

SAKHEN-TARA-MENGI appointed his *gúrú* SRI-DHAMMA RAJA-GUNA to superintend the building. He proceeded to the spot with his disciple, SRI KÁSYAPA, but they were unable to complete it, although aided in every way by the Raja. Afterwards VARADASI-NAIK-THERA petitioned the Raja to undertake it, to which he readily assented, commissioning prince PYUTASING to the work, who again deputed the younger PYUSA-KHENG, 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 *Pyndola*, in the Sakkara-j year 667 (A. D. 1305). On Sunday the 8th of *Tachhaon-mungla*, 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 *Nirbhan*, and become *Arahants* on the advent of ARYA MAITRI (the future Buddha)."

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

The *Swoyambhú Púrána* relates in substance as follows: That formerly the valley of *Népal* 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 *Nága Vása*; it was beautiful as the Lake of Indra; south of the *Hemáchal*, the residence of *KARKÓTAKA*, 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, *VIPASYI BUDDHA* arrived, with very many disciples and *Bhikshús*, from *Vindúmati Nagar*, in *Madhya Désa*, at the Lake of *Nága Vása*, in the course of his customary religious peregrinations. *VIPASYI*, 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, *VIPASYI* departed. Long after the date of this prophecy, it was fulfilled according to the letter.

After *VIPASYI BUDDHA*, came *SIKHI BUDDHA* to *Nága Vása* with a great company of respectful followers, composed of *rajas* and persons of the four

castes (chatúr varana). SIKHI, so soon as he beheld JYOTI-RUP-SWOYAMBHU, offered to him many laudatory forms of prayer: then rising, he thrice walked round Nága Vása, 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 Nága Vása, grasping in his hands the stalk of the lotos, 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. VISWABHU was the third Buddha who visited Nága Vása. VISWABHU was born in Anúpama-puri-nagar, of Madhya désa, (in the Trita yuga;) his life was devoted to benefitting his fellow-creatures. His visit to Népal was long after that of SIKHI, and, like SIKHI, he brought with him a great many disciples and Bhikshas, Rajas and cultivators, natives of his own land. Having repeated the praises of SWOYAMBHU-JYOTI-RUPA he observed. "In this lake Prajnasurúpa-Guhyésvari 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 Sirsha Parvata, [which is situated in Maha China Dés*.] One day in the Trita yuga, and immediately after the coming of VISWABHU Buddha to Nága Vása, 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 lotos in the Lake of Nága Vása. 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 Nága Vása. There having arrived, and having made púja 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 wherest 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 lotos, 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 lotos, *Satya Giri*. This work completed, MANJU SRI 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 SRI Parbata, (the western half of the little hill of Sambhá Nath,) and called the desiccated valley, *Népálá*—*Né* signifying the sender (to paradise), who is SWOYAMBHU; and *pála*, cherished, implying that the protecting genius of the valley was SWOYAMBHU or ADHI BUDDHA. Thus the valley got the name of *Népálá*: and, since very many persons had come from Mount Sirsha [or China] with MANJU SRI, for the residence of DHARMAKAR Raja and his suite, MANJU SRI constructed a large place of abode, half way between Mount Swoyambhu and Guhyésvari, and named it after himself, *Manja Pattana*, and established therein DHARMAKAR [of Maha China], as Raja, subjecting the whole of the inferior sort of people who came from Sirsha Parbata to DHARMAKAR'S rule, and providing abodes for them in the city of Manja Pattana.

Thus was *Népál* peopled: the first inhabitants of which came all from Mount Sirsha [which is in Maha China], and thus the valley got the name of *Népálá*, and its inhabitants that of *Népáli*, [whose primitive language was Chinese.] [This language in course of time came to be much altered by the immigration of people from Madhya désa, 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 ADHI BUDDHA is supposed to reside in the flower, in the form of flame; PRAJANA PARAMITA or GUHYESWARI, in or at the root, in the form of water.

till a new language arose in Népál by the natural course of things. The primitive 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 Srávaka, &c. to a great extent of diverse names]. MANJU 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 *nirvān*; but, in truth, departed for Mount Siraha with his two Dévis, and in due course arrived at Pancha Siraha Parvata. Some time after the disappearance of MANJU SRI [in the Tria yúg] KARKUTSANDBUDDHA came to Népál, with some Bhikshukas, DHARMAPALA Raja, and a multitude of the common people, from Kshémávati nagar, of Madhya désa. The beauty of the country delighted him, and he remarked that in such a land the cultivator must be sure to reap as he sowed. He paid his devotions to SWOYAMBHU, and then launched out in praise of the merits of MANJU SRI the Nipálese patriarch. Afterwards, he performed púja to Guhyésvari, and then ascended Sankhochá 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. GUNADHVAJA, a Brahman, and ABHAYANDADA, a Kshetriya, and others of the four castes (chatúr varana), respectful followers of KURKUT SAND, here solicited at his hands the favour of being made Bhikshukas, in order that they might remain in this happy land, and by the worship of SWOYAMBHU attain to high merit and honour. KURKUT cheerfully complied, and agreed to make a great many of the company Bhikshukas; 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 Abhishéka 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 DHARMAPÁL 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 Kshémávati. These companions of KURKUT SAND, or KRAKUCCHAND, 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 Népal; whilst others, who adopted the ascetical profession, dwelt in the forests and Vihárs. When these Madhya-désiys had become numerous in Népal, they and their descendants were confounded with the former or northern colonists under the common appellation of Népáli and Névári; being only separated and contradistinguished by the several trades and professions which they hereditarily practised. Thus, in the early ages, Népal 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-márgi*.

Account of Dharmákar Raja and Dharmapál Raja.

DHARMAKAR, the before noted Chinese prince of Népal, being disgusted with the world, abandoned his sovereign power, and placed *Dharmapál*, the Raja of Gour-dés, already mentioned, upon his throne. *Dharmapál* governed his subjects with perfect justice and clemency, and made puja at the Chaitya erected by DHARMAKAR, and regarded with equal favour his subjects that came from Mount Siraha [or Maha China], and those who emigrated from Madhya-dés.

Account of Prachanda Deva.—PRACHANDA DEVA, a Raja of Gour-dés, (which is adjacent to Madhya-dés,) and of the Kshetriya tribe, was the wise man of his age and country. At length, being inspired with the ambition of becoming *śīrvaṇ*, 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 Népal. He was delighted with the beauty of the country, and having visited every *tirtha*, and *pith*, and *devata*, and having made puja to the *Tri Ratna*, or triad, he went to the temple of SWAYAMBHU, 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 GUNAKAR BHIKSAU, a follower of MANJU SRI. One day PRACHANDA DEVA so delighted GUNAKAR with the display of his excellent qualities, that GU'NAKAR made him a Bhikshuka, and the said Raja PRACHANDA after becoming a Bhikshu obtained the titular appellation of SANTA SRI. A great many Brahmans and others who accompanied PRACHANDA to Népal received the tonsure, and became Bhikshus at the same time with PRACHANDA, and took up their abode in the monasteries of Népal. Some others of those that came with PRACHANDA to Népal, preferring the pursuits of the world, continued to exercise them in Né-

‡ From *Vach*, speech.

pál, where they also remained and became Buddhists. A third portion of PRACHANDA'S companions returned to Gour-dés. After a time, SANTA SRI represented to his GÚRÚ GU'NAKAR his desire to protect the sacred flame of SWOYAMBHU with a covering structure. GU'NAKAR was charmed with the proposition and proposer, and having purified him with 13 sprinklings of sacred water (*trayodas abhiséka*), gave him the title of Dikshita Santikar Vajra Acharya. [From these transactions is dated the arrival of the people of Gour-dés at Népal, and their becoming Buddhists.]

Account of Kanaka Muni.—Once on a time, from Súbhávati-nagar of Madhya-dés, KANAKA MUNI BUDDHA, with many disciples, some illustrious persons, and a countless multitude of common people, arrived at Népal, in the course of his religious peregrinations, and spent some months in the worship of SWOYAMBHU, and the Tri Ratna, and then departed with most of his attendants. A few remained at Népal, became Buddh-márgi and worshippers of SWOYAMBHU; [and these too, like all the preceding, soon lost their name and character as Madhya-désiyas, and were blended with the Népalí or Névári race.]

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

Account of Sákya Sinha Buddha.—Some time after KÁSHYAPA'S visit, in the beginning of Kali yuga,] on the shores of Ganga Ságara, in the sthan of KAPILA MUNI, and city of Kapila-vasta, and reign of SANDHÁNA Raja, of the Sákya vansa, was born (as the son of that Raja) SARVATHA SIDDHA, who afterwards became a Buddha with the name of SAKYA SINHA. SAKYA, 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 Népal. Having paid his devotions to the self-existent, in the form of flame, he went to the Chaitya on Púchhaga Hill, and repeated to his disciples the past history of Népal, as well as its whole future history, with many praises of MANJU SRI BODHI SATVA: he then observed, "In all the world are 24 *Pitls*, and of all these that of Népal is the best." Having so said, he departed. His companions, who were of the Chatur varana, or four castes, [Brahman, Kshatriya, Vaisya, and Súdra,] and belonged to the four orders, [Bhikshu, and Sramana, and Chalik, and Arhanta,] being much pleased with Népal-dés, continued to dwell in it; [and in course of time were blended with the aboriginal Népalís, and became divided into several castes, according to the avocations which they hereditarily pursued.]

Some time after the date of the above transaction, Raja GUNAKAMA DEVA, prince of Cathmandú, a principal city of Népal, became the disciple of the above-mentioned Sántikar Vajra Achárya. GU'N KÁM DEVA, with the aid derived from the divine merits of Sántikar, brought the Nág Raja KARU'TAKA out of the lake or tank of Adhár, and conveyed him to Sántipúr 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 NARENDRA DEVA became Raja of Bhagat-pattan, (or Bhatgaon); he was the disciple of BANDUDATTA ACHÁRYA, and brought ARYAVALOKITSWARA (Padma Páni) from Pátalakáparvat (in Assam) to the city of Lalita pattan in Népal. The reason of inviting this divinity to Népal 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 Sántipúr.

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

IV.—*Further Account of the Remains of an ancient Town, discovered at Behat, near Sekhranpur. By P. T. Cautley, Art. Supt. Doab Canal.*

[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 Herculeanum, 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 JEHAN, as well as to that of MUHAMMED SHAH and his successors at the dissolution of the empire. SHAH JEHAN built a palace or hunting seat at the foot of the lower range of hills on a branch of the Jumna 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