I.—Origin of the Shakya race, translated from the लकृष्ण (La), or the 26th, volume of the mDo class in the Kā-gyur, commencing on the 161st leaf. By M. Alex. Csoma de Körös.

On a certain occasion, when Shakya (in the text शक्यकृष्ण यसु-र्वयो सङ्गतिः bchom-ldas hdas; Sanscrit, Buddha Bhagavān) was in the Nyagrodha grove (S. A'rāma), near Ser-skya Gsh (S. Capilavastu), many of the Shakyas that inhabited Capilavastu being gathered together in their council-house, questioned one another, saying; shes-dan-tah! (शेशाण्तंत, “intelligent ones!” an address.) “Whence sprang the Shakya race? What is their origin? What is the cause or reason thereof? And what is the ancient national descent of the Shakyas? If any one should come to us, and ask us about those points, we could not tell him whence the Shakyas originated. Come, let us go to Bhagavān and ask him on the subject, that we may abide by his saying.”

Thereupon a very great number of the Shakyas inhabiting Capilavastu, went to the place where Bhagavān (bchom-ldas hdas) was, and after having made their salutation by prostrating themselves at his feet, sat aside.

Having addressed him by this term नवलण्य, bstan-pa (Venerable Sir !) they repeat again, how they had been assembled, on what subject they had talked, and how they had resolved to come before him; and then they begged of him, that he would acquaint them with those things that they might afterwards tell them to others.

Bhagavān thinking that, should he himself tell the history of the ancient national descent of the Shakyas, then the Tirthikas and
Parivrajakas (or they that are not of his followers) would say, that Gautama tells whatever he pleases, to raise himself and his tribe. Not to give them an opportunity for using such expressions, he reflected within himself who were there among his disciples, who could tell, in an instructive manner, the ancient descent of the Shakyas.

Perceiving Mongalyana to be present, and judging that he was a fit person for that purpose, he called on him, saying, "Mongalyana; I am somewhat indisposed (I feel some pain in my back), and want repose; be you empowered by me to tell to the priests (Gelongs) in an instructive manner the ancient national descent of the Shakyas." He, nothing loth, assented. Shaka, seeing that he obeyed his bidding, and having folded up his cloak, and put it for a bolster or cushion, leaning on his right side, and laying his feet upon each other, with a clear knowledge, recollection, and self-consciousness, composed himself to sleep.

Mongalyana, (with the prefixed title चिन्द्रयाङ्ग, S. Ayusman, long-lived; Ayusman Mongalyana,) in order to collect his ideas on the subject, entered into a deep meditation, wherein he saw the whole story. Recovering from his ecstasy, he sat down on a carpet, spread on the ground, in the middle of the priests. Then he addressed the Shakyas of Capilavastu, in the following manner:

"Gautama! (or descendants of Gautama, गौतमस्वम्). When this world was destroyed, the animal beings (नायिका, Sura-chena, Sanscrit Satva), mostly were born again amongst the gods, in that division of the heaven, which is called that of "clear light" (S. Abhiwara, Th. लोकस्वम्). And they resided there for a long period of time, having an intellectual body, perfect in all its members and limbs, of a good colour, shining by itself; they walked in the air or heaven, and their food consisted of pleasures only.

At that time this great earth was turned into mere water; it consisted of one lake or ocean. At length, on the surface of that ocean there was formed by the air a thin substance, like skim on the surface of boiled milk, that grew hard and covered the whole surface. That earthly essence was of a fine colour, odour, and taste. The colour like that of fresh butter; the taste like that of refined honey. Descendants of Gautama! Such was the beginning of this world.

Then, some animal beings in Abhiwara, having finished their lives, were born again to taste of the condition of man, and came to this earth. They were with a perfect body produced from the mind (or
they had an intellectual body), having all their members and limbs entire; they had a fine colour, and they were shining by themselves; they walked in the air or heaven, and fed on pleasures only; they lived for a long period.

There was at that time in the world no sun, no moon, no stars, no distinction of time, no moment, no night and day, no month and year. No distinction into male and female sex. They were called all by this one name, Animal (नमस्चन Mahm.

Afterwards an animal being, of a covetous nature, tasted with his finger's top of the earthly essence (Sa hi-b.chad नौचचल, and the more he tasted the more he liked it, and the more he liked the more he ate thereof, till by little and little he ate a mouthful. Other animal beings having observed him, they likewise did the same.

When those animal beings had eaten, successively, each a mouthful, then entered into their bodies solidity and heaviness. The brightness of their colour vanished, and then arose darkness in the world. Gautamas! After there had morally arisen darkness in the world, the sun and moon appeared, and so the stars also, and the distinction of time into moment, minute, night and day, month and year, began. They passed thus a long time, living on that essential food. They that had eaten but little of that food were possessed of a fine complexion or colour, they that had eaten much became of a bad colour. And so from the measure of food, there arose among them two species of colour. "Ha! Animal being! I have a good colour, thou hast a bad colour;"—thus spoke contumeliously one animal being to another. On account of the sin of such proud talk with respect to colour, that earthly essence disappeared.

Gautamas! The earthly essence having disappeared, the animal beings, gathered together, uttered many lamentations, and recollecting what a fine flavour it had, regretted much the loss of that substance.

Gautamas! After the earthly essence of the animal beings had vanished, there arose from the earth a fatty substance of a fine colour and taste. They lived for a long time by eating of that substance. They that ate but little of that food were possessed of a good complexion or colour; they that ate much became of a bad colour. And thus from the measure observed in eating, there arose among them two species of colour. "Ha! Animal being! I have a good colour, thou hast a bad colour;" thus contumeliously addressed one animal being to another animal being. On account of the sin of pride, again, the fat of the earth disappeared.
Gautama! The fatty substance of the earth having disappeared, the animal beings gathering together, uttered lamentations; and recollecting what a fine flavour it had, they regretted much its loss; but they could not tell in words their sentiments.

Gautama! After the greasy substance of the earth had vanished, there arose a sugar-cane plantation, of a fine colour, odour, and taste. The animal beings passed afterwards a long time by living on that food, until the same cause led to its disappearance.

Gautama! After the sugar-cane plantation had vanished, there came forth clean and pure sāls (rice), without being ploughed or sown, having no straw, no husk, no chaff; if cut in the evening it ripened again till the next morning (or there was every evening and morning ready a fresh crop). The animal beings passed a long time living on sāls.

From the use of that fruit there arose the distinction of sexes. Some of the animal beings became males, and some females. The different sexes regarded each other with fixed eyes. The more they regarded each other, the more they became affectionate and desired each other. Being observed by others, they were reproached by them for their actions, and hated. They threw on them stones, clods, &c. (in the same manner as now they use at the celebration of nuptials, to cast or sprinkle on the bride scented powder, perfume, chaplets, clothes, and parched rice, saying, May you be happy!) and reproved them much. The others, in their turn, replied, "Why do you thus abuse us now, is there no other proper time for telling us these things?"

Gautama! Thus what anciently was regarded as an immoral action, is now taken for a virtue. They restrained themselves for a time (for 2, 3, or 7 days) from satisfying their lust. But afterwards not being able to contain themselves, they commenced to make some covert, or hiding place, whither they might retire from the sight of others to satisfy their lust; saying repeatedly, We will practise here what is not to be done elsewhere, and uttering, Khiyum, khyim; covert, covert, or house, house.

Gautama! This is the first beginning of building houses.

They used to gather in the evening the sāls that was required for the evening repast, and in the morning that which they wanted in the morning. Afterwards it happened once that, a certain animal being having gathered sāls. in the evening for the next morning also, when he was called on by another animal being to go and gather sāls, he said to him, O animal being, take heed to thine own sāls, I have brought
yesterday evening the sāRu, which I require this morning. Then the other animal being reflected with himself thus; "Ah well then! I shall hereafter take sāRu for 2, 3, nay for 7 days, at once." He did afterwards accordingly as he had said. Then an animal being said to him, "Come, let us go to bring sāRu." He then said to him, "O animal being, take care for thine own sāRu; "I for myself have brought at once," and then that animal being reflected with himself thus, "O well, very well, I shall take at once for fifteen days—for one month." And he did accordingly. When the sāRu had been taken thus by anticipation by these animal beings, there grew afterwards sāRu that was covered with straw, husk, and chaff, and when cut down, grew not again.

Then those animal beings assembled together, and reflected on their former state thus:

Ss-eu-dan-tak! (शेयंडनताक, &c.) See leaves 168, 169. [Here follows a repetition of the above described stories respecting the several changes that took place in the state of the animal beings. How perfect they were formerly, and how degenerate they are now.]

Afterwards, being gathered together, some of them said, "We must mete out the land and assign the boundary of each property; saying, This is thine, and this is mine." Accordingly, they measured and divided the land, and erected land-marks. 

Gautemās! This is the first time in the world that men commenced to erect land-marks. This also was a natural consequence.

It happened afterwards, that an animal being, who had his own sāRu, took away that of another not being given to him (or stole it). Other animal beings having seen him, that, though he had his own sāRu, he had taken away that of another, not being given him, they said thus to him, "Oh animal being! thou having thine own sāRu, why takest thou that of another, without being given thee?" They seized him and dragged him on this and on that side, and took him into the congregation, and then reproved him thus, "Sirs! this animal being, having his own sāRu, has taken away three times that of another without its being given unto him."

Then those animal beings said to this, thus, "Oh! animal being, thou having thy own sāRu, why takest thou that of another which he had not given thee? Oh! animal being; go now away, henceforth do not act in this manner?" Then that animal being thus said to the others, "Intelligent beings! This animal being having dragged me on this side and on that side, on account of the sāRu, taking me into the congregation, has also abused me (with his language)." Then those animal
beings thus said to that animal, "Ha! animal being! after having dragged this animal hither and thither on account of the sāla, and having brought him into the congregation too, why hast thou abused him? Oh! animal being, go thou now thy way, hereafter do not thus."

Then those animal beings reflected with themselves thus, Intelligent beings! On account of sāla, one is dragged hither and thither, and is rebuked also in the congregation. But we should meet, and from among us we should elect one (who is of a better complexion, handsomer countenance, more beautiful, more fortunate, and more renewed) for the master and proprietor of all our fields or lands.

He shall punish from among us those that are to be punished. He shall reward those that merit to be rewarded. And from the produce of our lands we shall give him a certain part, according to a rule.

They accordingly met, and elected one for their master and proprietor of their lands, and for the arbitrator of their controversies, saying to him; "Come, animal being, punish from among us those that are to be punished, and reward those with a gift that merit to be remunerated; from all the products of our lands we will pay you a certain rate, accordingly to a rule." Afterwards on both sides, they did accordingly. Since he was carried (or honoured) by a great multitude of animal beings, he was called श्री तामस श्रीमहामाता मन्व-पोस बक्स-वा; साम-रिकत, Mahá Sammata, "Honoured by many."

Gautamas! At the time of Mahá Sammata, man was called by this name, "Animal being."

(The following five leaves (from 171—175) are occupied with an enumeration of the descendants of Mahá Sammata down to Karna (कर्न) at Potala (पोतला) Gru-hdsin* the harbour.) He had two sons, Gotama and BharadhwaJA (T. tNa-va-chan.) The former took the religious character, but Gotama being afterwards accused of the murder of a harlot, was unjustly impaled at Potala, and the latter succeeded to his father. He dying without issue, the two sons of Gotama inherit, who were born in a praeter-natural manner; from the circumstances of their birth, they and their descendants are called by several names; as, यान-लाग-स्क्यूस (Yan-lag-sk'yes; (S. Angirasa.) न्यिमखिन्यन्यन, (S. Surya Vánsa,) Gautama, गाँवान्त्; ब्रुस्त्रिनिक्षी-पा, (S. Iskhwaku.) One of the two brothers dies without issue, the other reigns under the name of Iskhwaku.

To him succeeds his son, whose descendants (one hundred) afterwards successively reign at Potala (पोतला), Gru-hdsin. The last of

* The ancient Potala, or the modern Tatta, at the mouth of the Indus.
whom was इक्ष्वाकु विरुद्धक, (or 
Videhaka.) He has four sons, इक्ष्वाकु विरुद्धक, अन्, इक्ष्वाकु विरु 
मिह, and अन्नमक. After the death of his first wife, he marries 
again. He obtains the daughter of a king, under the condition that he 
shall give the throne to the son that shall be born of that princess. By 
the contrivance of the chief officers, to make room for the young prince 
to succession, the king orders the expulsion of his four sons. 

They taking their own sisters with them, and accompanied by a 
great multitude, leave Potala (मुर्म्निस), go towards the Himalaya, and 
reaching the bank of the Bhagirathi river (मुक्तया में) settle there, 
not far from the hermitage of Capila the Rishi (कपिल पर्वतम 
चिरिकी), and live in huts made of the branches of trees. They live there 
on hunting; and sometimes they visit the hermitage of Capila the 
Rishi. He observing them to look very ill, asks them why they 
were so pale. They tell him how much they suffer on account of their 
restraint or continence. He advises them to leave their own uterine 
sisters, and to take themselves (to wife) such as are not born of 
the same mother with them. O great Rishi! said the princes, is it 
convenient for us to do this? Yes, Sirs, answered the Rishi, banished 
princes may act in this way. Therefore, taking for a rule the advice 
of the Rishi, they do accordingly, and cohabit with their non-uterine 
sisters, and have many children by them. The noise of them 
being inconvenient to the Rishi in his meditation, he wishes to change 
his habitation. But they beg him to remain in his own place, and to 
design for them any other ground. He therefore marks them out the 
place where they should build a town: since the ground was given to 
them by Capila, they called the new city Capilavastu. They multiply 
there exceedingly. The gods seeing their great number, show them 
another place for their settlement. They build there a town, and call 
it by the name of ल्हासा Lhas-betan, (shown by a god.) 

Remembering the cause of their banishment, they make it a law, 
that no one of them hereafter shall marry a second wife of the same 
tribe, but that he shall be contented with one wife. 

At Potala (मुर्म्निस) the king Ikshwaku Virudhaka, recollecting 
that he had four sons, asks his officers, what has become of them. They 
tell him, how for some offence His Majesty had expelled them, and 
how they had settled in the neighbourhood of the Himalaya, and that 
they have taken their own sisters for their wives, and have been much 
multiplied. The king, being much surprised on hearing this, exclaims 
several times: Shákya! Shákya! Is it possible! Is it possible! (or
O darling! O daring! 5\text{-}d\text{-}y\text{-}phad-\text{pa}, and this is the origin of the Shākya name.

After the death of Iesawak Vircudhaka, इेसेवक विरजुहक, at Potala, succeeds his younger son इेसेवक विरजुहक, जिल-अयाद ग्याउ, (he that desires to reign.) On his dying without children, the banished princess successively inherit. The three first have no issue; the son of इेसेवक विरजुहक, the fourth prince, is, Gaag-hjoe, गाग-हजे। His son is गाकान्तेन्द्र. His descendants to the number of 85,000 have reigned at Caps-koawo. [An enumeration of the princes who reigned at Potala after Iesawak' follows, which is identical with the list in Sanskrit authorities; the names being translated into Tibetan according to their literal meaning; as for Mahā Sammata, Mang po-blur-\text{-}ve, greatly honored, &c.]

Here ends the narration of Mongal\text{-}yana. Sha\text{'}kya approves and recommends it to the priests.


I had the honor of submitting a geological description of part of the dominions of His Highness the Nizam to the Marquess of Hastings in June last, since which I have visited a considerable additional portion of the same country, including part of the Honorable Company's territory. I now beg leave to offer a more complete geological sketch of the country through which I have passed, embracing in a great measure the substance of the former report, but more systematically arranged.

The space included between the extreme points of my different journeys is about 3° of latitude and 5° of longitude, viz. from 16° to 19° N. lat. and from 77° to 82° E. long.: within it are four rivers, the Goda\text{-}veri, Kistna, Manjira and Mousa, two of which may be ranked among the principal rivers of India, viz. the Goda\text{-}veri and the Kistna. The two first-named rivers take their rise in the Western Ghauts, and some of their tributary streams at their origin are only separated a few miles from each other. Their general course, is nearly south-east. The Manjira differs the most from that course, being forced to double on itself when it approaches the high land, commencing about thirty miles north-west of Hyderabad. The course of the rivers accords with that of the ranges of mountains, and the valleys through which they run.

Mountains.

The granitic part of this country may be called both mountainous and hilly, and in the plains and valleys are found elevations which are mini-