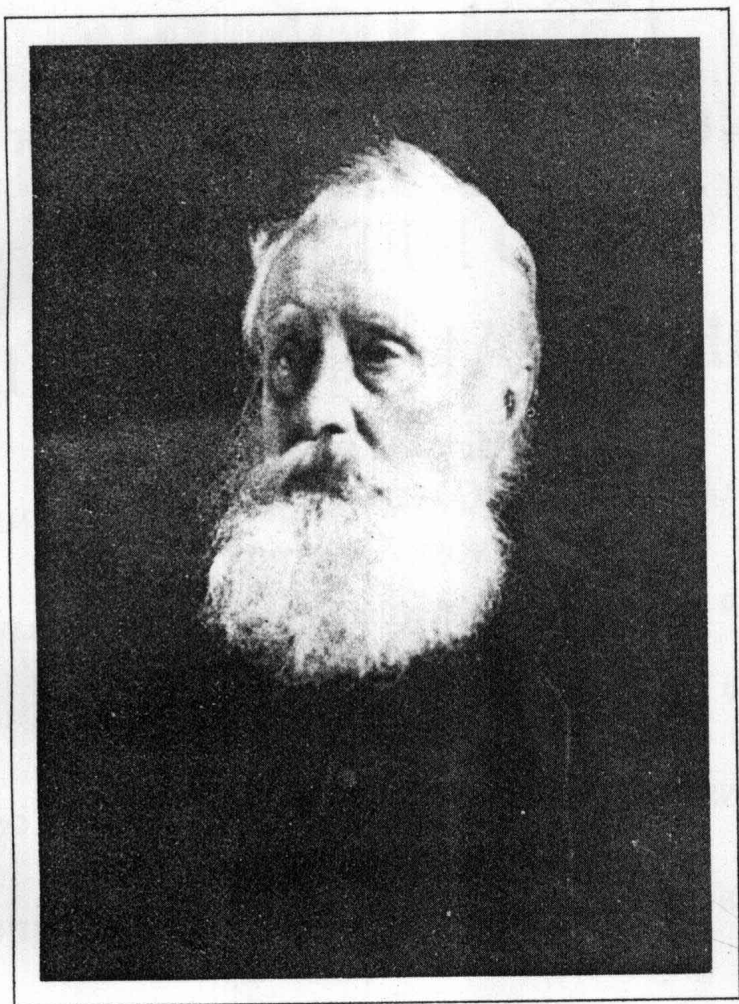




ESSAYS  
ON  
NEPAL AND TIBET



Brian Houghton Hodgson, 1800-1894  
Indian Civilian and Orientalist

BRIAN HOUGHTON HODGSON

ESSAYS ON THE  
LANGUAGES, LITERATURE  
AND RELIGION  
OF NEPAL AND TIBET

TOGETHER WITH FURTHER

PAPERS ON THE GEOGRAPHY, ETHNOLOGY AND COMMERCE  
OF THOSE COUNTRIES

CORRECTED AND AUGMENTED EDITION OF TWO EARLIER COLLECTIONS  
OF ESSAYS

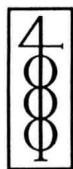
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**ESSAYS ON THE LANGUAGES, LITERATURE, AND RELIGION  
OF NEPAL AND TIBET**

**BY**

**BRIAN HOUGHTON HODGSON**

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## NOTICE.

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WHEN Professor J. Summers was about to start the *Phoenix*, a monthly magazine for China, Japan, and Eastern Asia, the first number of which appeared in July 1870, he solicited and obtained permission of Mr B. H. Hodgson to reprint in it those contributions of his to the "Journal of the Bengal Asiatic Society," which bear on the ethnology, languages, and religion of Tibet and Nepal. The plan Professor Summers had in view is sketched out in the following editorial note with which the series of reprints is prefaced :—

"The present and following papers (to be given in successive numbers of the *Phoenix*) are from the pen of Mr Brian H. Hodgson, and originally appeared in the Bengal Asiatic Society's Journal, between the years 1828 and 1838. Upon the subject of ethnology, Mr Hodgson's views have since that time been improved and extended, and we purpose, when we have completed the present series of papers, chiefly devoted to Buddhism, to reproduce in the *Phoenix* those improved and extended views of Tibetan and Nepaulese races and languages, from No. 27 of 'Selections from the Records of the Government of Bengal,' wherein they were published in the year 1857. But those 'Selections' form a work even more inaccessible to men of letters in Europe than the 'Journal of the Bengal Society;' and we believe, therefore, that we shall be doing a service to the learned of Europe by making Mr Hodgson's researches into northern Buddhism and ethnology more generally and easily accessible."—*Phoenix*, vol. i. p. 43.

Mr Hodgson's "improved and extended views," so far as Buddhism is concerned, were found embodied in numerous marginal notes in his own copy of the "Illustrations of the Literature and Religion of the Buddhists" (Serampore, 1841). In the same way many manuscript additions were made by him in his own copy of the "Selections." All these corrections and additions have been introduced into the text of the present reprint, though they represent, as is only just to Mr Hodgson to state, various phases of his views, ranging over a period of nearly thirty years.

Professor Summers further proposed to Mr Hodgson to issue these reprints in a collected form as a separate publication, to which proposition the latter gave his ready consent.

At p. 96 of vol. ii. of the *Phoenix* the reprints from the "Selections" commence, and proceed *pari passu* with those from the "Illustrations" to p. 26. of



vol. iii., where the last article of the latter (on the Pravrajyá Vrata) terminates. In consequence of this arrangement, the Editor of the present work found it necessary to begin a fresh pagination with the Second Part. References to this part have, therefore, in the index been marked by a II. prefixed to the Arabic figure, showing the page.

Eight pages of the papers on the Commerce of Nepál were remaining to be set up when Professor Summers' acceptance of an appointment in Japan put a stop to the publication of the *Phoenix*, and to the completion of the separate re-issue in accordance with his original design. Under these circumstances, it was thought best to place the materials, as left by Mr Summers on his departure, in the hands of Messrs Trübner & Co., with a view to their eventual publication. Only the above-mentioned article has subsequently been completed.

On comparison with the two former collective publications, the present one will be found to have excluded three short articles contained in the "Illustrations" (IX. Remarks on an Inscription in the Racha and Tibetan characters; X. Account of a Visit to the Ruins of Simroun; XII. Extract of Proceedings of the Royal Asiatic Society), which were considered as of a sufficiently ephemeral nature to be omitted, and articles IV., V., and XI. 1. 2. of the "Selections" (Route from Káthmándú to Darjeeling; Route of Nepalese Mission to Pekin; Some account of the systems of Law and Police as recognised in the State of Nepál; and on the Law and Legal Practice of Nepál, as regards familiar intercourse between a Hindu and an Outcast). These last-mentioned would in due course have appeared in the *Phoenix*, and have been incorporated in the separate reprint, but for the sudden discontinuance of that magazine. This is more especially to be regretted in the case of the papers on Nepalese Law, which still remain the only trustworthy source of information on that subject. The same may, in fact, be said of most other papers by Mr Hodgson, especially those on the Tribes and Languages of the Northern Non-Aryans adjacent to India, which are scattered over periodicals now scarce and little accessible, and would be well worth preserving in a collected form, inasmuch as on all these questions, both those treated of in the present volume and those bearing on the ethnology and glossology of the Himalayan tribes, he has almost exclusively remained master of a field of research in which he had been the first to break ground.

The foregoing statement will explain the somewhat ungainly form of the present publication, without, however, it is hoped, detracting from its substantial usefulness, as placing within the reach of scholars matter which few of them have means or opportunity to consult in the "Journal of the Bengal Asiatic Society," or in the "Selections from the Records of the Government of Bengal."

Should the present volume be favourably received, the remaining papers of Mr Hodgson will probably be given in another volume or two.

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# LIST OF ADDITIONS AND CORRECTIONS.

## PART I.

Page 3, line 14, at languages, *add* foot note, "see on to pp. 29-36."

„ 8, note „\*,” misplaced, belongs to the word "Buddha," four lines lower.

„ 15, for "Najra" read "Vajra."

„ 19, note. For "see No. 15" read "see on to the Pravrajyá Vrata," p. 139, *et cæc.*

„ 21, for "list of Bhotiya books" read "list (that of Bhotiya books.)"

„ 20, for "emigration" read "immigration."

„ 22-32, heading of all, for "religion of Bhot" read "religion of Nepál."

„ 33, heading, *erase* "List of Buddhist works."

„ 34, for the same heading read "List of Jathágatas."

„ 23, note, for "ought" read "sought."

„ 24, line 19, for "and" read "an."

„ 25, 8 lines from bottom, for "meditation" read "mediation."

„ 26, 6 lines from bottom, for "articular" read "particular."

„ 30, line 14, for "Dharma" read "Dhyáni."

„ 39, 1 line from bottom, for "were sent" read "sent by me to Royal Asiatic Society."

„ 49, line 12 from bottom, at the word "them," insert the footnote "||": "This is probably an error. Sakya taught orally; but his immediate disciples (Kasyapa, Ánanda, and Upáli) reduced his doctrines to writing."

„ 52, line 10 from top, for "bhikshari" read "Khikshari."

„ 60, line 14 from top, for "are" read "is."

„ 60, line 18, after "reduced" read "them."

„ 89, line 9 from top, for "mortals" read "morals."

„ 93, *erase* the whole of the Dwiamnaya and Triamnaya, and *substitute* as follows :—

*Dwiamnaya.*

Upáya.

Prajná.

Prajná.

Upáya.

The first is theistic; the second, atheistic.

*Triamnaya.*

Buddha.

Dharma.

Sangha.

Dharma.

Buddha.

Sangha.

Buddha.

Sangha.

Dharma.

The first and third of this series are theistic (diverse); the second is atheistic,

Buddha=Upáya, Dharma=Prajná.

„ 98, in note, 4 lines from bottom, for "pp. 137-9 of vol. i." read "for full list of Sanskrit works, see pp. 36-39 *aforgone*."

„ 101, note ".\*" *Add* to note, "The identity in question has since been upheld by Cunningham, Wilson (of Bombay), Chapman (of Madras), and Colonel Yule."

- Page 102, at word "published" in last line, *add* footnote "+," "These drawings have since been presented to the French Institute."
- „ 116, in note, line 10 from bottom, *for* "above" *read* "about."
- „ 126, at title, *add* as footnote "+," "From Royal Asiatic Society's Transactions, vol. ii., dated July 11, 1829."
- „ 133, at title, *add* footnote "+," "From 'Oriental Quarterly Magazine,' No. III. A.D. 1827."
- „ 139, at title, *add* footnote "§," "From volume on *Buddhism*, printed at Serampore A.D. 1841."
- „ 140, line 5 from bottom, *for* "Pravra" *read* "Pravrajyá."
- „ 141, note, *for* "Gardhar" *read* "Gandhar."
- „ 142, *add* to the note, "See enumeration of all the principal objects of Buddhist worship above given," pp. 93-96.

## PART II.

- Page 12, line 9, *for* "reach" *read* "reaches."
- „ 13, lines 19 and 23, complete the brackets after 4000 and after *et cæc*.
- „ 14, line 1, *for* "Lescha" *read* "Lepcha;" line 5, *for* "Kaya" *read* "Vayu;" line 16, *for* "Leschu" *read* "Lepcha;" line 19, *after* "craftsmen," *add*, "of which the names are as follows:—In the mountains. In the valley."
- „ 14, line 5 from bottom in note, *for* "Tháruh" *read* "Thárú," and bracket the words, "not own name," and also the word "Sallyan." *Add* to note, "Many of the Awalias will be found spoken of in the paper on Náyakot, herein given."
- „ 15, at the words "Nepál, J.A.S.B., May 1833," *add* in note "+," given herein, at p. 39.
- „ 17, line 13, *for* "viverrula" *read* "viverricula." Last line, *for* "Galophasis" *read* "Gallophasis."
- „ 19, line 11, *for* "to" *read* "too."
- „ 21, let the words at bottom of diagram run all through.
- „ 25, line 14, *for* "plateau" *read* "plateaux."
- „ 29, line 6 from bottom, at word "omitted," *add* footnote, "In the 'Bengal Asiatic Journal' for June 1848, may be seen a sample of the Khas tongue."
- „ 29, line 3 from bottom, at words "broken tribes," *add* footnote, "See a paper thereon expressly, in the sequel of this work."
- „ 30, line 8 from top, *add* footnote "§," "For the tribes EAST of Bhutan, round Assam, and thence down the Indo-Chinese frontier, see papers in the sequel."
- „ 31, in note, *for* "4500" *read* "4000."
- „ 32, line 9, *after* "Dravidian," *add*, "Mundarian or Hó-Sontal."
- „ 32, line 11, at word "dialects," *add*, "See them, as hereto annexed."
- „ 33, line 3, at word "weavers," *add* footnote, "See list of them aforegone, at p. 14."
- „ 34, *for* "4500-4700" *read* "4000."
- „ 39, line 17, *for* "caste" *read* "cast."
- „ 40, line 4 from top, *for* "some" *read* "about 100."
- „ 46, line 1, *for* "already" *read* "always."
- „ 46, line 5 from top, at word "Kusunda," *add* footnote as follows, "+":—"Since accomplished, and the result given hereinafter in the paper on the broken tribes."
- „ 46, line 8 from bottom, at word "Haiyu," *erase* note "§," and *substitute* "Haiyu, Hayu, vel Vayu." For more on this tribe, see Treatise hereinafter given on the Vayu and Bahing.

- Page 53, the headings, *for* "Tibetan" *read* "Chepang;" and *for* "Shopa" *read* "English."
- „ 57, line 4 from bottom, at word "Denwar," *add* in footnote "†," "See paper on broken tribes, before referred to."
- „ 60, line 14 from bottom, *for* "dialect" *read* "dialects;" and *add* footnote: "See paper on broken tribes, complete vocabulary of these tongues, and compare 13, 14 *supra*, Part II."
- „ 61, line 14 from top, *for* "overhang" *read* "overhanging."
- „ 65, line 7 from top, at word "tongues" *add* footnote "†," "See the former instance here alluded to, in the paper on the Caucasian affinities of the Tibetans as given in the sequel."
- „ 65, line 7 from bottom, *for* "Trochu" *read* "Thochu," and last line, *for* "Khor" *read* "Hor."
- „ 66, line 15 from top, at word "Kuenlun" *add* footnote, "Is not the Karakorum the western prolongation of the Nyenchhen, and distinct from the Kuenlun, though curving up to it on nearing the Pamer?"
- „ 67, line 12 from bottom, at word "Pekin," *add* as footnote, "See this itinerary hereinafter given."
- „ 69, line 1, at word "Indochinese," *add* footnote, "The paper on the Indo-Chinese borderers herein."
- „ 69, line 20, at word "Caucasus" *add* footnote, "See paper on these affinities in the sequel."
- „ 72, in note, *for* "tribunal" *read* "tribe."
- „ 76, *add* to second note, "They are given as corrected in the sequel."
- „ 85, line 9 from bottom, *erase* the repeated "no end." Line 7, *for* "drawback" *read* "drawbacks."
- „ 87, *for* "weed" *read* "weeds." In note, *for* "4500" *read* "4000."
- „ 88, three lines from bottom, *for* "an" *read* "any."
- „ 89, *before* "timber" *insert* "têa," and *add* the following footnote "†:—" "The growth of tea in the lower region, and its sale in Tibet as well as in the plains, are now affording great and increasing means of profitable employment to settlers."
- „ 89, note "||." *For* "1832" *read* "1831," and *add* at the end of this note: "The trade papers in question are given in the sequel; and observe that the tea trade with Tibet is now adding greatly to our means of successful competition with Russia."
- „ 90, note, last line but one, *for* "whp" *read* "why."
- „ 92, 4 lines from bottom, at the word "rupees," *add* in footnote: "See note '†,' in next page."
- „ 97, line 22 from top, *for* "or Takyaul" *read* "and Takyaul;" and *for* "line of transit" *read* "lines of transit."
- „ 98, line 13, *after* "Kothees," *add* "or houses of business firms."
- „ 100, line 14 from bottom, *for* "th" *read* "the."
- „ 113, line 3 from top, at the word "assertion," *add* note as follows:—"To judge from the statements lately made (1872) by a member of the British Embassy in Népál, it would seem that the present condition of Népál's commerce with us, as well as that of ours with her, calls loudly for the attention of our Government."—*Note* of 1873.

## PART I.

### ON THE LANGUAGES,\* LITERATURE, AND RELIGION OF NEPAUL AND TIBET.

WITHIN the mountainous parts of the limits of the modern kingdom of Nepaul, there are thirteen distinct and strongly-marked dialects spoken. These are the Khas or Parbattia, the Magar, the Gurung, the Sunwar, the Kachari, the Haiyu, the Chepang, the Kasunda, the Múrmí, the Newari, the Kiranti, the Limbuan, and the Lapachan. With the exception of the first (which will be presently reverted to) these several tongues are all of Trans-Himalayan stock, and are closely affiliated. They are all extremely rude, owing to the people who speak them having crossed the snows before learning had dawned upon Tibet, and to the physical features of their new home (huge mountain barriers on every hand) having tended to break up and enfeeble the common speech they brought with them.

At present the several tribes or clans to which these dialects are appropriated, can hardly speak intelligibly to each other, and not one of the dialects, save the Newari or language of Nepaul Proper (and the Lapcha, which with the Limbu belongs now to Sikim), can boast a single book, or even a system of letters, original or borrowed. The Newari has, indeed, three systems of letters, of which more will be said in the sequel; and it has also a small stock of books in the shape of translations and comments from and upon the sacred and exotic literature of the Newars. But the Newari tongue has no dictionary or grammar; nor is its cultivation ever thought of by those, numerous as they are, who devote their lives to the sacred literature of Buddhism. It may be remarked, by the way, that the general and enduring effects of this addiction to an exotic medium, in preference to the vernacular, have been, to cut off the bridge leading from speculation to practice, to divorce learning from utility, and to throw a veil of craftful mystery over the originally popular and generous practical Institutes of the religion this people profess.

Before proceeding to a brief comparison of Newari and of the language of Tibet, with a view to indicate the Northern stock of the former tongue, it will be better to notice the Khas or Parbattia Bhasha, since the subject may be dismissed in a few words, and will not need reversion to.

The only language of Southern origin spoken in these Hills is the Khas or Parbattia—an Indian Prakrit, brought into them by colonies from below (twelfth to

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\* For these languages, see on to the Paper at p. 29 of Part II., "On the Aborigines of the Himálaya," with its annexed "Comparative Vocabulary."

fifteenth century of Christ) and now so generally diffused, that, in the provinces West of the Kali river, it has nearly eradicated the vernacular tongues, and, though less prevalent in the provinces East of that river, it has, even in them, as far as the Trisul Ganga, divided the empire of speech almost equally with the local mother tongues. The Parbattia language is terse, simple, sufficiently copious in words, and very characteristic of the unlettered but energetic race of soldiers and statesmen who made it what it is. At present it is almost wholly in its structure, and in eight-tenths of its vocables, substantially Hindee. Yet several of its radical words still indicate an ancient barbarous stock. And I have no doubt that the people who more especially speak it (the Khas) were originally what Menu calls them, viz., barbarous mountaineers of a race essentially the same with the several other races of Nepaulese Highlanders. Few persons except Brahmans and professional scribes or Khardars are regularly taught the Parbattia language; but most gentlemen speak, and many read and write it with ease and correctness; the court where all so often assemble, being the nucleus of unity and refinement. This language, however, has no literature properly so called, and very few and trivial books. It is always written in the Devanagari characters, and, as a language of business, is extremely concise and clear.

The Gorkhalis speak the Parbattia Bhasha, and to their ascendancy is its prevalence, in later times, to be mainly ascribed.

Considering that Nepaul Proper, or the country of the Newars, has long been the metropolis of Gorkhali power, it is rather remarkable that the fashionable and facile Parbattia has not made any material impression on the Newari language. The causes of this (not wholly referable to modern times) are probably, that the fertility and facility of communication characterising the level country of the Newars, soon gave consistency and body to their speech, whilst their religion (Buddhism) made them look with jealousy, as well on the more ancient Hindoo immigrants, as on the more modern Hindoo conquerors. In the mountainous districts, strictly so called, the case was different; and, besides, from whatever reason, the tide of immigration into these regions from the South set chiefly on the provinces west of the Trisul Ganga. There too, to this day, Brahmanical Hindúism principally flourishes, its great supporters being the Khas, and, next to them, the Magars and Gurungs. Those southern immigrants were refugees from Moslem bigotry; and were so numerous as to be able to give the impress of their own speech and religion to the rude and scattered highlanders. The prior establishment of Buddhism in Nepaul Proper prevented these Brahmanical southerners from penetrating there, where, however, ages before, some southerners had found a refuge. These latter were Buddhists, fleeing from Brahmanical bigotry. They came to Nepaul Proper about two centuries after Christ. Buddhism had previously been established therein, and these immigrants were too few to make a sensible impression on the speech or physiognomy of the prior settlers, already a dense and cultivated population. It is difficult to chronologize these events. But apparently the Sakavans came into Nepaul when Kapila was destroyed by the King of Kosala.



For the rest, the population of the kingdom of Nepaul is principally Bauddha; preferring for the most part the Tibetan model of that faith: the Newars are the chief exception, and the vast majority of them are Buddhists, but not Lamaites. Between the Buddhism of Tibet and that of Nepaul Proper, (or of the Newars) the differences are,

1st. That the former still adheres to, whilst the latter has rejected, the old monastic institutes of Buddhism; 2nd. that the former is still, as of old, wholly unperplexed with caste; the latter, a good deal hampered by it; and that, lastly, the Tibetan Buddhism has no concealments, whilst the Nepaulese is sadly vexed with a proneness to withhold many higher matters of the law from all but chosen vessels.

CONNEXION OF THE LANGUAGE OF NEPAUL PROPER WITH THAT OF TIBET.

I proceed now to indicate that affinity of the language of the Newars to the language of the Tibetans which I have already adverted to. I had extended this vocabulary (in an amplified form) to the whole of the languages above-mentioned: but the results were, for several reasons, liable to question in detail, so that I prefer holding them back for the present, though there can be no doubt of the general facts, that these dialects are of northern origin, and are closely connected.

The language of Nepaul Proper or the Newari, has, as already intimated, much in common with that of Bhot or Tibet. It is however, a poorer dialect than that of Lassa and Digarchi; and it has, consequently, been obliged to borrow more extensive aid from Sanskrit, whilst the early adoption of Sanskrit as the sole language of literature has facilitated this infusion. The following is a comparison of a few terms:—

| <i>English.</i> | <i>Newari.</i>         | <i>Bhotiya.</i>                |
|-----------------|------------------------|--------------------------------|
| The World.      | *(S) Sansar.           | Jambu Ling.                    |
| God.            | (S) Bhagawan.          | Lhá.                           |
| Man.            | (S) Manno, or Mijan.   | Khiyoga.                       |
| Woman.          | Misá. †                | Pemi, Kemi.                    |
| Quadruped.      | (S) Pasu, Pepanchu.    | Tendú.                         |
| Bird.           | Jhongo.                | Djia and Chabi, Byu pron. Chu. |
| Insect.         | (S) Kicha.             | Bú.                            |
| A Worm.         | Dalambi.               | Dalabú.                        |
| Fire.           | Mih.                   | Mha and Mih.                   |
| Air.            | (S) Phoy.              | Lha-phú and Lhawa.             |
| Earth.          | Chá.                   | Sha.                           |
| Water.          | P. Lo. C. Luk. B. Gná. | Chú.                           |
| The Sun.        | (S) Suraj.             | Nima.                          |
| The Moon.       | (S) Chandrama.         | Dawa.                          |
| The Stars.      | (S) Nagú.              | Kerma.                         |
| A Mountain.     | (S) Parba.             | Rajhi and Lumba.               |
| A River.        | Khussi.                | Changbo                        |
| Father          | Boba and Opju          | Ava and Aba                    |
| Mother          | Má                     | Amma                           |

\* The (S) indicates a Sanskrit origin. † *Mi-sa* woman, *mi-jan* man, from the Tibetan root *mi* 'man.'