sakhen-tara-menqi appointed his gurú Sri-dhamma raja-guna to superintend the building. He proceeded to the spot with his disciple, Sri Kátyápa, but they were unable to complete it, although aided in every way by the Raja. Afterwards Varadani-Nâk-thera petitioned the Raja to undertake it, to which he readily assented, commissioning prince Pyutasing to the work, who again deputed the younger Pyusakhino, and his minister Ratha, to cross over and repair the sacred building. It was thus constructed a fourth time, and finished on Friday the 10th day of Pyadola, in the Sakkarañ year 667 (A. D. 1305). On Sunday the 8th of Tachhaon-mangla, 668 (A. D. 1306), it was consecrated with splendid ceremonies and offerings of food, perfumes, banners, and lamps, and púja of the famous ornamented tree called calpa-vriksha: and the poor (two?) were treated with charity, as the Raja's own children? Thus was completed this meritorious act, which will produce eternal reward and virtuous fruits. May the founders endure in fame, enjoy the tranquillity of Nirbhana, and become Arahanta on the advent of Arya Maitri (the future Buddha).”

III.—Classification of the Néwdras, or Aborigines of Népáli Proper, preceded by the most authoritative Legend relative to the Origin and Early History of the Race.

The Swoyambhú Púrāna relates in substance as follows: That formerly the valley of Népáli was of circular form, and full of very deep water, and that the mountains confining it were clothed with the densest forests, giving shelter to numberless birds and beasts. Countless water-fowl rejoiced in the waters. The name of the lake was NaGa Vása; it was beautiful as the Lake of Indra; south of the Hemáchal, the residence of Kárkotaka, prince of the Nágas; seven cos long, and as many broad. In the lake were many sorts of water-plants; but not the lotos. After a time, Viparni Buddha arrived, with very many disciples and Bhikshus, from Vindúmati Nagar, in Madhya Désa, at the Lake of Nága Vásas, in the course of his customary religious peregrinations. Viparni, having thrice circumambulated the lake, seated himself in the N. W. (Váyúkona) side of it, and, having repeated several mantras over the root of a lotos, he threw it into the water, exclaiming, “What time this root shall produce a flower, then, from out of the flower, Swoyambhu, the Lord of Aknishtha Bhavana, shall be revealed in the form of flame; and then shall the lake become a cultivated and populous country.” Having repeated these words, Viparni departed. Long after the date of this prophecy, it was fulfilled according to the letter.

After Viparni Buddha, came Síkhi Buddha to Nága Vásas with a great company of respectful followers, composed of rajas and persons of the four
castes (chatur varana). Sikhi, so soon as he beheld Jyoti-rupa-Swoyambhu, offered to him many laudatory forms of prayer: then rising, he thrice walked round Nāga Vāsa, and, having done so, thus addressed his disciples: “This place shall hereafter, by the blessing of Swoyambhu, become a delightful abode to those who shall resort to it from all quarters to dwell in it, and a sweet place of sojourn for the pilgrim and passenger: my apotheosis is now near at hand, do you all take your leave of me and depart to your own country.” So saying Sikhi threw himself into the waters of Nāga Vāsa, grasping in his hands the stalk of the lotus, and his soul was absorbed into the essence of Swoyambhu. Many of his disciples, following their master, threw themselves in the lake, and were absorbed into Swoyambhu, (i. e. the self-existent;) the rest returned home. Viswabhus was the third Buddha who visited Nāga Vāsa. Viswabhu was born in Anūpama-puri-nagar, of Madhya désa, (in the Trita yuga;) his life was devoted to benefitting his fellow-creatures. His visit to Nepal was long after that of Sikhi, and, like Sikhi, he brought with him a great many disciples and Bhikshus, Rajas and cultivators, natives of his own land. Having repeated the praises of Swoyambhu-Jyoti-rupa he observed. “In this lake Prajnasurupa-Guhyeswari will be produced. A Bodhisatwa will, in time, make her manifest out of the waters: and this place, through the blessing of Swoyambhu, will become replete with villages, towns, and tirthas, and inhabitants of various and diverse tribes.” Having thus prophesied he thrice circumambulated the lake and returned to his native country. The Bodhisatwa above alluded to is Manju Sri, whose native place is very far off, towards the north, and is called Pancha Sireha Parvata, [which is situated in Maha China Des*.] One day in the Trita yuga, and immediately after the coming of Viswabhu Buddha to Nāga Vāsa, Manju Sri, meditating upon what was passing in the world, discovered by means of his divine science that Swoyambhu-Jyoti-rupa, that is, the self-existent, in the form of flame, was revealed out of a lotus in the Lake of Nāga Vāsa. Again, he reflected within himself: “Let me behold that sacred spot, and my name will long be celebrated in the world; and on the instant, collecting together his disciples, comprising a multitude of the peasantry of the land, and a Raja named Dharmakar, he assumed the form of Viswakarma, and with his two Dévis (wives,) and the persons above-mentioned, set out upon the long journey from Sirsha Parvata to Nāga Vāsa. There having arrived, and having made pāja to the self-existent, he began to circumambulate the lake, beseeching all the while the aid of Swoyambhu in prayer. In the second circuit, when he had reached the central barrier mountain on the south, he

* The bracketed portions are from the commentators.
became satisfied that that was the best place whereat to draw off the waters of the lake. Immediately he struck the mountain with his scimitar, when the sundered rock gave passage to the waters, and the bottom of the lake became dry. He then descended from the mountain, and began to walk about the valley in all directions. As he approached Guhyésvari, he beheld the water bubbling up violently from the spot, and betook himself with pious zeal to the task of stopping it. No sooner had he commenced than the ebullition of the water became less violent, when, leaving bare only the flower of the lotus, the root of which was the abode of Guhyésvari, he erected a protecting structure of stone and brick over the recumbent stalk, and called the structure, which rose into a considerable elevation as it neared the flower of the lotus, Satya Giri. This work completed, Manju Sári began to look about him in search of a fit place of residence, and at length constructed for that purpose a small hill, to which he gave the name of Manju Sári Parbata, (the western half of the little hill of Sambhá Nath,) and called the desiccated valley, Népálá—Né signifying the sensor (to paradise), who is Swoyambhu; and pálá, cherished, implying that the protecting genius of the valley was Swoyambhu or Adhí Buddha. Thus the valley got the name of Népálá: and, since very many persons had come from Mount Sisra [or China] with Manju Sári, for the residence of Dharma Raja and his suite, Manju constructed a large place of abode, half way between Mount Swoyambhu and Guhyésvari, and named it after himself, Manja Patana, and established therein Dharma Raja [of Maha China], as Raja, subjecting the whole of the inferior sort of people who came from Sisra Parbata to Dharma Raja's rule, and providing abodes for them in the city of Manja Patana.

Thus was Népál peopled; the first inhabitants of which came all from Mount Sisra [which is in Maha China], and thus the valley got the name of Népálá, and its inhabitants that of Népál, [whose primitive language was Chinese.] [This language in course of time came to be much altered by the immigration of people from Madhya dásá, and by the necessary progress of corruption and change in a new country, *]

The site of the temple is near the centre of the valley, on the skirts of the lovely grove of Pasupati; and above 2½ or 3 miles east from mount Sambhu. The fable says, that the root of the lotos of Guhyésvari was at the former place, and the flower at the latter; the recumbent stalk being extended throughout the interval between them. Swoyambhu or Adhí Buddha is supposed to reside in the flower, in the form of flame; Prajána Paramita of Guhyésvari, in or at the root, in the form of water.
till a new language arose in Népál by the natural course of things. The
deepth inhabitants of Népál were all of one caste, or had no caste.
But their descendants, in the course of time, became divided into many
castes, according to the trades and professions which they followed; and
of these, such as abandoned the world and shaved their heads, became
Bhikshu, Sramana, Chailaka, and Arhana, and took up their abode in
forests or in monasteries. The latter four orders are all ascetical; and in
strictness absolutely excluded from all worldly commerce. But should
any of them, still retaining the custom of tonsure, become worldly men,
such are called Sravaka, &c. to a great extent of diverse names]. Man-
ju Sri, having by such deeds as these acquired the highest celebrity in
Népál, ostensibly, and for the instruction of the people, relinquished his
mortal form, and became nirván; but, in truth, departed for Mount
Sirsha with his two Dévis, and in due course arrived at Pancha Sirha
Parvata. Some time after the disappearance of Manju Sri [in the Triś
yúg] Karkut Sand Buddha came to Népál, with some Bhikshus, Dhar-
mapala Raja, and a multitude of the common people, from Káhémávati
nagar, of Madhya désa. The beauty of the county delighted him, and he
remarked that in such a land the cultivator must be sure to reap as
sowed. He paid his devotions to Swoyambhù, and then launched out in
praise of the merits of Manju Sri the Nipáles patriarch. Afterwards, he
performed púja to Guhyéswari, and then ascended Sankhocha mountain
(Siva Púra) : the prospect of the valley from that mount filled him with
fresh delight, and he again celebrated the excellence of the country.
Gunaḍhvaja, a Brahman, and Abhayandada, a Kahetiya, and others of
the four castes (chatúr varana), respectful followers of Kurkut Sand,
here solicited at his hands the favour of being made Bhikshus, in order
that they might remain in this happy land, and by the worship of Swo-
yambhù attain to high merit and honour. Kurkut cheerfully complied,
and agreed to make a great many of the company Bhikshus; and since
the mountain top afforded no water for that ceremony, he by his divine
power caused a spring to issue from the rock, and with its waters gave
to his followers the requisite Abhinéka or baptism. He called the river
that originated with this spring Vángmati; and then related to his
followers both the past and future history of the valley watered by the
Vángmati. Then, having left behind him at Népál, Raja Dharmpala
and some Bhikshus and common folks, who had come with him, and
desired to stay, Kurkut Sand departed with the rest of them to his
native city of Káhémávati. These companions of Kurkut Sand, or Kra-
kucchand, were the first natives of the plains of India (Madhya-désa)
who remained in Népál. Many of them, addicting themselves to the
business of the world, became householders and the founders of several towns and villages in Népāl; whilst others, who adopted the ascetical profession, dwelt in the forests and Vihārā. When these Madhya-dēśyas had become numerous in Népāl, they and their descendants were confounded with the former or northern colonists under the common appellation of Népāli and Newārī; being only separated and contradistinguished by the several trades and professions which they hereditarily practised. Thus, in the early ages, Népāl had four classes of secular people, as Brahman, Kshatriya, Vaisya, and Sudra, and four ascetical classes, namely, Bhikshu, Sramana, Chailaka, and Arhanta, dwelling in forests and monasteries; and all were Buddh-mārya.

Account of Dharmākār Raja and Dharmāpal Raja.

Dharmākār, the before noted Chinese prince of Népāl, being disgusted with the world, abandoned his sovereign power, and placed Dharmāpal, the Raja of Gour-dēś, already mentioned, upon his throne. Dharmāpal governed his subjects with perfect justice and clemency, and made pāja at the Chāitya erected by Dharmākār, and regarded with equal favour his subjects that came from Mount Siraha [or Maha China], and those who emigrated from Madhya-dēś.

Account of Prachanda Deva.—Prachanda Deva, a Raja of Gour-dēś, (which is adjacent to Madhya-dēś,) and of the Kshetriya tribe, was the wise man of his age and country. At length, being inspired with the ambition of becoming nīvāna, he abandoned his princely sway; and taking with him a few sages, he began to wander over various countries, visiting all the shrines and pilgrimages, and in the course of his peregrinations arrived at Népāl. He was delighted with the beauty of the country, and having visited every tīrtha, and pith, and devata, and having made pāja to the Tri Rāma, or triad, he went to the temple of Swayambhū, and there performed his devotions. He then ascended Manju Sri Parvat, and offered his prayers to Manju Sri, and finished by becoming a disciple of Gunakār Bhikshu, a follower of Manju Sri. One day Prachanda Deva so delighted Gunakār with the display of his excellent qualities, that Gunakār made him a Bhikshuka, and the said Raja Prachanda after becoming a Bhikshu obtained the titular appellation of Santa Sīri. A great many Brahmans and others who accompanied Prachanda to Népāl received the tonsure, and became Bhikshus at the same time with Prachanda, and took up their abode in the monasteries of Népāl. Some others of those that came with Prachanda to Népāl, preferring the pursuits of the world, continued to exercise them in Né-

1 From Vāch, speecho.
pāl, where they also remained and became Buddhists. A third portion of Prachanda’s companions returned to Gour-dēs. After a time, Sānta Sāri represented to his Gūrū Gu’nākar his desire to protect the sacred flame of Swoyambhu with a covering structure. Gu’nākar was charmed with the proposition and proposer, and having purified him with 13 sprinklings of sacred water (trayodas abhisēka), gave him the title of Dikshita Santikar Vajra Achārya. [From these transactions is dated the arrival of the people of Gour-dēs at Nēpāl, and their becoming Buddhists.]

Account of Kanaka Muni.—Once on a time, from Sūbhavati-nāgu of Madhya-dēs, Kanaka Muni Buddha, with many illustrious persons, and a countless multitude of common people, arrived at Nēpāl, in the course of his religious peregrinations, and spent some months in the worship of Swoyambhu, and the Tri Rata, and then departed with most of his attendants. A few remained at Nēpāl, became Buddh-mārgi and worshippers of Swoyambhu; [and these too, like all the preceding, soon lost their name and character as Madhya-dēsiyas, and were blended with the Nēpāli or Nēwāri race.]

Account of Kāshyapa Buddha.—Once on a time, in Mrigadāra-vala, near Benares, Kāshyapa Buddha was born. He visited Nēpāl in pilgrimage, and made his devotions to Sambhu-nath. [Most of the people who came with him staid in Nēpāl, and soon became confounded with the aborigines.]

Account of Sākya Sinha Buddha.—Some time after Kāshyapa’s visit, in the beginning of Kali yuga[,] on the shores of Ganga Sāgara, in the astan of Kapila Muni, and city of Kapila-vasta, and reign of Samśāra Raja, of the Sākya varṣa, was born (as the son of that Raja) Sāntaka Siddha, who afterwards became a Buddha with the name of Sānta Sinha. Sānta, with 1350 Bhikshukas, and the Raja of Benares, several counsellors of state, and a crowd of peasantry of that kingdom, set out on the pilgrimage to Nēpāl. Having paid his devotions to the self-existent, in the form of flame, he went to the Chaitya on Pāhāra Hill, and repeated to his disciples the past history of Nēpāl, as well as its whole future history, with many praises of Manju Śāri Bodhi Ratna: he then observed, “In all the world are 24 Pāthas, and of all these that of Nēpāl is the best.” Having so said, he departed. His companions, who were of the Chetur varana, or four castes, [Brahman, Kshatriya, Vaisya, and Sōdra,] and belonged to the four orders, [Bhikshu, and Sramana, and Chaileka, and Arhanta,] being much pleased with Nēpāl-dēs, continued to dwell in it; [and in course of time were blended with the aboriginal Nēpāli, and became divided into several castes, according to the avocations which they hereditarily pursued.]
Some time after the date of the above transaction, Raja Guna Ram Deva, prince of Kathmandu, a principal city of Nepal, became the disciple of the above-mentioned Saptikar Vajra Acharya. Gu'n Kama Deva, with the aid derived from the divine merits of Saptikar, brought the Nag Raja Karantuaka out of the lake or tank of Adhar, and conveyed him to Saptipar with much ceremony and many religious rites. The cause of this act was that for many previous years there had been a deficiency of rain, whereby the people had been grievously distressed with famine; and its consequence was, an ample supply of rain, and the return of the usual fertility of the earth and plenty of food.

Subsequently, Sri Narenbra Deva became Raja of Bhagat-pattan, (or Bhatgaon); he was the disciple of Bandudatta Acharya, and brought Aryavalokiteswara (Padma Pani) from Patalakaparvat (in Assam) to the city of Lalita pattan in Nepal. The reason of inviting this divinity to Nepal was a drought of 12 years' duration, and of the greatest severity. The measure was attended with like happy results, as in the case of conveying the Nag Raja with so much honour to Saptipar.

[The classification will be given in an ensuing number.]


[In a letter to the Secretary, read at the Meeting of the 30th April.]

With more coins and other articles that have been found in our Herculaneum, I have now the pleasure of sending a sketch of the country in the neighbourhood of Behat, which will be more descriptive of the ancient town, with the size and extent of the mountain torrents in its vicinity, than any explanation that I could give in writing; the total absence moreover of any tradition of its having existed, and the little information to be gained from natives on subjects of this nature, unless coming under their immediate observation, places me in dependence solely on the few notes that I have by me, which I fear are hardly worthy of the notice of the Society.

Tradition, but even that of the vaguest description, carries us back to the reign of Shah Jahan, as well as to that of Muhammad Shah and his successors at the dissolution of the empire. Shah Jahan built a palace or hunting seat at the foot of the lower range of hills on a branch of the Jamna river, about 14 miles north of Behat: this place which consists of a main quadrangle of 800 feet square, with numerous buildings and minor courts attached, is now in perfect ruin, the superstructure only remaining in a few places, and that entangled and held together by arms and roots of the Bur