

(Continued)

N E P A L

The kingdom

by Sylvain Levi

Nepal is an independent kingdom situated to the North of India, on the southern slope of the Himalayas; She consists in a narrow band of territory which runs parallel to the chain. She measures about 800 Kilometres in length and an average of 160 kilometres in width. She extends from 78° to 86° of longitude East, comes in contact in the South East 26° 25' of latitude North, and goes beyond 30° at her extremity in the North—West. She is included between the British possessions Sikkim and Tibet. Since the treaty of Segowlie (1816) and the convention of 1860, the boundary between Nepal and British India follows in the west the course of the Kali, to the south the Hillocks of "Gres" (Sandstone) parallel to the Himalaya and the marshy lands of the Terrai cut out in three sections, in the East the stream of the Mechi and the lofty peaks of Singalila which border on Sikkim. In the North, the frontier of Tibet, almost unknown, seems fairly badly defined; it loses itself in the inaccessible solitudes of glaciers and only takes a definite outline in the neighbourhood of the passes, now running without and now running within the Tibetan plateau as the case may be.

In spite of the revolutions and conquests which have upset the neighbouring countries, India and Tibet, Nepal has remained for many centuries almost unchangeable in her traditional limits. Nature herself had outlined them cle-

ar and sharp. In the North the Himalayas straightens up her colossal mass, crowned with giant peaks. The few passes which cross the mountain and which scale over the plateau of Tibet, are only passable from May to September; snow obstructs them seven months in the year, and the traveller who ventures in the right season even then runs a thousand risks. The avalanche threatens him, the precipice awaits him; he is compelled to cling on to rocks, to hang on the taut ropes over abysses, to ascend heights of 4000 to 5000 metres. In the south on the borders of Hindustan, the low lying lands of the Terrai, are still more dreadful; the waters coming down the neighbouring slopes are held up and stagnate in their basin of clay at the foot of the mountains; these waters are laden with putrid vegetable matter. Deadly malaria is prevalent in the damp atmosphere, nine months in the year, from March to November, and drives away man, as well as the Hindu of the plains and the mountaineer of Nepal; in winter the herds of the neighbouring districts are sent to graze on the rich grass; but when the spring sets in the jungle is roamed by wild beasts. Only a few scattered groups of cursed races, last vestiges of humanity, have been able to live in this country of pestilence and death. Behind the terrai, nature has prepared other defensive lines: an endless forest of sal is connected with the Hillocks of Gres and covers the slopes; the tall trunks of the vigorous trees

spring up from the whitish and dusty soil and under their opaque umbrage swarm at their ease, elephants, tigers and rhinoceroses; man only makes an appearance in the cold season to hunt, or to cut down the valuable wood. Between the "Hillocks of Gres" and the first risings of the Himalaya, the ground bends back and runs into valleys parallel to the chain the altitude varies between 700 and 800 metres; malaria ravages the place and contaminates the air. Temporary villages and garrisons take up their position from November to March; at the inevitable time, they all flee from the "Aoul" the deadly fever.

Beyond the valley of the Dhouns and the Maris, the mountain suddenly and abruptly springs up and rises in tiers upon tiers of powerful steps to the bulwarks of ice which shuts out the horizon. At first sight it seems a formidable chaos of summits, Plateaus, valleys, without unity arrangement or system. Nepal is still only a geographical region, defined by natural boundaries. A close observation brings out into prominence, out of this inspiring and stupendous mass, the harmonious frame work of a real organism. The innumerable streams which flow down hapazardly in this mountainous labyrinth, divide into three great basins which resemble one another. A gushing torrent, whose source springs up from the Tibetan heights cuts by erosion, the line of the giant peaks, penetrates into Nepal, and gathers a portion of the local drainage. At the foot of the Hillocks of Sandstone it encounters a fan of tributaries too slow flowing to cut themselves a passage, absorbs them, crosses the defile, then the Terrai, and flows out majestically into the plains in fertilising sheets of water. In the west, the Karnali or Kauriala, whose streams run side by side with those of the Ghara or Sulej enters Nepal by the Takla Khar or Yari pass, or Sarda on British soil, takes then the name of Gogra and carries to the Ganges all the waters that flow between the Nandadevi (7820 metres) and the

Dhaulagiri (8180 metres): The seven tributaries of the Gandaki spread out between the Dhaulagiri and the Gosainthan (8059 metres.) The Tirsuli, the most eastern, is also the most voluminous, she flows out of Tibet through the kirong pass, and swelled up by six other rivers her sisters by name and sacredness, crosses the hills at Tribeni Ghat to flow into the Ganges in front of Patna. The whole of Eastern Nepal, from Gosainthan to Kanchamjanga (8580) metres over 28000 feet) pours her waters in seven tributaries of the kusi; two of them derive their sources in Tibet the Botia kusi, which enters Nepal by the Kusi pass, and the Arun which drains a large basin on the Tibetan plateau before entering Nepal by the Hatia pass. Brought under control in one bed, the seven kusis fall in cataracts from the "Hillocks of Gres" into the plain and pursue their impetuous course in a net work of capricious arms, to their confluence with the Ganges. Between the region of the seven Gandakis and the region of the seven kusis is, a basin of moderate size and small drainage but of original aspect. The Bagmati (Vagmati) which gathers up the waters, does not flow out of the chain proper; she derives her source half way between the lofty Himalayas and the "Hillocks of Gres" from the folds of a buttress which overhangs the right bank of the malamchi kusi and the left bank of the Tirsuli Gandaki, escapes getting mingled with her powerful neighbours, and carries herself to the Ganges, the tribute of the sacred waters. Hardly at birth the Bagmati flows through a spacious valley twenty five Kilometres long by sixteen kilometres large, unruffled like the plain, but surrounded on all sides by mountain walls of 2500 3000 metres; only one narrow breach, open in the south, allows an outlet to the higher waters. Fertile and sparkling, the foster valley shelters without encumbrance, three hundred thousand inhabitants, a prosperous capital, two large towns, populous boroughs, large villages, plantations,

fields, and groves. The altitude of 1300 to 1400 metres, is too high for Aoul, too low for snow; in winter the breeze blows salubrious, without a sting; in summer the neighbouring forests and the glaciers beyond allay the tropical heat; the average temperature fluctuates between 10° (This is centigrade) in January and 25° in July, without marked daily variations. Fertile, clear and tortuous streams cut into the alluvial soil and often deepen their beds and enlarge them too much. Rice copiously watered gives splendid crops the other cereals leave nothing to wish for. The orange tree, the pine apple tree and the banana tree give delicious fruits. The simple and agreeable life tends to refine the mind. In the south, the barriers that close the approach to the armies of India allow the passage by a slow and sure infiltration, the benefits of the Hindu civilization, of the arts, literatures' religious and of the soil order. In the north, two passes, one practicable even to horses open the easiest way and the most frequented one between India and Lhasa. To the East and to the west, easy defiles lead to the lateral valley of the Gandakis and the kuis. It is here that the contrast is sharp; mountainous districts, deep valleys wild defiles, steep slopes with practically no soil, where water flows in torrents and destroys without irrigating; in summer, the aoul afflicts the shallow waters, in winter the snow covers the higher grounds. The aboriginal population dispersed at random with the scanty cultivations, lives in hovels, often in half nomadic fashion. The towns clinging to the mountain sides are mere struggling villages with a market and a castle stronghold. An oppressive feudalism partitions the country. The basin of the Karnali is the territory of the twenty two Rajas (Baisi Raj); the seven-Gandakis is the territory of the twenty four Rajas (chaubisi Raj). The semi-barbarous tribes of the seven-Kuis have only a rudimentary organization of the Clans. The central valley was naturally designated to be the seat of hegemony. The power that prevails is sure to obtude, by

the superiority of its resources the chaotic and undisciplined mass of neighbouring principalities. He can at leisure extend towards the east and the west, as far as the nature of the soil, the necessities of revictualling and the difficulties of communications will allow. These boundaries have practically, remained unchanged and the attempts by the Gurkhas at the beginning of the XIXth century, to absorb Sikkim on the one hand and kumaon on the other have failed. The valley and the kingdom are so closely solidary that the same name has served the purpose of designating them both; but official procedure which is more precise, distinguishes them; it gives to the kingdom the name of Ghorkha Raj "kingdom of the Ghurkas" and in unison with the local custom exclusively reserves to the valley the designation of Nepal. Outside Nepal properly speaking, the country is known on hearsay; never has the European visited the mountainous regions which extend to the east and west of the central valley. But a look cast on the map of the kingdom, as it has been drawn up by the trigonometrical service of India, reveals the state of actual knowledge. Vast spaces are left blank. The series of altitudes that are marked out indicate the summits that have been measured by calculation by careful sighting from the British territory; the capricious lines, in which are gradually arrange at problematic distances, names and localities, denote the information gathered by the Anglo-Indian spy system by the help of Hindu Pundits whom it employed as secret agents or as recruited mercenaries in the British regiments. The past of these confused regions is not better known than the soil itself; archaeology, epigraphy have still to be created; the scanty informations so far gathered come from suspicious indigenes and from tardy documents. The valley all one, visited, observed and studied for a century, belongs to science.

The valley of Nepal

The valley of Nepal (Nepala) opens out

half-way between the plains of Hindustan and the high summits of the Himalayas. She assumes the shape of a fairly regular oval, elongated in the same direction as the chain. The great axle, from East to West measures almost twenty five kilometres; Small axle, from north to South almost sixteen kilometres. The Northern slopes support themselves against the transversal ridge of the Himalaya projected by Gosainthan (7714 metres) and which culminates in the Dayabhang or Jibjibia (7244 metres) at an equal distance from the defiles of Kirong and kuti, between the waters of the kosis and those of the Gandakis. Once upon a time a vast lake covered, so they say, the whole valley the intervention of a divinity opened a breach and an outlet to the waters, and given the soil to man. The aspect of Nepal explains the legend. The mountains, rising around in an enclosed circle even conceal the narrow defile which allows the escape in the south of the local drainage. Their summits compared to the giants of the Himalayas, have only a modest altitude of 2000 to 3000 metres. A thick vegetation covers them to the pinnacles. European trees and especially the oak rise up in tiers above the tropical trees, Mount Manichur (Manicuda) occupies the north-eastern extremity of the valley. A chain Sheopuri (Civapuri) of 2500 metres in height, and thence to mount kokni of kukani; behind this curtain are unexplored valleys which are crowned in the distance by the white line of snow and ice. The imposing mass of Nagarjun (Nagarjuna) rises up in front of kokni towards the west/ south-west. The depression which lies between offers a convenient passage between Nepal and the valley of Nauakot (Nauakuta) her natural annexe. In the west, the Dhochok, a range of undulating hills which does not attain the height of 1800 metres, connects the lesser western chain of the Nagarjun to the breastwork of the Chandragiri (Chandragiri). The tributaries of the Tirsuli Gandaki which come down its western slopes, open a second means of communication between Naya-

kot and Nepal. The Chandragiri rises in steep slopes at the south-western corner of the valley the road to India crosses its escarpments, traverses the line of summits at a short distance from the pinnacle (a little less than 2500 metres) and comes down again the Southern slopes at the village of chitlaung, in the valley of the "Small-Nepal". The Chandragiri is welded towards the South-East, to the Champadevi (Champadevi). The lateral valley which runs alongside their opposite southern slopes has often been visited by European travellers up to the close of the XVIIIth century; their unanimous testimony bears to the conclusion of it being a narrow, painful and miserable gorge. Between Champadevi and mount Mahabharat (Mahabharata opens out the breach of Kotpal (or Kotval) only cleft in this vast wall of mountains and just large enough to allow the flow of the river Bagmati. The Mahabharat is in itself only a buttress of the Phulchok. The Phulchok is the highest of pinnacles that overlook the valley; Its altitude is exactly 3000 metres. In short, on the Eastern side, mount Mahadeopokhei (Mahadevapuskari) stretches out between Phulchok and Mahadeo-pokhri leads the way from Eastern Nepal to the Valley of Banepa, which historical remembrances, directly associate, like Nayakot, to the history of Nepal.

The valley of Nepal (seen from Chagu-Narayana). The Bagmati (Vagmati) gathers all the waters that come down these slopes to irrigate Nepal. It rises on the Northern slopes of the Sheopuri, flows at first in a deep gorge between the sheapuri and the Manichur, falls in cascades in the valley, meanders; then swollen up by numerous tributaries, the torrent becomes a river, forces a passage for the first time at the foot of the hills on which stands chobb-ar, takes a direction towards the southern rising of the valley, finds an outlet and escapes through the Kotpal breach and then penetrates

an entirely unknown region, which contradictory reports have represented now as impracticable and now as easily accessible; it reaches the 'Hillocks of Gres' at Hariharpur, crosses the Terrai, flows into British territory, drags its now slackend waters through irregular canals and falls into the Ganges below stream at Monghyr, mingles with the tributaries of the Gandaki and the Kosi.

The principal Nepalese tributary of the Bagmati is the Bitsnumati (Visnumati) which rises on the southern flank of the Sheopury, follows fairly evenly the foot of the mountains and pours out into the Bagmati nearly in the centre of the valley. The other streams are only humble brooklets during the dry season; their religious importance compels their mention: On the right bank the Dhobi-Khola and the Takhucha, on the left bank the Manhaura (Manohara) or the Maumati (Manimati) which rises in mount Manichur, the Hanmati (Hanumati) which rises in the Mahadeopokhari and the Nikhu which comes from the Phulchok.

All these streams are characteristic of one another; rising outside the region of snows, fed by tributaries, they suddenly increase in volume in the rainy weather; the brooklet of the day before then becomes a gushing torrent which easily cuts itself a vast bed in the alluvial soil. In the course of time the bed, continually deepened, takes the aspect of a drain banked on both banks by high walls. Once the rainy season is over, there remains only a ribbon of water lost in the sands. The Bagmati alone flows plentifully throughout the year and its gushing and loud waters have earned it the title "The Talkative".

On this fertile land, humanity swarms. Defiles suddenly disclose the valley and the surprised gaze contemplates an immense garden made picturesque by gay little buildings. In and out of the sparkling fields and leafy gro-

ves, hamlets, boroughs and towns spread their roofs with upturned corners overlooked by the tapering pyramids of the wooden temples with their dazzling golden arrows. The charm of the scenery is unforgettable. The Capuchin missionaries of the XVIIIth century show signs of their wonderment. The P. Marco Della Tomba, who has not visited the country but who gathered informations and impressions from his associates writes: "after crossing other small mountains covered with trees, one finds the valley of Nepal, "Valley bellissima" (The grandest of valleys) which seems at first sight, of gold, with all its golden pagodas and palaces The Valley benefits by a mild and salubrious breeze; she abounds with all kinds of victuals; one finds nearly every fruit that is common to Europe.¹ A century early, the jesuit Grueber was just brief in a practical way; "Nepal abounds in all things that are necessary for the sustenance of life" On a surface of 700 square kilometres, the population approaches 500000 souls², or otherwise a density of 700 inhabitants persquare kilometre. In a region without industry. One half of the Population lives, gathered together in the towns and boroughs; the other half is dispersed in innumerable hamlets, which it would be fastidious and vain to attempt to enumerate.

The chief town of Nepal is Kathmandu, seat of the Government and the capital of the kingdom. Kathmandu is not the most ancient town of Nepal; without alluding to anterior capitals which have disappeared, Patan surpasses in antiquity her triumphant rival. Tradition fixes the creation of Kathmondon in the year 3824 after the Kali-Yuga- 724 J.C.) and this seems plausible. On a certain day, according to the chronicle, is the king Gunakama was fasting in honour of Maha-Laxmi, the goddess appeared to him in a dream and directed him to build a town at the junction of the Vishnumati and the Vagmati, on a spot which the presence of numerous divinties had already consecrated. The

town was to have the curved form of the "Khadga", the cimitar which the sanguinary Devi brandished in one of her multiple hands against her terrified adversaries⁸; the town was to contain 18000 houses and every day a business transaction of 100000 rupees was to take place. The new town received at first the name of Kanti-Pura "Town of Grace"⁴ She suffered from the long period of feudal anarchy which Nepal underwent in the middle ages, and formed for many centuries a sort of oligarchical, federation, alike the celebrated Vaicali in the time of Buddha.

Twelve nobles (Thakuries) wielded the power in the title of rajas. Ratna Malla took possession of the town at the end of the XVth century, owing to the magical power of a prescription which he had disloyally learnt of his father and especially owing to an unscrupulous perfidy; won the chief official of the Thakuris ('Kaji', cady) on his side, had them poisoned in the course of a banquet, assassinated his accomplice and proclaimed himself king. He created the dynasty Malla of Kathmandou, and which lasted till the Gurkas conquest. A century after Ratna Malla, under the reign of Laksmi Nara-Sinha Malla, a miraculous erection sprang up in the capital. An ordinary individual had recognized, in the crowd which followed the procession of Matsyendra Natha, the Tree-of-Wishes (Kalpavrksha) in person come down as a vulgar idler to admire the spectacle; he sprang on the divine visitor, maintained him a prisoner and asked for ransom a singular favour; his admission was to construct with one tree only a shelter for wandering monks. The Tree-of-Wishes gave his word and stood by it; with the wood of one tree alone, they were able to build a spacious edifice, which is still in existence and remains dedicated to her original use; it stands in the neighbourhood of elegant temples which face the Darbar along a paved road which leads to the Bitsnumati. The justifiable fame of this miraculous outhouse gave the town a change

of name; they called her ever since then, (Kastha-Mandap Market place of wood) in Sanscrit in colloquial language Kathmandu, which the Europeans have made into Cadmendu (Grueber) Kathmandu, (Kirkpatrick) Kathmandu (Hamilton), etc. outside the Indian language, the town is designated under quite different names. The Nevars call her Yin (-daise), after Kirkpatrick; Tinya, after Bhagvanlal⁶; the Tibetans according to Georgi, Jang-bu-or Ja-he.

I ignore the real equivalent of Ja-he; Jang-bu is only an altered transcription of Yam-pu "name of Nepal's ancient capital, also applied in the use of Eastern Tibet to Kathmandu"⁶ It is this name that the Chinese have transcribed by Yang pou⁷. Kathmandu is also known in Tibetan under the name of Kho bom.⁸ Besides Jaschke mentions as a periphrase sometimes employed instead of Kho-bom. Klui phobran, "the palace of Naga"; he explains the meaning of this name by the treasure of precious metals which they believe to be abounding in the regional but in studying the religion of Nepal one can see the important part the Nagas re-appears in the name attributed by the Mogul Bodhimor to the palace of Amcuvarman, King of Nepal in the VIIth. century: Kukum Glui⁹; and the first element of this designation appears, in a Chinese story, as the very name of Kathmandou." Kou-K'ou-mon. This¹⁰ name may be connected with the name of Gongool-patten (Gongul pattana) which signifies Kathmandou "In ancient books" from informations by Kirkpatrick.

Under the Mallas, Kathmandou prospered and spread rapidly. In the XVIIIth century the Capucin friars attributed her to a total of 18000 houses of families;¹¹ this is exactly, too exact even, the figure predicated by the goddess Laksmi. Kirkpatrick mentions without admitting a still higher figure. Under the last Malla of Kathmandou, Jaya Prakaca, the town was supposed

to contain 22000 houses. If one takes into consideration the great number of children in Nepalese families and the inhabitants in each house, one must multiply the said number by 10 (This is the average accepted by Kirkpatrick): but it is evident that so considerable a population would not have been able to live in the interior of a town which measures one square kilometre and which is congested with numerous temples: the inhabitants of the boroughs and villages (to the number of 97¹² without taking into account secondary localities) governed by Kathmandou and situated in the valley, have certainly been included in this approximate census

At the present moment, the population of Kathmandou may be 40000 souls: acknowledged as a capital by the Ghurka kings, since the creation of the dynasty, she regained under the new administration all she had lost through her ancient rivals. The town of the Mallas has not, however, changed her aspect in the interior of her white enceinte: she has retained the old darbar which is by itself a town in the centre of the town, with her buildings restored or enlarged, the high golden pagodas which stand out and overlord them, her fifty courts separated by low doors and oblique corridors, each one reserved for the princes, for the women, for the house, for the elephants, for the spectacles, for the ceremonies, for the monk, for the menials:

She has retained her picturesque temples erected by the Mallas or during their reign: she has retained her narrow streets that obscure, filthy and swarming, where the footpath is only a track between two ditches of stagnant dirt. The only road paved with stones crosses obliquely the town from east to west as far as the bridge of the Bisnumati, and runs alongside the darbar. The decrepit houses still show on the unplastered bricks of their facade, their balconies and the decorated woodwork of their stands on which the truculent fancy of a joyous

imagination has carved out peacocks, nymphs, nagas, elephants, flowers, leaves and erotic monstrosities. The ground floor is higher than usual, the shops, likewise open on the road: the merchant or the artisan, crouching, while waiting for clients, speaks, works and smokes his short pipe: higher up two or three stories which ladders and trap/doors serve in place of a staircase: here there are overhanging rooms which a narrow window lights and airs with a one piece wooden venetain that makes it airtight in the cold weather: pellmell in the confusion of these miserable interiors, are found families, sordid, in rags, fed on garlic and fermented radish. The town also retains her monasteries of old carefully connected to the road by a narrow and low corridor. The commission of public ways has preserved the traditional division in "tols" little groups of houses under one name which formed at one time a unit of combat; each one of the city gates. As of old and with more severity, the low castes and the outcastes were excluded from town: butchers, carriers, sweepers, and the whole group of despised corporations enclose the town with a nauseous circle.

The new Kathmandu grew up further away, in the outskirts of the suburbs. At the north-eastern angle, the king (Dhirajadhiraja) lives in his new palace, stucco-worked and daubed-hybrid combinations of Greece, of Rome, of England and of India: The Mayor of the palace (Maharaja) has erected near the prince whom he holds in tutelage, a palace of the same style lighted by electricity: vast gardens surrounded by walls conceal these buildings from the public gaze. At the south-eastern angle the intricate buildings of Thapathali spread out and the palace erected by the celebrated minister Jang Bahadur at the middle of the XIX century. Between these two groups of constructions lies a vast open field. This is the manoeuvring ground where the whole day and

the whole after-noon the Ghurka recruits exercise, initiated into commands so-called English by instructors who are not linguists. To the north of this Hindu "Camp--de--Mars", the tank of Rani-Pokhri, dug out in the XVII th. century and at one time bordered by small tempels; Jang has levelled them and has imprisoned the pond by a deep wall, a narrow path leads from the western edge to the central pavilion which discloses one of the most beautiful sights in the world. Pagodas, Chapels, caityas, ancient or modern monumental or rudimentary, form a chain all along this large quadrilateral. The new administration has left here eloquent touches of her benefical period; in front of Rani-Pokhri, towards the west, the Darbar has created (or instituted) a kind of Nepalese college (Darbar School) where Sanscrit and English are taught side by side, tradition and modern life, likewise. Behind and to the North, the hospital. The barracks, the military work houses the arsenals, form the counterpart, towards the South, to the institutions of education and charity; In the space between, rises the white stoned column, of 75 metres in height which the minister Bhim has had erected towards 1835; one can climb up to it by means of a snail-like ladder; but the view which is suddenly disclosed on the summit, largely repays the trouble of climb.

The road that skirts the manoeuvring field leads towards the North, to the British residence by the suburb of Thamel and by a large prairie where the young Ghurkas love to train their horsrs. The residence is situated on a plateau which gradually slopes down to the East towards the Tukhucha, to the west towards the Bisnumati. The house of the resident, a sort of cottage on Indo-gothic style, and surrounded by a magnificent park of a predominant sombre verdure due to the gaint pines; this little spot of ground which the Ghurkas considered barren, haunted and insalubrious,

has been turned by British perseverance into a corner of Europe: the kitchen-garden even supplies in abundance all the vegetables of the west. The doctor of the residence lives in another cottage, a little smaller, near the residence. A company of seopys in the employment of the British Government is installed in huntings. The company is instructed to protect the person and the goods of the resident and to forbid access to the ground conceded. The offices of the residence, situated in a small annexe, employ a small personel: two Hindu writers and a Nevar interpreter who translates in Hindustani, papers and documents written out in the indegenous languages of Nepal. At one time the post had Amrtanada as titular, the celebrated Buddhist Pundit, who taught Hodgson and helped him in his researches; since then, his decendents have occupied the post from father to son, but without having inherited the grand father's knowledge; I have only interviewed in 1898, in colonel Wylie's camp which he accompanied, Indranada son of Gunanada; The man did not trouble to give me list of his acquirements. His son, hig coadjutor and his designated successor Mitrananda (Maitrèyananda) is cerainly full of zeal and good will; he has even studied the Latin alphabet.' But to bear the title of Pundit, he has done well to be born in Nepai and in a Buddhist Community.

The residence still owes three appendages: the hospital, the post-office, the bungalow. The hospital reserved as a matter of fact to the personel of the Residence, is however, open to the sick from outside. The British medical officer has a Bengali doctor for assistant who conciliates in a large eclecticism western science and "ayourvedic" methods. The post-office is the only intermediary between the whole of Nepal and the countries of postal union; it is managed by a Hindu Babu who succeeds marvellously in extricating himself from the confusion

of addresses, polygott and polygraphic. Post runners with little bells (dark-runners) arranged at different stages, daily carry the mails in a bag between Kathmandu and Segauli—the last office of the British territory on the road to Nepal. The Darbar has always refused the authorisation to instal telegraphy. The modest though large enough bungalow, shelters travelling guests, Indian on a mission or officials sent from the plains for the accidental needs of the Residence. Engineers architects, etc. A body-guard of Ghurukas watches the gates of the Residence, at the entrance of the only road which is practicable to carriages.

A bridge of bricks thrown across the Bagmati, to the south of Kathmandu quite close to Thapathali, connects the suburb of the capital to the suburb of Patan. Facing Kathmandu, active, rejuvenated and flourishing stretches Patan the capital of the past, of extinct splendours and of dying memories; it is the town of the subjugated Nevars and of vanquished Buddhism. Her original people date back from distant centuries. King Vira deva, who is known as her founder, was crowned, so they say, in the year 3400 of the era of Kali Yuga (=300 J. C.). But in the traditional list of Nepalese kings Vira deva follows Amcuvarman who reigned about 630 J. C. and precedes Narendra deva who received Chinese amassadors about 646. The details of the narration is worth the chronology: An honest man, pious, and a devotee, who earned his living in selling different herbs, would gather them every day at the Beautiful Woods (Lalita-vana), then he would return to the Capital where reigned Vira deva. His ugliness made him popular; one would wish him as an acquaintance, on the way. One bright day, while he was collecting his herbs, he was suddenly seized with intense thirst; he throws down the rod on which hung his baskets, to run in search of water. He perceives a little pond, fresh and limid; he quenches his thirst, he bathes in its waters, and revived, takes up his in-

errupted work.

He attempts to draw his rod near him. The thing is stuck to the ground so much the worse; he will do without it. He gathers his herbs in his hands and goes back to town. Vera deva who sees him passing by, fails to recognize him. His ugliness is transformed to dazzling beauty. The Raja is amazed: he henceforth the Beautiful (Lalita) he cried out, and he adopted him as his favourite. The same night, a vision direct Vira deva to create on the enchanted spot, a town which will be named the Beautiful Town (Lalita pattana). He obeys hands over to Lalita an enormous sum and sends him to build a town large enough to accomodate 20000 inhabitants. But the town surprassed his ambitious hopes: Under Vera deva, son of Narendra deva, Lalita—pattana replaces as a capital and royal residence, the deserted town of Madhyalakhu. The VII th century was then only a little more than half spent. The choronicle seems to have divided in two, the personages and events. Vera deva, who builds Patan and Vira deva who establishes his capital, must probably comprise one and the same king. The new town attained the height of her glory: she lost her name; the town of Lalita became the town, the town par excellenc (Pattana, Patan). The Nevars, in their dialect, give the town, however, another name. Horace de Penna's epitaph in the Nevar tongue, reproduced by George, represents this name in Devanagaris characters by 'Eladesa'; the trascription in Latin characters given by Georgi Shows 'Hela des'; the Latin translation re-establishes the original designation. "in Civitate Patanae". Kirkpatrick writes: "Yulloo daisi"/; Writh, "Yaloudesi". The Tibetans have adopted this appellation which they write "Ye-Ran"; the Chinese, in imitation of the Tibetans employ the form Ye--leng. Bhagavanlal mentions another designation in the Nevar tongue: "Tinya-la" which he interprets in this way in the direction (la) of Kathmandu (Tinya) in coming from Bhatgaon.

Patan remains, throughout the history of Nepal the fortress of an indecible and turbulent aristocracy. Towards the XIIth century, she had as many kings as she had (tols) "groups of houses". The dynasty of the Mallas expelled the oligarchy of the Thakuris towards the middle of the XIVth century. At the close of the XVth century, the town possessed a local dynasty, brought into existence by the Malla kings of Kathmandu; but the aristocracy which had long governed the old town, remained staunch to its souvenirs and its hopes. The struggles of the nobility against the royal power culminating in the course of the XVIIIth century ended up with Ghurka conquest. As chieftain of Kathmandu, Prithbi Narayan immediately took possession of Patan without a struggle, in 1768. At this time Patan was still the largest town in Nepal and the kingdom of Patan possessed the greatest spread of territory in the interior of the valley. The capuchin Friars basing themselves on local estimation, attributed to the town (with her suburbs, as in the case of Kathmandu) a population of 24000 families.¹³ Buddhism predominated. Whilst Brahmanism acted as a counterpart at Kathmandu and held it in check at Bhatgaon (according to informations from Georgi), at Patan, the Buddhists comprised the three-fourths of the population. The town was rife for plunder and at the same time to rapacity and fanaticism of the Ghurkas. Patan has not risen from the disaster that befell her then. Decay can be seen on the faces of the inhabitants as well as on the facades of the buildings. The Buddhists Nevar, industrious, delicate, refined, bows his head under the Yoke and assists powerless, impoverished, to the deplorable wreck of his temples, monasteries and palaces.

Nature completes the work of men. But the last remnants of a dying past, evoke dazzling reminiscences. The place of the Darbar is a marvellous conception of work which defies description; under the canopy of a bright glow

which does not dazzle, the royal palace spreads out its facade, wrought, and carved, streaked indiscriminately with colours, where the gold the blue, and the red, light up the sombre and dull tone of the wood-work; opposite, as conceived by a caprice of the artist, a large wall of stones reflecting with its whiteness, pillars crowned with bronze images, open-worked colonnades, temples of dream, light and frail, surrounded by a host of Chiemerae and griffine. I shall speak again about this later regarding the monuments of Patan, as these are especially interesting in the history and study of Buddhism.¹⁴

Bhatgaon, the third largest town in Nepal, is situated fourteen kilometres east of Kathmandu. She is built on an undulating plateau which slopes down to the North-East towards the Kansavati, to the South-West towards the Hammati, a little higher than the junctions of the two streams. A long and large road, too uneven and too broken up to be practicable to vehicles, connects her to Kathmandu. She is the last one in date of the great Nepalese towns. She was built by Ananda Malla, brother of Jaya deva Malla who reigned over Patan and Kathmandu and which tradition associates with the birth of the Nepalese Era, in 880 J. C. But the date of Ananda Malla raises great chronological difficulties. Mr. Wright, without giving any clue as to the source of his information, reckons the foundation of Bhatgaon in 865, fifteen years before the starting period of the Nepalese era. In all things, as the case stands, we have here a date of probability.

The founder of Bhatgaon is also credited to have built besides, seven other towns, all situated in the valley of Banepa, the Eastern annex of Nepal; the building of the new capital marks them the expansion towards the East of the valley of the Indo-Nevar civilization; Bhatgaon is the metropolis of a kind of eastern colony.

She has preserved this role throughout the whole history of Nepal. While anarchy raged at Kathmandu and at Patan, Bhatgaon remained the seat of regular dynasties which extended their authority in the East, outside the valley. The family of Nanya deva, which held power over Nepal from the XIIth to the XIVth century, is credited as having reigned over Bhatgaon; but it is probable that the real power belonged to the Mallas as vassals; whilst Nanya deva and his successors reigned at Simaraungarh in the Terai. After the death of Yokas Malla (1472) who had united the whole of Nepal under his sceptre. Bhatgaon and Banepa became the capitals of two kingdoms; the kingdom of Banepa had only a short-lived existence and was completely swallowed up by the kingdom of Bhatgaon at the end of a generation. The kings of Bhatgaon discovered by the force of circumstances their inability to extend in the valley; they were in possession of only one suburb (Thimi), but they spread their domain outside the valley right up to the Dudh-kosi in the East and to the pass of kuti (which Kathmandu snatched from them at the beginning of the XVIIth century) in the North. When Nepal was conquered by the Ghurkas, Bhatgaon and less to suffer than her two rivals: the town surrendered by treason, had not to undergo a siege; Prithivi Narayan who had lived for several years at the court of the king Ranajit Malla treated him with respect and even proposed him to preserve his throne; In short the population, three-fourths Brahmanic, had at least the religious sympathies of the Ghurkas. And thus it was that the town has kept a flourishing and prosperous aspect: The roads are clean, well kept, evenly paved with bricks; the markets are driving a good trade; the squares decorated with splendid temples the darbar, smaller than the one at Kathmandu, is more sumptuous; the celebrated "Gate of Gold" which ornaments the passage is purely a masterpiece of Nepalese goldsmith's art.

Bhatgaon includes in her literary tongue,

the name of "Bhaktapura"; they also call it "Dharma-pattana" (The two of the Law). The one and the other name most probably alludes to the Brahmanic orthodoxy of the inhabitants. The Nevars name it 'Kuti-po' (George). "Kho-po" (daise) (Kirkpatrick) ¹⁵ The plan of Bhatgaon reproduces, either the "damaru", the tambourine of Maha deva; or the "Cankha" the conch of Visnu. Her founder intended making her a town of 12000 inhabitants; the monks, in the XVIIIth century, mention the same number, which must be interpreted as in the preceding case. The real population of the town is estimated at between 30000 or 40000 souls,

Besides these three large towns, the valley of Nepal contains about sixty strong market-towns, without alluding to simple villages. However, in spite of the brisk communications in the valley, the number of roads is ludicrous. From Kathmandu, a road 14 kilometres long and practicable to carriages leads to Thankot, at the foot of the Chandragiri pass; another, about a league in length, leads to Balaji, at the foot of the Nagarjun mountain, and allows the king to proceed in a carriage to the village and the shooting grounds he owns; still another leads to the foot of Syambunath; a highway paved with stones, leads to the temple of Pacupati; I have already given a description of the road which connects Kathmandu to Bhatgaon. The remainder of tracks is in general comprised, in foot-paths, in trodden lanes on the grass, and to little embankments between the fields: the best amongst them could not compete with the humblest of our parish lanes.

The most western market-town of Nepal, is Thankot, where the road from India enters into the valley. To the right of the road which joins Thankot to Kathmandu, stands on an abrupt height the little town of Kirtipur which has too well deserved by her misfortunes; the celebrity which gave her the name of (Kirtipura, town

of Glory). Founded in the middle of the IXth century by the king Sada Civa deva, she was dependent on the kingdom of Patan but had undoubtedly a local petty king; the summit of the hill still shows the ruins of a darbar entirely broken up. Prithivi Narayan wanted, as a prelude to the conquest of Nepal, to lay hold of Kirtipur, the inhabitants, helped by contingents who hastened from all parts of the valley, repulsed all the assaults; one of the Ghurka chiefs was killed; the brother of Prithivi Narayan lost an eye; the king himself escaped with his life in flight. Renewed for three consecutive years, the attack always failed; eventually treason was the cause of the town's surrender the Ghurkas; but entrenched in the citadel, the people still resisted: Only the promise of a general amnesty decided them to stop the fight. Then the Ghurkas perjurer once again, ordered the nose and the lips of the whole population to be cut. They gathered, so they say nearly 80 livres (lbs) of these bloody spoils. A ruthless plunder devastated the town (1767). After a century and a half, Kirtipur has not risen from her ruin; neither the freshness of the breeze, nor the purity of her streams, were able to bring back prosperity on this field of martyrs. Kirtipur, which comprised at one time 6000 families under her jurisdiction, has no more than 4000 inhabitants. Near Kirtipur, Chanbahal or Chobbar (1000 inhabitants approximately) occupies the summit of a plateau which overhangs the gorge of the Bagmati. Below stream, at one league, on the left bank stands Bagmati. One of the most popular localities of the Nepalese religion. Further south, deep in the valley, Phirphing, at the outlet of the old road from India. Two roads lead out of Patan: one takes the direction of the south and leads by Sonagutti and Thecho to Chapagaon; the other a South-Eastern direction, crosses Harsidhi, Thyba, Bandedgaon and ends up at Godavery, at the foot of mount Phulchok.

The road which leads from Kathmandu to

Bhatgaon passes by Nidi, Budi, and Timi, small town which owes her wealth to the manufacture of objects of baked earth. The road from Kathmandu to Pacupati brings out into conspicuousness Nagasagar, Nandigaon, Harigaon, Chabahil and Deo-Patan (Deva-pattana) the oldest of towns in Nepal, because she flatters herself as having been founded in the time of Acoka, by the Son-in-law himself of the powerful monarch who ruled over the whole of India. The sacredness of Pacupati, consecrated by an immemorial tradition must have, as a matter of fact, from an early date, gathered in the immediate neighbourhood of the temple, the first inhabitants of the town of Gods.

From Pacupati a track six kilometres long, leads towards the East, to the hill and the village of Changu-Narayan, nearly equally venerated as Pacupati herself. To the North-East of Changu-Narayan and at a short league, stands the town of Sanku founded at the beginning of the VIIIth century by Chankara deva or by his successor vardhamana deva, the road from Tibet through the pass of Kutu, leaves the valley at Sanku. In returning from Sanku towards the West one finds at a league and a half the village of Gokarna visited by pilgrims and situated on the Bagmati, not far from her entry in Nepal. Between Gokarna and Pacupati, the village of Budhnath groups her houses around her Tibetan temple. By persistently following the base of the mountains, one meets at first at the foot of Sheopuri Bara-Nilkanth "The great Nilkanth and at the foot of the Nagarjun Bala-Nikanth or Balaji" the small Nilkanth" sites of famous pilgrimages. Balaji plays the counterpart to Sanku; the track from Tibet through Kirong starts thence. In short, on a projecting buttress of the Nagarjun at half a league from Kathmandu, Syambunath (Svayambhu-natha) the honour and the glory of Nepalese Buddhism, appertains above all, to the religious history of the valley.

THE MAPS

I have not thought of giving here an original map of Nepal. The conditions of one's stay and research in the country, forbid the most modest attempt in local topography. Minayeff mentions a significant anecdote with which he has evidently been acquainted at the residence. A few years ago, they wanted to publish in India, a map of Nepal; in order to prepare one, a topographer was sent to Nepal; it was a Hindu, a Bengali, so it seemed; this little, they thought would enable him to move about without restrictions and more at his ease for observations. But he had no time to observe much. Having arrived at Kathmandu, he visited the resident. The affair was muddled up. The Nepalese Government came to learn of the Hindu's visit to the Resident. They suspected that he was not an ordinary Hindu or an ordinary pilgrim. He was watched and soon afterwards he was sent back to India. The topographer returned home without having accomplished his task. This did not prevent the English from publishing a map of Nepal; it remains to be known what must have been its worth. (Voyage, p. 254). The map in question is probably the leaf IX of Transfrontier Maps published by the Trigonometrical service; it is dated from Dehra Dun 1873, and anterior by only a few years to the voyage of Minayeff. A second edition was published from Dehra Dun dated March 1882. The title which is attached to it says "compiled from road elevations and astronomical observations by English and Asiatic explorers from this side of India and based on the great extract of the Trigonometrical service, I have already pointed out truly fascinating character of this map in which clear details are reduced to a data of altitudes mathematically measured on this side of the frontier, to the Terrai regions visited by the Resident, to the great transversal road which leads from Darjeeling to Pitoragrah in passing through Kathmandu, and lastly to

the central valley. But the scale being to 10 1/2 inches, the valley holds but little room and is lacking in details.

Mr. Markham has given in his "Tibet" a list of Nepalese maps which may be useful to partly reproduce here. The first manuscript, is preserved in the geographical service of the India Office; it is dated in 1793, and represents (4' to the inch) the itinerary of Kirkpatrick's mission. It is accompanied memorandum manuscript "illustrating the geographical rough-draft of Nepal and of the neighbouring countries" by Kirkpatrick, in 400 pages. It is on these data that is based the map published in the Relation of Kirkpatrick and which I reproduced. Major Crawford has left behind several manuscript-maps which deal with Nepal; one, of the valley of Nepal (3/4' to the inch); another of the highway which leads to Nepal including the valley; one dealing with the Nepalese territory with the sources of the Ganges; another with the Nepalese territory with a great many heights (7 1/2' to the inch), dated 1811. The campaign of Nepal (1814-1816) has brought out the map of lieutenant Lindesay, giving the march of General Ocheterlony on Makwanpur. The work of fixing boundaries have naturally led to the production of a fairly numerous number of frontier maps, due to Garden, Biolean, J.-A. Hodgson, Pickersgill and Anderson (1861). Hamilton's map (1819) joined to his Relation is partly worked out on his personal observations, partly on indigenous data and informations. Hodgson has given a material map of Nepal, illustrating his observations on hydrographs, in the selections from the Records of the Government of Bengal, No 27 (1857). In the short the office of the Surveyor General of India has published in 1856 a preliminary sketch of Nepal and neighbouring countries dated October 1855.

I have been satisfied with the reproduction of the maps of Kirkpatrick and Hamilton, as they are historical documents and also because

they still suffice in giving a summary idea of valley and the kingdom. For a more detailed work of the valley I have reproduced an indigenous map acquired by Minayeff, and for which communication I am obliged to the amity of Mr. Serge d'Oldenbourg. This map rises the query, interesting but obscure, of the source of indigenous cartography. Wilford describes in the Asiatic Researches (I borrow this expression from the excellent work of Mr. Bulle: "Disegno della cartografer antica dell'India", Firenze, 1901; page 13) a map of the kingdom of "Nepal" which was presented to Hasting (then between 1772 and 1715). "It is he said, the best map of Hindu origin that I have ever seen. These maps are common in character in that they neglect longitude and latitude, and that they do not employ regular scales; the hills, rivers and mountains are generally shown by narrow lines. The map of "Nepal" was nearly 4 feet in length by 2 and a half wide and in cardboard; the mountains made a relief of nearly an inch with trees painted all round. The roads were shown by a red line and the rivers by a blue line. The separate chains were clearly distinct, with the narrow passes which crossed them; the scale was the only thing wanting. The valley of Nepal was carefully drawn; but towards the edges of the map the lines were mixed up and confused. Hamilton during his sojourn at Kathmandu, (1802/1803) procured himself five indigenous maps of Sikkim which he handed over later on to the library of the East India Company. Unfortunately they got lost.

Had the Nepalese learnt this art of European missionaries? The monks do not seem to have helped the development of the Nepalese attainments. Have the models been derived from the Jesuits who were working on the official map of the Chinese Empire? As early as 1704, the pop Clement XI was being shown the way from India to Lhasa on maps preserved at the Vatican ("At PP. Capuccini Lhasam profe-

cti sunt per Indorum terras ea plane via quam nos hucusque descripsimus quamque Ex Tabulis Geographicis in Vaticanis aedibus asservatis sibi ostenderat an 1704 Pontifex s. s. "Clement XI". GEORGI, Alph. Tibet, p. 455) The muslimans of India have they been the intermediary and the Nepalese maps do they derive from the Arabic or Persian cartography? or do we find ourselves in the presence of a still older tradition, if not autochthon? As early as the year 648, the king of Kampura, Eastern neighbour of Nepal, offered as a gift to the Chinese Emperor through the medium of Wang Hiuentse, "a map of the country" The art in drawing up maps had then already penetrated since that period in the India regions of the Himalayas. It is the question of a national creation? The Hindus might have also been spurred either by the Greek, from whom they had borrowed the astronomical system of Ptolemee, or from the Chinese who were practicing cartography for a long time. (Cf. CHAVANNES, "Bulletin of the French School of the Far-East, 111,236 sqq). It does not seem to me as improbable, in any case, that the long cists of Maha-Bharata, those of the astronomical Puranas and Castras derive as a rule geographical tables which were connected with the maps, as it is the case with Ptolemee. I point out here, as a useful datum towards solution, the use of a band with outstretched index, over the map, to mark out the direction of the rivers,

THE DOCUMENTS

I. European II. Chinese and Tibetans III. Indigenous.

The study of disponible data must naturally precede the historical study of Nepal; It is essential, before placing the documents in hand, to first ascertain their nature, their extent and their value. The solidity so often tested of these memoranda, guarantees the stability of the edifice. The examination of data offers

still another advantage. It permits to foresee beforehand the salient points of the history about to be studied, and announces the great periods or the great crisis which give birth to these documents. The documents are of two categories: some, indigenous, others, foreign. However, clear this division seems, it still leaves room for a slight perplexity. The materials furnished by India can be considered either as foreign documents since Nepal is politically separated from the rest of India, or as indigenous documents since Nepal is steadily part of the Hindu world. As a matter of fact, the controversy would be trifling, so insignificant is the relation of India; It is limited to rate and short indications, scattered in the course of centuries.

Logic seems to bring out foremost, the indigenous documents, which by their number, their extent and their importance, form the body and the texture of Nepalese history. I have preferred, however, to investigate at first the documents of foreign origin, sprung from the people who came in connection with Nepal. The Tibetans and the Chinese are the first in date; their first relations with Nepal date from the beginning of the VIIth. century. The Europeans have known Nepal very late, after the middle of the XVIIth. century. I have nevertheless classed them in the first rank, for various reasons. A reason of clearness, at first: before exposing the minut details of a local history of which nothing is familiar to the Western mind, I have thought opportune to trace a historical account of discoveries and of researches which connect the most recent period of Nepalese history to names and facts known to Europe. A reason of method and of conscience at the same time: The materials I have made use of are, outside my predecessors; I was duty bound to declare what I owed them and to clearly mark out the part which befalls each one of them in this work which I have conceived and attempted to convert as a real collaboration. The description of work carried out in Nepal

for two and half centuries by the Europeans serves, besides, the purpose of defining the actual amount of knowledge, it explains, it perhaps excuses the hesitations, the discrepancies, even the errors which may perhaps be found in this book—Nepal is not yet a commonplace country, open to every curiosity, freely explored by an army of seekers. Since the XVIIth. century, she has only been visited by a negligible quantity of Europeans, nearly always treated as suspicious beings, kept apart and hampered in their researches. These few visitors, led, some by a religious zeal, others by politic, and still others by the desire for knowledge, have hardly thought of co-operating with one another. One is thus, often left to work on an isolated evidence. The danger would be serious, as much as to make the enterprise impossible, if the witnesses did not happen to call themselves Kirkpatrick, Hamilton, and above all Hodgson.

The least of Europeans who have visited and studied Nepal since the XVIIth century, illustrates and confirms by a new example, the thought that has inspired this book and which is penetrating it: Even as the linking of facts in Nepal reproduces, on a smaller scale, the succession of great phenomena of the Hindu history, the list of personages who pass in Nepal, reflects the movements and the transformations of Europe, in the time of Louis XVI in the XXth century; thus to borrow from India one of her classical comparisons, a pool of water reflects the whole Sun. The Society of Jesus all powerful in Europe, nearly as much in China, sends throughout Asia, its missionaries changed into Explorers. A Jesuit Priest, in Tibet, hears Nepalese spoken: two others, leaving Peking for India and Europe, cross Nepal from North to South and believe having prepared the place for another early mission. Almost at the same time, a French traveller, led by commercial activity to the states of the great Mogul, points out to European tradesmen the

highway of Népal, to penetrate to the centre of Asia. The disasters and blunders of Louis XIV on the decline, suddenly prevent the expansion of France; the century of the Great King ends, as Voltaire describes it, on disputes over Chinese ceremonies. The world has wrongly arranged, the irony and the impiety of the historian the events themselves have sometimes common-sense. Condemned by the court of Rome, the Jesuits in disgrace give up their places to other rivals; the will of the Holy-Father assigns the Nepalese mission to the Capuchin-Friars. The church has made her choice. She has declared herself in favour of the past against modern tendencies. Heirs of an extinct tradition, the Capuchin-Friars remain fifty years doing practically nothing in the Himalayas; the Gurkas conquest ejected them into India, where the English were creating their empire.

A new era then opens to the knowledge of the East. Already, without doubt, the apostleship inclination cultivated by a picked brotherhood, had enriched the science of a new domain; the Jesuits have revealed to Europe the Chinese antiquities. But their work, however, meritorious it might have been followed a practical interest which restricted its spread; the apostles of China have placed themselves as pupils under the learned Chinese to learn to outrival them. The encyclopedists of the XVIIIth century make use in their turn, of the same tactic against the Jesuits, their adversaries. They thirst for informations to use them against their doctrines. Rebels against their

revelations, they search with great zest the suspicious records of races which universal history had thought fit to neglect till then they are anxious to expose to light the solidarity of the human race. Under their fruitful impulsion, discoveries spring out on all sides; France marks her passage to India by Anquetil and the Avesta, recovered, in Egypt by Champollion and the hieroglyphs deciphered. Mistress over India in her turn, England gives birth to the Wilkins, the William Jones, the Colebrooke famous creators of Sanscrit erudition. With the help of Sanskrit, a German, Boop, compiles the compared Grammer and breaking the factitious frame-works which the theological eloquence of Bossnet had conserated, he shows the ancestors, long privileged, of the Greeks and the Romans, mingled in one family with the celts, the Germans, the Slaves, the Persians, the Hindus. The spirit of Europe has enlarged the world's knowledge. Seperated from the legends in which he was born, man searches in the past the secret of his history and of his ancestors. Nepal then sees Europeans, whom the Capuchin-Friars had not announced, examining her annals her traditions, her inscriptions and her manuscripts. The Hindu themselves, caught by the contagion led most probably by the spiritude for imitation (vernacular work) which Nearque had observed in them from the time of Alexander, second the curiosity of the west and take an honourable place in the study of Nepalese antiquities.

(To be continued)

FOOT NOTE

1. Gli Scritti p. 50 sq.
2. The cheng-ou-ki attributes Nepal with a population of 54000 families estimation which Mr. Rockhill (Tibet from Chinese sources, p. 129) considers much too low. But is evidently understood that this number includes the inhabitants of Nepal, Properly speaking, and the number seems to have an official origin, for it exactly tallies with the total of 3 numbers given separately by the Capuchin friars for the population of the three towns (otherwise understood, the three kingdoms): Kathmandu 18000, Patan 24000, Bhatgaon 12000-54000. Kirkpatrick on the other hand allows an average of 10 persons for each family or house. The official evaluation of the past century seems then the nearest approach to the truth.
3. The Budhists pretend that the cimenter proposed as a model to the king was the one of Manjucri.
4. The Brhat-Samhita of Varaha-Mihira mentions a town of the same name, but situated in the Deccan, because she appears in the same enumeration as Konkana, Kuntala, Kerala, Dandaka (XVI, 11) --The Kartika-mahatmya of Padmapurana equally mentions a town of Kantipura; Aufrecht (Ox. Mss 16b) substitutes by a correction Kanci-pura "Conjeveram".
5. Ind. Ant. IX, 171, n. 29.
6. Sarat Chandra Das, (Tibetan-English dictionary), s. v. Yam-pu
7. Mr. Parker has brought near together with more ingenuity than truth, the name Yang-pou from the sanscrit Srayambhu. It's probably the same name which appears again in the diary of ms. du Pingala mata, Br. (Mus) 550, written in sam. 313 under the reign of Laksmikama deva "Cri Yambu-Kramayan" Cf. the designation Lalita-Kramayan" which is evidently connected to Lalita-Pattana in a ms. in the reign of Civa-deva same 240. The name of Yang-pou (Yan-pu) reminds, at least by a strong resemblance, the name of Yapu-nagara given to a town of the kingdom of Campa, in Indo-China (Today Po-Nagar, evidently); cf. Bergaghe, Ihscrips. Sanscrit of Campa, Nos. XXVIII, XXXI-XXXIII.
8. Kho-Leom reminds one very closely of the Nevar name of Bhatgaon. Khopo (daise) in Kirkpatrick, Kui-po in Georgi.
9. V. inf. vol. 11, (History)
10. Rockhill (Tibet from Chinese sources), p. 129- Mr. Parker, who re-writes the same paragraph, relative to the embassy of 1732, only writes: Kou-mon.
11. Georgi and the P. Marc give exactly the same figure (cf. sup., P. 51 n. 2) The P. Marc specifies "18000 fuochi o siana familie"
12. Gli Scritti . . . P. 51
13. Lately only (1902) owing to not having been advised at the proper time, Nepal cel-

- ebred by salvos of guns the coronation of Edward VIIth on the day originally fixed. The Darban only learnt afterwards the postponement of the ceremony and considered the civility performed.
14. Jaschke, Tib Dict. s. v. "Ye-ran" name of a city next to Khobom (Kathmandu) the first in Nepal. And he mentions as a reference: Milaraspa.
 15. The Vamcavali gives the same figure at the time of Siddhi Narasimha Malla, in the XVII century (Wright, p. 238)
 16. The Buddhists of Patan pretend that the original from of the town represented the "Cakra Wheel" of Buddha.
 17. This name closely reminds one of the name of Kho-bom which Jaschke and Sarat Chandra Das give as the Tibetan equivalent of Kathmandu, (v. sup. p. 54) one is led to believe that the lexicographers have by error substituted Kathmandu for Bhatgaon. If "Ye-leng" is Patan, and Kou-k'cu-mou" Kathmandu. "Pou-Yen mentioned as the third city of the kingdom of Nepal in the Wei-tsang t'ou ki must represent Bhatgaon.