

# NEPAL

(Continued)

*by Sylvain Leri*

The Ghurkas have always sought to benefit in their relations with China: in 1815, in the course of the war they were waging against the England, they urged on the emperor to send Chinese troops to their help. True to the lessons of K'ien-long, the emperor refused to intervene. In 1841, they offered China, in war with the English, to operate a diversion on the frontiers of India; China refused this compromising help; the Ghurkas did not hesitate a compensation for the profits they might have derived. In 1853, whilst China was struggling against the revolt of the T'ai ping, the Ghurkas once again offered their services in vain. They reclaimed then, as in 1841, a compensation, to indemnify them and captured Kirong and Kuti, which they retained; they pursued these infringements, but found themselves constrained to accept an agreement in 1858. The prime minister of Nepal, Jang Bahadur, received on that occasion together with a gem from the mandarin, the title of "T'ong lin pim ma ko kang wang syam-", general-in-chief of the army, prince really brave and prime minister. Bir Shamsher Jang, who exercised the functions of prime minister from 1886 to 1901, received the same distinction, and he was not a little proud of it.

An agreement concluded in 1856, completed in 1860, in consequence of a bloody war bet-

ween Nepal and Tibet (1854-1856) affixes to the commercial relation of the two countries, the same conditions as between the commerce Chinese-Russian 'Via' kiakhta. A fair is held every year, at Spring, at Kuti and at Kirong; Tibetans come to exchange under official control, tea and salt for the merchandises of Nepal. In fact Nepal, by virtue of her traditional rights, holds in Lhasa a grant administered by a Nepalese agent under the protection of a Ghurka post. The Tibetan government has pledged to pay the Ghurkas an annual tribute of 10,000 rupees.

As a consequence of her quarrels with China and by her embassies to the imperial throne, Nepal has twice acquired the right to figure one day in the annuals of the Maudchurian dynasty. When an upheaval will have engulfed the degenerate heirs of K'ang-hi and of K'ien long, an official commission will be entrusted, in accordance to the tradition, to examine the archives of the Ta-Tsing and to draw up their history. Without waiting for an eventuality which does not seem further away, it is easy to anticipate on the account which will be consecrated to Nepal in the geographical description of the Maudchurian Empire. The Chinese documents which are already available contain nearly all the substance: such as the "Wei-tsang t'ouki"

drawn up by an official of the administration attached to the army corps which invaded Nepal; the

'Cheng-ou-ki', which narrates the campaigns of the present dynasty and whose author is Wei Yuen, to whom is credited a classical treatise on geography, the *Hai Kouo t ou tchi*; the 'Si-tsang tseon sou'; Reports and accounts of Meng-Pas, Chinese commissary in Tibet from 1842 to 1850; and the notes analysed by Mr. Parker.<sup>4</sup>

The annalists of the Ming had not recognized in the Ni-pa-la of the contemporary documents, the Ni-po-la of the Nepal of anterior histories under the modern names of the country. Certain texts reproduce the designation of 'Balpo', attributed to Nepal by the Tibetans, by representing her by various transcriptions: Pa-le-pou;<sup>5</sup> pa-eul-pou, pei pou; One still finds the name of Pie-pang which seems to transcribe (as is indicated by Imbault-Huart) the Tibetan h'bras spuns, pronounced "Preboug", a name which designates a famous monastery in the neighbourhood of Lhasa, but which has spread to the populations of the Himalayas. Finally the word Gurkha is transcribed 'Ko-eul-Ka. Led astray by those names, the historians of the Manchurian period are convinced that "from time immemorial this country has no relation with Chjwa, "that" (the kingdom of the Gurkhas, much further away than the Mohammedan tribes (of Chinese Turkestan) is that region which the troops of the dynasties of the Han and of the Tang could not reach". (Cheng-ou-ki).

It is situated to the south-west of Tibet and touches by months. Journey from Lhasa; the frontier passes through (Ni-Jam') which is at a distance of seven to eight days journey from the Ghurka capital. The length of the Kingdom, from east to west as several hundred leagues; its width from north to south is about one hun-

dred leagues. The population consists of fifty four thousand families. At one time it was named 'Pa-le-pou' and was divided into three tribes: Ye-leng', Pou-Yen, Kou (Kou) mon', but the Ghurkas have united the three tribes under their administration. The capital is called 'Kia-te-man-tou' or Yang-pou.

There are marks of Buddha in this region; and the inhabitants of T'ong kou-to (Tangut) go to visit the pagodas annually. The people have a refractory nature. They shave their hair from one temple to another in a little tail. They have short beards like the Mohammedans of Si-ming. They trace two verticle lines with white clay on their foreheads and make a red circle between their eye-brows (tilaka). They also wear earrings of pearls or gold. Their headgear is a turban of white cotton, white if they are poor, and red if they are wealthy; their tunic is blue dull or white with narrow sleeves; they wear cotton belts and pointed leather shoes. They always carry about on their persons a small knife in a sheath (Khukari) in the shape of a bull's horn. The soldiers walk bare-footed, they fix beforehand a day (propitious) to encounter their adversaries; our soldiers, who did not act in that way, always fell on them unawares. The women allow their hair to grow, go bare-footed, wear gold and silver rings on their noses. They comb themselves, bathe themselves and are very clean. The roads in the country are so narrow that three persons can hardly walk abreast. The king sends a tribute every five years and it consists of elephants, horses, pea-cock feathers, and other undetermined objects.

The Annals will enumerate at the conclusion of this description, the embassies which have appeared at the court since 1732 (embassy of the three khans); 1790 (Rana Bahadur asks and receives the investiture); 1793 (an envoy named 'Ma-mon-sa Yes' brings the tribute after the conclusion of peace); 1799 (Rana Baha-

dur asks and receives the royal rank for his son Girvan Yudha Vikram Shah), 1813 (tribute of Girvan); 1818 (tribute of Surendra Vikram Shah to whom the emperor sends "a gracious message" in 1821); 1822 (Bhim Sen Thapa announces his regency; 1837 (the tribute, sent by the Rani, is refused as coming from a woman), etc.<sup>6</sup>

### III. Indigenous Documents

Chronicles. -Puranas. -Inscriptions. -Manuscripts -Coinage

Nepal has a local chronicle, the "Vamcavali."<sup>7</sup>

The work is of fairly recent date. It exists in two recensions; one, Buddhistic has for author a monk who resided in Patan in the temple to Mahabuddha, in the beginning of the XIXth century. It was translated into English under the guidance of Mr. Wright by the indigenous interpreter (Munshi) of the British Residence, Civa Gamkara Simha (Shew Shunker Singh), helped by the Pundit Gunananda. The other, of Brahmanic inspiration, is alone recognized as authentic by the Gurkha government.<sup>8</sup>

The maharaja Deb Shambher has communicated to me a fine specimen, dated from 1891 samvat (1834 J. C.) and which has for editor the Brahman Siddhi Narayana, an inhabitant of Deo Patan; the manuscript was handed over "to a good man, named Laksmi Dasa", but it had not "to be given to anybody". I feel the more kindly inclined towards the maharaja for having violated this prescription in my favour. On the request of the maharaja Chandra Shembher, great priest (guru) of the Kingdom has entrusted me with his personal exemplary, which is simply a true copy of the same text.

The Brahman and the Buddhist were able to choose between three languages to write their Vamcavali; Sanscrit, recommended for its religious and literary prestige, but reserved to

the learned; the Newar language, the old indigenous dialect; lastly the parbatiya (or: Khas) language, new comer in the valley, where the Ghurkha conquest had introduced it. Parbatiya was chosen by all and thereby they betrayed the same preoccupation. They do not aim at school success; they do not appeal to the subjected Newars; they want to reach the new masters of the country, equally feared by Buddhism which they detest as a heresy and by the Brahmans whom they despoil in the name of orthodoxy. It is not the curiosity of a dilettante which obliges the two authors to gather the memories and traditions of the past; they are even less concerned in the erection of a monument to the memory of their lost independence. They only attempt to divert from the temples and convents the malignant rapacity of the conquerors. They comfort themselves with the knowledge that the long list of miracles which consecrates the origin of religious foundations stands as a salutary threat of divine vengeance ready to chastise the criminal lusts. The Vamcavali, in spite of its historical appearances, is only a mite of the literature of the Puranas.

The compiler of the Buddhistic Vamcavali flatters himself of having "seen and heard many things of the past in connection with his work". The Brahman on the other hand boasts of having written "a work without precedent". It is impossible, however, to believe in the absolute independence of the two accounts. The Brahmanic Vamcavali adds nothing new and original to the accounts and episodes which tend to glorify the rival church. It adopts the same system of chronology, the same essential dates. It mentions, it is true, the length of the reign of the Abhiras and Kiratas, omitted in the Buddhistic Vamcavali; but it is a question of legendary dynasties in which the imagination can have full play: the arbitrary invention can easily supplement the missing materials.

The title of the work expressly shows its

origin. The word Vamcavali ("genealogy-in-rank") designates in the usage of royal chancelleries, the dynastic lists in which each one of the sovereigns comes and takes the place successively, enshrined in a panegyric in general as pompous as it is ordinary and empty. The collection of these panegyrics which naturally increase in length as long as the dynasty exists, often figure at the head of the charts and supplies a precious reference to the history of India. The dynasty of the Oriental Calukyas is the very best example; it has lasted for six centuries; the Vamcavalis inscribed at the head of these donations do not only give the succession of princes through so long a period; they further state the precise duration of each reign.

Even in Nepal, the practice of the Vamcavalis is ancient; the inscription of Mana Deva to Changu Narayan, the first in date of known inscriptions, commences by a Vamcavali; the inscription of Yaya deva to Pacupati retraces the origine of the royal family to the gods. King Pratapa Malla deva "prince of poets" expressly applies the name of "Vamcavali" to a history of the dynasty of Malla such as he himself composed (Bhagv. No. 19,11). The Newars state that there exist even to day in Patan, long bands on which are written by order of succession all the kings of Nepal. Bhagvanlal and Minayeff have not succeeded in viewing them and I have not been more fortunate than them. It is not to be doubted, however, that such documents exist or have existed: the Vamcavali which was communicated to Kirkpatrick at the end of the XVIIIth century, surpassed in value, riches, in exactitude the Vamcavalis which are disponible at present.

A recent discovery due, alike so many others, to Mr. Bendall throws a little light on the obscure origins of the Vamcavali. Mr. Bendall has discovered at the library of the Darbar a collection of three manuscripts traced on palm leaves and dated by their contents as well as by

their writing, by the end of the XIVth. century. The first (V) is a chronicle drawn up in incorrect sanscrit without any concern for classical syntax. The compiler has placed end to end the series of Nepalese kings, with the duration of each reign, the principal facts and their date. The donations to the temples hold such an importance that Mr. Bendall believes the work in connection with the archives of the sanctuary of Pasupati. The second portion of the collection (V2) is a list wherein is registered the births of kings and high personages. It is entirely drawn up in the Newar tongue; it embraces the period of 177 to 396 N. S. (Newar era of 880 J. -G.). The third document (V3) is a continuation of the second, but it alters its nature; it brings out other details and tends to change the list into annals. It is also drawn up in the Newar language and spreads from 379 to 508 (Newar ara). Mr. Bendall connects the origin of these annals (V and U3) to the political revolution which brought Jayasthiti Malla to sovereign power and to the literary renaissance which followed.

If the history of Nepal has displayed itself without mishap, without revolution, under the continuous authority of one dynasty alone, the Vamcavalis could have supplied to history a solid linking of names and facts. But up to the XVIth. century, anarchy seems to be the regular 'regime' of Nepal, the suzerain families (or houses) wield an ephemeral or visionary power; the local petty kings abound and rarely succeed in founding a house. Faithful to the usual method of India, such as is already manifested in the chronology of the Puranas, the Vamcavalis express one after another in order of succession, all the names which memory has preserved, without any pre-occupation as to their real connection. This system of dexiation, deplorable to history, accomodates itself perfectly to the exigencies of the Hindu chronology. It is necessary that the real past should be connected without any solution of continuity, to

the fabulous past; The only events which matter are the exploits of epic heroes whom poetry has consecrated. It is then indispensable to trace back, at all costs, up to beginning of the fourth age of the world, in the year 3000 B. C. Thus the poet of the Cashmerian Rajatarangini who takes a pride to criticise the classification of events, mentions the emperor Ashoka in the second millennium before the Christian era, (grand-son of this Candra Gupta who knew Alexander the Great); the Attila of India, the Hun Mihiora Kula, passes from the xith. century of the Christian ear to the VIIth century B.C. The Vamcavali of Nepal does likewise. It classifies one hundred years before the Christian era, the coronation of Amcuvarman who reigned in the VIIth century of J. C. I shall study in a Special chapter the meanness of the Nepaless chronology; I shall have to mention in detail the sources of error which corrupt the Vamcavali and particularly the multiplicity of eras, so disastrous, in all the domains of Indian history.

The author of the Buddhistic Vamcavali, has not contented himself in transcribing the dynastic lists; he has made use of them to frame an abstract of the puranas and the local mahatmyas. He mentions sometimes traditional verses which determine ( or mutilate ) the memory of great events; the introduction of the god Matsyendra Natha, the invasion of Nanya Deva, the disappearance of Siddhi Nara Simha. He even goes so far as to mention the inscriptions of Amcuvarman, of Jaya Sthiti Malla, of Yaksa Malla and of his successors. He also consults family archives; his complaisance has related the adventures of certain personages, insignificant enough, like Abhayaraja and Jevaraja, reveals one of their descendants, the author is undoubtedly one of the Ananda priests of the Maha Buddha vihara at Patan, who practise from father to son, the profession of Pundit-interpretor to the British Residence, perhaps Amritananda, the glory of the family, who

compose several works in Sanscrit and in Newar and who initiated Hodgson to the knowledge of Buddhism.

We possess several of the works which the editor of the Vamcavali has placed in hand; I have even myself brought away two from Nepal; many more are still to be had which will be procured someday. These works, interesting for the study of religion, of the worship, of popular legends and of historical geography do not as a rule originate from a lofty inspiration; they serve the financial interests of religion and of the priest.

India is on her whole stretch covered with holy places which vie with one another for the favour of the pious public. Each one of them has its local patronage; but the ambition of the priests and of the princes covets beyond this restricted circle, the ambulant multitude of pilgrims who tread without respite the roads of India in search of meagre benefits. A pilgrimage of fashionable size is a big fair; Brahmans sell their prayers, the fakeers exploit their faked asceticism, the merchants give out rosaries and haberdasheries, the chieftain receives dues and taxes. And as the competition promotes the catch-word, the rivalry of sanctuaries engenders the 'mahatmyas'. The word "Mahatmya" properly signifies greatness of soul, nobility, eminence. In the religious literature, it applies itself to versified works which serve at the same time as an attraction, amusement, edification and practical guide to the faithful. The Mahatmya relates the origin of the pilgrimage, the divine apparition, and the miracle which has consecrated them. It enumerates the points to visit, the benefits to derive, with an indication of days especially propitious. The Mahatmya does not present itself either as a human work or as an isolated work; it pretends connection with some of the compilations named Puranas, versified treaties of holy history of cosmogony, of theology, and of mythology which modern

Hinduism considers as revealed and venerated as much as the vedas. Among the eighteen canonical Puranas, the Skanda-Purana has served more frequently to cover the pious fraud of the authors of the Mahatmyas. The Kaci-khanda and the Utkala-khanda, which glorify the two most sacred sites in India: Benares and Jagannath (Jugernaut); are offered like sections of the Skanda-Purana and it is to the same work that the Mahatmya of Nepal prides itself in being connected.

The 'Nepala-mahatmya'<sup>9</sup> is divided into thirty perusals grouped in a factitious frame alike the Puranas. The famous sacrifice of the king Janame Jaya, who heard among so many other rhapsodies the complete recitation of the Maha-Bharata, has gathered a host of holy personages.

One amongst them, Jaimini, in the name of the whole company, interrogates the venerable Markandeya on the holy places of Nepal; and Markandeya replies with an untiring complaisance to the indefatigable curiosity of his audience. He at first glorifies the wood of Clesmantaka where Civa transformed himself into a gazelle to throw off the scent the gods sent for his research (1), then the Dolagiri where an angry Brahman cut the throat of Visnu (11), the Valmiki-svara erected by the author of Ramayana on the very spot where he composed his poem (111), the wood of Rakta-audana (Red sandal-wood) where Parvati triumphed over the demon Canda (IV) and the lingas erected by all the gods, witness of this victory (V), the Dolecvara come out miraculously from the soil (V), the Mangalacvara which commemorates the resurrection of a child (VI) the Tila-Madhava which reminds one of apparition and a prodigy of Visnu, the Svarnacringecvara and the Kilecvara founded by Krisna. Regarding this double foundation, Markandeya gives a long narration in poem style of the war waged between the demon Mahendra damana and the

son of Krisna, Pradyumna; this rhapsody (or burden—'of a song') in which the gallant alternates with the heroic, ends up like a true romance, in a double marriage; Pradyumna spouses the sister of the demon vanquished, Prabhavati, and the daughter of the devotee Suryaketu named Candravati (VI-XII). The Somecvara serves the purpose of another burden (of a song) well developed; Some one has erected this linga on the advice of Agastya to purify himself from the incest which he committed with Tara, the wife of his preceptor Brhaspati; by virtue of a procedure dear to the Hindu talent, a secondary account is found inserted in this episode, Agastya relates to Soma the origin of the Raksasas, of Lanka, their sojourn, and the austerities of a prodigious nature which enabled Ravana to become their king (XIII-XXVI). Lastly the mahatmya introduces, in adapting it to its purpose, the famous legend of Gunadhya; the author of the Brhatkatha, after having given to ding Mabana the original of his anecdotes in Baicaci dialect comes to Nepal, sets the example of the circular pilgrimage (Ksetra-pradaksina) and draps up the Bhringicvra (XXVII-XXX).

"The style and the language of the Nepala-Amahatmya do not call for any special observation; the poet manipulates without embarrassment and without incorrections the common formulae which serve to all works of the same nature. But its religious inspiration classes him apart; it faithfully reflects the eclectic syncretism which has almost prevailed in Nepal. The mahatmyas in general, like all the puranic literature with which they claim connection, proclaim a sort of sectarian fanaticism; the local god is exalted at the expense of all its rivals. The Nepala-mahatmya, on the contrary, in spite of its clearly Brahmanic origin, places on the same rank, Civa, Visnu and the Buddha. The poet has the identity of Visnu and of Civa proclaimed by the voice of Nemo, like in the name of the whole of Nepal of which Nemi is

the patronal saint. Besides, has not the Brahmanic orthodoxy of India admitted Buddha amongst the avatars of Visnu? Here Buddha is only a "form" of Krisna; however they do not entirely mingle both of them. If Buddha sometimes resides like Krisna, in the Kathiawar ('Saurashtra') it often happens that he happens to cross into China ('Maha-Cina'), where the presence of Krisna would be unexpected. The rival divinities only compete with one another regarding amiable civilities: Civa-Pacupati compliments Nemi who has recognized him identical to Visnu; the spouse of Civa offers to Buddha a favour to select and consents to allow him to share with Civa the honours of the worship. And "the Sympathizer", who does not wish to be behind hand in courtesies, dedicates to Civa the linga of the Compassion (Karunikecvara).

The Nepala-mahatmya, like most of its congeners, escapes to every chronology; the work is so completely impersonal that it seems to float outside its age. No name, no date, no indication which would allow of the remotest approximation.

The 'Vagvati-mahatmya'<sup>10</sup>, or, to reproduce the title in all its amplitude, the 'Vagvati-mahatmya-pracamsa' lends itself as a section of the Pacupati-purana; I ignore if this purano, completely unknown elsewhere exists in its integrity. I have only succeeded in obtaining in Nepal chapters consecrated to the glory of Vagvati (Bagmati). These chapters, thirty in all, are outwardly distributed in two divisions; one of them, composed of the first fourteen perusals, has for interlocutor, Bhisma, who interrogates and Pulastya who instructs; it begins with a treble invocation: to Cankara whose mouth gives birth to the Vagvati, to Pulastya himself who has recited the Purana, to Vyasa who has preserved it. The perusals which compose it regularly bear for inscription; 'iti crivagvati-mahatmya-pracam-sayan...' The second division which consist of eight perusals,

begins with an invocation to Pacupati; it has for narrator Sanakumara; each one of the perusals bears for inscription.

The first division analyses itself in two parts: The 'tirtha-varnana' "the panegyric of sacred bathing-places", also called 'tirtha-yatra-khanda' "section of the pilgrimage to sacred bathing-places" (I-IV) and the 'pradyumnajaya-khanda' "the victory of Pradyumna" (VI-XIII). Questioned by Bhisma, Pulastya reveals to him the sanctity of the 'Mrga-cikhare, where Narasinha appeared in the form of a gazelle, of the Vagvati, sprung out from the mouth of civa laughing with pleasure at the penitences of Prahlada; of the tirthas of Indramarga, where Vibhisana practised mortifications and heard the Ramayana recited by his father vicravas "the Ramayana which was still to come"; of Uma; of Agastya, etc. (I-V). Then follows the amorous adventures and war-like escapades of Pradyumna, his campaign against Indradamana his marriage with his two mistresses (VI-XIV). The account is parallel to the episode of the Nepala-mahatmya, but it is independent from it.

The last eight perusals, which compose the second division, recalls the metamorphosis of Civa into a gazelle in the woods of Clesmantaka (XV), the researches of the gods and the meeting (XVI), the discourse of Civa to the gods who have discovered him (XVII), the erection of the treble Gokarnecvara by Brahma, Visnu and Indra (XVIII), the story of Dhanda (Kuvera) who on the councils of his father Vicravas renounced the winning over Lanka and went away to establish himself on the Kailasa (XIX), the erection of the Gonarnecvara of Southern India, by Ravana, brother of Kuvera and his successor at Lanka (XX). The work ends up with a catalogue of rivers, of tributaries, of sacred bathing-places, with an account of the advantages which are attached to them respectively (XXI) and by an exalta-

## tion of the Vagvati (XXII)

The two mahatmyas, one can ascertain by their brief analysis, place in hand nearly the same subject of legends; They represent two editings of a group of traditions, of accounts and local stories which may be traced back to a fairly distant past. The Vagvati-mahatmya is not better dated than the Nepala-Mahatmya; however, compared to this one, it gives the impression of a more recent composition. It seems to have eliminated with a purpose the personages which still connected with a link, however, vague it might have been, the Nepala-mahatmya to human redlity, to history. Valmiki, Gūnadhya have disappeared to leave all the place to the gods and to the demons. Elsewhere, the difference of composition is very apparent. The narration of the Nepala-mahatmya is sober, brisk, almost dramatic, the one of the Vagvati-mahatmya is dull, hindered by long descriptions, by enumerations which are perfectly useless (or idle). In short, from one to the other, the religious spirit has changed. The Vagvati-mahatmya attributes to Civa the first rank without contest, the other gods are his inferiors and Buddha is firmly held aside either as a suspect or as an enemy.

Nepalese Buddhism has, in every respect like Brahmanism, cultivated the style of the mahatmya, it has celebrated, and recommended, its sacred spots in the "Svayambhu-Purana<sup>1</sup>". The designation of Purana has doubtless been applied to this work with only the view of throwing off the scent and to create opposition, by a lucky confusion, with the so-called extracts of the Puranas placed in circulation by the Brahmans. The Svayambhu-Purana does not contain any of the five constitutive elements of a Purana: it does not treat on cosmogony or on secondary creations, or on divine and heroic genealogies, or on the great fictitious periods, or on universal geography; and it confines itself to magnifying (or exaggerating) Svayambhu

and the collection which bears it, and in general, the whole valley of Nepal.

The name of "mahatmya" characterizes it so well that this word reappears incessantly, either in the title of chapters, or in the course of the explanation; in its whole, it is a Nepala-mahatmya in use by the Buddhists, and its author does not himself hesitate to make use of that designation.

The work has had so much success that it had to modify itself into all sorts of alterings to suit the varied tastes of its readers. There exists not less than five actually known recensions. The longest of them bears the title of Svayambhuva-Purana or Svayambhuva-maha-purana; it is worked out in twelve chapters; another, the Svayambhutpatikatha, has ten chapters (it is also called Madhyama-Sva pu); three others are divided into eight chapters, but they are nevertheless of very unequal lengths. Whilst the Vrhata-Sr pu; covers in manuscript from over 3000 lines and the Mahat-Sv' pu' more than 2000, the Svayambhucaityabhattacharaka-ddeca only has about 250. The differences bear moreover on the form only; the basis is everywhere identical; the amplitude of the descriptions and the pious accumulation of idle epithets alone determine the extent of the poem. The editing of the most satisfactory kind regarding the correction and the composition is the one of the Svayambhuva-(maha)-purana; it offers a sharp contrast to the barbarous style and the abominable versification of the Vrhatsv. pu; printed in the 'Bibliotheca Indica'. The date of each one of these recensions is not known, and it is difficult to determine otherwise than by the reasons of taste their chronological order. The name of the king Yaksa Malla appears as well at the end of the Svayambhuva as it does of the Vrhata, in a prophesy foretold by the Buddha; Yaksa Malla being dead since 1460, our editings can hardly be anterior to be XVIth century, if the allusion to this king is not due



to an interpolation always easy in a prophecy and especially at the end of a work. The other kings named and exalted in the poem, Gunakama deva and the two Narendra devas, date from a much more ancient period. Two Gunakama devas have reigned over Nepal; tradition places the second at the beginning of the VIIIth. century; but the designation of Narendra as the son of Gunakama deva fixes its choice on the most ancient of these two kings. The other Narendra deva, associated to a capital event of the religious history in Nepal, reigned about the middle of the VIIth. century. These are the only data that one can gather from the recensions of the Swayambhu Purana<sup>12</sup>. A work of comparative criticism, reserved for the future, will no doubt allow of the recognition of the original form of the Purana or work out its restitution.

The Buddhistic Purans has at least reproduced the framework of the Brahmanic Puranas; it is arranged in "Satsamvada, in" conversation by six "namely that three groups of speakers add themselves; the first dialogue is encased in a second which is inserted in a third. Two Buddhisattvas, Jayacri and Jinacri entertain each other at Gaya, Jayacri questioned on the origin of Swayambhu recalls to his companion a conversation engaged on the same subject between king Acoka and his spiritual master Upagupta. In order to satisfy the curiosity of the sovereign, Upagupta himself had found nothing better than to repeat to him the dialogue exchanged at one time on the same matter between the Buddha Bakyamuni and the Bodhisattva Maitreya who questioned him. Cakyamuni then narrates the visits of anterior Buddhas to Swayambhu, (Vipacyin, Cikhin, Vicvabhu, Krakuchanda, Kanakamuni, Kacyapa) their predictions, their adorations, the worship they had given to the sacred places, the virtues they had recognized in them, the journey of Manjucri to Nepal, the valley conquered on the waters, the civilization introduced, the order established,

the religion of the Nagas instituted as a remedy against barrenness by the king Gunakama deva. Amazed by so many wonders, Acoka hastens, himself, to proceed to Nepal, erecting everywhere on the track, stupas; then, his pilgrimage completed, he returns to Pataliputra, where his master Upagupta announces to him briefly the future fates of the worship of Avalokitecvara. And Jinacri, over-pleased in his turn, thanks Jayacri for this instructive and edifying account.

In order to control the suspicious data of the tradition and legend, Nepal offers to history two categories of documents, the inscriptions and the manuscripts. The epigraphy of Nepal is far from dating as far back as the epigraphy of India.

If the Emperor Acoka ever visited the valley, as the Swayambhu Purana maintains, no monument expressly commemorates his passage; an interval of seven and a half centuries separates the pillars of inscriptions erected by Acoka in Nepalese Terrai and the inscriptions of Mana deva which open the Nepalese epigraphy. This epigraphy spreads over a period of fourteen centuries, but it is far from showing a continuous succession of documents. Unaccountable discrepancies, section it in irregular series. Commencing from Mana deva, it lengthens up to the IXth century of J. C. and is here interrupted to recommence at the end of the XIVth century (139 of the Nepalese era); but by a strange fatality, the inscription had disappeared when I was returning to have it stamped. The inscriptions discovered by Bhagvanlal, Bendall and me, emanate all from the same princes; the ones I received from Nepal since my return remain, whatever be their origin, closed in that fatal circle of names and dates.

The ancient inscriptions of Nepal are all exclusively engraved on stone; one has not yet found ancient donations inscribed on copper

plates (tamra-pattra), alike the custom which was prevalent in India from the days of the origine of the epigraphy (witness the plates of Sohgaura, which trace back undoubtedly to the Maurya period). And yet Nepal has copper mines, which have been worked for a long time past and her bronze-figures enjoy a very antique reputation. The Vamcavali mentions, it is true, an order of the Carumati-Vihara which was engraved on copper in the reign of Bhaskara varman, legendary personage rather than a historical one and who precedes by twenty generations, the king Mana deva. The Maharaja Chandra Sham Sher has sent me the copy of the plates actually preserved in that convent, they have nothing to do with Bhaskara varman; they are modern and even drawn up in the Newar language. The tamrapatras which are often found nailed to the 'facade' of temples, all date from the last three or four centuries.

The inscriptions on stone (cila-patras) are engraved sometimes on the pillars on which stand a sacred image such as the example at Changu Narayan, at Harigaon, sometimes on the very object with which they are connected, sometimes and most often on erected tablets. The stone is carefully polished, the figures traced with care and taste; the fronton of the stela is generally decorated with a carving in relief, either the disc of Visnu between two conches, or the bull of Civa, or even a lotus flower. The text of ancient inscriptions is always in sanscrit, the formulas of the protocole are borrowed from the general formularies of India, but the invention of the local poets willingly practise in prefatory inventions or in the panegyrics. The kings themselves do not disdain to enter the lists and to show their skill to handle the verses.

The second series of Nepalese inscriptions opens with re-establishment of the Mallas, towards the end of the XIVth century. It is hard to

believe that the engraving of inscriptions in Nepal has been stopped for five hundred years. It is surprising that kings as glorious in tradition as the founder of Kathmandu, Gunakama deva have not attempted to immortalize themselves on stone. The laboriously effaced and scratched stelas which are met with everywhere in great number are perhaps the testimonies, reduced to silence, of that obscure period. Popular belief hold them all anterior to the Nepalese era (880 of J.-C.); a founder of an era must pay all the debts of the country before inaugurating a new computation. At the foundation of the Nepalasamvat, all previous engagements and documents which supported them, must have been destroyed. Mr. Wright has made himself the echo of this presumption (Vamcav., p. 245). It is sufficient in order to ascertain the inanity (emptiness), to observe that the first series of Nepalese inscriptions is entirely anterior to the Nepala-samvat.

Dating from the XVIIth. century, the epigraphy of the Mallas abounds to the point of crowing. Pratapa Malla floods the length of his domains with his prose and with his verses; his successors, and the princes of rival dynasties, at Pataa and at Bhadgaon, everywhere spread the declamatory pomp of their vain titles. The writing borders on the arabesque; it becomes supple, twists, in humourists lines, adapts perfectly to the stone which it is supposed to ornament. At the same time, Sanscrit recedes: the common language-Newarian, penetrates in the epigraphy; without reaching the standard of literature, it explains the banal or trivial realities which the sacred tongue does not know or does not wish to give, the stipulations, the clauses, the limits of concessious, etc. The parbatia tongue, since the Gurkha conquest, has gradually taken up the place of the Newarian language; but Sanscrit still retains its prestige and is continued to be used in the invocations and the preambles of inscriptions.

In spite of the neighbourhood of Tibet and the frequent relations between the two countries, Tibetan inscriptions are scarce in Nepal; I have not found any ancient ones, neither at Swayambu Nath nor at Budnath. The Tibetans are pleased to engrave with a surprising skill of the hand the holy formula: "on mani padme hum", on the rocks that skirt the road. The only worthy text in the bilingual inscription of Swayambu Nath which commemorates the restoration of the edifice in the XVIIIth. century. I also hoped to discover a souvenir of the Chinese who on several occasions visited Nepal; I have only seen three Chinese characters engraved on a small modern chapel at Swayambu Nath.

The superscriptions of transcribers are a peculiar resource of Nepalese history. The convents and the climate of Nepal have preserved a fairly large number of ancient manuscripts, traced on palm leaves (tala-pattra); One must come out of India to meet documents of Indian paleography which are worthy of contesting with those of Nepal; The Dhammapada of Kachgar and the Bower manuscript, the discoveries of Dr. Stein in the Takla-Makun, the palm-leaves of Horinji in Japan. Most of the ancient Nepalese manuscripts, actually known are preserved either in the library of the Darbar, at Kathmandu, or at the library of the University

of Cambridge, which has acquired the collection of Dr. Wright. The old stupas, the convents, the libraries of private individuals still contain priceless treasures which a methodical exploration will some days hand over to science. True to a custom prevalent in India, but more especially observed in Nepal, the Nepalese scribes indicate at the end of the work the date of completion, often with details which enable the calculation of the European equivalent in a sure and precise way: day of the week, lunar constellation, angles of the Sun and Moon, etc... often also, they mention the name and title of the reigning king, to such a degree, that a portion of Nepalese chronology is based on the signatures of these scribes<sup>13</sup>.

The numismatic<sup>14</sup> which supplies so useful a support to certain sections of the Indian History, is practically wrong in Nepal. The ancient specimens which have been discovered up till now are stamped by the princes of the first epigraphical serie (VIth. VIIth. centuries of J.-C).

( To be continued )

## FOOT NOTE

1. Translated in Russian by the monk Hyacinthe; written in French and enriched with numerous notes from Klaproth, *New Asiatic Journal*, IV, p. 81; VI, p. 161; VII, p. 161 and 185—New translation in English by w. w. Rockhill: 'Tibet from Chinese sources' in *Journ. Roy. As. Soc.* 1891.
2. "History of the conquest of Nepal (drawn out from the *Cheugvon tci*) by Imbault-Huart, in '*Asiatic journal*', 1878 11; 348-377.
3. 'An episode of the diplomatic' relations..., by Imbault-Huart (see. sup. p. 172. note)
4. See sup., p. 172, note 2.
5. Mr. Rockhill wrongly connects this designation of the name of "Parbatiya", and the name of 'Pie-pang' to the name of the town of Patan.
6. Mr. Imbault Huart (see sup., p. 186, note 2) has studied with the help of the reports and texts of Meng Pao, the Nepalese embassy of 1842. It settles down at the time England declared war against China. It is at the same time a superb specimen of the ceremonial of the embassy, of the style of the petitions addressed by the vassal to the sovereign, as well as of the ordinary demeanours of the Ghurkas. I have reproduced here the essential documents. One can also further find in the excellent article of Mr. Imbault

Huart, a petition addressed in 1840 by the king Vikram Shah: on the false rumour that the British had been beaten, he offers to declare war against them. The imperial commissaries of Tibet played a more subtle game: they officially communicate it to Peking. The imperial council is not entrapped by the advantageous offers of the Ghurkas and entrusts its commissaries to communicate to Vikram Shah this pacific order: "Remain on the defensive, licè in good harmony with your neighbours and you will enjoy eternally the benefits of the celestial court (of Peking)".

Petition of the king of the Gurkhas to the Emperor China.

1. King Erdeni of the Gurkhas, 'Jo-tsounta-eul-pi-ko-eul-ma-sa-ye' (Surendra Vikram Shah) I offer you on bended knees and in making the nine prostrations the following petition: Your empire is like Heaven, it brings us up and nourishes us; your sagacity illuminates us as brilliantly as the Sun and the Moon, Your solicitude spreads to all States, your age is as lasting as the mountain 'Sin-mi' (Sumeru).

Oh! very great and very worshipped 'Wen-chou P'ou-sa' (Manjucri Bodhisattva), we present ourselves with respect before the throne of your Majesty and we ask of your holy news.

In accordance with the conditions, I was to have delegated specially this year 'Ko-tsi (Kaji) to present themselves to the court to offer you my homages. In looking back upon the precedents, I have come to prepare the objects selected to be offered as a tribute and to delegate the 'Kotsi' Tso-ko-to-pa-moung-pang-tcho', grandson of the 'Ko-tsi' Ta-mon-ta-jo-pang-tcho (Damodar Pande) who holds all my confidence and As-eul-ta-eul (Sardar) Pi-jo-pa-ta-jo-ko-jo-ko' as well as several officers of all grades to convey with respect the petition and the tribute and to proceed to the capital to ask for an audience from your Majesty.

I have recollected with respect that one of our predecessors, after his submission had received an imperial decree expressed thus:

"You are the sovereign of a small State, you will come to court once every five years. If there are outside tribes who worry you or invade your territory, you will be able to draw up a petition to convey these facts to my knowledge: I shall then send men and horses, or I shall make you a gift of a sum of money to help you. Respect this."

Nearly fifty years have elapsed since my grand-father 'La-t'ou-na-pa-tou-eul-sa-ye (Rana Bahadur Shah) has received in the course of the eight month of the fifty eight year 'K'ien-long (September 1793) the preceding imperial decree.

The three generations which have succeeded one another since my grand-father have been protected by the celestial power of the emperors of China: although the country of the Gurkhas was hard pressed in the south, by the 'Cheu-pa', to the south by the 'Pi-leng' its frontiers have, however, been able

thanks to the celestial benefits (of China) to remain sheltered from all insults.

When I was young, I was ignorant of the fact that my grand-father after having made his submission, had received a decree from the emperor of China, granting him the investiture of the kingdom of Nepal; since all these matters have been originally dealt by the 'Ko-t'si Ta-mou-ta-jo pang-tcho (Damodar Pande) who had the whole confidence of the sovereign (he was prime minister); nobody else, after this, occupied the same post; a small official named Pi-mon-ching-t'a-pa ( Bhimsen Thapa) only filled the functions of Ko-t'si and occupied himself with the affairs: this official secretly entertained amicable relations with the 'Pi-leng' and allowed two individuals of that country to named 'Ko-jeu' (Gardner) and Pa-lbu' (Boileau), to reside in the town of Yang-pou (Kathmandu). He afterwards gave these (Pi-leng) three places in the south, west and east of kingdom of the Gurkhas, where the 'Pi-leng, have resided till now. The seventeenth year Tas-kouang' (1838), I degraded this official and had him cast in prison.

According to a letter which the 'Pi-leng' have just addressed to me, it would seem that they have appropriated themselves of several places in the province of Koang-toung. The 'P-leng' are desirous of my amicable relations with them and of my submission to them to enable the seizure of the territory of the Tangouts and they tell me, if I do not conform to their orders, they would invade the Gurkha country. But I have in no way conceded to that which they asked and have returned the letter. According to the doings of the 'Pi-leng' in the province of Koang-toung, and to what they have just written to me, it is easy to detect that they wish to insult the isolated power

of the Gurkhas and to have me to join hands with them in order to create difficulties. I have thought of informing the imperial Commissary regarding these affairs and to beg of him to address a report to the court in connection with the same (but I have not done so), fearing the wrath of your Majesty as it is now the time to send the tribute enforced by the regulations, I can only entreat Your Majesty to be so kind as to help me with troops or to give a sum of money as a gift to enable me to eject the "P'-leng" out and that I may be in a position to defend the country. I am absolutely persuaded that your Majesty will have pity on my people, a butt to the insults of the pi-leng, especially if He is willing to consider that since the reign of my grand-father, who has made his submission at the celestial court, until now, the sovereigns of Nepal have never been animated but with one thought, one mind and have never ceased to be sincerely respectful and obedient.

Finding besides that the country of Tapa-ko-eul, dependent of Tangout, is bordering on my frontiers, I would desire to exchange it against the territory of Mo-tse-tang' (Mastang): Should it happen that the people of 'Lenepa' attack Tangout, I am quite disposed to help the latter with my weapons. As to the country of La-ta-ko' (Ladak), which the people of "Chen-pa" have at one time seized, should it be placed to-day under my jurisdiction it would offer tribute, in accordance with the regulations, to Your Majesty.

"For a long time the 'Pi-leng' are coveting the country of Tangout. They are already on the frontiers of Tcho-moung-Chioug (Demojong or Sikkim) where they are making roads, establishing camps and building houses that their own people may

dwell in. I entreat Your Majesty to be so kind as to make me a gift of ten (lis) leagues of territory ceded from the neighbourhood of Pou-lou-ko-pa, (Bruk-pa or Bhoutan) to enable me to camp soldiers. I could thus guarantee the integrity of the frontier of Tangout and despatch reports on the affairs, of whatever importance they be, that would arise. It is with this object that I address the report here present, to Your Majesty and entreat Him to kindly approve it. All the circumstances which I have just related are absolutely true".

"Remembering that I have always exerted myself to respectfully obey the orders of the court, I dare entreat Your Majesty to be so kind as to grant me these new benefits to enable me to guarantee the security of the southern countries. I have already mentioned in my petition the story of my misfortunes. I entreat Your Majesty to grant me this request, to enable me to conform in everything to his instructions".

With this object, I, the king Erdeni of the Gurkhas, 'Jo-tsoun-ta-eul-pi-ko-eul-massa-ya' have drawn up the petition herewith, in making the nine prostrations on bended knees, to "Yang-pou", the 23rd day of the 5th month of the 22nd year 'Tas-Kouang' (1st July 1842) 2

In continuation of this petition, one finds, in the correspondence of Mang-pao, the minute of instructions despatched in reply to the king of the Gurkhas by the imperial commissaries: in the margin of this text are the remarks of the emperor written with the vermilion brush (tchou-pi). These instructions are accompanied by an imperial decree which endorses them in their entirety. Herewith the substance of the reply of the commissaries:

"According to the regulations, every vassal who addresses a petition to the emperor, must not allude to his private affairs: the duty of the commissaries was to have been, this time, to return the petition of the Gurkhas king; however, at the request of the Nepalese ambassadors, the representatives at the court of Peking have kindly undertaken not to refuse the petition so as to avoid delays.

"Regarding the request for money, the representatives have pointed out to me that no regulation authorizes gifts of that nature; the emperor has the same benevolent disposition towards all the countries subdued under his domination, but he had never sent troops to protect the country from barbarous strangers.

As to that which concerns the exchange of territories, the commissaries have pointed out that the country of 'Ta-pa-ko-eul' has from all time belonged to the Tangout, that the exchange of this region would entail numerous inconvenience, and that up till now such acts, have in fact, never been authorized: It is then difficult to comply to the request to the Gurkha's king.

"In connection with the affair of the 'La-ta-ko', the troubles that have arisen having been quelled and the chieftains of the countries having made their submission, it is useless to speak on the matter.

"It is also impossible to grant the king, ten (lis ?) leagues of the 'Pou-lou-ko-pa' territory, because this state does not depend on Tangout and is, in a certain measure, independent.

"The refusal that the king has opposed to the requests of the p'i-leng is a new proof of the sincerity and fidelity of this sovereign; the affairs of Kouang-toung are besides closed and tranquility reigns once again in

the province'.

"List of persons composing the embassy sent by the king of the Gurkhas to the Emperor Tao-Kouang:" -1st Ambassador, 'Tsa-ko-ta-pa-moung-pang-tcho (...pande).

-nd Ambassador, 'pi-jo-pa-ta-jo-ko-jo-ko (general of the Nepalese army)

-Eight great officials:

'Son-pi-ta (Subahdar) Jo-son-jo-toun-pang-tcho (Pande, Nepalese officer);

'Pi-na-man-jo-toum (Nepalese officer);

'Ha-je-ko-sseu-iang' (Nepalese officer who understands Chinese);

'Chi-ti-la-ching' ) Nepalese officer who can write Nepalese figures ;

'Soupi-ta' (Subahdar) 'Jo-ha-la-ha-ching-K'ia-ti (officer);

'Soupita' (Subahdar) Jo-'pou-tch 'ou-jou-k'ia-ti (officer)

Sou-pi-ta (Subahdar) 'Jo-la-na-ching-K'ta-je (officer)

-Six small officials:

"Tsa-ma-ta" (Jemadar) -Jo-tas'a-ha-pi-k'ia-ti (officer);

"Tsa-ma-ta" (Jemadar) -Jo-ti-pi-pa-sa-eil-ia-pang 'tcho' (Pande, officer).

'Tsa-ma-ta' (Jemadar) Jo-mg-ta-ching-k'ia-ti (officer);

'Tsa-ma-ta' ( Jemadar ) 'jo-pa-ta-ma' (officer);

'Tsa-ma-ta' ( Jemadar ) 'jo-pa-ta-ma' (officer);

-Nineteen Nepalese soldiers

-Ten servants

In all forty five persons.

List of articles sent in tribute to the emperor Tao-Kouang by the king of the Gurkhas. A necklace of corals (of one hundred and nine beads; enclosed in the box which contains the king's petition).

Two pieces of golden satin (in the same box).

Thirteen rolls of variegated coloured carpets  
Twenty pieces of satin from 'K'ia-tsi'.

Four pieces of silk from 'K'ia-tse'.

Four elephants' tusks

'Two rhinoceros' horns.

Four swords

Four sabres

Two daggers

Two swords ornamented with clouds

A double-barrel gun

Two duck shooting guns

A box of cinnamon bark (three hundred ounces).

One thousand medicinal kidney-beans.

Six hundred ounces of rolled betel leaves

Three hundred and sixty ounces of flat betel leaves.

7. Vamcavali:- Wright, 'History of Nepal translated from the Parbatiya, Cambridge, 1877 -Minayeff has published a long account given from this translation in the 'Journal of the Ministry of Public Instruction' (of Russia) 1878; he blames Wright (and not without reason for having totally neglected in his "Introduction" the name and work of Hodgson. Besides "the indigenous translators have less translated than reported the original" (P. S.) Minayeff also mentions unexpected similarities, reproduced in his article on Nepal (Ocerki Zeilona i Indiy, Petersbourf, 1878, 1, 231, 284), between certain accounts of the Vamcavali and biblical accounts which may have suggested the idea. Thus Krakucchanda who strikes the rock with his finger to make flow the Bagmati, (W. p. 80) is supposed to be a copy of Moses; virupaksa, who stops the sun from its course by raising his hand, (W. p. 92) may be a disguised Hosuah. This is jumping to conclusions regarding the accounts which may belong to the universal folk-lore.-, In connection with the Vamcavali, key, Bendall, 'Cat. mss. Cambridge'-Add. 1160 and add. 1952.- Bhagwanlal

'Indraji', 'Some considerations on the History of Nepal' in 'Ind. Anting'. XIII (1884),

p 411-428- Fleet, 'ib'. XXX, p. 8.

None of the mss. of the Vamcavali have yet been described. Herewith the description of the ms. of the Brahmanic Vamcavali which was communicated to me by S. Exc. Deb Sham Sher.

Ms. of 83 leaves bound in a book. 9,27 x 0,15; 9 or 10 lines to the page. Devanagari characters. On the cover painted pictures (see the reproduction on the frontispiece of this volume) of 'Swayambhu, Pacupati, Cri Vacchlessvari, Daksinamacana, Cri Vagmati, Gāngāmāta Asvattha-Samyakta-Sveta, Vinayaka, Raja Dharmadatta, Kalpavrksa'.

8. ("A paragraph in vernacular")  
Sacred history up to Vikramajita, as in Wright.

Atha nararajamala.

A few verses in sanscrit, then : (see p. 194. This is vernacular)

Follows the history of the kings, on the same plan as Wright, up to Vikram Sha (accession in 1816)

(This is Vernacular)

The summary inventory of Hodgson's papers, offered by the author to the India office in 1864, shows: "Twenty three Vmeavalis or indigenous chronicles, partly translated and chronologically traced by the help of coinages and inscriptions. "The whole is divided in two series: 1st. "Newarian" chronicles; 2nd. "Ghurkhalian" chronicles. The first comprises the general chronicles of the Newarian dynasties, of particular chronicles (the Gopala dynasty), and of royal biographies (Pratap Malla, Vishnu Malla, Mahendra Malla, Siddhi Narasimha Malla); the



second is solely connected with the Gurkhas (W. W. Hunter, "Life of Brian Houghton Hodgson" London, 1896. Appendix B. p. 357-359).

9. The 'Catalogue Catalogorum' of Aufrecht mentions two mss. of the Nepalamahatmya; one of them is at the library of the Queen's College at Benares, where I have examined it. I have brought away from Kathmandu an excellent copy, executed at my request by the Fundits of the Darbar library. The Ms., on Nepalese paper, has 77 leaflets, between 11 and 14 lines to the page.

Incip: cri Ganecaya namah om namah Sarasvatyai devyai Narayanam namaskritya Naram caiva... (le vers usuel) suta uvaca.

Janamejayasya yajnante munayo brahmavadinah,

- I. iti ..... cri Skanda- purane Himavat khande Nepala mahatmye pacupati pradurbhavo nama prathamodhyayah 4a
- II. iti ..... narayana- pradurbhavo nama dvitryodhyayah 6b
- III. iti ..... mahatmye trityodhyayah 9b
- IV. iti ..... Ivaripradurbhavo nama chatrthodhyayah 12a
- V. iti ..... Dolecvarapradurdhavo nama pancamodhyayah 15a
- VI. iti ..... cri sury Vinayakapradurbhavo nama sasthodhyayah 18a
- VII. iti ..... mahatmye saptamodhyayah 21a
- VIII. iti ..... mahendradamanopakhyane stamodhyayah 24b
- IX. iti ..... mahatmye navamodhyayah 27b
- X. iti ..... mahatmye dacamodhyayah 29b
- XI. iti ..... mahatmye Hekadacodhyayah 35a
- XII. iti ..... mahatmye dvadacodhyayah 37b
- XIII. iti ..... mahatmye trayodacodhyayah 41a
- XIV. iti ..... mahatmye caturdacodhyayah 45a
- XV. iti ..... mahatmye pancadacodhyayah 47a
- XVI. iti ..... mahatmye sodacodhyayah 48b

XVII. iti.... Sukecavarapradananama saptadacodhyayah 51a

XVIII. iti.... mahatmye stadacodhyayah 53b

XIX. iti.... mahatmye unavimcatitamodhyayah 54b

XX. iti.... mahatmye vimcatitamodhyayah 57a

XXI. iti.... malino vadho namaikavimcatitamodhyayah 59a

XXII. iti.... mahatmye dvavimcatitamodhyayah 60a

XXIII. iti.... mahatmye trayovimcatitamodhyayah 62a

XXIV. iti.... mahatmye caturvimcatitamodhyayah 63b

XXV. iti.... mahatmye pancavimcatitamodhyayah 65b

XXVI. iti.... mahatmye sadvimcatitamodhyayah 67a

XXVII. iti... mahatmye saptavimcatitamodhyayah 69b

XXVIII. iti..mahatmye astavimcatitamodhyayah 71a

XXIX. iti.... mahatmye unatrimcodhyayah 74a

XXX. iti... mahatmye trincodhyayah 77a  
cubhan/bhuyat/sarvajagam/

The Vamcavali relates that the king Girvana Yudha, at the beginning of the XIXth. century, made himself known the meaning of Himavat-Khanda.

10. My ms. of the Vagvati-mahatmya is written on Nepalese paper of small size; it has 71 leaves and five lines to the page. It has been copied under the surveillance of the Pundit Vaikuntha Nath Carman, with the help of an ancient exemplar, it is traced in beautiful Nepalese archaic characters.

Incip- om namah cripacupataye /  
yasya vaktrad viniskranta Vagvati  
lokapavani /  
mamamicirasa devam Cankaram bhuvanecvaram //

I. iti cri Vagvatimahatmyapracamasyam tirt-

- havarnane prahladatapahsiddhir nama prathamodhyayah 7b
- II. iti cri pracamsayam tirthavarnane Vibhisanastrasiddhir nama 11b
- III. iti cri pracamsayam tirthavarnanam nama 12b
- IV. iti cri pracamsayam tirthavarnanam nama caturthah 14a
- V. iti cirthayatrakhandah samaptah 14b
- VI. iti cri pracamsayam pradyumnvijaye maharsisamdarcanam nama sastamah (sic) 19a
- VII. iti cri vijaye prabhativivaho nama saptamah 22a
- VIII. iti cri vijaye ratnopabaro nama 25a
- IX. iti cri vijaye udyogasamvarnana nama 28a
- X. iti cri vijaye prabhativinodo nama 31a
- XI. iti cri vijaye Naradalapo nama 37a
- XII. iti cri vijaye Virodhadarcano nama 39a
- XIII. iti cri vijaye Indradamanavadho nama 42b
- XIV. iti cri pracamsayam prahladavijayakhandah nama samaptah 49a
- XV. Incip- om namah civaya / pranamy cirasa bhaktya pacunam patim avyayam / puranam sampravaksyami munibhih purvavarnitam // iti cfi vagvatimshatmyapracamsayam pacupatipurane clesmantakavanavatamano (sic) nama 51a
- XVI. sanatkumara uvaca/ etasminnantare.... iti cri purane harinecvaracringaharano nama 54a
- XVII. iti cri purane Icvaravakyam nama 59a
- XVIII. iti cri purane Gokarnecvarapratisthapano nama 61a
- XIX. iti cri purane Gokarnecvarapratisthapane purvardhakhandah 63b
- XX. iti cri purane daksina Gokarnecvarapratisthapano nama 65a
- XIX. iti cri purane tirthanandapurane purvardhakhandah 67a
- XXII. iti cri pacupatipurane Vagvatimahatmyapracamsayam Vagvatistotram samaptam 71a

11. 'Swayambhu-Purana', tenth chapter, published by L. De Ia Vallee Poussin. Gand, 1893 (In the collection of works published by the Faculty of Philosophy and the letters of the University of Gand, 9th Part)- Analysis in: Hodgson... etc., Manuscripts described in: Cowell and Eggeling... etc., The short analysis which I give is founded on the recension entitled Swayambhuva-Purana. At this text (already mentioned, I recall it, by Mr. de Lavalie Poussin) has not been described, I think it useful to give here a summary description.

"National Library, mss. Sanscrits. D. 152 leaflets:

Bibliothèque nationale mss. sanscrits D. 78, 152 feuillets 0,33 0,107,

9 lignes a la page. Caractere devanagari.

1. On namo ratnatrayaya/

Pancavarnan Samuccarya Pancabhutany abhavayat /

Pravrttau pancatatvatma pandabuddhatmane namah //

Longue introduction en prose: Jinacri interroge Jayacri a Gaya sur la svayambhutpattikatha.

Acoka et Upagupta Recit de la visite de Cakyamuni au Nepal, les vers remplacent la prose:

Lumbinivad ramyam alokya vadetam varah /

Vaktum Nepalamahatmyam cakanksa dharmyam asanam // 7d

(L' expression Nepala- mahatmya revient encore p. 8a)

iti swayambhuve purane crijyoturusvayamutpannasya swayambhumahatmyavarnanam nama prathamodhyayah 14b (= Vrhat I,II)

II. Ananda demande:

crotum samutsuko Guhyecvaridecadisambhavam /

kada khaganana devi prakacam agamad vibho //

decanam racanam nram hradavico-

nam tatha /  
iti cri swayambhuve purane dhanadharuda-  
gopucchaguhyevariprakacamahajuricaitya-  
nirmitam nama prathamam dhyayah 26a  
(= Vrhat III)

III. iti cri swayambhuve purane krakutsand-  
abhigamanabhiksucaryacarana Vagmarikec-  
avatiprabhavam nama tirtiyodhyayah 41a  
(= Vrhat IV)

IV. Manirohinibhavakatham bruce smanma-  
himatmikam /

iti cri swayambhuve mahapurane Manicuda-  
tadagadimakaradacasambhavam nama caty-  
rtho' dgyayah 63a (= Vrhat suite du IV)

V. Gokarnecvaramukhyanam samkatham  
vitaraginam /

Long introduction in prose... (Sanskrit)...  
account of the visit of Cakyamuni to Nepal.  
Verses are used for prose. . (Sanskrit. . )  
The expression 'Nepala-mahatmya comes  
again p. 8a ) more Sanskrit...,

X. (Published by Mr. de Lavallee Boussin).  
XII. Prose is taken up again. Acoka leaves  
Pataliputra to travel towards the North,  
goes up to Nepal, then returns to Patalipu-  
tra in Kukkutarama. (Sanskrit follows...)  
dharmasamdathyam.. Eulogy of the Purana.  
iti... etc.

12. The Pundit Haraprasad Castri ( in the  
"Journal Buddh. Text. Soc., loc. land )  
wrongly takes the second of the two Naren-  
dra deva mentioned in the Purana for the  
king who reigned at Bhatgaon towards the  
middle of the XVIIth century. The episode  
in which Narendra deva is mentioned, too  
famous to allow of the least confusion; the  
here is really the one of the successors of  
Amcuvarma, the same Narendra deva who  
entertained amicable relations with China.  
If the Vrhat-Sv places this Narendra deva

"a long time after Yaksa malla" it would be  
futile to attach the least importance to this  
semblance of chronological classification;  
the compiler of the Purana simply makes  
use of this convenient formula to place end  
to end (or connect) the events he wishes to  
relate.- Besides the episode of Narendra  
deva and of Bhandhu datta is not mentioned  
by the Swayambhuva -(kaha)- purana. I  
have also not found any indication which  
corresponds to the verses of the Vrhat-Sv  
mentioned by Haraprasad and wherein is  
found (or contained) an allusion to the des-  
truction of the Vicvevara of Benares ( in  
the description of Benares as the mother-  
land of the Buddha Kacyapa ). Everything  
seems to testify that the Swayambhuva is  
anterior to the Vrhat. It is regrettable that  
the 'Biblioteca Indica' should have printed  
this last recension by preference and that the  
editor of the text should have thought it  
necessary to cram at pleasure with barbari-  
sms and solecisms, the macaronic Sanscrit  
of its author; it is not in accordance with  
"fair play" even between the Brahman and  
the Buddhist, to select, as if biassed, the  
most incorrect lessons and to eliminate the  
others.

The procedure of development, to a  
certain degree mechanical, practised by the  
Vrhat. recalls entirely the method of the  
Vaipulya-sutras.

13. The mss sent by Hodgson to the Asiatic  
Society and to Burnouf and preserved in  
the National Library, have never been the  
object of a scientific catalogue... (English  
follows) ( re-printed at the end of: 'Life of  
Brian Houghton...etc., ).

14. Nepalese numismatic... (The rest is in Eng-  
ish-p. 218 )