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A Renovation of Svayambhunath-Stupa in the 18th Century and its History
(accredited to Tibetan sources)

Franz-Karl Ehrhard

If one climbs the steep stone steps situated in the east up to the stupa of Svayambhunath and starts walking around the stupa in the prescribed direction, one comes upon the Tibetan monastery known under the name Drugpa Kagyu Gompa. Opposite the stairs leading to the shrine room in the first floor, next to the entrance into the Murtisangralaya Museum, there stands a man-sized stone covered with an inscription in Newari and Tibetan. As early as 1877 a first translation of the Newari text was available, rendered according to the text of a “Buddhist chronicle” (vamsavali), and recently the Tibetan portion has been translated into Nepali. This inscription describes one renovation of Svayambhunath Stupa extending over a period of eight years, namely from 1751 to 1758.

Rather than going into the details of the actual inscription, such as the list of materials used during the renovation work, or the exact account of the start and end of construction, I should like in the following to restrict myself to taking a closer look at the renovation’s background. This is done with the intention of placing the person of Rig ’dzin Tshe dbang nor bu (1698–1755), a teacher of the rNying-


ma-pa school from Kah-thog in Khams (East Tibet), more in the centre of the account. In my opinion too little attention has been devoted hitherto to him and to his role during the renovation.

That special significance should be attached to Rig-'dzin Tshe-dbang nor-bu in the context of the renovation may be inferred from the inscription’s first lines:

"Om svasti! I bow down to all Buddhas and Bodhisattvas. In all times and in all forms I bow down to the spotless lotus feet of the glorious teacher, the excellent rDo-rje Tshe-dbang nor-bu, and take refuge in him."

(om svasti)sangs rgyas dang byang / chub sems dpal thams cad du phyag 'tsal lo dpal ldan bla ma dam pa rdo rje tshe dbang nor bu'i zhaps kyi padmo dri ma med pa la dus dang nrnam pa thams cad du phyag 'tsal zhing skyabsu mchi'o)

Following a laudation of the stupa the next lines of the inscription speak of the necessity of the planned renovation; in doing so they attach the following honorifics to Rig-'dzin Tshe-dbang nor-bu:

"Head ornament of all scholars and siddhas, knowledge holder (vidyadhara), ruler over all worlds (cakravartin), noble rDo-rje Tshe-dbang nor-bu."

(mkhas pa dang grub pa thams cad kyi gtsug rgyan du 'gyur pa rig pa 'dzin pa yongs kyi 'khor lo bsgyur ba 'i dbang phyug dpal rdo rje tshe dbang nor bu).

Who is then this teacher from the first half of the 18th century, and what information do we have about him? In an article from the year 1967 Hugh E. Richardson makes the following remarks concerning the person of Rig-'dzin Tshe-dbang nor-bu:

"Tshe-dbang nor-bu was born in 1698 in the Sa-ngan region of East Tibet and was soon recognized as the reincarnation of one Grub-dbang Padma nor-bu who carried on the spiritual line of gNubs Nam-mkha'i snying-po, a teacher at the time of Khri Srong-lde-btsan ......... ......... . Tshe-dbang nor-bu studied with the leading rNying-ma-pa teachers and also with those of the Karmapa with whom Kah-thog had a close connection. Among the skills he developed was that of gter-stop, discoverer of religious texts and objects believed to have been concealed in the remote past. He travelled widely and his activities included the founding or repairing of monasteries in Western Tibet and in Sikkim, and the repair of mchod-rten (stupas) in Nepal. He was greatly revered by Pho-lha-nams stobs-rgyas, the ruler of Tibet; and in 1751/52 when trouble arose between the princes of upper and lower Ladakh and there was danger of interference by the Dzungar masters of Kashgaria, Pho-la and the VII. Dalai Lama commissioned him to restore peace ......... From Ladakh he went to Nepal and not long after, in about 1755, he died at sKyi-dgrong where is a mchod-rten containing his relics."

In the meantime the collected writings of this "Tibetan Antiquarian" have become available to us: 1. Selected Writings of Kah-thog Rig-'dzin Tshe-dbang nor-bu, 4 vols.

Darjeeling, W. B. 1973—1982, and 2. Collected Works of Kah-thog yig-'dzin Tshe-dbang nor-bu, 6 vols., Dalhousie 1977. For present purposes I shall refer principally to the detailed biography of Rig-'dzin Tshe-dbang nor-bu in vol. 1 of the Collected Works, as well as to supplementary material from vol. 1 of the Selected Writings. I shall proceed by introducing individual episodes from the biography in order to follow the course of events leading to the renovation of Swayambhunath.

Towards the end of the year 1726 Rig-'dzin Tshe-dbang nor-bu for the first time spent some time in the Kathmandu valley; he arrived via Ding-ri and gNyak-nang. But after visiting the two stupas of Swayambhunath and Bodhnath, as well as other pilgrim sites such as Yang-le-shod (=Pharping), he soon left the Valley via the north-western route. Thus we find him in the year 1727 in sKyid-grong, where he visits the famous Avalokitesvara statue Phags-pa Wa-ti and goes about his spiritual practices at the “six forts” (rdzong drug) and three caves (phug gsum) of the yogin Mi-la-ras-pa (1040–1123). (Biography, pp. 119–128).

The first reference to activities undertaken by Rig-'dzin Tshe-dbang nor-bu in connection with repairs to a stupa in Nepal can be dated to the beginning of the year 1728. It is at this point in time that he receives from South Tibet, i.e. from the province of gTsang, the summons to bring the repair activities at the stupa of Bodhnath to their conclusion with a consecration ceremony (rab 'gnas). This summons comes from bSod-nams stobs-rgyas from Pho-lha (1689–1747), the ruler (or “king”) of Tibet, whose reign falls in the years 1728 to 1747. We are lucky to have a detailed study by L. Petech on the political role played by Pho-lha-ba bSod-nams stobs-rgyas and the power struggles in Tibet during the first half of the 18th century and we are therefore in a position to identify the motive for this renovation of Bodhnath Stupa: before his battle campaign in Central Tibet, which led to the ending of the Tibetan civil war of 1727–1728 and to his establishing himself as the ruler of Tibet, Pho-lha-ba bSod-nams stobs-rgyas has the stupa of Bodhnath given a face lifting in order to conjure a happy end to his plans. Thus Rig-'dzin Tshe-dbang nor-bu, then only thirty years old, already

4. dPal rig ’dzin po rdo rje tshe dbang nor bu'i zhab s kyis (s) namb par thar pa'i cha shas brjod pa ngor mtshar dad pa'i rol mtsho, 187 fols., in Collected Works, vol. 1, pp. 1–376. The author of this biography, which was completed in the year 1819, is Brag-dkar rta-so sprul-skhu Chos-kyi dbang-phyug (1775), who via his teacher Karma ’Phrin-las bdui-’joms (1726–1789) is in the lineage of Rig-'dzin Tshe-dbang nor-bu (Abbr.: Biography).


6. L. Petech: China and Tibet in the Early XVIIIth Century (= Monographies du T'oung Pao, vol. 1), Second, Revised Edition, Leiden 1972, P. 122: “Po-lha-nas was marching back to gTsas ... He encamped at Lu-ma-dgo-dmar, where he decided, as an auspicious deed
commanded enough spiritual authority to be entrusted with the concluding act of the renovation (Biography, pp. 127–129).

This is not, however, Rig-'dzin Tshe-dbang nor-bu’s final contact with Pho-lha-ba bSod-nams stobs-rgyas and the stupa of Bodhnath. In the year 1747, shortly before the death of Tibet’s ruler, we find him, now barely fifty, in Pho-lha-ba’s presence in lHasa. Also taking part in the rituals that Rig-'dzin Tshe-dbang nor-bu carries out on Pho-lha-ba are the EighthSi-tu Rin-po-che Chos-kyi 'byung-gnas (1700–1774) and the Seventh dPa’bo Rin-po-che dPa’bo gTsug-lag dga’ba (died 1781). The Seventh ‘Brugchen Rin-po-che, bKa’-brgyud ‘Phrin-las shing rta (1718–1766) is also mentioned (Biography, pp. 196–198). Shortly thereafter Rig-'dzin Tshe-dbang nor-bu again sets off towards Nepal, with the purpose of renovating the stupa of Bodhnath. I would not rule out the possibility that this renovation, too, grew out of a desire on the part of Pho-lha-ba bSod-nams stobs-rgyas, this time to insure success to the continuation of his policies under his youngest son, ‘Gyur-med rnam-rgyal.

Be that as it may, when Rig-'dzin Tshe-dbang nor-bu comes to Kathmandu via sKyid-grong in 1748, there to have, without much difficulty, reparations undertaken on Bodhnath Stupa and to round them off once again with a consecration ceremony, he meets his friend and colleague whom he has known since the 1720s, and who likewise is on his second trip to Nepal: the EighthSi-tu Rin-po-che. Shortly after his arrival in the Valley Rig-'dzin Tshe-dbang looks him up in Kimdol Vihara, a Buddhist Newar monastery located on a hill to the south of Svayambhunath Stupa (Biography, pp. 206–211).8

Perhaps it would not be inappropriate to include at this point information provided by E. G. Smith concerning the EighthSi-tu Rin-po-che:

“In 1748, Si-tu had the opportunity to pay another visit to Nepal. It is possible that he went entrusted with some official commission from the Tibetan Government. He was received warmly by Jayaprabhasamala of Kathmandu (1736–1768). Ranajitmalla of Bhagtaon (1722–1769) presented him with a manuscript Amarakosa commentary. His

of propiation for victory, to restore the decayed Stupa of Bya-run K’a-sor in Nepal. He issued orders that the revenue of K’yun-rdson-dkar-po, bKyd-gron and Sa-dga ’be set aside for this purpose, and deputed two officials for the task, which was to be finished by the 11th month of the same year.”

7. A letter has been preserved that Rig-'dzin Tshe-dbang nor-bu sent to his native province before departing for Nepal, Selected Writings, vol. 1, pp. 732–735: Me yos mchod rten bya ri karn sho ma’i zhig gso la phebs mdo kham su los bcas rnam la rabs dgon nas gnang ba (“Letter written in 1747 to friends in Khams just before his departure for Nepal to undertake restorations at Bodhnath”). Concerning his Ras dgon Monastery see Biography, p. 205.

account of his meeting with Prthvinarayana Saha at the Gorakha Fortress is fascinating yet distressing because of its brevity. During his stay in Nepal, he was able to complete a translation of a short Svayambhupurana.¹⁹

Kimdol Vihara is mentioned again when, three years later, in the year 1751, Rig-'dzin Tshe-dbang nor-bu once more visits Kathmandu, causing great excitement among the population. In between there are trips to gTsang, where, among others, he meets the Third Pan-chen bLa-ma Blo-bzang dpal-lidan ye-shes (1737-1780), and to IHa-sa; there he again meets the Seventh Brug-chen Rin-po-che and the Seventh dPa'-bo Rin-po-che. In mThur-pu, to the northeast of IHa-sa, he gives teachings to the younger generation of the Thirteenth Karma-pa bDud-'dul rdo-rje (1733-1791) and the Tenth Zhwa-dmar-pa Chos-grub rgya-mtsho (1742-1792), and of course the Eighth Si-tu Rin-po-che is not far away either (Biography, pp. 217-236).

But contact with Nepal does not break off during this period; a letter has been handed down, for instance, which Rig-'dzin Tshe-dbang nor-bu addressed to the king and ministers of Kathmandu in the year 1749.¹⁹ In it is the first mention of the renovation of the stupa of Svayambhunath that Rig-'dzin Tshe-dbang nor-bu considers undertaking. A bit later on there are words to the effect that he desired to bring offering gifts in that year (i.e. 1749) to the stupa of Svayambhunath, but that he had to change his plans (Biography, p. 225). Finally, we learn in clear terms that at the end of the renovation of the stupa of Bodhnath in 1748 the rNying-ma-pa bla-ma from Khams

9. The Autobiographe and Diaries of Si-tu Pan-chen (=Sata-Pitaka-Series, vol. 77), New Delhi 1968, p. 11. The description of the visit in 1748 is found in pp. 263-270 of the text; the first visit of Si-tu Rin-po-che in the year 1723, ibid., pp. 113-130. At that time, too, Si-tu Rin-po-che stayed in the Newar monastery of Kimdol; we can therefore assume that up to the middle of the 18th century there was no Tibetan monastery to be found on the hill of Svayambhu Stupa that might have served as a residence for the lamas. The activities of Si-tu Rin-po-che in the field of Sanscrit lexicography see The Ama rako sa in Thibet (=Sata-Pitaka-Series, vol. 38), New Delhi 1965, Preface, pp. 11-14. His translation of the Svayambhupurana is now available under the title Bal yul rang byung mchod rten chen po’i lo rgyus, 30 fols., in Bal yul mchod rten gsum gyi lo rgyus dang gnas bshad can ma ba’i bdud rtsi: A Collection of Guide Books to the Three Great Stupas of the Kathmandu Valley, place of publ. unmentioned, 1983, pp. 3-61. As the colophon shows (ibid., p. 60), Si-tu Rin-po-che was urged to make the translation by Rig-'dzin Tshe-dbang nor-bu.

10. Selected Writings, vol. 1, pp. 737-741: Bal yul gyi rje bo dang ‘dun pa chen po rnam las brisings pa (“Verse communication to the notables of Nepal written in 1749”). I assume that this is the written reply mentioned in the Biography, p. 217. 4-5. For the period between 1749 and 1751 we also have an autobiographical text of Rig-'dzin Tshe-dbang nor-bu in Collected Works, vol. 1, pp. 531-559: Rig pa ’dzin pa tshe dbang nor bu rang nyid kyi spyad rabs las phyung ba lu ma nas snyem pa’i chub ltar sa bon tsa m zhig smon pa (“Autobiographical account covering the years 1749-1751”), 14 fols.
expressed the desire to put Swayambhnath Stupa, too, back into presentable shape; this plan, due to adverse circumstances, however, though approved by the king of Kathmandu Jayaprakasamalla (1735-1768), and the king of Gorkha Prthvinayarayan Saha (1743-1775), could not be carried out for three years (Biography, pp. 251-256).

When, in the year 1751, work on the stupa can finally commence, all signs point to its successful completion. The gods Mahadeva-Ganes and Kumara-Karttikeya (both sons of Siva), who are willing to guarantee the materials for the renovation, manifest themselves, and Visnu in the form of a Brahman gives instructions that a pillar (skt. yasti) should be chosen for the repair work which is similar to a “sacrificial post for the gods”. Not to be outdone by the gods, Jayaprakasamalla also promises his aid, and Prthvinayarayan Saha takes upon himself the task of erecting the pillar. This information is contained in the stone inscription and—in the same wording— in Rig-'dzin Tshe-dbang nor-bu’s biography (Biography, pp. 258-259). It is further recorded that, during this occasion, a stone quarry and a fresh spring came to light on Kimdol Hill.

In spite of this promising beginning, however, work did not advance speedily, as Rig-'dzin Tshe-dbang nor-bu was charged by the Seventh Dalai lLa-ma sKyi-l bzang rgya-mtsho (1703-1757) with the political mission of laying to rest local feuds in Ladakh and

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12. See A. W. Macdonald and Dvags-po Rin-po-che: “A Little-Read Guide to the Holy Places of Nepal- Part II”, in A. W. Macdonald: Essays on the Ethnology of Nepal and South Asia, Kathmandu, 1987, p. 105: “....on the hill of the “Pile of Barley” are found traces of the exhumation of a treasure of stones which was offered by the great and powerful auspicious gods to Rig-'dzin Tshe-dbang nor-bu, at the time of the restoration of the large stupa, and a new spring.” Cf. also ibid., p. 117: “In our time, when restoration was carried out at Swayambhu, a stone quarry was discovered and a new spring burst forth”, and p. 119: “At the time when the big stupa was being restored, stones appeared where there had been previously none, along with a spring, and everyone was astonished. I have heard it said that there really were many auspicious signs on that occasion.” The author of this “description of localities” (gnas bshad) is the Fourth Khams-sprul Rin-po-che Chos-kyi nyi-ma (1730-1780).
stemming possible attempts by the Dzungars to bring their influence to bear there (Biography, pp. 263 ff.) Thus the renovation is again delayed for some time, i.e. progresses in fits and starts.

It would go beyond the bounds of this brief account to reproduce all the items in Rig-'dzin Tshe-dbang nor-bu's biography in the years between 1752 and 1755 having to do with the staked work on the stupa. They are, in any case, numerous and bear witness to the fact that this project occupied the final years of Rig-'dzin Tshe-dbang nor-bu's life. Of particular interest is the information concerning the fashioning of the pillar and the roles Jayaprakasamalla and Prthvinarayan Saha play during the prolonged renovation. Finally, in the year 1755, the pillar is erected, and in the context of a description of the end of this first stage an earlier renovation is recalled, that undertaken by gTsong-smyon He-ru-ka (1452-1507) and his disciple lHa-btsun Rin-chen rnam-rgyal (1473-1557) (Biography, pp. 313 ff.). In this context, too, one finds a catalogue (dkar chag) of the repair work (Biography, pp. 331-335).

Soon after the pillar has been erected and the accompanying ceremonies conducted, Rig-'dzin Tshe-dbang nor-bu retires again to Skyid-grong and dies shortly afterwards. The story of the renovation, however, does not end there. Testifying to this fact is, above all, the second part of the stone inscription, where the year 1758 is given as the date of the final consecration. In order, in conclusion, to take in with a glance this period of time, I shall draw upon a second biography of Rig-'dzin Tshe-dbang nor-bu, which in seven folios documents the most important events.

There we learn that before his departure for Skyid-grong Rig-'dzin Tshe-dbang nor-bu expressly asks his disciples to see the work still to be done on Sva-yambhu Stupa through to completion. Among them it is one "priest" (mchod dpon) in particular, bsTan-'dzin rdo-rje, who assumes responsibility for

13. See the information provided by H.E. Richardson (as in fn. 3); the summonses to go on this mission comes only from the Seventh Dalai bLa-ma, not from Pho-lha-ba bSod-nams stobs-rgyas, who by this time is already three years dead. Concerning the attempted exercise of Dungan influence in Ladakh, which occurred at the end of the brief reign of Gyar-med rnam-rgyal, the last king of Tibet (1747-1750), see L. Petech (as in fn. 6), pp. 232-233.


15. dpal rig 'dzin kah thog pa chen po tsho dbang nor bu'i zhab kyi rnam thar mdor bs dus dad pa'i sa bon, 7 fols., in Collected Works, vol. 1, pp. 377-391. This text was written 1818, likewise by Brag-dkar rta-so sprul sku Chos-kyi dbang-phyug. It was inserted by Khetsun Sangpo into his Biographical Dictionary of Tibet and Tibetan Buddhism, vol. IV, pp. 375-382.

Acknowledgements: Thanks are due to Mr. Philip Pierce for his meticulous translation work and to Mrs. Hildegard Diemberger for the identification of the statue of Rig-'dzin Tshe-dbang nor-bu.
the repair work. With the support of the Seventh 'Brug-chen Rin-po-che, then, work is completed in the year 1757. The consecration is finally performed the following year by the Seventh dPa'-bo Rin-po-che. Ten years have thus elapsed from the time in 1748 when, at the conclusion of the cenovation of the stupa of Bodhnath, Rig-'dzin Tshe-dbang nor-bu made the decision to preserve Swayambhunath Stupa, too, from the decay of time.

But as the final lines of the inscription prove, even the stone that recorded this event could not escape decay but had to be restored along with the inscription at a later point in time.
Statue of Kham-thog Rig-'dzin Tshe-dbang nor bu (1698–1755) in the Murtisangralaya Museum at Swayambhunath
Nepalese Thakali at Gyantse (1905–1938)

-Dr. Tirtha Prasad Mishra

Nepal and Tibet have a chequered history of relations extending back to several centuries. Till the opening of the present century, Tibet the "Roof of the World", was virtually a 'Forbidden Land' or 'Land of Mystery' for the outside world. But the case was entirely different with regard to Nepal as the two countries were closely connected due to geographical proximity. It is generally assumed that Nepal had some sort of Socio-religious and economic connection with Tibet even before the latter was recognized as a political power.¹ However, the formal relations between the two countries was inaugurated only in the early part of the seventh century. Nepal-Tibet relation entered into a new phase during the mid-seventeenth century when a commercial treaty was signed between the two nations. The Kathmandu King, Pratap Malla, had compelled Tibet to sign this dictated treaty after waging a war against her.² The treaty in many ways facilitated Kathmandu to extend its influence, specially the commercial one, in the land of the Lamas. The Newari merchant community was permitted to establish thirty-two trading marts at Tibet and the treaty empowered the Kathmandu King to station his agent (Naya) in the Tibetan capital, Lhasa. The treaty further forced Tibet to exempt all kinds of duties on commercial goods of the Newari traders. The greatest achievement of this treaty was that Nepal obtained the right to mint coins for Tibet.³ The treaty was proved very beneficial to Nepal because the

1) Very little is known of the early history of Tibet. According to the Chinese records during the period of Chou dynasty (1122–256 B.C.) the Tibetan plateau was inhabited by the barbarian tribes called Ch’iang. At the beginning of the seventh century a strong tribal leader Lung tsen emerged in Tibet. He conquered other tribes and founded a Kingdom. After his death song tsen Gampo ascended the throne. Gregorio F. Zaide, History of the Asian Nations, Phillipines, National Book Store: 1969, pp. 170-74.
3) Ibid.
Newari merchants not only virtually monopolised the bulky trade between India and Tibet but also provided Kathmandu a huge profit by minting the coins. As time rolled on, other two principalities of the Kathmandu valley, Lalitpur and Bhaktapur were also involved in the lucrative trade. In this way Nepalese trade gained momentum in Tibet resulting the settlements of the Newari traders in the different parts of the plateau. It is said the government started a tradition of appointing Thakali in the various parts of the commercial centre. The government used to nominate one of the merchants as Thakali with a view to protect and promote the commercial interest in Tibet. After the unification of Nepal the same situation continued as the Shah Kings did not like to change it. Nepal got upper hand in the Tibetan affairs through the treaty of 1789, which, however, proved short lived. Nepal had to sign a humiliating treaty with China in 1792 and had to loose the minting rights. However, the Nepalese trader’s commercial dominance was not affected adversely.

The 1856 treaty of Thapathali once again guaranteed the Nepalese right of extra-territoriality⁴ and the Nepalese traders could utilise Tibet as a ‘traders paradise’. The Nepalese Vakil (the status of Nayo was upgraded by this treaty) at Lhasa and Thakalis of the different places naturally become more responsible and powerful. Unlike the Vakils, the Thakalis were not the government officials. As focussed earlier, the Nepalese government used to nominate one of the local traders in the post of Thakali in the different trade centres like Shigatse, Gyantse, Kuti and Kerroung. (It is assumed that the government used to entertain the Vakil’s recommendation in appointing the Thakalis). The Thakalis were the sole medium of communication between the Nepalese traders and Vakils at Lhasa. They were also a main source of communication for the Home government.

Establishment of Gyantse Adda

The Lhasa convention of 1904 authorised the British Indian Government to appoint Trade agent at Gyantse.⁵ The convention also channelized the Indo-Tibet trade through Chumbi hitherio not officially opened for the trade and commercial traffic. In this changed context Chandra Shumshere thought the extreme necessity to take some measures to ward off the vital Nepalese interests through out in Tibet in general and at Gyantse in particular. In realisation of Nepalese aspirations the Nepalese Maharaja ventured to strengthen the status of the Thakali at Gyantse with the following motives:

(i) After the conclusion of the Lhasa convention, the Nepalese government naturally worried and positively doubted about the prospects of loosing its interests in Tibet. The traditional Thakali (Head man) of Gyantse seemed quite incompetent to preserve the Nepalese interest at Gyantse after the physical presence of the British Trade Agent in that place.

(ii) Secondly a capable government official was thought necessary in undertaking

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⁵ Ibid, Appendix ‘E’
negotiation with the British Trade Agent and local Tibetan and Chinese authorities with a view to protect Nepalese interest without antagonizing any country.

(iii) Thirdly a trusted government employee was thought necessary, who could constantly watch the Britishers' policy and activities at Gyantse and could report perfectly to the Home government.

(iv) As Gyantse was situated in enroute to Chumbi valley, (the newly opened trade route linking Tibet and India) Nepal assumed that the flow of the Tibetan trade would diverted from the recently introduced route. The Nepalese government therefore naturally alarmed as her assertive position in the Tibetan trade would receive injury if the same situation continued at Gyantse. With this consideration Chandra Shumshere fully realized that the traditional Thakali were unable to act in consistence with the Nepalese paramount motive.

(v) Chandra Shumshere thought it equally urgent to appoint a reasonable officer to appease the Britishers with a ulterior motive to gain a favour.

Aftermath the Lhasa convention, Chandra Shumshere, the Nepalese Maharaja, instructed Jeet Bahadur Khatri Chhetri, the Nepalese Vakil at Lhasa to obtain the permission of the Tibetan government to authorize Nepal to appoint Nepalese official at Gyantse as Thakali. Accordingly, Jeet Bahadur approached the Kusjal (Tibetan Cabinet). The Tibetan government accepted the Nepalese proposal as an ad hoc arrangement. Chandra Shumshere at once ordered the Ditha of Nepalese Vakils' office to take the charge of the Thakali at Gyantse.

Similarly, Nepal had also appointed her official as Thakali at Shigatse. The British Resident reported that 'Two Nepalese official have been sent to take up the duties of Thakali at Shigatse and Gyantse'.

The British Indian government thanked Chandra Shumshere for his prompt action in appointing a Nepali officer at Gyantse.

As mentioned before, the Tibetan government agreed to appoint a Nepalese official at Gyantse in an ad hoc basis and a Ditha of Nepalese legation was entrusted for the post of Thakali. Soon, the Tibetan government granted permanent approval for the Gyantse Adda and Chandra Shumshere appointed Lieutenant Shanker Das as the first Thakali to the Gyantse Adda in 1562 B.S. Poush 28 Roj 5 (January 1906) and the office was formally opened in 1963 Asar 11. The

6) Chandra Shumshere to J. Manners-Smith, 4th of October 1905, Foreign Department Notes, External-B, November 1905, No. 120, National Archives of India, New Delhi.
7) Ibid.
8) J. Manners-Smith to Assistant Secretary of India, Foreign Department, 15th of June 1906, Foreign Department, Secret 'E', August 1906, Nos. 317-29, National Archives of India, New Delhi.
9) Under secretary to the Government of India, Foreign Department to J. Manners-Smith, 17th of November 1905, Foreign Department Notes, External-B, November 1905, No. 121, National Archives of India, New Delhi.
Gyantse Adda’s Thakali was staffed with a small number of personnel totalling six to seven persons. They were one Mukhiya and Dobhase, (interpreter), one Hudda and three sepoys. Later on the number of Dobhase and sepoys were increased. Sankar Das was remunerated Rs. 1200 annually (Rs. 800 salary and 400 allowance) while Mukhiya, Dobhase, Hudda and sepoys used to receive Rs. 300, 150, 150 and 120 respectively. Unlike the Yakils of Lhasa, the annual salary and allowance of the Head of the Gyantse Adda was not inconsistent. The Thakalis like Sanker Das (1962 B.S.) and Lal Bahadur (1969 B.S.) used to receive 1200 (salary+allowance) and Kul Prasad (1975 B.S.) were given 1800 per annum. The Thakali Lok Bahadur Pande was sanctioned Rs. 3200 in the year 1995 B.S.

Besides, the Thakali used to receive two Kala Mohars as Saalami from the Nepalese traders arriving from Lhasa for commercial purpose.

The Thakalis were not appointed for a fixed tenure of office and varied one to another. The Nepalese government was free to appoint anybody and no Tibetan official approval was necessary. The Nepalese government had a tradition of appointing Lieutenant in the post of Thakali. In a short absence of the Thakali from his office, the Mukhiya, second in rank, used to officiate the Thakali.

Power and Functions

Immediately after receiving adhoc approval from the Kasyal, Chandra Shumshere issued a seventeen point instructions to the Head of the Gyantse office, which served guidelines to all the successive Thakalis. Besides these formal instructions on many occasions special orders were issued to the Thakalis by the Nepalese legation at Lhasa and Home government. The first point of the instruction was:

You shall ordinarily reside at Gyantse and exercise the powers and authority that shall be vested in you by virtue of this ‘sanad’ and others that may issued from time to time over such of the subjects of this Government as are and shall be residing at Gyantse engaged in trade or other vocations, as well as subjects of this Government as shall pass through Gyantse, and you shall always bear in mind that the manner in which you shall exercise such powers shall be in harmony and not inconsistent with the established laws of this country and the prevailing manners, customs, and usages and the provisions of the treaty existing between the Governments of Nepal and Tibet.

On many instances there occurred many differences between Nepal and Tibet regarding the customs, usages and existing treaty. The Tibetan authorities repeatedly attempted to impose duties on the goods of the Nepalese traders at Gyantse, specially in transit to...
India through Phari route. The two governments entered into an endless debate on the question but without any concrete results. Nepal’s Sama Danda Niti and Veda policy was not rewarded with success in this trifling issue and ultimately the Nepalese had to pay duties to their goods in route to India.18

The Gyantse office was also armed with judicial powers in the cases over all the Nepalese and Kasmiri traders residing at Gyantse. The Thakali was also authorised to administer justice, through a joint court in the cases where the Nepalese and Tibetans were involved.19 The Lieutenant was, however, clearly instructed not to decide the cases where the Nepalese and British nationals were involved. Regarding this case he was instructed as:

Instructions enabling you to deal with cases when Nepali and British subjects are concerned shall be issued to you separately. In the meantime should any such cases arise, you shall refer, setting forth the particulars of them in detail, to the headquarters of this Government. In such cases should the offence committed be such as to require the accused to be detained in custody, you shall in the case of the subjects of this Government keep them in your custody, and in the case of British subjects request the British officer there to do the same pending the receipt of orders from the headquarters of the respective governments with respect to the final disposal of the cases.20

But the British Trade Agent of Gyantse attempted to interfere in the cases where Nepalese employees in the British agency and the domiciled Nepalese in India, and the Tibetans were involved. To cite a case—On Bhadra 6, 1966 B.S. (August 1909) a quarrel took place in Gyantse between two Nepalese Sherpa serving in the British agency and a Tibetan national. In accordance with the tradition the case was referred to the Nepal-Tibet joint court for decision.21 The British official tried to interfere in the joint court on the ground that the Sherpas were under the service of their agency. The official was, however, prevented to interfere the court by both the Nepalese and the Tibetan officials, Later on, the British Trade agent asserted that the case should not be decided as he has already referred the issue to the Home government for instruction.22 Thus the court was prevented to take up the case and to deliver justice. Similarly the trade agent claimed the right to be heard in the cases where one of the parties were domiciled Nepalese in the British territory. As the British assertion was contrary to the prevalent usages, the Nepalese Thakali of Gyantse referred the

18) Ibid.
19) Translation of a set of rules..., op. cit., f. n. 16.
20) Ibid.
22) Ibid, British Trade Agent to Mukhiya Rama Nath.
case to the Home government through the Nepalese legation at Lhasa. The Nepalese Maharaja thereafter made a humble request to the British authorities reminding them to acknowledge the existing treaty, usages and tradition which Nepal had been enjoying in Tibet. Chandra Shumshere also requested them to send timely instructions to the British Trade Agent at Gyantse about his dealings in such vital issues. Part of the letter is as follows:

The introduction of a distinction between Nepalese born in British territory and other Nepalese and the transference of jurisdiction over the former would go to curtail the right so long enjoyed by Nepal without let or hinderance ... We are particularly solicitous that no thing should occur which may lead the Tibetan government to think that those right can be easily flouted or interfered with and thus encourage them to move on in that direction ... on the other hand I am inclined to think it would introduce confusion and delay proceedings by rising of controversy about the jurisdiction. The present usage which is a simple one has been working quite smooth for ever such a very long time and a change is not desirable when there is hardly any advantage." 25

It can be assumed that the Nepalese protest bore fruitful result as such cases were not resurfaced this time onwards.

The Nepalese agent at Gyantse was strictly warned not to interfere with or exercise judicial function over cases in which both parties were exclusively the Tibetans. But the Tibetan authorities lodged complaints, against the Nepalese officials' unnecessary interference, in the judicial cases where only the Tibetans were involved. On the other hand the Nepalese officials reported that in cases where only the Nepalese were involved, were arbitrarily decided by the Tibetans even without bothering to consult local Thakali. Geru Lal, a Marwari of India, charged a Nepalese and a Tibetan with theft and the Chinese officials interfered in the trial though they had no jurisdiction. So was the case in the issue of captain Kennedy's servant. Thus the growing power of China and British India in Tibet placed Nepal in a critical position and the Nepalese traditional rights were curtailed in due course. In such a situation the Thakali of Gyantse encountered many difficulties to safeguard the Nepalese interests.

The Gyantse Thakali was not entitled to inflict capital punishment to any Nepalese citizen. In such cases he was supposed to submit his judgement to the Home government through the Nepalese representative at Lhasa and had to act according to given order. 26

It was the primary duty of the Thakali to

23) Ibid.
25) Ibid.
26) Translation of a set, op. cit., f. n. 16.
27) Mishra, op. cit., f. n. 17, p. 159.
28) Translation of a set, ....op. cit., f. n. 16.
preserve and promote the Nepalese commercial interest and to look after the security of the Nepalese merchants. The Thakali was expected to take all action for the prompt recovery and restoration of Nepalese traders' property in case of plunder and loot. But on many occasions the Thakali failed to protect the Nepalese traders from the Tibetan atrocities, plunder and loot. The property of a Nepalese merchant was looted by the Tibetans and despite the sincere efforts of the Thakali the looted goods were failed to be restored. So much so that at a sepoy working at the Gyantse Adda was brutally murdered by a Tibetan national. The Nepalese repeated attempts of both Vakil and Thakali was ignored by the Tibetans. Finally this thorny issue also became responsible for the origin of the misunderstanding between the two uneasy partners which flared up during 1928-30. This type of unwanted practices were frequently recorded up to 1930s. Likewise the Tibetan authorities charged the Nepalese traders with ignoring the traditional belief and religions sentiments of the local people. They also protested the Thakali's constant support to the Nepalese for such undertakings. It is true that the Nepalese with the weapon of extra-territoriality did not hesitate to disregard the law of the land. In the long run such undesirable actions by both the Nepalese and Tibetans stepped up animosities paving the way for an adverse impact in the Nepalese mercantile activities.

The Gyantse Head was instructed to submit a report to the government, through the Nepalese Vakil at Lhasa, on murder, forcible seizures, plunder and loot affecting the security of the life and property of the Nepalese subjects. The agent also expected to maintain friendly relations with all the governments with whom he may have business relations. Accordingly all the Thakalis cultivated friendship with the British Trade agent and tried to keep Chinese officials in good humour. But the Nepalese government never tolerated the intimate relations of the Nepalese officials with the foreign dignitaries specially the British personnels. So the Gyantse Adda officials' were strictly forbidden to accept any kind of gifts from the foreign diplomats and agents. It will desirable here to produce a case which would help to understand the Nepalese government's attitude towards her employees at Gyantse. The British Trade agent had once presented a vinacular to Mukhya Rama Nath Upadhyaya and the latter reported the matter to the Home government. The Nepalese Maharaja reprimanded the Mukhya for accepting the gift without seeking his approval. The incident clearly divulged that the Ranjas did not prefer close contacts between the Nepalese officials and the English officer with a ulterior

29) Ibid,
30) Mishra, op. cit., f. n. 17, p. 159.
32) Translation of a set…... op. cit. f. n. 16.
33) Ibid.
33b) Sri Teen Maharaja to Rama Nath Upadhyaya, 1969 B. S., Chaitra 15 Roj 3, Poka no. 64, Foreign Ministry Archives of Nepal.
motive of preventing British influence over the Nepalese employees.

The Thakalis of Gyantsé had performed and discharged most commendable works to strengthen the security measures for the safety of the Nepalese traders during the emergency period. During the Sino-Tibetan turmoil (1910–1912), Gyantse, like the other parts of Tibet, had been turned into a fierce battlefield challenging seriously the security of Nepalese traders. In this crisis the Nepalese Thakali Lal Bahadur Basnet took much precaution and successfully pleaded the genuine case of the Nepalese traders before both the Tibetan and Chinese officials. Due to such ample efforts the Nepalese traders, unlike the other part of the Kingdom, were less suffered.

Another Thakali Loka Bahadur Pande paid much attention to maintain peace and tranquility among the Nepalese traders and tried to protect the Nepalese community from any adversaries when a war seemed imminent in 1928–30. During this hour of crisis the passages to Nepal were blockaded by the Tibetans and thus the Nepalese had to stay at Gyantse at the state of uncertainty and agony. At this critical juncture the Thakali accumulated food grains enough for six months with a view to provide all the Nepalese stationed at Gyantse. Though the trouble did not prolong the precautionary measure which the Thakali took proved his capability to be a shrewed strategist.

Apart from the seventeen point government instructions, the Thakali was expected to perform other informal duties which were considered important to the Nepalese legation at Lhasa and the Nepal Durbar. The Thakali was to report the unusual happenings and arcana imperii to the Vakil at Lhasa. With these considerations, the Gyantse Adda used to despatch about the internal political situation of Gyantse, British Trade Agent’s relation with the Tibetan and the Chinese officials. Once Chandra Prasad Shrestha, an official at Gyantse Adda, reported the massive war preparation of Tibetans, such as recall of the Tibetan troops stationed at Gyantse, recruitment of troops, collection of food provisions etc., during the Tibet–Nepal conflict in 1928–30.

The Thakali of Gyantse had once offered mediation in the dispute between the Tibetans and the celestials. Lal Bahadur Basnet, the Thakali of Gyantse, actively mediated during the Sino-Tibetan conflict when the second round peace negotiation between the two conflicting parties was initiated at Gyantse. It was Lal Bahadur, later on appointed Nepalese Vakil at Lhasa, who finally brought both Tibet and China in a negotiating table and restored peace in the land of the Lamas.

The Gyantse Thakali was also entrusted to transmit the communication between Nepal and Lhasa as the mail used to move through the British trade agency at Gyantse.

36) Ibid.
37) Chandra Prasad’s petition to Nepalese Maharaja 1986 Kartik 4, op. cit. f. n. 35.
38) Mishra, op. cit., f. n. 17, pp. 155—89; Uprety, op. cit., f. n. 4, pp. 133–43.
39) Ibid.
In fact up to 1920s, the Gyantse Thakali was the sole medium of communications among the British Trade Agent, local Tibetan and Chinese officials. It was the policy of almost all Thakali to solve the misunderstanding between the local Tibetans authorities and British Trade Agent without loosing Nepalese vital interest. But after 1936, the Tibetans became too intimate with the British and the Thakali could no more became an intermediary in their transactions.

The Gyantse Adda was second in rank among the Nepalese offices established throughout Tibet. It was the customary rule that the head of Gyantse Adda was to officiate the Nepalese Vakil at Lhasa and many Thakalis were promoted to the Vakils after their tenure of office from Gyantse. Lal Bahadur and Rana Gambhir Singh were later on promoted in the post of Nepalese Vakils at Lhasa. 40

Concluding Remarks

The Gyantse Adda was an important Nepalese office established in the Tibetan Kingdom. The Nepalese Maharaja, Chandra Shumsher, changed the status of the post of Thakali with a variety of objectives. Prior to this amendment, the Thakalis, who were the merchants themselves, were merely expected to look after the welfare of the Nepali trading community stationed in that place and in preserving Nepal government’s commercial interests. But in the innovative system the Thakalis were well-equipped with judicial and other powers with a sole objective of maintaining Nepal’s historic dominant position in that place. The emergence of British in the Tibetan plateau and the establishment of a British Trade Agency at Gyantse, alerted Nepal and placed the Gyantse Adda under a Lieutenant. But the varied objectives of Nepal were not completely materialized due to the growing intimacy between the British and Tibetans. Nepalese traditional rights were rapidly curtailed and the usages and treaty rights produced endless debate and even the British trade agent questioned and attempted to away with the Nepalese privileges. In this changed context, it was beyond the capacity of the Thakali to preserve Nepalese trade interest at Gyantse. However, the Gyantse Adda served a useful purpose for the welfare of the local Nepalese traders by the Sino-Nepal Treaty relating to Tibet in 1956.

An Ethno-Archaeological Investigation into Irrigation Agriculture and Water Systems in Mid-Western Nepal

(Continued)

Chapter 5. Ancient Water-conduits and Water Tanks

Introduction

It is unfortunate that due to the Nepali government's restrictions I had no chance to survey the waterconduits and water tanks of the region. My knowledge of them comes from the very brief mention given by Tucci and Sharma and from two all too restricted photographs. What follows is the small amount of information I have been able to glean from these sources. I have summarised, adding what interpretation I can.

Stupas over Waterconduits

The local term for a waterconduit is a mugraha (Sharma, 1972, 11). Altogether two are known in the region, see Fig. 1, nos. 9 and 10. The waterconduits at Sampubada and Dasaundhibada which are along a valley north-east of Jumla, both have stupas numbering five and two respectively. Interestingly there is a large group of stone pillars associated with the monuments. Sharma is unable to define the function here.

From the photograph (Sharma, 1972, plate VII) of Dasaundhibada, the waterconduit built of cut stone is only a few meters long. I estimate the width to be about 1.5m and the channel appears to zig-zag downwards. It connects to an elaborate waterpoint, which part of is observed by a cow. However it can be seen that it is of a similar type to the one at Sija. A large top mantle, bird motifs (though the water alights below them) placed straddling a central pillar reflect the arrangement at Sija. The waterpoint lacks the tier layering as at Sija, the construction of the back wall being straight. The waterpoint clearly shows a central Buddha between the two bird motifs. The first panel to the right of the bird motif shows two figures, perhaps in a kneeling position. The panels show other reliefs, but
from the photograph they are impossible to make out.

Interestingly the bench on the right hand side of the waterpoint clearly shows a bench topped with a paving slab decorated around the edge with amalukā-quirons like at Dailekh.

The waterconduit at Sampubada I have no more information on than above. Evidently there are less stupas and I would be surprised not to find a similar arrangement for the waterconduit at this site.

**Interpretation**

The sites are very important and show a clear association between Buddhist worship (pūjaa) and the waterconduits/waterpoints in question. The situation of the stupas above the waterpoint at Dasaundhibada would have been convenient for worship. There may be a meditation involved in siting the stupas with a waterconduit, i.e. a connection with Buddha and the life-giving water.

The evidence that in the Malla period (for these monuments certainly come within the period) they had the technology to construct stone water channels is important, be it only over a short distance. Because Buddhist stupas are present, the monument may come earlier rather than later in the Malla period.

**Temples over waterconduits**

There are two temples over waterconduits in the region. One at Rara or Ramayana, see Fig. 1, no. 11 and the other at Ukhadi, see Fig. 2, no. 12. Again, I have little information to go on. There is no photograph of Raya and the photograph of Ukhadi (Sharma, 1972) only shows the elaborate temples. Sharma mention that the temple at Raya is particularly small (Sharma, 1972, 19) and that in both cases they were built as crowning finials over elaborately made waterconduits. The suggestion that they are elaborate leads me to believe that they may be similar to the Sampubada and Dasaundhibada. When Sharma uses the word elaborate I suspect he may be referring to a waterpoint connected with the waterconduit.

**Interpretation**

Again this is important evidence relating to the Malla organisation of water. In these cases Hindu/local deities are shown in association with the waterpoints. In the case of Ukhadi we actually have a firm date for the temples and waterconduits, that of Saku 1408 (=1486 AD). We know historically (Sharma, 1972) that at this time the Malla kingdom had divided into small principalities known as Baisi, and in 1450 AD, at the kingdom of Semja (Sharma, 1972, 19) Vatsaraja and Virokasahin 1498 AD. I think it is likely that the waterconduit at Ukhadi and possibly Raya were built under the rule of Vatsaraja or Virokasahin or perhaps as yet an unknown ruler between them.

**Watertanks**

**Stupas on Watertanks**

The local name given to a watertank is vapi. There are two watertanks recorded in the region. One at Dullu Patharnauli, Fig. 1, no. 13, discovered by Tucci in his 1954 survey of the area. The other one is at Kuchi, see Fig. 1, no. 14. The Dullu Patharnauli is an imposing size being 5.82m long and 3.51m high, the building is square. The roof carries five finials of Buddhist chaityas and is low and is dressed in similar fashion to temples and is made of several receding steps towards the summit. There is a plain square headed entrance on the east side spanned by a flat and thick beam carrying an inscription of Devanvarma dated Suka 1276 (=1354 AD) in
the reign of Prithvimalla, the inscription is held in position by two large piers. Along the upper part of the structure a plain cornice runs all around.

The watertank at Kichu is very similar to that at Dullu with the exception that only one Buddhist chaitya is present. The structure is evidently a little smaller.

**Interpretation**

The above evidence demonstrates that the Mallas had the technology to construct watertanks. The Kuehi watertank lies within the dry zone, which may give some clue why there was need to store water. However, if the tanks are just purely for storing water in the dry season, this does not explain the situation of the watertank at Dullu since the area does not experience water shortage. Another explanation for the siting of the watertank at Dullu may be because of the Royal residence there, the water being reserved for court use only.

**Chapter 6 : Conclusions**

Looking at the pattern of waterpoints in the region, see Fig. 1, we can see that field survey revealed a concentration around Jumla. This pattern is perhaps not surprising, since I concentrated my survey around Jumla. I think it is likely that similar surveys around Malla centres such as Sija and Dullu would reveal similar patterns. What is perhaps surprising is the relative lack of major waterpoints along the “Royal Road”, between Dullu and Jumla, a more intensive survey of the area is necessary to confirm this though.

Archaeological evidence demonstrates that stone waterpoints were constructed in the mid-western region in the Malla period. These early waterpoints were large and had a regular layout with many elaborate stone carvings. There is an association between bird/crocodile motifs on the waterpoints, no doubt ornamental/ritual. There then follows a period of change in the region, when the Malla Empire breaks up and is replaced by a series of small states known as the Baisi period. It is likely that within this period or possibly the early bokhara period new stone waterpoints were constructed. These waterpoints reused existing carved stone. These stone are likely to come from dismantled buildings, waterpoints and temples in the region. These waterpoints are smaller in nature than the earlier ones, there is a continuity in the use of bird/crocodile motifs. Lastly I suggest probably in the Gorkha period when the region is once again under central organisation, larger waterpoints were built, this time using a technique of laid paving slab on top of irregular boulders. Examples of this type can be seen in widely differing areas such as Dailekh and Tatopani. These last stone waterpoints do not contain any bird/crocodile motifs unlike the ones in the Kathmandu valley, secondary use of material is in evidence though. The idea of using paving slabs has its origin in some early Malla waterpoints whose use of it was limited. Modern Waterpoints of the region are built in concrete and are supplied by plastic pipes. The function of the older stone waterpoints today does not differ from the modern ones, supplying water for family needs as well as for the porters.

Archaeological evidence demonstrates that waterconduits and watertanks both in the Malla and early Baisi periods were constructed. These early structures were connected with religious monuments such as Stupas and temples. Stone waterconduits function was to supply waterpoints, the watertanks are connected with lack of water in the dry season, in the dry zone of north-western Nepal and a royal residence at Dullu. Stone coated
tanks are not constructed today in the region, but earthen watertanks may be still found in the Jumla irrigation agriculture system where the idea is preserved.

Pottery evidence points towards the canals in the Jumla area being ancient in construction. Further evidence from the stone waterconduits and indirect evidence from the watermill wheel near Dailekh show that in the Malla and early Baisi periods there was the technology in the region to construct the canals. Folklore tradition indicates that the earthen canals of Jumla were built by the Mallas. Malaybrani is remembered as a great hero in many legends. He was a King of Jumla. In a saying prevalent in Dahan in Kalikof dara, the King is credited with building the monastery at Khojarnath with hard teaks from Surkhet. Could it be that this King also built the Jumla canals? Other strong supporting evidence shows that a canal 17 km in length runs along the Siju Kola to Siju, the old Malla summer capital, this canal was constructed in the same fashion as the Jumla canals. So we have evidence of a large canal system connecting two important Malla centres. All of the above evidence leads one to believe that the canals were constructed in the Malla period.

There would appear good cultural continuity in the region. Continuity in irrigation, agriculture techniques and systems seems likely from the Malla period to the present day for a number of reasons. The climate has not significantly changed. The woods used in the tools are taken from locally available sources such as blue pine, that would have been available in the Malla and preceding periods, although today it is under great pressure due to higher and higher cultivation of the slopes. The metals have been traditionally traded from India and today are still fashioned by local blacksmiths. The tools are not elaborate in construction and are suited to perform the basic functions necessary to till the soil.

There are interesting differences in the two systems I worked on. The Salkot system is clearly much later in origin and more sophisticated compared with the Jumla system, for example, waterrights in the Salkot system were established through the ownership of shares, whereas in the Jumla system it was done by landholding. It is also interesting to note that though a committee system had been set up in Jumla, disputes which the committee were supposed to handle were in fact settled outside the committee, physically. The opposite occurred in the Salkot area, fines being levied there against offenders.

Other notable differences occur in the two systems in system operation. In the Salkot area saachos were much in evidence, whereas at Jumla tanks and a rotation system was used. It seems likely from the above evidence that the Jumla system is the more traditional in the region. Improvements in canal construction have certainly occurred. The use of wood to line canals allows up to 40% improved efficiency in carrying water. In Salkot the canals are lined on the outside with the boulder stones. The Jumla canals are however constructed of earth, this may be due to the infrequent breaks in the canals helped by the mild monsoon.

All the food stuffs with the exception of luxuries such as sugar, and tea, are produced locally. We know the seeds are local in origin and from evidence from the Dailekh watermill wheel foodstuffs must have been ground in the region in the late Malla, early
Bai points. Potatoes are certainly a newcomer to the area and resistance to grow and irrigate them is still strong. The crops the canals irrigated could well have been a rice similar to that of red rice grown in the region today. The properties of the rice are such that it only grows in this region, having adapted itself to the high altitude. I think, though, cultivation on the very high slopes of 9,000 ft are likely to have come within the last century, with increasing population pressure in the area.

The continuity for trading herbs (as a supplement to the irrigation agriculture) in the Jumla area is very good. I think this trade is likely to have been based on the herbs I recorded in my survey. The market in the past may well have been larger, since in recent times the economy of the area has relied heavily on government food aid.

I look forward very much to returning to the region and carrying out further research work. The region is certainly not easily accessible, but if the true nature and extent of the Malla Empire is to be discovered the difficulties and discomforts must be borne.

Acknowledgments

I would like to thank the following people for their kind help and advice on the project: Dr. Ian Glover, Dr. John Nandris, Dr. Gordon Hillman and Mr. Mark Hasell of the Institute of Archaeology. Dr. Robert Knox and Dr. Alan Freestone of the British Museum. Mr. J.L. Sharma, Chief Research officer of the Department of Archaeology, Kathmandu. Lastly, but certainly not least, the UMN community at Jumla, without whose help and cooperation this report would not have been possible.

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Glossary

Amalaka-quoins - A particular style of stone decoration common on monuments of the Karnali Basin.

Bai - The twenty-two kingdoms.

Bai - A period in Nepali history from the late 1300s to the late 1700s.

Beri - Sloping land.

Bigha - Term for a local measurement of paddy land.

Brahmins - High caste group common in Jumla area.

Dullu - Farmer winter capital of the Mallas.

Gorkha - Period occurring after the Baisi period up to 1840s.

Gum - Former capital of Mugu.

Khet - Terraced land, usually for paddy.
<table>
<thead>
<tr>
<th>Latikoili</th>
<th>- Temple near Surkhet.</th>
<th>Rana</th>
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<tbody>
<tr>
<td>Malla</td>
<td>- Period in Nepali history of Mid-Western region — from 1100s to later 1300s. Common ruling family dynasty that gives its name to the period.</td>
<td>Saacho</td>
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<tr>
<td>Mugraha</td>
<td>- Term in Nepali for a water-conduit.</td>
<td>Saga</td>
</tr>
<tr>
<td>Mugu</td>
<td>- Region to the north of Jumla which borders modern-day Tibet.</td>
<td>Terai</td>
</tr>
<tr>
<td>Pujaan</td>
<td>- Worship associated with either Buddhism or Hinduism.</td>
<td>Tila</td>
</tr>
<tr>
<td>Panchayat 'Petal'</td>
<td>- Nickname used to describe enlarged type of Amalaka-quoins decoration.</td>
<td>Thakuris Vapi</td>
</tr>
<tr>
<td></td>
<td>- Period occurring after Gorkha period from 1840–1950. Rana is the name of the ruling family dynasty.</td>
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<td></td>
<td>- A horizontal weir made from a log with two or more notches of equal depth.</td>
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<td>- Local term used for plant with no specific name. It means 'green'.</td>
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<td></td>
<td>- The flat land of Nepal which has a tropical climate.</td>
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<td></td>
<td>- A tributary of the river Karnali that runs from Jumla.</td>
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<td>- Caste below the Brahmins.</td>
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<td>- Local term for a watertank.</td>
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</table>
XXI. Inscription of Nangsal

Nangsal is a small locality due East of Kathmandu (see 11, 397). The stela that bears this inscription rises against a ridge that covers so they say the ruins of the temple of Narayana. It is very dilapidated and I have long despaired of deciphering it. The 52 lines that I have transcribed here cover a height of 0m, 85; but there still exist traces of 15 lines on the top and the text is also lengthened by a certain number of lines at the foot. The introductory and conclusive formularies have disappeared. The width of the stela is 0m, 35. The average height of the letters above the line is 0m, 005, The space between the lines is 0m, 01.

Compared with the inscriptions of Amcuvarman and Jisnugupta, the writing shows important changes. The general trend leans towards cursive writing; the sketch simplifies and shortens itself. P. ex. the ka joins its two transversal strokes by a curve and forms the loop that becomes its characteristic in devanagari. The dha reduces itself to an arc of a circle fixed on the left of the stem. The la contracts itself and stretches its last dash to the left to bring it back towards the stem. The ya has definitively lost its three uprights and only differentiates from the pa by the oval as in devanagari. All these innovation are found again in the inscription of Jayadeva in Pacupati (Bh. 15) dated samvat 153 and are embodied in the inscriptions dated samvat 143 (B. 13) and 145 (Bh. 14). On the other hand, they are all manifested in India proper with the inscription of Adityasena. We know that Civadeva the father and predecessor of Jayadeva had espoused the grand daughter of Adityasena. It is permissible to believe that the political relations opened by this alliance have exercised their influence on the orthography of the Nepalese chancellery.

The orthographical system of the inscription presents a striking peculiarity in the treatment of the silent after 'r'; the Licchavis before Amcuvarman redouble regularly in this case the silent. Amcuvarman does away altogether with the redoubling and the practice is maintained, vigorously so it appears up till the inscription of the year 145. With the inscription of Jayadeva the redoubling re-appears but without absolute
vigour. He writes 'varninita, nirvvibandha, 1. 1; cakra vartti, 3 sarvabhauma, 4, 16;
patir jstah, 8; dharma, 9; kartta 11; bhatta
bharita varma, 12; varga, 13: kurvvan,
16; kryat, 32; pujartam, 29; sdbhir
mukhaith, 27; nirvrtim, 29.

The inscription of Nangsal also hesitates
between the two systems. It redoubles with
persistence in the words purvva and sarvva
that are frequently met in it and does away
with the redoubling with the same persistence
in the word marga that appears several times.
It writes on the one hand 'karya', 14; artha,
16, 23; dharma, 27: and on the other
nirnmtth, 11; karttavvy, 24.

These various indications for want of a
precise date, then classify the inscription
as being of the reign of Jayadeva a little after
the stela of Cidadelva neighbouring it. Besides
the stanza addressed to future kings (1. 27 28)
is clearly on ordinary alteration of the
stanza inserted at the end of the inscription
of samvat 145, that has for dutaka "'the
heir-apparent Vijayadeva'.

The document expresses a series of
privileges conferred on the venerable samgha
e. (1 23); then come the threats and
ordinary recommendations 23, 28; then
breaking with the consecrated order, the
fixing of limits to the privileged land. The
details of this settling of boundaries already
attest that over-scrupulous precision of the
Nepalese land-surveyors that provoked even
as late as the XIXth century the admiration
of Hodgson. The discrepancies in the text
do not allow the following of the capricious
outline of the boundaries step by step; the
general course can be easily followed from
N. E. to N. W; namely over half the course.
On this circuit, the limit meets or cuts across
a monastery (Ajika vihara), a temple
(Valasikkidevakula) a large estate several
villages and hamlets a large road (mahapattha)
a road for vehicles (maharathya), several
lanes (marga). It is a further testimony of
the high degree of prosperity and of civilization
which Nepal had attained. It is scarcely
possible being given the state of the text, to
give a corrected translation of the inscription.
I believe it preferable to analyze it by
translating the passages most preserved. The
privileges conceded in the first portion
consist essentially in the revenues supplied so
it appears by special taxes. The total is
estimated sometimes in panas (20. p. 1.8; 100p
1.9; 100 p. 15; 400 p. 1.8). Sometimes in
panapuranas (1. 114 pp. 1, 7; 10 pp, 1.12.6;
puraka, 1, 16 and 1.19; 3 pp., 1.17; 80
pp, 1.18 and 19; 5 pp 1.20; 1000pp, 1, 21).
The pana and the purana are well known; the
pana is the monetary unit of copper; the
purana that of silver; Both these units are
mentioned in our inscriptions especially in
the inscription of Amravatam samvat 30.
But the expression panapuranas is altogether
unknown to me. The compound is not formed
by juxtaposition in the meaning of pana
purana since there are values superior to 16,
as much as 1000 panapuranas. 1000 panas at
16 panas to the purana, would give 62
puranas. Perhaps it is meant to clearly
specify the value of the purana, the pana
of 16 panas worth and to prevent misleadings
with the designation of purana applied to
ancient coins, especially to the punch-coins
oblong-shaped. The wording of line 11; as
Panatrayena puranatrayanam stated as a
juridical decision (iti nirmetyavaharatam)
was perhaps of a kind to procure the elements
of solution; but the necessary context is
missing.

The especial taxes established in favour
of the beneficiaries of the charts are collected on the occasion of various circumstances which is always difficult to define even when the text can be deciphered with a fair amount of facility; p. ex. in line 8, the 20 panas attributed to the witnesses (saksins) who are vetropasthita at the time of the pradraya ghattana; then the case of agreement (sampratipatti) is foreseen. L. 11 sqq., it is well a matter of judicial affairs and of proportion to establish ‘the pana to the purana’ as we say ‘the franc to the mark’. The silver or the object which causes the litigation must be remitted to the competent authority, otherwise the affair must be removed to the royal tribunal. The death of a pregnant woman gives rise to payment of 100 panas; a suicide also compels the intervention of justice that always demands payment for its trouble. The taxes that follow appear to be connected with the processions of chariots which hold such an important place in the religious life of Nepal. The expression prṣada rathā ‘chariot with a platform’ would suit admirably those construction erected on wheels of which plate 11 of the first volume shows an excellent specimen. A payment of panapurana is established for ‘the painting of the chariot’; thus it is that I find it necessary to translate the word citrāna which is omitted in dictionaries. Another payment of an equal sum for the rathottolana which may be the erection of the timber work of the chariot and for the prasadasamskara ‘the installation of the highest platform’ 6 panapurana with 1 double pana (dvipana) for the celakara. He who made the clothings probably of the dolls installed on the chariot. Two of these payments one of 80 panapurana (1–18) the other of 100 (1020) are yearly (pratīvaram). The ordinary personage ordinarily designated on the occasion of these taxes is the dauvarika literally ‘the man of the gate’ (1, 3, 13, 16, 17, 18, 19, 20). In reality it concerns several dauvarikas, since they are distinguished by titles attached to their employments. Sri paradauvarika (17) Vetradauvārika (18) Munadavārika (20). In line 3 which is mutilated the mention of the dauvarika is immediately followed by the expression of yathacastraṇugata acting in agreement with the castras which seems well to mark the administrative character of this official. It is him who must be advised (avedaniya, 1, 4 avedya, 1, 16) in case of irregularity or accident and it is by his intermediary that the case is removed, should there be cause for it, before the supreme jurisdiction (crimatpadiyattarasana – karane yathamasam reponiyah, 1, 14 15). In case of suicide he receives a report aiming at the purification of the dead person (mṛtacodhana; perhaps the investigation of the dead person) and must proceed there forthwith on the scene; 6 panapurana with 1 double pana are given to him for his trouble. It is him again who collects the various taxes on the chariot of procession.

The dauvarika is not an unknown official. The pana tantra (111, 50 ed. Bombay following the verse 69) ranks him with the elite of the officers of the crown the tirthas immediately following the minister (mantrim) of the chaplain (purohita), of the general-in-chief (camupati) and of the heir apparent (yuvaraja). He appears on the same rank and after the same personages in a text of Nītīcastra cited by Nilakantha on the Maha-Bharata 11, 168, and also in the commentary on verse 11, 100, 36 of the Ramayana (Bombay ed). This classification
reappears this time with the appearance of a real and official datum in the formula of charts of Rajaraja 1 the eastern Calukya, dated in 1053 J.C. (Nandamapudi grant, 1.67) mantripurohitita-senapatiyuvaruja-dauvarika pradhana smakasam itham ajnapayeti. The dauvarika is also named in the Mahavyutapatti 186 No 68, in the course of a long and curious list of royal officers side by side and following the dvarapala. The function of the dauvarika in court is clearly indicated in Cakuntala; act 11. It is him who answers to the kings call protesting; Stop someone he who announces and who introduces the general, then the two new ascetics to the king. It must be noted that he does not speak Sanscrit as the bufoon and Raghavabhatta observes regarding it; the subordinate personages speaks Pracrit' (nicesu prakrtrem bhavet ity ukte dauvariakaya prakrtam pathyam). The post was then worth a post of trust but it was not filled by a nobleman. The titulary was nevertheless fairly high sounding; raja-dauvarika in the services not of the king himself, but of his favourite brother, founds a temple of Visnu and establishes thither a grammarian of renown for vyakhyatar (Raja–tarangini V. 28).

One could be tempted to attribute here to the dauvarika another work quite different. The Rajatarangini often mentions ‘the chief (adhipa, icvar and other synonyms) of the gate (dvara) and M. Stein has established by a bright discussion (note on V 214) that it is not a question of a great chamberlain’, as was translated before him but that it concerned the officer entrusted with guarding the passes that lead into Cashmere. The geographical conditions being analogous, in Nepal the dauvarika would be able to exercise a work of the same kind. But the inscription of Amcuvarman, year 30 seems well to exclude this interpretation. Among the numerous liberalities which it institutes in favour of the people of the palace it attributes a sum of 1 purana 4 panas to each one of the gates (dvara) western gate (paccimadvara), gate of Managrha (Managrhadvara), central gate (madhya madvara), northern gate (utaradvara) southern gate (daksinadvara) and probably the eastern gate (pracimadvara) in short, the great gate (paratoli). Among the dauvarikas of the inscription of Nangsal figures the Mana dauvarika which appears difficult to separate from the Managrhadvara mentioned by Amcuvarman. It is not improbable that the official appointed to each one of these gates could have had in his jurisdiction the adjoining district. The inscription of Nangsal names the district of the East (cipurvdhikalana, 1.2) and the inscription of Amcuvarman year 39, names the district of the west (paccimadhikalana, 1.5). After the texts granted to the dauvarikas the charts mention another privilege. A certain number of villages (grama), some designated by indigenous names and formed undoubtedly spontaneously others grouped around the temples the


1. The role of the dauvarika in the Jataka (Richard Fick, Die Sociale Gliederung in Nordostlichen Indien zu Buddhas Zeit...... Kiel, 1897 p. 101 sq) is fairly modest humble. He expels with a stick the pariahs who had entered the palace and is boxed himself by the king when he passes before him. He guards the gate of the town, which he is obliged to close at night and informs the strangers when they enter the town.
Maneçvara the Sambapura already mentioned in the inscription of Amcuvarman, year 32 (1, 12 and 13) are promoted to the rank of dranga. The word dranga is wanting in the Amarokoca; Hemacandra gives it (971) among the synonyms of nagari town; but Vacaspati (cited by the scholiast on this verse, ed. Bohliingh) ranks the dranga below the karvata and above the pattana... Stein (on the Rājarātarangini, 1, 291) establishes that in the Cashmerian chronicle as least dranga designates a 'guard-house erected near the mountain passes' to prevent access into the valley and to collect customs duties, and he cites a commentator to the Makhakoca who explains dranga by raksasthana. The inscriptions frequently mention in the list of officials to whom the king addresses the drangika 'chiefs of military posts'. In any case the promotion of a 'grama' to the rank of 'dranga' is a royal favour (prasadikram, 1.22).

The chart thus concludes the list of grants (1.22–28) such are the various favours conferred to the Buddhistic and other communities. Knowing what it is about the competent officials entrusted with the above stated precepts must not under the plea of exercising their functions, even attempt in thought to violate these conceded privileges. Let this be understood... if they act otherwise, I shall let fall on the culprit the whole weight of my sceptre. And the kings to come, pre-eminently protectors of the privileges conferred by their predecessor if they wish to safeguard the happiness of their subjects they must also not allow any transgression. And it is said in connection with the duty to protect the grants:

"The princes whose conduct can be compared to the purity, of the rays of the star of frigid splendour who protect their subjects as it is lawful and who maintain the legal institutions founded by the ancient sovereigns, these princes, after having enjoyed royal sway illuminated by the crowd of vanquished enemies live firmly in the blessedness of heaven as much honored and as powerful as Cakra."

Text.
1. ......nasa...‘nandana’ panapurana...... kamavyaka......
2. ...... lakonssya cipurvvadhikarana......
3. ...... ‘parodanavarikenapi yathacastranugaata............
(etc. see pages 154, 155, 156, 157) ‘Nepal’, Volume III by S. Levi, Note on the two plates added to the first volume.

The two plates I have shown at the end of the first volume: ‘The Procession of Matsyendra Natha’ and ‘The Sacred Legend of Nepal’ reproduce two of the pieces of the collection of B. H. Hodgson in the library of the Institute of France. This collection mentioned by a memorandum of Barthelemy Saint-Milaire in the (newspaper) journal of the learned in 1863, has been carefully studied and catalogued by M. Foncher (Memorials presented by various savants to the Academy of Inscriptions and Polite-Literature, 1st series, tome XI, 1st part 1897). The sacred legend bears the No. 5 Nep init. It is a large roll of cloth of about 1m, 85in, height by 2m, 15in. width sectioned, in six strips of about 0m, 25in. height the white spaces between these strips are filled with numbered inscriptions and corresponing at first as in the pictures of Epinal to the scenes represented above them beginning from the space in the middle
Nepal...

sometimes to those above sometimes to those below; numbers serve us as guides besides to that effect. Let us observe again, beginning from the second band, inscriptions on the very scenes or in the margin; they are all in Sanscrit strictly mixed or tinged with Nevarli. The scenes that are unfolded are painted in bright colours and well preserved, save on the left edge of the painting (Foncher).

Mr. Foncher has given a summary list of the scenes represented; its numbers as one can ascertain do not agree with those of mine. He has faithfully followed the original in his disorder; I have thought it preparable to establish a continuous series. For the description of the scenes, I had at my disposal, apart from the memoranda traced on the bands two wordings expounded—composed by Pundits on the request of Hodgson, one of them written by an unlikely Sanscrit, stranger to the most elementary rules of grammar; the other in Hindustani almost identical to the notes on the scenes. They are both closely related without however copying each other. The wording in Hindustani is strictly divided in portions corresponding to the numbered strips of the painting; the Sanscrit indicates the divisions only accidentally; but as the account in it is in general more developed, I have taken it for base, by completing it or by elucidating it, as occasion offers, with Hindustani.

The painting as the two attached accounts expressly indicate is a continuous illustration of the Swayambhupurana, or more correctly of the Swayambhuva purana as is expressly shown by the title; M. Foncher had well understood that this painting could throw some light on the question of the various recensions of the Purana. The painter has in fact based his illustration on the Sanscrit recension still unpublished and the worth of which I have mentioned (I, 208 and 212, notes). He has for instance developed with complaisance the adventure of kotikarna (Nos. 75–80) which the Swayambhuhva relates in connection with the cintamani tirtha and which is altogether wanting in the Vrhat–Swayambhu-p of the ‘Bibliotheca Indica’. The work is indisputably recent and has undoubtedly been executed for Hodgson during his sojourn in Nepal; but it is probable that it reproduces a known model and obviously more ancient; temples and monasteries possess scenes of this kind which often recall their foundation and the miracle which promoted it; these scenes are hung outside on certain feast days on the occasion of processions. These paintings are then like the continuation of ancient Nepalese miniatures which M. Foncher has studied with so much authority and competence; even here on the domain of archaeology and of art there appears the characteristic interest of Nepal; we find in it a continuous series so rare in India and scattered over a length of more than a thousand years. We find a millennium and a half from the bass-relief of Lajanpat to the paintings and sculptures of the contemporary artists.

I have not been able to undertake the study of the composition or of the details; competency would be wanting. But I do not doubt that an archaeologist qualified at the head of decisive informations on the origin of Nepalese art, on the influences it has been subject to on those also it has exercised as much to the North as to the South of the Himalayas. The hamsas who inhabit heaven.
remind too well the cranes, of Chinese and Japanese art not to impose a comparison; the appearance of the horse harnessed or ridden is a precious indication, as well as the treatment of the elephant. Besides among the scenes are represented jatakas and avadanas (Manicuda), Mahakapi, Virupa kotikarna, which can procure expressions of precise comparison. I am pleased to believe that the sacred legend of Nepal will be a document of positive worth in the hands of archaeologists.

The procession of Matsyendra Natha is arranged 6 Nep. 'It is a pen sketch skillfully designed besides on cloth and measuring a length of 2m.85 by a height of about a metre. It is especially interesting from an architectural and picturesque point of view representing a procession around the walls of a town (Foncher). I have already mentioned (11,44 sq) the religious importance of the Matsyendra Natha yatra. The explanatory note the translation of which I give is written is barbarous Sanscrit.

The sacred legend of Nepal (explanatory note translated from the Sanscrit)

1. (Image of Ganeca). The omnipotent who has published the good law in the three worlds the great Buddha mass of splendour, I adore him and I take my refuge in him.

Having worshipped the lord of the three worlds the principle of principles, receptacle of the Buddhas, I shall proceed to enunciate the summary of the Swayambhuvaipurana. Listen with respect. He who listens with faith to this account of the origin of Swayambhu will have the three bodies purified and he will certainly become a Bodhisattva.

2. This is how it happened once upon a time; a sage a son of the Sugata named Jayacri lived in the monastery of Bodhi-

manda (at Gaya) with a band of monks. A Bodhisattva named Jinacri, a king came there with a feeling of devotion to take shelter and requested Jayacri's help. Wearing a tunic, and with his hands joined, he went to find him knelt on the ground and fixing his eyes on him, said; Venerable I wish to hear the story of the origin of Swayambhu;

I pray that your Holiness may instruct me. Then the son of the Sugatajayacri, solicited in these terms, bowed to this great prince and taught him.

3. In the kukutarma in a sitting posture, Upagupta in whom was incarnated in part, the Buddha greeting king Acoka taught him this. Brhma Chakra and all the gods scattered to the ten points of space and who had come from the eighteen lakhs of worlds to all of them he taught the excellent law and the origin of Swayambhu.

4. Bhagvat dwelt in the park of Jet at with a band of monks, worshipping him like block of splendour and Ananda addressed him these words: Bhagvat, I wish to hear about the holiness of Nepal Bhagavat said; Ananda, I have already saved the people of Pataliputra and other towns; to-day I shall save the people of Nepal and visit Swayambhu; we all go to Nepal.

5. The lion of Cakyas the saint began his journey to Nepal; Ananda and the other bhikṣus riding on their animals; lion, etc. arrived thither. As to Bhagvat he proceeded on foot. Then the Naga Cesa came to find him and addressed him this request; Bhagavat, Oh you who shines by your own splendour get on my back. Long live the Buddha I also am going thither. He then took him on his back and proceeded on his way.

6. On reaching Mount Sahmengu a
monkey named Dharmakara, offered, as a present to Caksimha and the bhikus a panasa fruit.

7. Then Caksimha, the saint having reached the chaitya of Puchagra, wished for a Dharmasana (seat for the law); then Vievakarmana. The Bhagavat shows marvelously; he was red in colour; on his unique face, his eyes became like lotus leaves; his hair, curled on the right, was dark; on his cranium (usmsa) there shown a gold tuft; the fingers of his two hands represented the mystical signs (mudra); he was clad in yellow garments (kasaya); the thirty-two signs and the eighty marks shone on him the rays emanating from the hairs of his body spread a refugence. The gods, Indra, Brahma, etc. and the monks, Ananda, etc. and all the people of Nepal assembled in the chaitya of Puchagra and formed thither an assembly. And he taught them the Svayambhu-Purana and the holiness of Nepal.

8. In Nepal there is a tank of a length and width of four kos; it is the residence of the Naga Karkotaka; he is called Dhamadaha.

9. Then on mount Jata matrocca a Buddha named Vipacvi appeared; the light he spread around shone; he threw into this tank a grain of lotus mysteriously consecrated. Afterwards he declared in the days to come, Svayambhu will spontaneously take birth in this tank; in those days the mountain will be called Jata matrocca.

10. And afterwards the saint with the name of Cikhim surrounded by monks mediated on the mountain named Dhyana matrocca; he paid regular honours to Svayambhu visited him penetrated into the shallow water, touched the stem of the lotus and fell insensible with its rays.

11. And afterwards the saint named Vievabhu dwell on mount Phullocca and spread on svayambhu who was all light, one hundred thousand pots of duvra herb, visited him and made the circuit from the right.

12. The goddess Vasundhara who dwells on mount Phullocca made flow by her power the river Prabhavati and the river Godavari and the Godavari dhara.

13. The Bodhisattva Manjuci was dwelling on the mount with the Five summits (Pancacirsa); he has a unique face, the colour of saffron and four arms that carry the sword the arrow the book the bow. Engrossed in contemplation that bears the name of Review of the world (lokasamadacnma) he became aware of the birth of Svayambhu, I am going to see Svayambhu, he soliloquised; in company with Varada and Moksada, his divine spouses he proceeded on his way to Nepal.

14. He reached the edge of the tank; then from mountain to mountain from bank to bank he performed the circuit from the right three times he visited svayambhu.

15. Then settling himself on the right of the tank on mount kapotala he split the mountain with his sword Candrahasa and opened on outlet to the water. Wherever an obstacle stood in the way he removed it; and the water flowing down freely joined the Ganges and then the sea and sanctified it.

16. Then Karkotaka with those around him cried out; I cannot, however, depart with the water, and very soon, he went in search of Manjuci detaining the Nagas in the meanwhile and he told him everything. The Nagas were crying out; what are we to do? without water, the Naga loses all if we have no more dwellings how are we to remain?
17-18. The Manjucrì showed them the stem of the lotus of Svayambhu that came from Guhyecvārī. Then he collected all the riches that were found in the water on mount Sahmyangu, threw them in the tank of Dhanahrada and installed karkotaka thereby giving him three handfuls of water. This is the source of the famous name of Dhandhā. The goddess Guhyecvārī khangnana manifested herself in the month of margacirsa, clear fortnight, ninth tithi.

19. She has the colour of saffron nine faces, three eyes for each face, eighteen arms; her first two arms hold the bindu and the patra; the second ones, the drum and the bludgeon, the third ones, the sword and shield, the fourth ones, the arrow and quiver; the fifth ones the disc and the bludgeon, the sixth ones, the hook...; the seventh ones, the thunderbolt and the knot, the eight ones, the trident and the pette; the ninth ones, perform the gesture of favour and of security. She wears a resplendent diadem set with all kinds of precious stone and made of gold; she wears precious stones to her ear-rings. Her tunic is checkered; her necklace is made of skulls; her body is aglow with flames; she is on the back of a lion; in a position called pratyadidha.

20. Then Manjucrì founded the town of Manjupattava and he anointed as king of that town a king named Dharmakara, saying to him; keep your subjects and your kingdom according to the law.


22. Manjucrì after having told the future Dharmakara and to the monks and disciples; disappeared at the eastern gate of Svayambhu. The monks erected there a caitya dedicated to Manjucrì. This is what they name the Manjucrì caitya.

23. And afterwards in the town of Ksamavati in the monastery of Ksamakara, the cait Karkucchanda was in a hall, where he taught the good law to the king of Saketa, Dharmapala, to the Brahman Gunadhava to the kṣtrya Abhayandada and to others. Now the saint the master, Karkucchanda wished for the good of the world to propagate the good law throughout the countries. Accompanied by bands of monks spreading everywhere benediction and wisdoms the master went everywhere teaching the law. Let all those he would say who in the cycle of transmigrations aspire to blessedness leave this world and follow the law of Buddha. Thus taught by the price of sages, o prince of men. The hearers, noble beings wished to become monks. And then Gunadhava and other Brahmans to the number of four hundred and Abhayandada and other kṣtryas to the number of three hundred and other noble beings Vaikeyas and cudras the cudras the mind made serene by faith desired to become monks. If you wish he said to them to become monks in the low of the Sugatas, practise the rites pertaining to monks according to the Sugatas. On these wordings he touches their heads with his hands and he solemnly introduced them in the low of the sugatas. Then they let fall their hair, clad themselves in reddish tatters, took the rod and the wooden bowl and became monks.

24. In order to anoint them the Buddha Karkucchanda ascended mount Cainkha and from his word was born a very pure water (The Vagvati).

25. Half the hair of their heads shaved off remained on the rock, the other half
thrown away, gave birth to the river Kevati. He made use of this water for the anointing.

26. In the town of Saketa there lived king Brahmadatta; his minister was named Subahu; the royal spouse Kantimati; the chaplain, Brahmaratha.

27. Well now queen Kantimati left her house to go in the forest. As Kantimati had become pregnant one hundred and twenty measures of gold were given away as alms. Kantimati remained in the house with her lady-friend who nursed her.

28. Brahmadatta miraculously obtained the water which had washed prince Manicuda and his precious stones (mani) a quantity of gold which he distributed to the poor. Certain Gandharvas brought to prince Manicuda a garland of marvellous flowers. Manicuda learnt to read and write.

29. Manicuda had received from king Brahmadatta an elephant named Bhadragiri and a horse named Ajaneya that assured every success; he did not however wish to give it away.

30. A rsi named Bhavabhuti dwelt in the Himalayas; he found on a lotus, a girl newly born whom he named Padmavati.

The rsi Bhavabhuti in order to bring about a wedding spoke of the merits of Manicuda to Padmavati; He is energetic, virtuous, learned, rich, wed him.... Let it be so she answered.

31-34. Then the rsi goes alone in search of Manicuda and lays his request before him. You love to give you are powerful. Well now I am asking you something, give it to me. He then speaks to him of Padmavati. Thereupon Padmavati is sent for by the rsi Vahlka, and in the town of Saketa she is made over by him to the queen-mother Kantimati. And the queen-mother in her turn makes her over to her son Manicuda.

35. The marriage is celebrated according to the rites.

36. Then mounting a chariot pulled by a horse, Manicuda Padmavati, Rayanavati the rsi Vahlka depart for the town of Saketa. The whole town is having a holiday.

37-38. Then king Brahmadatta, surrounded by his chaplain and his ministers has his son Manicuda anointed king. Soon Padmavati became pregnant; the period attained she gave birth to a son, prince Padmattara. Her lady-friends nurse her. Then the two royal husbands Brahmadatta and Kantimati seclude themselves as hermits in a forest.

39. Manicuda once king compels the observance of the holy practices of the Astami in his capital and all over his kingdom; he has built a charity hall and distributes alms he governs according to justice. In company with Padmavati and of Rayanavati, he honours the Pratyekabuddhas and the brotherhood of monks. At that time the four gods inspectors of the world pass overhead above the palace and are prevented from proceeding any further.

40-41. All four; Brahma Rudra Visnu Jama go and make a report to Cakra. Cakra said to them; it is the strength of report to Cakra. Cakra said to them; it is the strength of his ascetism that prevents you from going further.

In those days king Manicuda calls his chaplain Brahmaratha and tells him to prepare the Nirargada sacrifice. Cakra transforms himself as Rakṣasa and comes out of the altar.
under this aspect; he devours the flesh and blood of Manicuda; then once the sacrifice completed, he cures his wounds.

42. Then King Manicuda gives in to the rsi Bhavabhuti the beneficial fruit of the sacrifice which he offered.

43-44. One day King Duhprasaha sends a messenger to Manicuda to ask him for the return of the elephant Bhadragiri. And if I do not return it—If you do not return it we shall wage war. Here we go let us equip ourselves and the army of Duhprasaha invested the town of Saketa.

45-46. The rsi Valhika comes to ask Manicuda to give him as a gift the prince Padmattara and the queen Padmavati in order to pay his fees to his master the rsi Marica. Manicuda grants him all he wishes. Later, Manicuda proceeded to the hermitage of Marica, requested and obtained the restitution of the prince and the queen whom he brought back to his palace and anointed Padmattara.

47. Padmattara once crowned king, King Duhprasaha fought him a great battle in which many soldiers of Duhprasaha perished.

48. A few days after Manicuda had an interview with the rsi Gautama. Oh king said the rsi why do you live here in forest... the reason for this is that I wish to obtain the bodhi. The rsi Gautama said; How to reach the Bodhi? where to take a bath? to whom pay a worship?

49-50. Manicuda than uttered the nine Ma which are; 1st Mount Manicuda, 2nd the tank Manitadaga; 3rd the Manicaitya; 4th, Maniyogini; 5th the Manianga; 6th the Manidhara; 7th the Mahakala; 8th the Manilinga; the Manirohini.

51-52. Once Indra metamorphosed as a Brahman came to ask Manicuda the precious stone of his skull. Manicuda replied to him to do so. They must be washed before removal; thus their brilliancy took the form of Crivatsa and penetrated the linga named Manilingecevra. No sooner were the precious stones removed, then they appeared again. Indra and the gods and the rsi Bhavabhuti and Gautama are quite non-plussed. The blood that flowed from the wound formed a river.

53. Everybody returns to Saketa.

54. Padmattara is anointed king; Manicuda retires in the forest with Padmavati; both practise ascetism. By the might of their strictness Manicuda and Padmavati live in the Dharmamegha world.

55. One day the king of the Pancala Vrsakarna has an altercation with his son Gokarna; he hunts him out of the palace. Gokarna becomes an ascetic on the banks of the Bagmati.

56. Once Gokarna proceeds to the locality of Gokarna to offer funeral gifts; thereby he pulls out from hell king Vrsakarna ... prince Gokarna, very afflicted sees in a cloud Padmapani Lokcvara residing at Sukavati speaking to Gaganaganga and heard him saying. Hear you, Gaganaganga Bodhisattva. Go to Pancala take thither prince Gokarna and return...... At the order of the the Arya Avalokitevra, the Bodhisattva Gaganaganga gets on the back of lion, goes and takes prince Gokarna in Pancala and returns to Sukhavati. It is the famous linga of Gokarna. Now, once, when Vrsakarna and his people held a council and they anointed Gokarna. And Gokarna governed the country of Pancala according to justice (justly).

57. In the course of times a Nagaraja named Kulika, angered, swore to fill up Nepal with water, thereupon beginning from the
river Kanciki all the Nāgas came out from the Nagaloka, entered Nepal and flooded her. The creatures began to moan. Arya Avalokiteśvara who dwells in Sukhavati sent Samantabhadra who pierced the body of Kulika with the famous linga of Kilecvara; it is mount Carugiri.

58. An Acarya of Manjupura named Sarvapada, in possession of the sex magics; pride excited him to anger and he beat his servants; then, frightened of himself seized with madness he began wandering carrying with him an earthen pot, reaching the banks of the Bagmati, he laid down his pot began his magical operations. Avalokiteśvara then sent the Bodhisattva vajrapāni. This is the Kumbhecvara, Erection of the caitya.

59-60. A sage from the country of Pancala, Buddhipada had a son, Manjugarta who was absolutely an idiot. Buddhipada found himself incapable of instructing him and sent him to Nepal to worship Manjucṛi. On reaching the mountain of the south, he met a pretty girl who was looking after a plantation of sugar-canes and began to amuse himself with her. He was almost lost; but the god Manjucṛi taking pity hastened towards Manjugarta; he touched his head with his hand saying. Become good and by the effect of this benediction Manjugarta became a poet, he began to sing a hymn before Manjucṛi. From this originated the famous linga of Manjugartecvara.

61. A master of Odiyana, dwelling on mount Gaganaksepa requests the favours of the cow of plenty; he makes a sacrifice in which he offers fish and meat. The cow gives him her marvellous milk; he makes use of it for an oblation. Then the yogini Gaganakespa grants him a favour. This is the origin of the famous Phanikecvara linga. The Bodhisattva Sarvanivaranaaviskambha in the form of a fish.

62. The same master of Odiyana, in order to ascertain the powers of the eight magical forces, settles himself on the banks of the Bagmati, on the skin of an elephant and begins his charms. Ganeca who had come to amuse herself in the waters of the Bagmati, gets angry at the sight of a magician sitting on the skin of elephant; he calls to his aid the Putanas and Kataputanis and he throws the evil spell over him. Then the master of Odiyana calls Sadaksari to his help; she brings with her the Dacakrodhas and Ganeca allows himself to be moved. Then the Lokecvara, Ananda, etc., found on mount Kacchāpa the famous linga of Gandhecvara.

63. After this another day the master of Odiyana having passed by the banks of the Bagmati in the neighbourhood of Swayambhu, blows there the conch, he deposits his conch at the spot called Vikramasthala, and enters into a magical meditation. Then Arya Avalokiteśvara who resides at Sukhavati, calls the Bodhisattva Khagarbha and says to him. Hear you Bodhisattva Khagarbha go to the place named Vikramasthala. You will see there the master of Odiyana in magical ecstasy, watch over him by installing an emblem in the form of a conch. Erect a linga that will be as famous as the Vikramecvara. At this, order Khagarbha Bodhisattva resides on a lion and proceeds to Vikramasthala. At the same time Garuda is entrapped in the knots of a naga; he immediately calls Viṣṇu in his mind who hastened to help him out of the knots of the naga. This was the moment when the Bodhisattva Khagarbha had just arrived. Ah said Viṣṇu what luck, and I am glad to see you and he pays him homage and respect.
fully turns to his right. It is you who teaches me the good law clam my shoulders. This is the origin of the famous Haribariharivahana.

64. Paramecvara and Parvati entertain each other on the confluence of the Bagmati and the Manimati; they practise penance at the place; by the power of the penance Guhyecvari who is pleased, grants them a favour from heaven.

65-66: One bright day, a shepherd on the lookout for a cow rambled from mountain to mountain. He sees a tintini tree and wishes to climb the tree to eat a fruit; but he falls back to earth. A monkey named Kapiraja sees his fall hastens and takes him on his shoulders. In return the shepherd kills the monkey with a stone; in retribution for his fault he is smitten with leprosy; he now becomes all pus, congealed blood and began smelling. His wife and his parents expel him from the house. He wanders about like a vagabond. The king of the Pancala, Vrasakarna meets him; he supplies him with a rag, some money and persuades him to go and make penance at the confluence of Bagmati and the Manimati. The shepherd remains there twelve years; then he dies and goes straight to heaven.

67. In the town of Bandhumati there lived the wealthy merchant Varna; his wife, Varnalaksmi became pregnant and gave birth to a child. The merchant Varna departed with five hundred other merchants to the country of jewels.

68. Varnalaksni remaining in the house handed her child a wooden bowl and sent him out to beg his food; the people broke his bowl and then sent him back with insults, so great was his ugliness. The poor disgraced man began to make penance at the tirtha and by the strength of his penance he began very handsome. His father who had searched for him everywhere without finding him discovers him at the tirtha and brings him back to town. Precisely at that time there was no king in the country and the ministers have summoned the people to deliberate thereon.

69-71. At that very moment the handsome young man arrives; he is placed on the back of an elephant and the people decide to crown him king. At the favourable moment indicated by the astrologers he receives the royal anointing. He reigns in the name of Maha Sundara, practises justice and lives happy.

72. A king spends his day aimlessly killing the unfortunate gazelles, later in another world, he becomes a gazelle and under that transformation he is killed by a hunter at the tirtha.

73. Then again in another existence the gazelle is a tiger, the hunter a wild-boar; both meet each other at the Manoratha-tirtha; the tiger receives a blow from the snout of the wild boar, he dies in consequence; the wild boar also dies. Both go straight to heaven for having died at the tirtha.

74. And after this there lived a learned man named Vajrapada in the country of Pancala; he knew perfectly all that concerned astronomy, medicine, dialectics and all other sciences in general. And yet he could not manage to win himself a reputation. He asked himself how he could best manage it. He proceeded to the confluence of the Keavaati and the Bhadranadi where is situated the Nirmala tirtha; he took a bath there and brought leaves of the acvattha daily practised penance in the graveyard. A Vidyaadhari took him in her favour came to visit him daily and he attained glory.

In the village of Vasavagrama, there
lived an eminent personage named Sena who was as wealthy as Kubera. Yet, through his faults, he tilled the earth. He had a son named Kotikarna who said to him every day; do not till the earth. But he paid no heed to him and continued to till the ground. The father said to the young man; You better start business and strive to earn thousands and hundreds, and he sent his son to carry on traffic. Kotikarna the trader, went and sought his mother and said to her; My mother, I am going to trade. Answer me. She did not reply to him. He then spoke very strongly to her.

76. He proceeded on his journey in a vehicle and an ass. His companions followed him. But in returning as a punishment for having abused his mother he lost his caravan and remained alone.

77. He came to an iron town and asked the gatekeepers three times for water, but they gave him none. Furious he entered the town and kept five hundred Pretas who asked him for water. He fled.

78. And he reached a second iron town and he asked for water twice and five times; but the gatekeepers did not even listen to him. Furious, he entered the town and met fifteen Pretas who said to him; for twelve years we have not even heard the name of water we are dying of thirst; give us water and he fled. And after this, at evening time, four Apsaras came driving in a celestial chariot. The gate-keeper amused himself with them all night then at dawn they alighted, four dogs from the chariot and gave them to him to eat. Kotikarna remained looking motionless.

79. On returning from the world Kotikarna the merchant came quite close to Vasvagrama. He saw a temple and respectfully turned to his right. He saw something written; he looked; and it was his name. He began to ponder and soliloquished; I shall become a monk. And he went in search of the bhiksu Katyayana.

80. On the order of the bhiksu Katyayana he entered his native town, published what he had seen in the other world, bathed in the Cintamani tirtha made funeral offering heard the voice of his father and mother, practised penance at the Cintamani tirtha became bhiksu and obtained deliverance. The Cintamani tirtha is at the confluence of the Bagmati and the Kecavati.

81. The Daitya Danasura having plundered treasures and jewels from the world of the Nagas carried them to the current of a river. This is the origin of the river Ratnavati. Her confluence with the Bagmati forms the Pramoda tirtha (after this comes the lower band without any marked divisions).

The tirtha Sulaksna at the confluence of the Carumati and the Bagmati. A man who has not the good marks obtains them if he does penance there.

A daughter of Daitya by the effect of the anger of a Daitya and by desire of getting a son practised penance on the banks of the Bagmati. The goddess Vasundhara satisfied manifested herself before her. This is the origin of the Prabhavati. Her confluence with the Bagmati is the Jaya tirtha.

By the virtue of the Jaya tirtha, the Daitya Bala obtained the Empire of the three worlds; he obtained the elephant Airavata as a riding animal.

Vagicvara Tara... Aryatara... Kali... Ananta... Anantana... Sahasra... Sundari... Agastya... Kapotalo.

On mount Kapotalo the Compassionate (Karunamaya) and two Nagas.

Then come the eight Cmacanas of Nepal with their divinities.

1. Asitanga Bhairava; Brahmayan, Kakchhapada. The Candogracmacana.


In Benares in the large convent of Vikramacila Dharmacri mitra comments upon the Namasanegiri; but he cannot succeed in interpreting the twelve syllables. He then goes to interview Manjucri on mount Pancacirsa in the Mahacina. When I will have obtained from him the interpretation of the Twelve syllables he said, I shall return. Thereupon Dharmacri mitra proceeds to mount Pancacirsa; arrives in Nepal. Manjucri, seized with compassion, came in front of him tilling the ground with a lion and a tiger. Dharmacri mitra looks at him and asks him; What distance from here to the mountain of Mahacina; the peasant replies to him; it is too late to continue this evening, night is approaching. Remain with me, I shall show you the way. He takes him to his house, instructs him on the way, gives him to eat the five dishes of ambrosia. Dharmacri mitra soliloquises. Tigers and lions are not domesticated. This must be some holy personage here and he falls asleep on his seat. The peasant had retired to his sleeping room; suddenly a voice is heard; Manjucri replies; Varda, my dearest it is Dharmacri mitra of the monastery of Vikramacila; he has been able to interpret the Nama Samgiti but he does not know the commentary of the Twelve syllables. Varda replies; How can the commentary of the twelve syllables to know? Recite it to me. Manjucri recites it. Dharmacri mitra hears all, prostrate before the door. In the morning, Varda and Moksada come to open the door; in seeing there Dharmacri mitra, They are seized with fright and enter again inside. The Manjucri arrives; Arise he said. He takes him by the hand makes him stand gives him the anointing of the Vajra and teaches him the commentary of the twelve syllables. Dharmacri mitra prostrates himself at the foot of his master. I cannot, he said to him my master pay you appropriate fees. Have mercy on me, come and see me. Thereupon Dharmacri mitra returns to Vikramacila and there he instructs the students. At that moment Manjucri appears like a tall old man holding a lotus; he enters the monastery. Dharmacri mitra sees him but feigns not to see him. Once the lesson is over the hearers leave the room. Dharmacri mitra hastens to greet his master but he now moves away without looking at him. O my master forgive me my fault he cries out and he falls at his feet. As a result of his fault his eyes fall out. The guru then
says to him. ‘From today your name will be Juanacri mitra and you will see as if you had eyes. Then he vanished. After this it is the acarya Cantacri. The acarya had covered up with a stone the holy manifestation of the light; he had erected above it a caitya of bricks; built a gold bell-turret, a gold cushion, a gold parasol. He then performs the magic of the Nagas to have the rain to fall during the season. All the Nagas arrive save Karkotaka. Then Cantacri the acarya calls Gunakama deva and says to him; go to the Dhanahara, call Karkotaka and return, and he gives Gunakama deva a handful of white grains that Gunakama deva goes and quietly throws into the Dhanahara. Come Karkotaka and he cries out. I am too deformed to present myself replies Karkotaka. Gunakama seizes him by the hair, lays hold of him and brings him along. And the troops of gods appear everywhere for the blessing.

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The procession of Matsyendra Natha
(Explanatory Note translated from the Sanscrit)

Firstly by proceeding from the left the caitya of Swayambhu, having in front the image of Aksobhya and on its right that of Vaibhavaka. Above it the bell turret gold plated still above this the gold parasol. To the right and left two temples of gods.

Below a temple of god built of brick and parapet.

To the left a fully decorated house with three windows and archways; at each of the windows a person who holds religious offerings to present them.

To the left a temple of the god built there stories high each one covered with gold plated; at each roof a garland of small bells that tinkle in the breeze. Above a gilded bell-turret. Below the temple leads on to three terraces and the door is painted in vivid colours.

To the left a large three-storied house; below on the terrace a man and three women, one of them carries a child; a young boy has climbed a wall to look; on the second floor; at a painted window, a man crosses his hands in adoration; on the right and left, women, in the same attitude; on the third floor, a man with hands crossed, looks at the procession of Arya Avalokitevvara.

Then a large three storied house at each storey a window of carved wood and painted with a personage who is looking on; they all have their hands joined; personages are also looking from over the wall of the enclosure.

Procession of Arya Avalokitevvara called Bugyat. To the right and left of the divinity two old men standing. Outside the chapel the king’s representative his fly-flap bearer; below two body-guards; ahead two upadhyayas; to the right and left, two woodchoppers (Barahi). Two to three hundred persons pull on the ropes to move the chariot. Ahead of the chariot banners lamps torches perfuming—pa a bell, musicians who play all kinds of musical instruments drums, tambourines, cymbals trumpets. Spectators on all sides, riding on elephants. In the distance merchants and merchants of betel and areca nut, etc.

A pretty house, a three-storied house, with windows balconies decorated pillars.

A temple of the goddess three-storied high very pretty.
A picturesque house, with sculptured windows.

A three-storied house painted in colours with decorated windows and balconies.

A two-storied dharmacals, very pretty.

A little everywhere people come from the surrounding villages, in their feast attires to see the procession in Lalita-pattana and who afterwards return to the villages.

(To be continued)
बंशावली र बंशावलीहरू

डा. जगदीशचन्द्र रेम्सी

नेपालको इतिहास भजन महाँ पाइने विभिन्न कालका शिलालेख-श्रमिखार्यहरूले द्वारा सहायता गरेका पनि हाँसो वंशावली साहित्यको इतिहासको लेखन र मूल्यांकनमा प्रयोगिता महत्त्व छ पनि सर्पट छ।

विभिन्न खालका बंशावलीहरूको चर्चा, उपयोग र प्रकाशन प्राकृतिकभूत भएको छ जुनैबाट हामीलाई ऐतिहासिक बट्टाहरू बुझान समेत भएको छ र गृहय्यासक अभ्ययन गर्न सजिलो परेको छ। तर इतिहास निर्माणका लागि प्राययणक प्रकाशक एका बन्द खालका बंशावलीहरूको प्रकाशन हुनु भन्नेक प्रययणक देखि रूपमा फिर्तने गरेको खालका बंशावलीहरू एक न एक विशेषताका देखि भएको छ।

यहाँ धपकाहित बंशावलीहरूको केही चर्चा गरियो जुनौ भएको प्रकाशन गर्न सक्ने इतिहासको प्राधिकृताहरू दुईलो साहित्यको लागि विश्वास गर्न सकियो।

नेपालको बंशावली साहित्यको जोडी संपभोज दुईसन्ताने खालको पाहुँ दुईधक्का छ जसले नेपालमा वस्त्र यहाँका धर्म र धार्मिक साहित्य एवं लेखात्मक संस्कृति का गर्ने तथा मनोभावमा लग्ने राख्रिदिस्कार बिपर्ययनले दुईलो संक्रियात्मक चर्चा नहाँ गरियो।

१. नं. २५ (७) -
Bamsavali, Newari, 2 Vols: Vol. 9, 16, 17. and 19.

२. नं. २६ (७)

३. नं. २७ (६)
Bamsavali, Newari, Vol. 52. Fol. 7-52;
Vol. 102, Fol. 9-16.

४. नं. २८ (६)
Gorkha Bamsavali, Vol. 51, Fol. 49-1,

५. नं. २९ (६)

६. नं. ३० (७)
Vamsavali etc. Vols. 50, 54, 56, 93, and 104.

७. नं. ३१ (६)

८. नं. ३२ (६)
Early Gorkha Vamsavali, Vol. 51, Fol-111-120.
२  प्राचीन नेपाल

१०. नं. ३३ (६) -  
Gorkha Bamsavali, Roll No. 45.

११. नं. ३६ (६) -  

१२. नं. ३९ (५) -  

१३. नं. ३९ (६) -  

१३. नं. ३९ (६) -  
Vamsavis, Vols. 50 and 55

माथि जवित् १४ शीतक्रर्या तयास स्थलागत पति कति नाम वंशवलीवर्गको उलेख परिकोले कति थरी वंशवली उका संप्रभु रहेकुन माथि प्राचार्य मर्यादा सामधर्मिक

माथि जवित् वंशवलीवर्गको नं ३ र ४ मा नेपाली भाषाका वंशवलीवर्गको बर्मा पारदुर भूमियः पूर्ण । तिनमात्र हाम्रोहरू नेपाली भाषामा लेखिएका बंशवलीद्वारा प्रसिद्ध भूमात ।

विदेश पुरुषों एकदा प्रकार वंशवलीको उलेख पाइँको हाम्री संप्रभु रहेको जसलाई "Nepalese History (Hindu Reduction)" शीर्षक दिखाइएको । २ विदेश तुकालका प्रथा वंशवलीवर्गको र पति खोजमाैत्रहुन प्राचार्यका

नेपालबाट पति धरी यही केही वंशवलीको प्रकाश समबाट रोपन भएको छ नयो तर कति जानकारिता अपवादका पति रहेको देखिन्छ । जस्ती राहुल अभिव्यक्ति लेखलिएका सूचीलग्नमा १ धरी वंशवलीको उलेख पाइँको युरोपियाँ एद्ग्वाको प्रकाशन । कलमलग्नमा गल्मी गर्नुभएको हुनेछ । ४ उद्धृते उका वंशवलीको छविजाति र प्राचार्य बनुवादको प्रकाशन गर्नुभएको हुनेछ । यस लपर

लेखको पुढ़ारमा उका छविजाति पाट पहिला मूल वंशवलीको मुखिया भएको हुने सामथ्रीक भएको हुने सामथ्रीक प्रथम र दूसरी प्रथम निषिद्धको छ पाटकहुँको मुखिया भएको हुने सामथ्रीक भएको हुने सामथ्रीक प्रथम र दूसरी प्रथम निषिद्धको छ । यस लपर

3. बुदापेस्त संस्कृतकाल, संस्कृतकाल, २०२ ५, ७४, १३५ ।
पाठ 3 ख

विद्युत मद्दतको लक्ष र महत्त्वपूर्ण। धार्मिको रूपमा अवलोकन द्वारा अध्ययन गर्न।

अन्य तथा प्रतिस्पर्धात। इनको सर्वात प्रमुखतामा स्थान प्राप्त गर्न।

राजा को महत्वपूर्ण भवनमा वर्खा र देखि दिनको निम्नलिखित विवरण।

राजा को कार्यक्षेत्रमा वर्खा ५६। राजा को बलकथा पुढ्‌पूढ्‌पूढ्‌पूढ्‌पूढ्‌पूढ्‌पूढ्‌पूढ्‌पूढ्‌पूढ्‌पूढ्‌पूढ्‌पूढ्‌पूढ्‌पूढ्‌पूढ्‌पूढ्‌पूढ्‌पूढ्‌पूढ्‌पूढ्‌पूढ्‌पूढ्‌पूढ्‌पूढ्‌पूढ्‌पूढ्‌पूढ्‌पूढ्‌पूढ्‌पूढ्‌पूढ्‌पूढ्‌पूढ्‌पूढ्‌पूढ्‌पूढ्‌पूढ्‌पूढ्‌पूढ्‌पूढ्‌पूढ्‌पूढ्‌पूढ्‌पूढ्‌पूढ्‌पूढ्‌पूढ्‌पूढ्‌पूढ्‌पूढ्‌पूढ्‌पूढ्‌पूढ्‌पूढ्‌पूढ्‌पूढ्‌पूढ्‌पूढ्‌पूढ्‌पूढ्‌पूढ्‌पूढ्‌पूढ्‌पूढ्‌पूढ्‌पूढ्‌पूढ्‌पूढ्‌पूढ्‌पूढ्‌पूढ्‌पूढ्‌पूढ्‌पूढ्‌पूढ्‌पूढ्‌पूढ्‌पूढ्‌पूढ्‌पूढ्‌पूढ्‌पूढ्‌पूढ्‌पूढ्‌पूढ्‌पूढ्‌पूढ्‌पूढ्‌पूढ्‌पूढ्‌पूढ्‌पूढ्‌पूढ्‌पूढ्‌पूढ्‌पूढ्‌पूढ्‌पूढ्‌पूढ्‌पूढ्‌पूढ्‌पूढ्‌पूढ्‌पूढ्‌पूढ्‌पूढ्‌पूढ्‌पूढ्‌पूढ्‌पूढ्‌पूढ्‌पूढ्‌पूढ्‌पूढ्‌पूढ्‌पूढ्‌पूढ्‌
प्रतंबंधसादिकाके काळे वर्सिंगदेखीले वृक्षाचे राज्य वर्ष-
प्राक्कले। २२ । नेपाललमत महंतमोहीलाएशा नृत्याचे
वाचवरासुताता घर नदेवप्रूवण दि प्रत्रांगमे शिव-
मलयाचे देशाचे कृते देशियावरण लिहिल संगीतहृदयाचे संदर्भ
राज्याची प्रतिषेधातिकता। २३ । राजकुमणोळे भूवृत्तांगाती-
मुख दि प्रत्येक संगीतहृदयाचे संदर्भ। २४ । पृथ्वीमागारी शासको
राज्य क संगीतहृदयाचे संदर्भ। २५ । पृथ्वीमागारी शासको का नदेवप्रूवण
dि राजकुमणोळे भूवृत्तांगाती मुख दि प्रत्येक संगीतहृदयाचे संदर्भ। २६ । राज्
राज्य का नदेवप्रूवण 

पाठ ९ ६

२० । सम्बंध तृ४७३ गौरवलखण्डण्डयाचे शुक्रवर दि ३-
देश पुष्करगंगाकुट मजुमार संधी। २१ । नेपालकृतिकात ऊपर-
वाचवरासुताता घर नदेवप्रूवण दि प्रत्रांगमे शिव-
मलयाचे देशाचे कृते देशियावरण लिहिल संगीतहृदयाचे संदर्भ
राज्याची प्रतिषेधातिकता। २२ । संघतृ४६ गौरव शासकीयाचे संधी
मजुमार संधी। २३ । नेपालकृतिकात ऊपर-वाचवरासुताता
घर नदेवप्रूवण दि प्रत्रांगमे शिव-
मलयाचे देशाचे कृते देशियावरण लिहिल संगीतहृदयाचे संदर्भ
राज्याची प्रतिषेधातिकता। २४ । राज्य का नदेवप्रूवण 

पाठ १० ६

कालुपुर लगुणाचे लहस्तातीमे देशेका संधी। २५ । देशेका नदेवप्रूवण दि प्रत्रांगमे शिव-
मलयाचे देशाचे कृते देशियावरण लिहिल संगीतहृदयाचे संदर्भ
राज्याची प्रतिषेधातिकता। २६ । देशेका नदेवप्रूवण दि प्रत्रांगमे शिव-
मलयाचे देशाचे कृते देशियावरण लिहिल संगीतहृदयाचे संदर्भ
राज्याची प्रतिषेधातिकता। २७ । देशेका नदेवप्रूवण दि प्रत्रांगमे शिव-
मलयाचे देशाचे कृते देशियावरण लिहिल संगीतहृदयाचे संदर्भ
राज्याची प्रतिषेधातिकता। २८ । देशेका नदेवप्रूवण दि प्रत्रांगमे शिव-
मलयाचे देशाचे कृते देशियावरण लिहिल संगीतहृदयाचे संदर्भ
राज्याची प्रतिषेधातिकता। २९ । देशेका नदेवप्रूवण दि प्रत्रांगमे शिव-
मलयाचे देशाचे कृते देशियावरण लिहिल संगीतहृदयाचे संदर्भ
राज्याची प्रतिषेधातिकता। ३० । देशेका नदेवप्रूवण दि प्रत्रांगमे शिव-
मलयाचे देशाचे कृते देशियावरण लिहिल संगीतहृदयाचे संदर्भ
राज्याची प्रतिषेधातिकता। ३१ । देशेका नदेवप्रूवण दि प्रत्रांगमे शिव-
मलयाचे देशाचे कृते देशियावरण लिहिल संगीतहृदयाचे संदर्भ
राज्याची प्रतिषेधातिकता।
सूजित ग्वाजिञ्जित्मममल्लास्मज श्री वृन्दावनरमल्ल तथा
श्रम श्री रशिमल्ल तेन वर्ष ४८ राज्य कुत्रावास आदि
सत्यीसिंहस्ति राज्य कुत्रावास प्राण बुढ़मस्ति कालीः
माण जाति। नेपालसच्चर ५० अंगिसिंहाल एकादशी
ए एमिनिंदे गोरसिंहभूम आदि दस्ता (स) हृििि
-— — — — — ——योमरोषीणमहाराज्य श्री
पृथ्वीनारायणसाहिष्णुहुरसमस्ति ओळ श्री राधिकस्मल्ल
श्री जयब्रजस्मल्ल श्री तेजसिंहसिंह्रुय परलोक
देश्ति राजा विचारात पिीर शुक्लनिम रिवि।

पत्र ११ ख
सुमुहारे। सरस्वतीय पठुपुर खरिदिखेति केति समस्ति
बन्धुं इति। तथातो जलवालिणरुद्दानि वहला
स्वसविश्वा जातो देवपापोभंति श्री देवस्ति
नि। तस्यावता नाथसमस्ति निधि श्रावण। जाति: पुषि।
प्रोक्शिपुरसिंहमल्लास्मजः शिल्मि पाषणिनुः। तस्या
स्ति श्रावणमल्ल। जयाजितिमल्ल देवस्यादि राधिकस्मल्ल
षि। यि देवमन्दिरसङ्क्रमणोपि दर्शनमुमिलस्ति
राज र राधास्मल्ल। तस्यायुद्धमल्ल इति प्रविष्टि
श्री वृन्दावनमल्ल बृहस्पतिलकतस्तोगृहम्।
सार श्राजस्वस्ति तोजनि बिश्वासस्मल्लोमल्लास्मजः। रुद्रसन्
पुषि। देवराघवी चेतुः। ग्रंि बेदराङ्कीमल्लित कि रिवि:
क्रमु वारुस्रोजनि जगत्लिङ्गदारभृः। ए—

पत्र १२ क
सत्याजितिविधानवचारलिङ्गविधिविधिविधिस्ति श्री जगत्लिङ्गमल्ल
नरेन्द्र पु (श्री) इति पुषिचारकियके || तथातोः श्री
बोडे (धम्पुर) को ऐतिहासिकता

-युगी सुलोचना विज्ञान

बंधुवालीहुम्ना नेपालमा शासन गर्ने गणपत, महिपाल, आभित, किरवड़ वंशवि नाम र तिनीहुन्तको सूची पनि उलिङ्ग गरिएको छ । तर बंधुवालीहुम्ना चटना चटाएका बर्षपछि लेखिएको स्थल प्रामाणितका छैन । त्यस पछि किरवड़कालको पनि कुनै ऐतिहासिक प्रमाण हालसम्म फेला पावै सकिएको छैन तापनि। लिखितकाल पूर्व नेपालमा किरवड़हुँदै शासन गर्दै भने कुनै सबै ऐतिहासिकहुको मान्यता छ । यस समयदेखि नेपालको भाषासंस्कर ध्यानमार्ग गर्दै बाहिरी व्यापारमा पनि प्रवर्तित हुन थालिएको थियो । नेपालको धार्मिक, धार्मिक र सामाजिक विकासको प्रतिष्ठा पनि केही व्यमान र्यासै वेला युवृ भईसको संकेत दिने केही धाराहरू नपाईने हुनिन्थै । ३ तर उदाहरण तथा व्यापारिक अर्थव्यवस्था हुन विश्व भन्दा भएको हुँदै किरवड़कालको इतिहास राष्ट्र छैन ।

किरवड़वालीहुम्ना नेपालमा शासन गर्ने लिखितको वेख हो तापनि। लिखितकालको इतिहास ईशानको पाठकी शताब्दीदेखि मात्र राष्ट्र छ । शहर संवर्तू ३८६ को मान्देव- को चाँगुपत भ्रमिलेको ख्यात समयको धार्मिक, सामाजिक र राजनीतिक प्रभावसङ्ग कार्यकाल दिनेको छ ।

यस पछि लिखितकारको धार्मिक प्रभावलीहुँदै फेला परेका छैन जसले ध्यानमार्ग प्रवृत्तमा धार्मिक धार्मिक पनि धार्मिक पनि झाँसको वजनकारी दिएको छ । तत्पर लिखितकारको शासन केन्द्र विश्व सम्प्रदाय प्रवर्तित थियो, हालसम्म पनि यथार्थ हुन सकिएको छैन । शिलालेखका पाइएका विश्व स्थानसम्म धार्मिक वधारा भने केशिका धाराहरूको झाँसको झाँसको पाइछ । शिलालेख पाइएका विश्व स्थानसम्म धार्मिक पनि केही हो । धाराहरू ताकलको शिमलिम्बा धार्मिकमा धार्मिकमा पुष्पाखण्डको झाँसको झाँसको मिलाइएको छैन ।

लिखितकालको प्रचलित धार्मिक सम्प्रदायमध्ये धार्मिक सम्प्रदाय पनि एक हो । उन धार्मिकमा “थुरो-स्वरुपेवर्ष” ललेख भ्रमेको निम्न प्रवेशमा स्थविषयमा

1. धार्मिक बलिकार्य टेककालपुर सेंट्र, पंचाती शासन पद्धतिको ऐतिहासिक विवेचन, नेपाल र एशियाली
2. धार्मिक बलिकार्य लिखितकालको शिलालेख, नेपाल र एशियाली धार्मिक संघर्ष, २०३०, पृष्ठ ३९।
3. धार्मिक बलिकार्य लिखितकालको शिलालेख, नेपाल र एशियाली धार्मिक संघर्ष, २०३०, पृष्ठ ३९।
4. धार्मिक बलिकार्य लिखितकालको शिलालेख, नेपाल र एशियाली धार्मिक संघर्ष, २०३०, पृष्ठ ३९।
5. धार्मिक बलिकार्य लिखितकालको शिलालेख, नेपाल र एशियाली धार्मिक संघर्ष, २०३०, पृष्ठ ३९।
पापुआ चित्रकला। नवू के भेदभाव हैं। यहाँ लगभग लोगों की कहानी के बाद गांव के दूर उसे देखने लगता है। ६  
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बर्खेमा तिमी, नवदेव र बोटीकै उलेख नयेको छ । काठमाडौं उत्क्रान्तको विभागित पनि तिमी, बोटी विफालित काम भक्तपुरको आश्रय रहेछ नै रहेछ। राम मलको छोरा सुरुचि मलस (सुरुचि मलसमा , नैन. सं. ६२६-६४४) तिमी, बोटी र नगदेवामा क्षमा ७००,५०० र ७०० को घर बनाई गरेको बसालोको उलेख न। पक्ष । करौव पनि दुरुस्थ यहाँ यापाठी 'देव' शब्द य्वि ढाङौ यापाठी यापाठीको बोहेमा अन्धुरित रकमका खास पनालको सुरुचि मललेको छोरको बसालोको बनाउन उलेख नै विवरणीलाई छ । सम्बन्धित मलका सबै गरेको सुरुचि मललेको सुरुचि विवरणित गरेको छ नै पक्षमा, 'विवरणना कालमा तीन बाहर का राजाहरूको इमाय, 'दृष्टा बाहर' मलका बालबालको खेलमा दृष्ट। यहो वालबालक एकैदिनको सलाहने पनिटि मात्र यो छ । सम्बन्ध न लकाई यहाँ रहेछ, यहाँ नै रहेछ रहेछ नै रहेछ। नेस. सं. ६०० मा भक्तपुरका ब्रह्मा रहेछ, यहाँ चिन्मयी त्रित्रिग्नातिका ख्यातिलाई धारी गरेको र एकैदिनलाई कैदी बनाएका छिद्र । भोज तक्ता वर्तनीका मात्र हकीकी पनि यो छ । इत्यादि एकत्र भुँड हुँदा बाहरको सबै सूचना र तिनीका दिनिका यो छ । यही नै समयमा तिनी भक्तपुरका मललेको बोहेमा, नवदेव र तिभुमा देखाई गर्ने गरेको छ । तबा, पक्षमा ललितपुरका सहयोग गरेको गरेको भक्तपुरको ललितपुरका छिमीलेखहरू छन् । सभा तिके हकीकी ललितपुर र क्षितिज्ञे काठमाडौंले आश्रय बनेका तपाईं पनि प्रयन गरेछ। भक्तपुरको त्रित्रिग्नातीने पनि ब्यक्त पनि तिनी ठुकुरा हितिको तिनीको तिनीको तिनीको तिनीको तिनीको तिनीको तिनीको तिनीको तिनीको तिनीको तिनीको तिनीको तिनीको तिनीको तिनीको तिनीको तिनीको तिनीको तिनीको तिनीको तिनीको तिनीको तिनीको तिनीको तिनीको तिनीको तिनीको तिनीको तिनीको तिनीको तिनीको तिनीको तिनीको तिनीको तिनीको तिनीको तिनीको तिनीको तिनीको तिनीको तिनीको तिनीको तिनीको तिनीको तिनीको तिनीको तिनीको तिनीको तिनीको तिनीको तिनीको तिनीको तिनीको तिनीको तिनीको तिनीको तिनीको तिनीको तिनीको तिनीको तिनीको तिनीको तिनीको तिनीको तिनीको तिनीको तिनीको तिनीको तिनीको तिनीको तिनीको तिनीको तिनीको तिनीको तिनीको तिनीको तिनीको तिनीको तिनीको तिनीको तिनीको तिनीको तिनीको तिनीको तिनीको तिनीको तिनीको तिनीको तिनीको तिनीको तिनीको तिनीको तिनीको तिनीको तिनीको तिनीको तिनीको तिनीको तिनीको तिनीको तिनीको तिनीको तिनीको तिनीको तिनीको तिनीको तिनीको तिनीको तिनीको तिनीको तिनीको तिनीको तिनीको तिनीको तिनीको तिनीको तिनीको तिनीको तिनीको तिनीको तिनीको तिनीको तिनीको तिनीको तिनीको तिनीको तिनीको तिनीको तिनीको तिनीको तिनीको तिनीको तिनीको तिनीको तिनीको तिनीको तिनीको तिनीको तिनीको तिनीको तिनीको तिनीको तिनीको तिनीको तिनीको तिनीको तिनीको तिनीको तिनीको तिनीको तिनीको तिनीको तिनीको तिनीको तिनीको तिनीको तिनीको तिनीको तिनीको तिनीको
स्थानीय मन्दिर, ५५ हवाई वर्षा उनकी कृति हुई। उनले ८५ हवाई वर्षा व्रान्ति शास्त्री साहित्य राजन आकाश जीवार पुस्तक के लिए जता। उनले ने. सं. ८३ वारन शुद्ध तीर्थीका दिनमा। दीनमा नारायण हेमंजशन का प्रचार नारायण हेमंजशन ताराबाग गरिएका थिए।

मयूरलाल मल्लको नामदेव ने. सं. १४२ मा प्रकटको राजग्राममा रणनाथ गर्ने करे। उनी निजी और शासनीय प्रवृत्ति मा राजनीति थिए। र्याँको राजनीतिक परिस्थितिले पदी प्रवेश लिङ्क, सर्वहारा उनले निर्देशित परेको थियो।

(न. सं. ५५) वि. सं. १७३ ति कान्तिपुर, ललितपुर र गोकुलका राजा मिली मल्लको ब्रह्मी विद्वानो आरोहण प्रवृत्ति र त्यसको निर्देशित निर्देशित परिस्थिति प्रवेश लिङ्क, सर्वहारा उनले निर्देशित परेको थियो।

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यसद्व दिनी नेपाली सर्वोच्च ध्येय र त्यसको निर्देशित निर्देशित परिस्थिति प्रवेश लिङ्क, सर्वहारा उनले निर्देशित परेको थियो।

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भिन्न, तात्विक भाविगा बोदेमा परमात्मा करिक निरुक्त केवल को दिखाउने भने दििमा हाँ रहे। मल्लकालिन प्रशासन-मा गहरे पदस्थल परमात्मा पनि दिखाउने भए। रमण परिशिष्ट हरिनी तथा बोदेको प्रशासनको आधारमा तहखान जानकारी दिन्छ।

मल्लकालिको पूरा दृष्टिकोणलाई प्रशासन आवश्यकता त्यस्तकारको लागि दुरुपयोगी हुकुमानी दुरु पाइएका व्यवस्थातिकीता प्रशासनको लागि भए। ती रमण परिशिष्टमा केही एक भएको आदर्शको दुरुपयोगी हुकुमानी प्रशासनको लागि भए। दुरुपयोगी केको प्रशासनको लागि भए। दुरुपयोगी हुकुमानी प्रशासनको लागि भए। दुरुपयोगी हुकुमानी प्रशासनको लागि भए।

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बोंडों के प्रसाधन व्यवस्थापालिका वहीं मध्य विद्युः दिवकर। दितियारम्य देशीयके बोंडो प्रमाणके जबहों केन्द्र रखिए उलझ गरें भावके छ। १८ दितियारम्य प्रमाण रखिए भए दितियारम्य कुंवर न कुरू दिविलेखका प्रमाणको उलझ गरें पद्धति, यह तबथा दितियारम्य प्रसाधन संबंध- लक्ष्यके हारा’ गरे रखिको हुनेछ।

दितियारम्य पद्धति वोटिको जेटा छोरा प्रव्रत्ती- गण वोटिकों वंशावली सहित तत्त्वाती धर्माखु हिरियाे ऐतिहासिक सामग्री। यह आपात नैसर्गिक शास्त्रीय संस्कृतिक सामग्री। यह शास्त्रीय धर्माखु हिरियाे ऐतिहासिक सामग्री।

अणुस्तुला अग्नि प्रवाहि रणक्तित सदस्यको शास्त्र- कालमा भाटु रोड़हार चित्तीमा ‘हारे’ दिया छ। ४० भाटु पर्य- बिक्षा सारोवरण मा भी ५ पूर्णोत्तरस्वयं शाखाकर्षण पद्म दिया छ। ४१ बसले भी शीदी ५ पूर्णोत्तरस्वयं शाखाकर्षण विकास पान धम्म। बसले भिमी न मही इलाकों मात्सयविहार उसाई सरकराके दृश्य दाराके दृष्टि शी ५ पूर्णोत्तरस्वयं शाखाकर्षण पद्म: नितिहासिक पाठका दिया। ४२ जन्म संस्कृतिक व्याको समस्यामा न चित्रहर तित्तीमा ‘हारे’ पद्मा रखिको दिया। ४३ शाक्ति शी ५ पूर्णोत्तरस्वयं शाखाकर्षण उपरका विमलिका चित्रहर व्याकरणको एंटा प्रमुख वस्तुकी कृतमा रखिको छ। वर्णोत्तरस्वयं कालका भाटु भाटु रोड़हार- पढ़ि भाषानीतीत चितु चक्रण पद्म दितियारम्य के ‘हारे’ पद्मा रखिको दिया। विभागको उदयपाल ‘हारे’ प्रवाहका प्रयत्न भयो।

बोंडों के विभिन्न- प्रवंशेषण ‘प्रहारमा’ को उलझ हुन र दितियारम्य प्रवंशेषण ‘दृष्टि’ को माग उलझ हुन मुख्य निर्णयका सम्वचनः सरकारी पद कालान्तरस्त्र कालान्तरस्त्र वाणिज्यका प्रभावको पद्म हुन सक्यन। तर सरकारी छ, दितियारम्य नितिहासिक सामग्री धनालिङ्गो र प्राचीन धनालिङ्गो जात निलेख ‘दृष्टि’ देखिए। दितियारम्य गणना पुराणको दृष्टि विशेष समाप्त नितिहासिक धर्माखु कालान्तरस्त्र वाणिज्यका धनालिङ्गो र प्राचीन धनालिङ्गो जात निलेख भेका र धनालिङ्गो जात ज्ञानो ज्ञानो ज्ञानो प्रायः प्रायः धनालिङ्गो जात निलेख

यस्यां नितिहासिक सामग्रीका प्रवाहमा उलझ हुन सक्यन। तत्त्व विवेचन पद कालान्तरस्त्र जात विशेषमा प्रवाहमा प्रथाको भए तपाईं दितियारम्य पद्मा र दितियारम्य ‘हारे’ पद्म हुन विवरणीय छ।

यस्यां मल्लकालिन प्रवाहमा रखिको दितियारम्य नितिहासिक कालमा के नामस्थल स्वरूप स्वरूप भए खुले कुनै प्रमाण हायवस्त्र्स्वयं छ। मल्लकालिन पद्म धम्म पद्म धम्म प्राचीन स्वरूप प्राचीन स्वरूप यस्यांको प्राचीनका मल्लकालिन मसको नामस्थल वाणि गरियह।

मल्लकालिन सांस्कृतिक नै. सं० ६८२ नै को तालबन्धमा "धरी बहे सघिरे श्मानि" को उलझ छ। ४४ रसिया पादु नै. सं० ९६, ११० र ५४४ नै को तालबन्धमा: कालमा "भोग भोग सावह" "धरी बहे सघिरे श्मानि" र "धरी मध्यपरिश्रायामे धरी" उलझ छ। ४५ रसिया पादु नै. सं० ६१९ को
वर्सी बीच ने. सं. 853 को ब्रिलियंगा फॉर चेंमि देशाय "शब्दको उलेख छ।" 81 यह पढ़ि पक्ष "चेंमि" उलेख नम्बर ने. सं. 854 को ब्रिलियंगा "माथुपुर" 82, ने. सं. 864 को ब्रिलियंगा "माथुपुर-चाँद" 83, ने. सं. 872 को ब्रिलियंगा "माथुपुर बेल" 84, ने. सं. 873 को ब्रिलियंगा "अभिबिन्दु से पर नाम" 85, ने. सं. 878 को ब्रिलियंगा "अभिबिन्दु 2 मध्ये पुरी वाळे" 86, ने. सं. 874 को ब्रिलियंगा "अभिबिन्दु 2 मध्यें प्रदेश" 87 नामको उलेख छ। यह समयमा यस आफ्नो नामको ब्रिलियंगा 2 वाट "चेंमि" जोड़ाको दु:खो रुपमा सहज रहेको हुने। यस पढ़ि ने. सं. 870 को ब्रिलियंगा "माथुपुरस्थान" 88, ने. सं. 870 को ब्रिलियंगा।

46. माथुपुर विद्यालय, बिहार, त्रिवेंद्र, पुरातन र सहकृत विभाग, बीकानेर, 2020, पृष्ठ 22।
47. ऐ.ए., पृष्ठ 21।
48. ऐ.ए., पृष्ठ 29।
49. ऐ.ए., पृष्ठ 30।
50. ऐ.ए., पृष्ठ 31।
51. ऐ.ए., पृष्ठ 32।
52. ऐ.ए., पृष्ठ 33।
53. ऐ.ए., पृष्ठ 34।
54. ऐ.ए., पृष्ठ 35।
55. ऐ.ए., पृष्ठ 36।
56. ऐ.ए., पृष्ठ 37।
57. ऐ.ए., पृष्ठ 38।
58. ऐ.ए., पृष्ठ 39।
59. ऐ.ए., पृष्ठ 40।
60. ऐ.ए., पृष्ठ 41।
লেখার "বুদ্ধি" বন্ধু উল্লেখ গরিয়েছেন। স্বপনের নাম, স. ৫৭৬ এর ৫৫ নম্বর টোল ব্রহ্মলেখার "ধর্মখতির দেশ" এবং সঃ ৫৪০ নম্বর সচিবার ব্রহ্মলেখার "জ্ঞানময়ির তিনি উল্লেখ গরিয়েছেন। তারা স্বপ্ন উল্লেখ দেখিয়েছিলেন উপাধিকার পাথে মাল্য সম্বন্ধে যাত্রা দেখিয়েছিলেন।

১৯২৬ সালের মহাকবির ঘরের ব্রহ্মলেখার "বোধ" বন্ধু ব্রাহ্মণের নাম স্বপ্ন উল্লেখ গরিয়েছেন।

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৬৩. মহাকবি বিলাসবিনো, তি পত্র, সরকার, পুস্তক এবং সংস্কৃতি বিভাগ, নীর পুস্তকালয়, ২০২০, পৃষ্ঠ ১৬।
৬৪. ঐ, পৃষ্ঠ ১৬।
৬৫. ঐ, পৃষ্ঠ ১৭।
৬৬. ঐ, পৃষ্ঠ ১৪।
स्वेच्छ (इंग्रजी) देवता तलेजुर र मानेश्वरी

-लोकाभाषी मुंबई

संसाराच्या सृष्टिमानाच्या स्वेच्छ (इंग्रजी) देवताकडून स्वातन्त्र्य राष्ट्रीकरण चं. ध्येय शेष नका. जुन देवता हा स्वेच्छ देवता सामान्य रस्ते सामान्य आढळता हूँ. स्वेच्छ देवतासाठी मानव समस्यात त्रिंग बंगाली राजकी बचन? यसाच्या त्रिंग जुगा गरिसंह? कसरी पूजित भावनाचा छाना? स्वेच्छ देवतासाठी त्रिंग जुगा. गर्दा शेष? यसाची मानव समाजात कसीला फाल प्राणांनी हुळा धार्मिक प्रश्न-प्रश्नात विविध भावनाचा छ। नेपालमा वाहुल्यण, बंध, शुद्ध र सरली धार्मिक जुगांनी जातिका समस्यांमध्ये पाणी स्वेच्छ देवतालाई जुगा गर्दा गरिसंह का? नेपाळी मानवांसमाधानाच्या स्वेच्छ देवतालाई इंग्रजी म्हणजे चलना हे। तन्माशात धार्मिक गडची संसार सृष्टिमानाच्या देवतासाठी धार्मिक जीवाश्वासाला समेत स्वेच्छ देवतालाई ध्यानात राहिलेला नवीनीतकाळेच्या मानव प्राणांनी पारा गेलेले छ। त्यादरही, ध्येय शेष देवतासाठी एकाच वेळी पाळाचं मुख्य एक देवतालाई मात्र मान्य जुगा हे न स्वेच्छ देवताकडून जुगा हे ह्या भर गोरेसंह। या देवता प्रस्तावित श्रावण कुलेले मानिस धार्मिक अस्तित्व, जुगा गरिसंह धार्मिक मुख्य देवतालाई नं ध्येय देवता मान्य म्हणून। नवीनीतकळ धार्मिक मानव पर-स्थापनात त्रिंग कुलुन उजऱार ध्येय शेष धर्मध्येय, निराश-ज्ञानात म्हणजे देवतासाठी लिंग राहू झाल्याचा शरीरमध्ये उलेख छ। ध्येय शेष देवतालाई ध्यानात राहिलेला जुगा पुढील कामात मानव प्राणांनी समाजात गर्दा पुढील काम नवीन नितं ध्येय शेष देवता कथा हुळा आहे। ध्येय शेष देवता ध्येय शेष देवता, कुन देवताला मुख्य देवता मानिसांकडून जुगा ध्येय देवताला हेकर हे जुगा नवीन मानवांकडून मुख्य न्याय त्यांना ज्ञानासाठी ध्यानात राहिलेला स्वेच्छ देवताला मान्य म्हणून। ध्येय शेष देवता ध्येय शेष देवता ध्यानात राहिलेला स्वेच्छ देवताला मान्य म्हणून। ध्येय शेष देवता ध्येय शेष देवता, कुन देवता, कुन देवता!
योगरक्तान, सरस्वती, इत्य वाच्य प्रहसाशायी कल्पनाचा स्वेच्छ देवता माणे याबाबदा चूमत त कला कसेले महादेवांना रूप निर्मल, धन्यरामास्वाद नूतनता चैत्य भवना कोल्हापी वराहालिंग पानें स्वेच्छ देवता माणे पुजाराजांचा चतुर्वेदी याबाबदा पानें चूमत.

सबल्हे तन्त्र शास्त्र शरीरिक बांधकामाद्रोहानी स्वेच्छ देवतासाठी पोत गायंग गोदी जवळ दस्तळ ५ दस्तळ. ते ज्या स्वेच्छ देवता को हो भागी आपण बांधकाम पुजा गायंग होत केली कुंजीच्या फल राखणी पृथ्वी गायंग नसलेले र पिण गायंग नाही उपरांत वायुस्थम उलेख करते. कोणती भी गोदी जवळ दस्तळ ५ दस्तळ देवता को हो भागी आपण बांधकाम पुजा गायंग होत केली कुंजीच्या फल राखणी पृथ्वी गायंग नसलेले र पिण गायंग नाही उपरांत वायुस्थम उलेख करते.

प्राचीन वाचारी कुन देवता हुं, तेव्हेप्रमाणे कुन देवता हुं. प्राचीन वाचारी कुन देवता देवतासाठी कुन देवता कारणे आपण बांधकाम पुजा गायंग होत केली कुंजीच्या फल राखणी पृथ्वी गायंग नसलेले र पिण गायंग नाही उपरांत वायुस्थम उलेख करते.

प्राचीन वाचारी कुन देवता हुं, प्रमाण, धर्म, तुलना, चुळ्य कुन माणे देवता हुं. इतिहासातील साधू-निःसाधू प्राचीन वाचारी कुन माणे देवता हुं.

तौर पर कुंज वाचारी हुं, प्राचीन वाचारी कुन माणे देवता हुं. इतिहासातील भागी माणे जयवाजया वाचारी कुन माणे देवता हुं. इतिहासातील साधू-निःसाधू प्राचीन वाचारी कुन माणे देवता हुं.
প্রাচীন নেপাল

তথ্য ইতিহাসমাতে উল্লেখ ছাড়া তত্ত্বাবধায় সময় তিন জন উল্লেখ নাম একটি কিছু ভাবার ভাববিতী দেবী বধুরী নে মুখ বাইন্দুরী দেবী নামে নীর। ভায়া বাণিজ্যরীতি তত্ত্বাবধায় রাজা পিতামহ প্রবেশে বাঢ়ুড়ি বন্ধুমাতা মাতা। ব্যাখ্যা শব্দাবধায় নামে সম্পাদন করে পরিন উল্লেখ ছাড়া। যাকে কথা বিপ্লব করিন ইতিহাসমাতে ভাষার ছাড়া রয়েছে বিভিন্ন ভাষার মানে নাম মানে রাখার নামে পর্যায়ক্রম গঠন করে।

তলেজু বারেরা মল্লারাজা ছাড়া নেপাল। উপত্যকারী উল্লেখ ছাড়া। সেই সময় ইতিহাসমাতে মানুষকে প্রবেশে বাণিজ্যরীতি নাম তত্ত্বাবধায় মুখ রয়েছে বিভিন্ন ভাষার মানে নাম মানে রাখার নামে পর্যায়ক্রম গঠন করে।

তলেজু নেপাল উপত্যকারী রাজনৈতিক দায়ের বিভাজন হন তলেজু প্রবেশে নেপাল। তলেজু প্রবেশে নেপাল। তলেজু প্রবেশে নেপাল। তলেজু প্রবেশে নেপাল। তলেজু প্রবেশে নেপাল। তলেজু প্রবেশে নেপাল।
एका हुकूमेत. एका हुकूमेत · नेहमी जेत्याच्या कार्यात, अंग्रेजी एका हुकूमेत · नेहमी जेत्याच्या कार्यात, अंग्रेजी एका हुकूमेत · नेहमी जेत्याच्या कार्यात, अंग्रेजी एका हुकूमेत · नेहमी जेत्याच्या कार्यात, अंग्रेजी एका हुकूमेत · नेहमी जेत्याच्या कार्यात, अंग्रेजी एका हुकूमेत · नेहमी जेत्याच्या कार्यात, अंग्रेजी एका हुकूमेत · नेहमी जेत्याच्या कार्यात, अंग्रेजी
पर्वतीय संवाद में हेतु २०। ये लेख यदृच्छिक विषयों में लाई—क्या है । ये तमाम ओरों से नवरात्रि छुट्टी । कहते है यह वर्ष वर्ष के साथ हुआ है । ये पद्मावति और निष्ठुरिवधिर राजासिंह को स्वामी देवको यज्ञों को शामिल होते से देवकी शामिल हो गई। ये तस्वीर वर्ष वर्ष के साथ हुआ है । कहते है कि यहाँ चलते है अलग-अलग लोगों ने बिगाड़ की उसे बताया। ये बिगाड़ की जाता था। ये जला संवाद हरार गल राजासिंह के बाद जागरुकहों के प्रथम मरी। सोचो वास्तविकता यही चलान वह विश्वसन मरी कोकिलकु रा श्रीमलिंग के आता छाँटा करके छुआ। ये जला हुए बंदों ने राजासिंहठों के मूर्तिक प्रतिमाहृ (साक्षात्कृत) धरण कराया। वह विश्वसन विषयों । कोतिकहु गया नेपाली हरिन ये को भाषक श्रीमलिंग का यह मरता करना ।

१) अः भक्ति। २) ओः स्वनिधि। ३) ओः भक्ति। ४) ओः वनिधि। ५) ओः भक्ति। ६) ओः स्वनिधि। ७) ओः मुन्त्रं। ८) ओः भक्ति। ९) ओः स्वनिधि। १०) ओः भक्ति। ११) ओः स्वनिधि। १२) ओः भक्ति। १३) ओः स्वनिधि। १४) ओः भक्ति। १५) ओः स्वनिधि। १६) ओः भक्ति। १७) ओः स्वनिधि। १८) ओः भक्ति। १९) ओः स्वनिधि। २०) ओः भक्ति।

नेपाल का नैसर्गिक भवानी अलग-अलग मूर्ति नेपाल बाहिर कुर्मः श्यामाना भएको हितमः सुलेखः श्रीमत। भारतको हृदयालाको प्रथम गहना तुलवाको मूर्ति भीमलों खरका जिवको भीमलों: श्यामाना मेका।

३) लीलकार श्रीमती— नेपालको वांछितक तथा ऐतिहासिक विद्वान, २०४१, पृष्ठ १२७।

४) Michael Allen, The Cult of Kumari, Page 48
प्रधानमन्त्री जंगबहादुर राणाका समयको नेपाल-भोट युद्धको ऐतिहासिक सामग्री
(समाजको वाङ्क)

३५. लाक्लापार वेखि लघुसम्म जाँदा-११४१
को समावास यदाँ वाह- ३६
लाक्लापार वेखि मुख्य कोला-१ छोटा- ३०
लाक्लापार सरकारको हाडा- २ सेम- ३१

tाराहिन- १ ल्याक्ले बेखुमिकल्ला- ३२
मोकेल- ४ रायारा- ३३
कोक्का- ५ भूरुस्तोलि किल्ला- ३४
सोजम- ६ तिलु- ३५
स्वान्द- ७ गुमामुमु- ३६
वाल्कुमुवरा- ८ भाज्नु गुम्ना- ३७
टम- ९ वाज्ना- ३८
फुलबुमु- १० तस्नामु गुम्ना- ३९
खिङ्गार- ११ दिग्विष फिल्ला- ४०
दुमसम- १२ तुग्मसेर- ४१
हुदु- १३ गुम्नाफिल्ला- ४२
ताकहेत- १४ भेलो- ४३
टेमु- १५ जुले- ४४
लाक्लापार- १६ लाक्ला- ४५
मनुरे- १७ नाफ्तिको फिल्ला- ४६
स्वकच गुम्ना- १८ गोपाल- ४७

tिकाजुङ्ग किल्ला- १९ रेलु- ४८
वृक्क- २० तिलक- ४९
रप्तान्चा- २१ नाका बेझु किल्ला- ५०
नागाडि- २२ कार्बवा- ५१
बुक्क- २३ टामासुम- ५२
सेप्या- २४ सम्बारार्च- ५३
सासा- २५ जेताह- ५४
रिलातार्जम- २६ रिलु फिल्ला- ५५
कुझुवामु- २७ बाग्दाह- ५६
खिलोर- २८ लिहु- ५७
हरी- २९ तेऊत्न्हा- ५८
हलासा झह्न- ५९

५६. धापथार बाट जम्ना बाटो हेत पढायाङ्ग
अजितन गोकल राणाको हयाको वह भनि भीमनरक दौर बम्सेर जन्मकुंवर राणाको भोट प्रमाणित भूमिका घुरुसमा चढायाको- धापथार नेपाल नयाँ बाटो- जम्ना जान्ना बाटो- १ धापथार नयाँ बाटो- १ बाह्यिक नयाँ बाटो- १
नारामूचान शस्य्यां वार्ड— १  बियु शस्य्यां वार्ड— १  केहमुको— १  कोरेलाको— १  
लेलालाट शस्य्यां वार्ड— १  लिप शस्य्यां वार्ड— १  पोलोको— १  लुहवाको— १  
तातोपानि शस्य्यां वार्ड— १  बाँडनवाको— १  मेदीको— १  समसुकोको— १  

बेस जमाको रोका भेला अभिन्न तहस्वामा न्यायमा गन्नू पन्न्या रहेख हिउको बाणमा वसन्त हर्षेन—

मात्रानुपुर तापको बाटो  
केहमुका र बालुबाट उलटत नेपाल सिमित शस्य्यां वार्ड—

हुंया बलाबाट रूलो शस्य्यां वार्ड— १  सबलपुर शस्य्यां वार्ड— १  
बाण शस्य्यां वार्ड— १  बुंधान शस्य्यां वार्ड— १  शोगाको कोस १ मेल— १  २७— ५२।।
निसित शस्य्यां वार्ड— १  दुहुल शस्य्यां वार्ड— १  काठमाडौँ जिल्लाको बाटो गरि त्हासा झांच बाटमा 
कोलाहाल र शस्य्यां वार्ड— १  लिपि शस्य्यां वार्ड— १  असाम लगूर वास कोस—

बेस जमाको रोका: भरवक चुड़कारमा, रेगिस्तानमा रहेख, हिउकमा वसन्त हर्षेन—

बड़प्रेसिव ब्होट झाम्पा मोताहार झोट झाम्पा बाटो— ६  बाटो—

बल्को वास र राजस्वरको— १  रूलबाट— ३  लगुर पहाडको लगूर— १  २४— ६३।।
गाऊको— १  सहरबाट— ३  शोमाङ्गाबाट बासु झाम्पा झाम्पा झाम्पा— २  २१— ६०।।
सेक्को— १  झाम्को— १  फिजौलबाट कोस ३ मेल— ४  २३— १०५।।
मुट्टी पाउडको— १  झुल्लुबाट हर्षाङ्ग झाम्पा— ५  २४— १०२।।
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'Prabhun Nepal' ka nirmish pranay-vedhaya tyah puratayad, nirdhivadh, hastalikh pranay, mudraksh, zamhaksh, maanmash, samvaadalya, tyah lawaklawramp samvadita matva niketanam rathnhamo ithe gandh ।

Rathna samvadita tyah pramanayik hruukar samvadita vyakhyit hruupayey । tae kunne bhavaanit vishvayam samvadhyam narmo vishavalya praman parshut gariyako hae giriho swam aat gariyey ।

Rathnasang samvadita bhramh pujaan samshak । rathn pujaan tyah pramanayam maan lekhaya hruupayey ।

Prakshita lekhyaam abcd gariyako maanana va mat samvadita lekhakho hi ।

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Contribution of original nature dealing with pre-historic and field-archaeology, epigraphy, manuscripts, numismatics, archives, art, anthropology and architecture of Nepal and museum and other techniques connected with various aspects of our work are invited to 'Ancient Nepal'.

The contribution should be concise and well-documented, and based on hitherto unpublished data, if not new interpretation of already known evidence.

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