

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 Tenasserim 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

virtue of which the Mission, after its expulsion from Lassa, was established at Pátan, in the valley of Nepal, under the late or Névári 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 Névári 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.

स्वस्ति श्रीमत्पद्मपतिचरकमलधूलिधूसरितश्रीरोरुह श्रीमन्मा-
नेश्वरीछदेवतावरणव्यप्रसाददेदीव्यमानमानोन्नत श्रीरघुवंशावतार
रविकुलतिलकहनुमद्भजनेपालेश्वरमहाराजाधिराजराजराजेन्द्रसकल
राजषक्राधीश्वरनीजेछदेवदेवेश्वरीछपाकटाक्षबलितविक्रमोपार्जितपा
लनकर समुद्रूत गजेन्द्रपति श्रीश्री जयजयप्रकाश मल्लदेव-
परमभट्टारकानां सदा समरविजयिनाम्। प्रमूथाकुलसन वन-
रयत सचोडं पात्रिकापूचिनि आक्राक्तत्रोचिबने नाम प्रसादोद्यतं
श्रींतुटोलतोलसिथलिननत्ताजावष्टहनाम संक्षकं जयधर्मसिंहया-
गहनपश्चिमतः धंजुगूर्ध्वधन पुर्णे श्वरध्वपतिस्यङ्गस्याष्टहन दक्षिणतः

मार्गं च पूर्वोत्तरतः एतेष्वाम्बेभ्यस्तेषाञ्चाघातनदुसर्मांगुणि सार्द्धोड-
 द्वादशाधिक चतुःखापरिमितं चूकपाताक सार्द्धोद्वादशद्विहस्ताधिक
 त्रिपादपरिपरिमितं त्रयोपाताक द्वाविंशति हस्ताधिक त्रिपादपरि-
 मितं पुष्यवाटिका चतुरस्रगुणि त्रिहस्तत्रिपादाधिक त्रयोदश
 खापरिमितं अंकतोविह्वेखा ४ कु १६ अंगुण ७ चूकपाताक चूक ३
 कु १२ त्रयोपाताक चूक ३ कु १२ कवखा १३ चूक ३ कु ३ अंगु
 ४ तुयिसोवोगुजो ॥ प्रसैत श्रीश्रीनवकसीसप्रसन्नजुया ॥ अत्रपत्रार्थे
 दृष्टसाक्षि श्रीश्री रावप्रकाश मल्लदेव सम्पत् ८६२ मार्गशीर शुदी
 १० शुभं ॥

खलि श्रीमत्पशुपतिचरखकमलघूनिधूसरित शिरोरुह श्रीमन्माने-
 श्वरौष्टदेवतावरणव्यप्रसाददेदीव्यमानमानोन्नतरविकुलतिलक हनु-
 मद्भजनेपाषेण्वरसकषराजपद्माधीश्वरमहाराजाधिराजश्रीश्री जय-
 राजप्रकाशमल्लदेवपरमभट्टारकानां सदा समरविजयिनाम् । प्रमू-
 चाकुरसन वनरयत सचोडं पात्रिकापुचिनि आक्राण्ये गोहिवने
 नास्ते प्रसादीकृतं तानियटोक्तंतिपुसचाकलं चैताजाव ऋहसंज्ञकं
 रथमार्गनपश्चिमतः तत्रवाहारखोने मार्गन उत्तरतः कचिंस्वका-
 ययवा भूम्या पूर्वतः अम्बरसिं वावुया ऋहभूम्या दक्षिणतः एतेषां
 मध्येभ्यस्तेषाञ्चाघातन दु अस्तत्रिंशहस्ताधिक षष्ठखापरिमितं पुष्य-
 वाटिका एक विंशतिहस्ताधिक चतुर्दशखा परिमितं । अंकतोपि
 ह्वेखाषु ६ कुसुयच्चा ३८ केवखास्तरमपि १४ कुनीयाह्वे ११ बते युजो ॥
 प्रवीत श्रीश्रीनवकसीसप्रसन्नजुया अत्र पत्रार्थे दृष्टसाक्षि श्रीचन्द्रशेखर
 मल्लयाकुर सं ८७४ चैत्रवदि ६ दैवज्ञकोटिराजेनलिखितं ॥ शुभं ॥

Translation of two Tāmbapatras granted to the Catholic Church in Nepal by the late or Nēwār dynasty of that country :—

(Titles omitted.)

Rajya Prakās Malla Deva, Prince of Nepal, hereby grants for the Padri's establishment a beautiful garden situated in unappropriated ground without and above the Dhāra (fountain) of Tānigal Tol, and also an open quadrangled house of four stories. The boundaries of the location are as follows: West from road of Matsyendra's Rath,* North from the Tavo Bahāl road, East from the land of Kachingal Kāyasth, South from the house and land of Amersinh Bābū. 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 Kotirāj Jōshi,‡ and the date of gift, 874 of the Nēwār æra,§ dark half of the month of March, 6th day.

(Titles omitted.)

Jaya Prakāsa Malla Deva, Prince of Nepal, is pleased to assign for the establishment of the Padri, a beautiful garden situated in Tālsithali 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, Súrýadhan, and Púranéswar, 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

* 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 Saṅcrit, is Jōshi 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 $\frac{1}{4}$ of the net produce, and the land selling for 25-30 years purchase, even beyond the limits of house building.

allowance fixed for 13 houses, and $\frac{3}{4}$ 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 æra, 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 sirárúha sriman manéswarishta dévatá baralabdha prasáda dédibyémán mánónnata ravikúla tilaka hanúmáddhaja nepalésvara sakalarája chakrádhísvara mahárájádhirája sri sri Jaya Rája Prakása Malla Deva paramabhat-tarakánáng sadá samara vijayináng. Prabhú thakúra sana banarayataasa chongno Pádríká púchini sákrakwóngré góochiwané namné prasádi krita tam tániglá tóla itiphúsá chákalang choutajawo griha sangyangang rathamárgéna‡ paschimatah Tawo Báhár oné márgena úttartah kachingla káyashthayá bhumyá púrba tah Amar sinh Bábúyá griha bhumyá daksinatah étesang madhyé thótéchatra ghatana dú ashta tringsa hastadhika shashta khá parimitang pushpya batiká ékving sati hastádhika chaturdasa khá parimitang ánkatopi ché khalshú kúsúyé chmá kebo khá slaramapí kú nýéchiş waté yulo Pratita sri sri ná bak-sish prasanna júyá atra patrárthe drishta sákshi sri Chandra Sekara Malla Thákúra sambat 874 Népálya chaitra badi 6 Daivágya kótirájena likhitang 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 Névári dynasty and which would do honour even to the British Government of India. The professional land measurers, called Dóngú or DÓngúl, 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 Górkháli dynasty, but in a state of decadence.

† Pasúpati is the great orthodox Deity of Nepal, whose symbol is the four-faced Ling or Phallus.

‡ Matsyédranáth is the great heterodox or Búddhist Deity. His car festival or Rathýatra, is so famous that in the above deed the street is designated, as that through which the car annually passes (rathmárg) without even specification of the name. Nullius in via est the Matsyéndra of Pátan.

§ In the original the ciphers as well as the names of the Névár numbers are inserted. I have omitted the former, which are those in use in the plains.