

The Kallala Dynasty of the Jumla Valley

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Introduction

In the pre-historic time the Jumla valley might have been a lake like the Kathmandu valley and it might have been made habitable by God Chandannath of Kashmir, who is said to have introduced the paddy crop there 1, but in the medieval period this region was ruled by the renowned Mallas. Simja and Dullu were the summer and the winter capitals of this vast Malla kingdom till King Prithvimalla but during the rulership of his son King Abhayamalla both of these cities seized to be the centres of the Malla administration. Now Udambarapuri becomes the residence of the king, and we do not know about what happened to the Mallas of the west after Abhayamalla. Did Abhayamalla being childless, distributed his kingdom among his vassals of Doti, Achham, Dullu and Jumla or was it a coup d' eteat and then the numerous small principalities had originated ?

To me it seems that the Mohammedan kings of Persia had wholly conquered India by the fourteenth century and as they had generously facilitated the settlement of the Mohammedan immigrants of their native and in the newly acquired principalities, the Kshatriyas and the Rajpoot kings of Rajasthan and other parts of the country were frequently by harassed the Musalim section of the population. In A.D. 1399 Taimur Lang of Persia had violently raided India. In the course of his invasion he had humpered the might and eloquence of the Imperial Sultan of Delhi. At that time in the

region of Rajasthan and Punjab about one hundred thousand Hindus were slaughtered 2 by the aggressor. These are some of the chief causes of the influx of a large number of the Kshatriya princes in the Western Himalaya during the opening decade of the fifteenth century A.D.

The Origin of the Dynasty

The Virendra Bahadur chronicle 3 gives the names of eighty-two kings of the Kallala dynasty. According to this document these kings of the Jumla valley were of the lunar dynasty, illustrious Ravi-gotra (solar pedigree) and the Panchaparavara-sakha. 4 The venerable deity of the family was Rudra and the sages of the family were Savarni, Chavana, Jamadagni, Margava (Bhargava) and Apalava. Vailabhya Risi was the first (king) of the Kallala dynasty. Succeeding him we have four more seers (Risi), then eight Adityas beginning from King Vijayaditya, after this thirty-seven Ranas including King Salivahana (this king is also referred as a Rana) and then five Palas. Posterior to these Palas we get the names of eleven kings having their names ending with the suffix of Raj and Baliraj is the fifth Raj king in this chronicle. The father of the latter was King Uttimraj. After the Rajs we get the names of fourteen Shahi and two Shaha kings.

Baliraj (A.D. 1404—45)

The chronicles of the Jumala valley frequently recite about King Baliraj. It has been

said in the Virendra Bahadur chronicle that Baliraj was a Rajpoot of the Raghu family belonging to Sisaudiya. His mother was Gauridevi, a Kshatriya princess of Chittoragarh. She had come for the pilgrimage of the Manasarowar lake along with her family priests. While returning from the holy lake, in a village located in the vicinity of Khandacakra (Dullu) of King Malaibum 6, she gave birth to Baliraj in the house of Meghamalla Ravala. This reality is corroborated by another chronicle of the region which is now in the possession of the history laureate Baburam Acharya 7. The chronicles enjoin that one day King Malaibum saw Baliraj with his forehead glittering like a radiant lamp 8. He reported about this fact to his courtiers, who in turn advised the sovereign to assassinate Baliraj. They suggested that such a boy, if living in Khandacakra, when comes to youth, might cause injury to the king. Thereupon, King Malaibum wanted to kill Baliraj. But the daughter of Malaibum, who loved (radiant prince) Baliraj, reported the details of the conspiracy to the latter. Then Baliraj fled in the dominion of Jaktismha of Simja--Lamathada.

One day King Jaktismha asked Baliraj if the later would like to drink the cold waters of the Jumla valley. Baliraj gladly accepted the proposals of the king. The wife of Jaktismha also heard of the offers of her consort from the window of the palace. In the end she came down, near her husband, and compelled him to donate the Jumla valley for Prince Baliraj. Being compelled by this wife the king caused to bring some clay from the Jumla valley and the waters from the sacred tanks, wells and the rivers of the country. After taking a bath in the Ganga river 9 the king donated a cow and then he conferred the clay of the Jumla valley to Prince Baliraj along with a golden image 10. But Baliraj, being a Rajpoot prince, did not accept the present grant. Thereupon, the donation was made available to Shree Devadas Joshi of Niwapanya village and Shree Shivaram Joshi of Chologayi village 11. These Brahmans gave the tika of royalty

(coronated) on the forehead of Prince Baliraj and then asked him to rule the Jumla and the Humla valleys and protect the Hindu religions and the Brahmans.

According to the Virendra Bahadur chronicle Baliraj became the king of Jumla on Sunday, fifteenth of Margasira of the Saka Era 1326 (1326×78=A.D. 1404). King Baliraj had ruled from the Sunargaon capital 12. Later on this city became famous as **Swarnagramavarana**, and it had found its mention in a copper plate issued by Kings Medinivarma and Baliraj jointly in the Saka Era 1326 (=A.D. 1404) 13 itself.

Now we have the question of Jaktismha before us. I think that he is King Jaktismha of the Bajhang dynasty 14 and not of Simja-Lamathada. As this king had the rancours with the Jumla and the Khandacakra (Dullu) rulers, he seemed to have helped Prince Baliraj in his plans of conquering the Humla and the Jumla valleys. Some more researches are required in this context. According to **Document B** of Tucci 15, it was Sage Chandananath, a Brahman priest, who had given the **Tika** (mark of royalty on the forehead) of Jumla's rulership to Baliraj. It has been said there that Chandananath did this act after the two persons had returned together from the Manasarowar lake. Is this Chandananath, the priest Chandananath of Kashmir, who is said to have introduced the paddy crop in the Jumla valley?

Naraharinath has published the text of a copper-plate which was issued by kings Medinivarma and Baliraj in the Saka Era 1326 (=A.D. 1404) 16. In the grant King Medinivarma has been described as ruling from the four-storeyed white palace of the Jumla valley. This palace was marked with the auspicious symbols of **swastika** (the sign per-excellence of the Aryans) and **nadyavarta** (this is also a Hindu symbol; also a type of building) and echoed with the alluring sounds of the melodious songs. The epithets **garunadhvajavataraparawara samsarasagarottara setubhutapaghana Srighanara dhita - prajya - rajya - raksa -Ksama-**

prachanda-nijabhujadanda chandima sama kran-sata vairatapitha-dhithita pratisthesta devata-paricarya-parayana 11 Raja-asuranarayana-medani-karayasaderau 17 of Medinivarma indicate that he was the decendent of King Abhayamalla itself, but he had ruled the Jumla valley on a limited scale only. As Baliraj had utterly overwhelmed Medinivarma, the latter silently admitted the influence of the former. Medinivarma ruled from Simja till A. D. 1404, and per haps, as the chronicles enjoin, he became a weak king in the association of Baliraj, like Shivadeva I in the company of energetic Amsuvarma of the Kathmandu Valley in the seventh century¹⁸. In the Saka Era the Jumla Valley from the Simja capital 1315 (=A.D. 1394) Medinivarma is found ruling in the style of his father and the grand-father Abhayamalla and Prithvimalla. At that time he was addressed with the titles of **pratapamandalesvara, kirtikeyurahara, mandaliya -- asuranarayana** and **nijakulakumuda**. In the last decade of the fourteenth century the scribes had no knowledge of Sunaragoan or Suvarnagramanagara but in the opening decade of the fifteenth century Survarnagramanagara has been repeatedly mentioned by the authors of the royal grants. To me it appears that Medinivarma being a childless monarch, adopted Baliraj of the Sisaudiya family as the heir of the state. He gave the administrative powers of the country to Baliraj and himself he retired to the life of an anchorite for the aquisition of eternal peace, perception of the god and immortality. This fact about the life of Medinivarma is remembered in somewhat different pattern by the people of Western Nepal ¹⁹.

The Lamasera copper-plate inscription of Baliraj is dated in the Saka Era 132 (x). The missing numeral of the date should be someone between 1326 and 1329, i.e, between A. D. 1404 and 1407 only. In this inscription Baliraj has been described as a **maharajadhiraja**. Otherwise this is a very simple copper-plate. It records the details of a piece of land which was donated by Baliraj to Shree Shivasharma Joshi in the said year. Here the name of

Medinivarma is not included in the grant by the scribe. It appears that by A.D. 1404-07 Baliraj had become a defacto ruler of the Jumla valley. Shivasharma Joshi had performed a **vastupuja 20** in the capital, and in the lieu of his deeds he had received the present lands from the king **21**, as mentioned in the grant. It seems that when Baliraj came to power, he had built a temple of his family deity in the metropolis.

On the basis of **Document B, Tucci 22** holds that Baliraj was coronated by Chandana nath as the king of Jumla after the two persons returned from the Manasarowar lake. This chronical enjoins that Baliraj had defeated king Jalandhari, who was previously ruling the Jumla valley. Baliraj had enlarged the "fief both to east and west. His glory was known as far as China; the government of China promised to give him seven dharnis (=17 seers) of gold, good horses, brocades, etc. A religious treaty was also siged between China and him and many kinglets both to the east and to the west of Jumla become his vassals and paid tribute to Jumleshwar" **23** (Baliraj). Tucci writes that Baliraj had defeated Jalandhari in the battle of Jumla. If Bherimalla, a contemporary of King Dipchanda of Kamayun (A.D. 1747-77), was the king defeated by the invading Gorkha army during the unification campaign of Nepal, then the father or the protector **24** of Bherimalla, i.e. King Jalandhari becomes a king of the early eighteenth century **25**, and not of the early fifteenth century. Hence Baliraj and Jalandhari do not seem to be the contemporary kings, and there is no question of the former defeating the latter. Therefore, the Tucci chronicle is wrong here. According to Tucci the descendants of Baliraj had ruled the Jumla and the Humla valleys for sixteen generations and then only that country was beseized by the Gorkhas. The decendants of Baliraj are also mentioned in the chronicle. According to this chronicle Vaksaraj was the son of Baliraj and his brother's name was Ajivaraj. Vaksaraj become the king of the country after the death of his father. He had ruled the kingdom in the Saka Era 1372

(+78=A.D. 1450) is proved from a copper-plate now preserved in the house of Pandit Mukti Saran Neupane of Pansayadara-Tilakot 26 of the Jumla valley.

According to another chronicle Baliraj become the king of the twenty two Khasas of the region of Jumla, ruled the country from the throne of the lord of Sija (Sijapati) and during his rule he had formulated twenty-two kinds of new laws 27. According to a chronicle discovered from the house of Vishnu Bahadur Shahi 28 the Kallala dynasty of Baliraj belonged to the Raghu family, Ravi-gotra and Ksetrapala Masta (Rudra Shiva) and Vandasaini (Vindyava sini-Singhavahini Durga) ere whis family dieties.

According to a chronicle 29 Baliraj had decreased the prowess of Sijapati (the rulerj of Sija—Lamathada) with the help of Purichanda Tiruwa. That is why, when Baliraj occupied the throne of Jumla, he gave the lands to Purichanda which fetched eighty **dharnis** (=480 pounds) of the food grains to him each year 30. Here we find the mention of a battle which was fought between Vadaraj (Baliraj) and Shahiraj. Shahiraj was a small Shahi king of the region of Tiprikot 31 this fact is proved from a copper plate of the Saka Era 1336 (+78=A.D.1414), now in the possession of Vishnulal Pahari of Tibrikot 32. Here we find the mentions of Jabhuman, Punimala Sai, Ramaraja, Manaraja, Raja Sai, Simku Sai, Vini Ksatyal and Jhika Tiruwala 33. These persons seem to me to be the officials and the helpers of Baliraj like Purichanada Tiruwa.

One more question confronts us at this point. This is, whether Baliraj and Hastira 34 are one and the same person, or they were different individuals. The chronicle which makes the mention of Purichandra, gives a slight hint towards this fact. A paper document, written in the **Kalautya** script, found from the Sannilokhada village, also identifies Baliraj with Hastiraj by giving Vaksaraj as the son of Hastiraj 35, and we well know that Vaksaraj was the son of Baliraj, the

founder of the Kallala dynasty in the Jumala valley. On the basis of a document Tucci writes that Hastiraj was ruling at Ya' tse shortly after the extinction of the Nagaraj ruling family 37 in the region. Abhayamalla 38 belonged to the Nagaraj family and he was the last important Malla king of Western Nepal. Hastiraj has been mentioned as Ya' tse-pargyal-po-ha-sti-ra-ja viz. the king of Ya' tse (Simja). King Kung-dga' -bzan-po of Tibet had sent the thanks and some persents along with a note to Hastiraj. In the note we find the Tibetan king giving instructions to the latter "to avoid (them) every day, as if they were poison, the doctines of the worshippers of the Hindu gods such as Brahma, Vishnu and Indra, of the heretics as well as those of the Mohamedans" 39. The Tibetan king had added that "all sorts of **puja** which prescribed the killing of animals, be they birds or goats should be equally avoided because they are cause to a great sin which causes rebirth in the hell (**non son**)" 40. After these instruction the Tibetan king advises Hastiraj to follow the great examples of the former rulers of Ya-tsei (Ya' tse=Simja in the Jumla valley) "who used to contribute to the embellishment of the Sa-skya (Yellow-Hat Sect) monestary: would it not be good to repair all this previous gifts to Sa-skya which are now collapsing ? 41. We have some more regal letters from Tibet and they recommmed the new king of Jumla far the charities to the Brahmans, sick and the poor 42.

From the above-mentioned accounts it is clear that the new king was not a follower of Buddhism and after the commencement of his sway in the region the sacrifices of the animals had again continued. This had annoyed the Tibetan monarch, and as Jumla was long considered as a vassalage of Tibet, the Tibetan king is found sending the above-mentioned instructions to the new king (Hastiraj=Baliraj).

On the basis of the materials collected in Tibet, Tucci writes that "this ruler is is no longer a Malla: perhaps a Malla (—devi) was his wife." 43 This is a very important thing. Does it mean that the last Malla king,

perhaps Medinivarma, who had ruled from Simja with great pomp in the early years of the last decade of the fourteenth century, being a childless monarch, adopted Hastiraj (Baliraj) of Chittaur Rajpoot family belonging to the Hindu Hamir lineage, who had entered the inaccessible Himalayan mountain in the opening decade of the fifteenth century after being tired of the tortures created by the Taimur's deadly invasion and the ruling Sultans of Northern India? Baliraj's getting of the tika from the Brahmanas of the Jumla valley without any political development in the region and the circulation of a copper-plate jointly in the names of Medinivarma and Baliraj as the kings of the region in the Saka Era 1326 (+78=A.D. 1404) also lead to this fact. It appears that as Medinivarma grew old and found himself without a heir, he adopted Baliraj as the crown prince of his state. The old king introduced the prince along with his name on his copper plates for the public opinions. He might had had a daughter 44, whom he ultimately married to Baliraj (or Hastiraj—the new king)—the crown prince to keep his progeny through the daughter on the Malla throne in the subsequent generation. After the death or the abdication of the throne by Medinivarma, the last Malla king of the Jumla valley, Baliraj (Hastiraj) of the Kallala origin becomes the king of the Jumla state. Thus the mention of Malla (-devi) as the wife of the new king is very significant and it reveals a great mystery of the early-fifteenth century history of the Jumla valley. Tucci concludes, "therefore, the Hastiraj might be one of the kings who after the collapse of the Mallas ruled over their ancient capital Semja and the neighbouring countries (Jumla): one may also suppose that he is the same as Nagaraj (naga=hasti of Doc(C).)" 45.

To conclude, after Medinivarma, as a result of his heroism and handsome personality, Rajpoot origin and matrimonial relation with the daughter of the former ruler of the region, Baliraj became the king of the great Jumla state. He was known by the names of

Hastiraj and Nagaraj also in the contemporary society. When he ascended the throne, the Hinduism had found a special protection under him and this had created a great anxiety in the mind of the Tibetan monarch. Though the Tibetan king wanted the new ruler of Jumla to act according to his wishes by sending some royal notes to him but we possess no evidences to prove that the Kallala king had paid any heed to the suggestions and the orders of the northern giant.

Personality of Baliraj

Now a few words about the personality of Baliraj (Hastiraj). As the names of the king stand, they indicate that he had possessed the prowess of Hanuman (Bali=Monkey; the lord of the Monks) and an elephant in him. A handsome king, he was not only loved by the daughter of Malai-bum, the Chakravarti Raskoti king of Khandacakra, Dullu, whom he could not marry for some political reasons, but by kings Jaktisimha and Medinivarma of Sija—Lamathada (or Thalara-Bajhang) and Jumla also. The wife of Jaktisimha had also liked Baliraj, and, that is why, she had compelled her husband for the donation of the Jumala valley to him. But Baliraj had the blood of the mighty Kshatriyas of Rajasthan in him, and, that is why, he had not accepted the donation of the Jumla valley, conferred on him by Jaktisimha. A favourite of the Brahmanas, he was given the tika by the Joshi Pandits of the dominion. The king, after he came to power, had extended special protection to the Hinduism. The new religious policy of the ruler caused a great annoyance in the heart of the Tibetan monarch, who, later on, sent some special instructions to be followed by the new Jumla king, but one don't know if Baliraj had really paid any heed to his instructions, including the sending of the money for the restoration of the collapsing Tibetan monasteries.

In the copper-plate issued jointly by Kings Medinivarma and Baliraj, no doubt Medinivarma holds many pompous titles, but Baliraj is

not completely ignored by scribe. The latter appears in the document as a lord of the forty-four kings, and the eldest among the world. He roared like a lion roars among the elephants (**gaj-aghataraya Simghanada.... sarangadhara...**: e. he is roaring like a lion over the dark clouds of the elephants...the possessor of the elephants. The **Hastiraj** and the **Nagraj** names of the king also prove my earlier hypothesis and possesses numerous elephants 46 (in his army). A great king (**paradhiraya**), he had conquered all the animates of the universe (**jivayoni-vijvanha** 47) by his noble deeds. His titles of **jivavidyavinodajnah** and **jayasajjanaranjanah** indicate that he was a master of numerous sciences, and at the same time he had pleased all the gentlemen (of his country) by his activities. 48 When **Baliraj** came to power, he facilitated his **tikakars**—the Joshi Brahmans of the Jumla valley with the donations of the agricultural fields and their copper plate certificates. The king had relieved all the thirty-six kinds of taxes on the lands donated by him. The Lamasera copper-plate of **Baliraj** calls him as a **maharajadhiraja**, viz. a very great king. In this copper-plate we find an interesting reference to a **vastupuja**, performed by **Pandit Ramdas Upadhayay**. It shows that **Baliraj** had constructed a temple also, after he came to power, and in the edifice ceremonially he had installed the images of his family deities. For an uninterrupted **puja** (worship) of the temple the king had given a piece of land to a priest, and that donation has been figuratively mentioned in this document. 49

The Contemporaries of Baliraj

King **Samsaravarma** of **Vilaspur** was a contemporary of the **Malla** and the **Kallala** kings **Medinivarma** and **Baliraj**. He was assigned the title of **maharajadhiraja** and he had ruled the districts of **Dullu** and **Dailekh** of the **Vaisvanara-jwalaksetra**. The contents of his copper-plates resemble to the copper-Plates of the **Malla** rulers. No documents of the region show any conflict between **Samsaravarma** and **Baliraj**. 50.

Similarly we find **Udayavarma** and **Ajttavarma** ruling in **Achham** (proved from a copper-plate found in the house of **Ganya Devakota** of **Vinayaka Panchadeval Grandhakot** of **Mallo Bhaisholya** of **Achham** 51) in the **Sake Era** 1359 (+78=A.D 1447) 25. We have yet to find out if these kings were really the contemporaries of **Baliraj** or of his successor **Vaksaraj**. These kings had also issued the copper-plates in their names. Their pompous titles indicate that they were independent kings, without any vassalage of any sort from any direction.

Vaksaraj⁵³ (A.D. 1445-97)

Vaksaraj 53 (C. A. D. 1405-144)

The **Kallalashahi** 54 and the **Baburam Acharya** 55 chronicles mention **Vaksaraj** as the son and the successor of **Baliraj**. There is a transcript of a copper-plate of **Vaksaraj** in the form of a **Shyahamohar** (sealed document) published by **Naraharinath** in his **Itihasa Prakasha**. 56 It comes from the **Gidikhola** village of the **Jumla** valley. The last two numerals of the date of the document are missing, and the remaining numbers read as **13x x**. Here the king has been described as living in the auspicious four-storeyed white palace of **Simja**, marked with the benign signs of **swastika** and **nadyavarta**, and perpetually echoed with the charming musics 57 of various types. **Vaksaraj** was a great king (**maharaja**) and bedecked with numerous pompous epithets (**Virudavali virajamana**). The king had carried the administration of the state (**raja sanasya**) with great capabilities, and during his rule he had issued plenteous edicts (**Sasanapatrah**) 58 for the benefits and happiness of his subjects.

It appears that **Baliraj** had found the **Malla** palace of **Simja** after his marriage with the daughter of **Medinivarma** (**Malladevi**). Because **Medinivarma** had survived even after the marriage, **Baliraj** preferred to live at **Savarnagrama-vara-nagar** itself. He did not go to occupy the residence of his father-in-law. But by the time **Vaksaraj** ascended the throne, **Medinivarma** and **Baliraj** both had died. Therefore, he occupied

the Malla palace and began to rule the country from the ancient capital itself. To show his relation with the former dynasty, Vaksaraj had issued the copper-plates in the style of the Malla kings. It seems that as the chief consort of Baliraj was Malladevi (a progeny of the Malla family)—the mother of Vaksaraj, it had given ample scope to the king for coming and beginning his administration from the Malla palace. Vaksaraj appears to have been born and grown-up in the copious environment of the Malla palace under the tutelage of his maternal grandfather whose safeguards had given excessive scopes for Vaksaraj to follow the ancient reign heritage and to hold the pompous epithets of the Malla origin, sometimes even going beyond his favourite guardians. He had freed the ecclesiastical men from all the thirty-six kinds of leviable taxes on the lands given to them and for their requisite safeties he had issued them numerous copper-plate certificates along with the witnesses of the earth, the sun, the moon, Lord Buddha, various religions, the monasteries and Lord Siva.

Narahari Nath has published one copper-plate inscription, nowadays preserved in the house of Mr. Mukhtisaran Neupane of Tilakot, Panasaadara, of the Jumla valley. The record is dated on Thursday, the second day of the white- fortnight (**Suklapaksa**) in the month of Asadha of the Saka Era 1372 (+78= A.D. 1450). The king described here is Vaksaraj, and he is recited as the lord of the human beings (**naresvara** 59). The inscription enjoins that the king had lived and ruled from the palace of Jumla. The sovereign was decorated with numerous gorgeous epithets, and while in the court, he was constantly surrounded with the humble vassal rulers. Patiraj Pratap Singh, Bhatriraj, Saktisingh, Citu Acharyaj, Kripakara Acharya, Dhanardan Upadhayaya, Jaitu Budhathapa and Dhakawala Thapa were some important officials and the courtiers of Vaksaraj who had assisted him in his administration of the Kingdom. Budharana Thapa had served the king in the

capacity of the governor (**Rokaya**) of the Jumla valley. The present inscription 60 describes the details of a landgrant made by the king to a Brahman in the month of July of A. D. 1450.

We possess some more documents of Vaksaraj. These include two copper-plate grants which the king had issued in the Saka Era 1372 (+78= A. D. 1450). 61 In these inscriptions the name of the ruler is recited as Vatsaraj, who is without any doubt Vaksaraj or Vaksyaraj. I hold this view because we find a copper-plate of the same year with the name of Vaksaraj itself, and he is also a **naresvara** (the lord of the human beings), as we find him described in his Tilakot copper-plate. 62 The same place of administration, some reign year and the same style of the records further help to attest my observations in this regard. These documents furnish us with some additional facts regarding the administration of the king. As in the previous copper-plate, these grants portray the king as living in the all-auspicious and gorgeous four-storeyed white palace, marked with the benign **swastika** and the **nandyavarta** signs, of the great city (of Simja) 63. The second inscription enjoins that the king was worshipped by the gods and the demons both, and that he was always found happy in his court 64. His palace had perpetually echoed with the charming songs of the damsels. The army of the monarch was equipped with the thousands of the elephants and the horses. The ruler had performed numerous new festivals in his kingdom and had protected the children and the cows of his country with great endeavour. The orders of the king were always fulfilled by his officials and the subjects. The king had made Simja, the capital of the country, a great centre of education. He had encouraged the scholars of the kingdom (with all the financial aids from his side). He had established a theatre also in the capital (**Vrihatvidyataraga-aksasthapana-charya**). The illustrious king was surrounded by the courteous vassals 65 in the court for all the times.

The king has been described in the records as a great warrior, who had humiliated almost all the illustrious rulers 66 of his time. He is enjoined to have troubled the enemies in the manner a lion plaauges the crowd of the ravaged elephants. The king had danced triumphantly on the subdued kings as Lord Shiva dances his tandava dance among his dreadful, but suppressed, spirits. If the enemy kings appeared like the lions (in the battles), then he had distressed them like a mighty griffon. That is why, Vaksaraj had gleamed on the earth, in the manner the moon shines in the starry nights. He had caused the calamities on his rivals in the way the trident of Lord Shiva pesters the foreheads of his adverseries. 67

To conclude, king Vaksaraj was a man of an exceptional competence. Till he ruled the

country, he had adored his family deities with the best of his intentions. The king was all laudable, and therefore, he was loved by each of his subjects. He had never done any iniquitous deed in his life. The monarch had appointed numerous officials in the state and they had conducted the administration of the country on the precepts of the Hindu Dharmashastras. 68

Vijayaraj was the son of Vaksaraj. He became the king of Jumla 67 after the death of his father. His administration was not so significant as the reigns of his father or the son. So far no documents of Viayaraj have come to light. 70

(To be concluded)
