद्धेये····[संवत्]४०० ५० २ पौषशुल्क
तिथौ तृतीयस्याम्भट्टारक महाराज श्रीवसन्तदेवे सम्यग्राज्यम्प्रशासति
२ याज्ञिक विप्रसेनेन वेदकृताम्नाय भगवते कारणपूजार्त्थम्ब्राह्मण ध्रुवसेनेन
दत्तन्दक्षिण कोलिग्रामे भूशतद्वयम्पिण्डकञ्च व्रिहिकस्य[1] मानि
३ कया १५० ब्राह्मण वृद्धिषेणेन पिकङ्कूलक प्रदेशे मालार्त्थ पिण्डक
मानि ७ याज्ञिक वेद भट्टेन दत्तं दुंलम्ग्रामे[2] भू ४० पिण्डक १२

1. DV adds [व्री] to correct the mistake.
2. DV reads 30, which is wrong.

XXVII. Satyanārāyaṇa Pillar Inscription

(L 4; Gn XI; DV 35; HJ 23) A pillar standing in front of the western door of the temple of Satya Nārāyaṇa in a north-west suburb of Kathmandu, called Harigaon. The inscribed part is about 30 cm wide and 134 cm long. The date of this inscription is in the damaged portion; therefore is missing, but its characters indicate that 'the inscription belongs to the reign of Mānadeva or at the latest, of Vasantadeva' as Gnoli thinks. Gnoli further says: 'The text consists of thirty-four stanzas. The metre of the stanzas 1-9 seems to be the śloka (anustupa). The few remaining syllables of stanza 10 did not enable me to identify its metre. Stanzas 11-20 are in upajati. The 21 is in rucira. Stanzas 22-25 are in śikhariṇī. Stanzas 24-25 are in praharṣiṇī. The stanza 26 is in manjubhāsinī. Stanzas 27-28 and 32-34 are in mālinī. Stanzas 29-30 are in śragdharā. The stanza 31 is in rucirā.'

१ ··· ···· ···· ··· ···· ··· सयतात्मने
२ ···· ···· ···· ···· ···· ···· धियैष ते नमः
३ ···· ···· ···· ···· ···· ···· त्प्रतिदेह निर्वृ[1][तः]

४ .... विकीर्ण्ण भानुना
५ ... . सर्व्वमात्मनि
६ .... शिनीवकान्तरा
७ .... म येन तेजसा
८ ... ... सवितेव ासते
९ .... पयेनसौगता:[2]
१० .... गिराम्पति र्भावै:
११ .... स्तर त्रयी त्वया
१२ .... धार्यते
१३ .... न वारणेन
१४ .... त्वया वैरुग्नम्
१५ .... मिद प्रबुद्ध
१६ .... मतिमता म्ब्रजेयु:
१७ .... मातर्ण वं[3] ....
१८ .... तये तना मुद्वीक्षया .... मित्थम्
१९ .... करणादृतेन[4] नित्यम्पृथुमतिना.....
२० .... किमिह स्वस्ति वाच्यशेष.....कथितन् विद्या
२१ .... परान्नास्तिकताम्प्रपन्नै स्त्रयी भिरोधिर[5]....मांण
२२ ... धर्म व्यवस्थाप्यत नाद्य लोके धर्म्मा धर्त्ता त्वमस्यो[6] यदिना भविष्य:
२३ .... वेदं व्यविकीर्ण्ण वाक्त्वादनादिनिष्ठम्.....स[7] च
२४ .... कथं वेद श्हा भविष्यत्वम्भारतादि यदि ना [र च] ष्य:
२५ (प्र) माण शुद्ध्या विदितार्थ तत्त्व: प्रकम्प्यमानम्[8].....स्वनिष्ठै:[9]
२६ .....[ध] र्म्ममित्थं जगतो हितैषी नप्रातनिष्पद्यति[10].....
२७ .....र्य्यमात्रा श्रयणादभीक्ष्णं कुतार्किककैस्त[11]... .....णम्
२८ .....व्यचैषीन्न पृथक्प्रमाणं कथन्तदस्यातुमिदं.....य:
२९ .....प च प्राण वियोगहेतुर्न प्रत्यवायो[12].....थैषा[13]
३० .....त्वमेव प्रतिर्वेत्सि सम्पन्न वेदितान्यो भुविकश्चि [द] स्ति
३१ स्तुति स्यानुवादतो वा स्तुत्येषु वांचा द्वितय[14]....

३२ [स्तु] निर्गुणानां विधिना न सन्त्वान्न चानुवाद स्त्वयिर····

३३ ····न धर्म्म सकलं न्यहिंसित्त्व नैवरागादिरयं न्य····[15]

३४ ····षिणीं वैधयिकीञ्च तृष्णां विधूय शुद्धस्त्वमितिप्र····

३५ ····कामाद्य विविक्तरूप यदि व्यवारिष्यते·····[16]

३६ ····स्मृतीनामागतेः श्रुतीनां तदेचलोके नियतां व्य ···[17]

३७ [वि] पाद्य मोहानमृतं व्यसृक्ष त्स्वयञ्च धर्म्मादि जगत्यतिष्ठय····[18]

३८ ····यीत्वयागाज्जगति प्रतिष्ठा न्त्वमेव धर्म्मं विविधान तिष्टिप[19]

३९ ···रभ बन्दुष्प्रतिपाद मेतत्स्वर्गादि शब्दो पनिबन्ध मात्रम्

४० ····यदस्तीति जनो ग्रहीष्यद्यवानिहेवं यदि न व्यनेक्ष [त्][20]

४१ ····ता कुमतिभिरंहसा वृतैः कुतार्किकैः कथमपि सौगतादि भिः[21]

४२ ···त्व यिप्रथितगिरि प्रभावे यम्पयो निधौ सरिदिव विन्दति स्थितिम्

४३ ·····द विनियत पदार्थाद्यनुगमान्तव श्रुत्वा काव्यम् सपदि मनसागम्य·····

४४ ····रत्यर्थत्वाद····परमार्थानुसरणेदधात्युच्चैर्म्मोहं सपदिगत विद्येष्व-[22] नियं····[23]

४५ ····शास्त्रे मनुयम बृहस्पत्युशनसां विधानं कृत्यानाम सुगम पदं[24] लोक····

४६ ····नैवं प्रतिविषयमाधूय निपुणम्फ लेनैवाशेषं न्त्वमिद मम····

४७ ····न्नृप चरितानुवादि भावात्पादादेः[25] प्रतिनियतन्ततश्च काव्य [म्]

४८ ····रनुकथनादपीह शास्त्रं त्वं शक्ते रिदमपि भारताद्य कार्षीः

४९ ····स्व भवजलधौ विवर्तमाना रागादिप्रपतधियः प्रगाढ़ मो हा[त्]

५० ···यास्त्विमिति विधाय मुक्तिमार्ग्ग साचीनाम्भुवि पुरुषान्करोषि मन्त्रे

५१ सु (खिना)[26] विविक्त वचसा त्वया सता कृपया परार्त्थ विनिवेशि बुद्धिना

५२ ज [ग] तो हिताय सुकृतेह भारते भुवि वाङ्मयं सकलमेव दर्शितम्

५३ विदित विविध धर्म्मो वेदिता वाङ्मयानान्निर वधिक मित्थ्या शान्तरागादि दोषम्[27]

५४ ···रवपरार्त्थस्तद्भवांमोहजाल न्तिमिरमिव विवस्वानंशुभिः प्रक्षि[णोति]

५५ प्रतिविषय नियोगात्पालकत्वाच्च तासान्निपुण तदव बोधात्तद्विवेका ददोषा त्

५६ जगति तदुपदेशान्त्त्वंमिथ स्तद्विभागा दुपहित[28] इव मूर्त्तिस्थ्यात्मना मत्र वाचाम्[29]

५७ सौक्ष्मा[30] द्दुर्ब्बोधमीशं स्थितमपि सकलं लोकमावृत्य तत्त्वा वाग्बुद्धयो रप्यतीत

५८ ····मपि[31] मुनिभिः स्वागमाद्ध्याततत्त्वम् विद्यारूपं[32] विशुद्धे[33] पदमनतिशय

५९ क्षीण संसार बन्धम् स्यादात्मानन्न जातु त्वमिव कथयिता कश्चिदन्यो द्वितीयः

६० प्रत्याधार स्थितित्वात्पृथगपिन पृथक् तत्स्वरूपा विशेषात् नित्यं धर्म्मैरयोगा

६१ त्पुनरपि न तथा सर्व्वकालेःप्रतीत : नाशोत्पादाद्ययोगा त्स्थितमपि

६२ जगतः सर्व्वगं व्यापि भावात् चैतन्यं रूपपक्ष स्थितमपि कथये

६३ त्को नु लोके त्वदन्यः निरंहसन्दुरितभिदं विवेकि नंतमोमुषंशमि

६४ तभव विपश्चितं गिराम्पतिं सुधियम ङ्गी चेतसंमयोदि

६५ तं वचनमुपैतु ते सदा शमित भव भयेन क्षायिणा ज्ञानराशेः

६६ स्वयमुपहित धाम्ना वेद्यपारङ्गतेन जगदपरजसेदंतत्त्व

६७ या सर्व्वमारा द्वियदिव तिमिराणां क्षायकेनावभाति

६८ गुण पुरुष विवेक ज्ञान सम्भिन्नजन्मा व्यतियुत विषयाणां त्वं

६९ गिरां संविवेकी जगति धनविरूढ व्यापि सम्मोह भेंदी च्युतजग

७० द निरोधः खे शशीव चकाः सिः तदहमिति नुनूषद्भिन्न संसार

७१ वन्धम् वितमसमरजस्कं त्वाङ्गरीयां समाद्यम् कथमपि पर[34]

७२ लघ्वीं स्वान्तिवध्नामि वाचं तदिह पितरि मे त्वं सम्पदस्संविधत्स्व

७३ भगवतो द्वैपायनस्य स्तोत्रङ्कृत[35] मनुपरमेण

1. वृं in Gn, DV. 2. L सौगत । 3. DV भवार्णवं···न···वि दा···भञ्जत् but the letters are quite illegible; Gn मार्त्तण्ड; L omits the line. 4. L [क]रण···गेन । 5. DV स्त्रथी विरोधेन निवार्यमाणः । However the reading is marred by the letters being damaged. Gn स्त्रयैनिरोधिभिर; L reads स्त्रयैनिरोधिभिर··· । 6. Gn धर्मविरत्ता-ढयो; DV स्या । 7. Gn as in our text but DV निषम [वचसा] । 8. L माणम् । 9. L स्थ । 10. DV यदि । 11. DV द्वि [निवार्यमाणाम्] ।

12. DV यदिनान्य । 13. L ष्ठ । 14. DV reads onwards as [म्प्रवृत्तम]; L द्वितया । 15. DV [भान्सी] । 16. L omits व्यवरिष्यत and letters following. 17. DV न्यस्यत् । 18. L व्यतिष्ठत । 19. DV प । 20. L व्यतिष्ठत । 21. L सौगतैर । 22. L [नर्तत्वाहन] । 23. Gn धैन्य··· अ. इ. । 24. L नामच···पदाम् । 25. L पाठादेः । 26. Not in L 27. L अमिथ्याचाङ्गरादिदोषम् । 29. L व्यात्मनामंत्रवाचम् । 30. L, Gn सौक्ष्या । 31. DV (कृति) । The letters are damaged but क is clear. 32. DV माद्यात । 33. L विशुद्धेः । 34. L and DV read पर but Gn परि । 35. The metre as Gnoli says is अनुष्टुप in the beginning 1-6 and उपजाति from 7-20.

XXVIII. The Āryaghāt Mandala Inscription

(DV 29; Gn LXXXVII; HJ 30) The periphery of a raised *Mandala* by the side of the temple of Vatsalādevī in the vicinity of Āryaghāt below the temple of Paśupati. The part inscribed is about 60 cm wide and 2.5 cm long and is just one line.

१ ॐ संवत् ४०० ५० २·····सर्व्वदण्ड नायक पादानुध्यातो (ध्यातेन)[1] ब्राह्मण पुण्यगोमिना स्वपुण्याप्यायनाय पार्त्थिवशिला स्थापिता धान्य पिण्डक मा ३०

1. As DV has corrected the grammatical mistake, ध्यातेन seems to be right, perhaps ध्यात a mistake of the engraver.

XXIX. Chowkitar Inscription

(DV 31; Gn XV; HJ 33) A slab of stone with inscribed part about 41 cm long and 36 cm wide lying in an open field called Chowkitar to the right of the so-called Thado Dhungo in a field below the Dahachok ridge in the Thankot area. On the top there is a relief of a chakra flanked by two śankhas. Date: *Samvat 454 Jyeṣṭha śukla 7.*

१ ॐ स्वस्ति मानगृहा त्सम्यक्प्रजा पालन तत्पर
२ भट्टारक महाराज श्रीवसन्तदेवः कुशली.....
३ पुरः सरान्ग्राम कुटुम्बि [नः] कुशलम्पृष्ट्वा (समाज्ञा) पयति
४ यथा मयै.....ञ्च.....ङ्ग....[शोल्ल] कू [थे]
५ राधिकरणाभिलेख्यकैश्च पञ्चापराध .....सर्व्वदण्डना
६ यक महाप्रतिहार रविगुप्तेन विज्ञापिते [न] त्रैव सर्व्वदण्डनायक
७ महाप्रतिहार रविगुप्तेन महाराज महा सामन्त श्रीक्रमलीलेन च साकं स
८ मवाय्य तथेति प्रसादः कृतस्तदित्थम्प्रति यदि कश्चिदस्मत्पादोपजी [व्य[
९ न्यो बे मामाज्ञा मुत्क्रम्याभिलेख्यं प्रवेशयेद् य श्च पञ्चापराधेन स्मरेत् स्मार
१० येद्वा तानहं दृढन्त मर्षयिष्याम्येवं[1] विदितार्था यूयं निर्वृत विश्वस्ता
११ सुखं प्रतिवसतेति ततो ग्रामीणैरपि मा भू द्राजकोशस्या पहानिरिति
१२ तत्प्रतिमोचनाय स्वे स्वे ग्रामेधिकरणयो रूभयोः क्षेत्रं दत्तम्पश्चि
१३ मोद्देशे भूमि ७ पिण्डकम् शोल्लाधिकरणस्य मा २ कूथेराधिकरणस्य
१४ मा १ दूतकश्चात्र सर्व्वदण्डनायक महाप्रतिहार रविगुप्तः ब्रह्मुङि च
१५ प्रतिहार भवगुप्ते व्यवहरतीति सम्वत् ४०० ५० ४ ज्येष्ठ शुक्ल दिव ७

1. DV मर्षयिष्यामि एवं ।

XXX. Bhasmeśvara Inscription

(DV 34; HJ 37) Around the base of a śivaliṅga known as Bhasmeśvara in a sanctuary just to the south of Paśupatinatha across the road to Aryaghat. There are more śivaliṅgas including that of Bhasmeśvara placed close to one another. The date is 455 Chaitra śukla diva 10. The inscribed part is 80 cm wide and 11.5 cm long.

१ ॐ संवत् ४०० ५० ५ चैत्र शुक्ल दिवा ९० भगवतः पशुपतेः क्षेत्रे स्वयम्प्रतिष्ठापितेभ्यो भद्रेश्वर नाथेश्वर शुभेश्वर
२ स्थितेश्वर रवीश्वरेभ्यः पञ्चभ्यः कारणपूजानिमित्तं खण्डफुट्ट प्रतिसंस्कार निमित्तञ्च प्रतीहार ध्रुवसङ्घ वार्त्तन ।

३ स्वपुण्याप्यायनार्त्थम्मातापित्त्रो श्चनुग्रहार्त्थञ्च स्वजन गोष्ठिकाधीनां[1]
कृत्वा यूपग्रामस्य दक्षिणेन सर्वैद्येक्षेत्र
४ न्दत्तं भूमि ४०० पिण्डकञ्च मा ४००

1. DV नं ।

XXXI. Narke Mahadeo Base Inscription

(DV 36; HJ 39) Around the base of a śivaliṅga lying in an open field in a village called Gairigaon, a little north of Budhanilakantha shrine. The stone is damaged and some lines are not readable. The date symbols have disappeared. The inscribed part which is visible is 17 cm long and 105 cm wide. The name of the king, however, can be traced. But where to place this inscription in chronological order is a problem. Our placing here should not be taken as final. Epigraphy does help us much in this regard.

१ .....भट्टारक महाराज श्रीमनुदेवे राज्यम्प्रशासति
.....

२ .....विधिवत्तदस्याश्च कारण पूजाबलि
भोजन निमित्तन्ते.....

३ .....राज्येविशुद्धमनुजे मनुदेवनाम्नः पादप्र
बुद्धकमलद्वितय प्रसादात्

४ .....संस्थापितात्र विधिवत्प्रतिमा विचित्रा
शम्भोर्गुणाधिकतया क्षि.....आहरन्ती भास्वद्विचित्रमणिरत्न
विभूषणाढ्या

५ .....

६ .....नाल्पोमि बित्तविभवे मनसापि चार्य्यः*

*The metre is Śārdūlavikrīḍita.

XXXII. Sankhu Inscription

(DV 37; HJ 38) The pedestal of an image placed in the courtyard of a water conduit called Dhungahiti in Sankhu, a village 7 miles north-east of Kathmandu. Date: *460 Jyeṣṭha śukla aṣṭamī.* The inscribed part is 44 cm wide and 12 cm long.

१ ॐ स्वस्ति संवत् ४०० ६० ज्येष्ठ शुक्ल दिवा अष्टम्याम् भट्टारक महाराज श्रीवामनदेवस्य (साग्रंवर्षशतं)

२ समाज्ञापयतो भगवतो वामन स्वामिनः क्षेत्रं लेंदुप्रदेशे भूमि १०० पिण्डक मा ५०.....

३ सुब्रंकोप्रदेशे भूमि ४० पिण्डक मा २६ शटम्मि भूमि १० पिण्डक मा ४....

४ गम्मे भूमि १० पिण्डक मा ४ मिङ्कोभू ६० पिमा ५० भूमि ५ पिमा ३*

*The underlined represents later addition.

XXXIII. Paśupati Śivaliṅga base of Ābhirī, wife of the son of Paramābhimānī

(Gn XVI; DV 38; HJ 40) The base (*Jalahari*) of Śivaliṅga, with inscribed lines, is about 86 cm wide and 17 cm long, lying near the southern outer gate of Paśupatinātha below the Koṭiliṅga sanctuary. Date: Samvat 402 Jyeṣṭha māsa tithau 2.

१ ॐ आभीरीख्यातगुण भार्य्या परमाभिमानिनः सूनोः पुण्यविवृद्धे्य भर्त्तु र्देवत्वमितः प्रयातस्य पुण्येह निधननिचयै द्विजजनमभिपूज्य दानमानाभ्यां

२ पुत्रेणानुज्ञात (ता) चकार संस्थापनम्शम्भोः दत्वा चाक्षयनीवीम्व प्रपरिच्छद विभूषादीन् अनुपरमेश्वर संज्ञाञ्च शम्भोर्भुवन[1] सहितस्यास्य

३ भगवते देवदेवायास्मै स्ययम्प्रतिष्ठापितायानुपरमेश्वर संज्ञितायाभ्यङ्ग स्नपनार्च्चन गन्धधूप वलि निवेदनादि प्रवर्त्तनार्त्थं खण्डफुट्ट प्रतिसं

४ संस्कारार्त्थञ्च पतिदेवप्राणाभीरी गोमिन्या[2] पतये त्रिदिवस्थाय पुण्याप्यायनार्थं मायुष्मताञ्चा पत्यानाम्भौमगुप्तादीनाम्भोगारोग्यायुरानन्त्यावाप्तये

५ वेम्पाग्रामे स्वयपुपारोपित नदीक्षेत्त्रं खण्ड द्वयं दत्त मिति । सम्वत् ४०० ६० २ ज्येष्ठमासे तिथौ द्वितीयायाम्[3]

1. DV म । 2. Gn पुण्याभी री भगिन्यापत्तये ।
3. The metre first आर्या then उपजाति ।

XXXIV. Śivaliṅga base near the Āryaghāt bridge

(Gn XVII; S.S. 2/1.2.3; DV 39) Base of a linga by the side of the ascent to Mṛgasthali (Deer Park) not far from the bridge over the Bagmati across Āryaghāt. The inscribed part is about 44 cm long and 44 cm wide. Date : *Samvat 467 Vaiśākka śukla 15.*

१ ॐ स्वस्ति सम्वत् ४००[1] ६७ वैशाखे शुक्ल दिव पौर्णमास्याम्भट्टारक महाराज
२ श्रीरामदेवस्य साग्रं वर्षशतं समाज्ञापयति महाराज महासामन्त
३ श्रीक्रमलील: कुशली: भगवत: नाथेश्वराय मानमत्या दत्तं दोव
४ ग्रामोद्देशे[2] शालगम्बिक्षेत्र पिण्डक मा २८ तत्र देशे खुडुस्वामिन:
५ दत्तम्[3] मा २

1. Gnoli reads 9; DV reads 7.
2. DV ग्रामोद्देशे ।
3. Gn दत्तु ।

XXXV. Lagantole Avalokiteśvara base

(Gn XVIII; S.S.I. 9; DV 40; HJ 42) The pedestal of an image of Avalokiteśvara in the courtyard of a water conduit lying half way between Lagantole and Bhimsen Tower. The inscribed part is about 77 cm wide and 12 cm long. The date portion is damaged. The inscription belongs to the reign of Rāmadeva.

१ ॐ स्व [स्ति]……[भट्टारक महारा] ज श्री [राम] देवस्य
साग्रम् वर्षशतम् समाज्ञा [पयतः]
२ सर्व्वसत्वहित सुखार्त्थाय भगवत आर्या [व] लोकितेश्वरनाथ प्रतिष्ठापितः
देय धर्म्मोयं परमोपासक मणिगुप्तस्य
३ भार्यया महेन्द्रमत्या सह यदत्र पुण्य तद्भवतु मातापितृपूर्व्वङ्गमंकृत्वा
सर्व्वसत्वाना सर्व्वाकार वरोपेत
४ [तथागत स] र्व्वज्ञानावाप्तये

XXXVI. Bharavi's Inscription of Harigaon

(DV 47; HJ 43) A slab of stone originally in Harigaon on the same spot where Amśuvarmā's stones lie. But now it is in the collection of National Museum. Date: *Samvat 472 Phalguna śukla 12.* The stone was lost to public view for a long time. But now it has been rescued out of private possession and kept in the Museum by efforts of Śrī Kaisar Bahadur K.C. The metre used here is Śārdūlavikridita.

१	संवत्	श्रीमान् प्रभुश्च न च लोकविरुद्धकारी रूपान्वितश्च न च रूपमदम्बिभर्ति
२	४७२	सम्पन्नपौरुषबलश्च बहुक्षमश्च दाता च नाम न च दानविकत्थनश्च
३	फाल्गुण	तेनैवमादिगुणराशिसमन्वितेन श्रीमानदेवनृपतेर्दुहितुस्सुतेन[1]
४	शुक्लदि (व)	सुस्वादुशीतलविशुद्धजलाभिरामा कीर्त्तिः कृतेयमिह भारविना न [वीना]
५	१२	

1. DV reads नृपतेद्दुहितु ।

XXXVII. Pharping Kochhutol Inscription

(DV 42; HJ 44) A slab of stone placed in a private garden leaning on a wall in the village of Pharping by the side of the

main road. The inscription is damaged in the beginning lines but not wholly. The date symbols reveal 479 Vaiśākha kṛṣṇa dvādaśyām. The inscribed part is 18 cm wide and 42 cm long.

·····यकारिभिज्ञेय ·····
·····तेन महाप्रतिहार सर्व्वदण्डनायक [भौम]
गुप्तेनविज्ञापितेन मयातामेव·····
करणार्थमेवो·····र्म्मवर्ग्गाय प्रसाद [शिला]
प ट्टकं शासनमेवं[1]
···केनचिदप्य···
···स्तामाज्ञामप्रमाणीकृत्यान्यथा कुर्यात्कारये [द्वा]
·····तमहमतितरान्न मर्षयाम्यस्मिश्च·····
·····राज्ये ये मदूर्ध्वं राजानो भवितारस्तै
रपि·····कृत प्रसादानुवर्त्तिभिरिय·····
·····यत्यस्मिश्च प्रसाद
·····[महा] प्रतिहार महासर्व्वदण्डनायक
[भौ] मगुप्तः संवत् ४०० ७० ९ वैशाख मास कृष्णपक्षे तिथौ
·····द्वादश्याम् ॥ ॥ अर्द्ध
····पन्नदी अर्द्धा भूय वुन्लुनदी [दक्षिण] अर्द्धे·····
····दक्षिणेन मिंदिचो भूय खाह्रिचो भूय·····
भूय·····भूय तेग्वङ्गतो दक्षि [ण]
·····पश्चिमेन केखा भूय····
·····भूय····अर्द्धचोभूय व्रेम्गुंचो पश्चि
·····मन्तरेण मोगुं चो भू·····
····· भूय पश्चिमेन···· ··
·····तिलमकमिति·····

1. DV omits मेवं ।

XXXVIII. Another Chowkitar Inscription

(Gn XIX; DV 44; HJ 47) A slab of stone with inscribed space about 35 cm wide and 49 cm long lying in a deserted village called Chowkitar to the right of the so-called Thado-

dhungo below the Dahachok ridge in the Thankot area. The top of the slab is decorated with a relief showing chakra and two śankhas. Date: *Samvat 482 Āśvina śukla pratipadā.*

१ ॐ स्वस्ति मानगृहाद् बप्पपादानुध्यातो भट्टारक म
२ हाराज श्रीगणदेवः कुशली शीताटिकातले टेग्वल् [ग्रा]
३ मे[1] यथाप्रधान ब्राह्मणपुरस्सरान् सर्व्वानिव कु
४ टुम्बिनः कुशलम्पृष्ट्वा मानयति पूर्व्वराजभिर्य्यु
५ ष्माकं कुथेर शुल्यधिकरणाभ्यान्न प्रवेष्टव्यमित्य
६ नुग्रहः कृतकोधुना मया सर्व्वदण्डनायक
७ महाप्रतिहार श्रीभौमगुप्तानुज्ञापितेन लिङ्ग्वल्
८ माप्चोकाधिकरणाभ्यां पञ्चापराधद्वारेण च
९ तुर्भिरप्यधिकरणैर्न्न प्रवेष्टव्यमिति स्थितिपट्ट
१० केन प्रसादः कृतस्त द्भूयमेवं विदित्वा यथै
११ व पूर्व्वमाज्ञा श्रवणविधेयास्तथैवावलगनप
१२ राभूत्वा निर्व्वृतविश्वस्ताः सुखं प्रतिवत्स्यथ ये चा
१३ स्मद्वंश्या राजानो भवितारस्तैरपि धर्म्मगुरूभि
१४ र्गुरूकृतप्रसादानुवर्त्तिभिरियमाज्ञा प्रति
१५ पालनीयेति दूतकश्चात्र वब्भ्रुवर्म्मा[2] ब्रह्मङ्
१६ प्रसादगुप्त वार्त्ते व्यवहरतीति संवत्
१७ ४०० ८० २ श्रावणशुक्लप्रतिपदि

1. Here the village is called Tegvala.
2. Gnoli reads the dūtaka's name as Vaṣtravarmā.

Identical texts recur in 4 other inscriptions found in the same area in the villages of Kisipidi and Balambu with the same date. One lies in the ditch near a *liṅga* known locally by the name of Luku Mahādeo (hidden Śiva), just outside the village of Balambu. The second was traced in a locality known as Kulachheñtole in the village of Kisipidi across the road west of Balambu. The third which is published by Levi (L 7) is also in the village of Kisipidi. As Gnoli says 'In these last two inscriptions the name of the locality is no longer Sitāṭikā tegvalgrāma but Sitatikatale Kichaprichirgrāma', the latter is applied to Kisipidi, in the Deonani quarter of the village of

Satungal. Gnoli further says 'A comparison of these four inscriptions, which are in a very poor state of preservation, has enabled me to re-establish the text with certainty and fill in Levi's fragmentary reading. The first inscription of this type lies at Hitigā (a ditch of water conduit) in Balambu by the side of the temple of Mahālakṣmī.

XXXIX. Luku Mahādeo Stele of Balambu

(Gn pl. XXI; DV 45; HJ 44) A slab of stone at the site known as Lukumahādeo, a dith outside the village of Balambu. The inscribed part is 46 cm wide and 56 cm long. Date: 482 with the particulars of the preceding record.

१ ॐ स्वस्ति मानगृहाद्वप्पपादानुध्यातो भट्टारक (महाराज)
२ श्रीगणदेवः कुशली शीताटिकातले बु·····ङ्ग्रामे
३ यथाप्रधान ब्राह्मणपुरस्सरान्सर्व्वानिव [कुटुम्बिनः]
४ कुशलम्पृष्ट्वा मानयति पूर्व्वराजभिर्यु [ष्माकं कुथेरशुल्या]
५ धिकरणाभ्यां न प्रवेष्टव्यमित्यनुग्रहः [कृताधुनाम]
६ या सर्व्वदण्डनायक महाप्रतिहार श्रीभीमगुप्त विज्ञा
७ पितेन लिङ्ग्वल्माप्चोकाधिकरणाभ्याम्प (ञ्चापराधद्वारेण च)
८ तुभिरप्यधिकरणैर्न्न प्रवेष्टव्यमिति स्थितिपट्टकेन प्रसादः
९ कृतस्तद्यूयमेवं विदित्वा यथैव पूर्व्वमाज्ञाश्रवणविधेया
१० स्तथैवावलगनपरा भूत्वा निर्व्वृतविश्वस्ताः सुखम्प्रतिवत्स्य (थ)
११ ये चास्मद्वंश्या राजानो भवितारस्तैरपि धर्म्मगुरूभिर्गु (रू)
१२ कृतप्रसादानुवर्त्तिभिरियमाज्ञा प्रतिपालनीयेति दूतक
१३ श्चात्र बब्भ्रुवर्म्मा बह्मुङ्प्रसादगुप्तवार्त्ते व्यवहरतीति
१४ श्रावण शुक्ल प्रतिपदि १ संवत् ४०० ८० २

XL. Hiṭigā Stone of Balambu

(DV 46; HJ 48) A slab of stone in the village of Balambu in the courtyard of a water conduit called Hiṭigā. Date: 482 as in the preceding inscription.

In Newari the word *hiṭi* means a water conduit, and *gā* means a ditch or a pothole.

१ ॐ स्वस्ति मानगृहाद् वप्पपादानुध्यातो भट्टारक म
२ हाराज श्रीगणदेवः कुशली शीताटिकातले·····ग्रा
३ मे यथाप्रधानब्राह्मणपुरस्सरान् सर्व्वानिव कु
४ टुम्बिनः कुशलं पृष्टवा मानयति पूर्व्वराजभिर्य्युष्माकं
५ कुथेर शौल्याधिकरणाभ्यां न प्रवेष्ट [व्यमित्य]
६ नुग्रहः कृतकोधुना मया सर्व्वदण्ड [नाय]
७ क महाप्रतिहार श्रीभौमगुप्त विज्ञा [पिते]
८ न लिङ्ग्वल् माप्चोकाधिकरणाम्पञ्चा [पराध]
९ द्वारेण चतुर्भिरप्यधिकरणैर्न्न प्र [वेष्टव्य]
१० मिति स्थितिपट्टकेन प्रसादः कृत [स्तदयूय]
११ मेवम्विदित्वा यथैव पूर्व्वमाज्ञाश्रवण [विधेया]
१२ स्तथैवावलगनपरा भूत्वा निर्व्वृतविश्व [स्ताः]
१३ [सुखं] प्रतिवत्स्यथ ये चास्मद्वंश्या राजा (नो भविता)
१४ [रस्तै] रपि धर्म्मगुरुभिर्ग्गुरुकृत प्र [सादा]
१५ [नुव] त्तिभिरियमाज्ञा प्रतिपालनी (येतिदूतक)
१६ [श्चा] त्र बव्भ्रुवर्म्मा ब्रह्मुङ्प्रसाद [गुप्तवार्त्ते]
१७ [व्यवहर] तीति श्रावणशुक्ल प्रतिपदि [सं]वत् ४०० ८० २

In Śrāvaṇa, the 'ṇa' is placed below the line.

XLI. Kisipidi Stone of 482

(L 7; Gn pl. XXIII; DV 47; HJ 50) A slab of stone in Lhatol in Kisipidi (near Thankot) about 6 miles of Kathmandu in the west. The length and breadth of the inscribed part are 47 cm and 35 cm respectively and its date is the same as in the preceding inscription.

१ [ॐ] स्वस्ति मानगृहाद्बप्पपादानु [ध्या]तो भट्टारक
२ महाराज श्रीगणदेवः कुशली शीताटिका
३ तले किचप्रिचिङ्ग्रामे यथा प्रधानब्राह्मण

४ पुरस्सरान्सर्व्वानेव कुटुम्बिनः कुशलम्पृष्ट्वा
५ मानयति पूर्व्वराजभिर्य्युष्मा कं कुथेरशुल्य धिकर
६ णाभ्यान्न प्रवेष्टव्यमित्यनुग्रहः कृतोधुनामया
७ सर्व्वदण्डनायक महाप्रतिहार श्री भौमगुप्त विज्ञा
८ पितेन लिङ्खल्माप्चोका धिकरणभ्या ञ्चापराधद्धा
९ रेण चतुर्भिरप्यधिकरणैर्न्न प्रवेष्टव्यमिति स्थितिप
१० ट्टकेन प्रसादः कृतस्तद्यूयमेवं विदित्वा यथैव पूर्व्वमाज्ञा
११ श्रवणविधेयास्तथैवावलगन [पराभूत्वा निर्व्वृतविश्वस्ताः][1]
१२ सुखम्प्रतिवत्स्यथये चास्मद्वंश्या [राजानो भवितारस्तै]
१३ रपि धर्म्मगुरूभि र्गुरूकृतप्रसादानुवर्त्तिभिरियमा
१४ ज्ञा प्रतिपालनीयेति दूतकश्चात्र बब्भ्रुवर्म्मा ब्रह्मङ्
१५ प्रसादगुप्तवार्त्ते व्यवहरतीति ॥ संवत् ४०० ८० २
१६ श्रावणशुक्ल प्रतिपदि १

1. Conjectural reading based on a similar expression in other inscriptions. DV adopts the same.

XLII. Kisipidi Inscription of 482

(DV 48; HJ 52) A slab of stone lying in the Kulachhen locality of Kisipidi, a village across the road opposite to Balambu. The measurement of the inscribed part is 55 cm long and 43 cm wide but the date is the same as in the preceding stone.

१ [ॐ स्व] स्ति मानगृहाद्वप्पपादानुध्यातो भट्टारक महाराज
२ [श्रीग] णदेवः कु[शली शीता] टिकातले किचिप्रिचिङ्ग्रामे य
३ [था] प्रधान ब्रा [ह्मणपुर] स्सरान्सर्व्वानेव कुटुम्बिनः कु
४ [श] लम्पृष्ट्वा मानयति पूर्व्वराजभिर्य्युष्माकं कुथेर्शुल्य
५ [धिकर] णाभ्यान्न प्रवेष्टव्यमि [त्य] नुग्रहः कृतकोधुनाम
६ या सर्व्वदण्डनायक महा प्रतिहार श्रीभौमगुप्त
७ विज्ञापितेन [लिङ्खल्माप्चोका] धिकरणाभ्याम्पञ्चापरा
८ धद्वारेण [चतु] र्भिरप्यधिकरणैर्न्न प्रवेष्टव्यमिति

९ स्थितिपट्टकेन प्रसादः कृतस्तद्यूयमेवम्विदित्वा
१० यथैव पूर्व्वमाज्ञाश्रवणविधेयास्तथैवावलगन
११ परा भूत्वा निर्वृतविश्वस्ताः सुखम्प्रतिवत्स्यथ ये चा
१२ स्मद्वंश्या राजानो भवितारस्तैररि धर्म्मगुरूभिर्ग्गु
१३ रूकृतप्रसादानु वर्त्तिभिरियमाज्ञा प्रतिपालनी
१४ या दूतकश्चात्त्र बब्भ्रुवर्म्मा ब्रह्मुङ्प्रसादगुप्त
१५ वार्त्ते व्यवहरतीति संवत् ४०० ८० २ श्रावणशुक्ल प्रतिपदि

XLIII Kulāchhetol Stone of Kisipidi

(DV 48; HJ 51; Gn pl. XXII) The stone lies in the Kulachhetol quarter of the village of Kisipidi across the road opposite to Balambur. The text with the date is the same as in the preceding inscriptions. The inscribed part is 55 cm long and 43 cm wide.

१ स्वस्ति मानगृहाद् वप्पापादा [नुध्यातो भट्टारक]
२ [म]हाराज श्रीगणदेवः कुशली शीताटि [कातले]
३ कादुङ्ग्रामे यथाप्रधान ब्राह्मण [पुरस्सरान्]
४ ····· पालक कुटूम्बिनः सर्व्वानिव [कुशल]
५ [म्पृष्ट्वा] मानयति विदितम्वोस्तु यथा [मया सर्व्व
६ दण्ड] नायक महाप्रतिहार श्रीभौमगुप्त [विज्ञापि]
७ तेन युष्माकं लिङ्ग्वल्माप्चोकाधि करणाभ्या
८ ·····पञ्चापराधद्वारेण न प्रवेष्टव्य [मिति]
९ [स्थितिपट्टकेन] प्रसादः कृतस्तदेवं (विदित्वा)
१० [यथैवपूर्व]माज्ञा श्रवण विधेयास्त (थैवा)
११ [वलगनपरा] भूत्वा निर्व्वृत विश्वस्ता [सुखं प्रति]
१२ [वत्स्यथ ये चा] स्मद्वंश्या [राजा] नो भवितार [स्तैरपि]
१३ [धर्म्मगुरूभि] र्ग्गुरूकृत प्रसादानुवर्त्ति[भिरिय
१४ माज्ञा प्रतिपाल] नीयेति दूतकश्चा [त्त्र बब्भ्रु
१५ वर्म्मा ब्रह्मुङ् प्रसाद गुप्त वार्त्ते व्यवहरतीति संवत् ४०० ८० २]
१६ [श्रावण[1] शुक्ल प्रतिपदि]

1. The ण is engraved a little beneath the line.

As it appears the stones are scattered in different villages, which are situated in close proximity to one another in a larger locality called sītāṭikātale (valley). Perhaps the area now covered by the villages of Thankot, Satungal, Kisipidi, Balambu and Chowkitar with the river Balkhu flowing from the northern side below the hills, the river itself forming a bed outskirting the hilly bases, was known as sītaṭīkā and because it was an expansive belt the name *tala* was given to it.

We know that the Chowkitar inscription was addressed to the inhabitants of Tegvalagrāma. But two others are not known fully because of the first letter missing. However, the Kisipidi inscription gives a very meaningful name, Kichaprinchinggrāma. The present and past names look similar and one cannot doubt that the present name is derived from kichaprinchigrama but the names appearing in the *Satungal* and *Balambu* stones do not provide a clue to their past names judged from the nature of the present names.

XLIV. The Inscription of Sheraphat (Valley), Noakot

(DV in JNAS) A slab of stone in a field near the confluence of the Trisuli and Tadi rivers in the valley below the Noakot ridge. The top is adorned by a chakra flanked by śankhas. The inscribed part is 34 cm long and 36 cm wide.

१ स्वस्ति मानगृहाद·····
२ ·····भट्टारक महाराज श्रीगण [देव: कुशली]·····
३ ब्राह्मण पुरस्सरान् ग्रामकुटुम्बिन: कुशलमाभाष्य
४ समाज्ञापयति विदितमस्तु भवतां यथा सर्व्वदण्डनायक
५ महाप्रतिहार श्रीभौमगुप्त विज्ञापितेन·····
६ ·····लिङ्ग्वल्माप्चोक·····घिकरणैर्न्न प्रवे(श)
७ ·····करण·····
८ प्रवेशो नास्तु यदा अत्र म·····
९ वाहा ·····आनीयन्ते·····प्रवेश ·····
१० ·····कोट्ट·····निमित्यस्य च

११ प्रसादस्य चिरकालस्थितये शिलापट्टकशासनेन प्र
१२ साद: कृतस्तदेवमवगत्य यूयन्निर्व्वृत विश्वस्ता सुखं
१३ प्रतिवसतेति येपिच मदूद्धवं राजानो भवितारस्तैरपि
१४ धर्म्मगुरूभि र्गुरूकृत प्रसादानुवर्त्तिभिरियमाज्ञा सम्य
१५ क्प्रतिपालनीयेति दूतकश्चात्र सर्व्वदण्डनायक
१६ महाप्रतिहार श्रीभौमगुप्तो वरीवर्त्ति संवत् ४००
१७ ८० ५ कार्त्तिकमासे शुक्ल दिबा द्वादश्याम् १२
१८ राजपुत्र वन्धुजीवे व्यवहरतीति

XLV. Hari-Hara Pedestal Inscription

(Gn XX; DV 50 Sanskrit Sandeśa 1/8; HJ 53) The pedestal of an image of Hari-Hara wrongly known as Uma-Maheśvara in the small garden of a house in Ganchanani near the western gate of Paśupatināth. The inscribed part is about 68 cm wide and 30 cm long. Date: Samvat 489 prathamāṣāḍha śukla 2.

१ ॐ पत्योन्नौ पश्य हे श्रीर्य्युगलममिथुनं शूलभृच्छार्ङ्ग पाण्यो रेकैकस्यात्र
किन्तन्न सुकर मनयोस्तौ यदेकत्र पृक्तौ मूर्त्ति त्य[1]····
२ नूनं सखी मदन रिपोरेव मुक्त्वा भवान्या यो दृष्टो जातु तस्मै सततमिह
नमो स्त्वर्द्ध शौरीश्वराय ।। सम्वत् ४०० ८० ७ प्रथमा षाढ[2]
३ शुक्ल द्वितीयायाम्भट्टारक महाराजा श्रीगणदेव कालमपरिमितं
समाज्ञापयति परमदैवत श्रीभौमगुप्त पादानुध्यातो विदि
४ त विनय: शाश्वत्कुशलकर्म्मण्युपहित परमानुग्रह: प्रकृष्टकुलजन्मा
दिवमुपगतयोर्म्मातापित्रो रात्मनश्च पुण्योपचितये
५ स्वामिवार्त्त: सकलभुवनसम्भवस्थितिप्रलयकारणमनादिनिधनं भगवन्त
मिह शङ्करनारायणस्वामिनम्प्रतिष्ठापित वानपि च
६ यो सौ सर्व्वत्रिभुवन गुरू: श्रेयसाञ्चाधिवासो यस्मिन्वद्धा नियमित
फलासम्पद: पुण्यभाजाम् । नानारूपम् भुवनमखिलं
७ धार्य्यते येन चेदम् तस्मिन्भक्ति र्न भवति वृथा शुद्धचित्ताशयानाम् ।। भिन्ने
पुंसां जगति च तथा देवता भक्तिभावे पक्षग्राह भ्रमित
८ मनसां पक्ष विच्छित्ति हेतो: इत्यद्धभ्यां समुपरचितं यन्मुरारीश्वराभ्या
मेकं रूपं शरदि जघन श्यामगौरं तदव्यात् ।। पुण्यानि ये

९ प्युभयलोक सुखावहानि कुर्व्वन्ति हि प्रतिदिनं विगताभिभानाः कृत्वापि
चेत्त्र विधिवद्विषयोपभोगम् स्वे: कर्म्मभिः सुकृतिनो दिव
१० मा वसन्ति ।। पुंसां पापकृतामधः सुकृतिना मुर्ध्वगतिर्द्धीमता मित्येवं
प्रविचिन्त्य निश्चितमतिः[3] सम्प्रज्ञया प्रज्ञया दृष्टादृष्ट
११ विधिप्रयोग निपुणोवार्त्तः स्वपुण्याप्तये मूर्तिङ्क शवशङ्करार्द्ध रचिता
मस्थापयद्व्यक्तितः[4] ।।[5]

1. मूर्तित्य is visible but the next 2 letters are worn off, so Gn's त्यत्व्के might be correct as DV's त्यागेन ।
2. Gnoli reads 9 but as DV put it the symbol is for 7.
3. Gn निश्चिन्त ।
4. Gn reads स्थापेयद् and thinks that it is a mistake for स्थापयत ।
5. The metres used here are variously स्रग्धरा, मन्दाक्रान्ता, वसन्ततिलका and शार्दूलविक्रीडिता (Sragdharā, Mandākrāntā, Vasantatilakā and Śārdūlavikrīḍitā).

XLVI. Chapaligaon Inscription

(L 8; Gn XXI; DV 51; HJ 54) A slab of stone, about 33 cm wide and 75 cm long, standing on the road in the village of Tsapaligaon, about 3 miles north of Kathmandu on the way to Budhānīlakaṇṭha. Its top is decorated with a chakra and two śankhas. Date: Samvat 489 Śrāvaṇa śukla 12. At the present time the stone is totally damaged. My reading is based on the rubbing taken in 1940. The year symbol is clear.

१ [ॐ स्वस्ति] मानगृहाद् वप्पपादानुध्यातो भट्टा
२ रक महाराज [श्री]गङ्गदेवः[1] [कुशली]·····
३ ग्रामनिवासिनो·····
४ ·····मनु·····कुशलम्पृष्ट्वा
५ ·····समाज्ञापयति विदितमस्तु भवता
६ म् [सर्व्व] दण्डनायक महाप्रतिहार श्री [भौ
७ म]गुप्त विज्ञापितेन मया शिला [पट्ट]
८ के[न] प्रसा[दः] कृत स्त·····

९ .....

१० .....

११ .....[प्र] तिमुच्य

१२ .....

१३ .....करणीयमेवं माभूदेवं.....वृत्ति [भुजाँ]

१४ मापहानिरिति.....

१५ .....

१६ .....करण.....

१७ .....न प्रवि.....

१८ चिदपि कैश्चित्[2].....[इ]त्येव म्बिदित्वाद्या

१९ ग्रेन न केनचिदन्यथा करणीयम् यश्चेद[3]

२० मन्यथा कुर्यात् कारयेद्वा तस्याहम कृत्यका

२१ रिणो वाढन्नमर्षयिष्यामीति भट्टारक

२२ पादीयोप्यत्र दूतको वृषकर्म्मा ।। सम्वत्

२३ ४०० ८० ९ श्रावण शुक्ल दिवा द्वदश्याम्[4]

1. L blank, Gn गणदेव but DV reads as गङ्गादेव. However, the much damaged letter does not allow correct reading.
2. Gn दपि ि ी....; L....
3. L दन्य व्याकरण ।
4. The readings of L and Gn do not vary except that the conjectural reading of Gn is not to be found in L. But they have read in full only 18-23 lines. DV has tried to fill the gap partly by conjectural reading of the first 7 lines as I have done. My reading is based on the rubbing I took in 1940.

XLVII. Mangal Bazar (Patan) Water Conduit Stone

[DV 52; H. Sakya (Abhilekha Prakāśa, p. 5); HJ 55] A stele in the courtyard of a water conduit behind Manimaṇḍapa. The Manimaṇḍapa is an open platform with wooden pillars in front of a temple of Śiva, which stands by the right side of Bhimsena temple in Mangal Bazar, Patan. My reading is based on a rubbing taken in 1940. The date is *492 Vaiśākha śukla 13.*

The inscribed part is 25 cm wide and 20 cm long. The verses are all in Śārdūlavikrīḍita metre.

१ ·····प्रलयसम्भव कारणस्य·····कृतेस्तरूपा[1]·····

२ स्याति·····भवो दिशतु सन्तत मिष्टमी[शः]

३ नित्यं ख्यात गुणप्रभाव[2]·····वंशेपि लब्धास्पदे[3]·····

४ जातस्यात्र जनस्य जन्म विफलं कीर्त्या विना जीवितः

५ दृष्टं सौख्यवताम्परत्र च सुखं प्राप्नोति·····कीर्त्या मया

६ तां कंर्तु न समुत्सुकः प्रयतते को नाम मूढः स्वय [म्]

७ कीर्त्तेः फलं स किल भारविरित्यवेक्ष्य मानुष्यकं क्षणिकमर्त्थवताञ्चल [ग्नः][4]

८ मातापितृस्वकृतपुण्यविवर्द्धनार्त्थ[5] मेतां भिषग्प्रण्यचकार[6] की[र्त्तिम्]

९ अक्षयणीयार्त्थञ्च[7] यूपग्रामस्य दक्षिण पश्चिमेन

१० क्षेत्रं दत्तंयस्य पिण्डकं विंशिकया मानिकाः पञ्चाशदिति[8]

११ संवत ४०० ९० २ वैशाखशुक्लदिवा १० ३

1. DV reads स्तम्भा कृते स्तरूण ।
2. DV adds चरिते after प्रभाव ।
3. DV correctly adds स्पदे ।
4. DV omits ल[ग्नः] ।
5. DV reads स्वकृत rightly but H. Sakya reads सुकृत ।
6. DV भिषग्-प·····चकार ।
7. DV's reading is correct.
8. DV's reading is correct.

XLVIII. Inscription of Sikubahi

(DV 53; HJ 56) The pedestal of an image of Umā-Maheśvara lying near the confluence of the river Bagmati and Maṇimati (Manoharā) at a site called Sikubahi (but there is no trace of Bahi, i.e. vihāra, here). Date 495 without particulars. The inscribed part is 76 cm wide and 28 cm long.

१ ॐ बहिर्देशाद्दशिणस्यां राजपुत्र वज्ररथनाम्नो·····

२ आसीत्तद्गोत्रजेनैकेन याश्च वाग्वत्या मणिमत्याश्च सन्धिदेशे·····

३ मातरः स्थापिता आसन् मृन्मयास्ताः कालक्रमेण चिरन्तनतयाति विशीर्ण्ण भग्नपतित पाणिपादा जाता इत्थम्भूताश्च तामवलोक्य[1]·····

४ नेन च पश्चात्परम धार्म्मिकेन बव्भ्रु बर्म्मनाम्नासामेव मातृणाम्प्रति
संस्कार क्रिया चिन्तितमासीदसम्भाव्यैव ताङ्क्रियां स काल धर्म्मवंशं····

५ फलोपभुक्तयेदिवन्नीतवां तदधुना[2] तद् भ्रातुष्पुत्रस्य नित्य धर्माभिरत
चेतस्कस्य परम भागवतस्य देशवर्म्मनाम्नो मात्रा पतिव्रतया

६ धर्म्मिष्ठया देशभट्टारिकया तस्यैव कालगतस्य बव्भ्रुवर्म्मण: स्वर्गानन्त्याय
मातापित्रोर्भर्त्तु[3] श्चात्मनश्च पुण्याभिवृद्धये पुनरन्यथा

७ देव्यो मातर: शैल्या: कारिता इति संवत्[4]वर्षशत ४०० ९० ५

1. DV ता अवलोक्य ।
2. स is not there, but DV puts (स) after तवां ।
3. DV रा in place of श्चा ।
4. DV संवत् वर्ष ।

XLIX. Viṣṇupāduka Stele

(DV 54; HJ 57) A stele at the foot hill near Budhanilakantha in the upper reach of the Visnumati river as it touches the slightly raised ground above the even ground level of the Valley. The stele is in the same spot as the Śivalinga inscription. The initial few lines and the top are lost. The inscribed part covers a space of 25 cm wide and 64 cm long. The date is 512 Jyeṣṭha śukla 10. This is the first inscription of Śivadeva I's reign without Amśuvarmā's presence in it but with Bhaumagupta who seems to have continued as Chief Minister. The passage in verse is in Sragdharā metre.

१ ·····

२ ·····लाकुलाङ्ग·····

३ श्री जम्मीजनिकर·····ल·····

४ ···र्ला····व्जाजिविलासैरलसमृदुगति र्व्वासुदेव: स पातु

५ विद्यात्मरूपम्भवभयशमनङ्कोटिसंसर्ग्गमाद्य [म्]

६ [स] र्व्वाकारं दृढन्तम्पुनरणुमनयं सर्व्वकल्पव्यतीतम्

७ दुर्भी क्षेण·····दमित रजसो वेधस: संश्रयी[य:][1]

८ ····वासन्तेनै स जयति सततं विश्वधामा स्मरारिः
९ [स्वस्ति मा] नगृहाद्वप्पपादानुध्यातस्सततमुपचीयमान
१० [शशाङ्क] किरणामलयशः प्रतानो लिच्छविकुलकेतु
११ [र्भट्टारक महा] राज श्रीशिवदेवः कुशली थंतुरीद्रङ्ग
१२ [प्रधानपुर] स्सरान्ग्राम कुटुम्बिनः कुशलमाभाष्य समा
१३ [ज्ञापयति] विदितमस्तु वो यदे तत्पूर्वराजैरस्य द्रङ्गे
१४ ····[उ] प कर्म्मपरितुष्टेन मल्लकर करणीयङ्कार्षा
१५ [पणा] दूद्धर्वन ग्रहीनव्यमिति प्रसादः कृत····देयं[2]
१६ प्रसादस्य दृढीकरणार्त्थे सर्व्वदण्डनायक महाप्रतीहार[3]
१७ श्री[4] भौमगुप्त विज्ञापितेन मया शिलापट्टकेन प्रसादः
१८ कृतः इति समाज्ञापना दूतकश्चात्त्र महाबलाद्ध्यक्ष
१९ कुल प्रवीरः इति।। संवत् ५०० १० २ ज्येष्टशुक्ल दशम्याम्

1. DV adds [यः] hereafter.
2. DV omits देय ।
3. DV reads र in the next line.
4. DV omits श्री and thinks that Bhaumagupta enjoyed a less important status than earlier. But श्री is there, which goes to refute DV's theory.

L. Inscription of Chapagaon

(Gn XXXII; DV 55; HJ 58) A slab of stone standing on the main road in the village of Chapagaon near the temple of Vajra Vārāhī, south of Patan, on the way to Lele. The stone goes without the top as it is broken. The date is effaced. The inscribed part is 48 cm wide and 86 cm long. A few lines in the mid portion are also damaged.

१ स्वस्ति मानगृहादपरिमितयशाः[वप्पपादानुध्यातो लिच्छविकु]ल
२ लकेतुर्भट्टारक महाराज श्रीशिवदेवः [कुशली····नि]
३ वासिनाः प्रधान पुरस्सरा न्कुटुम्बिनः कुशलमा [भाष्य] समाज्ञाप

४ यति विदितम्भवतु भवताम् यथेह[1] [स्थरु] द्रङ्गे·····
५ मत्स्योपक्रयङ्कृत्वा प्रतिनिवर्त्तमानानामेकस्य पु·····
६ शुल्कापह्रासेन काष्ठिकामत्स्यभारक एकस्मिंश्च त····[ताम्रि]
७ कपणत्रयञ्च भुक्कुण्डिका मत्स्य भारके दशभुक्कुण्डिका·····
८ त्रिपणा: राजग्रीवके दशराज ग्रीव मत्स्या: पणात्र (यं)
९ रीमत्स्य भारके·····त्रिपणा: मुक्ता मत्स्यभारके
१० यम्····पञ्चाशत्तम[2] शुल्क न्तदस्य·····
११ केतु·····कल्य प्राङ्नृपतिभि····· ···
१२ ·····व्यापियश·····
१३ ·····म स्मि न्प्रसादे
१४ ·····कोवेकै····प·····
१५ ····· ····[चिरकाल] स्थितये चारस्य प्र [सा]
१६ दस्य·····[शिलापट्टन] शासनमि दम् दत्तम्
१७ ·····र र्भाविभिश्चायम्
१८ प्रसाद:·····[भूप] तिभिर्द्धर्म्मगु
१९ रूभिर्ग्गुरू [कृतप्रसादनुवर्त्तिभि रियमाज्ञा सम्यक्यालनीये]ति समाज्ञापना
२० दूतकाश्चात्र·····वैशाख शुक्ल पञ्चम्याम्

1. DV स्थरूद्रङ्गे, but letters are damaged. Gn ·····द·····
2. DV [प]ञ्चाशत्तमशुल्क ·· etc, but Gn त्रमशुल्कन्तदस्य ।

LI. The Chyasaltol (Patan) Stele

(Gn XXII; DV 56; HJ 59) A slab of stone with inscribed part about 48 cm wide standing in the quadrangle of a water conduit in Chyasaltol locality in Patan. The top of the stone is broken and about a dozen lines are not readable. The lower portion is partially readable. The date is *Samvat 515 Phālguṇa śukla 5.*

12-13 lines are missing. The readable lines are numbered thus.

१ ·····चा स्मत्कृत प्रसादो[1]
२ ·····न्यथा कुर्या त्कारये द्वा·····

३ ·····य····धर्मगुरूभि[2]·····

४ ·····प्रतिपालनीया

५ सुकृतिराद[3]····मति···एवंश्रूयते····

६ ·····भूसम्प्रदान फलभाग सन्नित दान्तदा[4]·····

७ ·····स्वर्गे निरास्थो निवसेन्मनस्वी[5]·····

८ ·····तावच्च चिरक दुःख भाक् स्यात्····

९ ·····म् महीम्भुजाम् ह्यपहरे च्छलाद्वा·····

१० ·····पश्य सोज्ञो । जायेत पश्चान्निरयेषु स्थि·····

११ ·····न गोमीति सम्वत् ५०० १० ५ फालुन शुक्ल दिवात्रयोद[6]
[श्याम्]

1. The letters cannot be deciphered. DV reads as above but Gnoli all blank.
2. Gn·····यहस्तिन·····
3. DV omits सुकृतिराद and puts मती·····
4. DV reads फलभाक् स तदा तदा स्या(त्)
   Gn·····सम्प्रसाद-रिषत् तदा तदा·····
5. ····· स्स्वर्गनिरास्थो नि- स- सन्मनस्वी·····
6. DV reads त्र[योदश्याम्] ।

LII. Bhadgaon (Kumhaletol) Stone

(DV 57; HJ 60) A stone inside a small temple near the public platform (dabali) of the Kumhale (Potters) tol (quarter) of Bhadgaon or Bhaktapur. The letters are much damaged and many are worn away including the date. The inscribed part is 35 cm wide and 48 cm long.

१ ····· ·····

२ ·····भट्टारक महाराज लिच्छवि कुलकेतु·····

३ ·····[कु]शली माखोदुलुं·····

४ ……णोत्तरतरं फुथुल्व……

५ ……मार्गस्य हेली तिलं……

६ ……उत्तरत: वि यरवोट्ट सूल्पमार्गं……

७ ……सङ्कोसन्जरासम्पात नद्या: प्रणालीश्चर……

८ ……वृह [त्] पथस्य दट्टणदल्प सपूर्वोत्तर…लमस्य…

९ लदेवी मार्गे……सीमापरिक्षि……

१० (प्रधान पुरस्सरान्)……कुशलमाभाष्य……

११ ……भवतु[भ]……

१२ [व]यथा……तय……

१३ व……

१४ ……

१५ ……

१६ ……

१७ प्रसाद……प्रवे……ले

१८ रव्यदान……तिप्रसा……

१९ त दे[वं वेदिभि]……चास्मत्पादो पजीविभि:……

२० त…दे

All the lines are not in the plate. The first line is totally lost, out of the eight lines preserved two are damaged, one a little and another (the first to be seen) ninety per cent.

LIII. Inscription in front of the Changu Nārāyaṇa Temple

(Gn XXXIV; DV 58; HJ 61) A slab of stone in front of the western gate of the temple of Changu Nārāyaṇa near the victory pillar of Mānadeva and behind the image of Garuḍa. The top of the stone shows a vessel bearing a bunch of flowers at the centre and on two sides a decorative design of flowers in full bloom, all in relief. Date illegible because of the last line being damaged. The inscribed part is 46 cm wide and 62 cm long. The inscription belongs to the reign of Śivadeva I.

१ स्वस्ति मानगृहात्प्रशस्तानेकगुणगणाधारो लिच्छवि कुलकेतु भट्टारक महा

२ राज श्रीशिवदेवः कुशली गुङ्दीमक ग्राम निवासितः प्रधान पुरस्सरान्ग्राम कु
३ दुम्विनः कुशल परिप्रश्नश्न पूर्व्व समाज्ञापयति विदितम्भवतु भवतां यथाने
४ न स्वयशो मरिचिविस्तारव्याप्ताशेष दिङ्मण्डलेन प्रणत सामन्त शिरोमणि
५ मयूरव विक्षुरित चरणारविन्द द्युतिना श्रीसामन्ताम्शु वर्म्मणा विज्ञापितेन
६ मयैतद् बहुमानाद् युष्मदनुकम्पया चानेनैव साकं समवाय्यपूर्व्व एव
७ [कृ] त्यवमान····दाहतैर्य्यथाज्ञामनुतिष्ठ म्रिर्य्युष्म त्पूर्व्वकै राराधितै
रस्भ द्गुरु
८ भिः कृतसीम निर्णयो योयं सर्व्वकोट्टमर्यादोपपन्नत्वाद चाटभटा प्रवेश्यो
९ वसतये कृषिकर्म्भणे च कोट्टो तः प्रतिपादित ग्रासीद स्योत्तर पूर्व्वतो
धस्ताद् दक्षिण
१० राजकुल पुण्ड्र राजकुलयो र्भूमि क्षेत्रैः परिवर्त्य प्रीतसनसा मयापि
पूर्व्वलब्धेन सहैकीकृत्य शि
११ लापट्टक शासनमिदं वो दत्त मङ्गारञ्च चक्र सरल काष्ठमेवं
चान्यत्प्रसादश्च इदं
१२ प्रागाद्मि क्षिप्तस्त्वद ग्रे रस्ति····श्रो भो परिखा मोङ्खा····वाग्वत्या····
त्य····ग्राम····महानु
१३ द्य····परनद्याः पुरो युष्मद्··· सैश्च क्रैश्चिद् विक्रेयताश्चिलकं च कश्चिद
प्यशेष
१४ मविक्रेयं यथा प्रतिषिद्धवस्तु द्वयमज्ञाना द्धर्म दद्धिञ्चस्तु
१५ कृताङ्गारञ्च लका क्षेपोसौ भवद्भ्यो मुच्येत स्ववनादाहृत्य····गृह
निवर्त····
१६ चत्वारिंशद् सरल काष्ठं विक्रीणानां वो वस्कराधिकृतै····
१७ स्म्द गौत्रजा ये कोट्टाद् वहिरन्यत्रनिवसेयुस्तेषा ङ्कार्य्य प्रयोजने
स्वकोट्टा····
१८ -व द्वारङ्कोट्टसीमा च ग्रामस्य पश्चिमतो दक्षिणत्तश्च दोलाशिखराट
वी पर्य्य
१९ न्तश्च तदुदल्मलकसेतु शातुन्ती दुल्छिला गृहखिल भूमि वुर्द्र
म्त्रादुल्नदीसङ्गम····
२० ····श उत्तरतो मणिमतीम्पुरीनु सृत्य भारवी श्रमण स्थानस्य पूर्व्वतो····
····र····ष्ठ···
२१ पानीयस्त्रोतस्ततो रिप्शङ्कोसेतु म्प्रोज्ञम्बु प्रोङ्नि प्रङ्प्रोङ् प्रोबाङ्
संक्रमेण ततः
२२ पर्व्वतमूलन्ततो नदी पूर्व्वतो विह्लङ्खोस्त्रोतः पर्व्वतस्योपरि विह्लङ्
मार्ग्गदक्षिणेव

२३ पानीयपातस्ततो मार्ग्ग शिलां सेतु सरल वृक्ष प्लक्ष मूलानि यथाक्रमन्तदे
२४ तत्सीम परिक्षिप्तेस्मिन् कोट्टे न कैश्चिदस्मत्पाद प्रसादोपजी
भिरन्यैर्व्वा सूक्ष्मा
२५ पि पीडा कार्य्या: यस्त्विमाज्ञां विलैंध्यान्यथा कुर्य्यात्कारयेद् वा तमहं न
मर्षयि
२६ ष्यामि येपि मदूर्द्धव भ्भुजो भवितारस्तैरपि धर्म्मगुरुभिर्ग्गुरुकृत प्रसादा
२७ नु वर्त्तिभिरीयमाज्ञा सम्यक्प्रतिपालनीया यत्कारणं बहुभिर्व्वसुधा दत्ता
राजभि
२८ स्सगरा दिभि: यस्य यस्य यदा भूमि स्तस्थ तस्य तदा फलम् षष्ठि
वर्ष सहस्राणि
२९ स्वर्ग्गे मोदति भूमिद: आक्षेप्ता चानुमन्ता च तावन्ति नरके वसेत्
स्वदत्ताम् परद
३० त्ताम् वा [यो हरेत वसुन्धराम् स विष्टयां क्रिमिर्भूत्वा पितृभि: सह
पच्यते] सम्वत्
३१ ·····वार्तइति

LIV. Bhimsena Temple (Patan) Inscription

(Gn XXIII; DV 60; HJ 63) A slab of stone about 44 cm wide and 64 cm long lying in upturned position and being used as a bridge over a conduit in front of the temple of Bhimsena, Mangal Bazar, Patan. Now it is deposited in the National Museum. Date: *Samvat 516 Vaiśākha śukla 10.*

१ [ॐ स्वस्ति मानगृहात्] उपचीयभान कल्याणो निरुपमगुण
२ [भ] ट्टारक महाराज श्रीशिवदेव: कुशली
३ ·····[निवासि] न: प्रधान पुरस्सरा न्ग्रामकुटुम्बिन: कु
४ [शलमाभाष्य समाज्ञा] पयति विदितम्भवतु भवताम्यथाने
५ [न]·····प्रणत·····चरण युगलेन प्रख्याता
६ [मल विपुलयशसा] श्रीसामान्तांशुवर्म्भणा विज्ञापितेन मयैतद्गौगारवा
द्युष्म
७ [दनुकम्पया च] कुथेर्वृत्यधिकृतानां समुचित स्त्रिकरमात्रसाधना [यै]

८ [ब प्रवेशो] स्मिन्द्रङ्गे प्रवेशेन[1] लिङ्वल्शुल्लिपञ्चापराधादि निमित्त
न्त्व प्र [वे]
९ [श इति] प्रसादो वः कृतो लशुन [प] लाण्डुकराभ्याम् प्रतिमुक्ता
श्चिर स्थितये चास्य
१० [प्र] सादस्य शिलापट्टक शासनमिदन्दत्तन्त देवं वेदिभि रस्मत्पा[2]
११ दोपजीविभिरन्यैर्व्वा न कैश्चिदयम्प्रसादोन्यथा करणीयो यस्त्वे
१२ तामाज्ञां विलङ्घ्यान्यथा कुर्य्यात्कारयेडा तमह मतिनरान्न मर्षयिष्या[3]
१३ मि भाविभिरपि भूपतिभि धर्म्भ गुरुभि र्गुरुकृत प्रसादानु
१४ वर्त्तिभि रियमाज्ञा सम्य क्पालनीयेति समाज्ञापना दूतक श्चात्व
१५ रामशील वार्त्तः सम्वत् ५०० १० ६ वैशाख[4] मासे शुक्ल दिवा दशम्याम्

1. DV प्रवेशेन.
2. Gn, DV put त्पा in the next line.
3. Gn, DV put ष्या in the next line.
4. Gnoli reads 7 while DV reads 6.

LV. Banepa Stele

(Gn XXXIII; DV 59; HJ; 62) A slab of stone in the village of Banepa. The inscribed part is about 35 cm wide and 67 cm long. The top is decorated by a relief of a chakra flanked by two śankhas. The date portion is damaged.

१ [स्व] स्ति मानगृहादनवगीत·····
२ ····ताहितप्रतापधन्या·····[वप्पपादानुध्यातो लिच्छविकुलकेनु भट्टारक]
३ [म] हाराज श्रीशिवदेवः कु [शली] ·····[कु]
४ टुम्बिङ्कुशलमाभाष्य [समाज्ञापयति विदितम्भवतु भवतां यथानेनना]
५ नेक विद्यामय परिज्ञाना[1] दचिरः···क्ले शाप हारि
६ ···विशेष वादेन दिगन्तंर विसारि यशः सामन्त समूह[2] शिरोमणि[3]
७ प्रणताशेष सामन्तमण्डलेन महा[राजा]धिराज श्रीसामन्तां
शुवर्म्म[णा]····

८ नाङ्कु···सम्प्रधार्य्यतदनु[4] मतेन·····क्लेशाप हारि·····

९ दोला शिखर स्वामिन[5] [ना]···[चाटभ]टा प्रवेश्यकोट्टमर्यादि[दोपपन्न]

१० ग्रामः कृतोम्यचोत्तर ·····[मा] र्ग्गस्तमनुसृत्य

११ [देव] कुलम्[6] ततः पूर्व्व दक्षिणेन···[नु] सृत्य स्मशान वृहत्[7]·····

१२ ···पूर्व्वेण तेखुं दुल्श्रोतस्त·····मार्ग्गगोटान[8] क्षेत्रः·····

१३ ···पर्व्वतमूलं दक्षिणेन·····ततः पच्छिमेन·····

१४ ततो दक्षिणेन घेलन्ती नदी स·····पश्चिम चन्द्रेश्वरस्य·····

१५ ···ङ ग्रामस्त तदुत्तरेण दक्षिणेश्वर स्ततः पूर्व्वतमूलम् पूर्व्व·····

१६ ···पानीयमार्ग्गः इत्येतत्सीम परिक्षिप्तस्तस्यात्र चिरका [लस्थितये]

१७ [शि] लापट्टक शासनन्तेभ्यो दत्तामिति कैश्चिदस्मत्पाद प्रसादोपजीवि

१८ [भि]रन्यैर्व्वा नात्र सूक्ष्मा पि पीडा कार्य्या[ये] इ मामाज्ञामुत्क्र[म्या]

१९ [न्य] था कुर्युः कारयेयुर्वा·····

२० ·····लिच्छवि वङशक्रमागतो य्यंरक्षिणीय·····[धर्म्मगु]

२१ [रुभि] र्ग्गुरुकृत प्रसादानु वर्त्तिभिरियमा [ज्ञा सम्यक्प्रतिपालनी]

२२ [येति] समाज्ञापना दूतक श्चात्र·····गोमी [सम्वत्]५००···

२३ श्रावण मासे शुक्ल पक्षे·····

1. DV ज्ञान ।
2. Gnoli सामन्त ··आशा but DV is correct.
3. DV misses this expression.
4. Gnoli's reading is correct but this is not full.
5. While correcting Gnoli's ना DV puts : (visarga) which does not exist.
6. DV ल ।
7. Gnoli शुशान-ह·····but DV has corrected.
8. DV ट । Gn·····मार्ग गोट नक्षेत्र·····

LVI. Golmadhitole (Bhaktapur) Inscription

(Gn XXIV; DV 61; HJ 64; Ben I) A slab of stone at Golmadhitole, Bhaktapur. The inscribed part is about 50 cm

wide and 62 cm long. Its top is decorated with a chakra flanked by two śankhas. Date: *Samvat 516 Jyeṣṭha śukla divā daśamyām.* Bendall read the date symbol as Samvat 316 or 318. But he was wrong. The symbol for 500 is clear. Gnoli and writers following Levi have read it as 500, which is correct.

१ स्वस्ति मानगृहादपरिमितगुण समुदयोद् भासितयशा ब
२ प्पपादानुद्धयातो लिच्छवि कुलकेनु र्भट्टारक महाराज श्रीशिवदे
३ वः कुशली माखोपृ[1] सतल द्रङ्ग निवासिनः प्रधान पुरस्सरा
४ न्ग्राम कुटुम्बिनः कुशल परिप्रश्नपूर्व्व समाज्ञापयति विदि
५ तम्भवतु भवतां यथानेन प्रख्यातामल विपुलयशसा[2] स्वप
६ राक्रमोपशमितामित्रपक्ष प्रभावेन श्रीमहासामतांशु वर्म्म
७ णा विज्ञापितेन मयैतद् गौरवा द्युष्मदनुकम्पया च कुथेर्वृ
८ त्याधिकृता नामत्र समुचित स्त्रिकरमात्र साधनायैव प्रवे
९ शो लेख्यदान पञ्चापराधाद्यर्त्थन्त्च प्रवेश इति प्रसादो वः
१० कृतस्तदेवं वेदिभिरस्मत्पाद प्रसादोपजीविभिरन्यैर्व्वा न
११ कैश्चिदयमन्यथा करणीयो यस्त्वेतामाज्ञां विलङ्घ्यान्यथा कु
१२ र्यात्कार येद्वा तमहमति तरान्न मर्षयिष्यामि येपि मद्व
१३ र्द्धम्भूभुजो भवितार स्तैरपि धर्मगुरूभि र्गुरूकृत प्रसा
१४ दानुवर्त्तिभिरियमाज्ञा सम्यक्प्रतिपालनीयेति समाज्ञापना
१५ दूनकश्चात्त्रभोगवर्म्मगोमी संवत् ५०० १० ६[3] ज्येष्ठशुक्ल दिवा दशम्याम्

1. Ben पृ सत्सर. 2. Ben विपुल·····प.
3. Bendall read 300 10 6; Gnoli read 517, and DV 516.

LVII. Tulachhentole (Bhaktapur) Inscription

(L 9; Gn XXV; DV 62; HJ 62) A slab of stone at Tulachhentole, Bhaktapur. The inscribed part is about 40 cm wide and 75 cm long now deposited in the Bhaktapur Old Palace

Museum. The top of the stone has a relief with a chakra flanked by two śankhas. It also shows flowery designs outside the space covered by the śankhas and chakra. Date: Samvat 517 as read by Gnoli but DV read as 516, and DV is correct.

१ स्वस्ति मानगृहाद परिमित गुणा समुदयो ह्यासि
२ तयशा वप्पपादानुध्यातो लिच्छविकुलकेतु भ
३ ट्टा रक महाराज श्रीशिवदेव: कुशली खृपुङ्ग्राम
४ आसूर्य विध्वद्याग्रान्निवासिन: प्रधान पुरस्सरान्ग्राम[1]
५ कुटुम्बिन: कुशलपरि प्रश्नपूर्व्वं समाज्ञापयति विदि
६ तम्भवतु भवतां [यथा] नेन प्रख्यातामल विपुलयशसा
७ स्वपराक्र [मोपशमि] तामित्त्रपक्षप्रभावेन श्रीमहा
८ सामन्तांशु [वर्म्मणा] विज्ञापितेन मयैतद्गौरवाद्युष्म
९ दनुकम्प या च कुथे वृत्याधि [कृता]नामत्र समुचितस्त्रिक[2]
१० रमात्र साधनायैव प्रवेशो लेख्यदान पञ्चापराधा
११ द्यर्त्थन्त्त्व प्रबेश इति प्रसादो व: कृतस्तदेवं वेदिभि
१२ रस्मत्पादप्रसादोपजीविभि रन्यैर्व्वा न कैश्चिदयमन्य
१३ था करणीयो यस्त्वेतामाज्ञां विलङ्घ्यान्यथा कुर्य्यात्कारये
१४ द्वा तमहमतितरान्न मर्षयिष्यामि येपि महद्धम्भूभू
१५ भुजो भवितारस्तैरपि धर्म्मगुरुभि [र्गुरूकृ] तप्रसादा
१६ नुवर्त्तिभिरियमाज्ञा स (म्यक्प) रिपालनीयेति समाज्ञा[3]
१७ पना [दूतक श्चात्र भो] गवर्म्मगोमी संवत् ५०० १०
१८ ६···शुक्ल दिवा पञ्चम्याम्[4]

1. L प्रतिवद ग्राम नू ।
2. L ··· कम्प···[कू] ठ ··मू ··
3. DV, Gn put ज्ञा in the next line.
4. L 500 10···क्ल···म्यामू; DV १० ६ [शु]क्ल दिवा [प]ञ्चम्याम । He places 10 in the 18th line whereas in the stone it is in the 17th.

LVIII. Dharamsthali Inscription

(Gn XXVI; DV 63; HJ 66) A slab of stone standing in the village of Dharamsthali on the way to Jitpur. The top of the stone is of a chakra with śankhas on two sides. The inscribed part is about 44 cm wide and 54 cm long. Date: Samvat 518 as read by Gnoli but it should be read as 7 as read by DV. Other particulars of the date are *prathamāṣāḍha śukla diva dvādaśyām.* The year has an intercalary month.

१ स्वस्ति मानगृहात्प्रथितामल विपुलयशा निरुपम गुण गणो
२ [लि] च्छविकुलुकेतु र्भट्टारक महाराज श्रीशिवदेव: कुशली दु
३ ·····ग्राम निवासिन: प्रधान पुरस्तरा न्ग्राम कुटुम्बिन·····
४ [प] रिप्रश्नपूर्छ समाज्ञापयति विदितम्भवतु भवतां यथानेन····
५ ····पनमितानेक क्षितिपति शिरो विभूषण मणि रूचा·····चर[1]····
६ ण युगलेन सम्यक्प्रजापालन परिश्रमो पार्जित दिगन्तव्याप्त प
७ [रा] क्रम श्रीमहा सामन्तांशु वर्म्भणा युष्मदनुग्रहाय·····
८ कूथेर वृत्त्यधिकृतानामिह समुचित स्त्रिकर मात्त्र साधनायैव [प्रवे]
९ शो लेख्य दानंपञ्चापराधादि निमित्त न्त्च प्रवेश: इति प्रसादो व: कृतस्त [दे]
१० वं वेदिभि रस्मच्चरणोपजीविभि रन्यैर्व्वा न कैश्चिदयं प्रसादो न्यथा (क)
११ रणीयो यस्त्वेतामाज्ञा मुल्लङ्घ्यान्यथा कुर्य्यात्कारयेद्वा तमहमति
१२ तरान्न मर्वयिष्यामि येपि मदूर्ध्वम्भूभुजो भवितारस्तै रपि धर्म्मगु
१३ रूभिर्ग्गुरू कृतप्रसादानु वर्त्तिभि रियमाज्ञा सम्यक्प्रतिपालनीया
१४ दूतकश्चात्त्र विप्रवर्म्मगोमी संवत् ५०० १० ७ प्रथमाषा[2]
१५ ढ शुक्ल दिवा द्वादश्याम्

1. The 5 lines in the beginning are damaged. Much of the reading here is based on conjectures as here and there stray letters come to notice. DV's reading also is conjectural. Gnoli reads the initial 5 lines as follows: 1. [स्वस्तिमानगृहाइ] अमल····· 2. ·····श्रीशिवदेवकुशली···· 3. ·····कु····· 4. ···क्षिपिपति··· 5. ·····लन·····
2. DV's reading 7 is correct.

LIX. Būḍhānīlakaṇṭha Stone Inscription

(Gn XXVII; DV 64; HJ 67) A slab of stone standing near the gate of the walled tank of Śeṣaśāyī Viṣṇu called Būḍhānīlakaṇṭha near the foot of the Śivapuri hill, 4 miles due north of Kathmandu. The top of the stone has a design of flowers. The stone is broken into two pieces. The piece giving the text up to 10 lines as published by BLI still exists. Another piece is missing. But there is a rubbing of this fragment from which the rest of the inscription is available. The inscribed space is 40 cm wide and 60 cm long. Date: Samvat 518 according to Gnoli, but following the preceding inscription it is safe to read it as 7. Probably both were issued on the same day.*

१ ॐ स्वस्ति मानगृहाच्छ्रुतनयविनयगाम्भीर्य्य धैर्य्यवीर्याद्य शेष
२ सद्गुणगणाधारो लिच्छविकुलकेतु भट्टारक महाराज श्रीशि
३ वदेव: कुशली आङ्लावक सपितानरसिंहोभय पाञ्चाली[1]
४ निवासिनो यथाप्रधानाङ्ग्राम कुटुम्बिन: कुशलमाभाष्य
५ समाज्ञापयति दिदितम्भवतु भवतां यथानेन पृथुस
६ मर सम्पातनिर्जयाधिगत शौर्य्यप्रतापोपहत[2] सक
७ लशत्रुपक्ष प्रभावेन सम्यक्प्रजापालन परिश्रमोपार्ज्जि
८ तशुभ्रयशोभिव्याप्त दिङ्मण्डलेन श्रीमहासामन्तांशुवर्म्म[3]
९ णा युष्मद्धितविधानाय विज्ञापितेन मयैतद्गौरवा
१० [द्युष्मदनुकम्प] या च कूथेर्वृत्याधिकृतानां समुचित[4] स्त्री
११ करमात्र साधनायैव प्रवेशो लेख्यदान
१२ पञ्चापराधादि निमित्तस्त्वप्रवेश इति प्रसादो व: कृ
१३ तस्तदेवं वेदिभि रस्मच्चरण तलोपजीविभि रन्यैर्व्वा
१४ न कैश्चिदयम्प्रसादोन्यथा करणीयो यस्त्वेतामाज्ञां विलङ्घ्या
१५ न्यथा कुर्य्यात्कारयेद्वा तमहमतितरा [न्न] मर्षयिष्या
१६ मि भाविभिरपि भूपतिभि र्धर्म्मगुरूभिर्गुरूकृत प्रसा
१७ दानुवर्त्तिभिरियमाज्ञा सम्यप्रतिपालनीया दूतकञ्श्चात्र
१८ विप्रवर्म्म गोमी सम्वत् ५०० १० ७[5] प्रथमाषाढ शुक्ल द्वादश्याम्

*Gnoli gives only the half portion of the stone in his photograph.

1. BLI वदेव: कुशली·····पिता नरसिंहहोभय·····
2. BLI : प्रतापापेहत ।
3. म is engraved beneath the line.
4. This line in BLI reads·····न्यधिकृता नासमुचित. The dīrgha स्त्री is a mistake for स्त्रि.
5. Gnoli reads 518 but DV's reading is correct.

LX. Inscription of Satungal

(Gn XXVIII; DV 65; HJ 68) A slab of stone on the outskirt of the village of Satungal near Balambu across the main road. Its top is adorned with chakra flanked by śankhas. Date: *Samvat 519 prathama pauṣa śukla.*

The inscribed part is about 34 cm wide and 66 cm long.

१ [ॐ स्वास्ति मान गृहा] न्निरतिशय गुणसमुद यो [द्भासित्तयशा वप्प][1]
२ [पादानुध्याता] [2] [लि]च्छवि कुलकेतु र्भट्टारक महाराज[श्री]
३ [शिव]देव: कुशली कादुङ्ग्राम निवासिन: प्रधान पु[रस्स]
४ [रान्ग्रामकुटुम्बि] न: कुशलमाभाष्य समाज्ञापय [ति वि]
५ [दितम् भवतु भव] तां यथानेन शरदघनशशाङ्कमु [खेन]
६ [शत्रु] संख्याप्रमितवल पराक्रमेण श्रीमहासा [म]
७ [न्तांशु] वर्म्मणा विज्ञापितेन सता मयैतद्गौरवाद्यु
८ ष्म [दनु] कम्पया च शिलापट्टकशासनेभिलिख्य
९ प्र[सादो] यं व: कृतो युष्मद्ग्राम निवासिना मित:
१० काष्ठ [घा] स पत्रार्हरणाय [3] सर्व्वत्त्रवनभूमि
११ ङ्गच्छतान्तदादायागच्छताञ्चाध्वनि फेरङ्कोट्टनि
१२ वासिभिरन्यैश्च न कैश्चिद्दात्त्रकट्टारक कुठार
१३ काष्ठाद्याक्षेपो विधारणा वा कार्य्या यस्त्वेत्वामा
१४ ज्ञामविगणयान्यथा कुर्य्यात्कारये द्वा स नि
१५ [य] [4] तन्नृपाज्ञातिक्रमनियमनमवाप्स्यति भ
१६ [वि] ष्यद्भिरपि भूपतिभिर्धर्म्मगुरूभिर्गुरूकृत

१७ [प्रसा] दानुवर्त्तिभिरयम्प्रसादो नुपालनीय
१८ [शति] समाज्ञापना दूतकञ्श्चात्र वार्तपुत्र गुणचन्द्रः
१९ [संवत्] ५०० १० ९ प्रथम पौषशुक्ल दिवा द्वादश्याम्

1. Gn समुद but DV सम्पद ।
2. DV keeps the space vacant. The integration by Gnoli as also incorporated here is based on a parallel expression of other inscriptions of the time, e.g. the two inscriptions of Bhadgaon.
3. Gn तो[र]ण सुपत्रहरणाय, DV as in the above text and is correct with काष्टघास etc.
4. य does not exist but as DV thinks, the engraver probably has omitted it by mistake.

LXI. Inscription of Tokha

(L 10; Gn XXIX; DV 66; HJ 69) A slab of stone standing in the village of Tokha, about 6 miles north west of Kathmandu. The inscribed part is 39 cm wide and 68 cm long. On the top of the stone is a chakra flanked by śankhas. Date: Samvat 519...śukla 12, probably prathama pauṣa as in the preceding one. The right side of the stone is considerably eroded and letters have worn away.

Lines 1 to 6 are illegible.

७ ·····त्ययथे[1] ··परभोग परापर·····
८ ·····गुल्म[2] दक्षिण पश्चिमेन·····
९ ·····संगमस्ततस्तमेवति [लमकम्][3]
१० ·····नुसारेण···सेतु·····ङ्ग·····
११ ····· परि[4]·····स् ततो मार्ग्ग मनुसृत्य·····
१२ ·····शालवृक्षस्तस्य[5] चाधस्ति लमक···

१३ ·····तदेव[मनु] सृत्यवासे[6]···तस्मादुत्तर·····

१४ ·····रे[7] उदक्पानीय पात्र स्तस्मादुत्त [र]

१५ ·····पञ्चकश्च[8] ततो दक्षिणानुसारतो·····

१६ ·····तो[9] तस्येव नासिका मनुसृत्यरिन्·····

१७ ·····स्य[10] दक्षिणतो ज्ञातिखृन्नदीतस्या···

१८ ·····स्तदेव[11]·····परिक्षिप्त···

१९ ···[12][न कैश्चिद स्मत्पाद प्रसादोप जीविभि] रन्यैर्व्वा सूक्ष्मापिपीडा कार्य्या

२० [13][यस्त्वेतामाज्ञां विलङ्घ्यान्यथा कुर्य्यात्कार] येद्वा तमहं न मर्वयिष्यामिये [पि]

२१ [14][मद्ध्वंम्भू भुजो भविता रस्तैरपि धर्म्म] गुरुभिर्ग्गुरु कृत प्रसादा नुव [त्ति]

२२ [भि रियमाज्ञा सम्यवप्रतिपालनीया]···श्रूयते भूपालैर्व्वहु भि[15]

२३ ·····ण्ड···त विक्रमार्ज्जित धनैदान···

२४ ·····सत्तोयावलीयं खला ये

२५ ·····तदा तस्य फलम् दत्तम्···आज्ञा···प्यानानि

२६ ·····रे···इ···दाता···चान्यग्व्रजति नरके दत्तामुपहरन्

२७ ·····नन्त···घ्नन्न कर्त्तव्यम्भू···दत्तामुपहरन्

२८ ·····दूतकश्चात्र विप्रवर्म्म गोमी सम्वत् ५०० १० ९

२९ ···शुक्ल दिवा दशम्याम्

1. Gn यथे··· but DV reads upto पर भोग । 2. DV गुल्म दक्षिण पश्चिमेन । 3. Gn reads upto सङ्गमस्ततस्त while DV adds मेवतिलमकम् though letters are much damaged. 4. Gn····· सेतु-ङ्ग । 5. L and Gn omit शा । 6. Not in L. 7. DV [तीरे] । 8. Levi reads (line 15) as ···ततो दक्षिणानुसार । 9. L (line 16)··· मनुसत्य··· 10. L (line 17) ···स्थदक्षिणतोजतिखिन्नदी··· 11. L (line 18) ···परिक्षिप्त··· 12. L (line 19) ···न्यैर्वा··· 13. L (line 20) ···मर्षयिष्या··· 14. L (line 21) ·····प्रसादुनुव··· 15. Gn ···यतो, DV's assumed reading is like ours.

LXII. Dharampur Inscription

(L 11; Gn XXX; DV 67; HJ 70) A slab of stone standing in the village of Dharampur near a small temple. Letters in the upper part of the stone are eroded and not legible. But the date figure along with the last 8 lines are preserved. The date is 520 Māgha śukla 12. Gnoli could not trace the inscription as he says. But Levi has published the rubbing. The inscription is still there near a water pipe and a small shrine. The inscribed part is about 25 cm wide and 66 cm long.

About 13 lines are totally damaged. The following numbers start from the readable word.

१ ··· ··· ··· ··· ··· ··· ···प्रसाद[1]
२ ··· ··· ··· ··· ··· ··· ··· ···
३ ··· ··· ··· ··· ··· ···निवासित:
४ [प्र] धानपुरस्सरान् ग्रामकुटुम्बिन: कुश [ल]
५ [प्र] श्नपूंर्व्व समाज्ञापयति विदितम्भवतु भ[वतां]
६ [यथा] यङ्ग्राम: पूर्व्वराजकृतप्रसादा नुगृहित···
७ [चा] य्भटा प्रवेश्य: सर्व्वकोट्टमर्य्यादोपपन्न·····
८ ··· ··· ···सी··· ··· ··· ··· ···
९ ··· ··· ···सि··· ··· ··· ··· ···
१० ··· ··· ··· ··· ··· ··· ··· ···
११ ··· ··· ··· ··· ··· ··· ··· ···
१२ ··· ··· ··· ··· ··· ··· ···
१३ ··· ··· ··· ··· ··· ··· ···
१४ ··· ···तेभ्यश्च मल्लकर··· ··· ···
१५ [स] मुचिततास्रपण चतुष्टयादूद्धर्व [न्नग्रा]
१६ ह्यमिति प्रसादद्वयं समधिकन्दत्तंतदे[2]
१७ वभ्वेदिभिर्न्न कैश्चिदिदमप्रमाणङ्का र्य्य
१८ येप्यस्मदूर्द्धम्भूभुजो भवितारस्तेर
१९ पि धर्म्मगुरूभिर्ग्गुरू कृत प्रसादानु
२० रोधिभिरेव भाव्यमिति समाज्ञापना
२१ दूतकश्चात्र वार्त्त भोगचन्द्र: सम्वत्
२२ ५०० २० माघशुक्ल द्वादश्याम्

1. The upper portion is totally damaged but some letters and words can be read from an old rubbing and I have reconstructed the lines 4-7 that way. I think DV also has done the same thing in reading the record. Actually the undamaged portion starts from the 14th line and the text is clear upto the end. Levi and Gnoli cover lines 14-22. DV's conjectural reading is reasonable.
2. Gn, DV समधिकन्दत्तं ।

LXIII. Inscription of Khopasi

(L 12; Gn XXXI; DV 68; HJ 71) A slab of stone standing on a thoroughfare in a place called Khopasi, which lies in the south-east outside the Nepal valley about 4 miles to the south-east of Bhatgaon. The inscribed part is 34 cm wide and 54 cm long. Date: 520 Māgha kṛṣṇapakṣa 5.

Gnoli says 'It was not possible for me to examine this inscription on the spot. The characters of this inscription are very clearly engraved. The rubbing of the Bibliotheque Nationale of Paris, which I have compared, confirms in full Levi's reading.' But the stone was there standing on the main thoroughfare in 1953 when I visited the area and took the impression.

१ स्वस्ति मानगृहादपरिमित गुण सम्पद लिच्छवि कुलानन्द करो
२ [भ] ट्टारक महाराज श्रीशिवदेव: कुशली कुप्पासी[1] ग्रामनिवा
३ सिन: प्रधानपुरस्सरान्कुटुम्बिन: कुशल मभिधाय समाज्ञा
४ पयति विदितमस्तुवो यथानेन स्वगुणमणिमयूखालोक
५ ध्वस्ताज्ञानंतिमिरेण भगवद्भवपाद पङ्कज प्रणामा नुष्ठा
६ न तात्पर्यो यात्तायति हित श्रेयसा स्वभुजयुगवलोत्खाता
७ खिलवैरिवर्ग्गेण श्रीमहासामन्तांशु वर्म्मणा मां विज्ञात्प्य मदनु
८ [ज्ञा] तेन सता युस्माकं सर्व्वाधिकरण प्रवेशेन प्रसाद: कृत:
९ स मुपस्थित विचारणीय कार्य्येषु स्वतलस्वामिनैव यूयं विचा
१० रणीया: सर्व्वकार्य्येषु चैकमेव वो द्वारं द्वारोद्घाटन कैलास

११ [कूट] यात्रा योश्च भर्वद्भि: प्रत्येकं पञ्चाशज्जाति शुक्ल मृत्तिका देया
१२ श्चिर स्थितये चास्य प्रासादस्य शिलापट्टकेन प्रसाद: कृतस्त
१३ देवं वेदिभि रस्मत्पाद प्रसादोपजीविभिरन्यैर्व्वा नायं प्रसादो
१४ न्यथा करणीयो यत्त्वेतामाज्ञा मुत्क्रम्यान्यथा कूर्य्यात्कारयेद्वा त
१५ महं मर्य्यादा भङ्गकारिण मतितरान्न मर्षयिष्यामि भाविभिर
१६ पि भूपतिभिर्द्धर्म्मगुरूभि र्गुरू कृत प्रसादानुवर्त्तिभिरिय
१७ माज्ञा सम्यगनुपालनीयेति समाज्ञापना ।। दूतकश्चात्र
१८ देशवर्म्म गोमी सम्वत् ५०० २० चैत्र कृष्णपक्षे तिथौ पञ्चम्याम्

1. All writers up till now have read कुर्प्पासी ।

LXIV. Inscription of Dhāpāsi

(DV 69; HJ 72) A slab of stone lying near a large banyan tree in the village of Dhāpāsi, a village on the western extension of the raised level of Bansbari, a suburb of the capital in the northern sector. Dhāpāsi lies about 2 miles north west of the town of Kathmandu. Dhāpāsi is approached through a small route west of the Indian Embassy along the river Viṣṇumati for some distance and then an ascent to the right. The stone is now damaged but my reading is based on the rubbing I took in 1940. The top of the stone is adorned with a chakra flanked by śankhas. The inscribed part is 34 cm wide and 46 cm long. The date is 526 Vaiśākha śukla 5 as also read by DV.

१ [स्वस्ति] मानगृहाद खण्डमण्डलेन्दु किरणावदातयशोवितानस्थगिता
२ [खि] लदिङ्मण्डलो लिच्छवि कुलकेतुर्भट्टारक महाराज श्रीशिवदे[व:कु]
३ [श] ली प्रणाली दिमकग्रामनिवासिन: प्रधानपुरस्सरान्कुटु [म्बिन:]
४ कुशलमाभाष्य समाज्ञापयति विदितं भवतु भवतां यथाने [न]
५ पृथुसमरसम्पात निर्जयाधिगत पराक्रमोपनमितोन्य[1] [क्षि]
६ तिपतिशिरोमणिप्रभाभासितचरणारविन्दयुगलेनाशेष [सा]
७ मन्तावगाहनिकृत···न्दच्चक्षुषा श्रीमहासामन्तांशुवर्म्मणा
८ मां विज्ञाप्य मदनुज्ञातेन सता कुथेलिङ्वल्पञ्चापराधमात्राप्रवे[2]
९ शेन: व: प्रसाद: कृत: समुचितत्रिकरमात्रसाधनाय तु तद
१० धिकृतै: प्रवेष्टव्यमेव चिरस्थितये चास्य शिलापट्टक शासन

११ मिदन्दत्तं तदेवंवेदिभिरस्म त्पादप्रसादोपजीविभिरन्यै
१२ र्व्वा न कैश्चिदिदमप्रमाणङ्कार्यं यस्त्वेतामाज्ञां विलङ्घ्यान्यथा
१३ कुर्य्यात्कारयेद्वा तमहमन्यायकारिणन्न मर्षयिष्यामि भा [वि]
१४ भिरपि भूपतिभिर्द्धर्म्मगुरूकृतप्रसादानु वर्त्तिभिरि
१५ यमाज्ञा सम्यक्प्रतिपालनीयेति समाज्ञापना दूतकश्चात्र
१६ लच्छागोमी संवत् ५०० २० ६ वैशाखशुक्ल दिवा पञ्चम्यापाम्

1. DV मितान्य ।
2. DV puts वे in the next line.

LXV. Lele Stele

(DV 70; HJ 73) A slab of stone in the village of Lele about 8 miles south of Kathmandu in the district of Patan. Lele is situated on the outskirt of the valley outside the inner mountain range. The date is 526 Āśvayuja (Asvina) śukla divā (no actual tithi). The inscribed part is 61 cm wide and 62.5 cm long.

The top is decorated in relief by a chakra just at the centre and linear designs around it as in Balambu Vihar stone.

१ स्वस्ति मानगृहादपरिमितगुणसमुदयोद्भासित यशा बष्पपादा नुदध्यातो लिच्छवि कुलकेतु
२ र्भट्टारक महाराज श्रीशिवदेव: कुशली लेम्बटीद्रङ्ग निवासिन: प्रधानपुर-स्सरान्कृन्दम्विन: कुश
३ ल प्रश्नपूर्व्व समाज्ञापयति विदितम्भवनु भवतां यथैतस्यां युष्मद्ग्राम सीमाभ्यन्तरभू
४ मौ पूर्व्वराजभिरन्यैश्च साधुभि: श्रेयोभिवृद्धये क्षेत्राण्यतिसृष्टकान्यासं-स्तेषामेव कैश्चि
५ दप्यनाक्षेपाय चिरस्थितिनिमित्तमनुपरतपुण्य सन्तानोपचीयमान विशदकीर्त्ति मालामो
६ दित दिगन्तर: श्रीमहासामन्तांशुवर्म्मास्मिदनुमोदनया शिलापट्टशासन मिदन्दत्तवान् क्षेत्र
७ परिमाणं सिंहमण्डपे भगवद्वासुदेव ब्राह्मण गौष्ठिकानाम्मा २० आरोग्य-शालाया: मा २००

८ माद्ध्यवशालाया: मा ७५ प्रदीपगौष्ठिकानाम्मा ६० पश्चिमशालाया: मा
६० पानीयं गौष्ठिकानाम्

९ मा ४० विश्वेश्वरस्य मा १० ब्राह्मण गौष्ठिकानाम्मा[1] १० प्रदीप-
गौष्ठिकानाम्मा १० दौलम्पानीय[2] गौष्ठिका

१० नाम्मा १० मल्लयुद्ध गौष्ठिकानाम्मा ६८ धूपगौष्ठिकानाम्मा २ इन्द्र-
गौष्ठिका नाम्मा ४ उत्तरशाला

११ या: मा १२ वादित्र गौष्ठिका नाम्मा १०···रस्य मा ४० प्रदीप-
गौष्ठिका नाम्मा ८ अर्च्चा गौष्ठिकानाम्

१२ मा २ ध्वज गौष्ठिकानाम्मा १७ प्र···गौष्ठिकानाम्मा २० प्रणाली
गौष्ठिकानाम्मा ८ ब्राह्मण सा

१३ नात्थ्यगौष्ठिकानाम्मा १० हिद्विमशालाया मा···प्रदीप गौष्टिका
नाम्मा प्रवहण गौ

१४ ष्ठिकानाम्मा २० उत्तरशालाया: मा २०···[3]ध्वजगौष्ठिकानाम्मा ११
भूयोध्वजगौ

१५ ष्ठिकानाम्मा १० मल्लयुद्धगौष्ठिकानाम्मा ३ अर्च्चनीयगौष्ठिका
नाम्मा ४ इन्द्रगौष्ठिका नाम्मा ६

१६ पूर्व्वशालाया: मा १० भगवत श्चूडिके श्वरस्य पाञ्चालिकै···मानङ्ग्रा-
मस्य पूर्व्वंत: मा ४० पश्चिमनश्च

१७ मा ४० तदेतेषां क्षेत्राणान्न केनचिदाक्षेप: पीडा वा कार्यो यस्त्वेनामाज्ञा-
मतिक्रम्यान्यथा प्रवर्त्ति

१८ ष्यते तमहन्न मर्षयितास्मि दूतकश्चात्र प्रतिहार लच्छागोभी संवत्
५०० २० ६ आश्वयुज शुक्ल दिवा

1. DV puts it within brackets but the letters are readable.
2. DV reads पौलम्पानीय ।
3. DV पूर्वशालाया: मा १० but the letters are not at all legible.

LXVI. Inscription on the main road between Lagantol and Jaisideval

(BLI 4; Gn XL; DV 80; HJ 83) A slab of stone standing on the road to Lagan in front of a house near Jyabahal to the

east of Jaisideval in Kathmandu. The inscribed part is 38 cm wide and 58 cm long. The top of the stone is broken and lost. Date: Samvat 535 Śrāvaṇa śukla 7. The inscription is generally attributed to Śivadeva in view of the era used herein. But it seems to me that through the Na-bahil inscription was made a grant of land by Amsuvarmā functioning as the main ruler. The word *deva* in our first line refers to a divinity and not to any king on the throne.

१ ·····देव·····

२ ·····न[1] पुण्यो·····

३ ·····यं व: प्रसादी[2] कृ [त:]·····

४ ·····नुज्ञ:[3] पृथूल्क्षेत्रं पूर्वं·····

५ ·····मङ्गलस्य[4] क्षेत्रम् ततो भरताश्रम[5]···

६ ·····तुलक्षेत्रम्[6] ततस्तेग्वल् प्रा···

७ आदित्यगुप्तस्य क्षेत्रम् पूर्वदक्षि [णे] न···

८ ···भट्टाक्षेत्रम् तत स्त्रेग्वल नारायण स्वामी[7]···

९ -क्षिप्तम्[8]····प्रदीप गौष्ठिकानाम् तस्या भूमेर्दक्षिण···

१० ···दक्षिण राजकुलस्य दक्षिण पाश्चिमेन···

११ पाञ्चलिकानाम् पश्चिमेन पूर्वत···

१२ ···पश्चिमोत्तरेण पर्वत दक्षिणम्[9]

१३ ···परिक्षिप्तेयम्भूमि रित्यवगम्य न कैश्चिदस्म

१४ त्पादोपजीविभि[10] रयम्प्रसादोन्यथा करणीयो य [स्त्वेता][11]

१५ माज्ञा मनादृत्या न्यथा कुर्यात्कारयेद्वा तमह मुत्पथ [गा]

१६ मिनं नियतमनुशासितास्मि भविष्यद्भिरपिभूप तिभि [र्गु]

१७ रुकृतप्रसादानुवर्तिभिरेव[12] भवितव्यमिति दूतकाश्चा[13]

१८ च राजपुत्र विक्रमसेन: सम्वत् ५०० ३० ५ श्रा [व]

१९ ण शुक्ल दिवा सप्तम्याम्

1. BLI omits ण। 2. BLI राया। 3. BL omits नु। 4. BLI omits मङ्ग। 5. Gn, BLI भरताश्रा। 6. BLI reads तुला।

7. BLI नारायण; DV omits स्वामी। 8. DV reads -स्तेग्वल। 9. BLI भूमे र्दक्षिण····; DV omits दक्षिणम्। 10. BLI स्मत्पादो, स्म should have been placed in the upper line but he reads at the end of that line the letters दप्य। 11. BLI करणीयोय··· 12. BLI omits रू। 13. BLI दूतको।

LXVII. Nabahil Stele

(DV 81; HJ 82; Ballinger 92 no text but just a photo) A slab of stone originally belonging to Nabahil, Patan is now deposited in the National Museum. Date symbols are missing except the symbol for 500. The inscribed part is 37 cm long and 30 cm wide.

१ स्वस्ति [कैलाशकूट भवना] द्भवत्पशुपतिभट्टारकपादा
२ नु[1] [ध्यातो] वप्प [पादानुगृहीत] श्री[2] महासामान्तांशुवर्मा कु [श]
३ ली····ग्राम निवासोपगता न्कुटुम्बि
४ [नो यथा] कु[शलयाभाष्य] समा [ज्ञाप] यति [विदितम्भवतु]
५ भवताम्मिर्मे लीतिशङ्करनारायणस्य····
६ स सम्यक्प्रतिपालनात्पश्चिमा धि [क रण]····
७ तक म्प्रतिमुच्य····मधिकरण····
८ श्यङ्कृत्वा प्रति संस्कृत्य मया व: स ··
९ प्रसाद: कृतस्तदेव मधिगतार्थै र्न [कैश्चिद्]
१० पीडा विधेया यस्त्वेत्तामाज्ञा [मुम्मुल्लध्य]····[ता]
११ न्न मर्षयिष्यामि भविष्यद्भिरपि [भूपतिभिपूर्वराज]
१२ कृत धर्माधिकार पालनावृते [दूतकोत्र]
१३ महासामन्त भोगवर्मा ।। संवत् ५००[3]·····

1. After पादानु DV adds ध्यात and वप्पपादानुध्यात a conjectural reading. 2. Hereafter follows the name of the king followed by कुशली। The record undoubtedly belongs to the reign of Amśuvarmā. 3. The symbol 500 is distinct. At the initial stage of his independent career Amśuvarmā used the old era.

The inscription bears a date of the old era but the charter is issued by Amśuvarmā. Śivadeva's name disappears. The inscription should be placed before the Bungmati charter in chronological order.

The witness is Mahāsāmanta Bhogavarmā. One Bhogavarmā Gomi figures as witness in the two Bhadgaon charters of Śivadeva. Could they be identified as one person? Perhaps Bhogavarmā Gomi was a follower of Amśuvarmā and was promoted to the rank of Mahāsāmanta at the date of the Nabahil inscription.

LXVIII. Bungmati Inscription of Amśuvarmā

(BLI 6; Gn XXXIX; DV 71; HJ 74) A slab of stone buried in the ground in the neighbourhood of the village of Bungmati, 6 miles to the south of Kathmandu in the district of Patan. The stone is now lost. According to BLI 'The stone is taken out every 12th year on the occasion of the 12 yearly festival of Machhendranath when his car is drawn from Bungmati to Patan and back.' The stone at the top has Buddhist symbols, viz. the wheel of the law flanked by two deer. Date: Samvat 29 Jyeṣṭha śukla 10 as rightly read by DV. Gnoli and many others wrongly read it as 34. As Gnoli says 'The rubbing published by BLI is the only rubbing for the decipherment of this inscription.' The inscribed part of the stone is 36 cm wide and 48 cm long.

१ स्वस्वि कैलाशकूटभवनाद्भगवत्पशुपत्तिभट्टारकपादा
२ नुगृहीतो बप्पपादानुध्यातः श्रीमहा सामन्तांशुवर्मा कुशली
३ वूगायूमी ग्राम निवासोपगता कुटुम्बिनो यथाप्रधानङ्कुश
४ लभाभाष्य समाज्ञापयति विदितम्भवतु भवताङ्कुक्कुटसू
५ कराणाँ मल्लपोता नां मत्स्यानाञ्चावाधनेनपरितुष्टैरस्माभि
६ र्भट्टा धिकरणा प्रवेशेन वः प्रसादः कृतो युष्माभिरप्ये
७ त····य····नीयंयदा च पुनर्धर्मसङ्कराणि

८ [कार्याणि] समुत्पन्ने[6] तदा राजकुलं स्वयम्प्रविचार[7]

९ [णीयम्] तदेवमधिगतार्थै न[8] कैश्चिदयं प्रसादोस्मत्प्र

१० [सादोप जीविमि]भिरन्यैर्वान्यथा कार्यो[9] यस्त्वेता माज्ञां विलङ्घ्यान्यथा

११ [कुर्यात्कारयेद्वा]····वर्त्तिनो नियतम्पुष्कला मर्यादाव

१२ ·····भूपतिभिः पूर्वराजकृतप्रसादा

१३ नुवर्त्ति [भिरेवभाव्य मिति] स्वयमाज्ञा दूतक श्चात्र महासर्व

१४ [दण्ड] नायक विक्र [मसेन] संवत् २० ९ ज्येष्ठशुक्ल दशम्याम्[10]

1. DV fills the gap. 2. DV [न्] । 3. Gn कराणा···नां । 4. Gn वधानेन । 5. Gnoli···यदा etc. 6. त्प is there but द्य is wrong as made out by DV. There is no place for 3 letters. 7. DV puts...after विचार but there is no letter after र । 8. Upto this Gnoli's line is blank. 9. Upto this Gnoli's line is blank. 10. Gnoli and others read 34. 1 also followed the usual reading. But DV is correct to read 29. The symbols for 20 and 9 are clear.

LXIX. Harigaon Inscription of Amśuvarmā

(L 13; Gn XXXV; DV 72; HJ 75) A slab of stone standing near the platform of Dathutol in Harigaon, a suburb of Kathmandu, to the north east. The top of the stone has in a relief a water vessel with a śankha on the right and a chakra on the left. Date: Samvat 30 Jyeṣṭha śukla ṣaṣṭyām. The inscribed part is 36 cm wide and 62 cm long.

१ स्वस्ति कैलासकूट भवनात्परहितनिरत प्रवृत्तितया कृतयुग

२ ···कारानुकारी[1] भगवत्पशुपति भट्टारक पादानुध्यातो

३ वप्पपादपरिगृहीतः श्रीमहासामन्तांशुवर्मा कुशली करिष्यमा

४ ण प्रसादां स्तन्मर्यादापण ग्रहणाधिकृतांश्च वर्तमानान्भवि

५ ष्यतश्च समाज्ञापयति विदितम्भवतु भवतां सर्वत्र राज प्रासा[2]

६ देषु कृतप्रसादै र्मर्यादा निमित्तं यावन्तः[3] पणा देयाभूत्तेषां

७ यथोचित दानेन माभूदुभयेषाम् [पी]डेति[4] मया पूर्वराजानुवृ

८ त्या यथोचितप्रदानाय शासनोपनिवन्ध···लिखितो[5] यत्र[6]

९ श्रीदेव्या पु ३ प १ अग्नेः[7] पु ३ प १ श्रीकुलदेवस्य[8]···[पु] ३ प १ षष्ठीदे

१० वकुलस्य पु ३ प १ श्रीभट्टारकपादानाम् प्रत्येकम् पु २० ४[9] महावलाद्ध्यक्ष

११ स्य पु २० प्रसादाधिकृतस्य पु २० अभिषेक हस्ति [नः] पु ३ प १ अभिषे

१२ काश्वस्य पु ३ प १ धावके गेच्छिजाकस्य[10] पु ३ प १ भाण्ड ना [यक][11] स्य पु २ प १

१३ चामरधारस्य पु २ प २ ध्वजमनुष्यस्य पु २ प २ देवकुलानाम्[12] पु २

१४ प २ पानीयकर्मान्तिकस्य पु २ प २ पीठाध्यक्षस्य पु २··· पणां[13] पु २

१५ प २ पुष्पभुवाक वाहस्य पु २ प २ नन्दीशङ्खवादयोः[14] पु २५ भट[15]

१६ नायकस्य पु ६ प २ अश्वस्यार्घे[16] पु ६ प २ दक्षिणद्वारस्य पु ३ प····

१७ भट स्य पु १ प ४ प्रतोल्याः पु १ प ४ पश्चिमद्वारस्य पु १ प ४ आ. स्य. पु.

१८ प ४ मानगृहद्वारस्य पु १ प ४ मध्यमद्वारस्य पु १ प ४ उत्तर द्वारस्य पु १ प १

१९ सम्मार्जयिन्याः पु १ प ४ यदि यात्रायाम् विश्वसिकनायकयोः पु २०

२० प ५ तदेवं वेदिभिरस्मत्पादप्रसाद प्रतिवद्धा जीवनैरन्येर्वा न कैश्चि

२१ दयम्प्रसादो न्यथा करणीयः भविव्यद्भिरपि गुरूकृत

२२ प्रसादानुवर्त्तिभिरेव भाव्यमिति स्वयमाज्ञा सम्वत् ३० ज्येष्ठशुक्ल षष्ठयाम्

1. L परिकारानु etc. 2. Gn प्रसा; L राजाप्रसा। 3. L येनस्त for यावना etc. 4. DV पी[डे]ति; Gn सा····ई; L दुन्कुयसा for दुभयेषाम् as above. 5. Gn omits this word. 6. L योत्र। 7. Gn अरोः; DV अग्नेः। 8. L omits these words. 9. L पु-प। 10. Gn ढा for जा and both missing in L. 11. L omits this word but Gn reads भारकस्य। 12. Gn देत्ना। 13. L रण-ग्रां for पणां। 14. ····भट। 15. L प्र-टाना। 16. L omits.

LXX. Inscription of Bhatuwal

(DV 73; HS in AS, p. 13; HJ 77) Not far from the village of Tistung lies the village of Bhatuwal in the north east. The stone is standing in an open cultivated field. The inscribed part is 42 cm long and 34 cm wide. The top is decorated with a chakra flanked by śankhas amidst floral designs. The date is *Samvat* 31 *prathama* (month missing) *pañchamyām*. The stone is not well preserved, and many letters here and there are damaged.

१ स्वस्ति नैपालेभ्यः सकल जगद्विसारिकीर्त्ति[1] रनतिवृत्तार्य्यमर्य्या
२ दा सेतुभगत्पशुपति भट्टारक पादानुगृहीतो बप्पपादानु
३ [ध्यातः] श्रीमहासामन्तांशुवर्म्मा कुशली कुण्डशुल्क[2] तापनाधिकृता
४ न्पुरतःकृत्वा पश्चिमद्वार प्रतिवद्धं विषयपतितदायुक्तक शौल्किक
५ गौल्मिकादीङ्क शल माभाष्य समाज्ञापयति विदितम्भवतु भब
६ तां यथास्माभिरेषां···नग्रामीणानां[3] लोहचामर मृगरो
७ मकस्तुरिकाकृत ताम्रभाण्डान्यनिर्हार्य्याण्य वास्य तदन्यद्रव्य ण्या ,
८ दायोपक्रयार्त्थमितोनिर्ग्गच्छताम्प्रसाद्योपक्रयञ्चान्तः [प्रविश
९ तां शुल्कतापनादि] यथादेयम्प्रतिमुक्तमेवं वेदिभिरस्मत्प्र
१० तिबद्ध जीवनैरन्यैर्वा न कैश्चिदप्ययम्प्रसादोन्यथा कार्यो
११ यस्त्वेतामाज्ञामतिवर्त्त्यान्यथा प्रवर्तिष्यते तमहन्नरपतिकृत
१२ मर्चादाभेदिनन्न मर्षयिष्यामि भविष्यद्भिरपि भूपतिभिः
१३ सुकृत विपाकोपनत···मिच्छद्भिर्ग्गुरुकृतप्रसादा
१४ नुयायिभिरेव भवितव्यमिति [समाज्ञापना] दूतकोत्र महाराज
१५ विप्रवर्म्मा संवत् ३१ प्रथम [पौष]···[4]पञ्चम्याम्

1. Hereafter letters are totally damaged but DV reads रनतिवृत्तार्यमर्या and obviously he follows the line 1 of the following inscription.
2. DV adds तापनाधिकृता and in the 4th line न्पुरतः कृत्वापश्चिम द्वारप्रतिवद्ध but the passage cannot easily be read. However, this occurs in the next inscription. So this must be correct.

3. DV लोह् चामर मृगरोम । I am, however, unable to read the letters but the guess-work can be correct in view of another inscription.
4. But it must be a month of Pauṣa as the Inayatol (Bhadgaon) inscription shows.

LXXI. Another Stele of Tistung

(DV 74; HJ 76) One of the two stones lying in the lawn of the primary school, east of the row of the bazar houses, in the village of Tistung. Together with that of Bhatuwal the two stones of Tistung form a class by themselves of which the contents are more or less similar. As the last line is completely damaged, the date symbols are missing. The same chakra flanked by śankhas adorns the top. The inscribed part is 54 cm long and 35 cm wide.

१ स्वस्ति नैपालेभ्यः सकलजगद्विसारिकीर्त्तिरन
२ निवृत्तार्चमर्यादा सेतु र्भगवत्पशुपति भट्टा
३ रक पादानुगृहीतो बप्पपादानुध्यातः श्रीमहासा
४ मन्तांशुवर्मा कुशली कुण्डशुल्कतापनाधिकृता
५ न्पुरतः कृत्वा पश्चिमद्वारप्रतिबद्धविषय प
६ तितदायुक्तकशौल्किक गौल्मिकादिङ्कुशलमाभाष्य
७ समाज्ञापयति विदितम्भवतु भवतां यथास्मा
८ भिरेषां तेस्तुङ्ग ग्रामीणानाम् लोहचामरमृग
९ रोमकस्तूरिका कृत ताम्रभाण्डान्य निर्हार्चाण्यवास्य
१० तदन्य द्रव्याण्यादायोपक्रययार्थमितो निर्गच्छता[1]
११ म्प्रसाध्योपक्र[2]ञ्चान्तः प्रविशतां शुल्कतापनादि यथा
१२ देयम्प्रतिमुक्त मेवं वेदिभिरस्मत्पतिबद्धजीवन
१३ रन्यैर्व्वा न कैश्चिदप्ययम्प्रसादोन्यथा कार्योयस्त्वे
१४ तिमाज्ञा मतिवर्त्त्यान्यथा प्रवर्त्तिष्यते तमहन्नरप
१५ [ति] कृत मर्य्यादाभेदिनं न मर्षयिव्यस्यामि भविष्यद्भि
१६ [रपि भू] पतिभिः सुकृत विपाकोपनत···
१७ ·····

1. There should be no doubt about या which is superfluous.
2. DV adds (य) but there is no such letter. However it means क्य । The omission was the error of the engraver.

LXXII. Inscription of Inayatol, Bhadgaon

(DV 75) A slab of stone placed near the temple of Māheśvarī at Inayatol in Bhadgaon. The upper portion of the stone is completely damaged. The inscribed part is 32 cm wide and 16 cm long. Date: *Samvat 31 dvitiyā pauṣa śukla aṣṭamyām.*

१ ···यस्त्वेतामाज्ञां विलङ्घ्यान्यथा प्रवर्तिष्यते···

२ मर्यादाज्ञाव्यतिक्रमकारिणो व्यधिति[1] भाविभि

३ रपि भूपतिभि र्धर्मगुरूतया गुरूकृतप्रसादान् [व]

४ [त्ति] भिरेव भवितव्यमिति स्वयमाज्ञा दूतकोत्र राजपु

५ त्र स्थितिवर्मा संवत् ३१ द्वितीय पौष शुक्लाष्टम्याम्

1. DV omits this word.

LXXIII. Chāñgunārāyaṇa Image Inscription of Amśuvarmā

(DV 76; HJ 78; DR in Ancient Nepal, p. 166 docc) Inscribed on a gold leaf attached to the golden coat of arms of the image of Narayana at Changu. The date is Ekatrimsāt Māgha śukla 13 in words and not in symbols. The inscribed part is 15 cm wide and 25 cm long. This is the only occasion when no symbols are used for the year in date particulars. For the first time we get a weekday and nakṣatra together here.

१ ॐ एकत्रिंशत्तमे वर्षे वर्त्तमाने स्वसंस्थया माघशुक्ल त्रयोदश्या म्पुष्येण सवितुर्दिने

२ कालेन शीर्णमवलोक्य समस्तमाद्यं हैमं हरेर्भगवतः कवचं सतार्क्ष्यम्

३ तस्मान्निदर्शनमवाप्य जगद्धितार्थं सञ्चस्कृतवान्नरपतिः पुनरंशुवर्मा

LXXIV. Another Inscription of Amśuvarmā at Harigaon

(L 14; Gn XXXV; DV 77; HJ 79) A slab of stone standing attached to a platform in the village of Harigaon. The inscribed part is 38 cm wide and 70 cm long. The top presents a chakra flanked by śankhas in relief. Date: *Samvat* 32 *Āṣāḍha śukla.*

१ स्वस्ति कैलासकूट भवनाद·····
२ नो भगवत्पशुपति भट्टारक पादानु [गृहीतोवप्पपादानुध्या]
३ तः श्रीमहासामन्ताँशुवर्मा कु [शली]·····
४ गृहिक्षेत्रिकादि कुटुम्बिनोय [थार्हम्प्रतिमान्यानु दर्शयति वि][1]
५ दितम्भवतु भवताङ्गृह क्षेत्रादि श्रावणिकादान[2]·····
६ भिरयम्मर्यादाबन्धः कृतएतेन भवद्भिर्व्यवहर्तव्यं यत्र·····
७ तः पशुपतेः पु ६ प[3] २ दोला शिखरस्वामिनः पु ६ प २····
८ गुंविहारस्य पु ६ प २ श्रीमानविहारस्य पु ६ प २ श्री [रा] ज[4]
९ ज विहारस्य पु ६ प २ खर्जूरिका[5] विहारस्य पु ६ प २ म [ध्य]
१० म विहारस्य[6] पु ६ प २ सामान्य विहाराणां पु ३ प १ रामेश्व
११ रस्य पु ३ प १ हंस गृहदेवस्य पु ३ प १ मानेश्वरस्य पु ३
१२ प १ साम्वपुरस्य पु ३ प १ वाग्वतीपारदेवस्य पु ३ प १ धारा
१३ मानेश्वरस्य पु ३ प १ पर्वतेश्वरदेवस्य पु ३ प १ नरसिंह
१४ देवस्य पु ३ प १ कैलासेश्वरस्य पु ३ प १ भुम्भुक्किकाजलश
१५ यनस्य पु ३ प १ तदन्यदेवकुलानाम् पु २ प २ श्रीभट्टारक
१६ पादानां पु ६ प २ सपेलापाञ्चाल्याः पु ६ प २ सामान्य
१७ पाञ्चाल्याः पु ३ प १ राजकुलवस्तुना नियुक्त मनुष्यस्य
१८ पु २ प २ गौष्ठिकाणां पु २ प २ कृतप्रसादस्य पु १ ब्राह्मणा [नाम्]
१९ पु १ सामान्य मनुष्याणाम् पु ४·····रयं व्यवहार····
२० न चायम्मर्यादाबन्धः कैश्चिद [प्यन्य] थार क[रणी] यो यतः
२१ प्रजाहितार्थोद्यत शुद्धचेतसां [शुवर्मणा श्री] कलहाभिमानिना
२२ कथम्प्रजा मे सुखिता भवेदिति [प्रि] य व्यवस्थेय कारि धीमता
२३ संवत् ३० २ आषाढ शुक्ल त्रयोदश्याम्

1. L in a note य (था प्रधानाना) भाष्या (नुदिचति) विदितं।

2. L दानानि·····
3. Levi and Gnoli read 7, DV reads 6. The latter is correct.
4. L श्रीर ।
5. L खर्जुरिक ।
6. L भूम् ।

LXXV. Sanga Inscription of Amśuvarmā

(L 15; Gn XXXVII; DV 78; HJ 80) A slab of stone about 38 cm wide and 68 cm long in a locality on a hill called Sanga near the village of the same name due east of Bhadgaon forming the outskirt of the valley. The stone lies standing a little east of the village in a field. The top stone has two chakras in relief. The date Samvat 32 *Bhādrapada śukla divā*. The inscribed part is about 38 cm wide and 68 cm long.

१ कर्णालङ्कार रौद्र श्वसदहि[1] पवन व्यस्त पर्यस्त (के) शं[2]
२ प्रत्यग्रच्छेच[3] तापा [न्वि] तरूधिर शिरोमालभारी····
३ उच्चैर्मुक्ता[4] ट्टहासम्परिविगल[5] दसृङ् नाग चर्मोत्तरी यं
४ पायात्तद्रूपमैश[6] हिमगिरि तनया[7] भीत भीतेक्षितं वः
५ स्वस्ति क्षितितल तिलक भूतात्कुतूहलि जनता निमेष
६ नयनावलोक्य माना त्कैलास कूट भवना त्प्रजाहित
७ समाधान तत्परो भगवत्पशुपति भट्टारक पादा
८ नुगृहीतो वप्पपादानुध्यातः श्रीमहासामन्तांशुवर्मा
९ कुशली शङ्खाग्राम निवासिनः कुटुम्बिनः प्रधान पु
१० रस्सरा न्कुशल माभाष्य समाज्ञापयति विदितम्भव
११ तु भवता मस्माभिः हाम्हुंवस्तु[8] द्वादश तैलघटाः कूम्हुं[9]
१२ वस्तु[10] च पञ्च भवताम्पीडाकर मित्यवगम्य युस्मत्पी
१३ डापनोदार्थ मद्याग्रेण प्रतिमुक्तास्तदेव मवसाय
१४ नातः परेणैतद्वस्तु तैलङ्कस्यचिद्देयं भविष्यद्भिरपि
१५ भूपतिभि पूर्वराजकृतप्रसादानुवर्त्तिभिरेव भवि

१६ तव्यमिति स्वयमाज्ञा दूतकश्चात्त्र सर्वदण्ड नायको
१७ राजपुत्त्र विक्रमसेनः सम्वत् ३० २ भाद्रपद शुक्ल दिवा ९
१८ तैल्यशालासु[11] करणीयं इदस्तमधिकरण[12] विवर्जि[13]
१९ तानि ॥[14]

1. Gn रौद्रेश्वर····; L क-लंकार । 2. Gn पवनव्य····; L···· 3. DV दतापा; Gn reads प्रत्याश्रम for प्रत्यग्र··· रुचिर etc but after भा which L reads as परिविगल··· प्रत्यय···· 4. L मुक्ताङ्कहा···· 5. Gn omits. 6. Gn reads onwards····तिते; L reads····तिता । 8. Gn ढह्मुं[वस्तु] । 9. L कुह्मम् । 10. L चे । 11. Gn omits. 12. DV omitted इदस्तम । 13. Gn विभाजितानि; L reads (18 line) तस्यगण्डश्च करणीयमिह चङ्गाधिकरणविगिरावतानि । 14. स्रग्धरा metre.

LXXVI. The Sundhara (literally a gold water conduit) Inscription of Amśuvarmā

(BJN 2, Appendix 1, pp. 74-76; Gn XXXVIII; DV 79; HJ 81) A slab of stone in a place called Sundhara, Patan (now in the National Museum). The top of stone is decorated with a chakra flanked by two śankhas in relief. Date: *Samvat* 34 *prathama pauṣa śukla.* The inscribed part is 37 cm wide and 60 cm long.

१ स्वस्ति कैलासकूट भवनाद्भगव त्पपशुपति [भट्टारकपादा]
२ नुगृ [हीतो] वप्पपादानुध्यातः श्री [महासामन्तांशुवर्म्मा]
३ कुशली[1] वर्तमान भविष्यतो मा[2] टिङ्ग्रामस्य·····कुटुम्बिनो [कु]
४ शलमाभाष्य[3] समाज्ञापयति विदितम्भवतु भवतां [यथास्माभि][4]
५ र्माटिन्देवकुलमर्घविनिपतितेष्टका[5] पङ्कित विवर प्रविष्ट
६ नकुलकुलाकुलितमूषिका सार्थदूर[6] विघटित निरव
७ शेषद्वारकपाट[7] वातायनादि जीर्णदारूसंघातं यत्नतः
८ प्रतिसंस्कार्य तस्य दी [र्घ] तर पश्चात्काल सौस्थित्य निमित्तं

९ तदक्षयनीविप्रतिवद्ध मेवं माटिङ्ग्रामस्य दक्षिणतो राज
१० भोग्यता मापन्नं विंशतिकया चतुः[8] षष्टिमानिका पिण्डकं[9] क्षेत्र
११ न्दक्षिण पश्चिमतश्च षण्मानिका पिण्डकम्माटिङ्ग्राम पा
१२ ञ्चालिकेभ्यः प्रतिपादित मेवं वेदिमिर्न कश्चिदस्मत्पाद
१३ प्रतिबद्ध जीवनैरन्यैर्वायन्धर्माधिकारो न्यथा करणीयो[10]
१४ यस्त्वेता माज्ञामुलङ्घ्यान्यथा कुर्यात्कारयेद्वा तं वयन्न म
१५ षंयिष्यामो भविष्यद्भिरपि भूपतिभि र्धर्मगुरूभि धर्माधि
१६ कार प्रतिपालनादृतै र्भवितव्यम् सम्वत् ३० ४ प्रथमपौष
१७ शुक्ल द्वितीयायाम् दूतकोत्र महावला द्व्यक्ष विन्दुस्वामी

1. Ben omits कुशली । 2. Ben omits मा but as Gnoli says, this can be restored as माटिङ्गामकुटुम्बिनो यथार्थम् । 3. Ben omits शलमाभाष्य । 4. Ben omits the conjectural reading. 5. Ben मा····नृपकुलमथ and the other portion of the line as above. 6. Ben ····पुर । 7. Gn & Ben कवाट । 8. Ben omits चतुः । 9. Ben text पिण्डकां but in the footnote पिण्डकम् । 10. Ben यः । Generally Ben makes many mistakes while Gn is correct.

LXXVII. Inscription of Taukhel (near Tistung)

(DV 82; HJ 84) A slab of stone lying in the village of Tistung about 3 miles south east of Tistung. The stone at the top bears in relief a chakra flanked by śankhas. The inscribed part is 36 cm wide and 48 cm long. The date is 37 *Phalguṇa śukla* 5. The stone is well preserved.

१ ॐ स्वस्ति कैलासकूट भवनाद निशम शेष सत्वसुखस
२ मुदयोपपादनोदितचित्तसन्तति र्भगवत्पशुपति भट्टा
३ रक पादानुगृहीतो बप्पपादानुध्यातः श्रीमहासामन्ताशुवर्मा
४ कुशली चुस्तु ङ्ग्राम कुटुम्बिनः प्रधानपुरस्सरान्कुशलमाभा
५ ष्य समाज्ञापयति विदितम्भवतु भवतां युष्मदीय ग्राम भू
६ मौ महती महिषीपीडेत्यतस्तत्पीडा परिजिहीर्षया परिब
७ र्तनिमित्तमस्माभि रियम्भूमिः पूर्वेण चुस्तुन्नदी दक्षिणेन

८ खातकः पश्चिमेन पर्वतचूडामुत्तरेण चुप्रिङ्नदीन्येतत्सीम
९ मध्योप निपातिनी भवताङ्ग्राम सन्निवेशार्थम्प्रसादीकृता भ
१० वद्भिरपि तेस्तुशु ल्म्हुंङ्ब्रह्मुङ्यङ्करणीयञ्जङ्गशतत्त्रयन्देय
११ न्तदेवं विदितार्थैरस्मत्पादप्रसादोपजीविभिरन्यैर्वा न कैश्चि
१२ दयम्प्रसादोन्यथा करणीयो यस्त्वेतामज्ञां विलङ्ध्यान्यथा
१३ कुर्यात्कारयेद्वा तं वयन्न मर्षयिष्यामो भविष्यद्भिरपि भूप
१४ तिभिधर्मगुरूतयापूर्वराजकृतप्रसादानुपालनावहितमा
१५ नसैर्भवितव्यमिति स्वयमाज्ञापना दूतकश्चात्त्र युवरा
१६ जोदयदेवः संवत् ३७ फाल्गुनशुक्ल दिवा पञ्चम्याम् ॥

LXXVIII. Otutol Inscription of Kathmandu

(Gn XLIII; DV 83; Sans. Sandesh 1.8; HJ 87) A slab of stone standing in the open ground before an image of Mṛtyunjaya in a locality known as Guchchatol, Otu, Kathmandu. The stone is not well preserved. The top is damaged, and the symbols are missing. The inscribed part is 42 cm wide and 60 cm long. The record belongs to the reign of Amśuvarmā. The date can be read with difficulty as 38.

१ ॐ स्वस्ति कैलाशकूट भवनात्·····
२ ····दिङ्मण्डले भगवत्पशुपति भट्टारकपादा नु [ध्यातो]
३ [वप्प] पादपरिगृहीतः श्रीमहासामन्तांशुवर्मा कु [शली]
४ [पा] ञ्चालिकान्यथा प्रधानाङ्कशलमाभाष्य समाज्ञापयति····
५ ···शालाप्रणाली कर्मपरितोषितै रस्माभि·····
६ ····वासिनः[1]····ब्रम्शामल्लपोतसूकर कराणां····
७ ····चाक····डम्मुक्त्वापञ्चापराधेनास्य
८ ····पण्यानि मृद्भाण्डानि[2] तथैव कतु°····
९ ····क···म्वहिरनति वाह्यवि····
१० [व]: कृ [तस्तदे] वम्वेदिभि [रस्म] त्पादप्रतिबद्ध जीवनैर [न्यैर्व्वान]
११ [कैश्चिदयम्प्र] सादोन्यथा कर [णीयो] यस्वेत्तामाज्ञा मुल्लङ्ध्या [न्यथा]

१२ कुर्यात्कारये [द्वा][3]····नियतं पुक्कला म[4]····

१३ ····भविष्य[5] [द्भि रपि भूप] तिमिर्गुरूकृत प्रसादा [नुव]

१४ [र्तिभिरे] व [भ] वितव्यमिति स्वयमाज्ञा दूतकश्चात्र युवरा [ज]

१५ [उदयदेव सं]वत्[6] ३३० ६ आषाढ़ शुक्ल दिवा पञ्चम्याम्

1. Gn····ला····म् । 2. Gn omits मृद्भाण्डा तथैव कर्तु····but DV is correct. 3. Earlier in S.S.I. 8.42 ff. DV tried to fill up the gap and this was followed by a conjectural parallel [तम्वयम्नमर्षयिष्यामि]. 4. Here DV read म only but [र्यादादेयम्····] in S.S.I. 8.42 ff. 5. DV read in S.S. भाविभिर पि etc. but as he kept the place vacant against his reading in S.S. in the f.n. signs 3 and 4, he substituted भविष्यद्भि for भाविभि । 6. Also see DV. The year of the date was not read so far.

LXXIX. Gairidhārā Inscription of Kathmandu

(Gn XLII; DV 84; HJ 88) A slab of stone on the road just above the courtyard of a water conduit known as Bhansa hiti or Gairidhara in Kathmandu in its north eastern suburb. It has also the image of reclining bull on the top. The date is missing as the particular portion is in damaged condition. The inscribed space is 40 cm wide and 52 cm long.

१ ॐ स्वस्ति कैलासकूट भवना दनन्य नरपति सुकरानति[1] प

२ र पुण्याधिकार स्थिति निबन्धनोन्नीयमान मनस्समाधानो [भ]

३ गवत्पशुपति भट्टारक पादानुगृहीतो बप्पपादानुध्यातः

४ श्री महासामन्तांशु वर्मा कुशली जोञ्जोन्दिङ्ग्राम निवासिनः प्रधा

५ न पुरस्सरा न्कुटुम्बिनः कुशलमाभाष्य समाज्ञापयति विदि

६ तम्भवतु भवतान्नीलीशाला प्रणाली कर्म परितोषितै रस्माभिः

७ लिङ्गग्वल् षण्ढाश्विक वाहिकागन्त्रीबलीवर्दनाम प्रबेशेन वः प्रसा

८ दः कृतस्तदेव मधिगतार्थै र्न कैश्चिदेष प्रसादोन्यथा कर

९ णीयो यस्त्वेनामाज्ञां विलङ्घ्यान्यथा कुर्यात्कारयेद्वा तं वयन्न
१० मर्षयिष्यामो भविष्यद्भि [रपि भूपतिभिः पूर्वरा] ज कृत प्रसा
११ दा नुवर्तिभि [रेव भवितव्यम् चिरस्थितये चास्य प्र] सादस्य
१२ शिलापट्टक शासने [न प्रसादः कृत इति स्वयमाज्ञा दू] तकश्चात्र
१३ युवराजोदयदेवः [सम्वत्]·····अष्टस्याम्

1. DV reads स; Gn [स]।

LXXX. Inscription on the cross road near the western gate of Paśupati

(BLI 7; Gn XLI; DV 85; HJ 89) A slab of stone by the side of the open temple of Ganeśa on the cross road not far away from the western gate of the temple of Paśupati. The inscribed part is 34 cm wide and 68 cm long. On the top of the stone is a reclining bull supposed to be the carrier of Śiva. Gnoli says: 'I was unable to take a rubbing of the last part of this inscription (lines 19-22), which is deeply buried in the ground.' The rubbing published by BLI confirms his reading. But in 1953 when I took the rubbing and up till now (1977) it is exposed to its full length. The inscription is well preserved. The date is *Samvat* 39 *Vaiśākha śukla* 10.

१ ॐ स्वस्ति कैलासकूट भवनाद निशि निशि चानेकशा
२ स्त्रार्थ विमर्शा वसादिता सद्दर्शनतया धर्माधिका
३ रस्थितिकारण मेवोत्सव मनतिशयम्मान्यमा
४ नो भगवत्पशुपति भट्टारक पादानुगृहीतो बप्प
५ पादानुध्यातः श्र्यंशु वर्मा कुशली पश्चिमाधिक
६ रणवृत्तिभुजो वर्त्तमाना न्भविष्यतश्च यथार्ह
७ ङ्कुशलमाभाष्य समाज्ञापयति विदितम्भव
८ तु भवताम्पशुपतौ भगवाञ्छूर भोगेश्वरोस्मद्भ
९ गिन्या श्रीभोगवर्म जनन्या भोगदेव्या स्वभर्तूराज
१० पुत्र शूरसेनस्य पुण्योपचयाय प्रतिष्ठापितो
११ यश्च तद्दुहित्रास्मद्भागिनेय्या भाग्यदेव्या प्रतिष्ठा
१२ पितो लडितमहेश्वरो यश्चैतत्पूर्वजैः प्रतिष्ठापि

१३ तो दक्षिणेश्वर स्तेषामधः शाला पाञ्चालिकेभ्यः प्रतिपा
१४ लनायातिसृष्टानामस्माभिः पश्चिमाधिकरणस्याप्र
१५ वेशेन प्रसादः कृतो यदा च पाञ्चालिकानां यत्किञ्चन
१६ कार्य मेतद्गत मुत्पत्स्यते यथाकालं च[1] नियमितं व
१७ स्तु परिहापयिष्यन्ते तदा स्वयमेव राजभिरन्तरा
१८ सनेन विचारः करणीयो यस्त्वेतामाज्ञामतिक्रम्यान्यथा
१९ प्रवर्त्तिष्यते तं वयन्न मर्षयिष्यामो भाविभिरपि भूप
२० तिभि र्धर्मगुरूतया पूर्वराजकृत प्रसादानु वर्तिभि
२१ रेवं भवितव्यमिति स्वयमाज्ञा दूतका श्चान्त्र युवरा
२२ जोदयदेवः सम्वत् ३० ९ वैशाखशुक्ल दिवा दशम्याम्

1. च is omitted by DV and Gnoli's plate omits the last 4 lines.

LXXXI. Inscription of Kisipidi

(Gn XLIV; DV 86; HJ 90) A slab of stone at Lachhitol, Kisipidi. The top of the stone has a reclining bull occupying the centre. The inscribed part is 43 cm wide and 58 cm long. The date portion is worn away.

१ [स्व] स्ति·····
२ ····यानुग्राह्या भिराधि [न]····भगवत्प शुपति भट्टारक पादानु [गृही]
३ तो वप्प पादानुध्यातः [श्र्यं] शुवर्मा कुशली भिगरि····प्रतिवद्ध····
४ ····निवासिनः कुटुम्बि [नो यथा] प्रधानङ्कुशलमाभाष्य समाज्ञापयति
५ विदि [तम्भवतुभ] वतां या····युष्मद्ग्राम सीमा·····द···
६ ····अस्माभिर्युष्मद्ग्रामेत्र प्र [साद]····म····तदेवं वेदिभिर [स्म]
७ त्पादोपजीविभिरन्यैर्वा न कैश्चिदयम्प्रसादो [न्यथा] कर [णी] यो यस्त्वामा
८ ज्ञा मुल्लङ्घ्यान्यथा कुर्यात्कारयेद्वा मर्षयितव्यो भविष्यद्भि रपि भूप
९ तिभिः पूर्व्वं [राजकृत प्रसादानुव] त्तिभिरेव भाव्यञ्चि [र] स्थि [तये] चास्य [प्र]
१० सादस्य शि [लापट्टक शासन] मिदन्दत्तमि [ति स्व] यमा [ज्ञा दूतक श्चा
११ त्र युवरा] जश्री [उदयदेवः]·····

LXXXII. Bankali Pedestal Inscription near Pasupatinatha

(Gn XLVI; DV 87; HJ 91) On the pedestal of the image of Goddess Ban Kali at Gausala (cowshed) near the temple of Pasupati. The inscribed part is about 58 cm wide and 6 cm long. The two lines are long from right to left. It is not wholly readable. The date is missing.*

१ ····· प्रासाद पिण्डं स्थलं सद्भित्यामृत वर्मणा·· प····शिलापट्टकम् ।
२ [भर्तु: पुण्य] विवृद्धये भवगति क्लेश क्षयायात्मन: भार्य्या श्रीकल हाभिमानि नृपते र्लब्ध्वा प्रसादोदय [म्]

*Metre: Śārdūlavikrīḍita.

LXXXIII. Fragmentary stone of Pharping

(DV 88; HJ 88) Lying in a field near the village of Pharping, situated 4-1/2 miles to the south west of Kathmandu on a ridge skirting the valley was an inscribed stone when I explored the region in 1952-53. Later it was traced in Guṅkhel by the side of the road near the Nakhu village. The stone wholly readable even though fragmentary is now in the Government Museum in Patan. There is no date because of damage. The inscribed part is 36-1/4 cm wide and 21 cm long.

१ ॐ स्वतनु वसुशिर: करादिदानै रूपकृत मर्थिजनस्य येन सकल····
२ सन्तप्तस्य कलीश्वरै रतिशठै र्नित्यङ्गुण द्वेषिभि लोकेस्यास्य सुखावहो म···
३ स श्रीमान्कलहाभिमानि नृपति: सर्वज्ञता प्राप्तुयात् ।। येनैकेन कला-वपिस्थिरधिया····
४ तेनेयं स्वयशोमरीचि विमल स्फीताम्भुवि स्यन्दिनीं राज्ञा श्री कलहा-भिमानि····
५ प्रविष्ठा पातालम्पुनरपि परावृत्य तरसा द्रवीभूता कीर्ति: प्र चुरय
६ आर्यावासस्य भूषा प्रणिधि विरहिता नित्यमन्यार्थवृत्ति····
७ कुर्वाणे वोपमान ङ् क्षितितल शशिनस्तस्य राज्ञ: कृपाया [:]····
८ सकल जगदुदन्याशान्तये शीततोयामिह्यति वरवासे पातयित्वा प्रणालीम्

LXXXIV. Another fragment of a stone in Pharping

(DV 90; HJ 93) We do not know whether these two fragments form one stone. This gives the date figure 43. The characters are not dissimilar and there is no doubt that both belong to Amśuvarmā's regnal years. The inscribed part is 78 cm wide and 18 cm long.

१ .....

२ (मा) त्रा जयवार्तिकया मान २ सुगृहीतनामा.....दायतनं शासितुश्च कुमारविजयिनः...लय.....

३ २० मानिका प्रयच्छे च्छत्त्राच्छादनपुष्पसिन्दूर दीपवादित्त्राद्युपयोगाय द्वादश १२ मानिकाः यच्च दीप.....

४ यथा भिलिखितमासदिवसविपर्यये चासति....प....प्रत्यायेन कथञ्चन करणीयं इति व्यजिज्ञपत् संवत् ४३ ज्येष्ठ कृष्ण.....

LXXXV. Degutale platform slab

(DV 91) A slab of stone forming a part of the platform in the temple of Degutale in the Hanumandhoka Palace complex.

१ विविधशकुन्तप...ङ्कृतयुद्धरूह.....तक किरानवर्षधर...करः यः....

२ चिरन्तनं लिच्छविराजकारितं [पुरा] तनै वृत्तिभ[1] ट्टैरूपे[क्षितम]

३ .....रूहः

४ .....क्षेत्रम्भग्नक

५ .....पुनः पुनर्व्वसुः ॥

1. DV वृत्तिभटै रूपेक्षित ।

LXXXVI. Inscription of Gokarṇa

(M. Khanal; DV 89; HJ 92) Gokarṇa known after the Sivalinga Gokarneśvara is a village about 3 miles to the north east of Kathmandu. The stone lies inside a small temple adjacent

to the Temple of Gokarneśvara, a little further northwest. The inscription is much damaged but letters here and there can be read. No dates are visible. But the characters belong to post-Amśuvarmā period.

१ यानु[1]·····
२ ·····ञ्रयानं
३ ·····पादानुगृहीत
४ ·····श्र्यंशुवर्मा
५ ·····नाङ्कुशल
६ ·····तिबुद्धिभि
७ ····· सम्पदा
८ ·····भूचैत्यभट्टा
९ [र क]·····गुज टुग्रामा[2]
१० ·····दिवम
११ भू···ननं··माद···
१२ ·····रपि प्रतिवर्ष·····
१३ ·····शुक्लपञ्चम्याम्प्रातरेव स्नातानु
१४ ·····गृहालङ्कार [भू तो]
१५ ·····

1. DV misses यानु ।
2. DV misses गुजटु ।

LXXXVII. Inscription of Dumjā

(M. Khanal· DV 92; HJ 96) The stone lies by the side of the temple of Kumbheśvara near the confluence of the river Sunkosi, where it is joined by the stream Rosi in the village of Dumja. The inscription belongs to the regime of Amśuvarmā but is considerably damaged. As I found totally damaged the stone in my exploration in 1953, I have relied on M. Khanal's reading.*

१ ·····कीर्त्तिमाला में दिगदिगन्तर·····

२ ·····

३ ·····श्रीकलहाभिमानी नृपती·····

४ ·····क्षेत्रे पिण्डक मा ४०·····

५ ·····श्वरस्य ··मा १०

६ [दू]तकोत्र·····[सं]वत·····

*Published by M. Khanal in his book 'Abhilekha Saṅkalan', pp. 1-3.

LXXXVIII. Ancient Water Tank Inscription of the year 45 'Amśuvarmā'

(BLI 8; Gn XLVIII; DV 93; HJ 97) The stone water tank (*jaladroṇī*) of an ancient sprout, which lay on the road from Kathmandu to the British Residency near the Ranipokhari tank. Date: *Samvat* 45 *Jyeṣṭha śukla*. The inscription is now missing. The reading is based on the photograph published by Bhagwanlal Indraji.

१ सम्वत् ४० ५ ज्येष्ठ शुक्ल·····

२ श्र्यंशु वर्म्मा प्रसादेन पितुः पुण्य विवृद्धये

३ कारिता सत्प्रणालीयं वार्त्तेन विभुवर्म्मणा

LXXXIX. Harigaon Brick Inscription

On a rectangular brick found amidst the ruins of a dilapidated palace in the Harigaon quarter of Kathmandu in the north east near Dhumvārāhī where similar inscribed bricks were abundantly discovered.*

महासामन्तां शुवर्म्मणः

*Published by Thakurlal Manandhar, Journal of the Nepal Research Centre, Vol. I, p. 83 ff.

XC. Chapatol (Ilananhi) Inscription

(DV 95; HJ 34) The pedestal of an image of Buddha Sakyamuni flanked by two Bodhisattvas at Chapatol in the Ilananhi quarter of Patan. There is no date but the characters seem to belong to the period of Amśuvarma-Jisnugupta period. The inscribed part is 20 cm long and 80 cm wide.

१ .....

२ देय धर्म्मोंयम्परमोपासिकायाः विशिष्ट धर्म्मपाल भोगिन्या मृगिन्याः
यदत्र पुण्यं तद्भवतु समाता पितृ भर्तृ पूर्व्वङ्गमानां सर्व्वसत्वानां

३ निश्शेष दुःख विनिवर्त्तये[1] स्वात्मनश्चाग्र प्रवरतरामृतकाय प्रतिलाभाय
भूयात् गन्धकुटी प्रतिसंस्करणाय तद्प्रयोजने च चातुर्व्विश

४ महायान प्रतिपन्नार्य्य भिक्षुणी सङ्घपरिभोगायाक्षयणीवी प्रतिपादिता
पनप्फुनाम पश्चिमप्रदे [शे][2] भूमिशत १०० पिण्डमान्या पञ्चाश ५०

५ भूय ग्राम दक्षिण प्रदेशे भूमि षष्टि ६० पिण्डमान्या षट्त्रिङ्श ३६ गृह
प्रस्थषष्ठ शताय[3]

1. DV व ।
2. There is no श । The engraver seems to have committed an error in omitting it.
3. DV श्शताय ।

XCI. Inscription on a Chaitya

(DV 98; HJ 86) On all four sides of the Chaitya in the courtyard of a Vahi in Tyagaltol, Eastern Patan. There are two lines on a slab placed one above the other where letters are engraved. The photograph will show the exact placing. The inscribed portion on each side is 15 cm in breadth and 7.5 cm in length.

North[1]

१ ॐ अक्षोभ्यमक्षोभ्य शिताग्र मूर्ति न्तथागतं स्तौम्यमितोभिरम्यम्

२ समन्तभद्रम्भुवि भद्रकारिण न्तथैव सन्निर्मलकीर्तिमालिनम्

West

३ यावत्·····म्भक्त्याद्य तन्नमत शाक्यमुनिम्मु····

४ मैत्र्यार्द्ध·····ङ्गुह्याधिपं बिमलवज्रधरं सहाव्जम्

South

५ सद्धमँरत्न कुसुमस्तवकाचिताङ्गम्बुद्धं समन्तकुसुमन्नमताव्जवत्याम्

६ मज्जुश्रियम्परमधर्मविदङ्कुमार न्नित्यञ्च सुस्थितमतिकरुणैकतानम्

East

७ महाप्रज्ञालोकक्षतभवमहामोहतिमिरं सुखावत्यां वन्दे सततममिता-भञ्जिनरविम्

८ सलोकेशं लोकोद्भवभयहरम्पङ्कजधरम्महास्थामप्रा [प्तं][2] ····पास्नि-ग्धमन [सम्]

1. In the plate the arrangement is a little disturbed. The eastern face has followed the southern, whereas it should have preceded.
2. Also see DV for conjectural reading which seems to be correct.

XCII. Bhimsena Temple Inscription of Patan

(Gn XLV; DV 99; HJ 94) A slab of stone was lying in the quadrangle in front of the temple of Bhimsena, Mangal Bazar, Patan until some years back but is now deposited in the National Museum. The inscribed part is about 30 cm wide and 48 cm long. The central part of the stone has Buddhist symbols with the Buddha sitting and two deer and there are also two kneeling men in devotion. The date is not available. Gnoli rightly says that 'The characters seem to me to belong to the time of Amśuvarmā.' The stone is much damaged and many letters are mutilated.

१ त्वोत्त्रसङ्धाय·····

२ अनादि निबन्धनम् संसारस्य·····

·····योः पूजार्थमाश्वयुजः कृष्ण·····

·····तपु····रपदं य निमित्त·····

३ ·····डिविचमिहशे····स्था····[1] [2]

४ ·····ज····क्षेत्रवसा स्था···

·····

····ना····ति····राजानं····

·····खितस्य

५ ·····खितस्य····

६ ·····

७ कूप····त्वा खाद्यते

भि ·····

८ ·····श ज[3]

दशमानिका·····माद्यतो

९ ·····त्र त तो मानेभ्या

·····हारस·····

१० ·····प्रदेशेक्षेत्र···चतुर्विंशतिकया १०

·····खृङ्प्रदेशे क्षेत्र·····

११ ·····प्रदेशेक्षेत्र···विंशत्या दशमानि [का]

1. DV मित्र । 2. DV has no स्था । 3. DV omits माद्यतो ।

XCIII. Inscription of Bhwaginanitol in Patan

(DV 100; Gn XLVII; HJ 95) A damaged water tank of stone attached on a wall at Bhwaginanitol, Patan. The date is not available. Gnoli rightly says that the characters seem to belong to the time of Amśuvarmā. The inscribed part is 30 cm wide and 8 cm long.

१ कोत्रः·····पूर्व···वा[1] यथा

२ मुङ्गं दिशां काम्बरमा····न···· ···

३ एतां[2] स्थिर्ति यो विगणय्यभिना·····

४ स्फटिकमिव विलीनंच[3]·····

५ ·····हं···

1. DV has not given this line. 2. DV एता । 3. Gn सङ्गिक ।

XCIV. Inscription of Thimi

(L 5; Gn XLIX; DV 101; HJ 98) There were two inscriptions on the southern outskirts of Thimi, a village situated between Kathmandu and Bhadgaon, about 4 miles from Kathmandu. Gnoli says that he was unable to find L 5 inscription but this was very much in evidence in 1952. The characters here as Gnoli says might belong to the time of Amśuvarmā (cf., moreover, the expression svayamājñā, instead of the more ancient samājñāpanā). Gnoli says 'Levi assumes from the doubling of the consonants after the *repha*—which is however doubtful—that this inscription dates back to the time of Vasantadeva.' I agree with Gnoli that a reading of the rubbing taken by Levi confirms his transcription, excepting that of line 6. The inscription is missing at the moment. But my rubbing is similar to that of Levi.

.....

१ यना.....

२ मशेषनैं.....

३ गुरो व्वासुदेवस्य.....

४ र्त्थे भूयादित्यस्मा [भि]:.....

५ णानुस्मरणमि.....

६ द्धि सर्वैरनुसमम ए[1].....

७ सतावदा क्रष्टव्योयम्.....

८ वासौ न सम्पन्नातिक

९ तिक...धान्यमानि

Some lines here cannot be read and the right margin is effaced.

१० द्धिर पि...

११ स्वयमाज्ञा दू [तकाश्र्वा] त्र देवप.....

1. L रङ्ग सममसने ।

XCV. Naksāl Viṣṇu Pedestal

(DV 102; HJ 110) On the pedestal of the image of Visnu over the ancient water conduit in Naksal but now deposited in

the National Museum. Out of the 4 lines only one line (the last) is preserved. The inscribed part is 55 cm wide and 10 cm long.

१ .....

२ .....

...सदृशमुच्छ्वास वातोद्भवात् मध्ये तोयनिधेः प्रचण्ड पवनेना प्रोद्धृत चैलाग्रतो द...

XCVI. Chitlang Stone[1]

(DV 104; HJ 101) On a slab of stone lying inside a small temple of Ganeśa not far from Chitlang, a village at the foot of the Chandragiri hill (7000 ft high) from the southern and western side. The inscription belongs to the reign of Udayadeva and is the only extant indigenous record in his name. The date symbol and letters in some lines are damaged. The inscribed part is 34 cm wide and 56 cm long. The date 40 is marked but another symbol can only be conjectural between 5 and 8.

१ .....

२ ...भगवत्पशुपति भट्टारक पादानुगृहीतो ब

३ [प्पपादा] नुध्यातो भट्टारक महाराजाधिराज श्रीउदयदेवः कु

४ [शली]...निवासिनः कुटुम्बिनो यथाप्रधानङ्कुशलमाभाष्य

५ [समा] ज्ञापयति विदितमस्तु वो यो युष्मदीयतल प्रतिबद्ध...

६ ...भट्टारक महाराजाधिराज श्त्र्यंशुवर्मपादै पतीप पाञ्चा

७ लिकानामग्रहारोयं प्रसादीकृतोभूतद रस्माभिरेष...पाञ्चा

८ लिकानां यथासुखम्परिभोगार्थमग्रहारत्वेन प्रसादीकृत [श्चिर]

९ स्थितये चाभिलेख्य...शासनमिदन्दत्तं सीमा चास्य...

१० .....तत्र...खातकः म वन्य गुँशिखिरा

११ न्यैर्वा न कैश्चि [दल्पापि] पीडा विधेया य

१३ स्त्वेतामाज्ञामतिक्रम्यान्यथा कुर्या [त्कारयेद्वा...]

१४ ...[मर्षयिद्भिरमो] भविष्यस्यापि भूपतिभिरस्मत्कृत प्रसादोन्य

१५ [थान] करणीय इति·····दूतक श्वात्र सर्व

१६ ···संवत् ४०···[आ][2] षाढकृष्ण द्वादश्याम्

1. Abhilekhaprakasa by H.R. Sakya talks of this inscription more specially.
2. The 3 lines at the end are damaged specially the last portion. The symbol for 5 is hardly marked as made out by DV.

XCVII. Tavajhyā (large window) Inscription

(Gn L; BLI 9; DV 105; HJ 102) A slab of stone standing near the temple of Mummuro or Chinnamastikā Devī in the Tavajhya (large window) quarter of Patan. The inscribed part is 43 cm wide and 64 cm long. At the top of the stone is a relief representing a fish. Date: *Samvat* 48 *Kārtika śukla* 2. This is the first inscription of Jiṣṇugupta issued with Dhruvadeva as sovereign.

There is a verse in upajāti of upendravajrā and Indravajrā in the second and third line.

१ ॐ स्वस्ति [मानगृहाद्]···दितचित्त सन्तति लिच्छविकुलकेतुर्भट्टारक[1] महाराज

२ श्रीध्रुवदेव:[2] सहितेन निरस्तमात्सर्य विशुद्धबुद्धि: प्रजाहितैषी निर-
वृद्यवृत्त:

३ पुण्यान्वयादागतराज्यसम्प त्समस्तपौराच्चित शाशनो य: कैलासकूट भ
४ वनाद् भगवत्पशुपति भट्टारक पादानुगृहीतो बप्पपादानुध्यात: श्रीजिष्णु-
गुप्त:

५ [कु] शली थम्बूगाङ्शुल्मूलवाटिकाग्रामेषु[3] निवासमुपगता न्कुटुम्बिन:
कुशल

६ माभाष्य समाज्ञापयति विदितमस्तु भवताम्भट्टारक महाराजाधिराज
श्र्यंशु

७ वर्म्मपादै र्युष्मदीय ग्रामाणा मुपकाराय योसौ तिलमक आनीतोभूत्प्र

८ तिसंस्काराभावाद्विनष्टमुद्वीक्ष सामन्त चन्द्रवर्म विज्ञप्तैरस्माभिस्तस्यै
९ व प्रसादी कृतस्तेन चास्मदनुज्ञातेन युष्मद्ग्रामाणा मेवोपकाराय प्र
१० तिसंस्कृततोस्य चोपकारस्य पारम्पर्या विच्छेदेन चिरतरकालोद्वहना[4]
११ य युष्माकं वाटिका अपि प्रसादीकृता स्तदेताभ्यो यथाकालम्पिण्ड
१२ कमुपसंहृत्य भवद्भिरेव तिलमक प्रति संस्कारः करणीय एतद्ग्राम
१३ त्त्रयव्यतिरेकेण चान्यग्राम निवासिनान्न केषाञ्चि न्नेतुं लभ्यतेस्य च
१४ प्रसादस्य चिरस्थितये शिलापट्टक शासन मिदन्दत्त मेवं वेदिभिर्न
१५ कैश्चिदय म्प्रसादोन्यथा करणीयो यस्त्वेतामाज्ञामतिक्रम्यान्यथा तिलम
१६ [क] न्नयेत्तस्यावश्यन्दण्डः पातयितव्यो भविष्यद्भिरपि भूपतिभिः पूर्वरा
१७ ज कृत प्रसादा नुवर्तिभिरेव भवितव्यमिति अपि चात्र वाटिकानामुद्देश्य
१८ ····ग्रामस्य दक्षिणोद्देशे पूर्वेणारामं विमा[5] २तिलमकस्य पश्चिमप्रदेशे मा
१९ [दे] व कुलं पूर्वेण मा ४ सूलवाटिका ग्रामस्योत्तरतः अशिङ्कोप्रदेशे मा ९
२० ···प्रदेशे मा १ गाङ्शुल्ग्रामं[6] पश्चिमेन कडम्प्रिङ्प्रदेशे मा ४कङ्कुलं प्रदेशे
२१ मा ४ स्वयमाज्ञा सम्वत् ४० ८ कार्त्तिक शुक्ल २ दूतको युवराज श्रीविष्णुगुप्तः

1. DV दितचित्तसन्तति । This expression occurs in 3 inscriptions of Dhruvadeva. The expression might be correct if we had not deciphered otherwise. But this is not a conjectural reading. Letters are readable.
2. DV सहितोनिरत्समात्सर्य विशुद्धबुद्धिः; BLI श्रीध्रुवदेव[स्य]··· The expression सहित after ध्रुवदेव was used only once by Jiṣṇugupta while he ruled. पुरस्सर has been the common expression.
3. BLI गाङ्गल ।
4. DV uses only भिर ।
5. BLI समर्वि ।
6. BLI गाङुल ।

XCVIII. Malitar Inscription

(BLI 9; Gn LI; DV 106; HJ 103) A slab of stone in Malitar, a village about 2 miles to the west of the village of Balambu, in the vicinity of Thankot. The top is damaged not to reveal any symbol. Date: *Samvat* 49 *Māgha kṛṣṇa* 12. The inscription is not well preserved. The inscribed part is 42 cm wide and 43 cm long.

१ स्वस्ति मानगृहाद ·····लिच्छवि [कु]
२ [ल] केतु र्भट्टारक महाराज श्रीध्रुवदेव···या सन्निवेश वि
३ ···यितसु···सदनुवि···[कैलासकूटभ] वनाद् विशुद्धपुण्यो
४ दितचित्तसन्ततिः पराकृतापाय·····धर्मस्थितिपूतशासनः
५ समस्त·····[भगवत्पशुपति भट्टार]क पादानु गृहीतो ब···
६ प्पपादानुध्यातः [श्रीजिष्णुगुप्त कुशली]···वृत्तिभुज स्तदाधिकृतांश्च
७ ···कुशल [माभाष्य] ···[विदितम्भवतु] भवतां माग्वलग्रामकुट्
८ [म्बि]नः ···पभुज्यमान मस्माभिः
९ ·····न राय पातितां प्रणालीं
१० ·····तः ख··· क्षि···प्रवेशेन माग्गोल ग्रामपाञ्चा
११ [लिकानां] प्रसाद···विदित···वान कैश्चिदस्मप्रसा
१२ [द]···यो···स्मदा (ज्ञां) विलङ्घ्यान्यथात्वमापादयेत्तद
१३ ·····भवितारस्तैरपि पूर्व्व
१४ ·····गुरू···नुमोदनानुपालनीय
१५ ·····मवश्यं···न···य संवत् ४० ९
१६ [मा] घकृष्ण द्वादश्यां दूतक···युवराज श्रीविष्णुगुप्त इति

XCIX. Bhairavdhokā (southern gate) Inscription in Kathmandu

(BLI 10; Gn LII; DV 107; HJ 104) A slab of stone standing by the side of the road near the southern gate of Kathmandu opposite to the temple of Viṣṇu called Mīna-Nārāyaṇa. The stone is partially damaged. The top represents the relief of a chakra flanked by śankhas. The lines giving date symbols are missing. The inscribed part is 45 cm wide and 82 cm long.

The first 3 lines are in verse rendered in Sragdharā metre.

१ ॐ देहा[1]·····व-या[2]वञ्चितो दूरमात्मा पौरस्त्यमु[3] पन्न

२ ·····भिमुख हसि[4]त मिति सौङ्गे रादिमे तञ्चान्य त्रिरह्न स्तवयि परवश·····

३ न्दन या स्व सन्ध्या[5] जलैर्वः स्वकर मप हरन्त्य [ब्धि] जासेश्वरा [श्रीः]

४ स्वस्ति मानगृ [हा]द्··· दितचित्त सन्तति लिच्छवी कुलकेतु र्भट्टारक [महा]

५ राज श्री ध्रुवदेव पुरस्सरः सकल जननिरूपद्रवोपायसम्विधानार्पित [मा]

नसः कैलासकूट भवनाद् भगवत्पशुपति भट्टारक पादानुगृहीतो वप्प

७ पादानुध्यातः श्रीजिष्णुगुप्तः कुशली दक्षिणकोलीग्रामे गीटा पाञ्चालिका

८ ·····गान्कुशलमाभाष्य समनुदर्शयति विदितम्भवतु भवताम्···

९ ·····समधिगतनय विधिज्ञाना दुपात्तायती रूपेणानुपमो गुणी*

१० ···मृश[6] म्पूजितः इत्येवम्प्रथितोपि यः प्रियहितम्प्र त्याद

११ ·····न्वि···क्षिति[7] भ्योशिन वलवन्तः शत्रुन्वभञ्ज स्वयमिच्छम्भू

१२ [ते]ना स्मदनुमोदितेन तदात्वायति

१३ ····ष्ठानं व्याप्रियमाणे [न]लो का नुग्रह प्रवृत्त चेतसा महासा [मन्त]

१४ श्रीजीवदेवेन[8] यथायन्तिलमको भवतामन्येषाञ्चोपकारायमा

१५ ·····पिण्डक दशभागम्प्रत्याकलय्य भवद्भिरे वोप संहर्तव्यः···

१६ ····श्वर[9]स्वामिनः पूजा पाञ्चाली भोजनञ्च दिवस नियमेन य

१७ था[10] तिलमक प्रतिसंस्कारश्च कालानतिक्रमणैव कार्य इत्येषो

१८ स्य पुण्याधिकारो व्यवस्था चास्मत्प्रसादोपजीविभि रन्यैर्वा न कैश्चिद

१९ न्यथा करणीया यः कश्चिदेतामाज्ञामतिलङ्घ्यान्यथा कुर्यात्कारयेद्वा

२० त···ज्ञाति[11]क्रमकृ[12]तो वश्यमेव दण्डो विधातव्यो येप्यस्म द्[13]कृत ,प्र[साद]**

२१ ·····संभविष्यन्ति तैरप्यात्मीयः स्वपुण्याधिकारो स्मत्कृत प्रसाद

२२ ·····स्य रक्षाया मनुपालने च···हितै[14]र्भवित [व्यम्]

२३ ·····स्यदेव·····

२४ दत्तातः इति[15]·····

1. BLI, Gn देवा । 2. Gn omits वण्या and L reads वन्याइरत्ता, BLI reads यावस्थिति in place of वञ्चितो । 3. BLI यन्न । 4. Gn भुख । 5. DV न्दनीयास्य सन्ध्या । 6. DV भूशम्पूजित; Gn has blank space after भू । 7. Gn·····; DV····न्वितेत····क्षितौवलवतः but वलवन्त is distinct. 8. Gn omits जीव । 9. Not legible. 10. Legible. 11. DV तस्या[स्मदा] ज्ञाति but the letters are totally destroyed. 12. BLI has just क्रम । 13. Gn स्य···; DV [दूर्घ्वं] but letters are not readable. 14. DV [सतत]मवहि । 15. DV त्र इति ।

*DV omits गुणी ।

**DV omits साद ।

C. Ādeśvara Śivaliṅga Inscription

(Gn LIII; DV 108; HJ 106) A slab of stone in the temple of Ādeśvara (Sk. Ādīśvara) near Kathmandu. On the top of the stone is a reclining bull in relief. The inscribed part is 50 cm wide and 48 cm long. The date figures are damaged. The letters are slightly damaged here and there in lines after 8.

१ स्वस्ति मानगृहादनेक दिगन्तर प्रथित पृथु पराक्रमो लिच्छवि कुला-
लङ्कार भूतो भट्टार
२ क महाराज श्रीध्रुवदेवस्तत्पुरः सरः कैलासकूट भवनाद् सुलभ नृपति
गुणावभासि
३ त सकल महीमण्डलो भगवत्पशुपति भट्टारक पादानुगृहीतो बप्पपादानु-
ध्यातः
४ श्रीजिष्णुगुप्तः कुशली छोगुंयुवीसामातलञ्जु ग्रामेषु निवासमुपगता
न्कुटुम्बिनः प्रधान पु
५ रस्सरान्कुशलमाभाष्य समाज्ञापयति विदितम्भवतु भवतां राजपुत्र
नन्दवर्मणा
६ स्वपितूःराजपुत्र जिष्णुवर्मणो मातुर्वत्सदेव्या भ्रातृणाञ्च श्रीभीमवर्म
प्रभृतीनां स्व
७ र्लोक सुखोपभोग परंपराविच्छेदहेतो र्भगवतो नाथेश्वरस्य प्रतिष्ठानं
यत्तदस्यै

८ व प्रतिपादनाय विज्ञप्तैरस्माभि स्तलञ्जुगामेषु[1]···दक्षिणपश्चिमोत्तरा
९ णामद्रि श्रृङ्गाणाम्पानीय[2]···स···रवस्···को
१० ट्टङ् कृत्वा प्रति [पादि] तमेव [म्वेदि] भि····परिपालनीय
११ ·····प्यत्त्रपा···त्र·····
१२ प्रत···प्रतिप·····ञ्च·· क्षपयैरति·····
१३ ·····विपाक·····तदनुष्ठा[3]···ह···ति नियमोस्य
१४ ·····[दूतक] श्चात्र युवराज श्री विष्णुगुप्तः इति

1. Gn सलञ्जु but DV correctly reads तलञ्जु ।
2. DV reads correctly, but Gn reads नामति [सृष्टेन] ।
3. DV after नुस्ष्ठान adds मर्हन्तीति नियमोस्य ।
   Gn तदनु-हं-ति-नियमोस्य ।

CI. Kevalpur Inscription

(Gn LIV; DV 109; Itihāsa Prakāśa I.i by Mahanta Naraharinath; HJ 107) A slab of stone lying in a field in the village of Kevalpur in west no. 1 district of Dhading on its southern part. The top shows a relief of a reclining bull. The date is lost as the last two lines are damaged. The inscribed part is 43 cm wide and 75 cm long. The stone is well preserved.

१ ॐ स्वस्ति मानगृहात्सकलसत्वानुग्रहाहितमनोनिरभिमानर
२ मणीयचरित लिच्छविकुलकेतु भट्टारक महाराज श्रीध्रुव
३ देव पुरस्सरः प्रजाहितोद्युक्त विशुद्धमानसः प्रभाव [शौर्य] प्र
४ णतारि मण्डलः गुणैरूपेतो नुपमैरिहात्मवान् प्रिय···
५ मपि चन्द्रमाइव सोयमित्थम्भूतः कैलाशकूट भवनाद्भगव
६ त्पशुपति भट्टारक पादानुगृहीतो बप्पपादानुध्यातः श्रीजिष्णु
७ गुप्तः कुशली नुप्पुन्न द्रङ्गनिवासिनः प्रधान पुरस्सरा न्कुटुम्बिनः
८ कुशलाग्रेसरं समाज्ञापयति विदितमस्तु वो भट्टारक महारा
९ ज श्रीवसुराज श्रीमहीदेव श्रीमानदेव श्रीगणदेवास्मत्पिताम
१० ह श्रीभूमगुप्त इत्येतैः पूर्व्वराजभि रस्मद्गुरुभिः परानुग्रह प्र
११ वृत्तितया शिलापट्टकशा [सन] तयेन वो यः प्रसादविशे [षै]

१२ रनुग्रह: कृतोभूद्वान्ध····निच द्वादश भाग वस्तुतो या
१३ नि प्रसादीकृतानि कै [श्चि]····तया राजभोग्यतामापादितान्य
१४ स्माभिर्भवत्साहाय्यादि कर्म परितुष्टैः शतद्वय न्नुष्पुन्ने भगव
१५ न्नारायणास्वामिनो भवद्भिरेव कारणपूजादि प्रवर्तनार्थम्प्रतिपा
१६ दितन्दशशतानि भवतामेव पूर्वराजकृत व्यवस्थया प्रतिमुच्य
१७ दङ्खट्टार्थादिकरणीय प्रतिमोचनार्थं लिङ्ग्वल्शोल्लादीनाम प्रवे
१८ शाय पूर्वराज शासनेषु ये प्रसादा स्तेषाम् सर्वेषामेव [युष्म]
१९ दतिसृष्टाना मनुमति शासन मिद मस्माभिरपि प्रसादी [कृत]
२० मेवंवेदिभि र्भवद्भि रस्मत्प्रसादप्रतिबद्धजीवनैरन्यैर्वा [न कैश्चि]
२१ दियमाज्ञान्यथा करणीया यस्त्वेतामाज्ञामुत्क्र [म्यान्यथा करि]
२२ ष्यते कारयिष्यते वा तस्योत्पथ [गामिनः][1]·····
२३ ·····दण्ड[2] ···वि···ये····

1. DV व [तिनः]। 2. DV दण्ड, Gn ण्।

CII. Balambu (Dhakasitol) Inscription

(Gn LV; DV 110; HJ 108) A slab of stone standing on a deserted place outside the village of Balambu near the dilapidated temple of Mahalakṣmī. The top is too much damaged to reveal any symbol. The inscribed part is 43 cm wide and 112 cm long. The date is Samvat 55 Āśvayuja (Āśvina) śukla 5.

१ [ॐ स्वस्ति मानगृहाद्]·····नो नयनाभिरामो
२ [लिच्छवि] कुलकेतु र्भट्टारक महाराज श्रीभीमार्जुन
३ [देवस्त] त्पुरस्सरः कैलासकूट भवनादतिमहापुण्य[1]
४ ·····पदाप लक्ष्मीपरिष्वङ्गो भगवत्पशुप
५ ति भट्टारक पादानुगृहीतो बप्पपादानुध्यातः श्रीजि
६ ष्णुगुप्तः कुशली गीनुङ्वृत्तिभुजो दिग्वार वृत्ति भुजश्च य
७ थार्हम्प्रतिमान्यानुदर्शयति विदितम्भवतु भवता
८ मस्साभिर्जोल्प्रिङ्ग्रामे स्वादु शुचिशीतल सलिलाम्भो[2]
९ ····[3]हजनि कीम्पातयित्वा प्रणालीमस्या एवानुपालन हेतोः गीनु [ङ्]

१० भूमौसरलाराम ङ्कारयित्वा स····ण्ढुदेव कुलदिग्वार वस्तु स

११ हि [तं] जोल्प्रिङ्ग्राम पाञ्चालिकानां चैलकरं[4] प्रतिमुच्य प्रसादीकृतं

१२ तस्याश्च गीनुङ्वृत्ते सीमा पश्चिमेन ह्लागुं[5] मार्ग खातकः उत्तरे

१३ ण तैडोस्थल दक्षिण खातकः पूर्वेण नतिदुल् दक्षिणेन कंश[6]म

१४ सान खातकः ततः·····मार्ग खातकः इत्येतत्सीम[7] परिक्षि

१५ प्तायाम्भूमावस्मत्प्रसादोप[जीविभिरन्यै] र्वान कैश्चिदप्यल्पापि पी [डा]

१६ करणीया ये त्वेता मा [ज्ञामुलङ्] ध्यान्यथा कुर्युः कारयेयु

१७ र्वा तानत्यर्थमेव वयन्न मर्षयिष्यामो भविष्यद्भिरपि भूपतिभिः

१८ पूर्व भूपति धर्माधिकारानुपालनादृतै र्भवितव्यं चिरकालस्थित

१९ ये चास्य धर्माधिकारस्य शिलापट्टकशासन मिदन्दत्तमिति स्वयमाज्ञा

२० दूतक श्चात्र युवराज श्रीविष्णु गुप्तः संवत् ५० ५ आश्वयुज शुक्ल पञ्चम्याम्

1. DV दति····; Gn दभिमत [पुण्य]···· 2. Gn स्त्रावजनिकीम, which also goes to the next line. 3. Not at all clear. 4. Gn तैलकर। 5. Gn न्हाकं। 6. Gn शुंशुशान। 7. DV इत्येतत्सीम; Gn ततः स····कइत्यैव etc.

CIII. Yengahiti (Kathmandu) Inscription

(Gn LVIII, DV; HJ III) A slab of stone standing in the courtyard of a water conduit called Yengahiti, Kathmandu. The inscribed part is 36 cm wide and 75 cm long. The top of the stone shows in relief a chakra flanked by two śankhas. The date is lost as the last lines are eroded. Some five lines are mutilated.

१ ॐ स्वस्ति मातगृहादभिनवोदित दिवस करकराधिकतर

२ दीप्त यशोम्शुमाली लिच्छविकुलतिलको भट्टारक महाराज

३ श्रीभीमार्जुनदेव स्तत्सहितश्च नरपतिगुण सम्पद् भूषितो

४ भूरि जागत····शशि शुभान्ङ्कीर्त्ति मुच्चैर्दधानः मुदितजन

५ ····न मान्य····रायप्रमथित रिपुपक्षो देशसौरव्यैक

६ चित्तो भगवत्पशुपति भट्टारक पादानुगृहीतो वप्पपादानु

७ ध्यातः श्रीजिष्णुगुप्तः कुशली दक्षिण कोलीग्राम निवासनो
८ ब्राह्मण प्रधान पुरः सरान् सर्व पाञ्चाली कुटुम्बिनः कुशलमभि
९ धाय समाज्ञापयति विदितम्भवतु भवतां यो युष्माकम्म
१० ल्लकरः पूर्व···· ···श्चतुर्भिस्ताम्रिकपर्णैः प्रतिमु
११ क्तो भूदस्माभि·····[प] णाः प्रतिमुक्ता मल्लपोतकानाम
१२ पि मर्यादा·····समलङ्कृत्य यन्निष्क्रमणन्तदपि प्रतिमुक्त
१३ म्भट्टाधिक [रण]·····बस्तु ना च यूयन्नानुस्मर
१४ णीया इत्य·····प्रसादीकृतं शक्त वाट करणीय
१५ स्तु [चतु] भि [स्ताम्रिक] पर्णैः प्रतिमुक्तो····त्पन नदी देवकुल प्रासाद
१६ स्य····त्य····पुरुष····कृ····जातीव्य[1]
१७ कालधर····यज्यते स····द्धिर···कृता····दे
१८ धनीय·····सादाशी····य इ-प···
१९ वः प्र [सादः] कृ [त]·····[द]
२० क्षिणकोली [ग्रामे]·····
२१ ष्यते·····
२२ त्रिभि·····
२३ नीय·····
२४ ति इ·····

1. Gn जाजीत्य ।

CIV. Chaṇḍeśvara Pillar Inscription

(BLI II; Gn LIX; DV 112; HJ 112) A pillar of stone supporting a parasol against which leans a naked image of Chaṇḍeśvara standing a little to the south of the southern gate of the temple of Paśupati. The date is missing in the lines damaged. The inscribed part is 21 cm wide and 75 cm long.

The metre used is Sragdharā.

१ सम्यग्ज्ञानादि युक्तः सक
२ [ल] गुणगणं क्षोभयित्वा प्र
३ धानम् ब्रह्मादिस्थावरान्त
४ ञ्जगदिदम खिलं यो सृज

५ द्विश्चरूपम् आजीव्यं सर्व्वं
६ पुंसाङ्गिरितरु गहनं[1] यः करो
७ त्येक रूपम् पायात्सोद्य प्रस
८ न्नः स्मरतदनु वहन इछत्र च
९ ण्डेश्वरो वः स्वस्ति श्री[2] जिष्णुगुप्त
१० स्य प्रवर्द्धन मान विजयराज्ये आ
११ चार्य भगवत्प्रनर्द्दन प्राणकौ
१२ शिकेन भगवतः इछत्रचण्डेश्वरस्य
१३ ताकू[3] ग्रामेप्रणालीकाया श्च ख
१४ [ण्ड] स्फुटित समाधानार्थमुद्दि
१५ [श्य] मुण्डश्रृङ्खलिकपाशुपता चा
१६ र्य पर्षदि वाराहस्वामि धर्म[4]
१७ सोम छत्रसोमखड्डुका[5] नाञ्च[6] अशी
१८ ति पिण्डक मानिकानां भू प्रतिपादि
१९ ताः [ता] सम्प्रदत्ता लिख्यन्ते पिखु
२० ग्रामे मा १० शाफना दुलके[7] मा २०
२१ पागुमके मा ५ पोग्रामे मा २ खू
२२ ल्प्रिङ्ग्राम[8] मा ९ भूयो मा १५ वि
२३ [ङ्] शतिक यैते[9] अथान्या श्चतुर्विशतिकया
२४ यच्च के···अत्र विंशति मानिकया
२५ ····६ मासवद···शेषाः[10] श्रृङ्खलिकया
२६ ····मा····वाराहस्वामि प्रभृतिभि····
२७ योक्तव्या पालन योज्या देश
२८ ····कि-न स्तम्भलिखित[11] ॥

There are 2 or 3 lines more which are not readable.

1. BLI गहनंय । 2. DV omits श्री । 3. Gn कुग्रामे, etc, BLI omits ता । 4. BLI धर्म; DV उमसोमक्रसोम; Gn उमसोमाक्रसोम etc. 5. BLI ····सोम etc. 6. DV डु । 7. Gn साफन etc; BLI सामन्त । 8. BLI लपेङ । 9. BLI ····यैति । 10. BLI शेषाः । 11. BLI omits lines 27 and 28.

CV. Chaṇḍeśvara base Inscription

(BLI 11; Gn LIX; DV 113; HJ 113) On the pedestal of the image of Chaṇḍeśvara given above. The inscribed part is about 30 cm wide and 6 cm long. There is no date. There are only two lines in the inscription, which constitute a verse in Śārdūlavikriḍita.

१ ॐ सम्यग्धर्मपदानुरक्त मतिमद्वर्णाश्रमोद्वासितो आचार्यो भगवत्प्रनर्दन इह श्रद्धान्वितो चीकरत्[1]

२ ···पाति[2] गुणानु रक्षित जने श्रीजिष्णु गुप्ते महीम् शम्भोरावरणं[3] सुरासुर गुरो स्संसार पाशच्छिदः ।।

1. Gn reads परम····· instead of मतिमद्वर्णा श्रमोद्वासितो which is also DV's reading. 2. Gn कृत्वा पाणि····नु····ा····श्री । 3. Gn omits शम्भोरा ।

CVI. Thankot Inscription

(L 16; Gn LVI; DV 115; HJ 114) A slab of stone standing on the street at Narayantol in the village of Thankot. On the top of the stone is represented in relief a chakra flanked by śankhas. Date: Samvat 59 Kārtika śukla 2. The stone is not well preserved. The inscribed part is 43 cm wide and 100 cm long. As Gnoli says 'The date Samvat 57 still visible at the beginning of the last line, and the name of the king Bhīmārjuna-deva are erroneously read by Levi, 500, and the ruler's name as Mānadeva.'

The verse in 1 to 4 lines is in Sragdharā metre.

१ ॐ तर्जन्या कर्णकण्डु[1]मुपशमन सुखोन्मीलिता र्धेक्षणस्य[2]

२ श्री निःसंगोपगूढ स्तन कलशयुगं स्पर्श[3] रोमाञ्चितस्य

३ माया सुप्तौ स्थितस्यस्फूट जलधि जल क्षालिताङ्गस्य शौरेः[4]

४ भूयात्पर्यस्तहस्त स्थगित मुखशशि श्रेयसां जृम्भितं वः
५ स्वस्ति मानगृहा त्सिङ्घासना ध्यासि कुलकेतु भट्टारक श्रीभीमा [र्जु]
६ न देवस्तत्पुरः सरः कैलास कूट भवनात्सोमान्वय भूषणो
७ भगवत्पशुपति भट्टारक पादानुगृहीतो वप्पपादानुध्यातः श्री
८ जिष्णु गुप्तदेवः कुशली थेञ्चोग्रामनिवासिनः कुटुम्बिनो यथा
९ प्रधानङ्कुशलमाभाष्य समाज्ञापयति विदितम्भवतु भवतां
१० अस्मत्ज्ये प्रपितामह मानगुप्त गोमि कारित पुष्किरिणीमु
११ द्दिश्य ग्रामस्योत्तरेण पर्वतभूमि श्चोखपरानाम धेय चैलकर
१२ म्प्रतिमुच्य दत्ता तस्याश्च कालान्तरेण शासनान्तर्भाव मभूत्त
१३ [द] वेत्य प्रपितामह कृतज्ञतयास्माभिरिदं शिलापट्टक शास
१४ [नञ्च] रतरकाल स्थितये दत्तं सीमा चास्योत्तर पूर्वेण पूर्वे
१५ ण शिखरो पर्यधोगोमिखातक मनुसृत्य पश्चात्पानीय
१६ पातः पूर्व दक्षिणेणैव येब्रंखरो दक्षिणेन थम्बिदुल् ततोनुसृत्य
१७ दक्षिणेनैव सुरिसिवत्ती दक्षिणेन नदी दक्षिण पश्चिमेन श
१८ लङ्घा पश्चिमेन खातक स्ततो नुसृत्य पहञ्चो ततो लुम्बञ्चोत्तरे
१९ ण तत्पर्वत शिखर मूर्धनि खातक स्ततो यावत्स एवोत्तरपूर्व
२० खातक इति अन्यश्चास्माभिः प्रयोजनान्तराराधितै भंवतां ग्राम
२१ णिवासिनां कुटुम्बिनाम्प्रसाद विशेषो दत्तो दक्षिण कोलिग्रा [मे]
२२ गोयुद्धे गोहले गोहले यद्देयमासीत्तस्यार्धम्प्रति मुक्तम् सितु
२३ करेच येन कार्षापण न्देयन्तेनाष्टौ पणा देया येनाष्टौ
२४ पणा देयं तेन पण चतुष्टयं मल्लकरे च पण चतुष्ट
२५ यन्देयमिति यस्त्वेतामाज्ञामुल्लङ्घ्यास्मत्प्रसादोपजी
२६ व्यन्यो वा कश्चिदन्यथा कुर्यात्कारयेद्वा तम्वयन्न म
२७ र्षयिष्यामो भविष्यद्भिरपि भूपतिभिः पूर्वराज [कृ]
२८ तज्ञतया धर्मापेक्षया चेदं शासनं प्रतिपालनी
२९ यं दूतकश्चात्र युवराजः श्री विष्णुगुप्तः
३० संवत् ५० ७.....शुक्ल दिवा द्वितीयायाम्

1. DV कण्डूमू but the other letters in the line read by him are correct. Gn तर्ज-कर्णकण्ड-प-ह् सुखोन्मीलिता·····, L आज्ञाकरण कण्ठ····सुखे···ा····ा···· 2. Gn reads after युग letters स्थान····, L युगस्सा गरो···· 3. L omits स्थित; Gn स्थित····जलधि etc upto शो। 4. L स्थगोप। 5. L omits भूयात्पर्य। 6. DV correctly reads but Gn····त्पर्या····सुख। 7. DV reads मुखशशि। 8. L reads श्रीमानदेव। 9. L काचण्णस्त। 10. L न कुटुम्बिनो should be in the 8th line but he puts it on the 9th. 11. L स्वप्रपितामह्। 12. L साघच। 13. Gn नैल्यकां; L स्तरवरंनामयाचेलक। 14. शासनं तदुडमस्यत्त-त्य beginning from the upper line. 15. L reads beginning from the end of the upper line पूर्व पूर्वम्। 16. L पञ्चपानीयंयता। 17. L धारिग्मदेल। 18. L वास्तरिसिवत्ती। 19. L लम्पञ्चो। 20. L तुपर्वत। 21. L सववोनर। 22. Gn सि, L सिह, DV सि and ends the line but joins it with कर of the next to make it one word but there is another letter after सि in the same line which DV did not notice. 23. L उल्लंध्या; Gn डल्लंध्या। 24. L पूर्वराजाज्ञातया। 25. L reads the year figure as 500.

CVII. Maligaon Stone Inscription

(Gn LVII; DV 116; HJ 115) A slab of stone in a place called Maligaon, Kathmandu (now in the National Museum). The top of the stone which is now badly damaged is decorated with a chakra and two śankhas. Date: Samvat 59 as read by Gnoli and 57 as read by DV. The inscribed part is 39 cm wide and 62 cm long. As for the date DV is correct.

१ [ॐ स्वस्ति] कैलासकूट भ [वना] द्·····
२ ·····वय·····
३ ·····
४ ·····
५ ·····
६ ·····
७ ·····

८ ……

९ …मा·· कारेण……

१० …व केवलमि····भि:···हित····

११ ···व्यवस्थेय मुपदा···त ··पत्यावुपरते नष्टे प्रव्रजितेपि वा पतितेपिपत्या[1]

१२ दृष्टे योषितामपर: पति इत्येव·····मादिभि: कारणैरपरैरपि का[2]

१३ रणान्तरै विवाहात्पतन कालं सङ्ग्रहणेनापरं पतिमुपयाता[3] नि[4]

१४ रपत्या योषितो ज्ञाति भि: व···या···यदि परिभ्रश्यान्यत्पत्यन्तर

१५ मुपाददत एवं द्वितीयं सङ्ग्रह [मुप] याता नि: [पु] त्रवत्यो भविष्यन्ति तां मा

१६ प्चोकाधिकारोयं यथाव्यवस्थम्प्रवर्तयितव्य स्तास्वप्य तासु यतीसारूप्य

१७ कन्तन्नाम्ना परिभाषिताञ्च धनं तम्माप्चोक वृत्तिभुजा ग्राह्यं ततोपि पुरुषप

१८ रितोष मभावयित्वा बहुशोपि व्यपेतलज्जाप्रखलस्वभावा श्चारित्र धर्मा पग

१९ ता युवत्य: सन्तोषहीना प्रथमे विरक्ता रागानुषक्ता: पुरुषं भजन्ते*

२० तापि यदि पुत्रवत्यो भविष्यन्ति नैव माप्चोकाधिकार भागधेया

२१ यास्त्वेतामतीतानेक नरपतिकृत व्यवस्था नुगामिनी मस्मद्व्यवस्थामन्य

२२ था कुर्यात्तं वयमत्यर्थं न मर्षयिष्यामो भाविभिरपि भूपतिभिरिदमस्म

२३ त्कृतं देशपीडापरिहारनिष्ठं शासनमात्मीयमिव पूर्वराजगुरुतया

२४ सम्यगनुपालनीयमिति समाज्ञापना संवत् ५० ७ फाल्गुन शुक्ल

२५ सप्तम्यां दूतकोत्र श्रीयुवराज श्रीधर गुप्त:

*Metre upajāti of Indravajrā and upendravajrā, a mixture of the two

1. DV correctly reads but Gn has त-रिप-य-ष्टे-प्रश्रवि-पि-पति-पि । 2. DV is correct but Gn leaves out the का of the end····मादि-कारणैरपरै···· 3. Gn संग्रहंयेनापरं । 4. DV puts न्य in the next line, which is wrong.

CVIII. Inscription of Bhimārjuna and Visnugupta at Yangahiti

(Gn LXI; DV 117; HJ 116) A slab of stone in the courtyard of a water conduit called Yangahiti in the south of the city

of Kathmandu. The top shows a chakra flanked by śankhas. The inscribed part is 43 cm wide and 75 cm long. Date: Samvat 64 Phālguna śukla dvitīya.

१ ॐ अनन्तनागाधिपभोग भासुरे जलाशये शान्ततमम्मनोहरं
२ मुरारिरूपं यदशेत देहिनां शिवाय तद्वो विदधातु मङ्गलं*
३ स्वस्ति मानगृहात्सकल जन निरूपद्रवोपायसम्बिधानैक
४ चित्तसन्तानो लिच्छविकुलकेतु भट्टारक महाराज श्रीभीमार्जुन
५ देवस्तत्सहितः श्रीमत्कैलासकूट भवनाद परिमिता भिमत
६ नृपति गुणकलापाविष्कृत मूर्तिरनववदात[1] ज्ञानमयू
७ खापसारित सकलरिपु तिमिर सञ्चयो भगवत्पशुपति भट्टार
८ क पादानुगृहीतो वप्पपादानुध्यातः श्रीविष्णु गुप्तः कुशली भवि
९ ष्यतो नेपाल भू भुजो यथार्हम्प्रतिमान्यानु दर्शयति विदितम
१० स्तु भवतां सकलजगद वसानोदयैक कारणस्योदारतरम
११ हिमावाप्ति निधान भूतस्य भगवतो विष्णोर्जलशयनरूपनि
१२ ष्पादन योग्य वृहच्छिलाकर्षण व्यापार परितुष्टैरस्माभिर्दक्षिण को
१३ लीग्रामस्य पूर्वमेव द्रङ्ग चतुर्भागत्वेन प्रविभक्तस्यै तत्सीम निवा
१४ सिनाम्पदक केयूर नूपुरा न्वर्जयित्वान्यैः प्रसादाभरणपरिभो
१५ गैः प्रसादः कृतो येषाञ्चैतत्स्थान निवासिनाम्प्रसादाभरणानि पूर्व
१६ प्रभृत्यैव विद्यमानानि तेषामयमधिकोस्मत्प्रसादो ये वा पुनरे
१७ तद्द्रङ्ग चतुर्भागसीमाभ्यन्तर वर्तिन श्चौर परदार हत्या राजद्रोहका
१८ पराधम वाप्नु यु स्तेषामेवामुनापराधेन दोषवतां यदात्मी
१९ यमेव गृहक्षेत्रगोधनादि द्रव्यं [त] देव राजकुला[2]···मेतद्दो
२० षाभिशप्तानां ये दायादास्तेभ्यो·····न्यायेनायमल्पमपि[3]····क
२१ ष्टव्य मित्येष च भवता·····स्मत्कृत प्रसादोप [कारा]
२२ र्थो भविष्यद्भिरपि भूप [तिभिः]·····स्वकृत निर्विशिष्ट ष्टादिनां
२३ मन्यमानै···नुपालनीयः·····रनियमास्तैरपि नैषं···
२४ मल्पापि [वाधा] विधेया यदि पुनरे तदाज्ञा रतिक्रमेणान्यथा प्र[4] [वर्ति]
२५ ष्यन्ते नि [तरामे] व ते न मर्षयितव्या इति प्रति[पालना][5]
संवत् ६० ४
२६ फाल्गुन शुक्ल द्वितीयायाम् दूतकश्चात्र श्रीयुवराज श्रीधरगुप्तः

*The metre is Vaṁsasthavila.

1. DV रनवदात । 2. Gn राजकु····रे । 3. Gn·····न्यायेनायमपि; DV as in our text. 4. DV तिक्रमेणदान्यथा; Gn ····नान्यथा । 5. Gn प्रति[पालना] ।

CIX. Bhṛṅgāreśvara Temple Inscription

(Gn LXII; DV 118; HJ 117) A slab of stone placed in front of the western gate of the temple of Bhṛṅgāreśvara in the village of Sonaguthi about 2 miles from Patan. The top of the stone has a floral design. The inscribed part is 42 cm wide and 56 cm long. Date: *Samvat* 65 *Phālguṇa śukla dvitīyā*.

१ ॐ सम्यक्प्रभाव गुण विस्तर मन्त्रभाजां न ज्ञेयता मुपगतो नृसुरा सुराणाम्[1]

२ तोयाशये[2] भुजग भोगवर प्रसुप्तो विष्णुः सवो दिशतु दिव्य सुखानि नित्यम्*

३ स्वस्ति मानगृहादमलिनकुशलविपाकोपनत[3] सम्पल्लिच्छवि कुलकेतु भंट्टार

४ क महाराज श्रीभीमार्जुनदेवस्तत्सहितः कैलासकूट भवनादतिमात्र वस्तुपरि

५ प्रापणोत्सवोपगत[4] हर्षाभिनमस्यमान[5] चरणयुगलो[6] भगवत्पशुपति[7] भट्ट

६ रकपादानुगृहीतो बप्पपादानुध्यातः श्रीविष्णुगुप्तः कुशली भविष्यतो नेपाल

७ [भूभु] जो यथार्हं म्प्रतिमान्यानुदर्शयत्यस्तु वः समधिगतमसुरासुरं नमस्कृतात्य

८ ·····गुणसमधिरूढ़ प्रसाद वेगैरस्माभिराश्चर्यं भूत

९ ·····[रू] पनिष्पादन योग्य शिलाकर्षणम्प्रतिनियुक्तै भृंङ्गार[8] ग्रामपाञ्चा

१० [लिकै]·····परया तुष्टया कशष्ठी विष्टि भारा नयन प्रति रा

११ ·····मप्रवेशेन प्रसादः कृतो माप्चोक वस्तुना य

१२ ···त···द्यस्ततोपि पाञ्चालिका····वप्रति···या···गृ

१३ हीतव्य[9]···न्य···विचारणीयमत्वाधिकरण···णान्न···वक्ता

१४ ···मन्तरेण सर्वकार्याणामेवास्मरण मित्येव···प्रसादो दत्त श्चौर परदार ह

१५ त्या राजद्रोहकापराधांश्च प्राप्नुवतो[10] यदचिन्त्यङ्कर···लीप्रतिवद्धगृह क्षेत्र

१६ गवादिना स्वद्रव्येणैव···जयितव्य स्तद्दायादेभ्यो[11] नात्त्रापहारः कर्तव्य

१७ वः प्रसादो दत्त एवं वेदिभि रेतेष्वधिकारेष्वधिकृतैर्तेषा मल्पापि बाधाविधे

१८ [या] ये पुनरे तदाज्ञा समतिक्रमेण प्रवर्तिष्यन्ते तान्वयन्न मर्षयिष्यामो येपि मदू

१९ र्द्धव्म्भूभूजो[12] भविष्यन्ति तैरप्येते धर्माधिकारोपयोगपरितोषकृताः प्रसादविशे

२० षाः स्वकृताः इव मन्यमानैरस्माभिर्यथानुपाल्यन्ते तथैवा नुपालनीया इति प्रति

२१ मानना[13] संवत् ६० ५ फाल्गुन शुक्ल द्वितीयायाम् दूतकश्चात्र श्रीयुवराज श्रीधरगुप्तः

*The metre is Vasantatilakā.

1. Gnoli does not read सम्यक् and then keeps space vacant after स्तर upto सुरा। 2. Gn omits तोयाशये and also after वर upto दिव्या। 3. Gn विशालो। 4. Gn स्था। 5. Gn भ। 6. Gn नम्रसी for मनस्य। 7. Gn गुणो for युगलो। 8. Gn न्नृङ्मरि for भृङ्गार। 9. DV हीत for Gn's प्प····न्य··· 10. DV प्राप्नुवतो but Gn वतो वि···· ये····ङ्गरग्। 11. DV is correct but Gn does not read. 12. Gn reads भूपा but DV reads भुजो which is correct. 13. Gn reads पालना; DV reads प्रति मानना and this is correct.

CX. Changu Temple Stone

(DV 119; HJ 118) A slab of stone inside the temple of Changu Narayana, which talks of Vishnugupta as a ruler (*rājā*). The inscribed part is 48 cm wide and 12 cm long.

१ ॐ निर्भेदं यद्विकारैः समनुगतमिवोपाधिभेदोपचारादज्ञान भ्रान्तिभाजा मविषयमबहिः साधनाधीनतृप्ति

२ भक्तिश्रद्धाप्रसादस्थिरकरण मनोभावनाभ्यासगम्यम्पायात्तद् भूतभर्तुः
सकलगुणगणातीततत्त्वम्पदं वः
३ याङ्कीर्तेः केतुभूतां सरितमिह पुरानीतवान्भोगवर्मा द्वारे दोलासुरेन्द्र
क्षितिधर शिखराध्यासिनः शार्ङ्गपाणेः
४ दृष्ट्वा कालेन जीर्णा विषमगिरितटेष्वध्वनौ विप्रकर्षात्संस्काराधानवित्त
व्यय विधुरतया छिन्न वारि प्रवाहाम्
५ भूयः शैलेन्द्र कुक्षेरमृतरसपयोवाहिनीमापशान्तामाकृष्यातिप्रयत्ना-
त्सकलजनहिताधान निम्नान्तरात्मा
६ राज्ञे श्रीविष्णु गुप्त क्षितितलशशिने कल्पयामास पित्रे···ी···प्रणाली
द्वितय·····विष्णुगुप्तः ।।*

*The metre is Sragdharā.

CXI. Tebahal Inscription

(Gn LXIII; DV 120; HJ 119) A slab of stone attached on the southern wall, which is a water reservoir in the large quadrangle of Te-Bahal to the right of the temple of Sankaṭā (it is very close to the New Road) in the eastern side. The inscribed part is about 23 cm wide and 26 cm long. The inscription lacks date. The characters seem to belong to the later Lichhavi period. There are only two lines, and the object is a gift of a Buddhist layman.*

१ रत्नत्रयम्भगवदार्य्य मुदार वर्ण्ण मुद्दिश्य सत्व परिभोगनिमित्तमेतौ[1]
२ कूपञ्जल द्रवणिका ञ्च शुभाय पित्रोः शाक्यो यतिर्विहितवान्प्रियपाल
नामा

1. Gn, DV तां ।

*The metre is Vasantatilakā.

CXII.

A seal discovered in the excavation site at Dhumvārāhi, a suburb of Kathmandu in the north east.

१ धर्मा हेतुप्रभवा
२ हेतु स्तेषान्तथागतो ह्यव
३ दत्तेषाञ्च यो निरोधः एवं
४ वादी महा श्रमणः

CXIII.

A seal discovered at the excavation site of Dhumvārāhi.

ये धर्म हेतु प्रभवा हेतु स्तेषा न्तथागतो ह्यवद त्तेषाञ्च यो
निरोध एवं वादी महा श्रमण

CXIV. Inscription of Chobar

(HJ 105) Chobar is the name of the gorge cut by the river Bagmati through the rocky plateau, near which a shrine of Ganeśa amidst a cluster of houses is situated. Here a site known as charghare (four houses) bears a large stone rock-like in appearance on which the following lines are engraved. But the letters are heavily damaged, and it is difficult to assign a meaning to them. Perhaps this is a charter, as names of two offices of State occur and it could be guessed that their entry was barred in a certain locality. The inscription also does not show any date.

१ ·····लाल·····कुप···
२ ·····भी अदृश्य वी·····ण···
३ ·····भोल्ल भु·····
४ र्मन···री···सर···सित···कुलकेतुना·····राजा

५ प्रजाहितायविधानसम्प्रत्य [स] चात्र पार्थीव···
६ ···नमि भवतु [का] मपराधीनादपि···माता स्व···
७ ···दि···विज्ञ···म···वहुमानाद्य···
८ ····· पर शोल्ल लिंग्वल···पू···
९ ·····म···वद··न प्रवेष्ठव्य···श्रीवर्मरेव
१० ··· ···पाञ्चालि···ता माज्ञापयत
११ ··· ···म्भू भुजे···श्रीजेन···
१२ ··· ··· ···धर्मलोकस्य तथा
१३ ··· ··· कोल्नारां···
१४ ··· ··· ···

CXV. Yampibahi (Patan) Inscription

(Gn LXIV; HJ 120; DV 122) A water conduit slab of stone being a reservoir (now not in use) placed in the quadrangle of the Karunachok in Yampibahi (old monastery) in the north east of the city of Patan. The inscribed line is just one and is about 40 cm wide and 3½ cm long.

१ ॐ महाप्रतिहार वार्त्त सुजातप्रभु[1] विहारस्य

1. DV प्रभ; Gn प्रभु ।

CXVI. Luñjhya (Patan Palace) Inscription

(Gn LXVII; DV 123; HJ 123, Sans. San.) A slab of stone in the courtyard of Luñjhya (golden window), a part of the old palace, in Patan. The top of the stone shows a chakra flanked by two śankhas. The inscribed part is 33 cm wide and 45 cm long. The date is *Samvat 67 Pauṣa śukla pañchamyām* (*5*).

१ [ॐ स्वस्ति] कैलासकूट भवनाद् भुवनप्रकाशाज्ज्योत्स्ना वमृष्ट हिमवच्छिख

२ [राग्र] दीप्तेः[1] आसागर प्रसृत शुभ्र यशो ध्वजानां राज्ञाङ्कुलाम्बर
शशी भु
३ [वि लि] च्छवीनाम् ।। वल्गद्वीरपदातिकुन्तविशि ख प्रोताश्वनागा
कुले शक्त्यान्य
४ स्पृहिणीयया रणमुखे संज्ञावशेषा द्विषः कृत्वा लोक हितोद्युम प्रभ
५ [बया] कीर्त्या दिशो भासयन्नन्योन्या विहता न्प्रजा सुविदध द्धर्मार्थ
कामान्मुदा*
६ भगवत्पशुपति भट्टारक पादानुगृहीतो वप्पपादानुध्यातो भट्टारक
७ महाराजाधिराज श्रीनरेन्द्रदेवः कुशली इहत्यान्भूमिभुजो वर्तमाना
८ न्भविष्यतश्च प्रतिमान्यानुदर्शयति विदितमस्तु भवतां कस्मिश्चिद्वस्तुन्युप
९ कृतमवेत्या तत्प्रत्युपकारोत्कण्ठित मतिभि रस्माभिर्यूपग्रामद्रङ्गस्य स
१० र्वतल सहितस्यभट्टामाप्चोकाधिकारियोः प्रा [व] ल्यादवश्यं जनस्य
महती
११ पीडेत्यन योरे वाधिकारयोरप्रवेशेन प्रसादः कृतस्तदेवं विदितार्थे रे
१२ तदधिकार द्वयाधिकृतै रन्यैर्वास्मत्पाद प्रतिबद्ध जीवनै रल्पापि वाधा न का
१३ र्या यस्त्वेतामाज्ञामनादृत्यान्यथा कुर्यात्कारयेद्वा तस्यावश्यमस्मदस्ती
ब्रतरो
१४ दण्डः पतिष्यत्यस्मदूर्ध्वम्भाविभिरपि[2] भूपतिभिस्सुकृतकरणैकसाधना
१५ र्मूजिताम्प्रतिजन्म राज्यश्रियस्समनुवुभूषद्भिरिह कीर्त्यायुरारोग्यकल्याण
१६ राज्यश्री समुदय मोहमानैः प्रेत्य च शाश्वतन्दिव्यमिच्छद्भिः[3] सुखमनु
१७ भवितुं दिक्षु चाभित शरदाप्यानोडुराजामल किरणमाला बभास्यमान
प्रालेयम
१८ हीधरोत्तुङ्ग शिखरामलं यशस्तन्वद्भिरा चन्द्रार्कं स्वप्रतिपादितानां
शासनानां स्थिति
१९ मिच्छद्भिः पूर्वभूपतिषु सगौरवैर्भूत्वेयमाज्ञा सम्यक्प्रतिपालनीयापि
चैत
२० त्प्रत्युपकृतन्न बहुमन्यमानै रस्माभिः पुनरप्येषां पीटलजाधिकार म्प्रति-
मुच्य
२१ प्रसादीकृत मेबमर्थं विदित्वै नदधिकृतैर्न कैश्चिदेतद्गता पीडा कर्तव्या
यस्तु कु
२२ र्यात्सोस्माभि र्न मृष्यते तथैव भूपतिभिरप्यनुमोदनीयं चिरस्थितये
चास्य

२३ प्रसादस्य शिलापट्टक शासनेन प्रसादः कृत:इति[4] स्वयमाज्ञा दूतकश्चात्र

२४ [कुमारा] मात्य प्रियजीवः संवत् ६० ७[5] पौष शुक्ल पञ्चम्याम्

1. Gn, DV दिप्तेः । 2. Gn reads भावद्भि and thinks that it is a mistake for भाविभि or भविष्यद्भिः । 3. Gn reads दिप्यम् and a mistake for दिव्यम् । 4. DV कृतः इति, Gn कृत इति । 5. Gnoli reads the year symbol as 69.

*Metre: Śārdūlavikrīḍita.

CXVII. Yangahiti Inscription of Narendradeva

(Gn LXVI; DV 124; HJ 120) A slab of stone standing in the water conduit of Yangahiti, Lagan Tol, Kathmandu. The top of the stone shows in relief a chakra flanked by two śankhas. The inscribed part is about 40 cm wide and 32 cm long. Date: *Samvat 67 Bhādrapada śukla dvitīyā*. Inscription is well preserved.

१ ॐ स्वस्ति कैलासकूट भवनाच्छरदाप्यानशशाङ्कामल मयूरवानिकरा
व भाष्यमति हिमव

२ दुत्तुङ्ग शिखरा वदातयशो मालानतं सिताशेष दिङ्मण्डलो य एष शौर्य-
न्नीति गुणैगुणै

३ रकलितै रान्मानमुद् भासिभिः शक्त्या वाहुवलं मतिं स्मृतिमतीं शास्त्रा-
गमै र्भूरिभिः मर्यादास्थि

४ तिभिर्दिशोपि यशसा राज्यश्रिया मेदिनी जर्त्या लिच्छविराज वङ्शमन[1]
धयोलङ्करोत्युच्चकैः

५ भगवत्पशुपति भट्टारक पादानुगृहीतो बप्पपादानुध्यातो महाराजाधिरा

६ ज श्रीनरेन्द्रदेवः कुशली भविष्यतो नेपालराजान्सम्यक्प्रतिमान्यानु
दर्शयति विदित

७ मस्तु भवतां यथा दक्षिण कोलीग्राम द्रङ्गस्य सर्वतलग्रामैः सहितस्य
पूर्वराजभिर्मनिश्व

८ रे भुवनेश्वर देवकुलं यथा कल्पिताग्रहारादि प्रत्यायम्पालनोप भोगाय
प्र [तिपादित] म्

९ केनापि च हेतुना श्रीभुमगुप्तेनाक्षिप्तं राजकुल[2] भोग्यमभूत्तदिदमधुना पूर्वमर्यादा

१० स्थितिप्रवर्तनादृतमनोभि रस्माभि कृताभि[3] प्रजानां श्रेयसेस्यैव सर्वतल ग्रामसहि

११ तस्य दक्षिणकोलीग्रामद्रङ्गस्य तदेव भुवनेश्वर देवकुलं यत्रतत्रावस्थित क्षेत्रवा

१२ टिका गृह पण्याकारै[4]र्यथापूर्व भुज्यमानसीमभिस्त्रिभिः कङ्कोविल्वमार्ग हुस्प्रिन्रदुङ्ग्रामैरेभि

१३ रग्रहारत्वेनोत्सृष्टै श्चाट भटा प्रवेश्यैः सर्वकोट्टमर्यादा[5] स्थिति मवभिश्च सहितम्प्रतिमुक्त

१४ मित्येवञ्च विदितार्थै रप्ये तदग्रहारत्रय निवासिभिर्यथा कल्पितं पिण्ड-कादि प्रत्यायम

१५ स्योपनयद्भिर कुतोभयैराज्ञाश्रवण विधेयै र्भवितव्यम्भूयोपि अनेनैव न्यायेन शीताद्याम्

१६ शिवगल्देव [कुले] यथा पूर्वकल्पितक्षेत्रपिण्डकादिप्रत्यायम्पालनो पभोगायैव सर्वत

१७ ल[ग्रा] म सहितस्यैवास्य द्रङ्गस्य [प्र] ति [मु] क्तमेवं विदितार्थैर्न हीनानवमन्यमानैरन्योन्य

१८ प्रीतिदृढीकृतं स्नेहानुवद्धै र-नू···पुरुषै स्तलं[6] समेतैस्त[7] दुभयमेव प्रतिपा

१९ पालयद्भिसततमस्म[8]···वर्तित व्यन्य कैश्चिदस्मत्पादोपजीविभिरन्यैर्वा स्वल्पा

२० पि पीडा कार्य्या यस्त्वेतामाज्ञामुलङ्घ्यान्यथा कुर्यात्कारयेद्वा तस्य वयं राजशासन व्यतिक्रम का

२१ रारिण स्तीव्रं दण्डम्पातयिष्यामो भाविभिरपि भूपतिभि रिह यशः कल्याणायुरारोग्य राज्य

२२ श्रियां वृद्धिमहिमानै[9] रमुत्र च स्वर्गे शाश्वतीं स्थितिमिच्छद्भिः पूर्व-राजकृतेषु प्रसादेषु पा

२३ लनादृतै र्भाव्यञ्चिरस्थितयेचास्य प्रसादस्य शिलापट्टक [शासनेन प्रसादः] कृतं इति·

२४ समाज्ञापना दूतक श्चात्र कुमारामात्य प्रियजीवः संवत् ६० ७ भाद्रपद शुक्ल द्वितीयायाम्

1. DV वंश । 2. DV कुल; Gn तल । 3. Gn रस्माभि; DV सततञ्च । 4. DV पण्या कारै; Gn धण्याकारै: । 5. DV प्रवेशै; Gn स्नेहानुग्रहै । 6. Gn दृढि; DV वृद्धि: । 7. DV समेतैस्त दुभयमेव; Gn पुरुषैस्त···· त्रयमेव । 8. Gn पालयद्भि: सततमस्य । 9. Gn reads वृप्निमीह and takes it as a mistake for वृद्धिम् । But वृद्धि can be easily read.

CXVIII. Deopatan Inscription

(Gn LXV; DV 125; HJ 124) The pedestal of a linga situated in the private garden of a house in Deopatan, near the western gate of Paśupati temple. The inscribed part is about 75 cm wide and 21 cm long. Date: 69 *Jyeṣṭha kṛṣṇa divā* 7. According to Gnoli 'The characters of this inscription are not very carefully carved and are in a poor state of preservation.' But this is not so.

१ संवत् ६० ९ ज्येष्ठकृष्ण दिवा सप्तम्यां परम भट्टारक श्रीनरेन्द्रदेवस्य साग्रंवर्षशतं समाज्ञापयत: चुहुङ्गपेड्याय[1]···

२ नरप्रिग्रामस्य[2] दक्षिण तस्तिलमकस्य च दक्षिण पूर्वत: क्षेत्रं···· शालङ्का वास्तव्यब्राह्मण विश्व सेनस्य पल्या[3] सुवर्ण

३ गोमिन्या ७ प्रत्याय म्महाबलाद्धयक्ष[4] प्रसादविलेख्यं रामस्वामिना दूतकेन दानपाशुपताचार्य्यदक्षिणतिलडुकस्य

४ तेनापि दान श्रृङ्खलिकपाशुपतानां ग्लान भैषज्यार्थं[5] दत्तं वर्षक स्तत्रैव ग्रामे···म्पिडक विंशतिकया धान्यमा

५ १४ पु ७ अस्य[6] करणीयम्···धान्यकुडा १ गिच्छिजानामिलगतिवल[7] वाहिकगुप्त···शारिकावास्तव्य[8] आमात्य भगवचन्द्र

६ तत्त्रैव निवासिन चन्दकस्य अत्रं साक्षिक ज्ञेय चुहुंग्रपेडा[9] नियुक्तश्च धनवृद्धिसहितेन ॥

1. Gn ग्रामेज्ज्याय····। 2. Gn कुटुम्बि etc. 3. Gn तस्य प्रसादाधिशासन स्यपत्त । 4. Gn गोमिन्या । 5. Gn नैसस्यारिदत्त । 6. Gn प्रत्यस्य । 7. Gn शि for गि and onwards च्छि जानामि····। 8. Gn ऐवनिवासिचन्दस्य । 9. Gn ज्ञेयाबुडग्रामे ।

CXIX. Kasaitol Inscription

(Gn LXVIII; DV 126; HJ 125) A slab of stone standing in front of a mound close to the temple of Nārāyaṇa in Kasaitol (Deopatan, Paśupati). Its top is decorated with a chakra at the centre. Date: Samvat 71 Kārtika śukla dvitīyā. The inscribed part is 44 cm wide and 36 cm long.

Lines from 1-10 are worn away.

११ ·····भगवत्पशुपति भट्टारकपादानुगृहीतोवप्पपादानु

१२ ध्यातः परम भट्टारक महाराजाधिराज श्री नरेन्द्रदेवः कुशली[1]·····

१३ वृत्ति भुज····धिकृत[2]····भविष्यत श्च···यथा [हंङ्कुशलमभिधाय]

१४ समाज्ञापयति विदितम्भवतु भवताँ स[3]

१५ ···नव [गृह]···स्थिति मर्यादो [त्पन्न] त्व [ञ्चाट भटानाम[4]]

१६ प्रवेशश्च प्रसादः कृत स्तदित्थं[5]···र्थम्वेदिभि र्भवद्भिरन्यैर्थाधि···धि

१७ ·····रस्मत्प्रसाद[6] प्रतिवद्ध जीवनैः कैश्चिदपि नवगृहम्प्रविश्या

१८ ल्पतरापि वाधा न कर्तव्या यस्तित्वमामविलङ्घनीया मास्माकीनामाज्ञा मना

१९ दृत्यान्यथा कुर्यात्कारयेद्वा तं वयं राजाज्ञा प्रतीपगामिनामत्यर्थन्न मर्षयि

२० ष्यामो येपि चास्मद्वंम्भूपतयो भवितारस्तैरपि सम्यक्प्रजानुपालना

२१ तसुचरितमभीष्टाना[7] म्सम्पदां कारण मन्यमानैरिह कल्याणरायुरारोग्य

२२ राज्यश्रिय मुपचयायाद्यमुत्रापि चाभ्युदयाय धर्मगुरूतया पूर्वराज प्र

२३ सादानुवर्तनम्प्रतिसततमवहित मनोभि र्भव्यि ञ्चिरकालस्थितये चास्य

२४ प्रसादस्य शिलापट्टक शासनञ्च प्रसादीकृतमिति स्वयमाज्ञापि चात्म

२५ दिह यात्किञ्चिन्महत्कार्य मुत्पद्यते[8] तच्च स्वयम्पाञ्चालिकै निर्णेतुन्न शक्य [ते] त

२६ दा तदन्तरासनेन विचारयितव्यं याश्च गौष्ठयो नवगृह प्रतिवद्धाश्च

२७ चाटभटानाम प्रवेश्या एव याचव्यवस्थाताम्रशासने[9] लिखिता भूत्तये

२८ ब व्यवस्थया वृजिकरथ्या[10] निवासि मधुसूदन स्वामी पाञ्चालिक सामान्य इति

२९ [दूत] कोत्र[11] दण्डनायको नृपदेवः संवत् ७० १ कार्तिक शुक्ल द्वितीयायाम्

1. DV सर्व after कुशली, Gn leaves the letters even thereafter unread. 2. Gn ····धिकृत····च··· क····ण । 3. Gn reads onwards as ····यसायु····इ···· 4. Gn च्चर·····सु····तो····स्थितिः ···प····ञ्चहततत्व···· 5. DV न्यतरान्यतराधिका; Gn प्र····प्रसाद····चस्त····इ····र्थमेवेदिमिभवद्म । 6. DV राधिकृतस्तथान्यैरस्भ etc. 7. Gn इतसुचरितम । 8. Gn ····य ····ञ्चि····रह । 9. Gn याश्चाव्यस्था । 10. Gn ····वस्तव्या··· इका । 11. DV दूतकश्च । He omits त्र. So does Gn.

CXX. Naksal Road Inscription

(Gn LXIX; DV 127; HJ 126) On the front of the water conduit tank meant for storage attached to the wall before the temple of Bhagavatī at Naksal on the way to Pasupatinatha. The inscribed part is about 49 cm wide and 25 cm long. Date: Samvat 78 Kārtika śukla navamī.

१ ॐ शौर्योत्साह पराक्रमा वयनय त्याग प्रतापा दिभिः
श्लाघ्यैः स्वामिगुणै रनन्य सुलभैः संस्पर्धये वान्विते

२ पृथ्वीं [पातिसनरे][1] न्द्र देव नृपतौ वंशक्रमा भ्यागतां
संत्यक्त्वना स्वसुखेद्यमे परहित व्यापार निम्नात्मनि[2]

३ तत्पादाव्जप्रसादादुपनतविभबोविष्णुदेवः कृतात्मा[3]
लोकस्य ब्राह्मणादे स्त्रिषवण विधिव न्मार्जनादि प्रपूर्त्यै

४ पाषाण द्रोणमेनां सुविहित सलिलोद्धार यन्त्रोदपानम्
कृत्वा तत्पुण्यवीजाद्बहुतर सुकृतारम्भमाशस्त भूयः*

५ संवत् ७० ८ कार्तिक शुक्ल नवम्याम् प्र युगादौ[4]

*Metre: Śārdūlavikrīḍita and the later portion Śragdharā.

1. Gn पृ[थ्वीं] पा[तिनरे]न्द्रदेव । 2. Gn reads निन्मात्मनि and thinks that it is a mistake for निम्ना । 3. Gn द्यः [तत्पादाव्ज] ।

4. DV reads onwards प्रयुगा दौ while Gn omits. The letters are quite illegible, but can be made out.

CXXI. Gairidhara (deep water conduit) Inscription of Patan

(Ben 3; Gn LXX; DV 128: HJ 130) A slab of stone lying at Gairidhara, Patan (now in the National Museum). The top of the stone shows a reclining bull. Date: Samvat 82 as read by Gnoli and 83 as read by DV, which is correct. The inscribed part is 40 cm wide and 70 cm long.

Bendall could not read upto 6th line.

१ स्वस्ति कैलासकूट भवनाद[1]·····[भग
२ वत्पशु] पति भट्टारक पादानुगृहीतो वप्पपादानु [ध्यातः]
३ पर[म भट्टा] रक महाराजाधिराज श्रीनरेन्द्रदेव: कुशली
४ ·····न सर्वाधिकरणाधिक [कृता···][2]
५ ·····वर्तमानान्भविष्यतोपि यथार्हङ्कुशल
६ [माभाष्य] समाज्ञापयति विदितमस्तु [भवतां यथा][3]
७ महाप्रतिहार चन्द्रवर्म विज्ञापितैरस्माभि [स्तत्प्रतिमान्य][4]
८ ·····[5]वाग्वती पूर्वकुले भगवद्व ज्रेश्वर मण्ड[6]
९ ल्यां·····सर्वाधिकरणानामप्रवेशेना[7]·····प्र
१० ·····गण प्रसादीकृत मनेनास्यास्मदनु[8]
११ ज्ञातेनात्मनः श्रेयोभिवृद्धयेधार्मिकगणानामतिसृष्टम्[9]
१२ प्रतिपालनम्प्रतिज्ञान कर्मयोगरतैः शीलाचार[10]
१३ परैर्वस्तव्यन्तै रपियथा काल मनतिक्रम्य देवाना [म्][11]
१४ स्तपनगन्धपुष्प धूपप्रदीप वर्षवर्धन वर्षाकाल[12][13]
१५ वा दित्त्र जपकादिका[14] कारणपूजा कर्तव्या मण्डल्याञ्च

१६ उपलेपन सम्मार्जन प्रति संस्कारादिक ङ्कृ त्वा यद्यस्ति
१७ परिशेषन्तेन द्रव्येण भगवन्तं बज्रेश्वर मुद्दिश्य
१८ पाशुपतानाम्ब्राह्मणनाञ्च यथासम्भवम्भोजनाङ्कर
१९ णीय न्तदान्यच्च कालान्तरेण यदि कदाचिद्दानपति
२० त्वेन प्रार्थयन्ते आपत्सु तत्कालम्बुध्वा दानपतीनां
२१ धान्यानाञ्चतु विंशतिर्मानिकादेया ततोधिकन्दानप
२२ तिभिर्नग्राह्यम्यदि चात्र कार्यमुत्पद्यते परमासने
२३ न विचारमात्रङ्करणीय न्न तु द्रव्यस्याक्षेप स्तदेव
२४ मवगत्य सर्वाधिकरणाधिकृतैरन्यैर्वा न कैश्चिदय
२५ मस्मत्प्रसादोन्यथा कर्तव्यो ये त्वस्मदाज्ञा व्यतिक्रम्य वर्तन्ते
२६ वयन्तेषान्न मर्षयामो येप्यस्म दू र्ध्वम्भबितारो राजा
२७ नस्तैरपि पूर्वनृपतिकृत प्रसाद प्रतिपालनादृ
२८ तैर्नान्यथा करणीयो[15] स्वयमाज्ञा दूतकश्चात्र भट्टार
२९ क[16] श्रीयुवराज स्कन्ददेवः संवत् ८० ३[17] भाद्रपद शुक्ल
३० [ष] ष्ठयाम्[18] २०

1. Gn's actual reading starts from the 8th. Ben drops 7 lines and starts also from the 8th. 2. Gn इ···· 3. Gn ····य···· 4. ····· 5. ····पशुपतौ etc. 6. Ben ····लेभगवद्वज्रेश्वर प्रण । Also see DV filling the gap to some extent. 7. But Gn····सर्वाधिकराणानामा प्रवेशेना, Ben अप्रविधातव्य नुप्र etc. 8. Gn reads अनेनास्य··· ···न्तु । 9. Also see DV for correct reading, where Gn agrees but Gn omits ज्ञात । 10. DV is correct, but Gn प्रतिज्ञा··· ···कमयोगर । Ben reads योगुर for योगुर and the rest as in Gn. 11. Also DV but Gn न यश्चि···कालमनति क्रम्यप्रधान । 12. Ben omits स्नपन । 13. Also DV but Gn ····काल । 14. Ben मन्त्रजपकादिप्रकरण before पूजा etc. 15. Ben करणीय; DV करणीयो; Gn करणीयम् । 16. Ben omits स्त्री and reads [क] । 17. Gn reads 82, DV reads 83 correctly. 18. Ben has only the last letter म् ।

CXXII. Inscription of Anantaliṅgeśvara

(DV 129; HJ 128) This stele with the inscription of the time of Narendradeva lies near the temple of Anantaliṅgeśvara situated on a hill being the lower part of the inner range of the mountain skirting the valley, to the immediate south of Bhadgaon. The date is missing in particulars but the year 80 is distinctly visible.

The inscribed part covers a space of 34 cm wide and 92 cm long. The top shows in relief a sitting bull.

१ ॐ स्वस्ति कैलास शृङ्गा भान्नयनोत्सव कारिणः कैलासकूट भवनात्
२ रम्याज्जगति विस्रुतात् राज्ञां मणि लिच्छवि वङ्शजातां योभूद्गुणै स्सर्वजनाति गण्यैः
३ शक्तित्रया पूरित मण्डलश्रीः शशीव संलक्ष्यतरो नृपाणाम् सविनयनयप
४ राक्रमालङ्कृत मूर्तिर्भगवत्पशुपति भट्टारक पादानुगृहीतो बप्पपादानु-ध्यातो भ
५ ट्टारक महाराजाधिराज श्रीनरेन्द्रदेवः कुशली नेपालसीमान्तः पातिनः सर्वाधिकाराधिकृ
६ तान्वर्तमानान् भविष्यतश्च समाज्ञापयति विदितमस्तु भवतां हंसगृह द्रङ्गस्य···पश्चिमको
७ ···ग्राम सहितस्य चाटभटाप्रवेशः शरीरकोट्टो भयानेक मर्यादोपपन्नः कश्चित्प्रसा
८ दशासनपट्टकोभूत्स च पूर्वराजा [ज] विभ्रमतो नष्टोधुनास्माभि श्चिरन्तन व्ववस्थानुपाल
९ न ज्ञातादरैः स एव प्रसाद श्चिरस्थितये शिलापट्टका भिलेख्येन प्रसादी कृतोत्र
१० च मर्यादा कुलपतिना देया कार्तिकशुक्लैकादश्शम्याम्मार्ग संस्कारा र्थन्त
११ ण्डुल मानिका ४ द्वादश्याम्भगवतो लोकपालस्वामिनः प्रतिष्ठादिने तत्रै
१२ व ब्राह्मणजनस्य शान्त्युदकम्पणाना म्पुराणम् २५ द्रङ्गसीमाभ्यन्तरस्था
१३ नाम्ब्राह्मण प्रमुखानाम्मा चाण्डालेभ्यो घृतासन सामतादि भोजनम्
१४ स्तम्भानामेकैकस्य संस्थापनार्थम् तण्डुलमानिका ५४ गोयुद्धपताका वस्तु
१५ पुराण २५ क्रियाकरणम्भगवतो लोकपाल स्वामिनः पावनार्थन्धान्य मानिकाः
१६ ४० देवस्थापकस्य मुक्तिका धान्यमानिका·····दक मुक्तिका धान्य-मानिकाः

१७ २४ देवभृत्या नान्दशानामेकतो भुक्तिका धान्यमानिका १४० दासीनां
विंशती
१८ नामेकतो मानिकाशतत्रयं षष्ट्युत्तर···त···मानिका शतद्वयं चत्वारिंश द्मा
१९ निकाधिकं भास क्षेत्रेणैव·····च यत्पूरणीय म्मानिका
२० शतं त्रिंशदुत्तरं तत्कुलपते·····न्देव भृत्यानाम्पुराण १२०
२१ दासीनाम्पुराण ८० मृत्तिका·····का ४ पण पुराण ६०
२२ अङ्गनशोधनार्थन्तन्डुल मा ·····शोधनार्थङ्कोङ्कोग्राम पाञ्चा
२३ लिकाना न्तण्डूलमानिका·····१ माघशुक्ल द्वादश्वाम्
२४ द्रङ्गसीमाभ्यन्तरस्थानां·····यथाग्रयफा
२५ ल्गुन मासेन क्षेत्रमणि·····ज्येष्ठ शुक्लेका द
२६ श्यां वराहयात्रायां सीमाभ्यन्तर·····
२७ सीनान्तण्डुल मानिका·····
२८ मण्या तन्धि·····
२९ अर्चना निमित्तम्·····
३० का: १२ इन्द्रो·····
३१ यज भवन·····
३२ दक्षिण·····
३३ ·····
३४ ·····
३५ पालनीयं·····
३६ ·····
३७ पूर्वराज प्रसाद·····पालनपरैरेव···
३८ शास्त्रानुशीं·····यतः पूर्वदत्तां द्विजातिभ्यो य [त्नात्रक्ष] युधिष्ठिर
३९ महीं महीभुजाँ श्रेष्ठ दानाच्छ्रेयोनुपालन मिति संवत् ८०·····
४० कृष्ण दिवा दशम्याम् दूतकश्चात्र श्रीयुवराज···देवेति

CXXIII.

On a small bowl-shaped stone lying in a courtyard near the temple of Bhairavanatha in Bhatgaon.* The date is Samvat 88.

१ ॐ सम्वत् ८० ८ पौषशुक्ल द्वितीयायाम्···उमा तेजसा ल

२ लित महेश्वराय ॥ पुण्यवाप्तयेता
३ म्र कलस दत्तम् ॥·····

*Also published by M. Khanal in Madhyakalin Nepala ka Abhilekha (inscriptions).

CXXIV. Baṭuka Bhairava Temple Inscription

(Gn LXXI; DV 130; HJ 131) A slab of stone, inscribed part of which is about 40 cm wide and 54 cm long, is lying in the courtyard of the temple of Baṭuka Bhairava at the end of Lagankhel in Patan southern extremity of the city. The top shows in a relief a dharmachakra with two deer one on each side. Date: Samvat 89. The stone is much damaged except for a few letters here and there and the date figure at the end without its month and fortnight (lunar).

१ ·····प्र···सरङ्ग-मौपौतशि···त्तौ-स-भ
२ ·····न···बलै-म्- स्थितं यस्य वः पायात्
३ ·····र···सरङ्ग···स्म···दूराद···राजनि
४ ·····धि धरणिमण्डल···स-भा-द···स्थि-राज्य
५ भद्राधिवास शिल···वा···
६ ···पला···जि···कृत···
७ प्रसम्क·····
८ ···पतिना·····
९ भट्ट·····
१० बे·····
११ ·····
१२ ·····
१३ ·····
१४ ·····दोप-रिभि
१५ ·····त्रभ त्र···
१६ ·····स्मदूर्ध्व भ
१७ ···यत···एवं स्थित मित्यस्म

१८ ···द्रक्षासंविधानं···शासनं पूर्व नृपतेः
१९ ···ति-स्म महीपति···पुण्य--निष्ठानां स्थैर्यम्प्र
२० ···दा···दूतकश्चात्त्र राजपुत्त्र जनार्दन वर्मा
२१ संवत् ८० ९·····दिवा त्त्रयोदश्याम् ।।

CXXV. Balambu Vihara Stone

(DV 131; HJ 132) A fragment of a stele now deposited in a Vihara at Balambu. Its other fragment which should be the upper part of the stone is not available. The date is *90 Vaiśākha śukla dvādaśyām.*

A few lines in the beginning are lost.

१ भवद्भिः परि[पालनीयो]·····[1]
२ इत्येवं विदितार्थं [रस्म] त्पादोपजीविभि [रन्यैर्वायं प्रसादोनान्य][2]
३ था करणीयो यस्त्वेतामाज्ञा मुत्क्रम्यान्यथा कुर्यात्कारयेद्वा तमह
४ मत्यर्थन्न मर्षयिष्यामि ये वास्मदूर्ध्वम्भवितारो भूमिपतय
५ स्तैरपि पारम्पर्य मेवं स्थित मित्यस्मत्प्रसाद प्रतिपालन सं
६ विधान परैरेव भाव्यमिति स्वशासन चिरस्थित्यै लोक
७ द्वयविशुद्धये रक्षितव्यं नृपैर्यत्नात्पूर्व भूपतिशासन
८ मिति स्वयमाज्ञा दूतकश्चात्र रूद्रचन्द्र गोमीति
९ संवत् ९० वैशाख शुक्ल दिवा दशम्याम्

1. DV does not give the first line.
2. The conjectural reading (also of DV) might not be incorrect.

CXXVI. Chyasaltol Inscription

(Gn LXXII; DV 132; HJ 134) A slab of stone, about 42 cm wide and 44 cm long, standing with its face towards a

small temple of Ganeśa at Chyasaltol, Patan. The stone lies in such a position as to make it difficult to get the tracing. The first few lines can only be read but they are all destroyed. The top of the stone shows in relief a reclining bull. Date: *Samvat 95 Pauṣa śukla daśamī.*

१ ॐ स्वस्ति भद्राधिवास भवनात्[1] ·····
२ ···गृहीत वप्पपादानुध्यात···
३ ···कुशली ··वर्तमान···
४ ··· ···
५ ··· ···
६ ··· ···
७ ··· ···
८ धिकारी····भूमिकरल···[2]
९ ···वर्तमान भविष्यतश्च भूमुजो [कुश]
१० [ल] माभाष्य समाज्ञापयति भवतु [भव]
११ [तां य] थैषाप्रङ्गणि गुल्मकोमालिहि···माशी···
१२ ···ञ्चाट भटानाम प्रवेशेन ··
१३ ···सन्तुष्टैः[3] प्रसादःकृत एव मधिगतार्थै
१४ [र] स्मत्यादोपजीविभिरन्यैर्वा न कैश्चिदयम्प्रसा
१५ [दो] न्यथा करणीयो यः ममाज्ञामुल्लङ्घ्यान्यथा [कु]
१६ र्या त्कारयेद्वा सोस्माभिर्न मर्षणीयो ये चास्मदू [र्ध्व]
१७ [भ] वितारो भूमिपालास्तैरपि पूर्वराजप्रसाद सं
१८ रक्षण प्रवण मानसैरे व भाव्यमिति स्वयमाज्ञा
१९ दूतकश्चात्र श्रीयुवराज शौर्यदेवः संवत् ९० ५
२० पौष शुक्ल दिवा दशम्याम् ॥

1. Lines 1-14 are not clearly readable in the plate except a few letters here and there but these allow conjectural decipherment. 2. Gn, DV करल । Lines 4 to 7 are totally unreadable. 3. Gn, DV तश्च····कुश, DV तुष्टैः without सन् ।

CXXVII. Yanmugal or Yanamugal Inscription

(Levi 20; Gn LXXIV; DV 133; HJ 136) A slab of stone, about 42 cm wide and 80 cm long, placed in a small street known as Tah Galli, within an area called Yangu Bahal or Yanmugal tole, near the Patan Durbar, a little to the east. The date is illegible.

१ [ॐ स्वस्ति भद्राधि] वास भवनाद प्रतिहत शासनो भगव [त्पशुपति भट्टारक पादानुगृहीतो]

२ [बप्प] पादानु ध्यातो लिच्छवि कुलकेतुः परममाहेश्वर पर [म भट्टारक महाराजा थिराज]

३ [श्री न] रेन्द्रदेवः[1] कुशली गुल्लंतङ्गग्रामनिवासिनः प्रथानपुरस्सरा न्सर्व कुटुम्विनः [कु]

४ [श] लभाभाष्य समाज्ञापयति विदितम्भवतु भवतां यथायंग्रामो [भगवत्पशुपतौस्व]

५ [कारित][2] महाप्रणालीनाम शाठ्येन सर्वेतिकर्तव्यानामनुष्ठानार्थं विष्टया ज्ञानु [विधायित्वे]

६ न चाटभटानाम प्रवेश्येन शरीर कोट्ट मर्यादोपपन्नः सर्वकर [णीयप्रति]

७ मुक्तः कुटुम्बी[3] वहिर्देशगमनादि सर्वविष्टिरहितो गुर्विणी मरणे गर्भोद्धरणा [य]

८ [प] णशतमात्रदेयेन सक्षतगोष्ठापमृगापचारे[4] सपणापुराणत्रय [मात्र देयेन च]

९ युक्त श्चौ परदार हत्यासम्बन्धादिपञ्चापराधकारिणां शरीरमात्रं राजकु [लाभा]

१० व्यन्तद्गृहक्षेत्रकलत्रादिसर्वद्रव्याण्यार्यसङ्घस्येत्यनेन च सम्पन्नः श्रीशिवदेव वि [हा]

११ [रे] चतुर्दिशार्य भिक्षुसङ्घायास्माभि रतिसृष्टः[5] सीमा चास्य पूर्वोत्तरेण विहार

१२ स्य प्रणालीभ्रमस्ततो दक्षिण मनुसृत्य गोमिभू धञ्चोप्रदेशे वाग्वती नदीम

१३ नुसृत्य गोत्तिलमक संगमस्तत उत्तरङ्गत्वा श्रीमानदेव विहार खर्जुरिका [वि]

१४ [हा] रक्षेत्रयोः संधिस्ततः पश्चिमङ्गत्वा खारे वाल्गञ्चो ततः पश्चिमनु
[सृत्य]

१५ [म] ध्यम विहारस्य पूर्वदक्षिणकोणपार्श्वालिमार्गेणोत्तरङ्गत्वा प्रणाल्याः
पू [र्वो]

१६ [त्त] रानुसारेण कुण्डल[6] क्षेत्रस्य दक्षिणपूर्वकोणो महापथस्ततो मार्गानुसा
[रे]

१७ णोत्तरङ्गत्वाभयरुचि विहारस्य पूर्वप्रा [कार] सात पूर्वोत्तर मनुसृत्य
वार्तक

१८ ल्याण गुत्तविहारस्य दक्षिण पूर्व प्रा [कार] स्ततः पूर्वोत्तरमनुसृत्य
चतुर्भा

१९ वदादुन[7] विहारस्य पूर्वदक्षिणकोण तदुत्तरं पश्चिम रानुसृत्वोत्तरप

२० श्चिमकोणो वृहत्पथ स्तत्पूर्वोत्तरङ्गत्वा कम्विलम्प्राततः उत्तरपूर्वमनु सृत्य

२१ श्रीराजविहारेन्द्र मूलकयोः पानीयमार्गसंघात [खातक स्तस्योत्तरपूर्वेण]

२२ [बृ] हन्मार्गस्य दक्षिणवाटिकाया दक्षिणाल्य नुसारेण पूर्व दक्षिणञ्चा
नुसृत्यप

२३ थस्ततो यावत्स्वल्पप्रणाल्यां[8] परिगे स्पुल्ली पार्श्वे मार्गस्ततस्तमेवमार्ग
दक्षिणे

२४ [ना] नुसृत्य सएव विहारस्ततः प्रणालीभ्रम इत्येतत्समीप परिक्षिप्तेस्मि
न्नग्र[हा]

२५ [रेय] दि कदाचिदार्यसंघस्यशवर्चं[9] कार्यमुत्पद्येत तदा परमासनेन विचा
[रणी]

२६ [यमित्येव मवगतार्थैरस्म] त्पादोपजीविभिरन्यैर्वायिम्प्रसादोन्यथा नक
[र]

२७ [णीयो यस्त्वन्यथा] कुर्यात्कारयेद्वा सोस्माभिस्सुतरान्न मर्षणीयो

२८ [ये चास्म दूर्ध्वम्भवितारो भूमिपा] लास्तैरप्यु भय लोक निरवद्य
सुखार्थिभिः पू

२९ [र्वराजवि] हि [तोयं विशिष्टः प्रसाद इ] ति प्रयत्नत [स्सम्यक्परि]
पालनीय एव यतो [ध]

३० र्मशास्त्रव [च] नं [वहुभि] र्वसुधा दत्ता [राजभि] स्स
[गरादिभिः । यस्य यस्य यदा भूमिस्त]

३१ स्य तस्य तदा [फलम्]

३२ संवत् [१००] ३[10] ज्येष्ठ [शु] क्ल सप्तम्याम्

1. L ··देव । 2. L पशुपतं·· रितुः । 3. L reads कुटुम्वि । 4. L puts this at the beginning in continuation from the end of the last line. 5. L देयैनमुक्त । 6. L कुणल । 7. Gn, DV लट । 8. L has ····त्य । 9. L आर्यवयम् । 10. Gn reads···3 while DV reads [100] 3.
Levi omitted 30-32 lines.

CXXVIII. Vajraghar Inscription

(BLI 13; Gn LXXIII; DV 134; HJ 137) A slab of stone standing just outside the southern gate of the temple of Paśupatinātha, before a house named Vajraghar but now kept in the National Museum. Date: *Samvat 103 Jyeṣṭha śukla 13.* The inscribed part is 38 cm wide and 86 cm long. Gnoli says 'As BLI's reading is extremely fragmentary and erroneous, I have omitted to annotate all his reading. My reading is confirmed by the inscription no. 20 of Levi. Instead of *Samvat 103* BLI reads *Samvat 143.*' But we have our own rubbing, which is read without difficulty in full except in cases as done by Levi.

१ ॐ स्वस्ति भद्राधिवास [भवनादप्रतिहतशासनोभगवत्प]शुपति भट्टारक पादानु
२ गृहीतो बप्पपा [दानुध्मातो लिच्छवि कुलकेतुः प] रम माहेश्वर परमभट्टा
३ रक महाराजाधि[राज श्रीनरेन्द्रदेवः कुशली]···ञ्चगर्तग्रामे प्रधान-पुस्सरा
४ न्सर्व कुटुम्विनः कुशल [माभाष्य समाज्ञाप] यति विदितम्भवतु भवतां यथाय
५ ङ्ग्रामो भगवत्पशुपतौ स्वकारित महाप्रणाली नाम शाठ्येन सर्वेतिकर्त-व्याना
६ मनुष्ठानार्थं विष्ट्याज्ञानुविधायित्वेन चाटभटानामप्रवेश्येन शरीर कोट्ट मर्या
७ दोपपन्नः शरीर सर्वकरणीय प्रतिमुक्तः कुटुम्बी वहिर्देशगमनादि सर्ववि

८ ष्ठिरहितो गुर्विणीमरणे गर्भोद्धारणाय पणशतमात्रदेयेन सक्षत गोष्ठापमृ
९ गापचारे सपणपुराणत्रयमात्र देयेन च युक्तश्चौर परदारहत्या संवन्धादि
१० पञ्चापराधकारिणां शरीरमात्रं राजकुलाभाव्यन्तद्गृह क्षेत्र कलत्रादि सर्वद्रव्या
११ ण्यार्यसंघस्येत्यनेन च सम्पन्नः श्रीशिवदेवविहारे चतुर्दिशार्यभिक्षु-संघायास्मा
१२ भिरति सृष्टः सीमा चास्य पूर्वोत्तरेण श्रेष्ठि[1] दुल्मूर्ध्नि[2] प्रीतु ब्रुमध्यमाली तस्या किञ्चित्पू
१३ र्वेण वृहदाल्या दक्षिणमनुसृत्य चुह्वङ्गभूमिम्पूर्वदक्षिणेन वेष्टयित्वा ह्लप्रिङ्गामी
१४ मार्गस्तन्दक्षिणमनुसृत्य सरलवनगामी मार्गस्तम्पश्चिममनुसृत्य ह्मुप्रि-म्पाञ्चा
१५ लिकक्षेत्र पश्चिमकोणाद्दक्षिणपश्चिममनुसृत्य श्रीखर्जुरिका विहारस्य सर्वो
१६ परिप क्षेत्र पश्चिमाल्या दक्षिणङ्गत्वापृंच्छि वूदक्षिणेश्वराम्बु तीर्थ क्षेत्राणां सन्धिः
१७ ततश्च दक्षिणमनुसृत्य शशिक्षेत्रपूर्वदक्षिण कोणात्किञ्चित्पश्चिपङ्गत्वा मित्तम्ब्रूपू
१८ र्वाल्या दक्षिणमनुसृत्य तत्सर्वदक्षिणाल्या पश्चिमङ्गत्वा किञ्चिदुत्तरञ्च ततः पश्चिम
१९ मनुसृत्य च निंब्रू दक्षिणपश्चिमकोणाद्दक्षिणङ्गत्वा लोप्रिङ्ग्रामेन्द्र-गौष्ठिक क्षेत्र पूर्व
२० दक्षिणकोणात्किञ्चित्पश्चिमङ्गत्वा ह्लुप्रिम्पाञ्चालिक क्षेत्रपश्चिमाल्या-दक्षिणमनुसृत्य
२१ ·····भूमेरुत्तर पूर्वकोणो ह्मुप्रिङ्गामी बृहत्पथस्तम्पश्चिम मनुसृत्य ह्मुप्रिलो
२२ प्रिङ्ग्रामे[3] स्तिस्रोतो धोनुसृत्य मेकण्डिदुल् तिलमक सङ्गम स्तत्पश्चिमोर्ध्व मधिरुह्य कन्दर
२३ ·····नुसारेणोत्तर पश्चिममनुसृत्यपानीयपातोयावल्लोप्रिङ्गामिनमार्ग····
२४ [नुसृत्य]···शिखर क्षेत्र सर्वदक्षिणाल्या पश्चिमङ्गत्वा लोप्रि····· तक्षेत्रन्ततः
२५ प[श्चिमम] नुसृत्योत्तरञ्च बृहदारामस्य पूर्वमुखे महापथस्तत [उ] त्तरङ्गत्वाबृह

२६ दा [राम] स्य पूर्वोत्तरकोणा द्दघोवतीर्य बनपर्यन्तमुपादाय फंशिन्प्रल-
ल्स्रोतस्तदु
२७ त्तरमनुसृत्य स्रोत·····मतस्रोतोनुसाण ब्रह्मतीर्थसंवेद्यन्नदी वाग्वती-
पूर्व
२८ मनुसृत्य [उत्त] राङ्गत्वा कन्दराग्रानुसारेण श्रेष्ठिदुल्मूर्ध्नि सैवप्रीतुब्रू-
मध्यमालीत्ये
२९ [तत्सीम परिक्षिप्तेस्मिन्न] ग्रहारे यदिकदाचिदार्यसंघस्याशक्यङ्कार्य
मु [त्प] द्येत
३० तदा परमा [सनेन वि] चारणीयमापणकरोधिकमासतुलादण्डादिश्च
पूर्व एवा
३१ र्यभि [क्षुसंघस्ये] त्येवमवगतार्थं रस्मत्पादोपजीविभिरन्यैर्वायम्प्रसादो-
न्यथा न
३२ कर [णीयो यस्त्वेता] माज्ञामुल्लङ्घ्यान्यथा कुर्यात्कारयेद्वा सोस्मा
[भि] स्सुतरा न्न मर्षणीयो
३३ ये चास्म [दूर्ध्वम्भवि] तारो भूमिपाला स्तैरप्यु भयलोक निरवद्य
सुखार्थिभिः पूर्व
३४ राज विहितोयं विशिष्टः प्रसाद इति प्रयत्नतम्यक्परिपालनीय एबं
यतो
३५ धर्मशास्त्रवचनम्वहुभिर्वसुधा दत्ता राजभिस्सगरा दिभिः यस्य यस्य यदा
भूमि
३६ स्तस्य तस्य तदा फल मिति स्वयमाज्ञा दूतकश्चात्र भट्टारक श्रीशिवदेवः
३७ संवत् १०० ३ ज्येष्ठ शुक्ल दिवा त्रयोदश्याम्[4]

1. DV ष्ठ, Gn श्रेष्ठी but also says it is perhaps श्रेष्ठी। 2. Gn ध्नि; DV reads ध्नि। 3. Gn, DV प्रि···स्ति। 4. Gn and DV read 103, which seems correct. BLI reads 143.

CXXIX.

(L 17; Gn LXXV; DV 136; HJ 139) A piece of stone in a street corner in the village of Sanku about 6 miles north east of Kathmandu. The inscribed part is 26 cm wide and 4 cm long.

The characters belong to the later Lichhavi period (according to Gnoli after Narendradeva) but it might as well belong to any time in the post-Amśuvarmā period. It is a two-line inscription which begins with Buddhist Mahāyāna invocation.

१ देय धर्मोयं श्रीधर्मराजिका मात्[1]ये षु
२ सांघिक भिक्षुसंघस्य·····

1. L, Gn, DV मात्य ।

CXXX. Chikandeo Stone

(DV 137; HJ 138) A flat stone supporting the pedestal of an image called Balarama or Chikandeo (Oil God). The inscribed part is 72.5 cm wide and 12 cm long. The stone is damaged. The date symbol in the first line is also not clear but DV reads 109.

The first line is completely destroyed.

१ ·····सप्तम्याम्भट्टारक महाराज [धिराज]····देवस्य राज्यम् संवत् १०७ शुक्ल द्वितीया ·····
२ ·····संसृष्ट्वानालवर्मणा भये·····गीताद्या म नाभर····
३ ·····रस्य भवति तदाभक्षामवं ग्राम प्रदेश त्र····पिण्डकं
४ ·····द्रव्यं····९ मानिका·····मानिकात्रयम्·····

CXXXI. Nala Inscription

(DV 138; HJ 140) An ancient water tank of stone attached to the wall near the temple of Bhagvati at Nala, 2 miles north west of Banepa. The date is 118 *Jyeṣṭha śukla daśamī*. The inscribed part is 36 cm wide and 7 cm long. The record belongs to the reign of Śivadeva II.

१ ॐ संवत् ११८ ज्येष्ठ शुक्ल दशम्याम् राजाधिराज श्रीशिवदेवस्य राज्यम्

२ उपरिमनालङ्ग ग्रामस्योपभोगम्[1] तत्रैव ग्रामाधिवासी हूंध्रुवशीलस्य

३ तद्भ्राता हूं अणङ्गशील सहितेन पुण्याधिकार प्रणाली कृतम् ।

1. DV भो[गा]र्थम् ।

CXXXII. Lagantol Inscription

(Gn LXXVII; DV 139; HJ 141) A slab of stone leaning against the wall of a small temple of Viṣṇu situated in Lagan tol, Kathmandu. The top of the stone is decorated by a relief showing a reclining bull. Date: *Samvat 119 Phālguṇa śukla daśamī.* Th's inscription is now lost but a rubbing published by BLI serves the purpose and confirms the existence of the inscription wherever it might be.

१ ॐ स्वस्ति श्रीमत्कैलास भवनाल्लक्ष्मीलतालम्बन कल्पपादपो

२ भगवत्पशुपति भट्टारक पादानुगृहीतो बप्पपादानुध्यातः परम भट्टार

३ क महाराजाधिराज श्रीशिवदेवः कुशली वैद्यग्रामके प्रधानाग्रेसरान् सकल

४ निवासि कुटुम्बिनो यथार्हङ्कुशलमभिधाय समाज्ञापयति विदितमस्तु भव

५ तां यथायङ्ग्रामः शरीरकोट्टममर्यादो [पपन्न][1] श्चाट भटानाम प्रवेश्येना चन्द्रार्का

६ वनिकालिको भूसिच्छिद्रन्यायेनाग्रहारतयामातापित्रोरात्मनश्च विपुलपु

७ ण्योपचयहेतो रस्माभिः स्वकारित श्रीशिवदेवेश्वरं भट्टारक न्निमित्ती-कृत्य

८ तद्देवकुलखण्डस्फुटितसंस्कार करणाय वशपातुपताचार्येभ्यः प्रति

९ पादितः तदेवमवगतार्थै र्भवद्भिः समुचित देयभागभोगकर हिरण्यादि

१० सर्वप्रत्यायानेषामुपय [च्छ] द्भिरेभिरेवानुपाल्यमानैरकुतोभयैः स्वक

११ र्मानुविधायिभिरिति कर्त्तव्यता व्यापरेषु च सर्वेष्टामीषामाज्ञा श्रवण-विधे

१२ यैर्भूत्वा सुखमत्र स्थातव्यं सीमा चास्य पूर्वेण वृहन्मार्गो दक्षिणपूर्वतश्च

१३ शिवी प्रणाली तामेव चानुमृत्य स्वल्पः पन्था दक्षिणश्च तेङ्कु पश्चिमे

१४ नापि तेङ्कु उत्तरस्यामपि चिशिमण्डातिलमकः उत्तरपूर्वतश्चापि सहस्र
१५ मण्डलभूमिस्ततो यावत्स एव वृहन्मार्ग इत्येव सीमान्त भूतेस्मिन्न ग्र
१६ हारे भोट्ट विष्टिहेतोः प्रतिवर्ष भारिकजनाः पञ्च ५ व्यवसायिभिर्ग्र
१७ हीतव्या ये त्वेतामाज्ञां व्यतिक्रम्यान्यथा कुर्युः कारयेयुर्वा तेस्माभिर्भृशन्न
१८ क्षम्यन्ते ये वास्मदूर्ध्वम् भूभुजो[2] भ [विष्यति तैरपि प] र स्वहिता
पेक्षया पूर्वराज
१९ कृतोयं धर्म्मसेतुरिति तदा [वगत्य]····र वा····संरक्षणी
२० यस्तथा चोक्तं पूर्वदत्तां द्विजातिभ्यो यत्नाद्रक्ष युधिष्ठी [र महीम्महीम]
२१ तां श्रेष्ठ दानाच्छ्रेयोनुपालनं षष्टि वर्ष सहस्राणि स्वर्गे मो [दतिभू]
२२ मिदः आक्षेप्ता चानुमन्ता च तान्येव नरके वसेत् इति स्वयमा
२३ ज्ञा दूतकश्चात्र राजपुत्र जयदेवः संवत् १०० १० ९ फाल्गुन
२४ शुक्ल दिवा दशम्याम्[3]

1. BLI मर्यादो [पयुक्त] । 2. Gn म् भूभुजो । 3. BLI has included the letters of the 24th line into the 23rd.

CXXXIII. Sonaguthi Stone of Śivadeva II

(Gn LXXVIII; DV 140; HJ 142) A slab of stone, about 47 cm wide and 74 cm long, standing to the left of the western gate of the temple of Bhṛṅgāreśvara situated in the village of Sonaguthi. The top of the stone has a beautiful floral design. Date: *Samvat* 125 as read by Gnoli and not 121 as read by DV.

Gnoli has failed to decipher many letters in this inscription because of the damage, and also due to bad rubbing. But others show much improvement.

१ [स्वस्ति कैलास] कूट भवनाद[1] व्याहत शासन स्सु विहित गुण वर्णा
श्रम स्थिति लिच्छवि कुल
२ केतुर्भगवत्पशुपति भट्टारक पादानुगृहीतो बप्पपादानुध्यातो परम
भट्टारक

३ महाराजाधिराज श्री शिवदेवः [कुशली] नेपालान्त वर्त्तिन्यः[2] समधि-
करणा नामस्मद्पाद*

४ प्रसादोपजीविन्याश्च यथार्हङ्कुशलभाष्य[**] समाज्ञापयति विदितम्भवतु
भवतां

५ ·····मपरिमित जलाशयो[3] द्वेशतया·····पाञ्चालिकानां

६ ····क्षेम जीवेन विज्ञापितैरस्माभिश्च प्रसादानु वर्तिभि र्धर्माधिकार[तया]

७ ····द्युपयोगायासौ[4] ब्राह्मणपुरस्सराणाञ्च पाञ्चालिकानां प्रकामोपभोगनि[5]

८ मित्तमाज्ञानुक्रम ध्याय[6] भृङ्गारेश्वर देवकुलस्थितये सर्व···तिलमक····

९ ·····प्रवर्त्तनीया[7] स्युरिति तद्देवकुल पाञ्चालिक····गोल····ग्राम[8]

१० ·····पानीय····प्रणाली[9] तिलमकस्य·····तालपत्र

११ ·····भृङ्गारेश्वरपाञ्चा [लिकानां]····क्षेत्र·····

१२ ·····मुपभोगत्वादस्य···राय·····

१३ ·····दस्माभिरपि[10] निर्वा·····

१४ ·····विचारयितव्यास्तेपि[11] द्रव्यमपि·····

१५ ·····द्विपणा[12] पुराणम्·····

१६ ·····कृत·····

१७ ·····पिण्डक मानिका[13] नि·····

१८ ·····पणां[14] पुराणत्रयं दण्डनीया विदित्वैव भवद्भिरपि····

१९ ·····कर्त्तव्यः कारयितव्यो वा ये त्विमामाज्ञाम् [ल्लङ्घ्या]न्यथाकुर्यू

२० र्वाकारयेद्वा भूषन्न मर्षयितव्याम·····भावद्भिरपि····

२१ ····भिः पुरातनराज[15]····यं····द·····

२२ ·····नीय····श्रूयते बहुभिर्वसुधा दत्ता राजभिः

२३ सगरादिभिः यस्य यस्य यदा भूमिस्तस्य तस्य यस्य तदा फलम् पूर्वदत्तां

२४ द्विजातिभ्यो यत्नाद्रक्ष युधिष्ठिर महीम्महीभुजां श्रेष्ठ दानाच्छ्रेयो-
नुपालनम्

२५ ·····स्वयमाज्ञा दूतकश्चात्र राजपुत्र जयदेवः

२६ संवत् १००२०५ भाद्रपद[16] शुक्ल पञ्चम्याम्

*Gn omits नेपालान्त and then after करण keeps the place vacant.
**Gn यथाहि ।

1. Gn भवनाद्···विहितगुण-स्थि-लिच्छवि । 2. DV नेपालान्त वर्तिनः, Gn कुशली····वर्तिन्यः समधिकरणा···· 3. Gn मपरिमित जलाशयो वेशतया । 4. Gn ····ताय । 5. Gn प्रकामपभोग । 6. DV omits this word. 7. DV is correct but Gn reads ····प्र-ते ो यस्मादिति । 8. Gn कुल आगुलस्यादिग्राम । 9. DV is as above, although the unreadable portion marked is incorrect, but Gn reads ····यू····ही ··· लीतिलमकस्य । 10. DV as above but Gn omits तिलमकस्य । 11. DV omits द्रव्यमपि; Gn ····ा····यसोपि···· 12. Gn ····द्वि···· रांणां···· 13. Gn ····न····य····नि । 14. Gn ··· प····दण्डेन य····श्चित्त···· मि··· 15. Gn राज-इ-ह-इ-यरस्तम्···· 16. Gn reads 125 and DV 121 but the former is correct as the symbol for 5 is evident.

CXXXIV. Inscription of Gorkha

(DV 141; HJ 143) A slab of stone at the entrance of the cave of Gorakhnath. The inscribed part is 30 cm wide and 70 cm long. The stone is much damaged. It is a charter. The date is just 122 without other particulars. But the reading of the date figure is doubtful.

१ ॐ स्वस्ति कैलासकूट [भवनाद्]·····
२ ····[पादा] नुध्यात·····परम
३ [भ]ट्टारक महाराजाधिराज [श्रीशि] बदेवः कु[शली]····
४ ·····समाज्ञाप
५ यति विदितम्भबतु भवतां·····
६ वज्रभैरव भट्टा[रक]·····
७ कारण पूजा·····
८ ·····भूमि·····
९ समापन्न·····
१० ···पण·····
११ वं भोग दत्तं·····
१२ वादित्रञ्च प्रत्ये[क]·····
१३ ····क्षेत्र·····
१४ ·····कृत····मतो-दान···

१५ ····कृत ···प्रतिदिन·····
१६ ····प्रतिदिन···दान····
१७ ····मिमूल्य···पशा·····
१८ पणद्वयं प्रत्येक·····
१९ ग्राहक·····
२० ततो द्वादश·····
२१ मानिका: पा·····
२२ स्फटिक व·····
२३ द्वादश मानिका····वादित्र··· पणपुराण····
२४ पञ्चरङ्ग चित्त्रकर्मण····मानिका त्रयं····
२५ प्रतिमानिका·····
२६ पणपुराणा-पञ्च·····मानिका
२७ करण·····
२८ वेद्यानि भगवतो दत्तानि·····
२९ पूजास जल·····
३० हेतो·····रकल्पना·····
३१ रिति संवत् १०० २० २·····

CXXXV. Thimi Inscription (II)

(L 19; Gn LXXXII, DV 142; HJ) A slab of stone, about 40 cm wide and 16 cm long, near an ancient water conduit situated outside the village of Thimi which is situated midway between Bhadgaon and Kathmandu. This inscription does still stand. Gnoli says 'A reading of the rubbing reproduced by Levi confirms his transcription. The date of inscription is illegible.' He also thinks that as Jayadeva is a witness, the record must belong to the reign of Śivadeva II. He is correct. I have based my reading of the text on my own rubbing.

Some lines in the beginning are worn away.

१ ·····हिरण्यादिप्रत्याम·····
२ ·····पश्चिमे नि·····
३ ·····

४ ····गामी····भूतो तस्मात्····[1]

५ ·····तदियमेतत्कोट्टमर्यादावन्ध·····[2]

६ ·····तश्च पश्चिमेन च तदेवं·····[3]

७ ·····तदन्तरेणापि ते माप्रहरणस्य····

८ ·····खातम्पल्ली ततो याव च्चैव····[4]

९ ····ग्र····क····विष्टिमनुष्य सम्बन्धेन प्रतिवर्ष यत्पुराणशतं देयं[5]

१० ····तेभ्य एव ग्रामीणैर्दातव्यम् राजकुलीय व्यवसायिभिस्तु न कदाचिद [न्यथा]

११ [कर्त] व्यं ये तु केचिदस्मत्पादप्रसादोपजीविनोपरेचान्यथा कुर्युः कारयेयु [र्वा]

१२ ··तेतितरान्न क्षम्यन्ते भविष्यद्भिरपि वसुधाधिपतिभिरात्मनः करुणातिशयं

१३ पूर्वपार्थिवप्रणीतोयं दान धर्मसेतुरिति तद्गौरवात्सम्यगेवानुपालनीय स्तथा [चोक्तं]

१४ पूर्वदत्तां द्विजातिभ्यो यत्ताद्रक्ष युधिष्ठिर । महीं महीभुजां श्रेष्ठ दानाच्छ्रेयोनुपा

१५ लनम् ।। षष्टि वर्ष सहस्राणि स्वर्गे मोदति भूमिदः । आक्षेप्ता चानुमन्ता च ता····

१६ नरके वसेत् । इतिस्वयमाज्ञा दूतकश्चात्र राजपुत्र जयदेवः ।।

१७ सं[वत्]····आश्वयुजि कृष्णषष्ठयाम् ।

1. Gn, DV ····गामी···· 2. Gn, DV ····यमेत··· 3. Gn, DV चतदा···· 4. Gn, DV ततोयाव···· 5. Gn, DV omit देयं ।

CXXXVI. Another Inscription of Balambu

(Gn LXXVI; DV 143; HJ 145) A slab of stone, about 50 cm wide and 84 cm long, standing in the open ground on the right bank of a rivulet Indramatī also called Mulakhu near the dilapidated temple of *Mahālakṣmī pītha* in the village of Balambu. Date: *Samvat 109* as read by Gnoli and 129 as read

by DV, but the symbol 100 and 20 are hardly legible while 9 is clear. The inscription is, however, well preserved. As it belongs to the time of Śivadeva II the year can be between 109 and 139.

१ ॐ स्वस्ति श्रीमत्कैलासकूटभवनात्सम्यग्वि रचित सकलवर्णाश्रम व्यवस्थः
समस्त सामन्त शिर[1]

२ सा रवरिकृत चरणनरवमयूखसमूह[2] भगवत्पशुपति भट्टारक पादानुगृहीतो
वप्प

३ पादानुध्यातो लिच्छविकुलानन्दकेतुः[3] परमभट्टारकमहाराजाधिराज
श्रीशिवदेवः कु

४ शली नेपाल भुक्तौ[4] यथास्वमधिकारान धिष्ठितः सर्वराजा [ज] पुरुषां
तटवृत्ति भुजश्च यथार्हङ्कु

५ शलमभिधाय समाज्ञापयति विदितमस्तु भवतां यथा पुत्तिनारायण[5]
देवकुल प्रतिवद्धदा

६ वाकोट्टाभिधानोग्रामः पूर्वयावद्राजकुलेन[6] विच्छेदक्रमेनोपभुज्यमान
इत्यवगम्य

७ स्माभिरिदानी मयङ्ग्रामः कोट्टमर्यादोपफन्नश्चाटभटानामप्रावेश्येन
फलन्जु[7] विष्ट्या च विनिर्मुक्तः

८ सतलशीताटीद्रङ्गनिवासिनां पालनोपभोगार्थप्रसादी कृतोस्य च देवकुल
स्यरवण्ड स्फुटित सं

९ स्कार कारण पूजादिकमेभिरेव कर्तव्यं कारणपूजा व्यवशिष्टेन च
द्रव्येण[8] भगवतः श्रीपशुपति भट्टा

१० रकस्य प्रतिवर्षमस्मत्पुण्याधिगम निमित्तं शोभनच्छत्रारोपणा करणीया
तमुद्दिश्य शोभना यात्रापिक

११ रणीया तदुपयुक्त शेषमपि प्रत्यायजात मेतैर्विभज्य स्वयमुप भोक्तव्य
मेष च ग्रामः फवद्रङ्ग्राम

१२ स्य दक्षिणपश्चिमेन गंप्रोन्द्रिङ्ग्रामस्यापि[10] पश्चिमोत्तरेण गणिदुङ्ग्रामस्य
चोत्तरपूर्वतोनुपुनग्रा

१३ मस्यापि दक्षिणपूर्वेणामीषा ञ्चतुर्णङ्ग्रामाणांसीमा सत्वौमालम्वा संज्ञके
प्रदेशे समावास

१४ यितव्यः सीमा चास्य प्राक्तनी आराम खर प्रदेशे शोभानाम्लाम्र वृक्ष दक्षिणपश्चिमतः पाण्डुर

१५ मृत्तिका स्रोतसश्च दक्षिण पश्चिमेन यावद्धिमनदीस्रोत उत्तीर्य किञ्चि-दारूह्य स्वकीयां च सीमा

१६ नां वेष्टयित्वा गवां लवणदानस्व दक्षिणालिका समीपे आम्रवृक्ष स्तत्पश्चिम तो लुन्जु स्रोतस

१७ मुत्तीर्य दायम्वीगम्प्रोद्धिन्दावा कोट्ट सीमा मध्ये[11] त्रिसन्धि संज्ञकःप्रदेश-स्तस्योत्तरतः[12] पुत्तिनदी

१८ तस्या एवो परिष्टा द्यवत्पुत्तीर्यवदुनदीसंगमस्तमुत्तीर्य किञ्चिदारूह्य च प्राच्या[13] दिशिभूचन

१९ क्षेत्रस्योत्तरतः सीम्नो यावत्सलम्बुराज वासकस्योत्तरेण न [द्या] स्रोतो वृहत्साल वृक्षस्तत्पूर्वदक्षिण

२० तः पाशवृक्ष स्तत्पूर्वतोपि राजवासके पानीयारोपित एवोपभिधिसि—खोट्ट क्षेत्रो त्तरेणाम्रपादप

२१ स्तत्पूर्वतोपि गोल्लंस्रोतसो धस्ताद्यावद्गौतमाश्रम सरित्सङ्गमस्तस्य चाधस्तादुत्थिमनदी सम्वैद्यस्ताम[14]

२२ वतीर्यारूह्य च दण्डङ्गु वृहत्पथस्य त्रिसन्धि संज्ञकात्पल्चिमेनारूह्य किञ्चित्पलानास्य च दक्षिणतो

२३ वृहद्वनं तद्दक्षिणतोपि वस्तुं क्षेत्रं तस्यैव दक्षिणेन चम्पक वृक्षस्तद् दक्षिण पश्चिमतश्च स

२४ एषा शोभना म्लाम्रवृक्ष इत्येतत्सीमान्तः पातिन्यस्मिन् ग्रामे[15] स्मत्प्रति-वद्ध जीवनोपभोगिभि रन्यै

२५ र्वान कैश्चिदल्पापि पीडा कर्तव्या कारयितव्या वा ये त्वेता मास्माकी माज्ञा मवज्ञाया[16] न्यथा कुर्युःकार

२६ ये युर्वा तेस्माभिर वश्यन्त क्षम्यन्ते येचास्म दुर्द्धम्भवितारौ मेदिनी नाथ स्तैरपि पूर्व पार्थिव

२७ कृतोयं विशिष्टः प्रसाद इति स्वहितोदयापेक्षिभिस्तद्गौरव [वा] न्नित तरान् संरक्षणीयो यथो स्तथा चो[17]

२८ क्त म्पुरातनानां पृथिबीश्वराणा ञ्जगद्धिताया विरतो द्यमाना ये सर्वदाज्ञामनुपालयेयुस्ते

२९ षां नृपति भियताभि वृद्धि[18] इति स्वयमाज्ञा दूतकश्चात्र श्रीजयदेवो भट्टारकः संवत्

३० १००····९····[19]दिवा पञ्चम्याम्

1. Gn भवनाद्···· 2. Gn····चरण····भगवत्पशुपति etc. 3. Gn कुला···· 4. Gn भु····सराज····इनु····य । 5. DV पुत्तिनारायण but Gn भवतां···· 6. Gn ग्राम····ज्यामान; Gn also reads नोज्ञा for कोट्टा in the beginning; DV omits यावद् before राजकुलेन । 7. Gn झलन्दु but DV फलन्दु । 8. Gn कर्मेभि-कारणपूजा-वशिष्टेनेदप्र-ण । 9. Gn एष्टमपि । 10. Gn दिङ्ग्रामस्य । 11. Gn कोट्टसी····त्रिसन्धि । 12. Gn स्योत्तरतः । 13. DV reads किशि । 14. Gn गोलण, DV is correct. 15. Gn सा···· स्मिन् । 16. DV मवधूया; Gn मवज्ञाया । 17. Gn रक्षणीयोयथा । 18. Gn नृपश्री नियता-इ-इति । 19. Gn 109....; DV १२९···· पञ्चम्याम्; but the symbol for 20 or any figure is completely effaced.

CXXXVII. A Slab of Stone of Narayanachaur (Naksal)

(Gn LXXXIV; DV 144; HJ 148) The stone is one of the two inscriptions found at a site called Narayanachaur in the Naksal area of the city of Kathmandu. Naksal is the north-eastern part of the suburb of the city. The stone is much damaged in the middle portion. The symbol for the year is missing. The inscribed part is 47 cm long and 37 cm wide.

Lines 1 to 8 are totally damaged.

१ ॐ स्वस्ति कैलासकूट भवनाद्·····

२ ···महाराजाधिराज श्रीशिवदेवः कुशली[1]····

Lines 3-8 are not at all legible.

९ ·····[यस्त्व] समाज्ञामतिक्रम्यान्यथा कुर्युः कारयेयुर्वास्माभि

१० ····भूपतिभिः पूर्वराजकृत प्रसादानुपालनस्य व्यवहित

११ ····दृढ़····या इति स्वयमाज्ञा दूतकश्चात्र भट्टारक श्रीजयदे

१२ [व]···पौषशुक्ल पञ्चम्याम्

1. DV has read these two lines.

CXXXVIII. Inscription of Musubahal (Kathmandu)

(HJ 127; DV 135) The periphery of a mandala at the top. The lines are two. The inscribed part is 86 cm wide and 3 cm long.

१ ·····सर्वसत्व हिताय·····
२ तस्य संस्कार पूजार्थम् भिक्षुणीसंघ मर्पितपणाः पुराण सहिता····प्रकल्प-तत्

CXXXIX. Chyasaltol Inscription

(L 18; Gn LXXIX; HJ 134; DV 145) A slab of stone standing in the courtyard of an ancient water conduit called Nayohiti at Chyasaltol, Patan. Date: Samvat 137. The inscribed part is 55 cm wide. The first 11 or 12 lines of the inscription are lost and not readable.

About 11-12 lines in the beginning are destroyed. Gnoli starts from the 12th line.

१ ·····वप्प
२ पादानुगृहीत·····महाराजाधिराज परमेश्वर श्रीज
३ यदेवः कुशली·····
४ ··· ·····
५ ·····
६ ·····
७ ·····
८ ·····
९ ·····
१० ·····
११ ·····
१२ ·····दक्षिणेन ···र्तवाटिकायाश्च दक्षिण·····
१३ ·····पश्चिम·····
१४ ·····[द]क्षिण····स्थान सहस्र···दि··· नम

१५ स्तन्·····नदीमुत्तीर्य यावच्च··· पश्चिमतः पानीयपात····
१६ र्वमनुसृत्यदक्षिणापिर्णपश्चिमेन··· णङ्गक्षेत्रेण किञ्चिदक्षिणेन पश्चिम शङ्कर
१७ ····टावै शिरसा पश्चिमतः उत्तरङ्गत्वा अपोवतीर्य नदी लङ्घयित्वा नवगृहमण्डल
१८ ····पश्चिमोत्तरङ्गत्वा महापथेन च पश्चिमंगत्वा शिलासङ्क्रमस्य पश्चिमतः रेटा पाञ्चाली
१९ ····न च पूर्वोत्तरङ्गत्वा लोप्रिपाञ्चालिवाटिका पश्चिमोत्तरङ्गत्वा दोला-शिखर
२० ··· पूर्वेणोत्तरङ्गत्वा पुनुपाञ्चालिका क्षेत्रस्य च पश्चिमोत्तरङ्गत्वा लोप्रि-पाञ्चालिका क्षेत्र
२१ स्य पश्चिमेनोत्तरंगत्वानारायणादेवकुल दशमीगौष्ठिक क्षेत्रस्याप्यु-त्तरङ्गत्वा
२२ लोप्रिग्रामेन्द्र गौष्ठिक क्षेत्रस्योत्तरं गत्वोमातीर्थ क्षेत्रस्य चोत्तरंङ्गत्वा ततो यावत्स
२३ पुष्पवाटिका विहार क्षेत्रस्य सीमावधि रित्ये तत्सीम···
२४ ल प्रासादमण्डलाभ्यन्तरे च कोट्टमर्यादास्माभिः प्रसादीकृता····जान
२५ चिरस्मत्पादप्रसाद प्रतिवद्धजीवनै रन्यैर्वा न कैश्चिदयम्प्रसादो व्यति-क्रमणीयो
२६ ···नामास्मदीयामाज्ञामवधूयान्यथा कुर्वीरन् कारयेयुर्वा तेस्माभिर्न ··
२७ नराधिपतिभिः पूर्वमहीपाल कृतप्रसाद परिरक्षणैकतानै····
२८ तितरान्न मर्षणीयाः स्वयमाज्ञा दूतकोप्यत्र भट्टारक श्रीविजयदेवः सं
२९ वत् १०० ३० ७ ज्येष्ठ शुक्ल पञ्चम्याम्

CXL. Mīnanātha Water Conduit Stone Inscription

(Gn LXXX; BLI 14; DV 146; HJ 152) A slab of stone standing near the courtyard of a water conduit close to the temple of Mīnanātha or Manjughosa, Patan. Date: *Samvat 145* as read by Gnoli and 148 as read by DV, but the year symbol indicates 100 40 8. Some portions of the inscription in the beginning are worn away and illegible. The inscribed part is 41 cm wide and 48 cm long.

Many lines in the inscription are totally lost due to damage.

१ ····र्णेद····मपूर्वो[1]····

२ ····ज्य····

३ ····स्तस्यान्तरेप्यमुं जानद्भि रस्माकमन्यथा····निरूप्य[2]····[3]

४ ··· रूयमपल····दत्तमाद्यप्रसादं विशुद्धमनसा····शासन[4]····

५ ····षा····यूपग्रामे····लिम प्रतिपादित स्त····कुर्पासद-[5]

६ त्पुरोरशनस्तस्यान्तरे चाग्रत वने मत्तिकां चोत्पाट[6]····

७ ····विधमिममपराधं कृत्वा प्रपलायितः कोट्टस्थानम[7]····

८ ··· निवेद्य यथापूर्वमनुष्ठातव्यं तिलमक समीपे च ·· क[8]····[9]

९ रात्रौ दिवा वाविशत् कैश्चित्तत्परिपन्थिभिरन्यैर्वा न विरोधनीयस्तद्वि-[10]
रोधक····

१० ····प्राप्तिरेव गृहीत्वा राजकुलमुपनेतव्याः तिलमक सम्बद्धं कार्यञ्च
यदुत्पद्यते [तदन्तरास]

११ [ने] नैव विचार्य निर्णेतव्यं तिलमकश्च सप्तधा विभज्य परिभोक्तव्यो
गीग्वल्पाञ्चालिकै रे [को भा]

१२ गो ग्राह्यो जाज्जेपाञ्चालिकैरेको भागस्तेग्वल्पाञ्चलिकैरेको भागो[11]
यूग्वल्पाञ्चालिकै स्त्रयो [भागा]

१३ ····ल्लपाञ्चालिकै स्त्बेको भाग इत्येव मवगतार्थैर्भवद्भिरनुमन्तव्यमेतत्[12]
····शासनं प्रदा····[म][13]

१४ नागपि न लङ्घनीयो ये त्वेतामस्मदीयामाज्ञामतिक्रम्यान्यथाकुर्युः
कारयेयुर्वा [तेस्मा]

१५ भिदृढन्न क्षम्यन्ते ये चास्मदूर्ध्वमवनिपतयो भवितारस्तैरपि पूर्वराजस्थिति[14]
परिपाल [न]

१६ व्यवहित मनोभिर्भाव्यं तथा चाह[15]। ये प्राक्तनावनिभुजां जगतो[16]
हितानां धर्म्यां स्थितिं स्थितिकृताम

१७ नु पालयेयुः लक्ष्म्या समेत्प सुचिर न्निज भावयेव प्रेत्यापि वासवसमा
दिविते वसेयुरिति स्वयमाज्ञा

१८ दूतकश्चात्र युवराज श्रीविजयदेवः संवत् १०० ४० ८ पौषशुक्ल दिवा[17]
तृतीयस्याम् ॥

1. Lines 1 & 2 are not available in BLI. 2. स्त्रस्वान्तरे etc.

3. निरुष्य is missing in BLI. 4. BLI प्यमुपलपनंचकुमार्या प्रसादं वि····सास····; Gn रूपयमपलद····तमा-प्रसादं वि····शसु । 5. BL यूपग्रामे युथिमा; Gn onwards ग्रामाम् । 6. Gn adds आ before कु; BL blank after दित । 7. Gn चाग्रतवनेपत्तिकाचात्पाट; BL reads ङ्गेत्यारगन । 8. BL पिधं····मपराधं । 9. Gn adds ो but BL omits. 10. BL omits; Gn [ग] हयाञ्जापाञ्चालिका etc. 11. BL गढ्या साज्जापाञ्चा etc. 12. BL omits ल्ल । 13. BL, Gn and DV omit प्रदा । 14. BL स्मामि etc. 15. BL adds 'ने before व्य whereas this should go as न at the end of the upper line. 16. BL त्यथा । 17. BL just दूतक ।

CXLI. A Water Conduit Inscription near Jaisideval

(Ben 4; Gn App. 2; DV 147; HJ 153) The inscribed lines are on the reservoir of a deserted water conduit of stone, which lies a little further to the east of Jaisideval. The date is 151.

१ ॐ संवत् १०० ५० १ वैशाख शुक्ल द्वितीयायाम्
२ लञ्जग्वल्पाञ्चालिकानां नित्योपभोगार्थम्
३ अतीतलम्भस्य भार्यया भोजमत्या दत्तम्
४ जलद्रोणेन सह····मा २

CXLII. The Paśupati Stele of Jayadeva II

(BLI 15; Gn LXXXI; DV 148; HJ 155) A slab of stone, about 109 cm wide and 98 cm long, standing near the western gate inside the temple precincts of Paśupati. The top of the stone is decorated with fully blown lotus with 8 petals. Date: Samvat 159 as read by Gnoli but seems to be 157 as read by DV. Gnoli says: 'The inscription consists of 34 stanzas. The metres used are: stanzas 1, 3, 5, 19, 20, 23, 30, 32, sragdharā; stanzas 2, 4, 6, 7, 12, 15, 17, 21, 25, 27, 33, 34, śārdūlavikridīta;

stanzas 8, 11, 16, vasantatilakā; stanzas 9, 24, 31, upajāti of indravajrā and upendravajrā; stanzas 10, 18 anustupa.'

१ ॐ त्र्यक्षस्त्रचब्ययात्मा त्रिसमय सदृश त्रिपती स्त्रिलोकी त्राता त्रेतादि-
हेतुस्त्रिगुणमयतया त्र्यादिभिर्व्वर्ण्णितोलं। त्रिस्रोतो धौतमूर्द्धा त्रिपुर-
जिद जितो निर्व्विबन्ध त्रिवर्ग्गो यस्योत्तुङ्ग

२ स्त्रिशूल स्त्रिदशपतिनुतः स्त्रि दरित्रोटनो[1] नः। राजद्रावणमूर्धपङ्क्ति
शिखर व्यासक्त चूड़ामणि श्रेणीसङ्गति निश्चलात्मकतया लङ्काम्पुनानाः
पुरीं·····द्व न्ध्यपराक्रमा

३ ·····सङ्गताः श्रीवाणासुरशेखराः पशुपतेः पादार्णवः पान्तु वः॥
सूर्याद् ब्रह्म प्रपौत्रान्मनुरथ भगवाञ्जन्म लेभे ततोभूदिक्ष्वाकुश्चक्रवर्त्ती
नृपतिरपि ततः श्रीविकुक्षिर्बभूव।

४ जातस्तस्मात्ककुत्स्थः पृथुरिति बिदितो भूमिपः सार्व्वभौमो भूतोस्मा
द्विश्वगश्चः प्रवल निजबल व्याप्त विश्वान्तरालः॥ राजाष्टोत्तर
विङ्शति क्षितिभुजस्तस्मा द् व्यतीत्य क्रमात्संभूतस्सगरः पतिः

५ ····सागरायाः अभूद क्षितेः। जातोस्मादसमञ्जसो नरपति स्तस्मादभू-
दङ्शुमान् स श्रीमन्त मजीजनन्नरवरो भूपन्दिलीपाह्वयं॥ भेजे जन्म
ततो भगीरथ इति ख्यातो नृपोत्रान्तरे भूपालान्प्रविल [ङ्घ्य][2]

६ ····रघुर्जातो रघोरप्यजः[3]। श्रीमत्तुङ्गरथ स्ततो दशरथः पुत्रैश्च पौत्रे-
स्समं राज्ञोष्टावपरान्विहाय परतः श्रीमानभूल्लिच्छविः॥ अस्त्येव
क्षितिमण्डलैक तिलको लोक प्रतीतो महानादि [त्य][4]

७ प्रभवः[5] प्रभाव महतां मान्यः सुराणामपि। स्वच्छं लिच्छविनाम[6] विभ्रदपरं
वंशः प्रवृत्तोदय श्रीमच्चन्द्र कलापधवलो गङ्गाप्रवाहोपमः॥ तस्मा-
ल्लिच्छवितः परेण नृपतीन् हित्वा प

८ रान्द्वादशः श्रीमान्पुष्पशराकृतिः क्षितिपतिर्ज्जातः सुपुष्पस्ततः। सार्धं
भूपतिभि स्त्रिभिः क्षितिभृतां त्यक्त्वान्तरे विङ्शतिं ख्यातः श्रीजयदेव
नाम नृपतिः प्रादुर्व्वभूवा परः॥ एकादश क्षिति

९ पती [न] परञ्च[7] भूपं हित्वान्तरे[8] विजयिनो जयदेवः नाम्नः स्त्रीमान्व-
भूव वृषदेव इति प्रतीतो राजोत्तम सुगत शासन पक्षपाती॥ अभूत्ततः
शङ्करदेव नामा श्रीधर्म्मदेवो प्युदपादि तस्मात्।

१० श्रीमानदेवो नृपतिस्ततोभूत्ततो महीदेव इति प्रसिद्धः॥ वसन्त इव
लोकस्य कान्तः शान्तारिविग्रहः। आसीद् वसन्तदेव स्माद्दान्त
सामन्त वन्दितः॥ अस्यान्तरेप्युदयदेव इति क्षितीशाज्जातस्त्रयो

११ दश इतश्च[9] नरेन्द्रदेवः। मानोन्नतो नतसमस्त नरेन्द्र मौलिमालारजो-
निकर पाङ्शुल पादपीठः ।। दातासद्द्रविणस्य भूरिविभवो जेता
द्विषत्संहतेः कर्त्ता बान्धवतोषणस्य

१२ विधिवत्पाता[10] प्रजानामलं हर्त्ता। संश्रित साधुवर्ग्ग विपदां सत्यस्य वक्ता
ततो जातः श्रीशिवदेव इत्यभिमतो लोकस्य भर्त्ता भुवः ।। देवी बाहु-
बलाढ्य मौरवरिकुला श्रीवर्म्म

१३ चूड़ामणिख्याति ह्लेपित वैरिभूपतिगण श्रीभोगवर्म्मोद्भवा। दौहित्री
मगधाधाधिपस्य महतः श्र्या दित्यसेनस्य या व्यूढा श्रीरिव तेनसा
क्षितिभुजा श्रीवत्सदेव्योदरात् ।।

१४ तस्माद्भूमिभुजोप्यजायत जितारातेरजय्यः परै राजा[11] श्रीजयदेव इत्यवगतः
श्रीवत्सादेव्यात्मजः। त्यागी मानधनो विशालनयनः सौजन्यरत्नाकरो
विद्वान्सत्कविराश्रयो[12]

१५ गुणवतां पीनोरुवक्षः स्थलः ।। माद्यद्दन्तिसमूह दन्तमुसल क्षुण्णारि
भूभृच्छिरो गौडो ड्रादिक लिङ्गकोसलपति श्री हर्षदेवात्मजा। देवी
राज्यमती कुलोचित गुणैर्युक्ता प्रभूता

१६ कुलैर्येनोढा भगदत्तराजकुलजा लक्ष्मीरिव क्ष्माभुजा ।। अङ्गश्रिया परि-
गतो जितकामरूपः काञ्चीगुणाढ्यवनिताभिरुपास्यमानः। कुर्व्वन्सुराष्ट्र-
परिपालन कार्यचिन्तॉ यः सार्व्व

१७ भौमचरितं प्रकटीकरोति ।। राज्यं प्राज्यसुखोर्जित द्विजजन प्रत्यर्प्पिता-
ज्याहुति ज्योतिर्ज्जात शिखा विजृम्भणजिता शेष प्रजापद्रुतं। बिभ्रत्कण्ठक
वर्ज्जित न्निजभुजा षष्टम्भ विस्फूर्जितं

१८ शूरत्वात्परचक्रकाम इति यो नाम्ना परेणान्वितः ।। स श्रीमान् जयदेवा-
ख्यो विशुद्धवृहदन्वयः लब्धप्रतापः सम्प्राप्त बहुपुण्य समुन्वयः ।। मूर्त्ती-
रष्टाभिरष्टौ महयितुमतुलैः

१९ स्वैर्दलैरष्टमूर्त्ते पातालादुत्थितं किं कमलनभिनवं पदमनाभस्य नाभेः।
देवस्यास्यासनायोपगतमिह चतुर्व्वक्त्रसादृश्य मोहाद् विस्तीर्ण्ण विष्टरं
किं प्रविकसित सिताम्भोजमम्भोज

२० योनेः ।। कीर्ण्णा किम्भूतिरेषा सपदि पशुपते नृत्यतोत्र प्रकामं मौलीन्दोः
किम्मयूखाः शरदमभिनवां प्राप्यशोभामुपेताः भक्तया कैलासशैला
द्धिमनिचयरुचः सानवः किं

२१ समेता दुग्धाब्धेरागतः किं गलगरसहजप्रीतिपीयूष राशिः ।। राज्ञः देवं
वन्दितुमुद्यतो द्युतिमतो विद्योतमान द्युतिः किं ज्योत्स्ना धवला फणाबलि-
रियं शेषस्य सन्दृश्यते।

२२ अन्तर्दूर रसातलाश्रितगतेर्द्देव प्रभावश्रिया किं क्षीरस्नपनं विधातुमुदिताः क्षीराण्णवस्योर्म्मयः ।। विष्णोः पातालमूले फणिपतिशयनाक्रान्ति लीला सुखस्था दाज्ञां प्राप्योत्प

२३ तन्त्यास्त्रिपुर विजयिनो भक्तितोभ्पर्च्चनाय । लक्ष्म्याः संलक्ष्यते प्राक्करतल कलितोत्फुल्ललीलासरोजं किं वेतीत्थं वितर्कास्पदमतिरुचिरं मुग्धसिद्धाङ्गनानां ।। नालीनालीकमेत्तन्न खलु समुदितो[13] राजतो

२४ राजतोहं पद्मापद्मासनाज्वे कथमनु हरतो मानवा मानवाभे । पृथ्व्यां पृथ्व्यान्न मादृग्भवति हृत जगन्मानसेम नसे वा भास्वान् भास्वान् विशेषं जनयति नहि मे वासरो वा सरोवा ।। इतीव

२५ चामीकर केशराली सिन्दूर रक्त द्युति दन्त पङ्त्या राजीवराजीम्प्रति जीवलोके सौन्दर्य्यदर्प्पादिवसप्रहासं ।। एषा भाति कुलाचलैः परिवृता प्रालेय संसर्गिभिर्व्वेदी मेरूशिलेव काञ्चन मयीदेव

२६ स्य विश्रामभूः । शुभ्रैः प्रान्तः विकासिपङ्कजदलैरित्याकलय्य स्वयं रौप्यं पद्मचीकर त्पशुपतेः पूजार्थमत्युज्ज्वलं ।। राज्ञः ।। यं स्तौति प्रकट प्रभाव महिमा ब्रह्मा चतुर्भिर्म्मुखै र्यञ्च श्लाघ

२७ यति प्रणम्य चरणे षड्भिर्म्मुखैः षण्मुखः । यन्तुष्टाव दशाननोपि दशभि र्व्वक्त्रैः स्फुरत्कन्धरः सेवां यस्य करोति वासुकिरलं जिह्वा सहस्त्रैः स्तुवन् ।। ख्यात्या यः परमेश्वरोपि वहते वासो

२८ दिशाम्मण्डलं व्यापी सूक्ष्मतरश्च शङ्करतया ज्ञातोपि[14] संहारकः । एकोप्षष्ट तनुः सुरासुर गुरूर्व्वीतत्रपो नृत्यति स्थाणुः पूज्यतयो विराजति गुणैरेवं विरुद्धैरपि ।। राज्ञः ।। तस्येदं प्रमथा

२९ धिपस्य विपुलं ब्रह्माव्जतुल्यं शुभं राजद्राजतपङ्कजं प्रवितत प्रान्त-प्रकीर्णैर्दलैः । पूजार्थम्प्रविधाप्य तत्पशुपतेर्य्यत्प्रापि पुण्यम्मया भक्तया तत्प्रतिपाद्य मातरि पुनः संप्राप्नुयां निर्वृतिं ।।

३० राज्ञः ।। किं शम्भौरूपरि स्थितं ससलिलं मन्दाकिनीपङ्कजं स्वर्गाद् भिन्ननवाम्बुजे क्षणधिया सम्प्राप्त मम्भोरूहं । देवानां किमियं शुभा सुकृतिनाँ रम्याविमानावली पद्मं किं करूणाकरस्य करतो

३१ लोकेश्वर स्यागतं ।। राज्ञः ।। श्रोतः स्वर्गापगायाः किमिदमवतरल्लोक-कल्लोलरम्यं किं ब्रह्मोत्पत्तिपद्मं तलकमलवर प्रेक्षणायोपयातं । सम्प्राप्त ञ्चन्द्रमौलेरमल निजशिर श्चन्द्रविम्बं

३२ यद्वीक्ष्य शङ्कां वहति भुविजनो विस्मतोत्फुल्लनेत्रः । श्रीवत्सदेव्या नृपतेर्ज्जनन्या समं समन्तात्परिवारपद्मैः । रौप्यं हरस्योपरि पुण्डरिकं तदादरैः कारित मत्युदारं ।। पुण्यं पुत्रेण दत्तं शशिकर विमलं

३३ कारयित्वाञ्ज मुख्यं प्राप्तं शुभ्रं शुभञ्च स्वयमपि रजतैः पद्मपूजां विधाय । सर्व्वं श्रीवत्सदेवी निजकुल धवलाञ्चितवृत्ति दधाना प्रादा-त्कल्याण हेतोश्चिर मवनिभुजे स्वामिने स्वर्गताय ।। कः कुर्या[15]

३४ त्कुलजः पुमान्निजगुण श्लाघामिति ह्रीच्छया[16] राज्ञा सत्कविनापि नो विरचितं काव्यं स्ववंशाश्रयं । श्लोकान्पञ्च विहाय साधु रचितान्प्राज्ञेन राज्ञा स्वयं स्नेहाद्भूभुजि बुद्धकीर्तिरकरोत्पूर्वामपूर्वामिमां ।। योगक्षेम विधान बन्धुर

३५ भुज स्संवर्द्धयन् बान्धवान् स्निह्यत्पुत्र कलत्र भृत्यसहितो लब्ध प्रतापो नृपः दीर्घायुन्नितरामय वपु र्न्नित्य प्रमोदान्वितः पृथ्वीं पालयतु प्रकाम विभवस्फीतानुरक्त प्रजाम् ।। संवत् १०० ५० ७ कार्तिक शुक्ल नवम्याम्[17]

1. N. Nath (S.S.I. p. 1) त्र्यम्बकत्रयाव; Gn स्त्रय····त्रोटनोतः; DV स्तादरि etc. 2. Also see DV but Gn भूपालान्···· 3. NN भूपालाञ्चरघुर भूज्जातो रद्योप्याजः । 4. Gn महा···· but DV is correct. 5. Gn····but DV प्रमव which is correct. 6. Gn परो; DV परो । 7. Gn पतिञ्चपरञ्चभूप । DV पतिनपरञ्चभूप···· Gn's first ञ्च is actually न and it also makes no sense in having two ञ्च in two words coming one after the other in the same context. 8. BLI एकादशक्षिति····[त्यक्त्वान्तरे] । 9. BLI जातस्त्रयोदशततश्च, NN reads इतश्च, Fleet follows BLI (CIII.3, p. 186). 10. BL यम्वत । 11. BLI राज । 12. BLI श्रीयाय । 13. BLI समुदितम । 14. BLI ख्यातो । 15. Omitted by BLI. 16. BLI भायिरितो । 17. BLI reads 153, Gnoli 159, but DV with 157 is correct.

CXLIII. Naksal Nārāyaṇa Chaur Inscription

(L 21; Gn LXXXIII; DV 149; HJ 157) A slab of stone standing in a locality called Narayana Chaur in Naksal part of Kathmandu. The stone is now deposited in the National Museum. The date is illegible. Lines 1-9 are completely lost.

Lines upto 18 are also almost unreadable except a few letters. The inscribed part is about 28 cm wide and 122 cm long.

(L omits lines upto 19. The lines 1-9 are worn away.)

१० ……पाञ्चा[1]…

११ श्रवद……

१२ ……मदुवे

१३ ……धिकरण ि र…

१४ ……दान…प्रयग……

१५ ……दा…ि…नि…ि…

१६ क्ष…य…स्य……स …

१७ …प्र…:पह्……शि…शि…शि…ते

१८ त्रयथायुक्त विचारणीय[2]……दिव…ि ततपूर्वपा…दौ[3]

१९ वारिकैर्यथायुक्त विचारणीय…दश[4] पणं [पु] राणा…मध्यकह्…श्री पूर्व्वाधिकरणस्य देया[5]

२० य……वप……पुत्रककार्येण[6] श्रीपश्चिमाधिकरणस्य[7] श्रीपूर्व्वाधिकरणस्य दक्षिणगत…अ।धे

२१ करणस्य…चरण…पुरो दौवारिकेणापि यथाशास्त्रानुगतं विचारणीयं[8] तथा[9]

२२ कदृतोन[10]……भट्टाधिकार[11] प्रभृतीनां सर्व्वाधिकाराणाम प्रवेश[12]

२३ सीमनि समुपस्थित कार्याणां च स्वयं पाञ्चालिकानामेव न्यायावलोकन पश्चिमे[13]

२४ न-र्यकात्परि …र्याकुसविवर्त क अपरिहारगे…पणे…प…[14]

२५ को दोलने[15] पणापुराणाः पञ्च[16]। निबन्धलंधने[17] पणपुराण चतुष्टयं। साक्षिनिर्देशे[18] पणपुराण[19]

२६ द्वयं सार्द्धं। मुद्रयाप्युद्गारे[20] विंशतिपणाश्चात्रोपस्थित[21] साक्षिणां दण्डः[22] पणशत् चतुष्टयं लिखित[23]

२७ भात्रन्ते[24] पणशतम्॥ संप्रतिपत्तौ पणापुराणाः सद्धिपणाः[25]। प्रीवन्तेणे[26] पणपुराणाः पञ्चवि[27]

२८ शतिः अयक्षिकाङ्का[28] दशपणपुराणाः सार्द्धं च[29] उत्तमकाये । मध्यमा वरकायेषु
च षट्[30] पणपुराणाः

२९ संद्विपणाः[31] सपणं पणपुराणा त्रयमिति निर्णिक्त[32] व्यवहार भग्रस्य[33] सपणं
पुराणशतं पञ्चासत्प[34]

३० ञ्चविंशति श्च पणपुराणाः कल्पितो दण्डः[35] । व्यवहार परिनिष्ठित जातं
द्रव्यस्य षड्भागं[36] पाञ्चालिकानाँ दातव्यं[37]

३१ यस्तु द्रव्य न्न प्रयच्छेत्स्वस्थान वास्तव्य स्यान्य स्थानीयस्य च धारण
कस्यात्त्रैव[38] रोधोपरोधो भवेत् । यस्तु कुदृ

३२ ष्टमिति[39] कार्यमस्य ततो रोगमाचौदौवारिकस्यावेदनीयं[40] तेनापि श्रीम-
त्पादीयान्तरासन[41] करणे[42] यथा

३३ मासं रोपणीयः सगर्भनारीमरणे पणशतमेकम् । आत्मघातकाना मुच्छि-
ष्टदत्ताम्[43] सकलह मरणे

३४ दौवारिकस्यावेद्यं मृतशोधनं तदर्थमागतस्य तस्य सद्विपणाः षट्पणपुराणा
देयाः । सक्षत गोरूप वि

३५ वासे[44] सपण पुराण त्रयं यथाधिकारिणां देयं । प्रासादरथचित्रणे[45] सिन्द्रि-
दौवारिकस्याशीतिः पण

३६ पुराणाः देयाः रथोत्तोलने प्रासाद संस्कारे च सर्व्वपरिच्छदने[46] प्रतिवर्षं
वेत्र दौवारिक स्याशीतिः पणः

३७ पुराणाः एवं चेलकरस्य[47] च षट्पणपुराणाः सद्विपणः । २२ घटिका क्रये
दौवारिकेण पञ्चभिः

३८ पणपुराणै[48] र्देया मण्डिपीयात्रायां[49] शाचेलंपट्टायुगमुत्तमञ्च पञ्चाभरणकम्
प्रतिवर्षं स्थानदौवा

३९ रिकस्य पणपुराण सहस्रमेकं पाञ्चालिकैर्देयं[50] । ताम्रकुट्टशाला मानेश्वर ।
साम्वपुर[51] ह्यप्रिंग[52]

४० पुठम्प्रिङ्ग[53] जमयम्वी पुंदट्टग्रामाणां द्रङ्गत्व मात्रमेव प्रसादीकृतमत्र शिला-
पट्टकोत्कीर्णाः श्रीस

४१ ङ्घादि प्रसाद विशेषाः समाविष्टा इति । परिगतार्थैर्यथोपरि लिखित
नियोगा धिकृतैस्तदधि

४२ कारिभिः स्वव्यापार व्यपदेशेन मनसापि प्रसादात्ति क्रमसाहसाध्यवसायो
न कर्तव्य इत्यादि ज्ञात्वा

४३ येन्यथा कारिणस्तेषामतिदारुणंदण्डं पातयिष्यामो भाविभिरपि नरा-
धिनाथैः पूर्व्वनृपक

४४ त प्रसाद पालन परैः प्रजाप्रमोददान ज्ञैस्सुतरां[54] न मर्षणीया स्तथा च
पालनानुशन्सा[55] श्रू

४५ यते । ये शीतांशुकरावदातचरितः सम्यक्प्रजापालने नो जिह्माः[56] प्रथमा-
वनीश्वर कृतां रक्षन्ति धर्म्म्यां स्थितिं

४६ तेवज्ञांविजितारि चक्ररुचिराँ संभुज्य राज्यश्रियं नाके शक्रसमान मानवि
भवास्तिष्ठन्ति धन्याश्चिरम्[57] सीमा

४७ चास्य स्थानस्योत्तर पूर्व्वस्यां दिशि[58] अजिकाविहार पूर्व्व द्वारा द्वाध्रि-
ङ्काण्ठको[59] ततो दक्षिणाभिमुखेन महापथानु

४८ सृत्य मणिनागाट्टिकस्योत्तरतो बृहद्ग्रामं यावत् ततोत्तर पश्चिमाभिमुखेन
वलसोक्षि[60] देवकुलस्य दक्षि

४९ ण तिरस्मिमनुसृत्य[61]वोद्दविषय अरघट्टस्योत्तरेण[62] माशानुसृत्य[63] पश्चि
[मा][64] भिमुखेन लंखुलउट्टणे[65] ततस्ता

५० त्मनट्टणकमनुसृत्य नडपटा[66] वाटिका मनुसृत्य पश्चिमाभिमुखेन महाप्रति-[67]
हारस्य गृहमंडलस्य द

५१ क्षिणस्य[68] कण्ठानुसारेण महारथ्यायां स्तम्भितशिला[69] ततस्तेन रथ्यामूलस्य
यद्दुद्वारं[70] प्रविश्य दक्षिणं गृहमादाय पश्चिमके

५२ र्धभागमाक्रम्य दक्षिणगृहाग्रतः पश्चिममनुसृत्य द्वार गृहमण्डलं[71] प्रविश्य
दक्षिणं गृहमादाय पश्चिमक

५३ च्छं लङ्घयित्वा[72] यावीग्राम[73] मध्येन तवैचेषानुसारेण[74] पश्चिमाभिमुखेन
मार्गस्ततस्तन्मार्गेण उत्तरमुखा

५४ नुसारेण द्रुमकुटीमार्गस्ततः[75] पश्चिमाभिमुखेन परिक्रम्योत्तरामुखमनुसृत्य
पोन्दिमण्डपिका समी

५५ पेन[76] उडणेहुशस्ततस्तन[77] पश्चिममवतीर्य ताम्रकुट्टशालागमन मार्गानुसारेण जरिखसंक्रमाभिमुखेन[78]

५६ ताम्रकट्टशाला[79] लखमक स्ततोत्तराभिमुखेन मानेश्वर राजाङ्गणाली दक्षिणेन प्रेक्षणमण्डपी पृष्ठतः पूर्व्वो

५७ त्तरं गत्वा पूर्व्वद्वारेण प्रविश्य राजाङ्गणमध्येन पश्चिमद्वारेण ततस्चोत्तरं[80] गत्वा प्रवर्द्धमानेश्वरस्याग्रतः[81]

५८ पश्चिम मार्गमनुसृत्य यावत्वोत्तरितोकारित प्रणाल्यग्रतः व्यति[82] य मस्ता तद्दक्षिणेन साम्वपुर

५९ वाटिका [या] श्चार्धं[83] ततः ···मार्गस्योत्तल्याः[84] पश्चिम (म) नुसृत्य[85] दक्षिणमनुसृत्य दक्षिण यष्टि[86]

६० गामी[87] पश्चिमद्वारेण·····जीववर्म्म[88] विहारस्य दक्षिण····हद्वाटिकाया दक्षिणाली

६१ पश्चिमा[89]····(तिल) मकादुत्तर पश्चिमेन·····मनुसृत्य कम्प्रोयम्बी[90]

६२ मार्गेणोत्तर[91]····[भट्टा]रक प्रतिबद्ध क्षेत्रखण्ड[92]····विहारभूमेः प

६३ श्चिमाल्याब [तीर्य] बृहन्नदीमध्यानुसारेण····मान-नति मध्या[93]

६४ दुत्तरमनुसृत्य[94]····दीपेका ततो दक्षिणमार्ग····ग्रामगामी मार्ग तिविद्वा यथा[95]

६५ स्ततो····थ मार्गा नुसारेण विङ्वोचामण्डपि[96] पश्चिमे यकुस्ततो काम स्वामि कार्त्ति[97]

६६ के[य]····करगोष्ठिभूमेः पूर्व्व तश्चैव[98] सप्तमी गोष्ठिभूमे पू (र्व)···· बिहारभूमे

६७ पश्चिमालीमा[99]····रपाञ्चालिभूमेश्च[100] पूर्व्वालीततुनु सारेण श्रीतुकाण-पूर्वालीततो

६८ नुसारेण तैत्तिरीशाखा[101] गोष्ठिभूमे पश्चिमाली[102] ततोनुसारेण····

६९ नुसारेण[103] अष्ट···गर्त्तभेगस्ततः पूर्व्वानुसारेण कङ्कावत्तिखा ततोनुसारेण

७० ····मार्गस्ततो नदीं[104] प्रोल्लंघ्य वातं कुटी पूर्व्व पङ्कुटी प्रविश्य सर···· परिमितः····

७१ सारेण सामन्तः····गोष्ठिभूमेः पूर्व्वालीतिलमक[105]

७२ पूर्व्वाली ततो·····

७३ ····नुसारेण प·····[106]

7 to 8 lines at the end cannot be read.

1. Gn, DV पञ्च । 2. Gn नायुक्त विवारण । 3. Gn, DV तत । 4. Also see DV. But Gn····दश । 5. DV but Gn मष्यक दलन····, L तास····नदन पणपुराण-काम व्याक···· 6. DV पश्चिमा । 7. DV but Gn कार्येण···· 8. L ····लकोणस्यश्रीपूर्वाधिकरण···· 9. Gn नुगत····; DV विचारणीय····; L omits विचारणीयतथा । 10. Gn, DV क····णान । 11. Gn दत्त णोन····रि etc. He omits धिकाभट्टाधिकारी and other letters are correct. 12. Also DV but Gn सर्वाधिकरण···· 13. शि-रि····प्रज्ञान····कार्याशां····न्त; L श्रीत्तिसमकापृस सरेकारे····णाम् समम्····कानामेवव्याप····; DV leaves श्चिमे । 14. Gn, DV न र्याकापरि···· र्ा····र्याकुस····ह्रार पणेप····; L ····मियाकु-प····तो हार श्रौपणे । 15. Levi कादलने । 16. L ····प···· 17. Also DV correctly reads but Gn ····नि-क्षले-ङ्ग····; Levi नियकाला···· 18. DV but correct Gn यो-इ-नि····पणपुराणम् । 19. Levi ····अजति-सेपा । 20. Gn देयसार्धमुद्रयाधाङ्ग; Levi देयं तार-पदप घानाने । 21. DV correct but L and Gn वेत्रो । 22. DV correct but Gn दत्ता; Levi also दत्ताः । 23. DV correct but Gn omits त and Levi reads ····कान । DV reads लिखित but Gn only लिखि । 24. Gn ना-श; Levi आवने, DV is correct. 25. L ····दिपा । 26. DV प्री-वणे; Gn क्षिवणे; Levi प्री-श्रावणे । 27. Gn omits पञ्चिर्वि; L just प and DV is alright. 28. L अयत्ति । 29. L स्मार्य । 30. Gn कार्ये····प्र-र्ा; L कारे व्यमवरआव्य-वाम । 31. DV शर्ति etc. as in our text but Gn शतिपण-स and then as in our text, L सतिपणस पण त्रयेन । 32. DV correctly reads but Gn क्ष । 33. DV but Gn भागस्यगण····ण····भवेश्चा····च for the rest of the line. 34. DV पञ्चा । 35. DV correct but Gn पुराणा र्ा र्ा द आ, L विंशति-त्रिपणपुराण तैर्दत्तां । 36. DV correct but Gn reads जपग्र in place of षड्भाग । 37. L द्रव्यस्य वहु सम्पादनी [यम्] । 38. L कस्यतेन । 39. DV correct but Gn क····मिति and L परोघो [स] म्वत आय । 40. Gn रोगमासौ; L तत्पर मावौ । 41. DV correctly reads but Gn क for न्त । 42. L पादीयोन्तरा-सनकरणे; Gn पाद्दीयाकरासनकरणे । 43. Gn

नापृच्छिषहुभाषकण-मरणे, DV is alright except for कानांच्छिस; L घातैकाव्य-विषवृत्तासकल-यं···· 44. Gn निवासे, DV विनाशे, L सकृतगो···· परिवार्य । 45. L सि····पर···· 46. Gn स्नपने, L परिक्षालये । 47. Gn, DV एवञ्चेलकरस्य, L एवं and further as in Gn. 48. L पुराणादेयाः । 49. Gn मण्डपायावाया-साचेलपट्टा etc., L आरोपेयासाम् । 50. L पासोरिक । 51. Gn, DV शाम्भपुर but L साम्वपुर । 52. L रहासपिंग । 53. L यथायम्गग जमण । 54. L दान-स्-एस्तराम् । 55. L पालनानुशस्सा । 56. L राजि-आः । 57. DV, Gn स्थिरम् । 58. L omits अव and स्याम् after पूर्व in the next line. 59. DV द्वाराद्रङ्कण्टको; Gn द्वारा····ङ-कष्टका । 60. L वलसैकि । 61. DV निरश्चिअनु and also Gn but L reads तिधि । 62. L अरधतस्यो । 63. Gn मोशा but DV is correct, L मार्ग । 64. DV reads मा but there is no such letter. However this letter has been omitted erroneously by the scribe. 65. L लंखुलम् ।। डडिणि; Gn लंखुलम् ड द्दण । 66. L न····पट्टा । 67. Gn omits स्य; L भस्-आ । 68. L क्षि-स्य । 69. L स्थवित । 70. L मूलस्यद्वारंपश्चिमेन चे । 71. L omits द्वार । 72. L omits ङ । 73. Gn गोवी; L योवि । 74. L तः-चेवा । 75. DV क्षुम; Gn कुमुद्वती; L कुमुद्वती । 76. L यो-तं निमा····पिका । 77. In Gn the last word is स्नान; L धन-ने-च-सने । 78. DV जप्ति; Gn जाप्तिखु; L जप्ति 5 सकम । 79. L क्षुणमृत्तानि । 80. DV ि····त्तरं, Gn द्वारेणी····; L ि ो····नरे । 81. L स्याग्रतः । 82. DV ति-य, the rest as above; Gn -ति यमस्ता etc, L यावत्-आम्····साकारितष्ट and the rest as in Gn. 83. DV is right; Gn टिका····श्चार्व···· 84. Gn मार्गस्योल्मा, but DV is right, L मार्गस्य···· 85. Gn पश्चिम-स···· 86. Gn, DV omit यष्टि । 87. DV, Gn गामी । 88. DV is right but Gn जातवत्म, L गामीप····विहारस्य····काइ । 89. L पश्चिम । 90. Gn कधप्रायम्मी, L कण्टयम्पी but DV is correct in his reading. 91. DV leaves space vacant up to भट्टारक । 92. DV is correct but Gn ···ण ·· रकप्रतिवद्धतत्रकुन्चो, L as in Gn but he reads खरो for कुञ्चो । 93. Gn line 63 just नदीमध्ये····मान····, DV's reading after मान is नतिभि-हुड्डिखुमध्यातिमि हेम-ि भूमध्य; Levi reads भूमध्य तिमिहत्ति···· 94. DV is correct but Gn ····दिपेका । 95. Gn दक्षिणमार्ग····, but DV corrected the end portion. 96. DV is correct but Gn ····नुसारेपि···· 97. Gn स्ततो····पिका, DV fills the

gap but omits some letters like यथा etc. 98. Gn and DV तत्रैव । 99. DV correctly reads but Gn just मालि । 100. DV correct but Gn प्रणाली । 101. Gn ····एतुरिष···· 102. DV correct but Gn ि मालितत । 103. DV's and my reading same. Gn त्तमा····अप्र···· त्तं····म····पूर्वानुसारेण च आवति । 104. Gn after नदी has पल्लवार्त-दिपूर्व प-ि ी····, DV omits भिसा of the end. 105. DV alright but Gn त्पि····पूर्व्व····विल···· 106. DV corrected the two 70-71 lines. L does not read 70-73 lines. Gn omits the last two lines.

CXLIV. Inscription of Jñāneśvara

(HJ 124; DV 150) A slab of stone lying in a locality (eastern extension of the city) of Kathmandu called Jñāneśvara. The top is decorated with a chakra and śankhas. The date is missing as the inscription is not well preserved. The inscribed part is 60 cm wide and 76 cm long.

१ ·····कैलासकूट भवनाद प्रतिहत धर्मशासनो लिच्छवि [कुलकेतु]····
२ ·····परम भट्टारक·····
३ ·····निवासिनो[1] यथास्वमधिकरण·····
४ ·····यथार्हङ्कुशलमभिधाय समाज्ञापयति
५ ·····भवतां वर्णोत्तमा भूमिदेवा सस्मार्त शास्त्राणाम्·····
६ ·····रनु पाल्यमान सुप्रक्षौम्मा·····
७ ·····पूर्वस्थित्या परिपालन निमि [त्त]·····
८ अस्माभिस्तत्र वसतां·····
९ सीमापरिच्छिन्तस्यास्य स्थानस्य पूर्व·····
१० ·····विधारणादि पीडा हेतोर्न कैश्चिद्·····
११ ·····वहिगतानाञ्च देहिनां धनिक मनुष्यैरपि·····
१२ ·····विषादसापराध कारि[2] स्वराज्य·····
१३ ·····त पाञ्चालिकै रेब गृहीतो राजकुलस्यार्पणीय—
१४ ·····पणपुराण एको मध्यकं हंसेषु[3] श्रीपूर्वाधि [करणेषु]····
१५ ·····पूर्वकार्येषु ब्राह्मणानां मा ४० प्रसादानां वृद्धि·····
१६ ·····दक्षिण राजकुलस्य [पू] र्वाधिकरण·····र्त्थ

१७ ·····करणीयं·····मात्रं····यकरणत्रयस्य····
१८ ·····न्यपूर्वाधिकरणानाम् यच्च करणत्रयं·····
१९ ·····पण····दि····कार्येण·····
२० ·····
२१ ·····स्थानोत्पन्नानि·····कार्याणि····
२२ ·····र्हस्य च दण्डार्हस्य उत्तम साहस कार्याणि ···
२३ ·····धिकार ····· पञ्च पणा·····
२४ रेवप्रण[4]····पित्रोर्दण्डः शरीरापराधं च प·····
२५ ·····तेषां पणपुराणा देया·····
२६ ·····पाञ्चालिकानां प्रदातव्या यस्तु द्रव्यं न प्रयच्छेत·····
२७ ·····पणद्वयम् षट्पणपुरादेया·····
२८ लभ स्वद्वारावगतं दक्षिणराजकुल·····
१९ ·····पणशत मात्रं सक्षेत्रं·····
३० देयं र स्थान चेट्टीना·····
३१ करणिकावाहैरपि पण····पुराणा[5]·····
३२ तण्डुलमानिकाद्वयं दातव्यं मानिका[6]····
३३ ·····मानिका[7] स्वाधिकार सम्बन्धेन पीडा कार्या
३४ ····कुर्युस्ते स्माभि[8] र्भाविविश्च भूतार्थैः पूर्वराजकुल·····
३५ ·····पूर्वेषां पृथिवीन्द्राणां प्रजार्थैकरतात्मनां·····
३६ दूतकोत्र युवराजा (ज) श्रीविजयदेव[9]:·····
३७ ·····

1. DV नेपालमण्डलान्तर्गत । 2. DV कारण । 3. DV हंस-श्रीं । 4. DV रिके । 5. DV पण···· 6. DV omits मानिका । 7. DV मात्रस्य । 8. DV तेस्माभि । 9. DV युवराज ।

CXLV. Taṅgabahāhiti Stone

(DV 152; Gn LXXXV; HJ 148) One of the two slabs of stone lying near the courtyard of an ancient water conduti

known as Tangahiti lying in front of the main gate of the temple of Mīnanātha or Manjughoṣa in Patan. The top has a chakra flanked by two śankhas. The stone is much damaged. The inscribed part is 45 cm wide and...cm long.

१ ····ल····द····रा·····
२ ·····श्रीविजय·····
३ हरशा·····परम भ
४ ट्टारक·····महाराजाधिराज परमेश्वर श्रीजयदेवः
५ कुशली·····(य)
६ थार्हङ्कुशलमाभाष्य·····
७ ···दू·····यि·····
८ परिजिह·····
९ श्रीम·····
१० ण···यदि स्य·····
११ ञ्च द·····
१२ ·····
१३ नारीण·····

CXLVI. Kumbheśvara Inscription

(Gn LXXXVI; DV 157; HJ 159) A stone forming a slab on the front portion of a platform in the temple of Kumbheśvara in Patan.

१ ॐ स्वस्ति पर मंकारण·····भगवतः [प्र] तिष्टानादस्ति परपुण्यमिति मत्वा भगवन्त न्त्रैलोक्यगुरुम्

CXLVII. Vārāhī Image Inscription

(DV 154) The pedestal of the image of Vārāhī inside a small temple of Ganeśa in the Mahabauddha quarter of Kathmandu.

१ ब्राह्मणः शक भ [ट्ट][1]·····

२ पुत्त्रा[2] न्यजठराग्रेति·····

1. DV ट्टस्य । 2. DV पुंत्रस्य र-स्य कृतिः ।

CXLVIII. Patan Adalat (Court) Water Conduit

(DV 170; HJ 160) Water Conduit Inscription in front of the old judicial court house at Patan. This inscription on a dilapidated water conduit previously kept stuck to a raised platform in front of the old district court at Patan is engraved on two sides of the sprout with the wide open crocodile bulge. The inscribed part is 7-1/2 cm wide and 39 cm long. Date 170 Kārtika..divā 12.

One side

१ संवत् १०० ७० का [तिक]

२ ·····दिवा दशम्याम्

३ शुद्ध प्र णाल्या·····[1]

४ ·····णाम्

Other side

१ दिवाकरेन[2] दत्तम्

२ ···हितम् ध्वोलवास

३ प्रदेशे महापथे

४ दक्षिणे चुल्लंखूप

५ छिम कलोपिग्राम

६ पाञ्चालिकाणाम्

1. DV ···णा । 2. DV र ।

CXLIX. Fragmentary Inscription of Bungmati

(DV 164) A fragment of a stone inside the bāhā (within the courtyard of a monastery) of Machhendranatha in the village of Bungmati, about 3 miles south of Patan.

१ ·····कदा कारूण्य प्राश्रेष्ठे[1] प्राणिहि
२ ·····यश्चावाप्या समस्त भूमिपति ता
३ ·····कुलवतां जात्यादि दुःख क्षय···
४ ·····नादमुखराद्धर कामिनी···

1. DV क-कारूण्य····प्राणिहि ।

CL. Gaṇabahal Image Pedestal Inscription

The pedestal of an image in the collection of Gaṇa-bahal, a newly discovered site in southern Kathmandu at its outskirt.

१ ····पूर्वङ्गमङ्कृत्वा सर्व्वसत्वा नाञ्च अनुत्तरज्ञानावाप्तये सं····

CLI. Dvākhābahā Image Inscription

(DV 165; HJ 133) The pedestal of the Buddha image on the Chaitya of Dvākhābahā or Henākara vihāra.

[ये धर्मा] हेतु प्रभवा हेतु तेषाञ्च तथागतो ह्यवदत् तेषाञ्च यो निरोध एवं वादी महा श्रमणः

CLII.

At an unknown site in Patan on a stone.

१ एते द्वे प्रतिमां याग्रहः मण्डल द्वयम् ।

CLIII. Bhwanginanitol (Patan) Inscription

(DV 181; Gn LXXXVI; HJ 158) Water conduit tank attached to the wall of a lane at Bhwanginanitol, Patan. The inscribed part is about 40 cm wide and . . . cm long. No date is visible. The area lies in the eastern extremity of the city of Patan.

१ पौनपान्या भिक्षुणी सद्योभोग[1] दया स्वयम्
२ दत्ता एषाशिलाद्रोणी सत्वानां हितहेतवे ।।

1. DV सु···क्या ।

CLIV.

On a stone reservoir at an unknown site in Patan. This is different from the preceding one.

पौन पान्यां भिक्षुणी सद्यो भोगदया स्वयम्
दत्ता एषां शिला द्रोणि सत्वानां हित हेतवे

CLV. Inscription of Tānābahā (Kathmandu)

(DV 173; HJ 165) On the pedestal of Nārāyaṇa image at Tānābahā in the Makhantol quarter of the central part of the city of Kathmandu.

१ ···आषाढ़ कृष्ण सप्तम्याम्···[महाराजाधि]
२ राजपरमेश्वर श्रीमानदेवराज्ये । ····यत परम्य निहिजित
३ यथा मयं संग्राम शत्रो सुख मोचनाय च
४ ···जगतात्मनः चरणराज्ञ···
५ पुण्य स्वस्मृति कृत्यये···[1]

1. DV reads only 2 lines.

CLVI. Lokesvara Pedestal Image of Patan

(DV 172; HJ 167) The pedestal of the image of Lokeśvara inside a small temple in Yangubahi, Patan with date 100 80 Māghakṛṣṇa dvitiya.

१ एतङ्ग्रामलहुग्वले प्रतिवसं हूँधर्मजीवः स्वयम् प्राकार्षीदवलोकितेश ममलम्पाषाणमत्यद् भूतम् ।

२ सत्वानाम विकल्पमुत्पथगता म्प्रज्ञार्थ[1] चित्तात्मनाम् संसारार्त्तिमलान्धकार[2] गहनान्तिर्मुक्तये सर्व्वदा ।।

३ राज्ये श्रीमानदेवस्य वर्षेशीत्युत्तरे शते । माघकृष्ण द्वितीयायाम्प्रतिष्ठास्य गुणोदधेः

1. DV ताम्प्रा-न्ध । 2. DV मला-कार ।

CLVII. Chaitya Inscription of Su-bahal (Patan)

(DV 174; HJ 168) A Chaitya in the platform of a water conduit courtyard near Su-bahal in Patan.

१ .....

२ संवत् १८२ आषाड़ शुक्ल त्त्रयोदश्याम्

CLVIII. Royal Palace Nasalchok (Kathmandu)

(DV 177; HJ 179) On the deserted water sprout (Jaladroni) of a stone to the south west of Nasalchok at the old palace in Kathmandu.

१ ॐ भक्तया विष्णोः समुद्दिश्य.....

२ आषाढकृष्णसप्तम्याम् दत्तं ममृतवर्मणा.....पुनः पुनर्दे....

३ संवत् २०७

CLIX. Inscription of Lubhu-Motitar

१ ॐ पञ्चाशता समधिके सम्वत्सरशतद्वये
२ प्रथमाषाढ मासस्य द्वितीया दिवसे शुभे
३ जलद्रोणिरियं शैली पातिता दाक्षिणामुखा
४ श्री मताथ वलीराज्ञा राज्ञा पुण्याभिवृद्धये

CLX. Changu Nārāyaṇa Gate Śivaliṅga Base Inscription

(Gn LXXVIII; HJ 161; DV 180) Around the Jalahari (base) of Śivaliṅga placed at the entrance door of the temple of Changu Narayana. The inscribed part is about 85 cm wide and 8 cm long. Date: Samvat 200+70+2, but Gn reads 172.

१ ॐ संवत् २७२ वैशाखशुक्ल दिवापञ्चम्यां[1]··· राज श्रीबरदेवराज्येलङ्का ग्रामनिवासि कैंभुसत प्रभिकरन····म्प्रभृति····प्रतिष्ठापित भगवतो प्रति व लस्वामि
२ ·····देवस्थापक तेषां कुमारस्वामि····प्रदत्तं भुक्ति पुण्य[2]····म हुं दीनार लम्भेण कारितक मिति·····मानिका ८० पु ५
३ पश्चिमेन

1. DV and Gn read वल । 2. Gn मुक्ति····म हुं हार, DV मुक्ति···· म हुं हार ।

CLXI. Colophon of Sahottaratantra

(DV 190) The colophon of the manuscript Sahottaratantra. The page giving the colophon is 33 cm wide and 4 cm long. The metre is Śardūlavikrīḍita.[1]

The book was copied, on Samvat 301 Vaiśākha māsa, bright fortnight (śukla), 7th day puṣya rikṣe (constellation) Sunday and siddha yoga, by Vaidya Vasuvarmā in Gvala (Deopatan), while

Mānadeva with great fame like the light of the moon, and pleasing everybody was ruling over the country.

समाप्तञ्चेदं सहोत्तर तन्त्रमिति
राज्ञि श्रीमान देवे पृथुसितयशसि प्रोद्य दिन्दु प्रकाशे ।
काले पुण्याज्जीतस्य सकलजनमनो ह्लादिरम्ये वसन्ते ।
वर्षे चैकोत्तरेस्मिं स्त्रितय शतगते माधवे मासि शुक्ले
सप्तम्याँ पुष्यऋक्षे दश (श)[2] तकि रणे वासरे सिद्धयोगे ।।
उत्पत्त्या द्यम्बु वेलाकुल विविधरुजा ग्राह···तिरौद्रे
संसारे सागरेस्मि ञ्जगदिद मखिलं ग्लानिनं सम्प्रवीक्ष्य ।
तस्माच्छ्री हर्षचन्द्रा न्निरतिशय घृणा भावितो मोक्तुकामः
प्रीत्या चे·····तंप्रालिखत्सु श्रुताख्यम् ।।
श्रीगणदेव देवकुलदूरी ग्वलक निवासिनो वैद्य वसु वर्मणः पुस्तक
मिदं पठित्वार्थमवगम्य सर्वसत्त्वानामुपदेशं विधातुं·····

1. Kaiser Library no. 699. 2. The श within brackets has to be introduced, because there is only one श ।

CLXII. Bhuvaneśvara Stone

(DV 182; HJ 170) A slab of stone near a small temple of Bhuvaneśvara within the precincts of the Paśupatinātha temple.

१ प्रद्युम्न प्राणस्य कीर्ति

CLXIII. A Small Stele in Paśupati Temple Area

(DV 185; HJ 166) One line inscription of another slab within the confines of the temple of Paśupatinātha.

१ ····लोकोत्तर····हषिखद्धरागभूधर वक····[1]भहाभैरव

1. DV····कविक···· ।

CLXIV. Palanchok Wall Line

A slab of stone on a part of a wall in Palanchok temple on an ancient water sprout of stone at Dupet tol in Patan.

ॐ अनत देविच एतौ

APPENDICES

I
Lumbini Pillar

The village in the south west of Nepal in the plain of the Terai is known as Lumbini or Rumendei.

१ देवान पियेन पियद सिन लाजिन विसति वसा भिसितेन
२ अतन आगाच महीयते (।) हिदबुधे जाते सक्य मुनीति (।)
३ सिलाविगडभी चाकालापित सिलथमे च उस पापिते (;)
४ हिद भगवं जातेल्युं मिनिगामे उवलिके कटे
५ अठ भागियेच (।)

According to Hiuen Tsang the horse and the capital fell down being hit by lightning.

Sanskrit rendering from Pāli

१ देवानां प्रियेण प्रियदर्शिना राज्ञा विंशतिवर्षों भिसिक्तेन
२ आत्मना आगत्य इह बुद्धजातः शावयमुनिः इति ।
३ शिलाविष्कृत गर्दभि च कारिता शिलास्तम्भः च उत्थापितः ।
४ इह भगवान्जातः इति लुंविनीग्रामः ५ द्वलिकः
५ अष्ठभागिकः च

II
Niglihava (Nigalī Sagar) Pillar

The pillar in this area is broken and there are differences about the whereabout of the stūpa. Niglihava lies about 15 miles west of Lumbini.

१ देबानंपियेन पियद सिना लाजिन चोदस वसा (भिसितेन)
२ बुधस कोनाकमनस थुवे दुतियं वढिते (।)
३ (विसतिव) साभिसितेन च अत आगाच महीयिते
४ (सिलाथव) (च) (उस) पापिते (।)

Sanskrit rendering

१ देवानां प्रियेण प्रियदर्शिनी राज्ञाचतुर्दश वर्षाभिसिक्तेन
२ बुद्धस्य कनक मुनेः स्तूपः द्वितीयं वर्द्धितः
३ विंशति वर्याभिसिक्तेन च आत्मना आगत्य महीयतं
४ शिलासाभा च उच्छापितः

III
Inscription of Musum-bahal

It is a slab of stone by the side of a modern water tap in the vicinity of the temple in a former monastic area called Musumbahal. The inscription is mutilated and is not readable except a few letters.

We do not know as to the lines inscribed. But the following can be made out. The latter part is totally destroyed.

१ ॐ स्वस्तिमानगृहाद् .....
२ .....
३ .....
४ लिच्छवीकुलकेतु भट्टारक.....
५ .....

IV
Sitāpailā Rock Inscription

(Gn App. 3; DV 176)

१ परम स्वामिनः
२ ॐ सम्वत् १०० ८० ४ पशुपतिभट्टारकः
३ चन्द्रेश्वर कारितः णापकः

Gn reads कारिकमितिः णापकः ।

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INDEX

(Kha)

(Ga)

(Cha)

(Dha)

(Pha)

(Ba)

(Ya)

(Śa)

(Ha)

(Kṣa)

(Tra)

(Jña)

CORRIGENDA AND ADDENDA

Ins. n. VI	P. 10	read in the 3rd line हयास्प्रिङ् for प्रङ्
,, IX	P. 11	read in the second line उरूधि: for रूधि:
,, XII	P. 13	add in the introductory second line *close to Dhando Chaitya* after *reclining*
,, XIII	P. 14	remove चाक्षय मस्त्विति in the 3rd line
,, XX	P. 20	last line read ८ for ९
,, XXI	P. 21	third line with brackets read तेष्टङ्ग for तेष्ट
,, XXVI	P. 25	read in the title (*Patan*) in between Khapinche and Inscription
,, XXXII	P. 33	second line read मि for भि after भू
,, XXXIII	P. 33	read 462 for 402 in the last line of the introductory portion
,, XLIII	P. 41	read *Deonanitol stone of Satungal* in place of *Kulachhetol stone of Kisipidi*
,, XLVI	P. 44	line 1 end with ध्यातो line 2 begin with भट्टा and end with तुञ्चतु line 3 start with तुतु and add ब्राह्मण पु line 4 begin with रस्सरा and delete मनु and put समा at the end. line 5 ज्ञापयति in the beginning and end with यथानेन line 6 remove the brackets for सर्व line 7 end with केन

			line 8 begin with प्रसादः then कृतोधुनाइत्येव line 9 टुम्विनो कस्यचिइ····यत्करं line 10 भवद्भिः देयं···· line 11 नित्ये व करणीयंमुक्तम् line 13 There is no vacant space in the line. line 14 मापहानिरिति·····राजक्षेत्रम् line 15 दत्तं ··· line 16 add अशीति initially line 17 put केन at the end line 20 begin with वं and then (अ)
,,	XLIX	P. 47	in the title add hill between Viṣṇupādukā and stele
		P. 48	line 11 read थंतुंरी in place of थंतुरी
,,		P. 48	line 15 read ग्रहितव्यम् in place of गहिमव्यम्
,,	LIV	P. 53	line 6 read सामन्तांशु in place of सामन्ताशु
,,	LV	P. 55	line 14 read धेलन्ति in place of घेलन्ति
,,	LVI	P. 56	line 6 read सामन्तांशुवर्म्म in place of सामन्ताशुवर्म्म
,,	LXIII	P. 64	read धिकरणाप्रवेशेन for धिकरणप्रवेशन
,,	LXV	P. 64	line 16 read पश्चिमतश्च for पश्चिमनश्च line 18 read गोमी for गोभी
,,	LXVI	P. 68	end of line 8 and beginning of 9 read स्वामिभूमेः भट्टाक्षेत्रम् in place of क्षिप्तम् line 18 read त्र for च
,,	LXVII	P. 69	line 5 read मीर्मे for मिर्मे
,,	LXVIII	P. 70	line 1 read स्वस्ति for स्वस्त्रि
,,	LXIX	P. 72	read धावक for धावके
,,	LXX	P. 73	line 4 read ङ्कुशल for ङ्कशल
,,	LXXV	P. 80	line 4 read ङ्कुशल for ङ्कशल
,,	LXXV	P. 80	line 15 read तुञ्चराप्रणाली for शाला-प्रणाली line 12 read after नियतम् the word पुष्कलामा

			line 14 the last letters are युवरा. There is no ज, which is pushed to the next line thus. line 15 जोदय देव: [सं]वत् 30 etc. footnote line 7 last letter read भि: for मि
,,	LXXXV	P. 85	footnote read (तं) at the end
,,	LXXXVIII	P. 87	read in the third line of the introduction after Kathmandu the words *Through Tundikhel* which is a parade ground since last century
,,	XC	P. 88	footnote line read the letters without *double brackets*
,,	XCIV	P. 91	line 11 within brackets read श्चा in place of श्रव
,,	XCVII	P. 94	line 19 read at the end 8 in place of 9
,,	XCIX	P. 96	line 1 at the end read मयंर in place of भुत्पन्न
,,	XCIX	P. 96	line 3 at the end read व्छिराजेश्वराय line 16 in the beginning read [शैले]श्वर etc.
,,	CI	P. 99	line 22 read at the end वर्त्तिन: line 23 at the end येतेच line 24 is completely damaged
,,	CII	P. 99	line 8 read मस्मामि in place of मस्सामि and at the end लाम्मो for लाम्भो
,,	CII	P. 99	line 8 read हा(ह)जनि etc.
		P. 99	add at the end of the record गीनुङ् line 14 तत: एव ह्लागुं in place of.....
,,	CII	P. 99	There is one more line at the end but letters are all damaged.
,,	CIII	P. 100	Intro, add at the end a few more letters are effaced line 4 read भूरि····जाग्रत line 7 read एव ह्लागु in line 14 and vacant add at the end मुदितदान

line 14 read शक्तवाटकरणीयं
line 15 remove the brackets only for च and स्ता
line 15 brackets only for रण
line 16 read in the appropriate place कृति····पुरुष····जातीयतु and in the beginning etc. as in the text.
line 17 कालधरेण for कालघर and then स: पूज्यते एव दिमर····
line 19 read व: प्रसाद कृ[त]··· द
line 18 read दानी यतं राशिसहितं·····
line 20 read दक्षिण कोलीग्रामनिवासिभि:
line 21 read··· ····ष्यते रू·····र्धक
line 22 read त्रिभि: मा····
line 23 read नीयते ····

,, CVI P. 104 line 10 add ष्ठ after ज्ये
line 19 make मूर्ध्नि in place of मूर्धनि

,, CXVII P. 114 line 12 remove र and read हुस्प्रिङ् हुन् ग्रामे
line 9 read भूमगुप्त in place of भुमगुप्त

,, CXVIII P. 116 line 6 read चुहंगपेडा

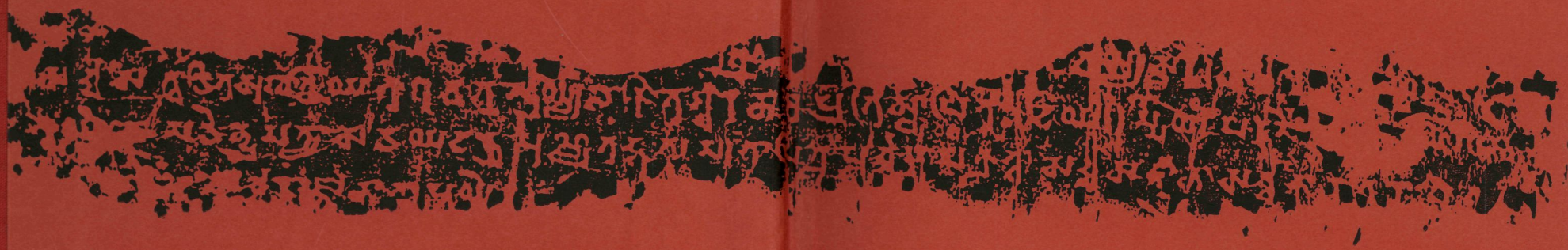
,, CXXII P. 121 line 40 read भुक्तिका for मुक्तिका

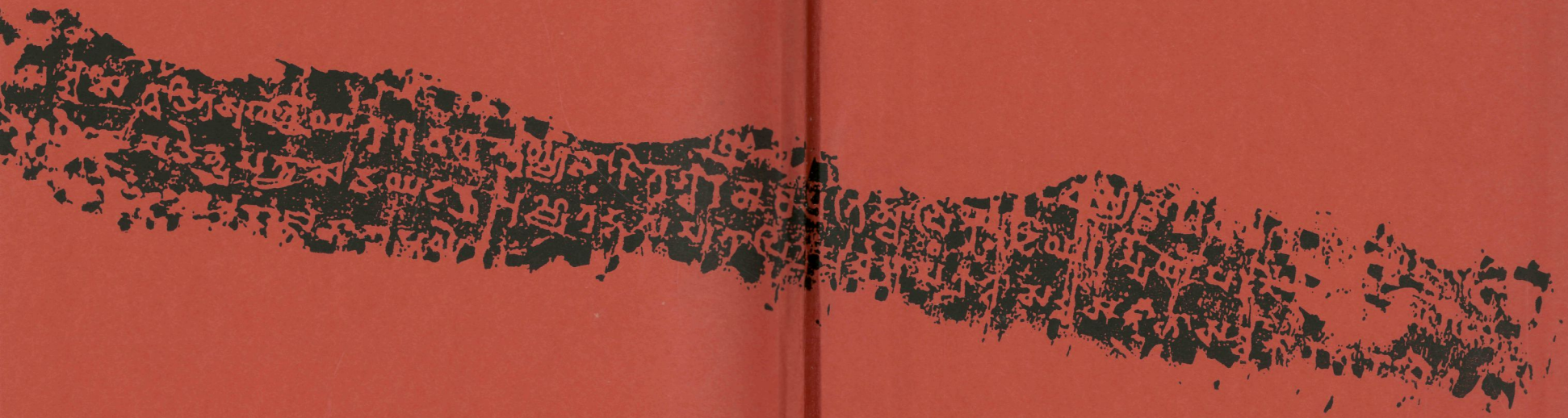
,, CXXIII P. 122 add in the title portion of the Inscription *Bhairavanatha Temple Stele* (*Bhadgaon*)
P. 123 line 2 laḍita after maheśvarāyah

,, CXXVI P. 125 line 11 remove प्र between थैषा and ङ्गणि

,, CXXVII P. 126 read in the title portion also Yaṅguvahi after Yanmugal

,, P. 127 line 18 read गुप्त after कल्याण in place of just गुत्त





INSCRIPTIONS OF ANCIENT NEPAL

VOLUME TWO : TRANSLATION

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PREFACE

The first collection of Nepalese inscriptions appeared in 1888 with the publication of Bhagwanlal Indraji's book 'Twenty-three Inscriptions from Nepal', in which 15 inscriptions of the ancient period with photocopies of the rubbings are published. They include 3 of Mānadeva (1, 2, 3), 1 of Śivadeva (5), 3 of Amśuvarmā (6, 7, 8), 3 of Jiṣṇugupta (9, 10, 11), 2 of Śivadeva II (12, 13) and 2 of Jayadeva (14, 15), 1 of Śivadeva I (S. 535) and the rest of unnamed kings. Bhagwanlal Indraji's was the pioneer work in this field.

Bendall had preceded Indraji. He visited Nepal in 1885 and published 3 inscriptions in his book 'A Journey of Literary and Archaeological Researches in Nepal and Northern India during the winter of 1884-85'. They were additional records. The inscriptions are one from Bhadgaon (Golmadhitol), one from Sundhara, Patan and last, the stele of Gairidhara in Patan.

Bendall was followed by S. Levi who added more inscriptions in the third volume Le Nepal printed and published in 1902 in Paris. Levi reproduced the Changu Pillar inscriptions with more lines added to Bhagwanlal Indraji's but added 20 of his own. There are altogether 21 inscriptions in the book. Our inscriptions nos. 2, 3, 10, 25, 27, 46, 49, 57, 58, 61, 62, 63, 64, 75, 94, 106, 135, 139 and 143 are exclusively credited to Levi.

Bendall was shown utmost courtesy by the Government.

He had free access to the newly constituted Bir Library where he obtained a palm leaf copy of the manuscript of the old chronicle composed about the end of the 14th century. The chronicle, some leaves of which are reproduced in photos in two articles (attached to Journal of the Asiatic Society of Bengal 1903, pp. 1-32 and to H.P. Sastri's Catalogue of Palm leaf and Selected paper mss in the Darbar Library Nepal, 2 volumes, Calcutta, 1905, 1906) are a rare find for the early medieval period.

The chronicle (he designates three sections as V^1, V^2, V^3) as compared with the colophon dates of the mass available in H.P. Sastri's catalogue and others laid a sound basis for a correct history of the period of the country up to Jayasthitimalla's time. But Bendall had failed to understand the importance of the chronicle in the light of the colophon dates. Colophons were much limited at the time the catalogue came out. But it cannot be denied that there was an element of unconsciously committed negligence. Bendall's History serves the purpose of introductory history as he also claims it to be so for that period. But the first section of this chronicle is much too complicated and erroneous.

After Bhagwanlal Indraji, the next historian of repute was Sylvain Levi who visited Nepal in the last days of Maharaja Bir Shumsher. Levi was fortunate enough to be allowed to stay longer than any other scholar. He was an erudite scholar of Sanskrit, vastly learned in orientology and possessed a thorough knowledge of the history of India, Tibet and China. While in Nepal he used his time and energy to collect rubbings of inscriptions available to him. He also obtained chronicles compiled by efforts of scholars of the early 19th century based on both Buddhist and Brahmanical traditions, which he used along with the inscriptions, to write his history of Nepal. But he did not know that he had ignored many inscriptions. S. Levi utilised Chinese sources no doubt. But this did not compensate the loss suffered on account of the negligence of locally available materials which with a little more effort could have been at his disposal. Even the account of Hiuen Tsang and Li I Piao he could not use in the proper direction as he was misguided by prejudices in favour of Tibet. He misread Tibetan history as narrated by Bu-ston, and could not

find out the exact dates of Srong Tsang Gampo. Then he wrongly concluded that the epoch of the later group of inscriptions was to be sought in 595 A.D., some 48 years earlier to the actual date as it will appear later. His errors were, however, more due to his inability to trace related indigenous data of the period. The volumes Levi produced nevertheless bear the impression of a superb work of a man who was vastly learned in orientology. The 21 inscriptions though mostly incorrectly read are ably edited and presented with comparative notes full of references to standard classical texts. But as inscriptions are not the main source materials for Levi's chronology and history the books he wrote might be ignored for the present.

Levi while editing the inscriptions adds notes quoting chapters and verses from allied Indian classics, which had relevance with reference to the subjects mentioned in the many passages of the records. The treatment is masterly in so far as the same helps us to understand the terms and facts common to the inscriptions and literatures of both Nepal and India.

He has brought out wealth of materials, which on all accounts are valuable. But Levi has not been able to explain many classical Sanskrit terms as well as had failed to grasp the implication of non-Sanskritic words used except in a few cases. It so appears that Levi and others suffered from no official restrictions but then had no proper guides and if they failed to achieve anything substantial it was because conditions in Nepal were not ripe for a full scale research in the country.

None of these scholars could stay in Nepal for a long time. No one could go outside the Valley. But even their stay in the Valley was for a limited duration of time. They could hardly stay for more than a fortnight. There were no efforts made to prolong the stay and make an extensive and intensive search for the objectives. But their eyes also failed them. They could have marked the steles for rubbing as they walked and saw them. But they were not so watchful.

Prof. Tucci who came to Kathmandu in 1929 en route to Tibet did not find it possible to spend more than a few days and there was little time for him to divert his attention to the study of Nepalese historical sources. But Tucci's performance

was surely better while he conducted his tour of west Nepal in 1954.

K.P. Jayaswal was the last of the old guards to come to Nepal in quest of historical materials and for visiting sites. As in the case of Bendall and Levi he was treated as a state guest and got the same facilities. But his stay was only for ten days and he could hardly do anything but enjoy a glimpse. He could not discover any new materials. Yet he wrote a book publishing the same with the name 'History and Chronology of Nepal', which is based on insufficient and unreliable materials. Nevertheless some of his observations have attracted notice of scholars.

In the late forties the Bir Library collected rubbings of inscriptions. This was the richest collection thus far made. Some of our scholars utilised them in the next decade for publishing in monthly magazines. However, the printed items were much limited and Nepalese themselves hardly get the credit for writing up till then.

Since early 1951 foreigners were allowed entry by the Government and Nepal was no longer a closed land. The Nepalese also were permitted to work in the field unhindered as the foreigners as research scholars. If previously the Government frowned upon such research activities, this was no more the case when gates of freedom had been opened. In this period many who had found the atmosphere uncongenial earlier but who continued their taste for such work seized the opportunity to collect suitable materials for history writing. I also tried the hard job along with others. But there were several handicaps, which few could overcome, the greatest being shortage of money and materials. Physical labour alone could not do the miracle. Resources were equally essential specially when one had to plough a virgin soil.

As far as the search of inscriptions by the Nepalese themselves goes the names of two Nepalese, Baburam Acharya and Mahant (monk) Naraharinath, come readily to notice. Both were connected with a monthly in Sanskrit devoted specially to historical writing. This monthly, however, ceased publication after a year and then M. Naraharinath on his own published 3 magazines one after the other, the last of which was Itihāsa Prakāśa, ill assorted but valuable. The various

issues contained only a few inscriptions of the Nepal Valley. But pages were filled with copies of texts of copper plate inscriptions and chronicles of 11th-16th centuries from Jumla and other principalities in the far west and in early sixties Khardar Baburam Acharya was employed by the king to write a biography of Prithivinarayan Shah but he had to dictate his writing on account of blindness and old age. M. Naraharinath left his job unfinished to go to politics, and his material is not duly utilised in the field of paleographical research. There was little work done until R. Gnoli, an Italian scholar, brought out his collection.

Amongst the foreigners the names of Professors G. Tucci, R. Gnoli and Luciano Petech are prominent. All three writers are historians in their own way. Petech wrote about the early history of Medieval Nepal based on collections of ms colophons made by Pandits of the Bir Library. But R. Gnoli who has published quite a large number of ancient inscriptions is more relevant for us. R. Gnoli published all the data available to him, which included also those already published. His book 'Nepalese Inscriptions in Gupta Character' published with photostat copies of inscriptions is by far the largest collection of inscriptions published until 1958. Gnoli not only published new materials but corrected errors in the reading of the script made by Bendall, Indraji and S. Levi. He did not, however, visit sites but depended solely on the impressions collected by the Bir Library (now National Archives). If Gnoli himself had undertaken exploration he could have obtained more materials.

In the sixties the quarterly *Abhilekha Saṅgraha* brought out inscriptions, some old and some new, the former with improved reading. Later another quarterly 'Pūrnimā' continued the same laudable job. The sum total of the research appeared 18 years later in a separate book 'Lichchhavi Kālka Abhilekha' edited by Dhanavajra Vajracharya. The work was published by the Centre for Nepalese and Asian Studies, T.U.

The number of inscriptions published by Gnoli was 93. These included all the texts of inscriptions published by previous compilers. Gnoli's volume shows also new reigns such as of Rāmadeva and Gangadeva, which he misread as Gaṇadeva. More inscriptions of Śivadeva I and II and

Amśuvarmā and Jiṣṇugupta and his son Viṣṇugupta have found place in his work. Gnoli's collection also covered all inscriptions of Narendradeva, Śivadeva and Jayadeva. But his reading in some cases is defective and he has also left many lines unread, which he could have read with more effort as the rubbings clearly show them. But the 51 documents newly added are of real historical importance. Gnoli's collection in spite of limitations is an outstanding contribution to the literature on the subject.*

In Gnoli's collections there are several one word or 1 or 2 line inscriptions of no particular significance and so the number might be reduced to some extent. It also might be noted that the actual number of such inscriptions is much less than given in the compilation of Dhanavajra, a young researcher referred to in our text a little later as DV in abbreviated form, whose book has appeared in 1977.

Gnoli was followed by Thomas O. Ballinger who published photographs of 5 inscriptions but without reading anything except the dates.

The Na-bahil stone is the most important of them because it contains a charter of Amśuvarmā in the old era (500+). The photographs appear in Vol. 4 of the American Oriental Society published in 1958.

But Ballinger was not a historian and treats his subject casually and therefore the 5 inscriptions he brings out in the photographs might not have the importance of other compilations.

It must be said to the credit of Dhanavajra Vajracharya that though coming two decades after Gnoli's volume his collection stands foremost, in respect of the number of inscriptions, of all the contributions so far made in the sixties and seventies. It outbids Gnoli also as far as a few more important records go. We have already made passing reference to it and I think that this must be separately treated to realise its true import which we have done in the next few pages.

Dhanavajra's collection surely deserves fair treatment and therefore we are proceeding to make a wider reference to his

*Gnoli omits plates for inscriptions nos. 7, 24, 30, 31, 48, 49, 75, 79, 81, 82, all Gnoli's numbers.

work. But it is not the last volume on the collection of ancient inscriptions. Dhanavajra is followed by Hariram Joshi. Hariram Joshi's volume, however, contains just reproductions of the texts of 175 inscriptions, some published by R. Gnoli and others by Dhanavajra. He also published photographic copies of 65 steles. But it appears that Joshi did not try to correct Gnoli, and he also adopted texts published by Dhanavajra in the quarterly 'Pūrnimā', which the latter had later compiled into a book as he came out with a new volume 'Lichchhavi Kālka Abhilekha'. The 'Pūrnimā' versions in many instances were erroneous, which Dhanavajra himself corrected in his forthcoming book. But Joshi by adopting what was published in 'Pūrnimā' seems to ignore the errors creeping in the texts published in that quarterly. This shows that his aim was just to collate the published materials. Thus Joshi's work might pass as one more compilation on the subject and not as a work of search and research. But for half a dozen new photographs he deserves the credit due to him. The performance on the whole may be important enough to draw close attention. If he had done his own reading the value of the work would have been really high.

As we have already said, Dhanavajra's collection is the latest work on the subject. It contains some new inscriptions not available in R. Gnoli. Although the collection goes without photostat copies of the rubbings yet the Nepali translation and explanations add a special importance to it. Dhanavajra's collection is exhaustive and shows considerable improvement on the reading of some inscriptions including mostly those of R. Gnoli, and is certainly by far the largest collection of Nepalese inscriptions so far published. Dhanavajra has published 190 inscriptions and this collection is impressive no doubt. But Gnoli's work with photographic plates has also its own special features. In fact Dhanavajra also has accepted a large number of inscriptions from Gnoli as they stood. Dhanavajra has improved on Gnoli's reading of some lines in so far as they go as regards many others. The collection, however, includes numerous one or two line inscriptions, which have no historical value as in the case of R. Gnoli. If minor one or two word or one line or two line inscriptions were not counted

the total number would be considerably less in the collections of both Gnoli and Dhanavajra.

It is not my intention to disparage any attempt to include in the publications one or two line inscriptions. This has been the practice without exception since a long time and Gnoli and Dhanavajra were not expected to follow any other course. I have myself done it as I could not avoid the same. But what I want to stress is the fact that the collection would not have looked so large as it appears when everything is assembled.

In spite of a large number of one or two line inscriptions Dhanavajra has added quite a good number of inscriptions, which are not available in Gnoli. Of course, he also availed of many rubbings collected by the Bir Library, and it was important as many of such inscriptions had escaped the Italian scholar's notice. Dhanavajra has also added on his own yet more inscriptions.

As we go through Dhanavajra's collection it appears that if there are new additions already enumerated many inscriptions given by Gnoli are also as great many without any correction and some with minor corrections and yet a few with major corrections. Dhanavajra also has corrected dates in some cases where they were wrongly read. But such instances are not numerous. The inscriptions from Gnoli accepted with minor corrections or no corrections number nearly 56, and all are important ones. Such inscriptions belong to various reigns extending from Mānadeva to Jayadeva but they appear more in number since Gaṇadeva's reign. The inscriptions of Dhanavajra over and above what Gnoli gives might be distributed over a long period to different reigns.

Whatever it might be Dhanavajra's collection has the largest number of inscriptions published thus far. To his credit it should also be said that he gave a correct reading to doubtful letters, which earlier had confused Gnoli. They might be limited, but they have their own importance.

He has surely presented an epigraphic survey down to details. But in this attempt Dhanavajra himself had committed mistakes in reading though to a limited extent. He has also left gaps in lines of a few passages, which required filling. I have corrected the wrong reading as well as filled the gaps.

This fact apart, the translation in Nepali of the inscriptions as done by him is not as intelligible as it should be. Dhanavajra has tried to pass many Sanskrit words as Nepali, which is a source of confusion. The words used in the inscriptions came from classical Sanskrit and it was difficult even for a well versed Sanskrit scholar to understand them. This is the reason that makes Dhanavajra's translated passages unintelligible even to Nepalese readers. My translation into English though meant for people knowing the English language and with or without Nepali does not suffer from this defect. The translation conveys the exact meaning of the words used in the epigraphs as I understand them. But many words being obscure could not be rightly translated.

Dhanavajra's explanations offered to every inscription represent a fresh attempt to give fuller information about so many things connected with the theme of the record. He must get the credit for what he has done. However, numerous loopholes are traced there in the book, and he has also skipped over quite a few words which have important bearing on economic and political subjects. All these need elaborate treatment, which also I have done here, but such cases are limited in number.

The present volume was scheduled to come out quite early in the sixties. The inscriptions were collected since quite long long ago. But on account of the author's preoccupation with political and later with other academic activities, the author could not give close attention to the final phase of writing and there was a considerable delay in finalising the manuscript. Now it is ready and I am placing the same before the scholarly world.

The volume carries photographic plates of the inscriptions published here under different captions. Their number is much larger than that of R. Gnoli or Hariram Joshi. There are 80-90 more plates than in R. Gnoli's collection.

Altogether I have published 164 inscriptions, out of which a large number of smaller records with no historical significance also have got place to keep up with the usual practice. I have left 23 inscriptions given by Dhanavajra but added a few new ones. But those omitted or adopted are not historically important. However there is much scope for search as

the new finds in the Changu and Pasupati area go to prove.

Now, a few words about the arrangement of the inscriptions.

The readers should refer to the contents for the identity of the number in the translated part allotted to inscriptions in the original Sanskrit.

And one thing more. There has been a mistake in the numbering of the inscriptions from 54 to 58. The readers should correct 58 to 54, and then 54 to 55 followed by 56, 57, 58 (original 54). I regret this mistake.

The readers are also requested to note that in the English translation the word *malla* has been translated as deer or goat or some other animal. This might mislead them. But it is not the intention of the author to translate *malla* as a particular animal as far as this is done in the translation text. The readers might refer the question to the special note volume (III), where the subject is dealt with in detail.

I should also like to submit that the word dūtaka coming at the end of the text before the date line has been translated in different possible versions, all of which might not be strictly correct. The exact meaning is found in the part of the book giving special notes, etc.

The book is divided into 4 sections: (1) the text, (2) the English translation, (3) the plates and (4) special introductory notes for every inscription in historical perspective. The fifth section is being published as a separate volume under a new caption 'Nepal as Known from Inscriptions'. The corrigenda and addenda find place at the end of the 4th section.

Lastly, I owe a debt of gratitude to all the scholars who have worked in the past on the subject, in particular to C. Bendall, Bhagwanlal Indraji, Sylvain Levi, J.F. Fleet, Baburam Acharya, M. Naraharinath, R. Gnoli, Dhanavajra, H.R. Joshi, S.M. Rajavamsi, M.P. Khanal, Pantha brothers and others for enabling me by their contributions to bring out this collection of Nepalese epigraphic records.

I regret that the photograph of the Dumja stone inscription is missing.

Kathmandu, Nepal D.R. Regmi

CONTENTS

SYSTEM OF TRANSLITERATION

a (अ)
ā (आ)
i (इ)
ī (ई)
u (उ)
ū (ऊ)
ṛ (ऋ)
e (ए)
ai (ऐ)
o (ओ)
au (औ)
am (अं)
ah (अः)

ka (क)
kha (ख)
ga (ग)
gha (घ)
ṅa (ङ)
cha (च)
chha (छ)
ja (ज)
jha (झ)
ña (ञ)
ṭa (ट)
ṭha (ठ)
ḍa (ड)
ḍha (ढ)
ṇa (ण)
ta (त)
tha (थ)
da (द)

dha (ध)
na (न)
pa (प)
pha (फ)
ba (ब)
bha (भ)
ma (म)
ya (य)
ra (र)
la (ल)
va (व)
ś (श)
ṣ (ष)
s (स)
ha (ह)
kṣa (क्ष)
tra (त्र)
jña (ज्ञ)

GENERAL ABBREVIATIONS

Ben	Bendall
Bh	Bhaṭṭāraka
BLI	Bhagvanlal Indraji
CIII	Corpus Inscriptionum Indicarum (J.F. Fleet)
DV	Dhanavajra Vajracharya
Gn	R. Gnoli
HR	Hariram Joshi
L	S. Levi
M	Mahārāja
Md	Mahārājādhirāja
Pm	Parameśvara
Pbh	Paramabhaṭṭāraka

Eastern Side

I (a)

The year 386, month of Jyeṣṭha, clear fortnight, first day of the lunation, I, the moon being associated with the *nakṣatra* Rohini, in the auspicious time of the Abhijit.

The *Śrivatsa* is imprinted on the graceful resplendence of his large and vast chest; his chest, his breast, his arms lotus-like clean, highly blossoming the three worlds like the machine he rotates, and he is ever busy with this work, he the imperishable residing in the Dolādri, worshipped by the Gods whose eyes are opened, such is Hari. By his magnificent majesty, by his riches, but he fought only few battles. Such was King Vṛṣadeva, the incomparable; his promise was verified by his performances; like the Sun in a mass of dazzling rays, he reigned with the help of his well-behaved sons, who were clever, learned, highly proud, patient and subject to discipline and courageous.

His son, master of a prosperous empire, invincible to his enemies even numerically was the king named Śankaradeva, without any equal, always truthful, by his valiance, his charity, his happiness, his riches, he acquired a great renown and he protected the earth by disciplining himself like the king of wild beasts together with like-minded feudatories.

His son, most excellent in virtuous acts, moral laws and fame, who knew economy, religions, possessed knowledge of actions and who was polite and with all best qualities was the King Dharmadeva. By moral laws he came to reign over a large kingdom . . . obtained by him through hereditary line, which he governed making it prosperous by new achievements of the royal saintly merits thus attracting the people's hearts.

He by using pure animals made sacrificial offering to the gods. He possessed purity of body and heart and was bright like the Moon, a descendant of Prithu, full of divine qualities

and possessing in full wealth and sacred texts of knowledge. His spouse who had the purity of race and of richness was the most excellent Rājyavatī with her ancestral qualities who became to her husband like the good Lakṣmī to Hari dear to his heart.

After having illuminated with the rays of his fame the whole world, the king of men left to the sojourn of heaven as he would to a walk in the park; (hearing this) his wife as if tormented with fever and overwhelmed with grief, extremely sad, her attention distracted at the moment, the whole family was seized with grief, became senseless for a while, also the servants felt disturbed. She was engaged in a ritual to feed the gods with the help of the Brahmanas as the news was broken to her suddenly (?).

North Side

I (b)

Queen Rājyavatī who bears the name of the spouse of this king being like Lakṣmī accompanying him as if she was a companion also for the second life; from her was born King Mānadeva having irreproachable conduct, who by his lustre delighted the world at all times as by the moon of the autumn season.

As she returned with stammering voice as in sobs, the face all in tears and with deep sighs she said to her son tenderly "Your father is gone to heaven. Ah! my son, now that your father has departed, my life is useless. Exercise, my son, the royal powers. Today I will follow your father's path.

"What shall I do, my son, with the chains of hope extended by the infinite variety of pleasures; it is useless for me to live without my husband in this world, where the very act of coming and going appears like an illusion or a dream. I am, therefore, going." Her sorrowful son then pressed her feet with his head with devotion and spoke to her carefully:

"What will I do with joys of life if I am separated from you? I will abandon my life before you die, only after me you can go to heaven." The words came from the lotus-like

mouth of her son, and with the tears in his eyes, which enveloped her like a small bird that is captured in the net and becomes helpless to fly.

In company with her son she accomplished in person the funeral rites for her husband and by moral conduct, renunciation, chastity, abstinences and other rules, cleansing her heart she distributed to the Brahmanas her fortune in order to increase the merits of her husband, she was observing *Satīvrata* (chastity) and she only had him at heart during the sacred ceremonies as if she was Arundhatī herself.

And her son, strong of temperament and valour, resolute, patient, beloved of his subjects, and patiently he acts without speaking, he only smiles while speaking, he is always the first to speak, he is energetic, however, without pride; he has not missed the highest knowledge of the world; he is the friend of the poor and of the orphans; he loves his guests and friends; he respects the wishes of his visitors coming to him for help.

West Side

I (c)

Skilled in the use of offensive and defensive arms, and by that way known for his bravery; his arms are majestic and graceful, his complexion imparting brightness, he himself looking cleansed and pure like the refined gold, his shoulders are broad, the blooming of the petals of the blue lotus rival his eyes; just like the love incarnate (Kāmadeva) in beautiful body, this king that causes the merry-making of the coquetry of loved ones; such was Mānadeva, and he was now saying:

"My father has embellished the earth with elegant pillars that he erected; I myself received the baptism of the Ksatriyas in the practice of battles; I march to destroy my enemies towards the east very soon and the princes who will recognize my suzerain authority, I will reinstate them as vassal kings."

It is in these terms that the king spoke to his mother, who was now free from her mourning and bent before her, "No, my mother, I cannot acquit myself from duties towards my father by stainless religious austerity but it is by the use of

weapons, in which I am trained, through services to him that I shall be able to pay an honour to his holy feet." His mother all joyful at his brave words gave him her consent.

The king then departed by the eastern road and there, all the disloyal princes in the provinces of the east had to prostrate themselves and bow their heads and letting fall festoons and diadems from their crowns, they came under his orders. Then fearless like a lion, furious and shaking his profuse mane, he proceeded towards the western lands.

Hearing that a mischievous feudatory was misbehaving he shook his head, touched his arm slowly which was like an elephant's trunk and said proudly, "If he does not come to my call, he must, however, submit to my prowess. What need is there for a long discourse or use of many words? I say it in brief:

"Today Oh! my maternal uncle, you who are dear to me, cross the Gandaki which is so large, rough and trembling so choppy as to vie with the ocean, with its dreadful whirlwinds and its undulating billows.

"Escorted by hundreds of excellent and caparisoned horses and elephants I follow your army in crossing the river." His decision taken, the king kept his word and marched forward.

Having conquered the town of Malla, he returned to his country by gradual stages; and then with a happy heart he gave the Brahmanas his inexhaustible riches. And queen Rājyavatī was thus spoken to with a firm voice by his virtuous son. "With a serene heart, Oh my mother, give you also devoutly this as an offering." (The narrative is not complete. If the pillar is taken out in its full size, it might reveal many more untold stories.)

On the Stump of the Pillar

I (d)

. . . For the annual ceremony of the Lord . . . for the worship of the Lord . . . (a grant of land) in Khampring village māni 54 . . . 20 dommāna māni 20.

II

With courage, and with right behaviour and unblemished conduct he (Mānadeva), engaged in virtuous deeds, reigning victoriously. By his permission, his servant by name Naravarmmā, with great devotion, constructed a suitable and magnificent temple and inaugurated the ceremony of setting up a beautiful Phallus (*Liṅgam*) in it on Samvat 388 Jyeṣṭha māsa śukla divā 14.

III

Wishing to do good to Rājyavatī, his mother, to ever enhance her merits, King Mānadeva with his good and pure thought, and pouring gifts like water on proper persons set up an image of Viṣṇu in the pose of the three strides, the God exalted by the accompanying Gods and the sages, the sole protector of the world of creatures, in a temple which represented Lakṣmī. The date is clear fortnight of Vaiśākha, the second day and year 387.

IV

The text is the same as in the Lazimpat inscription just preceding.

V

The king with clean golden body, Śrī Mānadeva, who pleases the brilliant by his lustre, gods and the divinities by devotional sacrifices, the learned men by learning and the clever ones by cleverness and the courageous by his courage, and everybody by respective qualities. His wife with eyes like lotus petals, admirable and like the conjugal felicity in bodily

form, Kṣemasundarī whose equal in merits and wisdom was none and always dedicated to doing virtuous deeds, such as she, the lady constructed a temple as an abode of the God and in this strongly built structure she set up a *Śivaliṅga* duly performing the rituals. This day Samvat 390 Jyeṣṭha śukla 7 the inaugural ceremony took place.

VI

. . . from your doing. Therefore you are the cause of the creation and destruction of the world, Oh Lord, you are saluted and praised by ever respected sages whose souls are dedicated, and whose mind is pure and by gods including Indra.

In the deep darkness wholly engrossed by evil thoughts, different kinds of evil spirits cross the hell, but people are not devoted to you and they do not pray, and they are to undergo ever and ever the suffering arising out of birth, death, disease and other serious calamities.

King Mānadeva prays that the merits obtained through the act of setting up your sacred *liṅga* would ultimately go to uproot the sorrows and maladies of all the world including myself. The date: year 395 prathamāṣāḍha śukla divā 12.

VII

(Just a date, which runs as follows) Samvat 397 bright fortnight of Jyeṣṭha, second day.

VIII

This day year 399 Āṣāḍha māsa śukla divā 10, King Mānadeva whose bravery is equal to that of Indra, Lord of heaven, and whose brightness is that of Kāmadeva (God of erotic amusement) is reigning. Ever devoted to his feet Ratnasangha set up Ratneśvara, the highest of gods, with all his

efforts and with due observance of rituals. He also donated lands in honour of Ratneśvara as follows: 500 bhūmi in Dumling grāma pradeśa, 600 bhūmi in Khopring grāma, 100 bhūmi in Dumprang grāma, 250 bhūmi in Hyaspring grāma pradeśa, 150 bhūmi in Bilibiksā pradeśa, 50+300 bhūmi* in Vagvatīpāra (across the river) pradeśa; thereafter in Vemma 180 bhūmi, in Khainaspu pradeśa 90 bhūmi, in Balabla pradeśa 200 bhūmi, and in Yupagrāma kṣetra pradeśa 200 bhūmi.

IX

This day Samvat 402 Jyeṣṭha śukla pakṣa divā 13. By the blessing of King Mānadeva's feet Ratnasangha, the leader of the merchant community, set up an idol of a *liṅga* after the name of Prabhusangha for the welfare of the world, and called it Prabhukeśvara. He also executed a deed in writing to donate lands as follows: 100 bhūmi in Prangpring pradeśa yielding as piṇḍaka (yield to be paid to the state or proprietor) mānikā . . . in another place . . . 50 bhūmi with piṇḍaka mānikā 22, in Maising country 40 bhūmi with 20 piṇḍaka mānikā, in Botaburup place 60 bhūmi . . . 30 bhūmi piṇḍaka mānikā 18, in Sitaṭijolpring area (pradeśa) 40 bhūmi with piṇḍaka mānikā 25, in Prayiṭṭikhā region (pradeśa)†130 bhūmi with piṇḍaka mānikā 72.

X

The year 402 (In the days) when King Mānadeva justly governs the earth, the fifteenth day of the month of Āṣāḍha, clear fortnight, inspired by a desire of doing good Guhamitra, chief of a mercantile corporation, piously erected here, under the name of Indra, the holy Divākara. He donated in Gumpadbrim pradeśa (region) 100 bhūmi yielding 60 mānikā as share of produce for the worship of the deity.

*DV reads 250 while Gn leaves the place vacant. But how to explain ardha which does not exist?

†Gnoli reads trimśat tarasya while DV reads correctly.

XI

Om Samvat 413, bright fortnight of Jyeṣṭha, 12th day, Jayalambha, pure hearted one, with great devotion and due to the blessing of King Mānadeva's feet, set up a *liṅga*, renowned here in this earth as Jayeśvara for the welfare of the king and the world.

He also donated for the proper performance of Kāraṇa-pūjā of the Lord and for the enhancement of his merits, 450 bhūmi yielding piṇḍaka mā 200.

XII

The unrestrained passions have all peoples as their slaves, but he could subjugate them, and there was not the least injury done, and this great soul, given to surrendering his own and having obtained the main knowledge, released men and women from distress, and thereafter he obtained the abode of peace . . . and now having stood for a long time, this structure—obviously a stupa of the emancipator, was erected with much amount of time and labour and with many illustrations including the story of Kinnarī Jātaka (one of the birth stories of Buddha) . . . There is a donation of land for the upkeep of the structure, which would enable the keepers to get 45 *mānikās* of paddy yearly, and again to feed the members of the Sanghas (the monks), and also for the worship of the Lord (Buddha), another land grant has been made yielding 28 *mānikās* of paddy . . . I perform this strange and meritorious duty with a feeling of distress at my being a woman and to be released from womanhood to become a male. My desire today being that I will have no longer to bear the suffering of a woman . . . at the time of Māghavarṣa (Jupiter's year) on Āṣāḍha su 10, in the first hours of this day, the Divine Mahārājā Śrī . . . (while ruling).

XIII

Samvat 419 Jyeṣṭha śukla 15, the earlier part of this day, Guṇavatī with her increased wealth by the blessing of her husband Śrī Mānadeva set up a *Śiva liṅga* in a temple with the pure desire that her father Kinnaravarmā's meritorious deeds and wealth remained undiminished.

XIV

Samvat 425 Māgha bright fortnight full moon day, the earlier part of this day. May the Divine Mahārājā Śrī Mānadeva continue to direct us more than hundred years! This day, the wife of Samrat Gṛhapati, by name Vijaya-swāminī, set up the image of Goddess Bhagavatī Vijayeśvrī (Vijayeśvarī).

XV

(Some lines in the beginning are missing as the stone is damaged) . . . He who was engaged in restraining his senses according to ancient treatises, and who was generous to his subjects like a father to his sons, such was Mānadeva, and with his pure mind . . . with his life . . . winning the earth and protecting, ever performing virtuous deeds in accordance with the sacred texts of Vedas and Scriptures brought this water (channel) for the happiness of the people . . .

XVI

It is said that the stone which was lying in a ditch to the north-west of the stupa of Swayambhu is now lost. Impressions are, however, extant in the possession of a few collectors including the Bir Library (now Abhilekhālaya).

[The letters on the stone to our left are eroded, while to the right they are preserved. The words, *his son*, e.g. तनय at several points are there, so that the record can be definitely assigned to the regnal years of Mānadeva, and his forefathers appear in the chronological order as in the Pillar Inscription of Changu. The exact meaning of the lines in the inscription is Difficult to grasp.]

Rough translation: . . . [Sank]aradeva . . . the King . . . [Dharma]deva's son [Śrī Mānadeva] . . . king of men . . . his pleasure . . . wild undomesticated elephants . . . obedient servants . . . donated ever existing lands to Śrī Māna Vihāra . . . his son . . . by greatness . . . Goddess of wealth, king, virtuous, brilliant, performed sacrifices . . . with unparalleled energy, victorious famous, dedicated to his religion and tradition . . . son born . . . merciful, strong armed, never deviating from his duties . . . powerful as the lion—patience and seeing whom kings in battles fear as the deer do in the forest seeing the lion . . . loyal to his father, wise, enlightened, good looking, expert in fine arts—ruling for more than hundred years . . . his body like that of Varuṇa and Indra, the great.

XVII

Samvat 427, Kārtika bright fortnight, day 13th, while King Mānadeva, highly generous and having influence over learned men, was enjoying his rule in this world. By the blessing of the pure famed king's feet were built effigies of his parents by Nirapekṣa, who set up the effigies by all prescribed rituals and he wishes that he may meet in the next world his late parents who were devoted to Gods and their ancestors.

XVIII

Always salute to Lord Maheśvara whose desire this great world in the form of a rich store brings together (creates) and

releases (destroys) this earth in the form of universe by a supernatural means of the process of creation, maintenance (sthiti), decay (vyaya), old age and other elements of distresses.

All the time having simple and beautiful body, his glory and wisdom not adversely hit and he commanding immense bravery and influence of wealth, knew all policies, and his subjects were prosperous (*sphita*) and morally sound; such a king was here, by name Mānadeva, who had defeated his enemies. There was a queen of Mānadeva by name Śrībhoginī who was faultless and of jewel-like qualities, she was clever in showing kindness to living beings, and equally skilful in modesty and politeness, her voice was like that of the sound of flute and she spoke and attracted attention. King Mānadeva, the full moon of the Lichhavi family, in the firmament, begot a daughter from her, whose name was Vijayavatī, as if liberated from prosperity (sphītaujasām), who was like the ray of the moon in the clear autumn night and who bore his likeness, and who was endowed with various kinds of good and spotless qualities. The princess became famous as Vijayavatī by name because of her achievements in different arts. She became a devotee of her husband Vārtta Devalābha who was like Lord Śiva to her and to whom she became attractive because of devotion and politeness, and cleansed of mental impurities by rapidly flowing water of the blessing she obtained and ever pleased to perform virtuous deeds she set up in a temple which caused pleasure to the eye the *liṅga*, named Vijayeśvara, for attaining immortality. This day Samvat 427 Āṣāḍha śukla divā 1.

XIX

(The inscription is a land grant made by a king) . . . the Lord of the three universe . . . First, donated land, south of wind carrier bhūmi 350 piṇḍaka mā 255 . . . 16 wood piece costing 1 paṇa daily mā 2 on the day of Chaitra kṛṣṇa 5 . . . grant of 15 puraṇa for the bath and worship of Rājyavardhanadeva on Jyeṣṭha śukla 13 . . . I have made it sure

that no sinner will cast his greedy eye on the articles meant for gift . . . Previous to this 230 bhūmi was granted yielding piṇḍaka mā 110 also piṇakas (kind or cash) and one jar of oil by King Rājyavardhana for the worship of the Lord including bath . . . another grant, bhūmi . . . mā 60, thus the expenses here again mā 50 in both places a jar of oil. In future if anybody interferes with this grant and with grants made by my predecessors, we shall not tolerate them. This deed I have executed in writing with a view to make it easy for my lineage to follow in my footsteps.

XX

Om hail! From Mānagṛha the King Vasantadeva, a great devotee of God himself and meditating upon the feet of his father Mahārājā, renowned for his sacred knowledge, prudence, kindness, munificence, shrewdness, enjoying all health addresses to the Brahmana and other inhabitants who had come to settle in Jayapallikā village, Brahmum, Shulham, Tepula . . . chiefs and village households, the 18 functionaries, and says to all of them, the king orders after due enquiry about welfare.

Let you know that for the use of our dear sister Jayasundarī enjoying long life I had created and presented a village within defined boundaries and governed by properly set rules, given it a status of a Kotta (fort) and prohibited the entry of spies (chāṭa) and bhaṭa (irregular troops) into it, and this grant has been made to be enjoyed by her and her successors for all generations enjoying all privileges. The boundary of the village enjoying the privilege is thus demarcated: After Śitāṭigulma (a kind of police outpost of Śitāṭī) there is a stream and thence a hill and to its west up to the crest of the mountain, then southwards from there, the river's . . . westward . . . thence the path used by the elephants . . . west as far as the hill top. Further west in front of the hill . . . in the east

where the water falls (prāgāpahsyandante); then north west the Śivaka temple and south upto watershed, in the north the Thencho village and from there south to the highway, thereafter along the north east direction the boundary through the path running to the south of Navagrāma and just thus far, and in the east it goes to the stream, and thus the line is drawn.

In the village to all those whoever have settled down, all those families of 18 functionaries of state, tribes, and castes, Brahmanas and chiefs, none of our salary holders (living at our feet) will cause even a little trouble. Any one not obeying this order or doing otherwise will not be spared and you, villagers on your part, knowing this order will live in assurance of safety and fearlessly with mutual goodwill and fulfilling duties and obligations. There will be mutual understanding amongst you and you will be as usual paying customary share of the king from the produce of the land, other contributions such as fruits, milk, hide, charcoal etc., all goods (of consumption) paid to the king on special occasions, taxes in general on produce over the bhoga and merchandise and all taxes assessed in a lump on a specified area of land and many such gifts. You will thus live under our care and happily you will also obey orders (of the government) hearing of them that they were our injunctions. This is our order (samājnāpanā). All future kings in our stock will protect and guarantee the provisions in the grant of land made by us. It becomes them to do so. As it is said that many kings including Sagara enjoyed their rule in the earth and it is agreed that the man who makes a grant of land also enjoys the fruits of the gift. No one should destroy the gift whether it is his own or made by others, because the fate of such a person who snatches away such gifts will be to fall in hell and lie there in the form of an insect. The witness here is Yājnika Virochana Gupta and the date is Samvat 428 Mārggaśīrṣa śukla divā 1.

XXI

Wish welfare to Nepal! Divine-like and meditating upon the feet of my father, Godly king, the respected Mahārājā

Vasantadeva enjoying all health asking about the happiness of the inhabitants of the village of [Testu]nga decrees: Know it . . . the Chief Minister . . . Samvat 434.

XXII

Om wish your happiness! (From Mānagṛha the great devotee), meditating upon the feet of his father Divine Mahārājā Śrīpāda, Mahārājā Vasantadeva, enjoying all health . . . in matters of sending officers made the land grants as follow . . . in the country 400 bhumi . . . 10 bhūmi in Hrimko area, in Gudunduluttara region 6 bhūmi . . . piṇḍaka 142. Knowing this if any of you, those living under shelter of our feet and others will disobey this order, I will not tolerate him. I have accordingly framed rules thereof. This is our order (*samājnāpanā*). The witness here is Chief Minister and Grand Usherer Ravigupta. The date: Samvat 435 second Pauṣa (intercalary month) śukla divā 5.

XXIII

Hail! From Mānagṛha, a great devotee of gods, Mahārājā Vasantadeva meditating upon the feet of Divine Father Mahārājā Śripāda with clear fame blossomed through knowledge of holy men, discipline, mercy, gift making, cleverness, virtues and glory, enjoying all health, issues this decree to the four offices and others . . . after duly enquiring of the health of all the families and the chiefs of the village of . . .

Please know this . . . I . . . Lingvala . . . Kuthera . . . to the office . . . Bhattaraka . . . theirs . . . in the tasks . . . I also . . . theirs . . . have freed . . . whoever of my servants getting livelihood at my feet transcends this order and does otherwise we shall take severe actions against them. This is our order (*samājnāpanā*). The date: Samvat 435 Āsvayuja śukla divā 1 and the witness is the Chief Minister and Grand Usherer Ravigupta. The Brahmungi Mahiśila is administering the area.

XXIV

Om hail! from Mānagṛha [the great devotees of God], meditating upon the feet of his father Bhaṭṭāraka . . . Mahārājā Śrī Vasantadeva, enjoying all health enquiring the welfare of the chiefs and households informs: know you, devoted to the Gods . . . to the east of your village . . . from the height of the mountain to south western place . . . from the path to the west royal land . . . to north west, Hāragung peak . . . to the east . . . to our dear sister who is blessed with a long life . . . by Jayasundarī . . . for the enhancement of merits of our divine father who was so much devoted to God and her own . . . the west . . . for the repair of a water conduit . . . five . . . donated . . . the dūtaka here Sarvvadandanāyaka Mahāpratihāra [Ravigupta] . . . administers. The date is Samvat 435.

XXV

. . . The office should not cause slightest inconvenience. Kūthera and . . . offices, both, will have no jurisdiction. Knowing this, you will from this time onwards, will contribute all dues, and as before obeying all orders, and with no worries you will live in happiness. The dūtaka here is Chief Minister and Grand Usherer Ravigupta, while the date is 449 first intercalary Āṣāḍha, bright fortnight, and 10th day.

XXVI

Om hail! To the great sage Vaisampāyana with devotion . . . on Pauṣa śukla, (bright fortnight) 3rd day, while King Vasantadeva was reigning, Yājnika (the man engaged in sacrificial ritual) Viprasena, and Brahmana Dhruvasena for the Karaṇa worship of the Lord who composed the Vedas donated in Dakṣinakoli village lands 200 bhūmi yielding mānikā 150 according to the measure of Vrihika. Similarly Brāhmaṇa

Vriddhisena donated piṇḍaka mānikā 7 in Pingkulaka place (pradeśa) for garlands, and Yājnika Vedabhaṭṭa also donated 40 bhū with 12 mā as the yield (piṇḍaka) to be realised as tax.

XXVII

(Levi read from the 9th line)

1. . . . . with restrained soul . . . . . .
2. . . . . homage to with wisdom . . . . . .
3. . . . . released from physical shackles . . . . . .
4. . . . . the sun shedding lustre . . . . . .
5. . . . . in all souls . . . . . .
6. . . . . like the moon in brightness . . . . . .
7. . . . . with this warmth . . . . . .
8. . . . . shining like the sun . . . . . .
9. . . . . by the path of Saugata . . . . . .
10. . . . . the master of the voice and lexicons . . . . . .
11. . . . . the three by you . . . . . .
12. . . . . supported . . . . . .
13. . . . . not by resistance . . . . . .
14. . . . . you broke to pieces . . . . . .
15. . . . . thus awakening . . . . . .
16. . . . . went off . . . . . .
17. . . . . the ocean of the world . . . . . .
18. . . . . thus by him seeing the established . . . . . .
19. . . . . respected for his actions . . . ever the wise . . . . . .
20. if there is anything remaining to be said, thus in the field of knowledge you have told the learning of virtues of established religion.
21. . . . . men had taken to atheism, by hostility of 3 kinds, this had got to be removed.
22. . . . . there would not be today the final order of *dharma* in the world, if you had not been the supporter of the order.
23. By preaching the Vedas you have by words and deeds from times immemorial . . . without beginning or end
24. . . . . how could the Vedas have existed here if you had not given the attention to compose (Mahā)bhārata.

25. . . . . By the purity of proofs you know the exact reality, you by your own attention caused them quivering
26. . . . . because of your dedication, wish for the good of the world which would have fallen out, if you had not spread the teaching
27. . . . . leaning only upon their foolishness constantly, the false logicians were suppressing the truth
28. . . . . removing them . . . these . . . no separate proof, and how that can exist
29. . . . . if it is not so, the cause of the end of life, there is no disappearance of which exists,
30. you alone know everything precisely in detail and there is no one else but you who possess knowledge in this world.
31. . . . . whether the praise or translation along with the words of praise the two are generally in practice;
32. the praise of merits according to the rule not for all living beings, and not by a single repetition in you . . .
33. You have slain vice entirely, but you have not . . .
34. . . . . the flood of passion . . . having washed off sensual desires, you are pure and known for this fame
35. . . . . if the virtues (*dharma*), desires (*kāma*), and wealth (*artha*) etc. are each kept in isolation and clean you are also guiding every principle.
36. Smritis, distinctly coming out of Śrutis in this world today, are checked no more. This was the method adopted today but this is destroyed.
37. Drinking deep the amrits (nectar) you yourself created *dharma* (religious order) etc. which was established and you became famous in the world in due course.
38. The three by your sacrifice found reputation in this world; you are the *dharma* established according to rule.
39. . . . . propounded the Lexicons of 'heaven' so that it became just a name.
40. Thus happening, this factor, with difficulty practised . . . the people grasped. That this could not have been possible if you had not discovered it.
41. Repudiated by those with bad thought, bad conduct and by false logicians
42. . . . . and in any case by these disciples of the Sugata (Buddha), but the three in you with the extended influence

of their doctrine has vanished in you, the embodiment of 3, as if like a river in the ocean all are merged in you and guided by you.

43. . . . . from the regulated nature of articles, the exact meaning hearing your poem quickly which is accessible to mind.

44. . . . . in search for pleasure and the next world, he holds high illusion immediately, away from the control of science.

45. . . . . in the treatise of Manu, Yama, Brhaspati, Usanas, those who framed rules of conduct for the society, much strictly to be observed, for the maintenance of the world.

46. . . . . not by washing the five organs of sense one by one, skilfully you have rendered it with alacrity without more to explain in respect of the fruit.

47. . . . . in repeating the history of the kings, since the beginning of your study, you proposed yourself to apply it case by case in a poem

48. . . . . and you repeated that was heard, the śāstras, you have made here with all your energies the (Mahā)bhārata, the doer of good, knower of all the religions in this earth.

49. . . . . Men revolve on the sea of life, they are chased by passions, and fall in deep illusion

50. . . . . the path of salvation you have given them in this earth and you have also dealt with the crooked distorters in this world by your good counsels

51. . . . . clear speech, by compassion, by your intelligence ever used to the good of others.

52. For the good of the world you have exposed to view Bhārata Oh! doer of good, all the learning of this world.

53. You are aware of the various laws; you are the knower of the works of speech, the unlimited truth, peace, passions and other faults

54. . . . . You, who want to do good of others destroy all this network of illusion like the Sun destroys darkness.

55. You know how to employ the subjects, each one by one, you have each one maintained them under care; for this reason you are thus the guardian. By clear knowledge, by definiteness, by faultless discretion

56. you have taught in the world and by that teaching, as if

mutually alternating image, due to the triad of sacred words

57. and with subtlety, the Being comprehensible only with much difficulty, such as he the God, even though stationary, embraces the whole world by his body and even beyond the judgement of learning his origin remains unknowable even to past

58. sages, who by their āgama meditate upon the essence of the reality, again in his form of profound learning, in his absolute purity, and his steps, forming the weak links of the world, are not to be excelled in any manner.

59. The Ātman cannot be expounded by any other person save you, no second person can do it.

60. As you are seated as the base or prop, you are separate but yet not isolated because of no special form of yours but due to ever lasting moral laws and

61. ever due to nature looking separate, and yet he is not so for all times; since he is not connected either with the process of destruction or production of the world. He is stationed in this earth as if he has enveloped

62. the world but he possesses the mobility to go everywhere, he is consciousness in spirit. He is also assuming the category of form. Mobile yet immobile,

63. all these surround him in mystery. Who else in the world except yourself could expound (this) phenomenon?
Delighted and laughing, breaker of evils, judicious, destroyer of evils, pacifier

64. of universe, learned, master of speech, possessing excellent intellect, mind free from attachments, the words that I spoke may follow you always.

65. By you who crushed the fear of the world,
who destroyed the mass of ignorance,

66. who stood to the end of what can be learnt, who has crossed the frontiers of knowledge, the other world was liberated by you with that essence,

67. from all evil passions, like the sky with dispelled darkness as the sun shines.

68. You have qualities, personality and discretion and you have separated yourself from the cycles of birth, comingled with all the five subjects in their entirety.

69. You are so discreet in language. As the thick clouds of illusion spread in the world you dissipate it.
70. The deviation of the world is not without destruction and
71. you shine like the moon in the firmament.
And I have also wished to follow you with acclamation or praise to you as you have broken the chains of the world, you who are devoid of darkness and without passion and dust, you who are the most ancient and great.
As well as I can promote my very feeble voice.
72. However small an effort it may be, the words here, you make use of as treasure in favour of my father.
73. The hymn of the blessed Dvaipāyana has been composed by Anuparama.

XXVIII

Samvat 452 . . . Brāhmaṇa Puṇyagomi meditating upon the feet of the Chief Minister set up a terrestrial stone modelled like the Earth and donated 30 mā of paddy as the produce to be realised for its maintenance.

XXIX

Om hail! From Mānagṛha Bhaṭṭāraka Mahārājā Vasantadeva, ever ready to protect his subjects, enjoying all health addressing Brahmanas, chiefs and households enquiring of their welfare issues this decree. I have executed in writing in the name of Kuthera office and document writers . . . five sins . . . prohibiting their entry into . . . village and in accordance with the request of the Chief Minister (sarvvadaṇḍanāyaka) and Grand Usherer (secretary general of the Palace) and along with the same Sarvvadaṇḍanāyaka Mahāpratihāra Ravigupta and Mahārājā Mahāsāmanta Śrī Kramalīlah we have made this grant. Therefore if anybody including those who live by their service at our feet enters the village by transgressing our orders to

meddle in the affairs arising out of written deed or if he does so with a view to investigate or cause to investigate cases involving five great sins, him I shall not tolerate, knowing this you our subjects rest assured and live happily; the villagers are also told that as the royal treasury is liable to be depleted, the two offices are granted lands in respective villages, in their western part, each to Sollādhikaraṇa 6 bhūmi piṇḍaka 2 mānikā, and to Kuthera 1* mā. The witness here is Sarvvadaṇḍanāyaka Mahāpratihāra Ravigupta, while Brahmuni, usherer (man of the doors of the Palace) i.e. Pratihāra Bhavagupta was conducting his works (administering). The date Samvat 454 Jyeṣṭha śukla divā 5.

As the Pāsiṅkhyo inscription has more or less the same content, the above translation will hold good for it also.

XXX

Om Samvat 455 Chaitra śukla (bright fortnight) divā 10. Here in the area of Lord Paśupati Pratihāra Dhruvasangha Vārta donated lands at a place south of Yupagrāma, 400 bhūmi piṇḍaka mā 400 for kāraṇa worship and occasional repair of five *liṅgas*, Bhadreśvara, Nātheśvara, Śubheśvara, Sthiteśvara and Ravīśvara, all set up by himself, for the enhancement of the merits and mercy of his parents and himself. The grant was to be placed in the care of a charity board (Goṣṭhi) consisting of his own relations.

XXXI

Divine Mahārājā Mānudeva is reigning . . . granted . . . so that the kāraṇa pūjā of the Lord might be performed with all its prescribed paraphernalia . . . in the reign of the pure minded king Manudeva, by name, become awakened by the grace of

*The conjecture might be correct.

the lotus of his feet was set up with proper rites a wonderful image of Śambhu having great qualities . . . glittering with the excellent *maṇi ratna* i.e. first rate ornament . . . with enormous wealth enjoying kindly heart.

XXXII

Om Samvat 460 Jyeṣṭha śukla 8 Bhaṭṭāraka Mahārājā Vāmanadeva enjoying a reign of hundred years it is hereby informed that the following lands have been specified as Lord Vāmana's.

In Lendu area bhūmi 100 and piṇḍaka mā 50 . . . in Subrunkuo area bhūmi 40 piṇḍaka mā 26 . . . in Śatammi bhūmi 10 piṇḍaka mā 4. In Gamma bhūmi 10 piṇḍaka mā 4, *Minko bhu 60 pi mā 50 bhūmi 5 pi mā 3.* (This italicised expression occurs at the end in a different style by a later engraver.)

XXXIII

Om! There is Ābhirī (the female of Ābhira), wife of the son of Paramabhimānī, and famed for her good qualities, she set up in a temple of Śambhu, a *liṅga* having the name Anuparameśvara, by her son's permission in order to enhance the merits of her departed husband and on a sacred day she lavishly presented gifts to Brahmanas. On this day she also created a permanent endowment of land and offered ornaments which covered the *liṅga* and this was also to provide for the daily worship of the Lord Anuparameśvara for his bath, worship, sandal paste, incense burning, offering of articles to him, as well as for requisite repair work from time to time. The Ābhirī Gominī, dear to her husband as life, in order that merits of the departed soul may enhance, also wishing well-being of her own issues Bhaumagupta and others, all enjoying long life, health, prosperity. She donated 2 plots of land in Vemagrama on bank of the the river Swayapu, ploughed pāropita. This day Samvat 462 Jyeṣṭha māse tithi 2 (there is no fortnight).

XXXIV

Om hail! This day, 467 Vaiśākha śukla 15 (full moon), while Bhaṭṭāraka Mahārājā Śrī Rāmadeva who enjoys a reign of more than hundred years, let it be known Mahārājā Mahāsāmanta Śrī Kramalīlah is here in all health. In this time Mānamati had made a grant of land in Śālagambi kṣetra yielding mā 28 to Lord Nātheśvara in the place known as Domagrama. In the same place another plot yielding a produce of mā 28 was given to Khuḍusvāmi (belonging to Pāśupata sect).

XXXV

Om! Good wishes . . . Let it be known that Bhaṭṭāraka Mahārājā Śrī (Rāma)deva is ruling more than hundred years . . . and let it be known in this time (the image of) Lord Āryāvalokiteśvara was set up. The merit obtained from this act performed by the great devotee Maṇigupta with his wife Mahendramatī will go to make all the living beings of the world including his parents obtain all kinds of enjoyments . . . for the bliss of all comprehensive knowledge.

XXXVI

The master of all but never indulging in harmful activities against others, himself handsome but never boastful of his beauty, rich, brave and given to forgiveness, generous but never exhibiting vanity of generosity such was Mānadeva's daughter's son who equipped with the heap of good qualities, and he, by name, Bhāravi, created a glorious object on Samvat 472 Phālguna śukla di(vā) 12, which is a water conduit giving pleasant extremely tasteful cold and clean water.

XXXVII

(A considerable portion of the stone is damaged) . . . should know . . .

I am pleased to issue this order on stone . . . as requested by the Chief Minister Śrī Bhaumagupta. If anyone tries to disprove this order, I will not tolerate him . . . All grants made by me or by my predecessors are to be preserved. The witness is the Grand Usherer and Chief Minister Śrī Bhaumagupta. The date is 479 Vaiśākha kṛṣṇa 12. (A new passage starts from here.) Half . . . half adjoining stream named Pan . . . half south of Bunlu stream, again Midicho to the south, again Kharhicho, again from . . . south of Tegvala etc. (one cannot construct any meaning out of these disjoined words, but they are probably demarkation of boundaries).

XXXVIII

Om! Best wishes! From Mānagṛha, the divine king Bhaṭṭāraka Mahārājā Gaṇadeva, enjoying all health, addresses the peoples of Tegvalagrama (village) in Sitaṭikātala after duly enquiring of their welfare and paying compliments. Former kings have favoured you by preventing men of the offices of Kuthera and Śullya from entering your village. Now as advised by our Chief Minister and Secretary General (mahapratihāra) Śrī Bhaumagupta we have also declared entry by men of Lingvala and Mapchoka banned, even through the medium of investigating (i.e. to handle cases of) 5 crimes and thus all the four offices will have no access. This royal favour has been endorsed through a proper order (*sthitipaṭṭa*) and understanding this, and as you followed previous orders whenever brought to your hearing, in the same way practising as ordered (abalaganaparābhutvā). You will live in complete assurance of happiness and at ease. The future kings in our dynasty will also respect this order thinking that it has been an act of extreme pleasure done by superiors and religious teachers. The witness here is Babhruvarma, and Brahmuṅ Prasādagupa Vārta is exercising his position here. The date is Samvat 482 Śrāvaṇa śukla pratipadi (first day of the bright fortnight of Śrāvaṇa).

(The following five inscriptions have the same content including the date except that the name of the village differs from one to the other, and arrangements of letters are also differently made without disturbing the content. They are also situated in one area Sitaṭikātala. We do not reproduce the text. Their numbers here would be counted serially, 39, 40, 41, 42 and 43 as XXXIX, XL, XLI, XLII and XLIII. The next inscription would number XLIV.)

XLIV

Svasti from Mānagṛha—Divine Mahārājā Śrī Gaṇa(deva) Kuśali asking welfare of the Brahmanas and with them the families of the village: let it be known to you the chief minister and grand usherer (Secretary General) Śrī Bhaumagupta having told us . . . we have ordered the offices of Māpchoka and Lingvala not to enter your village . . when . . . they bring . . . they will be allowed . . . for the eternal continuance of this favour, we have executed the charter on stone, with this, the favour has been granted to you . . . knowing this . . . you will live in confidence and enjoying happiness. Kings who will follow us, who are used to respecting the meritorious actions of the sages and kings of old days will maintain them in the best manner. The dūtaka here is the chief minister and grand usherer Śrī Bhaumagupta. The date is Samvat 485 the month of Kārtika, bright fortnight and 12th day. The administrator of this area is Rajaputra Vandhujiva.

XLV

Oh Lakṣmī, our husbands, look at them, they are in a pair but look as one and not attached as husband and wife, one hand catching hold of a trident and another Sarnga, a club. Each could accomplish singly anything and (just think what would appear difficult to them when they are combined) abandoning, their separate identity of images . . . my friend, such

are our husbands, saying this Pārvatī had cast her glance at Śiva, the enemy of the God of Sex. In this fashion I ever salute the God, half Śiva and half Viṣṇu. This day, Samvat 487 Prathamāṣāḍha śukla (first part of the intercalary month) during the timeless reign of Bhaṭṭāraka Mahārājā Gaṇadeva, meditating upon the feet of the great devotee of the God, Bhaumagupta, he who knew propriety of conduct i.e. modesty, who loved to be given to ever performing clever works, born in high lineage, rendering meritorious deeds for the enhancement of virtues of his departed parents as well as of himself, such Svamivārta, set up an image of Lord Śaṅkara-Nārāyaṇa, the cause of the origin, maintenance and annihilation of the entire universe, and who has neither beginning nor end. He is the teacher of the three worlds, repository of all good deeds to whom are tied the regulated results of the wealth of virtuous men, who bears the whole world with its various forms. The devotion of peoples of pure mind to him does not go without benefits. Different people have different kinds of devotion to God; in order to remove any wrong notion of partiality from those suffering from prejudices, Murāri (Viṣṇu) and Iśvara (Śiva) have assumed one form, half and half, from both, like the autumn cloud appearing dark and white in complexion. Those freed from vanity who daily perform acts of piety intended to cause happiness in both the worlds attain by their good deeds, regular well being here and then have place in heaven. Surely the sinners have a downward course, and the virtuous go upward. Knowing this with steady and enlightened mind and adroit in the use of rituals for the seen and unseen, this Vārtah (the royal officer) enshrined the half Śaṅkara-half-Nārāyaṇa image with devotion for attainment of merits.

XLVI

From Mānagṛha Bhaṭṭāraka (worshipful) Mahārājā Śrī Gaṅgadeva meditating upon the feet of his father enjoying health addresses the people of Tunchatchatu village led by the Brahmanas . . . men . . . after due enquiries of their welfare 'Let you know the Sd MP Śrī Bhaumagupta having advised me

I have given you the favours herewith mentioned through an inscription on stone . . . you are freed . . . no one should interfere . . . the Brāhmaṇas also . . . Those who get their maintenance from the state will not take away these privileges . . . lands granted . . . 80 . . . should be done. Any one transgressing this rule will not be tolerated . . . Here the witness is the servant of the crown Vṛṣavarmā. Date: Samvat 489 Śrāvaṇa śukla 12.

XLVII

. . . Let the cause of the end and creation, pillar like, young . . . Let God Śiva fulfil our desires. Ever famous for character, influenced by good qualities, born in a family which has obtained position, such men also find that their life is useless without fame additional. Seeing that the happy people have attained happiness by means of meritorious deeds also in the next world, who is there a fool who is not anxious to perform actions earning fame? Bhāravi saw the results of fame and then realised that the human life was momentary and therefore he was engaged in earning merits. Now Bhāravi built a water conduit as an object of fame for the enhancement of the virtues of his parents and of himself. To perpetuate his munificence he made a grant of land in the south west of Yupagrama, yielding 50 mānikā and paying as piṇḍaka 20 mānikās as the measure per unit. The date is Samvat 492 Vaiśākha śukla divā 13.

XLVIII

A prince by name Vajraratha in the south (migrating) from the other country . . . A collateral of his, at the confluence of Vāgvatī and Maṇimatī, had set up statues of mother Goddesses made of earth, but they, in course of time, decayed, and their hands and legs broke and fell; seeing this, the extremely virtuous Babhruvarmmā by name, was anxious to restore the images of the mother Goddesses and was engaged in this task . . . as

time has it he was taken away to heaven to enjoy fruits there and the work remained uncompleted and now Deśabhaṭṭārikā, the mother of his brother's son, who was himself a great devotee of Viṣṇu and ever engaged in religious duties, and she, a devotee of her husband and virtuous lady made the *mātrikās* (mothers) on stone with a view to enhance the virtues of the late Babhruvarmmā and her parents and husband, and of her own self, and also of their eternal heavenly abode.

Note: Although the inscription talks of Matrika but here the lines inscribed are on the pedestal of the seated Divine couple Uma-Maheśvara. The date is Samvat Varṣaśata 495 (without particulars).

XLIX

. . . Let happily and slowly walking Vāsudeva protect . . . his form, . . . he quells the fear of the world, he ever lives victorious, and origin of the millions primary creation with diffused fame, embodiment of all virtues, firmest and again becoming like an atom and faultless having passed all phases (kalpa) of time . . . thin . . . suppressing the *raja** quality and who is the base of all virtue for all times, the sacred place of the world and enemy of the God of love (smarari), Śiva is also there. From Mānagṛha meditating upon the feet of his father, like the fame ever hoarded clear moon's rays, the banner of the Lichhavi dynasty, Bhaṭṭāraka Śivadeva enjoying all health issues injunctions to the elders and householders of Thanturi draṅga, a market centre, within a flourishing town asking of their welfare: let it be known to you that earlier kings granted to you the status of a draṅga having been pleased with this . . . with your work that in respect in collecting revenue out of small deer (*malla*) the authorities should not accept more than one Kārṣapaṇa, now to confirm the same I have been pleased to issue this order by being advised by my Chief Minister and grand usherer Śrī Bhaumagupta. The dūtaka is mahābalādhyakṣa (commander-in-chief) Kulapravīra and the date Samvat 512 Jyeṣṭha śukla 10.

*There are 3 *guṇas*; *raja* is between modest and immodest.

L

Hail! From Mānagṛha, with unbounded fame and ever meditating upon the feet of his father, the banner of Lichhavi dynasty, Bhaṭṭāraka Mahārājā Śrī Śivadeva enjoying health . . . inhabitants of . . . the households along with their chiefs, orders after due enquiries of the welfare. Let it be known to you here in Stharu dranga . . . returning after the sale of fish one pu(rāṇa) . . . by reducing the excise duty, for a load of Kāṣtika[1] fish . . . 3 paṇa on a load of the *bhukkundikā* fish, 10 *bhukkundikā*[2] and 3 paṇas for a load of *rājagrivā*[3] fish and for 10 fish of that variety 3 paṇas and the same for another kind of fish (. . . atsyabhāraka) . . . 3 paṇas for a load of mukta[4] fish . . . 50 white chalk for this item . . . widespread fame . . . in regard to this act of pleasure . . . previous kings had blessed you and we have reaffirmed our desire to continue, and to make it a long time grant, I have executed the order on a stone (*Śilāpattaka*) . . . the future kings should think that the grant coming as it does from meritorious teachers, and themselves used to maintain such royal actions should help in preserving them . . . the witness here . . . Vaiśākha śukla 5.

LI

(The upper portion consisting of 12/13 lines is not readable, while the rest also are partially damaged).

This favour created by us . . . if anybody himself destroys or causes to be destroyed he will face punishment . . . The future kings in pursuance of our desire . . . that they should help in preserving what was created by religious teachers will obtain the bliss of doing good work, also . . . blissful result of a grant of land . . . , and they will comfortably live in heaven . . . any deviation from the virtuous path will land them in the hell . . . the witness . . . na Gomi. The date is Samvat 515 Phālguṇa śukla 13.

1. Appearing like a thin branch of tree.
2. A special variety.
3. A fish variety having a nice neck.
4. Slippery perhaps the present variety known as 'buduno'.

LII

(The stone as a whole is much damaged. A few lines in the beginning are missing and so are letters in the margin of both sides except in few cases) . . . banner of the Lichhavi dynasty . . . enjoying all health Makhodulum . . . (the boundary is determined, but damage on the stone does not enable us to know much about different spots) . . . enquiring about their welfare . . . let it be known . . . the king has been pleased to extend this favour . . . our servants are prohibited to interfere.

LIII

Hail! From Mānagṛha, the banner of the Lichhavi dynasty, Bhaṭṭāraka Mahārājā Śrī Śivadeva equipped with many and different qualities, full of health, addresses the inhabitants and families of the village of Gungdimaka along with their chiefs asking them of their welfare. Let it be known to you that as advised by Śrī Sāmanta Amśuvarmā whose rays of fame had enveloped the wide sky, who wears dazzling brightness in his lotus like feet, looking radiant by the lustre of the gem at the head of the feudatories bowing down to him, I have issued this injunction highly respecting his wishes and feeling sympathy for you I have executed this stone charter to confirm the old grant . . . this will deal with the area specified where the entry of soldiers and spies has been banned as it enjoys the status and dignity of a *Koṭṭa* (fort) and you are allowed to settle and cultivate the lands, and you know that this privilege was extended to you by our respectful forefathers and boundaries determined by them, your ancestors all obeying royal orders and respecting and worshipping them had enjoyed this. You are hereby told that to its north east and then lower down the land is exchanged for the lands of the South royal house and Pundi royal house and merging them with those already in your possession, we have bequeathed with loving heart, the present *sasanam* (decree). The privilege will extend to charcoal, *chakra*, a medicinal plant and pine wood pieces brought from the forest. The boundary runs in the east, through the ditch of Srobhoparikhā and

Bhwankhā . . . of the river Vāgvatī . . . the village (no sense can be made out of damaged letters though few but at vital places) . . . as of olden days you will not sell potherb (chilakam) and even unknowingly the two articles are prohibited for sale . . . you are exempted in regard to the charcoal made out of the fallen trees brought from one's own forest . . . anybody selling less than 40 pine wood pieces will (be dealt with) by the authorities . . . for the use of our collaterals whoever live outside the Koṭṭa, wood pieces will be picked up from your Koṭṭa . . . as far as the door. The boundary of the village from the west to the south of the village as far as the forest of the Dolāśikhara (Changu ridge), thereafter the bridge of Udalmalaka, then all unploughed land near Sātuṇṭidulchhilāgṛha, then the confluence of the river Burdumbradul, to its north, following the Maṇimatī and onwards along the road to the hermitage of Bhāravi Śramaṇa (a Buddhist monk) and east from here . . . the source of the watershed, then going through the bridge of Ripsingko, then through difficult passage over rocks and torrents of Projnambu, Prongniprang and Prongprbang as they join, thereafter upto the foothill, then east of the river, the water source of Bilhinkho, along the top of the hill, then southward along the Bihling avenue coming to the waterfall, then reaching the stone of the avenue, the bridge, pine trees, and the waved leaf of a fig tree (Fiscus Infecto) and thus according to these the boundaries have been fixed in this fort area. None of those who live on the blessing of out feet or any other person disobeying the order does otherwise to cause you even the least pain, I shall not tolerate him. All future kings who respect the contributions of their predecessors, will act upto this injunction, because in their own time the grant of land had been made by Sagara and other kings, but while making grants it is made clear that whoever makes a grant obtains his share of happiness and for 60 thousand years he will enjoy the fruits in heaven whereas the destroyers and those who order destruction of the granted land will be in hell in the form of an insect . . . (The last line is totally damaged) the witness . . . Vārta.

LIV

Hail! From Mānagṛha with increased welfare, and qualities

without parallel . . . (meditating upon the feet of his father and banner of the Lichhavi dynasty) Bhaṭṭāraka Mahārājā Śrī Śivadeva enjoying health . . . after duly enquiring welfare of householders of the village led by their chiefs orders: Let it be known to you that as advised by Amśuvarmmā, the High Feudatory who was bowed by other feudatories kneeling down, and who possessed wide untarnished fame, I have created to give to you this charter inscribed on a stone highly influenced by his (Amśuvarmmā) glory and as an expression of my compassion for you. The charter enjoins on the salary holders and officers of Kuṭhera department to enter this dranga only to collect three items of revenue . . . Lingvala and Śulli also were not to enter to perform their function in relation to five crimes. This is our favour. You are hereby exempted from the tax on garlic and onion and to make the concession permanent I have executed the deed on this stone plate. People who knew this and others who derived their livelihood from our feet and yet others also are debarred from interfering with this. Anybody transgressing our order will not be tolerated. Future kings who are used to maintain what previous kings, their religious teachers, have created are asked to protect them. This is our order (samājnāpanā). The witness here is Rāmaśila Vārtah and the date is 516 Vaiśākha śukla 10 (10th day of the bright fortnight).

LV

Greeting from Managṛha. His numerous virtues illuminate his fame; meditating upon his father's feet he is the banner of the race of the Lichhavi family, the divine king, Śivadeva, in good health addresses to the households of the village of Mākhopringsatala dranga, with chiefs in the front after good wishes and makes known this: As advised by Śrī Mahāsāmanta Amśuvarmmā, an illustrious personage of immaculate and vast fame, who through his heroic valour, conquered the power of the enemy camp and in response to his weighty advice and through compassion for you, I have banned the entry into the village by Kuṭhera office holders except for the purpose of collecting three taxes (i.e. Bhāga, Bhoga and Kara); their entry is banned also

in cases of deciding disputes relating to documented gifts or sale deeds or the written documents for which gifts are sanctioned and to handle cases of the five crimes. Such is the favour bestowed on you.

And now that as it is known to you, nobody including those attached to my service, or the others, must change anything of it. And whosoever infringing my order would destroy it or cause to destroy it, I will absolutely not tolerate him. And the kings to come, they also considering that the gift] is important being vested by teachers of traditional laws must observe it. This is what I had to make known (iyamājnā).

The delegate here is Bhogavarmmā Gomī. Date: year 516 Jyeṣṭha śukla (clear fortnight) 5th day.*

LVI

The inscription has more or less the same text except that instead of Mākhopring satala dranga, here we have Khuprin grāma (village). The adjectives applied to Śivadeva and Amśuvarmmā are also similar but the Kutumbinah are said to have inhabited in the village of Khupring. The date here is 516 . . . śukla divā 5 and the dūtaka is Bhogavarmmā Gomī.

The inscription seems to be the exact replica of the preceding one. But the text is inscribed in 18 lines, the last of which is partially damaged. The Golmaḍhitol (Bhatgaon) inscription has only 15 lines for the same content.

LVII

This inscription is of 15 lines but contains matter as it is in the above inscriptions.

Hail! From Mānagṛha possessed of great, clean fame, full of

*The translation is Levi's but I have improved on it in the light of corrections made in the reading of some more letters partly read by Gnoli, DV and myself.

unequalled qualities, the banner of the Lichhavi dynasty Bhaṭṭāraka Mahārājā Śrī Śivadeva enjoying health addresses (samājnāpayati) . . . village households led by their chiefs living in the village of . . . issues this charter after due enquiries about their health. Let it be known to you that as advised by Amśuvarmmā whose feet have been brightened by the gems on the bowed heads of different feudatories and whose bravery earned through the services of the people has spread far and wide and by his glory I have with a view to show our grace to you ordered the authorities of Kuthera department (Kuthera vrityādhikritān) not to enter your area except for the realisation of 3 taxes but not for (panchāparādha) five crimes, and documented gifts and sale deeds. (The remaining part of the inscription is the same as above.) The dūtaka is Vipravarmmā Gomī. The date is Samvat 517 prathamāṣāḍha śukla 12 (intercalary Āṣāḍha).

LVIII

Hail! From Mānagṛha . . . admired because of glory . . . meditating upon the feet of his father, banner of the Lichhavi dynasty Bhaṭṭāraka Mahārājā Śrī Śivadeva enjoying health . . . enquiring of the welfare of the families of village. Let it be known to you that advised by Mahārājādhirāja Śrī Mahāsāmanta Amśuvarmā, commanding various knowledge and learning, for all times . . . with special discourse who had spread his multiple fame to all directions, bowed by the entire group of feudatories and together with him and with his consent, desirous of relieving distress . . . Dolāśikhara Svāmi's (Changu Nārāyaṇa) . . . this village has been endowed with the dignity of a Koṭṭa, and therefore the entry of chāṭa and bhaṭa is prohibited . . . the boundary is thus fixed: north of it following the path . . . then the temple, from there going south east reach the large funeral ground . . . to the east, the source of Tekhundul, then the avenue of Gotā field . . . in the south Dhelanti river . . . going to the west Chandreśvara . . . village . . . then to its north Dakṣineśvara, and then again the foothill, further east the channel of the water, the boundary lines are thus drawn and

for a long time to come I executed in your favour a stone plate injunction to this effect. Further, all our servants obtaining their livelihood at our feet are asked not to give you even the slightest trouble . . . Nobody should disobey or cause to be disobeyed this order. Future kings should realise that the pious gift . . . was made by those belonging to the Lichhavi dynasty in due course, and therefore they should regard it as a grant made by religious teachers, and protect the same. (The name of the witness is lost but Gomī is visible.) The date Samvat . . . Śrāvaṇa māsa . . .

LIX

(From 10 to 18 lines the text is the same as in above. The dūtaka and the date are also the same. The two Dharamthali and Buḍhānīlakaṇṭha inscriptions seem to have been issued on the same day. This particular charter is addressed to the inhabitants of Pānchālikās of Ānglabakasapitā and Narasiṁha but the village or pānchālikā does not appear in the Dharamthali inscription, is missing due to damage. Perhaps both these Pānchālikās were situated near about the present site of Buḍhānīlakaṇṭha at the foot of the Śivapuri hills. The epithets used for Amśuvarmmā in these 2 inscriptions are more or less the same, although differently worded at one or two places.)

The Text:

Om hail! The banner of the Lichhavi dynasty Bhaṭṭāraka Mahārāja Śrī Śivadeva, who is the repository of innumerable good qualities like bravery, solemnity (गाम्भीर्य), discipline, prudence (नय) and knowledge of holymen enjoying health, after enquiring as usual of the welfare of village households led by their chiefs inhabiting the two pānchālikās of Ānglabakasa and Narasimha issues this order: let it be known to yo that I have passed the injunction as advised by Amśuvarmmā who fighting great battles of victories and gained thereby courage and glory to defeat and kill the enemies and whose white (untarnished) fame earned due to his hard work rendered

to protect the subjects, had spread all through the directions. The charter is issued in order to do good to you, giving due weight to his suggestion (or by his glory).

The purpose of the royal order is to prevent the officers who earned their salaries at the Kuṭhera office from entering the Pānchālikās except to collect the three usual taxes but not in regard to cases involving five heinous crimes and documented gifts and sale deeds. The authorities who were posted as king's agents earning their livelihood at our feet are warned against acting against the provision of the charter. [They are here called persons serving our feet (चरणतल सेविन:)]. The witness here is Vipravarmmā Gomī, and the date is Samvat 517 prathamāṣāḍha śukla 12 (dvādaśyām).

LX

Om hail! From Mānagṛha brightened by the many merits, meditating upon the feet of his father, the banner of the Lichhavi dynasty, Bhaṭṭāraka Mahārājā (Śrī), Śivadeva, enjoying all health after due enquiries of the welfare of the households of the village of Kadung addresses with the following injunction: As advised by Mahāsāmanta Amśuvarmmā who looks like the moon in the autumn clouds and whose strength of victory has enhanced due to his quelling the many enemies and to give weight to him and expressing mercy to you I have executed the Śilāpaṭṭaka order and conferred on you this favour. For the inhabitants of your village, going from here to collect wood, grass and leaves, everywhere in the forest and then after collecting them while they go silently, the inhabitants of Pherang koṭṭa and others will not in any way deprive them of their sickle, dagger, hoe, spade, and wood and shall not detain them. If anybody knowing this transgresses this order, he will be punished according to the rules applied to breakers of the king's law. This is our command (nrpājnā). The witness is here Vārttaputra Guṇachandra, and the date is 519 Prathama Pauṣa śukla 12 [the 12th day of the first fortnight of the first month (intercalated) of Pauṣa].

[In the last portion of every charter the future kings are

also requested to preserve the gift as it came from their respected predecessors. No inscription is an exception. So we find it unnecessary to put such expressions in translation.]

LXI

(Some six lines in the beginning are missing, obviously the inscription starts with 'Hail, From Mānagṛha'. This is also a charter issued by Śivadeva on the advice of Amśuvarmmā to the households of a village, the name of which is totally damaged.)

As it is . . . police outpost . . . confluence of a canal . . . south west . . . accordingly bridge . . . then following the way . . . trees of Śāla below which flowed the canal . . . going along the canal . . . from there to the north, on the bank of the river . . . therefrom the waterfall to the north . . . pañchakam . . . following the southerly course . . . going towards the . . . following its nose . . . in the south the river Jnatikhun . . . (After this the usual statement that the king will not tolerate the transgressor, etc. follows.) The date is 519 . . . śukla divā 10 and the dūtaka is the same person Vipravarmmā Gomī.

LXII

(The few lines in the beginning are totally eroded. But the charter was definitely issued from Mānagṛha by Śivadeva as advised by Amśuvarmmā. The name of the village is missing, but other expressions after 'you know it will' are intact. The charter prohibits the entry of chāṭa and bhaṭa into the village which has attained all the dignities of Koṭṭa. From lines 8 to 13 nothing can be made out. Levi read from 14 onwards. Gnoli read also from the 14th. The translation of the 9 lines from 14 to 22 is as follows: To them *malla kara* (duty or a tax on a kind of fish or deer) . . . the tax involving more than 4 copper paṇa should not be taken . . . The king has made 2 gifts,

and knowing this no one should do anything, which is not supported by proof. The injunction is to be strictly observed by future kings. This is our order (samājnāpanā). The dūtaka is Vārta Bhogachandra and the date Samvat 520 Māgha śukla dvādaśyam, 12th day of the bright fortnight.

(DV has done a guess work by reading lines 4 and 5 which inform the people of the charter. But lines 6 and 7, although partly effaced, can be read. They carry a meaning prohibiting the entry of chāṭa and bhaṭa in view of the place having attained the status of a Koṭṭa. DV's guess work fits in well and might be correct.)

LXIII

(The translation is that of Levi but I have made improvements in the light of corrections made for words and expressions which he had misread.)

Greeting from Mānagṛha. His numberless virtues, he gives happiness to the Lichhavi race; the sovereign, the king Śrī Śivadeva, in good health to the householders inhabiting the village of Kurpasi as led by their elders offers good wishes and issues this order.

Know this: Advised by Mahāsāmanta Amsuvarma whose virtues like precious stones illuminate the night (darkness) of ignorance, who is always ready to prostrate at the lotus like feet of Lord Bhava, because of this means he proceeds continuously causing good and thereby earns reputation, whose powerful arms have uprooted all the classes of enemies, and on his request authorised by me, he has granted you the favour, which forbids the entry into your village of all the departments of state. For anything that will come up for consideration you will abide by the decision of the headman (*svatalasvāmi*). And for all affairs you will have one gate alone. And at the time of the opening of the gate and of the procession of the Kailaśa . . . you will have to give each fifty pieces of white chalk.

And for the long preservation of this favour the privilege has been engraved on a stone slab.

And now you know all about the favour. Therefore anyone,

those earning bread at our feet or others, will not do otherwise to this favour. I shall not tolerate any such person who will destroy this favour or cause it to be destroyed, because they break rules of propriety. Kings coming in future must take care of this gift in the light of great act of merit done by teachers of moral laws and duties.

The delegate is here Deśavarmmā Gomī. The date is Samvat 520, month of Chaitra, dark fortnight, fifth day. This is the general notice or information (samājnāpanā).

LXIV

Greetings! From Mānagṛha, the banner of the Lichhavi dynasty, Bhaṭṭāraka Mahārājā Śrī Śivadeva whose fame has spead to all directions like the moon's dazzling white light, enjoying all health, issues the injunction to the households of Praṇālidimaka village as led by their elders: let it be known to you that he, whose lotus feet are illuminated by the gem worn on the heads of feudatories who had bowed down by the victories achieved in great battles by him and who appeared like an eye . . . over the feudals, such was Śrī Mahāsāmanta Amśu-varmmā, and now he has approached me with a request and knowing it he has ordered that in case of five crimes Kuthera and Lingvala departments will not enjoy entry into your village but they will enter to realise the three taxes, and for the preser-vation of this grant in time to come, I have executed the order on a stone plate (slab). Those who knew this and all others including my servants earning livelihood at my feet will not transgress my order or cause it to be transgressed; whoever does so, I shall not tolerate him. I declare that the king will not allow my salary holders, those who obtained livelihood as a gift bestowed at my feet, and others to do anything in relation to the subject of the charter without proof and I will never tolerate actions causing damage by those perpetrating injustice, and I add to it that the future kings should take the responsibility of protecting pious deed of their predecessors who are the teachers of moral laws. The dūtaka is Lachchhā Gomī and the date is Samvat 526 Vaiśākha śukla divā daśamyām, 10th day of the bright fortnight of Vaiśākha (of the year 526).

LXV

Greetings! From Mānagṛha! He, whose fame radiates because of his numerous qualities of head and heart ever meditating upon the feet of his father, the banner of the Lichhavi family Bhaṭṭāraka Mahārājā Śrī Śivadeva after due enquiries about the welfare of the households of Lembati village as led by their elders orders:

Let it be known to you within the boundaries of your land, past kings and other pious men, in order to enhance the welfare, had created specified fields, now Śrī Mahāsāmanta Amśuvarmmā whose garland of shining fame spreading in all directions due to his desire to have uninterrupted line of descendants has by our authorisation granted you this injunction on stone so that you may not be thrown out of these lands for all times to come.

The following constitutes the land donations in measurements specified:

to Lord Vāsudeva Brāhmaṇa Goṣṭhikā mā 20 in Siṁha maṇḍapa
to Arogyaśālā (Home for recovery of health), 200 mā
to Mādhyavaśālā, 75 mā
to Pradeepa Gauṣṭhikā, a body then charged with lamps, mā 60
to Paśchima (western) śālā (house), mā 60
to Pānīya (water) śālā (house) probably offering water to thirsty in summer, mā 40
to Viśveśvara (Lord Śiva), mā 10
to Brāhmaṇa Goṣṭhikā (Association of Brāhmaṇas), mā 10
to Pradeepa Gauṣṭhika (Association for lamps), mā 10
to Paulampānīya Gauṣṭhika, mā 10
to Malla Yuddha Gauṣṭhikā (troupe of wrestlers), mā 68
to Dhūpa (incense) Gauṣṭhikā, mā 2
to Indra Gauṣṭhikā (Association conducting worship of), mā 4
to Uttaraśālā (north house), mā 12
to Vāditra Gauṣṭhikā (a band of musical instrument players), mā 10
. . . Gauṣṭhikā, mā 40
. . . Pradeepa Gauṣṭhikā, mā 8

. . . archnā Gauṣṭhikā (worship of images), mā 2
to Dhvaja (flag) Gauṣṭhikā, mā 17
. . . Gauṣṭhikā, mā 20
to Praṇāli Gauṣṭhika (a body of men looking after the canal), mā 8
to Brāhmaṇa Sānāthya Gauṣṭhika (a group of Brāhmaṇas helping in the performance of holy rites), mā 10
to Hiddhumaśālā Gauṣṭhikā, mā . . .
to Pradeepa Gauṣṭhikā, mā 8
to Prabāhaṇa (load carrier) Gauṣṭhikā, mā 20
to Uttaraśālā (north house) Gauṣṭhikā, mā 20
to Dhvaja (flag) Gauṣṭhikā, mā 11
to Dhvaja Gauṣṭhikā again, mā 10
to Malla Yuddha (wrestling) Gauṣṭhikā, mā 3
to Archanīya (worshipful) Gauṣṭhikā, mā 4
to Indra Gauṣṭhikā, mā 6
to Pūrvaśālā (east house) Gauṣṭhikā, mā 10
to Lord Chudikeśvara's Panchalika (a body of men employed in the worship of) east of the Mānang village, mā 20
to western (Paschima), mā 20

None should interfere in the working of the assignment as above directed and no one inflict even least injury. Any one who transgresses the rule will not be tolerated. The witness here is Pratihāra Lachchha Gomī. The date 526 Āśvayuja (Āśvina) śukla divā.

(By Goṣṭhikā the inscription meant a group of persons who bore the responsibility for the management of the work specified and expenses involved came out of the grant made by the benefactors who set up the establishment. The members of the Gauṣṭhikā were named in the grant usually, and they at times had to engage themselves in the task in hereditary succession. Goṣṭhika is spelled differently as Gauṣṭhika or Gauṣṭhikā or Goṣṭhikā or just Goṣṭhi.)

LXVI

(7 or 8 lines at the top are lost. The first part of the inscrip-

tion does not give sense as it is damaged. But *deva* might suggest Śivadeva and probably the lines earlier might bear his royal epithets. It is a gift of the village. The boundary line shows a place called Bharatāśrama, abode of Bharata. The text further states: It is Tegvala . . . then Ādityagupta's field south east . . . field belonging to Tegvala Nārāyaṇa Svami . . . fields belonging to Tegvala Pradeepa Gauṣṭhikā—thereafter south west and east, fields of Vipanchālikā western side of the southern hill. The charter is issued from the palace of Mānagṛha and testifies to a grant, either of land or immunity from the entry of offices.

The inscription further says at the portion readable: The boundary is thus fixed. No one, including those who earn livelihood at our feet, will do otherwise to our gift. If they disobey my orders I will subject such people to discipline who have acted beyond its pale. The future kings will consider this as a pious gift of their predecessors thinking that they will have to respect the injunctions of the past kings. The date is Āśvina śukla 7 of the year 535, and the appointed agent or witness (dūtaka) is Rājaputra Vikramasena.

LXVII

Hail! From Kailāśakūṭa Palace. Blessed by the feet of Lord Paśupati and meditating upon the feet of his divine father, Śrī High Feudatory (mahāsāmanta) Amśuvarmā, enjoying all health and after due enquiries of their welfare . . . directs the order to the households gone to live in the village of . . . as led by their elders. Let it be known to you . . . . Mirmeli Śankara Nārāyaṇa's (probably referring to the temple deity) . . . repairing all this (The high feudatory was pleased because the villagers had repaired the temple). He is now issuing an order prohibiting the entry of western office . . . exempting from burdens of taxation . . . I have granted this privilege. None would cause slightest distress . . . This is our order (svayamājnā). The transgressor will be punished. Future kings are enjoined upon to keep the gift protected as pious object created by past kings. The appointed agent or witness (dūtaka) is Mahāsāmanta Bhogavarmā. The date is 500 . . .

LXVIII

Hail! From Kailāśakūṭa Palace, favoured by Lord Paśupati's feet and meditating upon the feet of his father Śrī Mahāsāmanta Amśuvarmā enjoying all health passes the order to all the households gone to settle in the village of Bugāyūmī after due enquiries about their elders. Please know that we are pleased with you as you have nursed to care fowls, pigs, and infant deer* and fishes, we have ordered the office of Bhaṭṭādhikaraṇa not to enter your area and knowing this you will also . . . obey this order. In the cases of dharmasankara, i.e. if one changed his usual professional duties enjoined by his Varṇa, the Royal house will itself sit in judgement, you who know this and you and others earning bread at our feet should not do otherwise by transgressing our order and I shall not tolerate him who breaks the sacred bounden duties. Future kings also need to respecting orders of their predecessors will protect them. This is my own order (svayamājnā). The witness is mahāsarvva-dandanāyaka (Chief Minister) Vikramasena, and the date Samvat 29 Jyeṣṭha śukla 10. (From this inscription the new era comes into force. The usual *samājnāpanā* is replaced by svayamājnā.)

LXIX

Hail! From Kailasakuta Palace, meditating upon the feet of Lord Paśupati and favoured by his father the High Feudatory Śrī mahāsāmanta Amśuvarmā enjoying good health issues orders to all those who are to benefit from the royal grant and to those entitled by prescribed laws to receive money (paṇas), the present ones and those succeeding them in future: Let you know, everywhere in the Palace, while in the act of distributing gifts by authorities charged with this task, if it so happened that there was maldistribution and as it is my desire to avoid this situation and following the precedents laid down by past rulers I have

*This is the translation of the word *malla* which might also mean a variety of small sized fish. We shall discuss the word in all its implications in the introductory and explanatory part.

executed the order in writing so that each should receive his share of paṇas as prescribed by past kings and no one should experience the least annoyance.

To the venerable Śrī Devī 3 pu, 1 pa; to the fire God (agni) 3 pu, pa 1; to the family deity (Kuladevatā) pu 3, pa 1 . . . pu 3, pa 1; to the temple of Saṣṭhī 3 pu, pa 1, 25 pu each to the members of the royal family, to the commander-in-chief of the army (mahābalādhyakṣa) 25 pu; to the prefect of donations 25 pu; to the elephant of the coronation 3 pu, pa 1; to the horse of the coronation 3 pu, 1 pa; to the dhāvaka (runner) gechhijākasya* 3 pu, 1 pa; to the bhaṇḍāra nāyaka (store keeper) 2 pu, 1 pa; to the bearer of flywhisk 2 pu, 2 pa; to the standard bearer 2 pu, 2 pa; to the temples 2 pu, 2 pa; to the water mechanic 2 pu, 2 pa; to the head of the pīṭhas† 2 pu, 2 pa; to the . . . 2 pu, 2 pa; to the bearer of puṣpa bhuwāka (flowers) 2 pu, 2 pa; to the drummers and conch blowers (Jyāndisankha vadayoh) pu 25; to the chief of the bhaṭas (irregular combatants) 2 pu, 2 pa; a semicircular small copper vase with a protruding mouth to carry water for oblation to the horse, 6 pu, 2 pa; to the southern gate 1 pu, 4 pa; to the main road of the village 1 pu, 4 pa; to the guardian of the main road 1 pu, 4 pa; to the western gate 1 pu, 4 pa; to the northern gate 1 pu, 4 pa; to the gate of Mānagṛha 1 pu, 4 pa; to the gate of the centre 1 pu; 4 pa; to the sweepers 1 pu, 4 pa; to the departmental heads as confidants who managed to guide during processions 20 pu, 5 pa. Knowing this the persons attached to our feet and deriving livelihood and others must not do otherwise to this grant; and the kings to come used to follow the practices of past sovereigns must conform themselves to this grant and respect it. This is our direct order (svayamājnā). The date here is Samvat 30, the 6th of the clear fortnight of Jyeṣṭha. (There is no dūtaka.)

LXX

Hail! Nepalas (people of Nepal), favoured by Lord Paśu-

*This is an unknown word.

†Piṭha can mean a temple and a sanctuary. Probably he was incharge of the management of the temples situated in the palace.

pati's feet and meditating upon the feet of his father, the High Feudatory Amśuvarmmā, with fame spread all over the world ike a bridge of the unviolated Aryan propriety, enjoying health, keeping in front the authorities of *kuṇḍa*, *sulka* and *tāpana*,* charged with the realisation of fines, custom duties and inflicting bodily injuries, enquiring of the welfare of the head of the viṣaya (province) attached to the western gate of the palace, (tadāyuktaka), saulkika (in charge of customs), and gaulmika (in charge of the military or police outpost) issues this injunction: Let you know that we have exempted the inhabitants of this village . . . going to sell objects other than iron, flywhisk, hairs of deer, musk, copper utensils, which could not be exported outside the country and then returning after completing the sale will be exempted from the payment of fines and customs, which had to be paid by them. Knowing this, and those who obtained living fixed by us (here the expression is *asmadpratibaddha jīvanaih*) and others will not interfere with our order or will do otherwise transgressing our order, I, the king, will not tolerate such people who have disregarded the royal order. Future kings knowing good actions of past kings and desiring to enhance their merit and following the actions performed by their teachers will protect this object. This is our order (*svayamājnā*). The dūtaka is Mahārājā Vipravarmmā and the date Samvat 31 Pauṣa . . . pañchamyām.

LXXI

The inscription seems to be the exact replica of the preceding one except the 8th line where the name of the village *Testung* is readable. The text of the inscription is, however, spread over 17 lines, of which the last line is totally damaged, as well as the right margin of the 16th. It can be no surprise if we read the dūtaka as Mahārājā Vipravarmmā and the date Samvat 31 Prathama Pauṣa (first intercalary) . . .

*It is a Sanskrit word meaning fire but this meaning does not fit in the context. Probably it is a tax on firewood.

LXXII

This is the last portion of an inscription where as usual the benefactor threatens to punish any one who transgresses his order and this is svayamājnā. The dūtaka is Rājaputra Sthitivarmā and the date is Samvat 31 second intercalary Pauṣa bright fortnight, 8th day. The inscription belongs to the reign of Amśuvarmā. As the upper portion is not available for reading, one does not know what was the purpose and objective of the main text.

LXXIII

Om! 31st year running in the established way, Māgha śukla 13 puṣya nakṣatra and Sunday, having been totally worn out (all from the top) due to time Lord Vishnu's golden coat of arms (*kavacha*) with the Garuḍa image and taking cue from the outline then existing, Amśuvarmā, master of men, restored the *kavacha* for the welfare of the world.

LXXIV

Greeting! From the palace of Kailāśakūṭa . . . favoured by the feet of Lord Paśupati, meditating upon the feet of his father, the . . . the great High Feudatory (Śrī mahāsāmanta) Amśuvarmā in perfect health . . . to the family members of houses, fields and other properties, paying due regards issues this notice . . . First this be known by you.

The collection of taxes on houses and fields, etc. during the month of Śrāvaṇa . . . Thus the distribution is regulated and it will henceforth be the practice for all to follow: To Paśupati 9 pu, 2 pa; to Dolāśikharasvāmi (Changu Narayana) 6 pu, 2 pa; . . . to Gum vihāra 6 pu, 2 pa; to Śrī Mānavihāra 6 pu, 2 pa; to Śrī Rājavihāra 6 pu, 2 pa; to Kharjurikā vihāra 6 pu, 2 pa; to Madhyama vihāra 6 pu, 2 pa; to vihāra in general

(sāmānyavihārānām) 3 pu, 1 pa; to Rameśvara 3 pu, 1 pa; to the Haṁsagṛhadeva 3 pu, 1 pa; to Māneśvara 3 pu, 1 pa; to Sāmbapura 3 pu, 1 pa; to Vāgvatīpāradeva 3 pu, 1 pa; to Dharāmāneśvara 3 pu, 1 pa; to Parbateśvara 3 pu, 1 pa; to Narasimhadeva 3 pu, 1 pa; to Kailāśesvara 3 pu, 1 pa; to Bhumbhukkikā Jalāśayana 3 pu, 1 pa; to the other temples, 2 pu, 2 pa; to Śrī Bhaṭṭāraka pādānam (king's feet) 9 pu, 2 pa; to Sapelāpāñcalī 6 pu, 2 pa; to Pānchālis sāmānya 3 pu, 1 pa; to the official entrusted with the care of the properties of the royal palace 2 pu, 2 pa; to the Gauṣṭhikās (management agencies) 2 pu, 2 pa; to him who was incharge of the donations 1 pu; to the Brahmanas 1 pu; to the staff in general pu . . . Such is the arrangement; and this distribution, nobody should disturb. Thus persevering to increase the welfare of his subjects, which goes to purify his heart Śrī Amśuvarmā bearing the title of Śrī Kalahābhimānī, who takes pride in quarrelling with the Goddess Śrī and ever thinking 'how could my subjects be happy' has drawn up this just arrangement.

Samvat 32 month of Āṣāḍha, clear fortnight, the 13th. (The identification and location of a great many of deities and viharas mentioned here are not available.)

LXXV

With ornaments in his ears and ferocious serpents throwing their breath like hot winds, which dishevel his hairs, wearing a heavy garland of human heads from which warm blood was flowing, his loud laughter spontaneous as it is, and then he wears the upper garment of elephant skin, wet with blood, He, Siva, whose body is being looked at by the daughter (Parvati) of the Lord of Mountains, may He protect.

Because it looks like a vermilion mark on the face of the earth, and the curious people do not wink in looking at it, such is the palace of Kailāśakūṭa. It is from here, that, always occupied with the work of solving problem of welfare of the subjects, he whom the holy Paśupati, adored Lord favours, he who meditates upon the feet of his divine father, this High Feudatory Śrī Mahāsāmanta Amśuvarmā, enjoying all health

greets the households residing in the village of Śaṅgā, as led by their elders with this order after due enquiries of their welfare. Let you know: The material Hamhum, the twelve jars of oil, the material Kumhum, five, all these feeling that they are a source of suffering to you, I grant you from today the exemption from these contributions. By virtue of this decision you will no longer be required to give anybody materials or oil.

And the kings to come must protect this exemption order as this has been made by their predecessor kings. This is our own order (*svayamājnā*). The dūtaka is here the Chief Minister (sarvvadandanāyaka), the Rājaputra Vikramasena. The date is Samvat 32, month of Bhādrapada, clear fortnight and the first day. All these to be observed in the oil mill . . . officials are left out.

LXXVI

From the Palace of Kailāśakūṭa Śrī Mahāsāmanta Amśuvarmā, graced by the feet of Lord Paśupati, and who meditating on the feet of Bappa (father) enjoying all health addresses the following order to the present and future (officials of Matingrāma) after due enquiries about their health: Be it known to you that . . . ; now that we have repraired carefully in the temple of Matin all worn out woods constituting the doors, frames, panels, windows etc., which have been entirely destroyed, since long, because through the crevices in the layers of bricks that have half fallen a large number of the mice and the mongoose had attacked the building, and now to ensure its good condition for a long time to come, there has been thus attached as an endowment a paddy growing field to the south of the village of Matin, up till now in the crown's possession, yielding at the rate of 20 mās (measures) (producing) the revenue of 64 mās and in the south west another field yielding 6 mā, again at the rate of 20, which totals 120 mās. These are handed over to the Pānchālikās of the village of Matin. My authority herein must not be infringed (etc., as in other inscriptions of Amśuvarmā). The date Samvat 34, on the

second day of the bright half of the first (intercalary) Pauṣa. My appointed agent or witness (dūtaka) herein is Vindusvami, Commander in Chief (mahābalādhyakṣa).

LXXVII

Hail! From Kailāśakūṭa Palace ever thinking of doing good to all living beings uninterruptedly for all times, graced by the feet of Lord Paśupati and meditating on the feet of his divine father Śri High Feudatory (mahāsāmanta) Amśuvarmā enjoying health addresses the households inhabiting the Chustung village as led by their elders after due enquiries of their welfare: Let it be known to them the following injunctions. In this village of yours, you have been much harassed by she-buffaloes and with a desire to remove the harassment and to have a new settlement for you we have decided to allot another land to you with the following boundaries: To the east the Chustun river, to the south the ditch, to the west the ridge, and to the north the Chupring river. On your part you will give 300 Jangas to Testung, Sulmhung and Brahmung. In case anybody commits breach of trust or causes it to be so done we shall not tolerate him. Further kings with their mind engaged in protecting the gifts of the past kings will consider this problem. This is our own order (svayamājnā). The appointed agent or witness (dūtaka) is Yuvarāja Udayadeva and the date Samvat 37 Phālguṇa śukla pañchayām (fifth day of the bright fortnight of Phālguṇa).

LXXVIII

Hail! From Kailāśakūṭa Palace, this charter is issued by mahāsāmanta Śrī Mahāsāmanta Amśuvarmā, meditating upon the feet of Lord Paśupati and favoured by the grace of his father, he enjoying all health . . . enquiring of the welfare of Pāñchālikās and the chiefs . . . satisfied with your work of the canal we exempt you . . . inhabitants . . . from the taxes

on fish, young animals (deer), and pigs . . . for five crimes . . . earthen pots for sale to be treated likewise. (The rest follows the usual pattern with similar words warning king's servants not to interfere with the royal gift and asking the kings coming in future for preservation etc.). The date is Samvat 36 Āṣāḍha śukla 5. The appointed agent or witness (dūtaka) is prince [Udayadeva]. This is his own order (svāyamājnā).

LXXIX

Om hail! From Kailāśakuṭa Palace, he who does not bowhis head before other kings and is endowed with mind which has resolved to carry on the arrangement directed for others' good, graced by the feet of Lord Paśupati and meditating upon the feet of his divine father Śrī Mahāsāmanta Amśuvarmā, enquiring of the welfare of the households inhabiting Jonjonding village as led by the elders issues this order: Let you know, we are pleased with your work in connection with the canal at Niliśālā, and we have done you a favour by banning the entry of Lingvala, horses carrying loads, uncastrated bulls (set at liberty), carts drawn by horses and oxen. (The rest is as in the preceding records), viz. the warning against interference by royal employees and others and instructions to future kings to help to preserve the pious act.) The date is . . . aṣṭamyām and the dūtaka Yuvarāja Udayadeva.

LXXX

Om! Hail! From Kailāśakūṭa Palace.

The illustrious Amśuvarmā, who has been favoured by the feet of the divine Lord Paśupati, and meditates on the feet of Bappa (father), who having destroyed his (former) false opinions by pondering day and night over the meaning of various Śāstras (acadamic treatises), considers the proper establishment of justice his greatest pleasure, being in good health, addresses after greeting the present and future officials of the western

(office) and issues (these) orders: "Be it known to you that the three lingas, viz. the divine Surabhogeśvara dedicated at the sanctuary of Paśupati by our sister Bhogadevī, the mother of the illustrious Bhogavarmā for the increase of the spiritual merit of her husband Prince Śurasena, Laditamaheśvara dedicated by her daughter Bhāgyadevī, our niece, and Dakṣineśvara dedicated by their ancestors, have been made over for the purpose of protection to the Adhaśālā Pānchālikā, and that we have favoured them by forbidding the interference of the officials of the western (office); and when any business referring to these (lingas arises before the Panchalikas, or when they neglect to do in time anything appointed for them to do, the king himself shall by *antarāsana* investigate the case. But we shall not suffer it that anyone violates this order and acts otherwise. Future kings also in the tradition of teachers of justice, should continue the favour shown by their predecessors to the Pāñchālikā. This is our own order (etmājña) and the witness (dūtaka) here is the Yuvarāja Udayadeva. On the tenth day of the bright half of the month of Vaiśākha of Samvat 39. This stone was erected at the time of the inaugural ceremony.

LXXXI

Om, hail! . . . worshipped because of favours received . . . ingratiated by Lord Paśupati's feet and meditating upon the feet of his father Śrī Amśuvarmā enjoying health . . . inhabitants of . . . led by their elders . . . informs: let you know . . . your boundaries have been fixed by us and you have been granted favours . . . (the rest is as in the previous text). The dūtaka here is . . . *ja* Śrī . . . (probably Prince Udayadeva). The date line is missing.

LXXXII

In this place a temple was built by Amṛtavarmā . . . and a slab of stone was set up . . . the wife of Śrī Kalahābhimānī,

after obtaining the blessing . . . for the enhancement of virtues of her husband and for removal of her own worldly cares.

LXXXIII

Om! He had gratified those who desire any thing by the gift of his body, property, head and hands, all living beings of the world harassed by the extremely wicked powerful ruler of Kaliyuga, who never looked kindly to the people in general he wanted to make them happy, such a king (nṛpati) was śrimān Kalahābhimāni. Let him attain omniscience!

Even in the Kali age, he alone, possessing steady wisdom . . . by him, this, ever expanding in the world by the rays of his fame, ever running sharply, king Sri Kalahābhimāni . . . as if it entered the world and now had returned to the earth with kindness, gushing, this ornament of the Āryavāsa (residence of the Ārya monks), melted in full devoid of any consideration as to who solicits, in the form of fame, resembling the moon on the earth, because of that king's favour, always dedicated to the service of others, was caused to fall this cold water as though that channel to quench the thirst of all the world here, in the residence of venerable sages (bhikṣus).

LXXXIV

. . . Mother Jayavārtikā māna 2 well earned name . . . of ruler Kumāravijayi . . . temple . . . grants of grains, 20 mā, to provide umbrella, flowers, vermilion, lamp and playing of musical instruments and 12 manika for lamp . . . during the worship of . . . It has been notified that whatever is inscribed in this epigraph should be done at any cost within a month. The date is Samvat 43 Jyeṣṭha kṛṣṇa . . .

LXXXV

[Except the word Kirātavarṣadhara, and the statement that a palace or shrine was built long ago by Lichhavi kings but ignored by later kings' men and now left in a dilapidated condition nothing more is known.]

LXXXVI

The inscription definitely belongs to Amśuvarma. But because of the mutilation it does not give us a full picture of the charter which it is. The space in lines 3 and 4 can be filled up by भगवत्पशुपति भट्टारक पादानुगृहित वघपादानु ध्यात. The word कुलं shows that it is addressed to the people of a village Gujatung. The date particulars are there but no year. There is a reference to Chaitya bhattaraka and Jrayāna is also a reference to Vajrayāna.

LXXXVII

[A fragment of an inscription much damaged shows the words Śrī Kalahābhimāni nṛpa. The inscription belongs to Amśuvarmā's reign, but is little useful for our purpose.]

LXXXVIII

The bright half of the month of Jyeṣṭha, Samvat 45 . . . by the favour of the illustrious Amśuvarmā, this conduit has been built by Vārtta Vibhuvarmā for the increase of his father's spiritual merit.

LXXXIX

On a brick just mahā Sāmanta Śryaṁ Śu varmā.

XC

(The first line is totally damaged.)

This is an object of sacred performance presented by the great devotee (Buddhist), the dignitary Dharmapāla's wife Mṛgī, may she get virtues! In order to remove distress of the late mother, father and husband, and other living beings and for the attainment of the higher form of emancipation as well as for the repair work of the stupa of the monastery (*gandhakuṭi*) and while all this was not found all necessary the remainder was to be used to feed the *saṅghas* of the female monks belonging to chāturviṁśa Mahāyāna sect. A grant of land on a permanent basis was set aside, bhūmi 100 in western region by name Panaffum, yielding a share (pinda) of 50 mā again in the area south of the village 60 bhūmi yielding 36 mā and 600 gṛha prastha, the amount of grain measured in a pot of a particular measure called prastha [now known as pāthi equal to a little less than 4 kg].

XCI

Om! I salute the blue coloured image of Tathāgata Akṣobhya, in pleasant surrounding, I also salute to Samantabhadra, doer of good things, who bears the rays of unblemished fame.

By devotion I bow today to Śākyamuni and to the king of the secrets, Vajradhara, with Vajra in his hand and the great lotus.

I salute the Buddha, flower like *samanta*, his body covered by virtuous jewel like flower bouquets, living in Abjavatī (lotus) and always to Manjusri knower of high knowledge, Kumāra (bachelor), of steady mind and merciful.

Because he possessed great knowledge (*mahāprajnā*), he was able to pierce the dark illusion, and lives in Sukhavatī, him,

Amitābha, sun of the Jīnas, together with Lokeśa, destroyer of the fear of the world, holding lotus, having reached the highest abode, possessing loving delicate heart, I salute.

XCII

[It is so damaged that the translation makes no sense. In the 11 line inscription only a few words are available to read.]

XCIII

[It is a 5 line short inscription, of which the first is totally worn away and others half damaged, the text might read 'who is here before . . . . Knowing this arrangement . . . also disappears like a crystal' . . .]

XCIV

As Vāsudeva occurs in the third line it seems to be a Visnuite record. Other informations are lacking in this much broken inscription.

This record is also a charter. The end portion is not readable but it can be suggested in view of some words that this was an injunction warning the royal employees not to interfere with the provisions of the charter and requesting the future kings to preserve the donation. The last line has 'svayamājnā' and dūtaka, but his name is mutilated and so is the case of date.

XCV

[This is a 3 line record, of which the first two are totally worn away and the third is half lost] The third line reads: The

ferocious wind of the sea gushing forth on account of the wind of deep breath could not extricate the piece of cloth.

XCVI

(The first line is totally damaged, and lines 10, 11 and 12 are partially damaged at the left margin.)

Blessed by the feet of Lord Paśupati and meditating upon the feet of his father, Bhaṭṭāraka Mahārājādhirāja (king of kings) Śrī Udayadevah enjoying all health, after enquiring about the welfare of the households inhabiting . . . issues this injunction: Know you that this agrahāra within your *tala* and handed over as a gift by Bhaṭṭāraka Mahārājādhirāja Śryamśuvarmā's feet, to the Pānchalikās for their use, all this has been also confirmed by us so that you may live in happiness. For the continuation of the privilege we have conferred on you this charter in writing. (The boundary lines are marked, but this is not so clear due to damage in stone and the rest follows the usual pattern with similar expression and words.) The dūtaka seems (some one) Daṇḍanāyaka . . . Samvat 40 Āṣāḍha kṛṣṇa 12.*

XCVII

Om, hail! From Mānagṛha . . . the illustrious lord and great king Bhaṭṭāraka Mahārājā Śri Dhruvadeva, ever devoted in heart to virtuous act in continuity and in advance with him, the illustrious Jiṣṇugupta, who has banished envy from his heart with his mature wisdom, who desires the welfare of his subjects satisfying all with respect, who is of pure conduct, who enjoys the wealth of the kingdom having sprung from a virtuous family, whose administration is praised by all subjects, who has been favoured by the feet of the divine lord Paśupati, and who meditates on the feet of Bappa, this Jiṣṇugupta sends greeting from

*The date symbols are damaged. But while the first symbol is undoubtedly 40, the latter can be 5 or 6 or 7.

the Palace of Kailāśakūṭa to the householders gone to reside in the villages of Thambu, Gāngsul, and Mūlavātika (main garden), and issues these orders: Be it known to you seeing that the water course (canal), which the illustrious Bh. Md. Śrī Amśuvarmā caused to flow for the benefit of your villages, was destroyed for want of repairs, and apprised by the feudal chief (Sāmanta) Chandravarmā, we have entrusted it to his own care; then he, with our permission, has repaired it for the benefit of your villages, and our villages only and that in order to ensure the uninterrupted use and traditional continuance of the benefit accruing from the same we have presented the garden also to you. Wherefore you shall collect the dues for the fields, and repair the water course hereafter. The inhabitants of other villages except of those three mentioned above shall not divert this water course 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 water course elsewhere, shall certainly be punished. Future kings also ought to act in accordance with the grant made by their predecessors. Also, aiming at the garden the field is given as follows: Starting from the southern side of the village of Thambu, and to the east a plot of the garden, at the rate of twenty each and two mās, for the channel west of the water course mā, . . . east of the temple, four mās, north of Mūlavātikā, village on the site called Asinko, eight mās, . . . at the site mā 1, west of the village of Gangsul, on the site called Kaḍampring, four mās, on the site called Kankulam, four mās. This is our own order (*svayamājnā*). On the second day of the bright half of Kārtika of Samvat 48 this was announced. The executive officer or witness (dūtaka) is the illustrious Yuvarāja Viṣṇugupta.

XCVIII

Hail! From Mānagṛha . . . the banner of the Lichhavi family, Bhaṭṭāraka Mahārājā Dhruvadeva . . . from Kailāśakūṭa palace, with his mind devoted to sacred duties in continuity, who did not do harm to others . . . , his rule incorruptible

because he adhered to virtuous social laws . . . all the world . . . his rule admired by all dwellers of the city . . . favoured by the feet of Lord Paśupati and meditating upon the feet of his father Śrī Jiṣṇugupta, enjoying health, addresses the salary holders and officers, duly enquiring of their welfare issues this inscription by announcing the proclamation.

"Know you this, the inhabitants of Māgvala village households . . . so long under our ownership, which we . . . caused the water conduit to fall . . . and prohibited the entry of . . . we made over to Māgvala Pāñchālikā as gift. (The rest is according to the last portion accompanying other charters.) Date: Samvat 49 Māgha kṛṣṇa 12. The witness (dūtaka) . . . Yuvarāja Śrī Viṣṇugupta.

XCIX

Om! body . . . himself being cheated . . . this and another three in you dependent . . . the evening of this is worth respect . . . by water, withdrawing hand, the daughter of the sea, Śrī with her Lord may protect!

Hail! From Mānagṛha his mind devoted in continuity to the happiness of the people who is the banner of the Lichhavi family, Bhaṭṭāraka Mahārājā Śrī Dhruvadeva reigning. His associate or one going in advance, with his mind dedicated to finding out a solution to eradicate the evils affecting all his people, from Kailāśakūṭa palace, graced by the feet of Lord Paśupati and meditating upon the feet of his father Śrī Jiṣṇugupta, enjoying all health, and after enquiring welfare of those people . . . gone to inhabit Giṭāpāñchālikā in Dakṣinakoli village orders: let it be known to you . . . having the mastery over discipline and learnings with his incomparable beauty, meritorious, commanding reputation, highly respected and even so he renounced dear and beneficial things. He broke by his own desire the strong enemies in this world conquering their land, because he was like this, . . . as approved by us . . . at that time with a heart engaged in showing favours to the people ever concerned such was Śrī mahāsāmanta Śrī Jīvadeva, now he brought this canal . . . busy about . . . for the good of yours

and others . . . the duration of land, bhūmi . . . enumerating the produce accruing to those from piṇḍaka, you only shall collect . . . by this worship of . . . Śvarasvami will be performed and this according to rules on appointed day, you will feed the Pāncheli, the repair work of the canal should also be done before the time elapsed. This is the arrangement done on the basis of the rights of virtue. Anybody either those earning bread at our feet or others will not harm this act of virtue or cause it to be harmed. If such an injurious act was done ignoring our order, the offender should be punished hard; kings coming after us should also feel that this was a gift of virtue and therefore should protect always as their own creation done with the same motive. (The inscription is damaged in the last two lines and the dūtaka and date are missing for this reason.)

C

Om, hail! From Mānagṛha, the ornament of the Lichhavi family, Bhaṭṭāraka Mahārājā Śrī Dhruvadeva, with different kinds of high degrees of valour extended to all directions and in advance with him, from Kailāśakūṭa bhavana (Palace) the one equipped with rare qualities of a ruler and brightened all over the earth, favoured by Lord Paśupati's feet and meditating upon the feet of his father, Śrī Jiṣṇugupta enjoying health, to all those households gone to inhabiting Chhoyuṅguvisāmātalanju village, along with their headmen, after due enquiries of their health, issues this injunction: Let you know, Prince (Rājaputra) Nandavarmā, for the continuation of enjoyment of life in heaven of his late father Rājaputra Jiṣṇuvarmā, and mother Vatsadevī and brothers, Śrī Bhīmavarmā and others, in order not to break the tradition, had built the temple of Nātheśvara, and with a view to build it and having informed us we have confirmed the grant in Talanju village . . . to the north west, the waterfall of the ridges . . . within this area we have created a Koṭṭa . . . must be maintained by you . . . dūtaka Prince Visnugupta (the date is missing).

CI

Om, hail! From Mānagṛha, the one devoted to extending kindness to all living beings, endowed with mind without vanity, and of pleasant character, the banner of the Lichhavi race, such is Bhaṭṭāraka Mahārājā Śrī Dhruvadeva and with him in the front, his associate, with pure mind employed to do good to his people, making his enemy to bow to him by his courageous influence, possessing unparalleled merits, who knew his self, darling . . . like the moon, such was Jiṣṇugupta, favoured by the grace of Lord Paśupati's feet and ever meditating upon the feet of his father, ever enjoying health, issues orders to the households living in the Nuppunna draṅga, a town with flourishing commerce, as led by their elders, first enquiring of their welfare issues this injunction: Let you know this. Bhaṭṭāraka Mahārājā Śrī Vasurāja, Śrī Mahīdeva, Śrī Mānadeva, Śrī Gaṇadeva, and our grandfather Bhūmagupta,* all these preceding kings, impelled to do good to others, had executed orders and done special favour, which was inscribed on a slab of stone . . . 12 of the articles had been given to you . . . by whatever reasons it but had gone to the possession of the royal family, now having been pleased by your helpful actions rendered, we have provided you 200† in the draṅga of Nuppunna for the daily kāraṇa worship (kāraṇapūjā) of Nārāyanasvāmi to be conducted by you, and again after exempting 1,000 as per the arrangement made by previous kings, and from the payment of all contributions such as Dankhuṭṭa, we ban the entry of Lingvala and Śolla departments; all those favours as they existed during past reigns, we have given consent to their continuation. (The rest as in the last part of the preceding grants. The last 2 lines are totally damaged.)

CII

Om, hail! From Mānagṛha . . . the pleasure of the eyes, the

*He must be the same person as Bhaumagupta.

†What the number 200 and 1000 coming later mean we do not know. They might mean paṇas or mās.

banner of the Lichhavi dynasty, Bhaṭṭāraka Mahārājā Śrī Bhīmārjunadeva and in advance with him, from Kailāśakūṭa palace, highly religious . . . his body graced by Lakṣmī, graced by the feet of Lord Paśupati and meditating upon the feet of his father, Śrī Jiṣṇugupta enjoying health, is directing the men and officers, of Ginung and Digbāra with due respects. Oh, let you know, we have, in Jolpring village, let a tasteful, pure, attractive and cold water fall through a conduit and for its maintenance, built a garden of pines in the land of Ginung and along with . . . ndu temple and along with Digvāra article, releasing Jolpring village pānchālikās, from taxes on cloth, we have given this privilege. For the boundary of the privileges enjoyed by concerned officials in Ginung, we have laid down the following: towards the west the ditch of Nahguñ avenue, to the north Tando's southern ditch, to the east Natidul, in the east north Kaṁsmasāna ditch the funeral ground, from there, a ditch on the road; these boundaries have been fixed, within this area none including those who earn their livelihood at our feet will cause slightest trouble whoever will do so, we shall not tolerate. Future kings also should respect the object set up by those well versed in laws and knowing that this was the work of past kings they should make efforts to protect them for a long time; we have given this injunction of authority of religions. This is our order (*svayamājnā*). The dūtaka or witness here is Yuvarāja Śrī Viṣṇugupta, the year 55 Āśvayuja śukla 5.

CIII

Om, hail! From Mānagṛha, he whose shining fame is brighter than the rays of the newly rising sun, he is the vermilion mark of the Lichhavi family such is Bhaṭṭāraka Mahārājā Śrī Bhīmārjunadeva, together with him, ornamented with kingly qualities and riches much . . . endowed with clear white moonlike high fame . . . gladdening the heart of the people . . . churned the enemy camp, with single mind, devoted to making his country happy, graced by Lord Paśupati's feet and meditating upon the feet of his father, Śrī Jiṣṇugupta, enjoying health, after due enquiries of the welfare of all the pānchālī households

of Daksinakoli village, as led by Brahmanas and elders, issues this order: Let it be known to you, the previous king had freed you from the payment of Mallakara (tax on goats?) paid at the rate of 4 copper paṇa . . . and now we have also freed you from the payment of . . . paṇas as taxes on a young malla potaka (infant goat), and thus we have order in regard to infant . . . deer decorating, whatever remains, you are also favoured not to pay it . . . the entry of Bhaṭṭādhikaraṇa is banned . . . for other articles also they should not remember you i.e. not call you at the time of tax collection. You are also exempted from the payment of 4 paṇas in regard to work, Śaktavāṭa; . . . the palace of the temple on the river . . . male person . . . by caste Kāladhara . . . village of Daksinakoli . . . (As the rest of the lines are damaged to a large extent, no translation is possible)

CIV

May Chhatra Chaṇḍeśvara graciously protect you today! he, who burned the body of Cupid, who, stirring the primary germ which contains all the (three) fetters (guṇas) produced this whole multiform creation, the universe from Brahma to inanimate objects, who uniformly (everywhere) created the forests and the mountains, where all men live and derive their sustenance.

Hail! During the prosperous and victorious reign of the illustrious Jiṣṇugupta, the Āchārya, the worshipful Praṇardana-prāṇakauśika has given to Vārāhasvāmin, Dharma soma, Chhatra soma, and Khaddukas in the congregation of the *Mundasrinkhalika Pāśupatāchārya*, fields providing eighty manikā as shares of the produce for repairing (the sanctuary of) the divine Chhatra Chaṇḍeśvara and water conduit in -Kugrama. The sites of the fields are described in writing (as follows): In the village of Pikhu, ten mās, in Khāphnā dūlaka twenty mās, in Pāgumaka five mās, in the village of Po two mās, in the village of Khulapring nine mās, and further, fifteen mās at the rate of 20 mā and in addition there is another grant of 20 mā. All this, Vārāhasvāmin and others of the Śrinkhalika Pāśupata sect may use. This is written on the pillar . . . (The two lines at the end

are totally worn away. There is also no date.)

CV

Devoted to the school of flawless laws, wise, living out of the four stages of life, varṇaśrama Āchārya Bhagavat Praṇardana, out of devotion, guide built this well protected outer fence of Mahādeva (Śambhu), who is the teacher of both gods (suras) and demons (asuras) and is responsible to break the snares of the world, while at this time Jiṣṇugupta was ruling his people by his merits and protecting them.

CVI

Om! his eyes half closed, happily as he lay restful by removing painful itching of the ear by his forefinger. Embracing Lakṣmī causes him to touch her Kalaśa (vessel) like breast and this act puts his hairs on end with delight.

Sleeping in illusion, the Lord has his body washed by the sprouting water of the ocean, and his moon like face concealed by his encompassed hand, he yawns and let this yawning give you bliss.

Greeting from Mānagṛha. The banner of the family on the throne, the sovereign (bhaṭṭāraka) Śrī Bhīmārjunadeva was reigning. His attendant, from the Palace of Kailāśakūṭa, the ornament of the lunar race, graced by Lord Paśupati's feet and meditating upon the feet of his father, Śrī Jiṣṇugupta, in good health, addresses himself to the households residing in Thencho village, after due enquiries of the welfare of the families and elders, informs. Know this: Our elder great grandfather Mānagupta Gomī had built a tank and with this in mind he was pleased to grant in generosity a plot of ground of the mountain to the north of the village, freeing also the villagers from the payment of a tax on cloth by name *Chokhparā*.

In course of time when a change of administration occurred, knowing this, the same land had surrendered to owner-

ship of the state, and out of gratitude to our elder great grandfather, we have executed an order on a stone plate confirming the grant for eternity. The boundaries are defined thus: north east and east and top of the hill, then beneath it Gomi's lake (Khātaka), passing through this, the waterfall, to the south east Yabramkhara, southwardly along Thambidul, going along the southerly direction Surisunbatti, to the south comes a river, to the south west Sālankha, westerly a tank or ditch and along this Paḥancho, thereafter Lumbancho, in the north the top of the hill, where there is a pond, upto this and to the pond again. As we are approached by you, inhabitants of the village.

In addition to the grant made we concede another privilege to you, the households of this village, special favour. In the village of Daksinakoli in case of a bull fight and for lands ploughwise we make a remission of half the payment, as for the tax on Sintu,* in the way that he who had to give one kārṣapaṇa will have to give eight paṇas, he who had to give eight paṇas will have to give four and four paṇas also on the malla tax as a concession.

And whosoever will commit a breach of this order, whether he lives on my favours or be it anybody else, who nullifies my order personally or by investigation, I shall not tolerate him. And the kings to come later because it is the order of a past king to whom he had to be grateful, and also by consideration of religious duty, will have to maintain this charter.

The dūtaka here is the heir apparent (yuvarāja) Viṣṇugupta. The date is Samvat 57 Kārtika śukla 2.

CVII

Om, hail! From Kailāśakūṭa Palace.

(Lines 3-8 are worn away and lines 9-10 are also damaged except a few words in the 11th line, the records start talking about the judicial system regarding women, widowed or otherwise.) . . . This is the system laid down, referring to the husband in the case of his death, leaving home for good (pravrajitepi), having fallen, having been unnoticed for several years, whereupon

*The letter after सि looks like तु . But सितू may not mean anything.

the wife due to these causes or other causes chooses another husband, in such a case she, having deviated after the usual virtuous path and taken another husband, and became a concubine, but had no issue even after this, and further in such cases, where even after taking yet one more husband, the degraded women do not bear issues, the Māpchoka department will take charge of them in its jurisdiction. This is the rule of the system by relations . . . If they die like a nun, also being admonished, the wealth declared in their name will also fall into the hands of Māpchoka authorities. Even then if there are women left, unsatisfied by lusts for men, and have lost sense of shame and are extremely villainous, fallen from their virtuous character, always sexually dissatisfied, disgusted with their first husband, still possessing sexual desire pray for men, they will, however, not be touched by Māpchoka if they bear a son. In future if these regulations framed by many past kings will be interfered with, we will not tolerate anyone responsible for this act of sacrilege. Future kings also, engaged in the task of removing country's distress, will preserve this injunction as their own. This is samājnāpanā. The date is Samvat 57 Phālguṇa śukla 7 and our appointed agent or witness (dūtaka) is Prince yuvarāja Śri Śrīdharagupta.

CVIII

Om! Lying most peacefully and assuming attractive form in the tank, brightened by Ananta, the king of serpents, the God in the form of Murāri, who sleeps for the welfare of the world, let him grant us favours. Hail! from Mānagṛha, the one whose continuous train of thought has been to seek remedies for the national distress, who is a banner of the Lichhavi race, Bhaṭṭāraka Mahārājā Śrī Bhīmārjunadeva, such as he who reigns. Along with him from Kailāśakūṭa Palace, bowed by many kings, the image of kingly merits and ornaments, who has destroyed the gathered darkness like the enemy and compelled them to disappear as if the mass of darkness had dispelled by his widespread shining rays of knowledge, ingratiated at the feet of Lord Paśupati, meditating upon the feet of his father, Śrī Jiṣṇu-

gupta, enjoying health, addresses the future kings of Nepal after showing due respect: Let it be known to you, the only cause of the world's creation and end, who is also a treasure of all nobility and greatness, such is Lord Viṣṇu, for his Jalāśayana image we are now satisfied with your work in pulling a large stone which is worthy of sculpturing him, sleeping in the water (Jalāśayana) and therefore we have made certain favours within a defined area in Daksiṇakoli village, where the drańga was already divided into 4 parts. The royal favour enables all those living within the boundary of Daksiṇakoli village to wear any ornaments except *keyura* (a bracelet worn on the upper arm), *nupura* (an ornament for the toes or feet or ankle) and *padaka* (a golden ornament for the neck or breast). If there are inhabitants who are already allowed to wear the ornaments ordained by the king's charter in the past, this will be our extra favour. Any one of those living within the boundaries of the four centres of this drańga committing crimes of theft, enticement of a married woman, murder and treason and is declared guilty of these charges, his property such as houses, lands and cattle belonging to the guilty of any of the charges and also his person will be surrendered to the royal house. But the relations of the guilty should not be subjected to the least injustice . . . This is our order (*pratimānanā*). (The rest follows the usual statement.) The dūtaka is Yuvarāja Śrīdharagupta and the date Samvat 64 Phālguṇa śukla 2.

CIX

May Lord Viṣṇu lying on the respected bed of a serpent in the midst of waters, who is beyond the knowledge of men, gods and demons as well as of those possessing considerable influence, merits and knowledge of sacred texts grant you divine happiness for ever!

Hail! From Mānagṛha, the king Bhaṭṭāraka Mahārājā Śrī Bhīmārjunadeva, the banner of the Lichhavi family, whose riches have increased and are clean, and who is mature, dexterous, such as he is reigning, and together with him, from Kailāśakūṭa Palace, he rules, and he, his legs touched, ingra-

tiated by Lord Paśupati's feet and meditating upon the feet of his father, such is Śrī Viṣṇugupta, enjoying health, pays regards to the future kings of Nepal ... and declares: Know this, bowed by the divinities and demons ... with high favours based on merits, we have granted gladly to the Pānchalikā of Bhringara village ... who employed by us to pull a stone fit for the sculpture of a wonderful image of Viṣṇu sleeping in waters, had done such a work, which pleased us. I have granted a privilege being pleased, by which you are released from rendering forced labour called Kaṣaṣṭhi (regarding water) ... will not enter your village, also contributions to Māpchoka (the 12th line is damaged, and no definite meaning emerges with the few broken words therein) ... thinking that this can be accepted, the office ... leaving this, other matters are not to be touched, in case where one is condemned of theft, enticement of another's wife, murder and treason, crimes unthinkable, they should confiscate his share of the house, field, cattle ... anything attached to the Pānchālī or falling within the jurisdiction of the Pānchālī ... such as cattle, land and house by one's own things ... but not the shares of the other members of his family. This regulation was made by us. No relations of the guilty should be deprived of their share. We have done this favour (the rest follows the usual statements at the end). The date is Samvat 65 Phālguṇa śukla 2, and our appointed agent (dūtaka) is Śrī Yuvarāja Śrīdharagupta.

CX

Even though there is a deviation from a natural state but it is without any blemishes. Further, although because of the conduct due to difference of name, for those who are confused due to ignorance, there is no satisfaction of desires, which is only controlled by eternal practice, and with devotion, respect, act of pleasing and controlling many emotional attitudes, it is the object of all essence, which is beyond all qualities. Let such Lord Viṣṇu's feet protect us!

Like the banner of fame, the rivulet was brought here in the olden days by Bhogavarmā at the doors of the Lord of Dolā,

who carried the load of the earth and who with his bow in the hand lies on the top of the mountain, then in course of time, seeing it in decay, as it passed through a rugged hillside and from a remote distance, and in the absence of resources for repair, it became noiseless and its flow completely dried up, now again Viṣṇugupta dug the channel carrying the placid water like juice of the nectar, with great labour through the cavity (kukṣa) of the mountain, in the name of his father Jiṣṇugupta, the moon of the earth.

CXI

Dedicating to the venerable, the Arya sangha of generous beauty, three jewels (Buddha, Laws or discipline and Congregation) for the use of all the peoples, and welfare of his father Priyapāla by name, the sage of the Śākyas, constructed these two, one well and another water conduit.

CXII

This is the ordained act of virtue, for the welfare of all the world, and in the name of the parents, by the monk of the Śākya order, Bandhubhadra.

CXIII

[This is a Mahāyāna statement for Lord Buddha's teaching] Dharma is the cause, so says Buddha, the great monk. Theirs is nirodha, whenever they all this.

CXIV

Because of damage the inscription becomes meaningless yet there is the line with the expression 'banner of the Lichhavi family, the king devoted to the welfare of the people'. It prohibits the two departments of state, Lingvala and Śolla not to enter a panchālika (name missing). The name of the king and date particulars are missing due to extensive damage.

CXV

Om! Belonging to the Secretary General and salary holder (vārta) Sujāta Prabhu monastery.

CXVI

Hail! From Kailāśakūṭa Palace which looks like the brilliance of the moon, cleansed by the illumination of the universe, with the clean banner of fame, furling from the top of snowy mountains as far as the sea, like the moon in the sky of the royal dynasty of the Lichhavi in this world, and as if the brave infantry marched forward and piercing with their lances and spears the horses, and elephants in battles, and the enemies just left in name, all this by his enviable valour was achieved, such was he, the king and then trying to do good to people, and by this virtue earning a reputation, which radiated in all the directions, in respect of maintaining law, economy and worldly desires, he did what did not disturb relationship between his subjects, such a one ingratiated by Lord Paśupati's feet and meditating upon the feet of his father, Md Śrī Narendradeva, enjoying health, hereby, expresses respects to the present and future kings and says: Let you know it, knowing that in regard to some articles people enjoyed benefits which had been granted, to you, we, with a mind to give beneficiary grants in return have done a favour by preventing the entry of the authorities of Bhaṭṭa and Māpchoka offices into Yupa drańga with all its talas

(valleys around) as we became aware of the serious troubles caused to the people on account of their dominant position, now who knew this, and the authorities of the two offices and others earning livelihood at our feet will not cause even the least interference and whoever disregards this order of ours, them we shall give severe punishment; and desiring that kings coming after us with their devotion to good actions, cherishing to possess royal dignity (rājya Śrī) for many lives to come and here in this birth being attracted by fame, health, happiness to possess royal grandeur; and wishing them, and always aspiring for these to feel happy also in the celestial world, their fame spreading in all directions, hoping to earn a fair name like the white rays of the autumn moon, illuminating the loftiest mountain tops, wishing clean fame and anxious that their established administrative order be stable as long as the moon and sun, and thus with no vanity that the object in question built as something in return for an earlier act of piety, and only wishing that the glorious deed of others might be protected with a sense of gratefulness to the past kings, all of them will preserve the gift properly. We have once again added a favour, that of freeing the inhabitants from Piṭaljādhikāra (some office) and this we have done thinking that we have earned gratitude and done much in that direction, we shall not tolerate those who interfere with this grant; we hope in the same way that the future kings should support it as a sacred creation of past kings to be protected with pride so that it may last long and thinking this we have executed the favour on a stone slab. This is our order (svayamājnā). The dūtaka here is Kumārāmātya Priyajīva and the date is 67 Pauṣa śukla 5.

CXVII

Hail! From Kailāśakūṭa Palace! brightened by the mass of autumn lunar light, clear and spotless, as if the Himalayan heights were cleansed by the garland of his fame, spread all over the endless firmament, and also by his polity, the courage, by his entire qualities, his own person and by his power acquired by his arms, wisdom and sense of retention of the

knowledge of the sacred text (āgama), *limits of morality* and propriety by establishing an orderly society, all direction by fame, the Lichhavi royal family by his birth, the earth by the dignity of his rule he decorates them all and ingratiated by Lord Paśupati's feet and meditating upon the feet of his father, Bh Md . . . Śrī Narendradeva, enjoying health pays respects to the future kings of Nepal and directs: Please know this, the kings in the past created an endowment of the drańga of Daksiṇakoli village, along with the villages in Sarvvatala in honour of the temples of Māneśvara and Bhuvaneśvara for their maintenance as *agrahāra* but by some reason, this was withdrawn by Śrī Bhaumagupta and annexed to the royal lands, now with a mind to respect the past arrangement, and for the welfare of our subjects, we have restored the original temple of Bhuvaneśvara in the Daksiṇakoli village along with Sarvvatala as well as the land, garden and houses attached to the same, which had been as its part and was in its possession, and the three, whose boundaries were fixed, Konko, Vilva marga, and Husprindrung villages as they were constituted as agrahāras are freed from the entry of the chāṭas and bhaṭas and are made to enjoy the dignity and status of *Sarvvakoṭṭa*. Knowing this, the inhabitants of the three *agrahāras* should continue to pay the share of crops and other taxes, as desired, and they should live fearlessly, fulfilling their duties as they heard from the king, once again, in the same way according to usual rules, they should pay regularly to the maintenance of Śivakula temple in Sitāṭi, share of the produce of lands and other taxes and knowing that this drańga with Sarvvatala villages has been exempted from payment, you should not feel humbled. You will also promote mutually existing love, and tied together by affection . . . by men protecting the two including the tala ever . . . ever . . . (The rest follows exactly the passage at the end of the preceding record.) The dūtaka is Kumārāmātya and the date is Samvat 67 Bhādra śukla 2.

CXVIII

Samvat 69 Jyeṣṭha śukla 7 while Pbh Śrī Narendradeva

ruling more than 100 years, this is issued for Chuhuṅgapedyā . . . south of Naraprin̐ grāma (village) there is a canal, south west of it a land . . . wife of Brāhmaṇa Viśvasena, an inhabitant of Salankā, Suvarṇa Gomi, created an endowment, yielding 7 sources of income as gift of the Commander-in-chief had been inscribed with witness Rāmasvāmi to make a grant to Pāśupatāchārya *Dakṣiṇatiluḍaka* and then, he made it over to Dānaśrinkhalika Pāsupatas for the treatment of the sick.

The annual share of the produce as assessed was at the rate of 20 paddy mā 14 pu(rāṇa) 7, the job to be performed from this . . ., from the same field, which they received . . . paddy kuḍā 1 Gichchhija, Nāmilagati, Vāhikagupta . . . inhabitants of Sarikā, the minister Bhagavatchandra, Chandaka living also there, are witnesses here, and this is to be known that they are appointed in Chuhuṅgapedā with the enchancement of wealth (i.e. the lands granted fell within the boundary of Chuhuṅgapedā).

CXIX

(Lines 1 to 10 unreadable due to total damage.)
. . . Graced by the feet of Lord Paśupati and meditating upon the feet of his father, Pm Bh Md Śrī Narendradeva, enjoying health all . . . salary holders . . . officers . . . coming in future . . . duly as . . . king enquiring of their welfare issues this instruction: let you know . . . Navagṛha . . . having been raised to a higher status and dignity (a fort or townlet) . . . we have banned the entry of chāṭa and bhaṭa and this is our gift to you; now all of you knowing this, officers with rights, whether those whose salaries are tied to our favours and other officers but everybody trying to respect our wishes will not enter Navagṛha and cause even least trouble there. If our orders are disobeyed by anyone, and do otherwise or cause it done by others we shall mete out the same treatment to him who does not obey the king's orders. Future kings, whose intention is to earn good name for having ruled their subjects well and who feel that this act is their wealth in this world for the accumulation of happiness, long life, health and splendours of kingship and pros-

perity, and it tended to bear a feeling as their own towards the favour bestowed by the past kings, coming through the generations of religious teachers, should always direct their thought to this grant as worthy of proper care and protection. For all these reasons we have executed a charter on stone plate so that the order may be observed for a long time to come. This is my order (svayamājnā). Here if something of serious nature occurs, which cannot be settled by the Pānchālikā themselves, then this should be considered through the means of *antarāsana.* Whichever Gausthis came within the jurisdiction of Navagṛha, there the entry of the chāṭa and bhaṭa is prohibited. The arrangement which has been inscribed on copper plate; by the same, the inhabitants of Vrjjika road, Madhusudanasvami, an ordinary member of Pānchālikā will act. The appointed agent is minister (dandanāyaka) for justice Nṛpadeva and the date is Samvat 71 Kārtika śukla 2.

CXX

Om! by bravery, courage, victory, renunciation, and reputation, by admirable qualities worthy of a lord unique and easily available—all combined in competition, such was he, king Narendradeva is ruling this earth, which came to him in dynastic succession. Now, he who renounced his happiness and did not care to stoop to achieve the welfare of others, with increased fortune in attempt to make others happy by the grace of his lotus like feet, Viṣṇudeva, satisfying his soul, in order to help the Brahmanas and others of this world to purify their body ritually 3 times a day, constructed a water conduit of stone with a well which is all equipped with a water drawing instrument. After accomplishing this, he hoped by the seed of that virtuous act to start many more such works. The date: Samvat 78 Kārtika śukla 9 on the day of anniversary of the beginning of the Satya yuga.

CXXI

Om! From Kailāśakūṭa Palace . . . graced by the feet of Lord Paśupati and meditating upon the feet of Pbh Md Śrī Narendradeva in all health . . . addresses this injunction to the officers of all offices . . . present and past . . . after due enquiries of their health issues this charter: Please know, as advised by Mahāpratihāra Chandravarmā, and accepting his advice . . . in the area of Paśupati, and on the eastern bank of Vāgvatī, within the site of Lord Vajreśvara . . . we have prohibited the entry of all the offices . . . here with our knowledge for the own increase of our prosperity we handed over for protection the said grant to a religious body (dhārmika gaṇa), creating such a body. The trustees engaged in acquiring knowledge, and doing actions, living life with disciplined conduct must perform *kāraṇapūjā* of the god in Maṇḍali of Vajreśvara with bath, perfume, flowers, burning incense, lighting the lamps, playing musical instruments of the rainy season, muttering of prayers, after having done all such cleansing action as smearing with cow-dung, oblation and repairs, if a residue remains, with that left money submitting in honour of the blessed Vajreśvara, food is to be served, as far as means allow, to the Pāśupata ascetics and Brāhmaṇas; and in case per chance time changing something happens and on the strength of their being benefactors, people ask for something knowing the reality of the time of distress, then, after ascertaining the fact, 24 manikas of grain may be given to benefactors; more than this is not to be taken by the benefactors. If when a law suit arises as to these points, the Supreme Court (paramāsana) should consider it; but the money must not be taken away. With this understanding neither the fully authorised officer nor any other parties whatsoever should not controvert this boon, and any one doing such things will not be tolerated. The future kings will also not do otherwise in the spirit that this was the blessing of the past kings, and they were used to respect their wishes by protecting the endowment. Our appointed agent or dūtaka in this matter is the heir apparent (yuvarāja) Skandadeva. Samvat 83 Bhādrapada bright half divā 8.

CXXII

Om, hail! from the beautiful, world famous, Kailāśakūṭa Palace, appearing like the mount Kailāśa, the jewel of the kings, born in the Lichhavi family, who became equipped with all qualities, whose kingdom's glory is full of the three capabilities such as regal powers, personal pre-eminence (prabhutva), good counsel (mantra) and energy (utsāha), like the moon of the kings, who is marked distinctly, like an image ornamented by discipline and politeness and acts of victory, favoured by Lord Paśupati's feet and meditating upon the feet of his father, Bh. Md. Śrī Narendradeva in all health informs all those officers, functioning at present and in future, within the frontiers of Nepal: Know you this, the dranga of Haṁsagṛha . . . with . . . and village on the western side was freed from the entry of chāṭa and bhaṭa, as well as this place had been favoured with many kinds of dignities both accruing from the enjoyment of the status of a fort (*koṭṭa*) and also duties in relation to one's physical labour and to ensure this, an administrative order was issued, but a past king made a grievous error and destroyed it, therefore, now, we, always trying to maintain traditional arrangement and with respect, have reestablished the same gift, ensuring that it may remain for a long time. We have executed it in writing on a stone slab.

Here are the regulations for donations. The head of the area will give 4 manikā of rice on Kārtika śukla 11 (ekādaśī) to repair the thoroughfare, on the next day (dvādaśī) which is the anniversary day of the inaugural ceremony of Lokapālāsvāmi the donation is panas puraṇa 25 puraṇa to be paid to the Brahmanas for sprinkling water invoking peace; and for everybody else of all castes, from the Brahmanas down to the pariahs, living within the precincts of this dranga, an arrangement is to be made to feed, eatables like ghee (clarified butter), wheat floor, etc. to be provided and to make another grant for setting up pillars, one, rice 54 mānikās, thereafter for a flag during bull fights 25 puraṇa, for the daily worship of Lokapālāsvāmi and for purification 40 mānikas paddy, and again the man who sets up the image will get manika bhuktikā paddy . . . again bhuktika paddy manikā 24; to 10 temple mąle servants at the rate of 10 for one 140 bhuktika paddy and to 20

females at the rate of 20 to one 360 manikās . . . more than 240 manikās from *bhāsa* lands . . . to complete amount 130 manikās, that of Kulapati . . . for temple servants 120 purāṇa, for temple maids 80 puraṇa, earthen pieces . . . manikā 5 paṇepurana, 60 each . . . for the purification of body rice mā . . ., rice mānika . . . for the purification of Konko village panchalika on Magha Śukla in the beginning of Phalguna the land also . . . on the Jyestha śukla 11 the festival Varaha within the boundary of (the dranga) 1 on Māgha śukla 12 within the limits of dranga, and as Phalguna starts, the land . . . on Jyestha śukla 11 and during the festival of Varāha within the frontiers of dranga . . . rice manika . . . for the worship . . . [Lines 20-26 are half damaged and 27-36 totally, so we cannot get the full meaning of the passage. Although the 37th line is also damaged except a few letters we can have a conjectural reading. Similarly 34 and 35, altogether it is the same passage occurring at the end of every inscription, which is to ask the future kings to preserve the endowment, speaking of them as those used to respect the pious gifts of past kings, to threaten to punish any officers or men, then to quote Vyasa (1.40)] Samvat 80 . . . kṛṣṇa divā 10, the executive agent or the witness (dūtaka) Sri yuvarāja . . . deva. (The date might occur between 80 to 89, the witness's name cannot be ascertained. DV in his Nepali translation puts a different thing but there is no bhaṭṭāraka, it is probably a different name.)

CXXIII

Om! Samvat 88 Pauṣa śukla 2 (second day of the bright fortnight of the month of Pauṣa) a copper vessel was made to Laḍitamaheśvara in order to obtain merit.

CXXIV

[This is a much damaged stone. The beginning invokes the blessing of . . . Perhaps the charter is issued from Bhadrādivāsa

bhavana (a new palace built by Narendradeva). From 5th to 16th line not more than 4 letters can be read in each. As the reader will find, with some letters in evidence, only a conjectural sense can be obtained and that also incomplete and unsatisfactory. The 17th line speaks of some royal arrangement, probably the subject of the charter, for the guidance of the administrator of an endowment (of what?). The lines 16-19 must have been devoted as in all inscriptions to warn against interference by officials and to ask future kings to protect the royal gifts. The dūtaka Rājaputra (son of a king) Janārdana Varmā prominently figures and the date year 89 . . . divā 13 but the month and fortnight are lost.]

CXXV

[The fragment represents the end portion of the inscription, put exactly in the same way as in the other inscriptions. The date is Samvat 90 Vaiśākha śukla 10 and the dūtaka, the witness Rudrachandra Gomi. The first readable line begins with 'This should be preserved by you' and then is followed by 'knowing this, all those earning their livelihood and others should not do otherwise to the endowment; if any people transgress our order or cause it to be bypassed, I shall not tolerate them. Kings of the future also as a matter of tradition must think it as an object of maintenance and for purifying both the worlds and in order to ensure long reigns of theirs should protect it with all efforts as something handed to them by past kings.']

CXXVI

Om, hail! From Bhadrādivāsa palace (graced by the feet of Lord Paśupati and meditating upon the feet of his father) . . . (Lines upto 8 are not readable) . . . addressing the present and future kings with due enquiries of their health: let you know . . . Gandigulmaka is a prohibited area where chāṭa and bhaṭa are

not allowed to enter . . . being satisfied with you the privilege has been conferred on you.

(The rest is the same as the end portion of the above inscription.) This is the king's own order (svayamājnā). The dūtaka is Śrī Yuvarāja Śauryadeva and the date is Samvat 95 Pauṣa śukla divā 10.

CXXVII

Om svasti! From the Palace of Bhadrādivāsa. Nothing challenges his orders, favoured by the feet of Lord Paśupati, meditating upon the feet of his father, the banner of Lichhavi race, he is pre-eminently (*parama*) the devotee of Maheśvara, the sovereign above all (Pbh) the king of kings (Md) Śrī Narendradeva in good health addresses himself to all the families residing in the village of Gullamtanga, its elders in the front, asking of their welfare and makes known to them: know this. This village in the domain of Lord Paśupati, where in respect of a large water conduit built by us, you have performed without any fraud all action, thinking it to be your duty, by means of forced labour or otherwise, but whatever was to be done you achieved for which you had obtained prior sanction, therefore we have exempted from the entry of chāṭa and bhaṭa, regular and irregular (soldiers and spies), and as the village is allowed to enjoy the status and dignity of a fortified place, all the corporeal services are also remitted and heads of houses are exempted from all duties of forced labour, such as the one which is to be rendered by the relatives of those while one was going abroad. In the case of the death of a pregnant woman while the foetus is taken out one will be let off with a fine of one hundred (pa)nas only; in the case of neglect towards wounded deer (animal of the bovine species) in the shed there a fine of three panas and puranas will be imposed. In case of theft, adultery, murder or complicity, therewith etc., enumerated as the five capital offences (panchāparādha) only the person of the guilty will be handed over to the royal officials; however, his house, his fields, his wives, and all his property will pass into the hands of the venerable congregation of the monks (Āryasaṅgha). So all this is done. In Śivadeva

monastery, we have created the endowment of the village in favour of the venerable chaturdiśārya Bhiksusaṅgha. And here is the fixing of boundaries: To the northeast from the spring of the water conduit of the monastery . . .; then by going to the south in the region of Gomibhu the land of the Gomi in the Dhancho pradeśa and thereafter by skirting a portion of the course of Vāgvatī, comes the confluence of the Got canal, and thence by following the route to the north, the junction of the lands belonging to the Śrī Mānadeva Vihāra and of the Kharjurikā Vihāra, thence by proceeding to the west comes Khārevalgāncho, thence following a westerly direction, and going along the south eastern side of the Madhyama Vihāra, then by proceeding to the north along the path on the north eastern angle, the canal, following this to the north east and reaching the Highway to the south east of the Kuṇḍala kṣetra, thence by continuing to draw the line along the road in a northerly direction, the eastern wall of the Abhayaruchi Vihāra and thence walking northeast, the southeastern wall of the Vārta Kalyāṇagupta Vihāra; thence by proceeding in a north east direction, the southeastern angle of the Chatubadāduna Vihāra; from here continuing to the north and to the west, then in the north western angle reaching the great path from here by proceeding to the northeast comes Kambilamprā; thence by proceeding to the northeast we reach the reservoir that receives the flow of the waters from the source at Rājaviharendra and then skirting the Highway lying to its south, to the northeast, a low ground and then the garden, thereafter the Highway and southern garden, again towards the south traversing the path in a southeasterly direction as far as the small canal and by the side of the Parigespulli there is a path, following which in the southerly direction, one comes across the same Vihāra and there also we have a canal with the burning ground, and thus the limits of the area have been fixed. If a matter ever arises which cannot be settled by the venerable clergy in this agrahāra, it will then be considered through Paramāsana (royal court). Understanding this, nobody, whether he be our servant or any other person should never nullify this favour we are granting. Any one who will nullify this order personally or by instigating others we shall absolutely not tolerate him. The kings coming to reign hereafter wishing happiness with respect to both worlds

should well protect the favour as it is conceded by a royal predecessor because the book of law (dharma) says that in the past kings, Sagara and others, made grants of land, and whoever did so, the merits go to him. This is His Majesty's own order (svayamājnā) . . . Samvat 103 Jyeṣṭha śukla saptamyām. The witness, dūtaka, here might be Bhaṭṭāraka Śivadeva.

CXXVIII

Lines 1-12 upto the word used before the delineation of the boundaries are the same. Also from 31-37. The dūtaka is Bh. Śivadeva. The date Samvat 103 Jyeṣṭha śukla 13 suggests that the same person was the dūtaka as in the preceding inscription and the date in both is the same except the tithi. The portion defining the boundaries, however, differs (lines 12-30) because the agrahāra is created in a different land.

The boundary line of this privileged area, the agrahāra, is drawn as follows: In the northeast at the top of Sresthadul and Pritibrumadhyamālī, to the little east of this, then following the line, south of the large *āli*, and then circuiting in southeasterly direction the land of Chuhuaṅga, then through the path leading to Mhupring, then going southern side along the avenue towards the pine forest, thereafter going to the west, to Mhupring pāñchālikā area, thereafter from its western corner to the south, and to the land at the top of Śrī Kharjurikā vihāra, going along western course, towards the south, to the confluence of Prichhibru and Dakṣineśvara sacred sites called Ambu (water) tīrtha, from there going to the southwards and from Śaśikṣetra's southeasterly corner, then a little west, thereafter the eastern āli from Mittambru āli following the southerly course, and along the route of ālis, to its western direction, and going to a little north, then pursuing western course and also a little north, then to the west, going to Nimbru and to its southwestern corner and from here to the lands of Indra Gauṣṭhika in Lopring village, to its southeastern corner, from there going a little towards the west, Mhupring pāñchālikā land, and in its westerly direction (made either by nature in terrace or by furrow on two sides), the āli, to the south . . . of the land, northeastern corner,

the line drawn passes through the way leading to Mhupring village, the broad way from here tracing westerly direction to Mhupring and Lopring . . . going through the downward line, source of . . . climbing upward west of the confluence of Mekandidul canal, from here ascending the western upland and then the cave, accordingly, pursuing the path to northwest, reaching the waterfall as far as the route to Lopring and the lands on the top and going to the south of Sarvvadakṣiṇa (all southerly) āli, then going westward draw the line to Lopring . . . lands, from here going westerly course, the eastern opening of the large garden there lies the Highway (Mahāpatha), then going to the north, and again from the large garden's north-easterly corner, climbing down upto the forest line, then the source of Phansinpral, going north therefrom, source . . . following the source, Brahmatirtha and following the course of the river Vāgvatī to the east from here along the cave ahead, back to the summit of the Sresthadul and Pritibrumadhyamali.

In this way we have fixed the boundary lines of this agrahāra. If now and then there arose a case, which Āryasaṅgha found it beyond its powers to handle, then the Supreme Court of the king (paramāsana) should take it up for consideration. All taxes on trade or market and fines in the intercalary month in respect of weighing scale, everything will go to Āryasaṅgha. No one who knew all this, those earning their livelihood at our feet will do otherwise in regard to this royal favour. If anyone transgresses or causes to transgress we will not tolerate him. Kings coming after us, seeking uninterrupted happiness in both the worlds will maintain it with all strength, thinking that it is the special favour (विशिष्ट प्रसाद) of past kings because the ancient law says: Many kings, Sagara and others, have made grants of land, the fruits go to him who has to his credit such a grant. This is our own order (svayamājnā) The witness here is Bh. Śivadeva and the date 103 Jyeṣṭha śukla divā 13.

CXXIX

This is the pious donation . . . minister of religious affairs . . . the congregation (Bhiksusaṅgha) of (mahā)sānghika.

CXXX

(This is the lower portion of a larger stone.)
Bh Md . . . deva reigning . . . having constructed this by Nālavammā Bhaṭa . . . in Bhakṣabhevam village, here, share of the produce, articles . . . 9 mānikas . . . 3 mānikās.

CXXXI

Om! Samvat (year) 118, bright half of Jyeṣṭha, 10th day, Rd Śivadeva reigning, for the use of Nālaṅga village, an inhabitant of the same village, Humdhruvaśīla together with his brother Humanangaśīla constructed this water conduit.

CXXXII

Om, Hail! From the famous Palace Kailāśakūṭa. The supreme Lord and great king of kings, illustrious Śivadeva, who resembles Kalpa tree (of paradise), to which Goddess of fortune clings like a creeper, who has received favours from the feet of the Lord Paśupati, and meditates on the feet of Bappa (his father), being in good health, sends due greeting to the headman and householders residing in the village of Vaidya, and issues these orders: Be it known to you. This village elevated to the dignity and status of the fort (koṭṭa) and . . . where the entry of regular and irregular troopers (chāṭa and bhaṭa) is banned for time eternal as long as the sun, moon and earth endure, by the law of Bhūmichhidra [by which was meant 'the uncultivated fallow land' the donee bringing it under plough], in order to enhance the high merits of our parents and our own, we have, dedicating to Lord Śrī Śivadeveśvara who is set up by ourselves, handed over in the form of agrahāra to the monks of the Vasa Pāśupata sect for repair of any damage to the temple. You, knowing this, and duly paying to the monks (ācharyā) taxes on land, articles of consumption and other dues in general, and gold levies and duties, obeying all laws in this connection, thus under these

stipulations living without fear, protected by the king and duly engaged in performing your traditional duties, also in all acts to be performed subjecting yourselves to obedience to what you hear of our jurisdictions, let all of you live in this village happily.

And the boundaries of this village are as follows: To the east, the highway and towards the southeast, the Śivī water conduit and following it then comes the narrow path, and southwards to Tenkhu, to the west also Tenkhu, farther to the north the Chiśimandā water course or canal (tilamaka), and thence to the northeast along the Sahasramaṇḍala field, therefrom as far as the high road, this is the *agrahāra* now with the abovementioned boundaries is created and in this agrahāra, the tradesmen shall take annually five (5) load carriers as forced labour required for trade to Tibet (Bhoṭṭa). But those, who violating this order act otherwise, will certainly not be pardoned. And the kings who may come after us should protect this grant for their own benefit understanding that it is 'a bridge to heaven' built by a former king for his own and others' welfare. And it has also been declared in the Mahabharata, 'Oh, Yudhisthira, zealously protect the grants of land given to Brahmanas by former kings; the earth is great for land owners, but protecting the grant is better than giving. The giver of land rejoices in heaven during sixty thousand years; he who interferes with the grant of land, and who destroys it, will dwell in hell for a long period.' This is our own order (svayamājnā), and the executive officer or witness (dūtaka) here is prince Jayadeva. On the tenth day of the bright half of Phālguṇa Samvat 119 the inaugural ceremony is performed.

CXXXIII

[Lines 1-4 are intact. Three more lines are damaged a little on the left margin. But lines 9 to 18 and 23 and 24 are intact again. But others except the last two are damaged, and letters are not readable here and there.]

Hail! From Śrīmat Kailāśakūṭa Palace. With an undisturbed reign and maintaining the rule of conduct of the four varṇas,

the banner of the Lichhavi family, graced by the feet of Lord Paśupati and meditating upon the feet of his father Pbh Md Śrī Śivadeva, enjoying health, issues this injunction to all the offices existing in Nepal and to all those earning livelihood at our feet, after due enquiries of their health declares: Be it known to you, aiming at the immeasurable storage of water, . . . to Pāñchālikā . . . advised by Kṣemajīva, we, who follow (to protect) acts of pious gifts as in line with religious rights . . ., for the use of Pāñchālikā, together with the Brāhmaṇas, following the practice of taking permission, for the usual arrangement required for the Pāñchālikā of Bhṛngāreśvara temple also . . . the canal causing to flow . . . the temple Pāñchālikā . . . in time . . . Gola . . . village . . . water . . . water conduit and channel, . . . also . . . we are pleased to donate to Bhṛngāreśvara pāñchālikā . . . land . . . will be considered also articles . . . must be considered . . . two paṇas and purāṇas . . . piṇḍaka mānikā . . . should be fined 3 purāṇa. (The rest follows the usual pattern of the end portion of the previous inscriptions.) The date is Samvat 125 Bhādrapada śukla pañchamyām, and the dūtaka (appointed agent) Rājaputra Jayadeva.

CXXXIV

This inscription is much damaged along with the date portion but the name of the witness Jayade(va) is readable. As the conjectural reading of the first two lines and completely damaged condition of 6 lines thereafter show, the inscription does serve no historical purpose.

The inscription is unreadable on the right, although upto the 6th line a conjectural reading may help us. But the last line shows date, 122. It talks of kāraṇapūjā of the deity in question in the record, which among other things also involves playing of musical instruments day to day, and then 2 paṇas and again musicians who were to receive 12 mānikas, etc. The Vajrabhairava (l. 6) is one of the deities spoken of in this inscription. If the reading is correct and the name really figures as DV made out, then it is possible to place the existence of these

deities in Gorkha. But in view of the damaged lines, and if the reading is just a guess work, nothing can be said about it. Nothing of historical import has been in evidence here except the name of the king and the place from which the charter is issued. (The translation is based on DV's reading.)

The translation would read:

Om, hail! From Kailāśakūṭa palace . . . graced by Paśupati's feet and meditating upon the feet of his father, Bhaṭṭāraka Mahārājā Śrī Śivadeva, enjoying all health . . . informs: let it be known to you . . . Vajrabhairava bhaṭṭāraka . . . kāraṇa-pūjā . . . land . . . paṇa . . . presented food (to the Lord) . . .

CXXXV

(The upper portion of the slab is worn away, how many lines one cannot say.) This is a charter. But the upper portion is almost totally lost. The lines effaced might have been those narrating the place of issue, the epithets and name of the king and the village or Pāñchālikā, to which it was addressed. The record belongs to Śivadeva II.

The Text:

. . . taxes on gold and valuables . . . to the west . . . moving to . . . from there the hamlet has been listed as one of the forts with its dignity and status . . . to the west . . . afterwards . . . in connection with the man rendering forced labour one hundred purāṇas must be given yearly by the villagers to the . . . As for the authorities of the Royal Palace they must not accept anything.

And whosoever, whether those attached to our services and through our favour or others would do otherwise or encourage another to do otherwise we shall not tolerate him. And the princes to come must respect and protect as an object of compassion, being granted by past kings; it is like a bridge of gift and virtues, by their glory, you must maintain it in good order. And thus also it is said "The land that was given to the Brāhmaṇas in the past, Oh! Yudhisthira, protect it well, this land granted by the masters of the earth is great but to maintain the grant is still greater than making a gift of it. The donor will

live sixty thousand years of happiness in paradise. He that usurps and abets the crime remains as many years in hell. This is my own direct order (svayamājnā). The dūtaka here is Rājaputra Jayadeva. Samvat . . . month of Āśvayuja, dark fortnight, sixth day (tithi).

CXXXVI

Hail! From the Palace of Śrīmat Kailāśakūṭa. He has well organised the system of all the caste groups (varṇas), he has made sharp the brightness of the nails of his feet by the heads of all the Sāmantas, being favoured by Lord Paśupati's feet and meditating upon the feet of his father, the banner of the joy of the Lichhavi dynasty, Pm Bh Md Śrī Śivadeva, healthy, addresses with respect all people in Nepal bhukti (country), those placed in power, all the royal personages and earning livelihood in state service, after due enquiries of their health: Let it be known to you. There is a village called Dābākoṭṭa connected with the temple of Puttinārāyaṇa, to its east . . . knowing that its possession uninterruptedly was enjoyed by the Royal Palace, we have now given to the village the status and dignity of a fort, and freed it from the entry of chāṭa and bhaṭa as well as from rendering forced labour to carry loads to Phalanju, the village has been granted by us as favour for the protection and use of the inhabitants of the draṅga of Sitāṭi with its own even land. You will do the repair work in the temple if it is damaged, you will perform also kāraṇapūjā and with the balance left after the expenses involved in this act, you will offer and unfurl a beautiful umbrella (over his head) to Lord Paśupati. In this regard the śobhana celebration in honour of the Lord also will be held. Again, with the left over of the income after these expenses the inhabitants of the village will divide among themselves and personally make use of it. Thus Dābākotta now is made a koṭṭa with all the maryādā. This village is situated southwest of Phabadraṅga village, northwest of Gampronding village, northeast of Gaṇiḍung village, southeast of Nupunna village, then to the southeast, and it is to be known that the boundaries of these four villages shall meet together in

region with the name Satvaumālaṁba. Its previous boundary is as follows: starting from the pretty sour mango tree in the Āramakhara area, from there to the southwest to the source of the white earth, from here to the southwest as far as the source of the Dhima river, climbing up a little and further a little going down, skirting its own boundary line, to the place where cows are served with salt and near the place Dakṣiṇālīka to the mango tree, from there to the west, getting down the water current of Luṅju, and then to where the boundaries of Dāyambigaṁ, Prondiṅ and Dābā koṭṭa meet a place by name Trisaṅdhi, to its north the river Putti, and just upwards as far as the confluence of the rivers Putti and Yavadu, getting down and climbing up a little, and then to the eastern . . . north of the field, of the boundary, as far as Rājavāsaka, then to its north, source of . . . river, a large Śāla tree, southeast of this is māśa tree, to its east, in Rajavāsaka, the irrigated field of Upabhidhisistīkoṭṭa, to the north the mango tree, to its east, the bed of Gollam river, and thereafter the hermitage of Gautama and confluence of rivers and downwards, the confluence of Utthima rivers, here climbing down the Dandaṁguṁ highway, and from here a place named Trisaṅdhi, westward climbing up a little south of Palaṇa, there is large forest, to its south lies a field growing different things (vastu kṣetra), after this draw the line to the south through the tree of Champaka (Michelia champaka), to the southwest of the tree the same beautiful sour mango tree. Thus fixing of boundary is done in this village. Those whose living are tied to us and also others who enjoy the benefits will not create the least trouble or help to create one, transgressing our orders will not be tolerated. Future kings will take it as a special favour of the past rulers and hoping kindness for their own interest must protect them always with their strength. This is what has been said (by Vyāsa): Those kings who maintain the decrees of kings of ancient days persevering for the welfare of the world will find their own royal glory enhanced. Thus it is His Majesty's order (svayamājnā). The witness here is Jayadeva bhaṭṭāraka. Samvat 129 . . . divā panchamyām.

CXXXVII

(Lines 1 to 6 are not legible but the two lines thereafter can have a conjectural reading on the basis of a few letters seen.)

Om! Hail! From the Palace of Kailāśakūṭa . . . favoured by the feet of Lord Paśupati and meditating upon the feet of his father, Md Śrī Śivadeva . . . (from here five lines are worn away, thus causing the objective of the record disappear. We also do not know, to which village the charter was addressed. The remaining five lines are damaged in the left margin. But the readable portion seems to be the last few lines of the inscription.)

. . . he who causes this order or causes to be ignored to act against the provision, we shall not tolerate him. Future kings will protect the royal gifts as they are used to fufilling such duties as devolved on them, because of the realisation that they are from past kings. The date . . . Pauṣa śukla pañchamyām (5).

CXXXVIII

. . . for the welfare of all the living beings . . . the saṅgha of the nuns built and for the worship and sanctifying ceremony donated panas and puraṇas.

CXXXIX

(The 12 lines in the beginning are lost.) Om! From Kailāśakūṭa bhavana . . . meditating upon the feet of Paśupati and favoured by his father's feet . . . Md Pm Jayadeva enjoying health . . . (Here the letters are not readable. The lines above can be traced only by guess. The lines 4 to 11 are totally missing.) . . . to the south . . . to the south of the garden . . . as far as . . . the west . . . is skirting . . . in the west . . . a little to the south to the Sahasra sthāna . . . climbing down to the river . . . then to the waterfall . . . and by going to

southwest, Śankara . . . by going to the west headway and after a climb down, thence to the north crossing the river, going to the northwest of Navagraha maṇḍala, then to the northwest, the Highway, west of the stone bridge, Pāñchālī of Retā . . . and by going to the northeast to northwest of the garden of the pāñchālī of Lopring and further going to the northwest, to the Dolāśikhara . . . passing to the northeast one traverses to the field of the pāñchālī of Punu and thereafter going to the northwest of the field of the pāñchālī of Lopring and the Gauṣṭhi of Indra, then to the north of the field belonging to Nārāyaṇa temple daśami Gauṣṭhika, to its north is Uma tīrtha, from where going to north one reaches Puṣpavātikā vihāra. Such is the settlement of boundaries of the area within . . . maṇḍala. Here we have made the favour of a grant of a fort status. Future kings will not tolerate any one who violates this order. We shall not tolerate any one, either those tied to our feet for livelihood or anybody else who violates this order. The dūtaka is Bh Vijayadeva and the date is 137 Jyeṣṭha śukla 5. This is the king's own direct order (svayamājnā).

CXL

(The first part of the inscription is totally worn away.) Unprecedented . . . even after this knowing this is ours, otherwise . . . ascertaining . . . favour previously granted . . . renewed the grant to administer . . . village of Yupa, a canal . . . has been built by . . . Kurpāsad . . . fort or market where food was available, after this the place from where earth was taken out from the forest situated in the front . . . of anybody escaped committing this crime he should be sent to the fort . . . submitting the report to the fort authorities, settle the case as it used to be done before. Near the canal . . . the entry of those who walked through, night or day should not be objected to . . . its opposer . . . whatever has been gained should be presented to the Royal Palace. Anything connected with the canal will be considered by the Royal Court (antarāsanena) and decided. The canal water will be divided into 7 parts, one part to be used by

Gigvala Pāñchālikā, one part by Jājje Pāñchālikā, one part by Tegvala Pāñchālikā, three parts by Yugvala Pāñchālikās, and the remaining part by . . . lla Pāñchālikā. Knowing this you must realise that this order cannot be transgressed. Those who will break our order or cause it to be broken, we shall not tolerate them. Future kings who are to maintain objects of piety established by their predecessors must give thought to this with devoted mind. It is also said that those kings who follow the edicts of past kings who have been responsible for establishing an order of religious sanctity (dharmyām sthitim) set up for the interest of the people, will enjoy wealth and prosperity for a long time, just as he gets the goddess of riches as permanent like his wife and will have heavenly abode after death like Indra, chief of Vasus. The dūtaka here is yuvarāja Śrī Vijayadeva, and the date S 148 Pauṣa śukla divatitīyā.

CXLI

Samvat 151, on the second day of the bright half of Vaiśākha, Bhojamatī, wife of Atitalambha, gave two mās (from a donated land) to the Pāñchālikā (Committee) of Lanjgval, together with a water conduit . . . for their perpetual use thereof.

CXLII

He is the three eyed one, the three vedas are his imperishable essence, he remains the same in the three (divisions of) time, he is the same in the three conditions (of walking, sleep, and dream), he is the protector of the three worlds, he is the primary cause of the three Yugas, he is fully praised by the three deities (Brahma, Viṣṇu and Rudra) and others, because in him lie the three fetters (goodness, passion and vice); his head is bathed by the three streams (Ganga and two others), himself unconquered as he conquered (the demon) Tripura, through him the three objects (of human life, merit, wealth and

pleasure) are accessible. He wields the mighty (tall) trident, he who is worshipped by the Lord of the thrice ten (30) Gods, Indra, and others, let the trident become the destroyer of our enemies!

May the particles (of dust) from Paśupati's feet protect you, which sanctify the town of Lankā, because they are firmly attached to the multitude of glittering crest jewels, fastened to the top of Rāvaṇa's row of heads . . . and which form a garland on famed Vāṇāsura's head.

From Sūrya, the great grandson of Brahmā, was born divine Manu, from him sprang the world conqueror Ikṣvāku, from him king Vikukṣi. A king, Kakuṣṭha by name, was born from him; this Kakuṣṭha was known in the world as Prithu who with his mighty hand overran the universe, his son was Viśvagaśva, who by his strong arms embraced corners of the earth.

Twenty-eight (other) kings passed by in order, one by one, then Sagara was born, the Lord of the earth and ocean. His son was king Asamanjasa, from him descended Amśumān. That best of princes begot an illustrious king, called Dilīpa.

From him Bhagiratha, a famous lord of men, drew his origin. Then Raghu was born . . . From Raghu, Aja was born, and from him Daśaratha, who rode on a lofty chariot. After eight other kings, their sons and grandsons had passed, the illustrious Lichhavi was born.

Like a mark on the forehead of the globe, trusted by his people, belonging to the famous and great solar dynasty, enjoying great influence and worthy of respect even by great Gods, he bears the pure name Lichhavi, giving rise to a new dynasty, white like the beautiful moon, and similar to Ganga's flood, majestic in appearance and charming.

Twelve kings following after Lichhavi are passed over; then an illustrious holy prince, called Supuṣpa, was born like the God of Love, who has a flower of his arrow. Then twenty-three kings succeeded him; and another famous king, called illustrious Jayadeva, arose.

After victorious Jayadeva eleven kings passed and then one more. After him came the best of kings, a follower of Sugata's (Lord Buddha) doctrine, known as illustrious Vṛṣadeva.

From him was born Śankaradeva, from him also Dharmadeva sprang. Then his son, the illustrious Mānadeva, became

king, and after him his son who is known as Mahīdeva.

From him descended Vasantadeva, dear to the people, like the spring (Vasanta season) who finished the wars with his enemies, and was respected by his subdued feudal chiefs.

Afterwards came the thirteenth ruler, king Udayadeva, and then from him Narendradeva, who was prosperous because of honour, and whose footstool covered with the dust from the row of diadems worn by numerous prostrated kings.

Honoured by men, as if he was the husband of the earth, he who gave honestly earned wealth in charity, possessed great riches, conquered his numerous enemies, gladdened his relatives, protected his subjects, greatly relieved the sufferings of pious men depending on him, and spoke truth. Then came Śivadeva who supported the earth.

This prince respectfully took illustrious Vatsadevī to be his queen, as if she were fortune, the daughter of illustrious Bhogavarmā, who was the crest jewel of the illustrious Varmans (Śrīvarmmachūḍāmaṇi) of the Maukhari race, and who by his glory put to shame (all) hostile kings, she who was also the granddaughter (daughter's daughter) of the great Ādityasena, the illustrious lord of Magadha.

From this king was born the subduer of his enemies, and the son of the illustrious Vatsadevī, the illustrious king Jayadeva, unvanquished by foes. Leading a life of renunciation, his only riches is honour, and with large eyes, an ocean of politeness, he is protector of poets, and learned and virtuous men. His legs and chest are strong and broad.

That king wedded, as if she were Goddess of fortune and of the earth, queen Rājyamatī, possessed of virtues befitting her race, the noble descendant of Bhagadatta's royal line and daughter of Śrī Harṣadeva who crushed the heads of hostile kings of Gauda, Odra, Kalinga, Kośala and other lands, with the club-like tusks of his excited elephants.

He equipped with the splendours of body, in beauty, surpassing Cupid, worshipped by females adorned with beautiful girdles, and giving his mind to the duty of protecting his beautiful kingdom, shows himself the character of a universal emperor.

He holds a large kingdom, where the subjects are freed from troubles and pain, conquered by the spreading flames rising from the offer of an oblation with clarified butter made

by Brahmanas, who have received great happiness (from him), and which has been extended in consequence of the support of his arm, and his rule over this kingdom goes without any risks, and by reason of his heroism he has received a second name Parachakrākama (desirous of possessing the kingdoms of his enemies).

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

"Has a new lotus risen from the nether regions in order to highly honour with its incomparable eight petals come from the navel of Viṣṇu or the image of deity of the eight bodies (Śiva)? Is it because it mistook him for four faced Brahmā that it went to become his seat or it is spread out as if it is a meeting ground of a symbol of the divine procreative energy as both the varieties of white lotus seem to meet here.

"Have the ashes (covering) Paśupati's (body) been scattered, while he violently danced on his feet according to his heart's desire? Or has a new autumn returned imparting brilliance to the rays of the moon on Śiva's crest bearing the moon? Or have the glittering masses of snow, leaving Kailāśa mountain, collected here out of devotion (to Śiva)? Or has a flood of Amṛta (nectar) lovingly come from the milk ocean out of affection for its kindred, the poison, on Śiva's throat.

(The above verse is) the king's (own composition). "Is it the white like moon-light shining with lustre, brilliant with splendours, the heads of the Śeṣa, who dwells in the farthest recesses of the nether world, and has come prepared to worship divine Śiva here? Or as the lord has gone to the depth of Rasātala far down the waves of the milk ocean have come up happily to bathe in milk the Lord by virtue of his grace?

"Or is it the full blown lotus once held for play by the hand of Lakṣmī, who with the permission of Viṣṇu, enjoying his ease in Pātāla on the couch formed by the king of serpents, and with his permission, Lakṣmī herself, hastening devoutly to worship the conqueror of Tripura?" Thus uttering various interesting arguments the young wives of the Siddhas now given to illogical thinking, who were highly enamoured of the lotus, a pleasant object of their guess, say 'who knows this?'

"Forsooth this is not a hollow stalk of lotus composed of reeds; I am made of silver by the king. How, oh men, can the two lotuses of Śrī and of Brahmā, which though possessing a fresh brilliance look like me? Or all over the broad earth not one (flower) like me is found, neither in the delighted hearts of men, nor in (lake) Mānasa; neither the brilliant sun, nor the day nor the lake produces any difference in me."

Thus the filament of lotus spoke laughing as if it were proud of its beauty, showing in derision its gold like shape, as red as vermilion and comparable to a row of bright teeth. It looked as if one lotus was throwing a challenge with pride to another in this world of living beings.

This pedestal on which the deity rests, golden like Mount Meru, abode of gods, was surrounded by the multitude of mountains, covered by snow, looks so beautiful, the king himself caused this, an exceedingly resplendent silver lotus with wide open most brilliant petals, to be made for the worship of Paśupati.

The King's own composition

"That most worshipful Sthānu, whom Brahmā, possessed of manifest glorious majesty, lauds with his four mouths, whom six faced (Kumāra), bowing at his feet, praises with his six mouths, whom ten headed (Rāvaṇa) even glorified by hymns from his ten tongues, whom Vāsuki with glittering necks serves devoutly, singing his praise with a thousand tongues, by reputation, he, the Supreme Lord, wears the sky as his garment, he pervades (the universe) and (still is) exceedingly small; though he knew it, he is the destroyer (of the world) as he is Śankara; though he is one, he possesses eight bodies; and he is revered by gods and demons as teacher, he dances without a sense of shame, although he has contradictory qualities, he, the most respectable, is seated here."

King's own composition

"The merit I obtained from Paśupati for having caused to be made in honour of that Lord of the Pramathas, this great, beautiful, brilliant silver lotus, which resembles the lotus forming Brahmā's seat, and far wide extends its expanding petals, and dedicating the same with devotion for the worship of the Lord I have passed on to my mother with complete satisfaction."

King's own composition

"Is this a lotus from Ganga's stream, which was growing in the water on Śambhu's head? Or (is it) a lotus seated on the head of Śambhu, with water lotus of the river Mandākinī that has been detached from the heaven and desiring to see the new water, but obtained the lotus? Or is it a beautiful lovely row of air carriers of the blessed gods? Or is it the lotus descended from the hand of compassionate Lokeśvara (i.e. Avalokiteśvara)?"

King's own composition

"Is this the source of the descending heavenly Ganga, beautiful on account of its restless waves? Or is it the lotus from which Brahmā sprang, come to see the better variety of earthly lotuses? Or has the pure moon resting on Śiva's forehead approached this spot?" Such doubts arose in the minds of the people, when they gazed at it with wondering widely opened eyes.

This precious silver lotus, placed over Hara's Linga, together with lotuses which on all sides surround it to do it honour, has been dedicated by illustrious Vatsadevī, the mother of the king.

There is the merit clear as the moon light, which her son gave to her and she also obtained it performing Padmapūjā, offering silver lotus to the Lord, illustrious Vatsadevī, who is pure in thought as becomes her race, has presented to her husband, the deceased king, for his welfare.

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 rest.

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 life, good health and is ruling joyfully the country where the subjects are rich according to their desire, and loyal, protect the earth.

On the ninth day of the bright half of Kārtika, Samvat 157.*

*I have utilised the translations done by BL and Levi but have improved on them.

CXLIII

(Lines 1-9 not at all readable. Gnoli reads from the 10th and Levi from the 9th. Upto 17th line a few letters are visible, but no sense can be made out.)

Text:

Here they suitably to be considered. The eastern door keepers should be considered as it suits . . . 10 paṇapurāṇa . . . to be given to Śrī Eastern Office . . . or the acts in relation to the son, to the south of Śrī Western and Śrī Eastern Offices gone to south, of . . . that office . . . conduct . . . in the beginning the door keeper must act in accordance with the dictates of the scriptures . . . all offices are barred from entry and this includes the holders of the Bhaṭṭa office . . . whichever matters arising in respect of the boundaries and outside, the Pāñchālikā themselves are to decide according to the tenets of justice . . . in the western . . . to remove ignorance . . . For the offence concealing a wrong . . . in the act of swindling he should be fined 5 paṇapurāṇa. In case of a grant of property or assignment of cattle or money by sale deeds if the promises are broken 4 paṇapurāṇa will be the penalty. Attempt to influence will meet with a fine of 2 and ½ paṇapurāṇa. Even by signs if there is an attempt to vitiate evidence and if there seems to be any such indication even distantly the witnesses present will pay the penalty of 400 paṇas . . . if the written document proved a forgery (false), the fine would be 100 paṇas. On admission of guilt 2 paṇapurāṇas and 2 paṇa fine is imposed, . . . a fine of 25 paṇapurāṇas, 10 paṇapurāṇa in ayakṣikā (without the image of Yakṣa) coins is recommended and in the case of uttamakāya, on the lower and middle kāya (body) 6 paṇapurāṇas with additional 2 paṇas, 1 paṇa and 3 paṇapurāṇa respectively, a fine of 1 paṇa, 100 purāṇas and 50 purāṇas in addition to 25 paṇapurāṇa is prescribed for one who was judged guilty in a legal suit but escaped and 1/6 part of the balance of money gained as fine after its final judgement should go to the Pāñchālikā. If the money is not paid, the possessor living in this area or elsewhere will be subjected to confinement or seizure of person. At any rate if injustice is there then an appeal is to be made to Rogamāchau door keeper and the latter will then submit to the king's antarāsana (*Śrīmatpadiya*)

office within a month for decision. If a pregnant woman dies, a payment of 100 paṇas as fine will be made. For suicide case the body should be presented for further order and deaths occurring in course of quarrels the family must obtain purification or ablution on appeal to the door keeper who for performance of his duty must be paid 6 paṇapurāṇas with two paṇas in addition. If wounded cattle are destroyed 3 purāṇas with 3 paṇa will be given to the concerned authority. For illustrating the Palace chariot, the Sindri door keeper is to get 80 paṇapurāṇas. In respect of the work in pulling or drawing the chariot from its place of stand, and for renovation of the palace and all round adornment or general dressing, the Betra door keeper will receive 80 paṇapurāṇas annually. To purchase 22 jars the door keeper will contribute 5 paṇapurāṇas. As for the tax on the best variety of cloth, 6 paṇapurāṇas and 2 paṇas are the contributions. During the celebration of Maṇḍipī a pair of cloth and 5 best ornaments have to be given. Every year *Sthāna* (ever present at the station) door keeper will be paid 1000 paṇapurāṇa by Pāñchālikās Tāmrakuṭṭaśālā, Māneśvara, Hyaspriṅ, Puṭhampriṅ, Jamayambi and Pumdatta—all these villages are to enjoy from now on the status of a draṅga, and this is the favour bestowed by us. This avowed wish of ours is inscribed on a stone plate with special favours granted to the sanghas and others, which are included here. The officers of the various social bodies who have learnt the above written command or order realising their duties will not even harbour in mind a courage for mischief and make efforts to break this royal favour under pretext of fulfilling their assigned duties. If we come to know all this we will surely give them hard punishment. Future kings who have to maintain the favours bestowed on the people by the past kings, and who knew the importance of the gifts made to the joys of the people, shall not tolerate the persons responsible for acts designed to destroy the favours. Praises are heard about the maintenance thus: Those who have a clean character like the moon with cool rays, while they also protect their subjects well, and who without deceit protect the virtuous systems established by the past kings they will easily enjoy the splendours of the kingdom they conquered from the enemy kings overcoming hatred and will ever live in heaven like Indra enjoying respect and

wealth. Now to draw its boundaries: From here in the northeast direction Ajika vihāra's eastern gate to Dadhriṅkānta ko, therefrom, facing south, and going along the Highway (Mahāpatha) as far as the north of Maṇināgāṭṭikā and to its north, the large village (brhatgrāma) and then as far as that, and therefrom going towards the west, Balasokṣi temple (devakula), passing through this, reaching Bodda district (viṣaya), and then to the north of Araghaṭṭa, and from here along the route of Māśa, facing west, in Lamkhaulamuṭṭaṇa, there, and going through Aṭmaṭṭanakam and following the garden or Naḍapaṭṭikā, towards the west, the Mahaprātihara's house, then to the south following the narrowest part, reaching the highway where the stone exists in the shape of a pillar, from here, from the beginning of the path (where the chariots drive), entering the door known as Yadurdvāra, then going across the halfway of the north of the eastern house, in front of the southern house, following westward, and entering the row of doorways of the cluster of houses (dwāragṛhamaṇḍala) proceeding to southern house, thereafter crossing over the western marshy ground, the line passes through the centre of the Yābi village and then going through Tabecheṣa, thereafter towards the west to the path, and by that very path following northward along the Drumakuṭī way, thereafter turning round westward and going to the north of a place along the line near Poṇḍimaṇḍapikā and then to Udaṇehuśa, then getting down towards the west and along the road taking to Tāmrakuṭṭaśālā towards Jarikhusam, and then to Tāmrākuṭṭaśālā lakhamaka, thereafter going towards the north, the āli of Māneśvara Palace courtyard, south of it and at the back of prekṣaṇa *mandapi*, going towards northeast, and entering through the eastern gate and across the middle of the Palace courtyard to the west gate, therefrom going to the north, just going in front of Pravarḍḍha Māneśvara, then following the western path as far as the water conduit built by Vottariṇa, then onwards . . . then to its southwards to half of the garden of Sāmbapur, therefrom . . . towards the west . . . and then to the south . . . following the western side to reach the south pillar, and then by the western gate . . . south of Jīvavarmā's vihāra . . . the line passes through the garden's southwest . . . west . . . following the canal . . . going along the northwest . . . in course of the path of Kamproy-

ambi and to its north, then the parts of the field donated to the Lord . . . from the lands of the monastery alighting to western terrace, . . . going through the midst of the large river to Naṭividvā climbing down to the north—Dipeka . . . thereafter, the southern path . . . the way going to the village . . . therefrom according to the path west of Vingboche maṇḍapi, there is Yāku, from there . . . Svāmi Kartikeya . . . Kara goṣṭhi, therefrom the land of Saptamī Goṣṭhi (of the 7th day) and to its east . . . the land of the monastery (the same) in western terrace . . . land of the Pāñchālikā, its land in the eastern terrace, following that Śrī Tukāṇa . . . in the east therefrom land of the Taitariya (Vedic) school, thereafter western terrace and in that order . . . going along the southern . . . then in the eastern direction Kankabattikhā going along . . . then the path . . . thereafter crossing the river, enter Vataṁkuṭī, and to its east (pūrvva-)paṅkuṭi . . . , it is limited . . . in that way land of the Sāmanta . . . land of Gosthi and the eastern canal . . .

CXLIV

(All the 36 lines of the inscription have their margins effaced on both sides. The 37th line is destroyed. What we can read is only the middle portion.)

Om, hail! From Kailāśakūṭa palace, the Divine Lord, king of kings, conducting his virtuous rule unblemished Pm Pbh Md Śrī Jayadeva after asking the people of Nepāla maṇḍala of their welfare issues the following orders to the people: . . . with . . . you, the highest in the hierarchy of castes, divinities of the earth, who have been guiding their followers according to the tenets of the whole body of sacred traditional beliefs and practices and having desired that these beliefs and practices would continue to hold ground also in future . . . we have fixed the boundaries of the areas concerned . . . to the east of the said area . . . with a view to ensure that none would receive injuries from any action including . . . as for those who were out of the area, even rich men . . . perpetrating crimes in my kingdom . . . those who deserve punishment . . . the Pāñchālikā alone should take hold of them, and surrender them to the Royal Palace . . . out of paṇa purāṇa (a denomination of

coinage) only one to go to Eastern High Office in Haṁsa(gṛha) . . . The Brāhmaṇas getting 40 mā would have it enhanced, the three High Offices . . . of the Royal House of the South . . . Eastern Office . . . punishment . . . 5 paṇas . . . purāṇa . . . for the punishment of the parents and for criminal assault . . . They will receive paṇa purāṇa . . . Those who deserve to be punished should receive sāhasa danda, the largest being uttama.* Pāñchālikās to be given materials . . . 2 paṇas, 6 paṇa purāṇa . . . entering by one's doors the Southern House of the ruling family . . . only 100 paṇas are to be given along with lands . . . a girl belonging to the locality . . . the carriers of paṇa . . . purāṇa . . . two mānikās of rice should be given . . . mānikā . . . the high officials could cause harassment in their own spheres of works under pretext of official work, but this cannot be done and such officers will be punished . . . knowing this is the work of past kings who were devoted to serving the interest of the people . . . the witness is the crown prince Yuvarāja Śrī Vijayadeva.

CXLV

Jayadeva's Mīnanatha Inscription stands today on the platform near the water-conduit in front of the gate of Mīnanatha.

The inscription belongs to Jayadeva II, and is addressed to a village. But because of extensive damage to the stone, nothing more can be made out.

CXLVI

Om, hail! the great cause . . . thinking that by setting up the image of the Lord, one gets the results of the virtuous deeds, the Lord, the teacher of the three worlds, was set up (his Lord or image).

(We do not know whether this refers to the phallus of Kumbheśvara enshrined in the temple.)

*According to Manu and Kauṭilya uttama sāhasa means 1000 paṇas in fine.

CXLVII

This is a two line record inscribed on the body of the image of Goddess Vārāhī attached to the back wall of a temple of Ganeśa in Mahābauddha, a quarter of Kathmandu, near the Parade ground. The translation would read: Brāhmaṇa Śaka (belonging to Śaka family) Bhatta's son, in front of his abdomen this much, where the fire Jathara was burning. (This does not make much sense)

CXLVIII

The year 170 Kārtika . . . 10th day 7th, a clean water reservoir . . . Divakara donated in the country of Dholabasa south of the Highway to the Panchalikās of Kalopigrāma, comprising the land, south of the Highway and west of Chullankhu.

CXLIX

It is a 4-line inscription. The translation migh tread:

Any where, height of compassion for the welfare of the entire humanity . . . y . . . They do not obtain this, all the kings of the earth . . . therefore for all the members of the illustrious families, for the end of their grief they experience since birth . . . raising voice, such a lady.

CL

For the attainment of knowledge of the entire human beings without delay and keeping this in view.

CLI

. . . Those whose cause is *Dharma* they will have dharma, thus said the Lord, Tathagata, theirs is the restraint (over passions), this is what the mahāśramnaṇa says.

CLII

These two images . . . urge for . . . and two mandalas.

CLIII

The female monk who is mercy incarnate donated this water conduit made of stone for the welfare of all living beings.

CLIV

Translation: The same as above.

CLV

On . . . Āṣāḍha kṛṣṇa 7th (black fortnight) while Mahārājādhirāja Parameśvara Śrī Manadeva was reigning, the enemy was defeated in battle, he then became bereft of happiness, and for the memory of himself, the donee performed a virtuous deed (?) . . .

CLVI

On the 2nd day of the dark fortnight of the month of Māgha

in the year 180 while Mānadeva was ruling Huṁdharmajīva who lives in the village of Etangrāmalahugvala carved himself (by his own hands) a wonderful and faultless image of Avalokiteśvara on stone in order to obtain emancipation of all the human beings from a deep dark abyss of suffering, with a desire to take them the right way and dedicated to the attainment of great wisdom (prajṅā).

CLVII

. . . [The water conduit was constructed for the welfare of all the human beings] on Samvat 182 Āṣāḍha śukla 13.

CLVIII

Oṁ with devotion to Viṣṇu . . . on Āṣādḥa kṛṣṇa 7 on Samvat 207 Amṛtavarmā donated a water-conduit for the welfare of the world, and hoped this will again and again provide water to the thirsty.

CLIX

Oṁ, 50 years more and 200 Samvat had elapsed, and in the first intercalary month of Āṣāḍha on the second day the king by name Balirā(ja) built this water conduit of stone facing the south in order to enhance his own merit.

CLX

On Samvat 271 Vaiśākha, bright fortnight, second day, while [Mahā]rājā Varadeva was ruling Kebhusataprabhikara of

Lañkhā village inaugurated the ceremony of setting up the image of Lord Pratibala Svāmi. . . . The image was made by. . .

The installation was made by Kumarasvāmi for his happiness and merits . . . Huṁnisāralaṁbha made the image. The grant of land was mānikā 80 and pra 5 in the west.

CLXI

The colophon reads : The writing of Manuscript Sahottara-tantra is completed in the reign of Mānadeva who had earned white fame like the bright moon, during the pleasant spring season, the month of Vaisakha, bright fortnight of the year Samvat 301, 7the Tithi, asterism Puṣya day of the week, Sunday, siddhayoga, by Śrī Harṣachandra the work śuśruta by name for the welfare of all the living beings.

APPENDICES

I

Urged by the queen's (devyāh) wisdom to fulfil her duties the king (Śrīpadaih) has appointed . . . elder Ketumbāṭa at the initial stage of making the stone pillar as desired.

Tānābahā image inscription

. . . On the day of the dark fortnight of the month of Āṣāḍḥa (the portion is damaged), and during the reign of the king of kings, great lord [Mahādhirāja] Parameśvara Śrī Mānadeva . . . to me . . . in the battle (against evils) . . . to enjoy his own happiness . . . to obtain merit out of the creation to his own memory.

II

When King Priyadarśi, the beloved of the kings, was anointed twenty years (crowned since twenty years ago) he came and respected this place thinking that Buddha, the sage of the Śakyas, was born here.

Then he erected a pillar and got a horse (?) also made of stone to be placed on the capital. The purpose of this was to let the people know that Lord Buddha was born in Lumbini village, and so the king exempted the people from taxes and decreed that they thould pay land tax only 1/8th of the total produce.

[R.G. Basak thought that Gudavi means a she-ass but Hiuen Tsang said that he heard of a horse being struck by lightning and fell broken along with the capital.]

III

When King Priyadarsi, beloved of the gods, was crowned 14 years, he enlarged the relic stupa of Kanakmuni and on 20th year of consecration he himself came and paid his regard and erected a pillar of stone.

IV

(This is fragment of a larger stone.) Wife of . . . daughter-in-law of the brother of King Kalahābhimānī (Amśuvarmā) . . . spreading rays of her fame, died at a young age . . . desiring to uproot the enemies of Yāpring village (the king at the time) . . . shining because of numerous qualities, was Jiṣṇugupta ruling. She, a devoted lady, asked her son to construct a water conduit serving water as clear as a learned man's heart taking help from the Goddess Lakṣmi and men of goodwill . . . she granted the land of Lunsri country fetching as levy 50 mā, as a share of produce to the resident Gosthis of Duprang, . . . the gifts to be utilised whenever the water conduit became unworkable because of damage.

V

(The inscription is much damaged.)

Witnessing the celebration of the victorious war . . . in order to keep going whatever inevitable for a long time . . . best of land, the share of produce to be enumerated is written . . . south of Matingrama, the share of the produce of garden at the rate of 20 mā . . . 100 pieces of unrefined sugar from the Western garden . . . share of field produce at the rate of 20 mā.

VI

Nothing particular is known except grant of land in the western region for the worship of the deity, Lord Buddha,

whose praise is sung in the first line in the prayer that the donor might attain Buddhahood as a cumulative effect of merits earned.

Lord Buddha is called the teacher of the universe.

The produce of the land accruing for the purpose was to be realised at the rate of 20 mā . . . mā 26 . . . half mā, measurement of rice . . . then 6 mā, all this for applying paste, burning incense and lighting the lamp, again mā 3 (the last line worn away), the donor hoped that whatever merit he had earned will go to help his fellow men to attain the state of the Buddha.

VII

. . . all living beings let them attain Buddhahood. The grant of land bhūmi 10 yielding mā 2 for the worship of Āryavalokiteśvara and for Āryasaṅgha the donation is 5 mā (the first line is worn away).

VIII

This seems to be a decree issued by giving consent to Sāmanta Chandra Varmā Gomi who had created an agrahāra. The ruler seems to be pleased with the preservation of domestic animals and birds in the area by its people. The boundaries seem to be fixed. The area was declared agrahāra.

Certain privileges were granted to the inhabitants of the village where the Agrahāra was created, but the name of the village cannot be read. The charter was issued to make the grant last for ever.

In the demarcation of the boundaries the following comes to view: east of this . . . in the south, Badrālī, in the south-west . . . in the north-west Ksetrālī (land) of Thasamprindesa. Anybody interfering with this provision will be punished . . .

The stone is much mutilated, more at the margin both sides and is not complete.

IX

Hail! The moon of the firmament of the Lichhavi family, who is graced by the feet of Lord Paśupati and devoted to the father, who is the king of kings and the lord himself. The happy Jayadeva . . . addressing the people of . . . orders: Let this be known to you . . .

[Thereafter we have stray expressions such as bhūmi in two places and there is also mā preserved in three places respectively. Perhaps this is a grant of land in a certain village. But we do not know if much land was involved and about the purpose, for which the grant was made.]*

X

In the reign of Gaṇadeva . . . Viṣṇu Varmā, with due respect and keeping the welfare of his father and mother and all living beingt, constructed the water-conduit.

XI

On year 172 Āṣāḍha bright fortnight, 12th day, in the Ankabalaka village, Sriheujiva . . . Śrī Vastramitra, Śrī Devasvāmi . . . Śridharamitra. Śrī Dhruvamitra, Śrī Somamitra, Śrīmitra, Śrī Jayadeva, Śrī Nārāyaṇa and others installed the image of Nārāyaṇa (Viṣṇu) for the enhancement of their merits.

XII

With devotion and a desire to attain Buddhahood I salute the Lord who by the rays of his knowledge had removed the suffering of the world . . .

*The reading is that of Dhanavajra.

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CORRIGENDA AND ADDENDA

Ins. n. VIII	P. 7	line 6 and 7 read Vempā for Vemma and Bala—b for Balabla
,, IX	P. 7	Line 6 *Praṅpriṅ* for Prangpring Line 9 *Votavu-* for Botabu- Line 11 Jalpṛṅ for jolpring
,, XIX	P. 12	line 3 read piṇḍaka (a cess or levy) line 4 add deva after Vardhana
,, XX	P. 12	add (Mahārāja) in line 1 and read Brahmuṅ in line 6 for Brahmum
,, XXI	P. 13	add Nepalese people (Naipālebhyah) in the first line of the inscription
,, XXVI	P. 16	line 1 read *Pikankūlaka* for *Pingkulaka* Line 3 add after *tax* the term *in Dumlamgrama*
,, XXIX	P. 21	line 3 add within brackets after the words five great sins (*Panchāparādha*) Line 9 read Brahmuṅ for Brahmuni
,, XXXI	P. 21	line 1 of the record, read Manudeva for Mānudeva
,, XXXIV	P. 23	line 7 read Dobāgrāma in place of Domagrama Line 8 read Khuddusvāmi for Khuḍusvāmi
,, XXXVI	P. 23	line 6 of this record add *which was his meritorious act* (Kirti)
,, XXXVII	P. 24	line 4, after Chief Minister add *Mahāpratihāra Sarvvadaṇḍanāyaka* Line 11 read Tegvanga and add thereafter *Ke khe again Bremguṅcho and Moguṅcho* followed by *tilamakam* (a canal) The last line in the passage would be:

		Perhaps it refers to the construction of a canal.
Ins. n.	XLVI	P. 26 delete line 3 of the same inscription and read Tunchatutu
		P. 27 line 7 read Vṛṣavarmma
,,	XLVII	P. 27 line 13 read Yūpagrāma for Yupagrama
,,	XLVIII	P. 28 line 3 read after son the word *Deśavarmma*
,,	,,	P. 28 line 11 read 400 90 5 in place of 495
,,	XLIX	P. 28 line 11 read Mahārāja after Bhaṭṭāraka
,,	LIII	P. 30 line 20 read Puṇḍri in place of Pundi
		P. 31 line 14 read *rivers* in place of *river* and add *and* after Burdum
,,	LIV	P. 32 line 5 read Śrī Sāmanta within brackets after Feudatory and remove the word *High* put before it line 11 read Kuther in place of Kuṭhera and Lingval in place of Lingvala in line 12
,,	LV	P. 32 add after office holders in line last but one the expression *Kutherbrttyādhikrtānām*
,,	,,	P. 33 line 13 correct the date from 5th to 10th for tithi
,,	LVI	P. 33 line 2 of the record read Khṛpuṅ in place of Khuprin
,,	LVII	P. 34 line 6, add *Śrī Mahāsāmanta* before Amśuvarmmā
,,	LVIII	P. 34 line 5 and 6 read Sāmanta for Mahāsāmanta
,,	,,	P. 35 line 9 and 10 read Samvat 500 Śrāvaṇa śukla . . .

The numbers of inscriptions nos. LV, LVI, LVII and LVIII in pages 32-35 are changed into LVI, LVII, LVIII and LV respectively.

Ins. n.	LIX	P. 36	line 5 read Kuther in place of Kuṭhera
,,	LXI	P. 37	line 3, add *Śrī Mahāsāmanta* before Amśuvarmmā
,,	LXII	P. 37	line 3, add Śrī Mahāsāmanta before Amśuvarmmā
,,	LXIII	P. 39	line 7 read dūtaka (appointed agent) in place of delegate
,,	LXV	P. 41	line 8 read Hiddhimaśālā for Hiddhumaśālā
,,	LXVI	P. 42	line 4, add after shows *Prthul Ksetra and then* line 7 read Pradīpa in place of Pradeepa
,,	LXVII	P. 42	line 6 of the record read Mīrmeli in place of Mirmeli
,,	LXVIII	P. 43	footnote, end of 1st line add after the word mean any kind of *domestic animal* other than he-buffalo or ram as interpreted by some scholars
,,	LXIX	P. 44	line 11 read bhāṇḍa in place of bhaṇḍa line 16 & 17 read Nandiśankha Vādayoh for Jyāndisankha vadayoh
,,	LXX	P. 44	add Naipālebhyah in line 1 of the record after Nepalas within brackets associated with the other expression within brackets
,,	,,	P. 45	line 23 read Mahārāja for Mahārājā
,,	LXXV	P. 48	line 4 read Kuhmum for Kumhum
,,	LXXX	P. 50	line 2 of the record, add *Śrī* before Amśuvarmā
,,	XC	P. 54	line 11-12 read Panapfum in place of Panaffum line 12, add within brackets Akṣayanivipratipādita

Ins. n.	XCVI	P. 56	last line of the record the date year read 40 — in place of 40
,,	XCVII	P. 56	Line 2 of the record add *Lichchhavi Kulaketu* after king line 8 add *Paura* (inhabitants of a town)
,,	XCIX	P. 59	line 3 add Śaila in the vacant space
,,	CII	P. 61	line 15, read within brackets Tandosthala in place of Tando's
,,	CIV	P. 62	line 16 of the record, read Ṣaphanā for Khāphnā
,,	CVI	P. 63	line 10 of the record add after throne the expression within brackets (Simhāsanādhyāsi Kulaketu)
,,	CVIII	P. 65	last line read Viṣṇu for Jiṣṇu
		P. 66	line 1 add Nepāla bhūbhuji after Nepal
,,	CXIII	P. 68	last line, add *seek* after they
,,	CXV	P. 69	line 1 of the record add after *Secretary General* the expression (mahāpratihāra) within brackets
,,	CXVI	P. 69	line 14 of the record add Bh before Md
,,	CXVII	P. 71	line 26, read Śivagaldevakula for Śivakula line 33 add Priyajīva after Kumārāmātya
,,	CXVIII	P. 71	line 1 of the record, read kṛṣṇa for śukla
,,	CXIX	P. 72	line 3 of the record read Pbh for Pm Bh
,,	CXIX	P. 73	line 15, add *interior and* before justice
,,	CXX	P. 73	line 3 of the record add within brackets Bh Md before king
,,	CXXII	P. 75	line 29 add within brackets *Chāṇḍāla* after *pariahs*
,,	CXXVIII	P. 81	line 17, read Sreṣṭhidul for Sresthadul and Pritubrumadhyamāli for Priti etc.

Ins. n.	CXXXII	P. 82	line 2 of the record add within brackets Pbh Md after kings last line of the page, add samuchita-taddeya bhāgabhogakarahi raṇyādi sarva pratyāyani
,,	CXXXIV	P. 85	line 9, add dhirāja after Mahārājā
,,	CXXXV	P. 85	line 8 of the record add .... (hiraṇyādi pratyāya) within brackets
,,	CXXXVI	P. 87	line 1 add Sajñake after Satvaumā-laṁba line 10 read Davākoṭṭa for Dābā koṭṭa
,,	CXL	P. 89	line 4 of the record read Yūpa for Yupa

Note: The diacritical marks are avoided in the introductory portion of the inscriptions and their titles. They, however, occur exceptionally and inadvertently in the inscriptions of Buḍhānīlakaṇṭha (n. LIX) and Dhapāsi (n. LXIV) and some others.