Relics of the Catholic Mission in Tibet.

split down the middle into two equal parts, of five each, as in *P. Dalbergioides*. The wood two resembles it. "Not unlike Mahogany, but rather redder, heavier, and coarser in the grain." It is often called "red wood" at Maulmain, and from the color of the wood, some of the natives distinguish the species "red Pa-douk" being *P. Dalbergioides*, and "white Pa-douk," *P. Indicus*.

Both these trees produce an astringent gum, which has been exported for Gum Kino, or whether it was a mixture of both it is not possible to say. Probably the latter, as the native collectors would not probably make any distinction. Possibly it is the production of neither. It may be that *P. marsupium* is found in the Shan States, for it grows, I believe in Assam, and the man that did not distinguish the two species, in Maulmain, would not distinguish them from a third, at Zimmay. Be that as it may, this is certain, that these provinces can furnish the commercial world with a large quantity of Gum Kino. If the result of the experiment which was made be correct, we have a great abundance of it within our own borders, for the Pa-douk is one of the most common forest trees in the provinces from the Tensserim to the Salwan. It furnishes a considerable portion of the fuel that is sold in Maulmain. But if not it is certainly abundant in the neighbouring provinces, whose only avenue to market is through our territories.

To enable the Members of the Society to detect any errors into which I may have fallen, accompanying this paper are three packages, viz.

No. 1. A flowering branch, and young fruit of *P. Wallichii*.
No. 2. A flowering branch of *P. Indicus*.
No. 3. A specimen of the Gum Kino brought from the Shan States and exported from Maulmain.

To the Secretaries of the Asiatic Society.

Sirs,—I had recently the honor to transmit to you the last relics of the Library of the Catholic Mission in Tibet. I have now the honor to forward to you transcripts and translations of those grants of land by
Relics of the Catholic Mission in Tibet.

vallue of which the Mission, after its expulsion from Lassa, was established at Pátan, in the valley of Nepal, under the late or Newári dynasty of that kingdom.

The original deeds are inscribed on copper, and they were put into my hands recently by Doctor Hartman, the Catholic Bishop of Patna, (who is also superior of the Nunnery here,) with the observation that, though frequently shown to learned Pandits and Europeans, the Mission since its ejection from Nepal had never been able to gain the least inkling of the meaning of these documents. The fact is that the deeds are in the Newári language, or that of the aborigines of the great valley of Nepal proper; and, as I believe the Society possesses no sample of that tongue, I fancy that the two transmitted may be acceptable, though interlarded with a deal of Sanscrit; the circumstances of the case giving the deeds an interest for Europeans, which most of them in India will probably recognise. I am glad to hear that the books forwarded to His Holiness the Pope have been graciously accepted, and I apprehend that transcripts or printed copies of the present communication will be likely to prove an acceptable addition to those singular relics of the once famous Christian Missions of China and High Asia.

I have the honor to be,

Sir,

Your most obedient servant,

B. H. Hodgson.
राजप्राणिक महादेव समतु एंड सारंशीर गुरी १० भूमिं॥

खळ्क श्रीमत्सुपतिरीयजसाठीधूरधुसुरित शिरोदान श्रीमनां-
भृतरूपेनवर्णवर्मप्रसारेरूरुवाचमणांस्नवरविन्हुविगः शबू-
मधवनवेशविशवराजवंशशाहाराजाहिराजावीजी जव-
राजप्राणिकमहादेवरसभृतायकां तरा चमरविहिगमम्। प्रणु-
चानुरवसन वनरवव संजोर वारंविपिविग आपांतां तोहिबपने
गलो प्रसादाद्वृत्त तालिकुत्तिदितिवृत्तावरूपवांतातात्ताव श्रवसंख्यां
रणमार्गनविमत: तववादारवर्यां मार्गन उत्तरत: विंबुवाका-
वाहना भूस्क पुरवत: अनरसिं वारुया मसभूषा दसिववत: रसींवा
मैलेन्वेशराजवातातं दुः असंबिंवशाकाविष वधूअरपितिमं पुय-
वातिका वसं विंत्रिवशाकाविष चंदुरंशा परितिम। शंतापिय
खेलकु ५ कुलम्पवा ११० खेलकादुर्दलिप १७ कुनीयांके १२ नदे युवा॥
प्रत्येक श्रीमेरब्रह्मसप्तसमुहा अष्ट पाठांश दक्षाशिः शीघ्रप्रेमवर
महत्ताकूर दं २०८ वैववदि ५ वैववकृतिराजागनिंकिं ॥ सुभं ॥
Translation of two Tāmbapatras granted to the Catholic Church in Nepal by the late or Néwár dynasty of that country:—

(Titles omitted.)

Rajya Prakás Malla Deva, Prince of Nepal, hereby grants for the Padri’s establishment a beautiful garden situated in unappropriated ground without and above the Dhára (fountain) of Tánigal Tol, and also an open quadrangled house of four stories. The boundaries of the location are as follows: West from road of Matsyéndra’s Rath,* North from the Tavo Bahál road, East from the land of Kachingal Káyasath, South from the house and land of Amersính Bábú. And the following is the extent of the grant, viz., for the house, the measure of six house allotments,† and thirty-eight cubits square in excess, and for the garden, fourteen house measures and twenty-one cubits in excess thereof. Such are the boundaries and extent of which the above illustrious Prince has been pleased to give, whereof is eye witness Chandra Sékar Mall, and the inscriber of the deed of gift is Kotiraj Jóshi,‡ and the date of gift, 874 of the Néwár sēra,§ dark half of the month of March, 6th day.

(Titles omitted.)

Jaya Prakás Malla Deva, Prince of Nepal, is pleased to assign for the establishment of the Padri, a beautiful garden situated in Tálisithali of Wóntú Tol, in an unoccupied place,|| and also a two stories openly quadrangular house. The bounds of the location are, West from Jaya Dharma Sinh’s house, South from the houses of Dhanjú, Súryadhan, and Púranéwar, East and North from the main road. The subjoined is the extent of land assigned, viz., for the house itself, the fixed measure for four houses and 16 cubits, 7 fingers’ breadth in excess; and, for the open quadrangle within the house, three quarters of one house allowance and twelve and half cubits in excess, exclusive of a private road or access of three quarters of one house measure with twenty-two cubits over. For the garden or grounds the space assigned, is the

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* See note to transcript, in Roman letters.
† Khá in the original. It is the quantum of land allowed for an ordinary house in a town; a house and land measure in towns.
‡ Daivagya in Sanscrit, is Jóshi in the vernacular of Nepal.
§ 104 years back.
|| That is, without infringement on private property, which is, and was then, perfectly respected, the Government tax being not of the net produce, and the land selling for 25-30 years purchase, even beyond the limit of house building.
allowance fixed for 13 houses, and 2 and 3 cubits and 4 fingers' breadth in excess,* such are the boundaries and extent of the gift of the above named illustrious Prince. Eye witness, Raj Prakas Malla Deva; date, 862 of the Nepal era, November, 10th dark half of the month.

True translations.

B. H. Hodgson.

Transcript in Roman characters of one of the deeds.

Swasti srimat† Pasúpati charana kamala dhúli dhúsarita siráúha sriman manéswariñhta dévatá baralabdha prásáda dédibyémán máñoñmata ravikúla tilaka hantúmadhaja nepáléswara sakalarúja chakrádhiswara mahárájádhirája srí srí Jaya Rája Prakása Malla Deva paramabhat-tárákánán sadá samara vijayináng. Prabhú thakúra sana banarayatasa chongno Pádriká púchini sákrákwóngre göcéchiwáné namné prásádi kri- tam tániglá tóla itíphúsá chákálang choutajawo griha sangyakang rathamárgéna† paschímatah Tawo Báhár one márgena úttartah kachingla káyaashthayá bhumyá púrba tah Amar sinh Bábúyá griha bhúmyá daksinatah étésang madhyé thótéchatra ghatana dú ashta tríngsa hastadhika šhashta khá parimitang pushpya batiká ekvingsati hastádhihkachaturdasa khá parimitang ánkatopí ché khalashú kúsúyé- chmá kebo khá slaramapí kü níyéchi§ váté yulo Pratita srí srí ná baksíh prasanna jóyá atra patárthre drishta sákshí srí Chandra Sekara Malla Thákúra sambat 874 Népálya chaitrá badi 6 Daivágya kótirájena likhi- tang subham.

B. H. Hodgson.

Darjeeling, 1st July, 1848.

* This extreme precision may seem remarkable. But it is the mere indication of what is still more remarkable, viz. an admirable system of land measurement and of public record and registry which prevailed under the Néwáí dynasty and which would do honour even to the British Government of India. The professional land measurers, called Dóngá or Dóngól, were a separate craft, carefully instructed and exceedingly jealous of intrusion on their mystery. The institution is still to be found under the present or Górkñi dynasty, but in a state of decadence.
† Pasúpati is the great orthodox Deity of Nepal, whose symbol is the four-faced Ling or Phallus.
‡ Masâyéndránáth is the great heterodox or Bódhíist Deity. His car festival or Ra- thyátra, is so famous in the above deed the street is designated, as that through which the car annually passes (rathmárg) without even specification of the name. Nullius sequendum is the Masâyéndra of Pátan.
§ In the original the ciphers as well as the names of the Néwár numbers are inserted, I have omitted the former, which are those in use in the plains.