

NEPAL

(Continued)

—Sylvain Levi

Jaya Sthiti had three sons from Rajalla devi: Dharma Malla, Jyotir Malla and Kirti Malla. They exercised the power together from 1398 to 1400. But between the death of their father and their common accession, the signature of a manuscript reveals in N. S. 516 (1395-96) the reign or the regency of a personage called Jaya Simha Rama. One of the Bendall's documents (V. Bd.) mentions thirty years earlier, in the date of N. S. 486, a personage of the same name (next to) by the side of king Jayarjuna. In 507 (1387), Jayasimha Rama accompanies Jaya Sthiti and his family in the procession of Matsyendra Natha, at Bugama. The term jaya is only title analogous to cri for example, before the personal name. The elements simha and rama necessarily recall the simhas king of the epoch adorned the one and the other with the title of Rama (Lama); Madana Simha Rama and Cakti Simha Rama. The Chinese texts show that these princes exercised an effective power in Nepal; it is not surprising therefore to see them appear in official ceremonies side by side with the indigenous kings or to see one of them occupy the throne during a period of transition.

The three sons of Jaya Sthiti resided at Bhatgaon; they had not then shared them-

ves the kingdom; they governed it in company. Dharma Malla is however, named alone in an inscription of Patan, which gives him the title of Heir-apparent (Yuvaraja) and the function of the reigning prince (vijaya-rajye) at the same time in N. S. 523 (1403)². Eight years later, the younger brother, Jyotir Malla is named alone in the signature of a scribe (Camb. Add. 1649) and he receives the imperial titles. An official inscription (in Pashupati Bhagv. 16) of the following year (15th January 1413) shows in fact Jyotir Malla as the one master of the empire.

His merits justified his success, if one believes the hired panegyrists; the princes of the earth, prostrated in myriads illuminated his feet as rosy as young sprouts; the stuffy of masters such as Canakya the Hindu Machiavel had purified him; the political sciences were deposited in him, like pearls in an ocean. He was a past master in the musical art; Civa had no more fervent devotee and the race of Raghu brightened his forest of lotus under the rays of this unique sun. The whole of his nature leaned towards propitiating the Gods, the Brahmans and the Gurus; the whole of his mind towards acquiring the six philosophical doctrines. All those indeed found in him the "Tree-of Wishes". He recalled the merits of his father to such

an extent that he ended up by being mingled and confused with him. Kirkpatrick who only knows Jaya Sthiti Malla by name (altered by the impression into Jestily Mull) relates that "Jeit Mull (Jyotir Malla) his son began by distributing kingdoms among his soldiers to provide for the maintenance of the army; then he shared out all the remainder of the lands of his kingdom among his subjects and by an addition of kindness he exempted them from the land-tax that was levied before him. He established lawful weights and measures and considerably enlarged the town of Bhatgaon wherein he resided." Inversely, the chronicles (W. V. Bh.) do not name Jyotir Malla; but they give to Jaya Sthiti a reign of 43 years; putting together thus in one total only, the years of the father and those of the sons. They cite besides that Jaya Sthiti offered to Pashupati a Kalaca followed with a gift of ten thousand oblations (koty ahuti) on the 10th magha clear, 515. The inscription of Jyotir Malla commemorates the dedication to Pashupati of Kalaca of gold followed with an offering of one hundred thousand oblations on the 13th magaha clear, 533. Did the son follow the father's example or did the Vamcavalis deprive the son for the benefit of the father?

Zealous as he was towards Civa, Jyotir Malla prides himself nevertheless (Bhagv. 16) in having resorted the caitya to Svayambhu and the status of Dharma dhatu Vagicvara on mount Padmacala, close to Syambhu Nath.

There remains a monument of the studies of Jyotir Malla, the Siddhi sara (Camb. Add. 1649). It is a work "which treats on astrology and on favourable seasons" according to the summary analysis of M. Bendall. Apart from the ordinary taste of the

Nepalese for these knowledges so important in the practice of their life, a kind of pre-established harmony of predestination seemed to consecrate Jyotir Malla. "Jyotis" designates in Sanscrit the celestial luminaries. In the first verses of his treatises Jyotir Malla does not fail to outline his name and the subject chose, "King Jyotis, prince Malla, the sage composes the Siddhi sara in order to develop the knowledge of the jyotis."

Jyotir Malla was the contemporary of the last descendants of Hari simha in Nepal: Cakti Simhi deva and Cyamla simha deva. These princes had undoubtedly left him the whole of Nepal, since it is from Palanchok to the east and beyond the valley that Cakti simha deva sent his gifts to the emperor of China.

Jyotir Malla died between 1426 and 1428. He has his eldest son for successor, Yaksa Malla, to whom he had already entrusted while alive the government of Bhatgaon (Bhagv; 16). Yaksa Malla seems to (Kirkpatrick, who names him Ekshah Mull or Kush Mull) "he annexed to his domains, Mourung at the foot of the mountains, Tirhoot and even Gaya. In the west he conquered Gourkha and in the north he captured Sikhajong or Digar-chi from the Tibetans. Besides, he subdued the rebellious kings of Patan and Kathmandu". Thus, even after Jaya Sthiti and Jyotir Malla, two out of the three capitals of Nepal still remained more or less independent. Kind to the Brahmans as had been his father and grand-father, he entrusted the religion of Pashupati to the Bhattas who had come from southern India. He erected the temple of Dattatreya in Bhatgaon and surrounded this town with a wall. He died towards 1480 after a reign of about 50 years (43 years. W. V.).

Before dying an untoward kindness or

a delusive prudence had decided him to work on the dismemberment of his empire, he formed four kingdoms, destined to ruin one another. Raya (or Rama) Malla, the eldest of the sons, received Bhatgaon with a territory bordered in the west by the Bagmati, in the east by the town of Sanga, in the north by the town and pass of kurti, in the south by the forest of Medini Mall. Rana Malla, the second, received the principality of Banepa limited in the north by Sangachok, in the west by Sanga in the south by the forest of Medini Mall, in the east by the river Dudh Kusi. But this principality had an ephemeral existence only. At the close of two or three generations, the house of Bhatgaon took possession of Banepa, which it was compelled to yield afterwards to the house of Kathmandu.

Ratna Malla, the third son, received Kathmandu with a principality bordered in the east by the Bagmati, in the west by the Tirsul Ganga, in the north by the mountains of Nilkanth, in the south by the domains of Patan.

Patan would have been according to certain accounts, given by Yaksa Malla to his daughter, with a territory bordered in the south by the forest of Medini Mall, in the west by the mountains of Lamadanda, in the east by the Bagmati and in the north by the kingdom of Kathmandu and was only again separated in the beginning of the XVIIth century to form a kingdom by herself.

Kingdom of Bhatgaon

The history of the first kings of Bhatgaon is only known to us by the meagre account of the Vamcavalis. Raya Malla (or Rama) reigned 15 years; but this number regularly attributed to each one of the successors of Raya Malla to Narendra

Malla, is purely whimsical; positive synchronisms demonstrate its falsity.

Suvarna Malla (or Bhuvana Malla) captured Banepa. Besides Bhatgaon, he possessed in the valley, Timi, Nakdes, Bude, Sanku and Changu.

Prana Malla (15 years, 21 years, V.) reigns at first in company with Jita Malla between 1524 and 1533; then he exercises the power alone.

Vicva Malla (Visnu Malla, V., Bessou Mull, K.) installed Narayanas around Pashupati, after having reported to the king of Kathmandu; he erected a three-storied temple in Dattatreya, gave it lands and handed it over to the Samyasis for whom he built a college (matha). Icangu Narayana was buried alive under a landslip.

Traikokya Malla, also called, Tribhuvana Malla, son of Vicva Malla and Gangevi, annexed to his kingdom the possessions of the house of Banepa. The inscriptions of his reign go from 1572 to 1585.

Jagaj Jyotir Malla instituted the procession of the chariot of Adi Bhairava in Bhatgaon and in Timi; one day that he was playing at dice with the goddess Tulaja, there crossed his mind an impure thought and the goddess disappeared. It also happened during his reign that grains of Indian wheat were introduced into the country from the East, mixed with chick-peas (dwarf-peas). The sage and wise men of the kingdom when consulted declared that this grain in question would bring about a famine, and that it was better to return it whence it came. Then toward off the evil presage, homages were paid to the gods and Brahmans were fed. (W.)³

The manuscripts, at the same time as they give precise dates (1617-1633) for this prince, make him know to us more inti-

mately.⁴ Jagat Jyotir Malla, like a true Nepalese was taken up with music dance and the theatre. He increased his efforts to procure himself from Southern India an exemplary of the Samgita candra which treated on all the questions relative to dramatic art; he studied it laboriously in company with a pandit from Tirhoot, Vanga mani and with the help of this learned fellow-labourer, he composed a commentary, the Samgita bhaskara "the sun of the musical art". He also studied the classical work of Bharata on theatrical art, the chapters of the Agni Purana, the treaties (unknown) of Vipra dasa and summed up his studies in the Samgita sara samgraha "the quintessence of the musical arts in a few words. "Music was, besides, a passion of the family. The son of a daughter of Jagaj Jyotir Malla, Ananta, ordered Ghana cyama to compose a commentary on the Hasta muktavali "The necklace of the jewels of the hands" which treats on expressive attitude; the commentary of Ghana cyama was destined for the instruction of Ananta's son.

Jagaj Jyotir Malla did not also neglect the erotic art so important in Sanscrit literature, he selected as a text for his studies the Nagaraka sarvasva "the treasure of urbanities" composed by a Buddhist monk, Padma cri jhana who had received the lessons of the Brahman Vasudeva; to complete the teaching bequeathed by these two venerable masters, the king composed a commentary of the work.

But Jagaj Jyotir Malla was not satisfied with studying the theory of the theatre; he meant to embody in a work the knowleges he had painfully acquired. In 1628, he composed a drama, the mudita Kuvalayacva, that I have already mentioned several times for the historic references of the prologue.

The piece does not reproduce the classical type of the heroic comedy (nataka) consecrated by Kalidas and Bhavabhuti; it is a kind of opera where the verses alone are fixed; the prose portions are omitted to the improvisation of the authors. The language is neither Sanscrit nor the Pracrit of the grammarians, but the popular language set off with Sanscrit words. The principal elements are the song and the melody. On the following year, in 1629, on the occasion of an eclipse that occurred on the 21st of July, the royal writer played drama of his make, the Hara gauri vivaha "the marriage of Civa and Devi"; it is also a kind of opera, of the same character as the Mudita Kuvalayacva.

Narendra Malla (21 years) is missing in V.

Jagat Prakaca Malla (21 years) prided himself in literature like his contemporary the king of Kathmandu, Pratapa Malla. He composed five hymns in honour of Bhavani and had them engraved on a stone, in 1662. He also composed hymns of Garuda dhvaja, "the god who has Garuda for standard", Vishnu. He styles himself in inscription dated 1667, as "master of arts and of sciences". He built a ghat on the river Hanumati to the east of Bhatgaon and erected several monuments. It was him that father Grueber (sup. 1, 84 and 88) designates in his correspondence, in the name of Varkam.

Jitamitra Malla (21 years) was a great builder of temples and religious edifices. A coin stamped in his name bears the date of 1663, during the life of his father, chronicles related the pious foundations of this king in 1682 and 1683. Jitamitra Malla had composed a drama, the Acva medha nataka, the subject of which he had borrowed

from the Jamini Bharata.

Bhupatindra Malla (34 years) is the author of two of the most beautiful monuments of Bhatgaon: the Darbar (Royal Palace) and the Temple with five storeys. The Darbar which is still in existence has 99 courts; the principal court has a gilded door which all the travellers have celebrated for its wealth and beauty. In idea of the 55 windows of the palace the king has had inserted like a curiosity exposed to the admiration of his subjects, a bit of glass which a Hindu from the plains had offered him as a present. The Darbar was completed in 1697. The five-storeyed Temple was destined to shelter a divinity of Tantrism, that is ever still today not shown to anybody. To stimulate the zeal of the workmen, the king himself gave the example in carrying three bricks; and such was the enthusiasm that in the space of five days all the materials were gathered. The crowning (cudamani) of the temple was placed in position in 1703. The reign of Bhupatindra Malla seems to close in 1721; in the course of that year he still dedicates a bell to Vatsala devi; in 1722 a coin already bears the name of Rana Jit Malla.

The name of Rana Jit Malla is so closely mingled with the events that brought about the Gurhka invasion and conquest, that it is preferable to reserve the account of his reign.

Kingdom of Kathmandu

Ratna Malla, the third son of Yaksa Malla, who received for his share the kingdom of Kathmandu was active, bustling ambitious, without scruples. The legend relates that he plotted a clever ruse to receive from his dying father the mysterious wording of invocation to Tulaja devi, equally reserved to the eldest of the family. Designated to reign over Kathmandu, there still remai-

ned for him to take possession of his throne, if the town had recognised Yaksa Malla as sovereign, twelve Thakuris were thereby the effective rulers, like in the days of Hari simha deva. Ratna Malla did away with them with the help of poison. The Thakuris of Nayakot to affirm their independence, gave out the order to repaint the statue of the goddess Rajjecvari without having previously obtained his sanction; he declared war on them and defeated them in 1491 and to consecrate his triumph he brought away from Nayakot a heap of flowers and fruits which he offered to Pashupati. The Tibetans called Kuku and others again from the country of Deva dharma (Bhutan) attacked him in their turn; but four Brahmans of Tirhoot induced the king of Palpa their disciple, to help Ratna Malla. The Tibetans were beaten till they fled at Kuku-syanajor. The Brahmans were rewarded with Kuku-land donation. Allied with Brahmans the against the aristocracy that weighed upon the indigenous Buddhism, he nominated as a priest to Pashupati a Svamin come from Deccan and named Cekharananda. The Nevars were regulated with secondary employments in the administration of the temple. Pursuing the work of Hindu coalition that was in progress since the invasion of Karnataka, Ratna Malla, on the advice of the svamin whom he had taken for guru pretended to recognise and show in Adi-Buddha a form of Devi.

In possession of the copper mines of Tamba Khani, in the valley of Chitlong in the south of Nepal, Ratna Malla ordered the stamping of "paisas" to replace the ancient coins denominated suki or sukivas which were worth eight times more. The development of transactions imposed undoubtedly the creation of a small coinage.

It was during the reign of Ratna Malla

that Musulmans were first seen to appear in Nepal.

Ratna Malla died after a long reign (17 years, W. V. B.). He had for successor Amara Malla (47 years, ib.). Amara Malla was the suzerain of 26 towns or boroughs: Patan, Bandegaon, Thecho, Harisiddhi, Lubhu, Chapagaon, Phirping, Bogmati, Khokhara, Panga, Kirtipur, Thankot, Balambu, Satangal, Halchok, Phutam, Dharmasthali, Tokha, Chapaligaon, Lelegram, Chukgram, Gokran, Deo Patan, Nandigram, Namsal, Maligram. His residence was at Kathmandu. He was then in possession of the western half of the valley. Interested in the past he wished to know the origin of the towns of which he was the ruler and ordered the collection of current traditions; unfortunately the papers of the investigation have not reached us.

Amara Malla appears to have been a great amateur of dancing. He instituted or reformed a great number, over the whole stretch of his domains. He also created new chariot processions.

Surya Malla (8 years) took Changu Narayan and Sanku from the king of Bhangaon. Devout adorer of Vajra yogini of Sanku; he went to settle down close to her, in her town and instituted a procession in her honour. He remained six years at Sanku, then returned to Kathmandu, where he died.

Narendra Malla (5 years); two documents drawn his reign bear the date of 653 (1533 J. C.) and of 671 (1551). The first four reigns cover then in reality a space of a little more than half a century.

Mahendra Malla (21 years) has perpetuated his name by his coinage in Nepal and the neighbouring countries. The Vamcalis related that he went himself to pay

homage to the Emperor of India (Padshah) at Delhi and that he brought him as a gift a full white swan and also falcons. The Emperor was so pleased with the gift that he allowed him to stamp in his name coins called mohar and weighing six masas. History is at least suspicious. The reign of Mahendra Malla falls in fact between 1550 and 1570, in a period when the throne of Delhi is severely shaken. The Moghul Humayoun, beaten at Baxar by the Afghan Sher Khan (1539) flees from India, and his victor takes the imperial crown under the name of Sher Shah (1540-1545); the successors of Sher Shah exhaust themselves in civil war. Hrumayoun returns, retakes Delhi (1555) and dies six months later. His son Akbar is a minor, he only personally exercises the power from 1550 and spends at first seven years in reducing the seditions that have broken out on all sides.

The silver mohars stamped by Mahendra Malla received the name of Mahendra Malli and the coins that all the sovereigns of Nepal continued afterwards to stamp on this type, preserved this name. The value of them is about eight annas; they exactly reproduce the half rupee of the Mohammedans. The silver from which they are made comes from China in ingots that are stamped. The Mahendra Malli constituted a coin easy usage, in the transactions between India and Nepal, since it borrowed the monetary standard of the Mohammedans already accepted all over India. But it particularly owed its success to its adoption by the Tibetans. Tibet, who had no coinage, excepting that which came to her from China, welcomes with satisfaction the Nepalese mohars that still remained the current coinage of the country, they circulate either whole and intact or in fractions carefully cut up in halves, quarters, and eights. Mahendra Malla who had clearly fo-

reseen the profit he would derive from his coinage gave it a character half Nepalese and half Tibetan. According to what Kirkpatrick says, the ancient Mahendra Malla showed on the obverse a representation of Lhasa and on the reverse the name title and emblems of the sovereign of Kathmandu. But a coin figuring in the Mission Apologica simply shows on the obverse the effigy of the king and on the reverse a horse turned towards its right the head.⁷ The king of Kathmandu had as a monetary emblem, the sabre; that of Patan, the trident; that of Bhatgaon, the conch.

Mahendra Malla paid a visit to Trilokyam Malla, king of Bhatgaon and during his sojourn a desire haunted him to erect to Tulaja devi, in his capital, a temple as beautiful as that Bhatgaon. The choice of a suitable plan prevented him for a long time; at last a Smanyasi came to the help of the architects, and the temple was completed in 1549⁸. It is from that time that authorization was given to build lofty houses in Kathmandu. Mahendra Malla took great pains to induce numerous families into Kathmandu by giving them houses and land.

The son of Mahendra Malla, Sada civa Malla (10 years) made himself unbearable by his luxury and his tyranny. Fond of horses, he quite allowed the animals of his stable to graze on the crops of his subjects; if he met a pretty girl in a procession he took possession of her. The people at last chased him out with sticks and hammers and he was compelled to take shelter in Bhatgaon. The king of Bhatgaon who was cognisant of his misdeeds, retained him as a prisoner. One bright day, he disappeared with him died out the legitimate dynasty of the Surya Vamcis at Kathmandu.

After the expulsion of Sada civa Malla, Civa simha Malla (25 years) was chosen as king. The Vamcavalis that declare that the dynasty of the Surya Vamcis had died out with Sada civa do nevertheless make of Civa simha a brother of Sada civa. However the Brahmanic Vamcavali gives him the name of Civa simha Malla.

The unlucky Laksmi Nara simha Malla reigned at Kathmandu during the lifetime of his father, if it is true that he built the great wooden shed that owed to the ancient Kantipura its modern name (Kasta mandapa, Kath mandao, Kathmadu). The construction of this shed is dated in 715 (1595 A. D.).

Fortunately for him, Laksmi Nara simha Malla had an intelligent and devoted minister in his service, the Kaji Bhim Malla. Bhim Malla took great pains in drawing closer and increasing the relations with the Tibet, where the civil wars turned loose by religious hatreds, offered Nepal a propitious opportunity to extend her influence. Bhima Malla went to Lhasa in person induced the Nevar merchants to settle down thither and concluded a kind of commercial treaty with the Lama. The properties of Nepalese subjects dying in the Tibetan capital were returned to the Nepalese government instead of being confiscated by the Tibetan authority. The legend more taken up with the military glory than with the economical successes has travestied the memory of Bhima Malla. On the road that leads from Nayakot to Gosain Than, near the village of Taria can be seen a natural shelter formed by an overhanging rock; it is the Bhimal Gupta, the grotto of Bhima Malla. While Bhima Malla was leading an army on the conquest of Tibet, a lama let loose by means of a powerful charm a rock of the mountain and allowed it to roll on the Nepalese troop; but Bhima Malla

had only to raise his hand to stop with a jerk the fall of the rock. The king of Kathmandu owed again to the zest and the skill of minister the acquisition of Kuti which made him master of the most frequented pass. But envy and calumny snatched without difficulty from the feeble Laksmi Nara, a sentence of death, in return for his services, Bhima Malla was handed over to the executioner. His widow ascended the pyre and beyond being swallowed by the flames she flung a dreadful anathema: "May wisdom", she cried, "never inhabit in this Darbar." A little while afterwards the king became insane and the sequel to the curse was recognized. This occurred in 1639. Laksmi Nara simha lived until 1657.

His son, Pratapa Malla called upon to succeed him, exercised the power for 50 years (1639-1689). The Vamcavalis enumerate, with an indefatigable complaisance, the numerous religious foundation of this long reign; but Pratapa Malla was desirous of directly instructing the posterity of his glory and his merits. In spite of the ravages of time, his name arrests the eye at the all the temples of cross-ways of Kathmandu and her neighbourhood, enchased in skillful panegyrics composed by the king himself. If the poetry he courted for half a century was a thing he could hardly master, he at least succeeded in forcing the favours of versification. In other respects, he was an inquisitive mind, sharp, a Paul-Pry and who well deserved to leave in the people's mind the reputation of a magician. It is also related that he knew how to make smile the status of a Bhairava placed in front of the palace and that he even succeeded in making it move its head. An oblong stone inserted in the plinth of the facade still spreads to the passers-by the erudition of this odd paincé and serves to the disconcerted curiosity, a childish enigma

that the legend has not failed to swell. In the seven lines of this documents, Pratapa Mall has given specimens of fifteen writings which he learnt and of which he proudly enumerated the list: Golmol, Parsi, Tirahuti, Ranja, Maghapat, Devanagara, Seyadjaana, Gotriya Arbi, Kayathi, Nagara, Kata, Saua Umata, Nevara, Kaspiri, Phiringi. The Golmol writing is a decorative modification of the Nagari writing; the Parsi is the Perso-Arabic writing; the Tirahuti is Tirhout; the Kanja is a Nepalese variety of the Nagari. I ignore what the Maghapat stands for and aspect of the characters is not made to clear up the problem; the Deva Nagara is the common writing of Hindustan; Seyala is the name of Tibet in the Never language; the Seyada Jana (Akhar) is the Tibetan writing; the Gotriya is again another modification of the Nagari; the Arbi is the Arabian writing; Kayathi Nagara designates undoubtedly the Nagari employed by the scribes (Kayastha, kaith); Kata is the writing of Orisssa; Saya Umata is an mysterious as the corresponding writing; Nevar is the Nevar writing; Kaspiri is that of Kashmere; Phiringi the European writing (Phiringa, Frank). The specimens of the Phiringi writing, writing traced in beautiful capital letters of the XVIIth century Thakuri; it is probable in fact that the new king was chosen among the Thakuris of Kathmandu who were at least partly Mallas; as an instance we have Bhaskara Malla father of Keca candra who founded the monastery of the pigeon.

Civa Simha was married to Ganga Ranim who has left the memory of an ardent devotion; she was the person who appears to have really governed the affairs. She repaired the temple of Pashupati and installed thither for priests, a svamin from southern India, Nityanand. She connected, so they say, the summit (pinnacle) of

Pashupati to the summit of the palace of Kathmandu with a cloth (a band most likely). Civa Simha, on his side, had taken for spiritual director a Brahman of the Maha rastra (Mahratta country). The dates known of Civa Simha Malla proceed from 1585 to 1614.

Even during his lifetime, the kingdom of Kathmandu had been divided. The second of his sons, Hari Hara Simha, violent and hasty, had expelled from the palace, the eldest son Laksmi Nara Simha Malla, who was obliged to hide in Deo Patan in the house of a washerman. Hari Hara Simha established himself at Patan and took the title of king. He reigned thither since 1603. (see the photograph, I, p. 89), are the words: Automne (Autumn) Winter, L'Hiver (winter), which the cutting of the line and irregularities of the orthography conceal at the first sight Aviomnewinterhiert). Two of these three words are French. German and English can equally claim the third, strangely framed between the other two. The solution of this little problem will remain uncertain, so long as nothing will be known of the informers of Pratapa Malla. The inscription is dated the 5 Magha clear 774 (Friday the 14th January 1654); it is (save for five days) exactly anterior by eight years to the passage of the Fathers Gruber and Dorvile, before them, no European is known to have visited Nepal.

The inscription begins with an invocation of Kalika, followed by a verse written by means of the first fourteen kinds of writings. The Phiringi has not been employed in it; it has been rejected at the end of the inscription, either through disdain, or want of knowing its use. The pious Pratapa Malla may have felt scruples in transacting with the characters of

the most vile barbarians the sacred words of a prayer to goddess Kalika; perhaps also he was badly at a loss to adopt them to the transcription of the Sanscrit; the models were again wanting. However, the European words employed do not seem to have been picked up at random; the inscription is engraved in December-January; the equivocal aspect of the January in Nepal would quite naturally suggest the words "Autumn" and "Winter". The particularities of the astronomical date are minutely stated twice, in Sanscrit literature and in Nevar Sanscrit. It is in Samvat 774 Nevar, in the month of magha in the clear fortnight, the fifth day of Cukra (Venus), in the yoga called Civa, the asterism being Uttarabhadra, which the ornament of the race of the poets the jewel that crowns his hair, the noble Pratapa the king, has written this incomparable phrase. This incomparable phrase I must confess myself unable to decipher. And yet, what a humiliation. "The prince of poets" "the diadem of the literary family" "the Emperor king of kings Pratapa Malla" repeats it twice in the Nevar language as if the Sanscrit refused to lend itself to so much brutality: He who can understand the meaning of this cloka is a doctor: he who is not in position to explain it, his birth is useless; he who cannot expound it, his parents will become aged. He who understands the meaning of these letters, his birth is really useful; I have radically failed in deciphering this obscure language, certainly by the awkwardness of the scribe and crossed over by unknown writings. Another will have the glory and the profit of reading in the scrawl the exact indication of the spot where Pratapa Malla buried four kotis of rupees under the court of Mohan-chok, in the Darbar; because this conjuring language cannot concern anything less short of a hidden.

treasure.

Pratapa Malla increased his hymns engraved on stones with an impartial liberality. In 1650, he dedicated one to Svayambhu the stela of it is still intact; in 1654, another to the goddess Guhecvvari which he ended up in discovering, by digging up a deep well on the indications of sorcerer. The steps of the temple erected in front of the Darbar also bear hymns due to royal inspiration. Proud of his talent, he officially took the title of Kavindra "Prince of poets" and tacked it on everywhere to his name, on inscriptions and on coins.

Poetry was with him, only another form of religious exaltation. He spent all the time of his long reign, with combination of divinities and with machination of creeds; he played with the gods as with writings; his syncretism good-natured child agreed with four spiritual directors, a svamin believer in Tantrism, a Brahmin fakeer, a magician, and a Buddhistic priest. The svamin was Hindu from Deccan, Jnanananda, who was nominated priest of Pashupati and who had himself built by the king a house in Deo Patan. The fakeer was a Brahman from Maharashtra, Lamba Karna Bhatta, who obtained from the king as much of the effect of it as possible was attempted to be annulled; Lamba Karna was told to get into a palanquin and they gave him for bearers and servants, lame, blind and paralytic men. The magician, Nara simha Thakura was a Brahman from Tirhoot who knew the wording with which it was possible to master Nara Simha. Lastly the Buddhistic priest called himself Jamana.

A prey to his influence, the king scattered a shower of alms on all concessions. As a young man, he had indulged in de-

bauchery and his concubines numbered then three thousand, he even went to so far as to rape quite a young girl who died of the effects of the sexual embrace. Seized with horror for his crime, he retired in the temple of Pashupati and spent three months in making with his own hands, lingas by the myriad. Then, in 758 (Bhagv. 19), he accomplished the rite of the tula-dana which consists in presenting as an offering, a heap of silver, precious stones, gold and pearls equal in weight to that of the donor himself and he further added to it a gift of one hundred horses. He ordered the erection of lingas at every step all along the route between Kathmandu and Pashupati, and did, like his grand-mother at one time Ganga Rani, help to connect by a thread, the pinnacle of the temple to that of the palace. To avoid the evil spirits, the witches, the epidemics, especially the small pox, always so feared, he erected at the gate of the Darbar a statue of Hanuman, the epic monkey. He brought water from Buddha-Nilkanth to a tank in the interior of the palace and laid down the rule that the kings of Nepal should never more take in person their homages to Buddha-Nilkanth; otherwise their doom was sealed. He dug the pretty basin of the Rani Pokhari, east of Kathmandu, in honour of a Rani and built in the centre of it a temple wherein he sheltered the divinity and his family. Towards 1670, he offered to Svayambhu Natha the great vajra that can be seen at the entrance of the sacred plateau.

This peaceful raja and studious man was compelled however, to declare war. Before 1649, he had taken or retaken from the Tibetans Kuti, Khasakira, compelled the king of Bhatgaon Narendra Malla to offer him an elephant as a tribute, vanquished the king of Gorkha Dambara Caha (1633-1642), captured from Siddhi Nrsimha of

Patan several of his fortresses (Bhagv. 18). In 1658, he was obliged to sustain the attack of the kings of Patan and Bhatgaon allied against him, in 1660, the war renewed; but the king of Patan Sri Nivasa Malla, had changed over sides and supported Pratapa Malla, vanquished in a series of encounters, Jagat Prakaca of Bhatgaon was compelled to ask for peace in the January of 1662. The two Jesuits Grueber and Dorville were crossing Nepal at that time; they witnessed one of the last engagements and their intervention even contributed to the success; the small telescope (spy-glass) they lent the king of Patan permitted him to recognize the positions behind which the king of Bhatgaon had concealed himself.

Pratapa Malla had taken two royal spouses: one of them Rupamati was from the family of the kings of Bihar; she was the daughter of Vira Narayana, granddaughter of Laksmi Narayana. The formation of these names denote authentic or so-called descendants of Hari simha dev. The queen, Rajmati belonged to the Karnata family, the race of Nanya deva and of Hari simha deva⁹.

These two spouses had four sons: Parthivendra, Nripendra, Mahapatindra and Cakravartindra. On the advice of svamin Jnanananda he entrusted them successively with the royalty during one year, beginning from 1666. But the fourth, Cakravartindra, died after one day's reign only (1669); they incriminated the svamin who had chosen a combination of evil auguries for the coinage of this prince; he had been in the wrong for having associated the coins with the camara (fly-flap), with the kamala (lotus), with the ankuca (elephant driver's hook), with the pava (knot) the bow and arrow (banastra),

which presage death¹⁰. The alternation was to continue among the other three: a coin in the name of Nripendra bears the date of 1679; another, in the name of Bhupalendra the date of 1682¹¹.

Pratapa Malla had his third son for successor, Mahindra (Mahipatindra) Malla (1689-1694) who nominated the svamin Vimalananda, priest of Pashupati and instituted the procession of Cveta Vinayaka, the organization of which he entrusted to the Banras of Chabahal; they were also entrusted with the funds of the procession.

Bhaskara Malla (1694-1702) was only fourteen years old when he became king; spoiled by the society of women wherein he confined himself, he did not fear, in the year 1700 (in which the acvina month was redoubled by intercalation), to celebrate the feast of Dasain during the intercalary month. To punish him for this derogation plague broke out. The symptom of the ailment was a pain in the head, near the ear; and death intervened on the spot. The number of deaths eventually rose to between 80 and 100 a day. Through precaution, the king was held closed up with two wives, a servant and provisions. At the end of six months, impatient by this cloister-like seclusion the king jumped out through the window and ran to the Darbar. He died that same night.

The king left no heir; the queens before ascending the pyre, gave the crown to a distant parent of the royal family, Jagaj Jaya Malla, who took the title of Mahipatindra. Jagaj Jaya had already two sons, Rajendra prakaca and Jaya prakaca; three more were born to him; Rajya prakaca, Narendra prakaca and Candra prakaca. In 1711, eldest, Rajendra prakaca died. Jagaj Jaya was desirous of

nominating his second son as heir, Jaya prakaca; but the khas soldiers whom he employed in his service refused this choice and claimed to impose Rajya prakaca, because he was the eldest of the sons born in the palace. These court disagreements favoured the progress of Gurkhas who were then pushing their conquest into Nepal. The Malla kingdom of Kathmandu had not long to live when Jagaj Jaya Malla died in 1732.

Kingdom of Patan

The founder of the Patan dynasty is Harihara Simha Malla, son of Civa Simha Malla, king of Kathmandu; Harihara Simha occupied the throne of Patan during the lifetime of his father; he was installed on it since 1603. He pretended that he owed his promotion to the protection of the Bhairava Panca Linga.

His son Siddhi Nara Simha (or Nr. Simha) Malla reigned for about forty years (thereabout of 1620 to 1657). His person and reign are veiled by the tradition of a cloud of melancholy and divine mystery. It was said of him that he was conceived whilst his father was living in a pious refuge in Pashupati and that he was born in a propitious hour. His father, to feast his birth, had dedicated the village of Bhulu and had had engraved in commemoration an inscription on copper. Siddhi Nara Simha had dedicated himself to the worship of Krsna, but to honour this god of grace and love he underwent terrible austerities. He slept on bare stone, spent his days in prayer and subjected himself to the diet of the Candrayana, regulated on the phases of the Moon; on the day of the new moon he only took for food, a handful of rice, gradually increased it till the full Moon, then decreased his portion by degrees. In

1652, he entrusted the public affairs to a regent and undertook a pilgrimage but events recalled him soon. Ever since, the disquieting presages increase in number; the procession of the chariot of Matsyendra Nath has remained famous by its accidents that delayed it; the journey was prolonged for nearly three months and it was given up to complete it regularly. At the same epoch, the perspiration poured off the face of Ganeca for fifteen days; in 1656, the lightning struck the temple of Matsyendra Nath; a little afterwards, during the procession of the divinity, a child of six months sat on the chariot and pronounced these words: "come, king Siddhi Nara Simha. I am not pleased to see you build so high a temple." The king did not go to the appeal. "It's all right," added the child, "I shall not speak anymore." In 1657, Siddhi Nara Simha disappeared, it was thought that he had gone to Benares as a wandering religious man. The Brahmans celebrated his memory by these verses: "Siddhi Nara Simha, the omniscient, has reached salvation alive, because he had triumphed over the senses; he was the friend of Madhava (Krsna), the devotee of Sri (Radha), prince of the Yogis, the prince of poets, generous and disinterested, this son of Hari Simha. Whoever recites this eulogy is liberated from all sin".¹²

This mystic prince did not, however, neglect the administration of public affairs. He appears to have concentrated a good part of his energy in introducing order in the dangerous anarchy of the Buddhist monasteries. In order to check their rival pretensions, he distributed among them, ranks of precedence; he imposed on them a central organization, a common representation, rules of civil discipline. As the relations with Tibet were increasing,

he busied himself with instituting rites of purification for the merchants returning from Lhasa. The population of Patan had decreased, he attracted new inhabitants. He opened new professions to the Banras.

The Brahmans experienced on several occasions the beneficial fervour of his devotion. In 1637, on the occasion of the inauguration of the temple of Krsna and Radha at Patan he offered to the priests two hundred mohars of gold daily for forty days, to the Brahmans he offered "a mountain of rice" "a tree of wishes", food and other gifts. In 1647, on the occasion of a restoration of the time stroke musical or season of Degutale, he distributed a mohar to each Brahman; and in the same year in connection with some other ceremony, he renewed this generosity. In 1649 he distributed 250,000 pounds (lbs) of rice to the Brahmans (Nevars) and the beggars came from all sides for the alms.

He was obliged to struggle against his neighbours of Bhatgaon and Kathmandu; in 1637, he won a success over his enemies on the very day when he was dedicating a temple to Krsna and Radha; in 1652 hostilities broke out afresh.

The son of Siddhi Nara Simha, Cri Nivasa Malla continued to wage war first (1958) in the character of an ally to the king of Bhatgaon Jagat Prakaca Malla against the king of Kathmandu, Pratapa Malla; then by a sudden transfer, Pratapa and his rival of the day before Cri Nivasa became friends again; they exchanged a vow of friendship on the Harivamca, on a Nepalese knife (Khukuri).

In December 1659, Jagat Prakaca captured by surprise an enemy post at the foot of Changu, beheaded eight men, brought back twenty one prisoners and the next day sacrifici-

ced them to the divinities. The troops of Kathmandu and Patan united, avenged this disaster; they captured Bundegram, Champa, Chorपुर, Nadesgaon; the 19th January 1662, Timi was occupied. The fathers Gruber and Doville were then in the camp of Cri Nivasa "who was a well-made young prince"; they took him for a brother of Pratapa Malla. The 20th January, Cri Nivasa entered in his capital as a conqueror. In 1667, he built the temple of Bhima sena and repaired the temple of Matsyendra Natha.

The exalted and sad piety of Yega Narendra Malla (1680-1700) and also his mysterious end recall his grand-father Siddhi Nara Simha. He displayed great zeal to Matsyendra Natha, erected the Mani mandapa in his honour and gave him lands. But he had the imprudence of allowing the king of Bhatgaon, Bhupatindra Malla, this indefatigable builder, to erect a temple in Patan, south of the Darbar, this was a perfidious trap of the king of Bhatgaon, who reckoned by this means to destroy the posterity of his neighbour. He succeeded to his object. Siddhi Nara Simha, the heir apparent to the throne of Patan, died young and Yoga Narendra, overwhelmed with sorrow, departed the world. Before disappearing, he gave his supreme instructions to his minister; so long as the face of the statue remains clear and bright so long as the bird on his head does not fly away, it will be known by these signs that he was still alive; thus it is that every evening those concerned continue to place a mattress in a hall on the facade of the Darbar, and leave open the window while waiting for the return of Yoga Narendra. But an inscription of Yogamati, daughter of Yoga Narendra (Bhagv. 22) dated of 1723 contradicts the legend according to

this testimony worthy of faith, Yoga Narendra had retired in the temple of Changu Narayana where he died, followed by his twenty wives on the pyre.

The Buddhistic Vamcavali places next, Mahipatindra or Mahindra Simha Malla, king of Kathmandu who would have united the two crowns until his death, in 1722. The Brahmanic Vamcavali does not name him. A coin dated 1709 bears, in fact, the name of Jaya vira Mahindra; two coins of 1711 and 1715 are stamped in the name of Mahindra Simha deva. But Mahendra Malla of Kathmandu was dead in 1694 and Jagaj Jaya Malla of Kathmandu was took the title of Mahipatindra, dies in 1732. Mahipatindra is followed (in the Buddhistic Vamcavali only) by Jaya Yoga Prakaca, whose name can be seen on a coin of doubtful date, perhaps of 1722. In 1723 Jaya Yoga Prakaca made the offering of ten thousand oblations.

After Visnu Malla a son of a daughter of Yoga Narendra, was elected king. He reign lasted 19 years, according to the Brahmanic Vamcavali (1723-1742). He built a new Darbar, avoided a threatening draught by the rites that Canti kara had taught Guna Kama Deva at one time, offered in 1737 a large bell to the goddess Tulaja, adopted Brahmins for his sons, distributed to them lands and nominated as his successor Rajya Prakaca, son of Jagaj Jaya Malla, king of Kathmandu.

Prithi Narayan and The Gurkha Dynasty

When Prithi Narayan (Prithi Narayana) ascended the Gurkha throne in 1742, at the age of twelve, his small principality was quite insignificant in the vast stretch of the Nepalese empire. His capital was a

borough of eight to ten thousand souls, at about sixty miles distant to Kathmandu on the hardly recognisable road that led from the central valley to the Western frontier. The sovereign of Gurkha was one of the twenty four petty kings of so-called Rajput origin, who formed in the basin of the seven Gandakis, a king of confederacy, presided over by the rajah of Yumila. Each one of them addressed yearly to this rajah an embassy with presents; each new prince asked him for the investiture, symbolised by the impression of the finger on the forehead (tika); in short, in case of conflict the role of mediator naturally devolved on him.

The kings of Gurkha, like all good families, from the mountain, prided themselves in having for ancestor a Rajput of Chitor, escaped from the disaster where so many noble Hindu had perished. I have already cited (I, 254) their origin as far as Dravya Sah (1559-1570). Among the successors of this king, Rama Sah (1606-1633) has left the memory of a legislator; his heir Dambara Sah (1633-1642) had always a row to pluck with the king of Kathmandu, Pratapa Malla who boasts of having beaten him. The father of Prithi Narayan, Nara Bhupala Sah (1716-1742) attempted to no avail, the enterprise in which his son was destined to succeed. He thought of taking advantage of the rivalries and dissensions that enfeebled Nepal in order to capture the country and crossed the Tirsul Gandak; but the autonomous Thakurs of Nayakot, the Vaicya rajs barred his progress; he was forced to fall back.

Nara Bhupala Sah had two wives, the eldest became pregnant. The younger, one night, dreamt that she was swallowing the sun; no sooner did she awake then she

related it to the king. He replied to her with offensive words, so much so that she could not sleep again until dawn. The Sun once arisen, the king gave the meaning of his brutal behaviour; such a dream certainly pretended the expansion of the kingdom; but followed with another sleep it would lose its efficacy. Indeed, the young queen conceived in her turn and seven months later she gave birth to a son who became Prithi Narayan.

The legend has surrounded with a miraculous halo the birth and first year of the Gurkha hero;¹³ it relates again for instance, the dream of this Nevar peasant (I, 352) to whom Matsyendra Natha announced in a dream the approaching arrival of the Gurkha conquerors. In fact, evident signs presaged the imminent close of the three Malla kingdoms. The reigning sovereigns, Rana Jit at Bhatgaon, Jaya Prakaca at Kathmandu, were undoubtedly not without merit. Rana Jit was intelligent and economical, derived a large profit from the coinage which he supplied to Tibet; he loved rareties and curiosities. Jaya Prakaca was active, courageous energetic. But their wills were spent on worthless dissensions. Rana Jit learns that Jaya Prakaca has erected a monolithic pillar in his capital, he asks him for his workmen to erect a similar one in Bhatgaon. Jaya prakaca does not refuse, but on his instigation, the workmen arrange it for the work to progress badly; they dropped the pillar which breaks into three pieces. On another occasion, it is Rana Jit who shows his pleasure in learning that Jaya Prakaca had lost his son; he keeps as prisoners the people of Kathmandu, who had come to Bhatgaon to assist at a procession, "because they are too proud of their dresses". Jaya Prakaca, in return, imprisons the subjects of Rana Jit who had come

to Pashupati.

In the interior of each darbar, the intrigues increase in the dark and are unravelled in crimes. To seven illegitimate sons of Rana Jit, "the sat Bahalyas", conspire against prince Vira Nara Simha the heir apparent to the crown, and provoke his death by a kind of foulplay. At Kathmandu Jaya Prakaca takes the crown bequeathed to him by his father, in spite of the oppositions of the khas soldiers who support the pretensions of Rajya Prakaca; he sends his father into exile who eventually goes to reign and die at Patan; But his arrogance estranges the officials of the Darbar (Tharis); they remove Narendra Prakaca, the last of the three brothers, take him to Deo Patan and proclaim him king of the five towns: Sanku, Changu, Gokaran, Nandigram and Deo Patan.

At the end of four months, Jaya Prakaca subdues the rebels and the small fallen king goes and dies in Bhatgaon. The Tharis humbled and cruelly punished take their revenge; with the complicity of queen Dayavati, they proclaim as king the son of Jaya Prakaca, Jyotih Prakaca is compelled to flee, continuously hunted from shelter to shelter, from Kathmandu to Mata Tirtha, from Mata Tirtha to Godavery, from Godavery to Gokarnecvara and lastly to Guhyecvari after two and a half years of anxious chase, a devotee hands him a miraculous sword. He throws himself on Kathmandu, undoes the partisans of his son, retakes the power and revenge himself by torments. His patient rancour spies upon his rivals; he waits eight years to revenge himself on Thapa whom he accuses with having desired to hand over Nayakot to Prithi Narayan; he dedicates himself to the hatred of that powerful household.

In Patan the secular struggles between the aristocracy and the royal power end in permanent anarchy. Vishnu Malla adopts for heir Rajya Prakaca, the brother and the unlucky rival of Jaya Prakaca. But Rajya Prakaca is a benign devotee, who spends his days in worshipping Vishnu manifested in the shellwork caligrama. The six sheriffs (pradhanas) gouge his eyes out (1754); soon after he died. Rana Jit of Bhatgaon is requested to take the crown, but he displeases his electors who rudely dismiss him after a year, (1754-1755). Jaya Prakaca is next solicited (1755-1757); but his character of an authoritative kind renders him intolerable; after one year, Patan is once again separated from Kathmandu. The sheriffs appoint a grand-son of Vishnu Malla, Vicvajit Malla (1757-1761). He holds his position for four years. His electors then finding him a nuisance, accuse him of adultery and kill him at the gate of his palace. The queen who assists at the murder, calls in vain for help and asks the god not to succour Patan in her hour of distress.

The sheriffs then throw their choice on Prithi Narayan, who had already become famous by his wars, and who seems little dangerous by virtue of his remoteness. Prithi Narayan after deliberating over the affair, refuses but proposes his own brother, Dala Mardana Sah (1761-1765) to replace him. Dala Mardana Sah accepted at first as lieutenant of the Gurkha king is afterwards proclaimed king of Patan to check the growing ambition of Prithi Narayan. At the end of four years, he is deposed and the nobles elect "a poor man of Patan, who descended from the royal household" Tejo Nara Simha Malla, the last of the Patan kings (1765-1768).

The king of religious fermentation

accompanies as is usual these political troubles. The Buddhistic Vamcavali cites the singular story of a Buddhist, the gubharaji Codhana of the monastery of Bu Bahal who attempted a veritable revolution; every morning he proceeded to the temple of Vaisnavi, escorted by twenty or thirty companions. One bright day he overtakes by surprise a Samnyasi who had just sacrificed a human victim and was busy preparing the magical ointment. At the sight of the troop the Samnyas fled; Codhana takes his place and continue the operation. He completes it and distributes the magical ointment to his companions, there by enslaving them to his empire. They proceed together to dwell in a house of the Nakavihara; Codhana, by suggestion, transforms each one of his acolytes into a god; then he exhorts the people to desert the temples and worship the gods manifested in his house. His audacity goes so far as to receive from the temple, the attribute of the divinities. At last Jaya Prakaca intervened; he stops the sacrileges and orders to have them offered one by one in sacrifice to the divinities whom they claimed to respectively incarnate.

Is it essential to realise with M. Wright, the memory, rather travestied of a persecution against the Christians of Patan? The hypothesis is little probable because the missionaries do not make any allusion to persecutions exercised against them. I rather believe it to be a result of the prediction of the Capuchin friars; to see them win over proselytes. Codhana and his companions may have been in a position to understand that the business was lucrative. Since 1715 (I, 101 sqq) the Capuchins were established in Nepal they had at first founded a monastery at Kathmandu; then to escape the vexations of the Brahmans, they had shifted to Bhatgaon, which they

took for central seat in 1722. Soon they acquired a house in Patan. In 1754, the unfortunate Rajya Prakaca in the course of his ephemeral reign gave them a plot of ground; in 1742, Jaya Prakaca had conceded them some land in Kathmandu, and in 1741, Ranajit had given a decree in their favour. The proselytes were hardly coming; but the presence of these strangers, who spoke of nations, dogmas and of unknown gods, awakened in the minds the taste and expectation of novelties.

Prithi Narayan was a man to take advantage of circumstances. He coupled to an insatiable ambition a pertinacity that nothing tired; he saw clearly, decided quickly, acted with sang-froid; he rewarded liberally the services rendered and punished resistants with savage cruelty; the religion, the gods, the priests were only in his eyes instruments of domination placed at the service of his will.

His first acts displayed the vigour of his temperament. While quite young yet, he goes piously to Benares to make his devotions. At the gates of the town, the receivers of the town-dues (Chauki) fail to pay him respects, he kills them. The police informed, began to search for him, he hides himself, wins by cajoleries and promises a religious mendicant (Vairagi). Disguised as a disciple, he comes out of the town with the holy man who takes him to Palpa, where reigns a cousin of the Gurkha prince, Mukunda Sena welcomes the young prince affectionately and has him led back to Gurkha. Prithi Narayan, once installed on the throne had nothing more in earnest than to conquer and annex three small principalities which had been until then vassals of Palpa. The vairagi, later knew by his experience the ingratitude of his

obliges: informed of the successes of Prithi Narayan in Nepal, he hastens thither at the head of a troop of 500 men, all of them mendicants and religious vagabonds, impatient, for the scramble, he claims his share. Prithi Narayan recognises the promises made, but declares them void, as having been wrested from him by danger. The Vairagi, who refuses to be duped calls his company to help and pretends to have himself paid by force. Prithi Narayan had them arrested, and submits to persecution the leader and the acolytes. Wise observer and patient, he does not hesitate to present himself as a guest in the house of whom he had already selected for victims. Thus it is that he proceeds to Bhatgaon, where Rana Jit Malla receives him with a paternal kindness, and installs him as an intimate friend near his son Vira Nara Simha. Prithi Narayan secretly sows the seeds of discord, excites the "sat Bahalyas" against their father and against the legitimate heir to the crown, and plots the intrigues that end in the ruin of Rana Jit.

Prithi Narayan to train his troops wages war at first around his feudal castles. The successes of the company in Bengal have taught him the value of fire weapons and the utility of military discipline. Soon he believes himself strong enough to capture Nayakot, the key of the road that led to Nepal. Jaya Prakaca hastens from Kathmandu and repulses him. He awaits for a more favourable opportunity and scours the valley; he has married the daughter of a petty king of the same blood as his, but installed on the boundaries of the Kirata country, to the East of Nepal, between the Kusi and the Karnala. His father-in-law dies leaving his domains to an insignificant son. Prithi Narayan wins over the

army to his side, appears one bright day, confiscates the power and carries away his brother-in-law in captivity (1761). Father Ginseppe who assisted to the conquest of Nepal and who followed the doings of the Gurkha since 1764 has shown very well the manoeuvres that ended in his triumph: "The king of Gorch'a (Gurkha), at one time subdued to Gain prejas (Jaya Prakaca), taking advantage of the dissensions among the other kings of Nepal, induced several high-land leaders to throw in their lot with him, promising them to retain their kingdom and thereby increase their importance and authority. When any of them failed to keep their engagements, he captured their domains, as he had done with those of the kings of Marecadjis, although he was connected to them".

The king of Bhatgaon exasperated against his rival Jaya Prakaca, king of Kathmandu, calls Prithi Narayan to his help. Prithi Narayan seized the opport-

unity to intervene. He captured Nayakot and entered the great valley, where he besieges Kirtipur one league to the South-West of Kathmandu. He wished to measure his strength before attacking the capitals. Kirtipur had "eight thousand houses" (Ginseppe), a little less than half of Kathmandu. Perched on an almost perpendicular plateau, she was almost impregnable. The king of Patan, suzerain of Kirtipur does not act, but Jaya Prakaca rushes with his usual impetuosity, engages a battle and wins a complete victory. A brother of the Gurkha king was killed on the battle field; Prithi Narayan narrowly escaped death. A soldier of Jaya Prakaca had already raised his sword to slay him when a comrade imbued with Hindu doctrines, cried out: "He is a king. He must not be killed." He owed his escape to two men of low caste, a Duan and a Kasai, who carried him as far as Nayakot in one night.

(To be continued)

FOOT NOTES

1. All the kings are glorified in an inscription (date obliterated) which I picked up at Deo Patan and which commemorates the establishment of a fountain in memory of their mother.
2. Bendall, Journ. As. Soc. Beng., 1903, p. 15. The Devanagiri text printed with the note 2 gives 513 and not 523. But the verification shows that it really concerns "Wednesday the 18th May 1403", which gives the exact harmony of the day of the week, of the nakasatra (Revati) and of the Yoga (Ayusmat) of vaicaka badi 10, N. S. 523.
3. This account of the Buddhistic Vamcavali is the captivating counterpart of an

account by Hiouen-tsang. The Chinese pilgrim, in order to cross the Indus in returning towards China, had laden a boat with the manuscripts and rare seed of flowers which he was bringing away from India. But a storm arose and the boat was so violently shaken that fifty manuscripts and all the seeds were lost. The king of Kapica went himself to meet Hiouen-tsang on the banks of the river, and said to him: "I have learnt venerable master, that in the middle of the stream you have lost many sacred books. Were you not also bringing away seeds of flowers and of fruits from India?" - "I was bringing away in fact",

