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Under the leadership of a young, ambitious, spirited, and able Prime Minister General Bhimsen Thapa, the brave sons of Himalaya, the Nepalese got inspiration and encouragement to extend their boundaries. As a result in the year 1804 Gurkha power was at its zenith. It had touched Sikkim in east, Kangra in west and Tibet in north, but it had not come into rivalry with the other growing power, the phenomenon of the 19th century, British India.¹

Nepal’s Policy of Aggressive Militarism

Bhimsen Thapa knew it well that sooner or later confrontation with the British was unavoidable. Therefore, military preparations were undergoing in Nepal to meet any foreseeable events.² Anirudha Gupta has rightly observed, “A regime which squarely depended for its sustenance on an army, raised on a “war footing” could not sit at rest until it found new avenues of territorial expansion. Hence, failing in the Northern region, the army was sent to push the frontier further south......³ Dr. K. Majumdar opines. “It is political life of Nepal, when factions multiplied, animosities raged, blood frequently shed, the Nepalese maintained a uniform record of extending their Kingdom by arms and conquests. The first decade of the 19th century witnessed Nepal’s territorial limit stretched from the river Tista in the east to the river Sutlej in the west, embracing a number of hill states on the Himalayas”⁴

Nepal exploited the weakness of the hill states to her west and occupied some of them. The Nepalese attacked Kangra on 1805.⁵ Kaji Amar Singh Thapa was the commander of the Nepalese army in the western front. He anyhow wanted to capture Kangra fort, so he even pledged for British help to complete the seizure of Kangra.⁶ But the Nepalese were not given any military aid to attack Kangra by the British. Instead the Britishers accepted the request of the Raja of Kangra to help him to expel the Nepalese.⁷ When the Nepalese army attempted to capture the Kangra fort for the fourth time.⁸ Samsar Chand, the Raja of Kangra, requested Ranjit Singh, the Sikh, ruler to help him against the Nepalese promising him to surrender the Kangra fort
as a gift for his help. Maharaja Ranjit Singh promised to help Kangra on his request but in reality he wanted to fulfill his inner desire of grabbing Kangra, which he did sometime later. The Nepalese then attacked Kulu and Mandi valleys. Nobody could check Amar Singh Thapa; he seized some villages belonging to Raja Ram Singh, one of the Sikh Chiefs. In the beginning the Britishers did not take any part in his-sutlej affairs. They choose their policy of non-intervention. Actually they wanted a series of fight between the two mightiest and strongest races of Asia, the Gurkhas and the Sikhs—they wanted to weaken them just by watching them. In any event, the powerful Sikh ruler acted as a serious obstacle to Nepal's expansion to further west. In fact, from 1805 to 1809 Amar Singh Thapa remained surrounding the fortress of Kangra. But he was forced to leave Kangra by the Sikh Army in August 1809. The Nepalese were ordered to remain in the west of river Sutlej. This news of the fall of Kangra fort in the hands of the Sikhs angered the Nepalese court. Amar Singh was blamed for it, which was partly true also. To continue the western expansion Kaji Abhiman Singh was dispatched but it did not help the Nepalese to regain their lost position; they had to be contented with their position to the east bank of the Sutlej. Some historians are of opinion that attack on Kangra was in fact a grave mistake committed by the Nepalese because it exposed their inner desire of policy of expansion which roused the fear of neighbouring Indian States, which resulted into their non-cooperation during the Anglo-Nepal war of 1814.

**Nepalese Encroachment on British territories**

Bhimsen Thapa, who subsequently attained one of the greatest names in Nepalese history and who can indisputably be called the first of the series of distinguished statesmen to whom the present prosperity of Nepal is due was brain behind the policy of expansion. As soon as he consolidated his powers he began to search for a further outlet for his warlike energy. He at once saw the south where Nepal had common border with British India. According to Mr. W. Brook Northey—“To encroach upon British territory, however was a perilous undertaking, in view of the possibility of reprisals which might bring his country under British ascendancy—a contingency of which the Nepalese lived in perpetual dread. At the same time Bhimsen had always regarded the East India company as his foe rather than his friend; but, in judging it by its somewhat timid and vacillating attitude towards Nepal during the previous thirty or forty years, he made the mistake of underestimating its power at this time. At any rate he decided to see how far it could go, and from 1804 to 1812 the Gurkhas pushed steadily southwards into British territory, until by the end of that time no fewer than two hundred villages in the fertile Tarai and Tirhut had been annexed.” According to Mr. Ali Shah, “Nepalese had been encroaching upon the British frontiers ever since 1787 but the East India Company was not in a position to retaliate, or to back its protests with force. The whole of the sub-continent was in various degrees of disorder. The Peshwa was only seeking his opportunity to turn against the British and the powerful Scindia and Holkar were in a continuous state of revolt. Further to the north, the redoubtable Sikh Emperor at Lahore was awaiting his hour, and the kingdom of Oudh, which impinged on Nepal, was isolated.”

According to Tuker—“Bhimsen could
now look around him. In India a British power in a position of some peril, all about it, India he saw was in ferment. The Mahratta confederacy was on the war path while Scindia and Hulka were persecuting the Rajput principalities left over from the Turks expansion. The former was at grips with the brilliant commander, Lord Lake, have been heavily defeated near Delhi and was about to receive the Coup de grace at Laswari. Holkar was to administer a beating at the Mukund Dara Pass to the small force under Monsoon, an operation which made a far greater noise in the India or its day than its insignificant scale warranted. But there it was; a widely reported defeat of the British forces. Soon afterwards, the Mahratta chiefs combined with Bhurtpore in an attack on Delhi, stoutly and successfully defended by Lieut. Colonels Ochterlony and Burn. Then came the British victory over Holkar at Deeg. Counterbalanced by Lake’s repeated failures to capture the great moated fortress of Bhurtpore. Along the frontiers beyond Bihar and with Gyalior and other native states, the robber Pindari horsemen were making chaos worse confounded-Sikim, Garhwal, Kumaon, Sirmoor, the Doon, the long strip of Tarai were under the heel of Gurkhas. If anything, Bhimsen must have seen Nepal as a strong and progressing state and British India as one suffering from grievous wounds any one of which might, if inflamed, be fatal.16

Thus blocked in the west, the martial arduous of the Nepalese found an accentuated went in the south, where the British territory lay in tempting opulence. Border disputes were there from time immemorial and it became easier for both the parties to fight for it.

In 1801, the session of the Gorakhpore territory to the Company by the Nawab-Vazier of Oudh, had brought British India into direct contact with the Nepalese frontier. Nepal now started a deliberate policy of infiltration through the tarai, slowly absorbing village after village which was situated either in territory under dispute like Butwal and Sheoraj or British territory itself.

Though the border dispute between Nepal and British India was old and unsettled there was no violent conflicts and aggression up to the year 1804. In 1804, Nepal annexed Butwal when the Raja of Palpa was deposed from his kingdom. The Dewan of Palpa entered into an agreement in the meantime with the British Government against Nepal and encouraged the Britishers to demand Butwal as their territory. In fact the Nepalese Government had long ago occupied Sheoraj and had been gradually occupying Butwal. Nepalese Soldiers had captured Butwal already by 1806. Against this the British Government sent lot of official protests to Nepal Darbar. In reply to all these correspondence the Raj of Nepal said that he did not wish to commit any aggression in the territory of Hon’ble Company’s territory. He proposed to settle the dispute peacefully.17 This dispute on Butwal and Sheoraj continued up to 1814, which played the role of a spark in the war between Nepalese and Britishers in 1814–16.

Apart from this, the Company Government and Nepal Government came into conflict in many places. In the extreme east, the Gurkhas were said to have occupied the Zamindari of Bheemnagar, in subversion of the proprietary rights of the Zamindar and the sovereignty of the Company in the year 1807.18 The Magistrate of Pornea made representation to the Nepalese Officers at Morung with no effect. But reports against continued encroachments of the Officers of Nepal in the District of Morung were still coming and at last the Nepal Raja wrote to the Governor
General that he had sent Sirdar Guj Singh to adjust the disputes respecting the lands in Bheemnagar. But very soon the problem of Bheemnagar was solved and those villages which were taken by the Nepalese were restored to their rightful owner. Then Sirdar Guj Singh was directed to withdraw from that land of Bheemnagar.

In the district of Tirhut also, Lord Moira alleged that innumerable cases of encroachments had taken place, some as old as the year 1787.

In the year 1811 the disputes of Saran was also quite serious. The Raja of Nepal made a complaint to the Governor General stating that on January 27, 1816, between the hours of nine and ten in the district of Saran had sent to the Pargannah of Rautehat armed sepoys, numbering 1600, who fell upon the said Pargannah, killed Lochan Gir, Tehsildar of the place, Bhakta Ray, Bechoo Singh Zamindar, and nine sepoys belonging to the subah and carried off all properties and treasures of the Nepal Government. The Raja of Nepal demanded severe punishment for Bir Kishore for his crimes. The magistrate of Saran, in reporting these occurrences had blamed the Nepalese as being the aggressors. In the correspondence which ensured with the Raja of Nepal on this occasion, the two states agreed to depute officers to the spot and fix the boundaries. The Raja of Nepal deputed Kaji Randeep Singh and Sirdar Parasram (Parasu Ram) Thapa as his representatives. Later on Raj Krishna Pandit was also deputed. The Company's Government entrusted the conduct of the enquiry to Mr. Young who, on his arrival at the frontier, found that the Nepalese had actually taken complete possession, not only of the villages which formed the previous subject of dispute, but of other villages also making a total of twenty-two villages. Nothing could be decided by this commission and the Britishers began to reinforce Bettiah Battalion under the command of Maj. Paris Bradshaw to recover by arms the lands usurped by the Nepalese on the frontier of Saran and Maj. Bradshaw was also deputed to take up the case of Saran after completing the investigations in Butwal.

The immediate casus belli of the war was the dispute of Butwal and Sheoraj of the north of Gorakhpur district, “The desire of the barons of Nepal to extend their ways over the Zamindars of the plains and tap this convenient source of income, for whatever the pipers might tell of glory in the field, it was the share-holders in London and the Court in Kathmandu that called the tune.” In fact the Company Government wanted to control Butwal and Sheoraj since the beginning of the 19th century when they said that the mighty Gurkha power was increasing tremendously. They knew the importance of it both politically and commercially and they also knew that Nepal can be penetrated easily if needed in future from this direction. As we have already stated that Sheoraj was already under the Nepalese and Butwal was partly controlled by them but the Raja of Palpa was against the Nepalese and he encouraged the Company Government to claim Butwal as their own. In fact these two Zamindars had always been held by the Raja of Palpa in the hills. There was, however, some sort of suzerainty exercised over them off and on, by the Nawab Vizier. On the other hand, the Nepal Government also exercises control over Palpa. When in 1801 the Nawab of Oudh ceded the Gorakhpur territories it began to claim Butwal also as its dominion. After the cession of Butwal to the company by the Vizier, a settlement was made by the collector of Gorakhpur with the representative Raja Prithvi Pal Singh, the hereditary Raja of Palpa who himself was at that time
a prisoner at Kathmandu. A regular commitment was entered into that the rent of thirty-two thousand rupees per annum should be paid to the British Government for their lands. During that time no objection was raised to this arrangement by the Gurkha Government. On his return from Kathmandu, the Raja of Palpa confirmed the act of his representative and acknowledged his obligations to pay the rent of Butwal to the British Government. He was shortly afterwards called back to Kathmandu, presumably for his agreeing to pay the rent of Butwal to the British Government instead of the Gurkhas, and was put to death after a short period of imprisonment. His family retired into Gorakhpur, provision being made for them by the British Government while their lands in Butwal were managed by its officers. In 1804, the Raja of the Nepal made the Raja of Gulmi as the head of Butwal as representing their former tributary the Raja of Palpa. The British Government protested against it. The British Government also demanded the proofs of the possession of Sheoraj from Nepal Court. The Nepal Court neither evacuated Butwal nor sent any proofs. A reminder was sent to the Raja of Nepal in January 16th 1809 calling on him to withdraw his troops from Butwal and allow to establish the British authority there, and that otherwise more serious measures would have to be taken. In 1811 the Magistrate of Gorakhpur complained of encroachments by the Gurkhas in lands adjoining Butwal and Sheoraj. As the conflict was increasing day by day both the Government thought it quite essential to and settle the outstanding disputes on the spot. To represent the Company Government Maj. Bradshaw was appointed as Commissioner. The Nepalese Commissioners were joined by the Nepalese vakil Krishna Pandit and his brother Raghu- nath Pandit. Both parties produced their proofs, documents and papers in their favour. But Maj. Bradshaw remained adamant and never tried to come into settlement. He could not be convinced by the Nepalese Commissioners. As their design was to wage a war they were collecting lot of information about Nepal's politics, economy and strength from the very beginning and thus ultimately they decided to fight. At this stage Bradshaw concluded the proceedings without the consent of the Nepalese Commissioner and reported to his Government that the investigation had proved the rights of the British Government to both the Taluks of Butwal and Sheoraj. This made Nepalese Commissioners very furious and felt humiliated. Actually Maj. Bradshaw was encouraged by his Government not to come into any agreement with the Nepal Government. He was also directed to be prepared to expel the Nepalese if they refuse to withdraw or delay in withdrawing from the territories which might be proved to belong to the Company. His attention was therefore mainly to fight with the Gurkhas. At the same time he sent a detailed account of nature, strength and disposition of Nepalese forces in Butwal and Sheoraj. On April 11, he reported to the translation of the description of the place by a sepoys who had journeyed to Amar Singh's residence. He also suggested for the movements of the two companies of sepoys from Gorakhpur to Lotun, to take action if necessary in future against Nepalese, and reported to the Commander-in-Chief the strength and description of the Nepalese in the Tarai and the garrisons at Nuvakot and under Amar Singh Thapa.

On June 18, the Company Government sent its considered answer to the above Communication from Major Bradshaw expressly stating that the right of the Honourable Company to the taluks of Butwal and Sheoraj had been established, and the notification to
this effect would be made to the Raja of Nepal which would be supported by arms if necessary. The Government also thought that it would be inexpedient to permit the Nepalese to retain any portion of the lands to which the right of the Company had been established. At the same time the Adjutant General Mr. Pagan was asked to request the Com., in-Chief to take into consideration the military arrangements which might be required to recover and maintain Butwal and Sheoraj by force of arms if necessary. As they could not come into any decision war became evident. The Raja was asked to withdraw his officers from the lands in dispute and to renounce his claims to them. At the same time 3 companies of regular infantry and three companies of the Bettia local Corps were sent to support Maj. Bradshaw, who was asked, after allowing sufficient time for the receipt of an answer from the Raja of Nepal, to proceed.

The Nepalese Commissioner left the frontiers peremptorily asking Maj. Bradshaw to withdraw from the 22 villages which had been earlier handed over to him in trust pending decision of the investigation.

But suddenly a detachment of seventeen companies of sepoys with the guns was formed under the command of Lt. Col. Richardson to occupy and hold Butwal and Sheoraj. Gen. Wood with five Companies and two field pieces from Lt. Col. Richardson’s detachment marched in support of the measures of the Magistrate of Gorakhpur against the Nepalese. In the last week of April, 1804, Mr. Martin, the assistant at Gorakhpur, directed the persons whom he proposed to establish as police officers in the tahus of Butwal and Sheoraj to advance and to establish their Thanas at the places already determined. The Nepalese officers resisted this procedure and the Thanaars retired to British territory. At this the Magistrate of Gorakhpur requisitioned the troops that had been sent to Lotun for this purpose and they marched into the disputed lands without opposition. The Nepalese troops retired as the Company’s troops advanced. The police Thanas were then established at the places fixed for them, under the protection of the troops. To avoid the worst summer in the Tarai during May, the British troops were ordered to Gorakhpur. This situation was exploited by the Nepalese to attack the Thanas in Butwal on 29th May 1814 and occupied the whole of Butwal. The last straw was broken by the reply of the King of Nepal to the letter of the Governor-General which was received by the later on the 12th August 1814. In that letter, the King of Nepal requested the Governor-General to instruct Major Bradshaw to restore twenty-two villages and other lands occupied by him, adding that otherwise his government must take measures for the security and protection of the country of Nepal, for which it was its duty to provide. After that correspondence with the King of Nepal was stopped and the first step towards war was taken by the Governor-General by prohibiting all commercial intercourse between the British and the Nepalese.

In the western frontiers although General Ochterlony was advised and ordered by the Company Government “to refrain from any interference within the hills,” he was determined to check any further expansion of the Nepalese in the east of Sutlej. In the meantime both the Britishers under General Ochterlony and the Nepalese under General Amar Singh Thapa tried some futile attempts of negotiating some problems peacefully but these
The Dress......

attempts were foiled. It seems that the Company Government was now intent on war and had discarded any peaceful solution altogether. They started collecting informations of military importance on Nepal from different sources. In this way the relations between the two states gradually degenerated into one of open hostility. The traditional suspicion towards the Britishers, the rude conduct of Major Bradshaw to the Nepalese Commissioner, and the breach of faith of the Britishers by not returning 22 villages which had been earlier handed over to them in trust and the arrogant policy of the British imperialists to occupy Nepal compelled the brave sons of Asia, the Nepalese, to defend their country. Discussions were held at Nepal Durbar to decide the future policy and action towards the British Government. The Raja of Nepal posed the question of war before the Durbar when it became almost inevitable and the discussions that followed showed two distinct opinions, one in favour of war the other against it. Although the war party influenced the decision of the Durbar, yet Raja Guru Raghunath Pandit did not hesitate to point out that “there was no enjury done to Nepal that called for an appeal to arms”. What Raj Guru Raghunath Pandit considered as a injury to the nation is not clear here. When a peaceful settlement could not be concluded the war was essential and on the other hand the direct penetration of Britishers in Nepal and breach of trust of 22 villages all compelled the Durbar to decide in favour of war. Mr. Chaudhary is also not correct in his statement that the decision to go to war on the boundary disputes was mainly due to Bhimsen Thapa’s confidence in the fighting strength of the Gurkhas. Because Bhimsen was not only a warrior and able general, he was a shrewd statesman and diplomat also, when he saw that the Britishers were not in favour of peace he decided in favour of war, because there was no other alternative. Dr. Regmi has aptly pointed out that “Nepal was facing a foe who was determined to fight it out, and achieve the ends sought”. Ultimately the war was declared on 1st November 1814 by Gov. Gen. Lord Moira.

References


5. a) For more details of the western campaigns, see D. R. Regmi, Modern

b) Foreign Political, January 9th, 1810, No. 3.

(Available at National Archives of India) (NAI)

6. Ibid. No. 5b.

7. Foreign Political, Sept. 13th, 1811, No. 56. (NAI).


9. Foreign Political, October 4th 1811, No. 18. (NAI)

10. For more details see, B. D. Sanwal, Nepal And East India Company, (New Delhi, 1965), pp. 120–128.


17. Foreign Secret, December 4th, 1806, No. 77. (NAI)

18. Foreign Political, March 5th, 1807, No. 105. (NAI)

19. Foreign Political, December 5th, 1809, No. 130. (NAI)

20. a) Foreign Political, October 12th, 1810, No 173. (NAI)

b) For more details see D.R. Regmi, No. 5a, pp. 248–252.

21. Foreign Political, April 19th, 1811, No. 69. (NAI)

22. a) Foreign Political, June 4th, 1813, No. 46. (NAI)

b) B.D. Sanwal, No. 10, p 116.

23. Foreign Political, November 8th, 1811, No. 69. (NAI)

24. Foreign Secret, June 13th, 1812, No. 38. (NAI)

25. Foreign Secret, June 13th, 1812, No. 40. (NAI)

26. For more details see (a) B.D. Sanwal, No. 10, pp. 117–18.


28. Foreign Secret, June 30th: 1802, No. 24. (NAI)

29. Foreign Secret, June 30th, 1802, No. 24. (NAI)

30. Foreign Political, January 16th, 1809, No. 77.

31. Foreign Political, January 15th, 1813, No. 46. (NAI)

32. Foreign Political, April 30th, 1813, Nos 40, 50 & 54 and May 15th 1813, No. 41. (NAI)

33. Foreign Political, January 15th, 1813, No 48. (NAI)

34. Foreign Political, April 30th 1813, No. 23. (NAI)

35. Ibid, No. 34.

36. Foreign Political, June 18th 1813, No. 23. (NAI)
37. Foreign Political, May 13th, 1814, No. 43. (NAI)

38. For details see:-
   a) B.D. Sanwal, No. 10, p. 143.
   b) D. R. Regmi, No. 5 A, pp. 254-96.

39. B.D. Sanwal, No. 10, pp. 121-22,

40. They were also provoking the Nepalese by seizing the disputed areas by force. For more details see (a) D. R. Regmi No. 5A, p. 293. (b) B.D. Sanwal, No. 10, pp. 118-33,

41. B. D. Sanwal, No. 10, pp. 137-139.


44. D.R. Regmi, No. 5A, p. 303.
The Birth Place of Lord Buddha

— Babu Krishna Rijal

Historical Prelude

Nepal is proud of Lumbini, where Lord Buddha, “The light of Asia”, was born in sixth century B.C. The location of Lumbini is in the western Tarai of Nepal with latitude 27°28’ North and 83°16’ East. In sixth century B.C, the landmass of the Tarai in the present Lumbini Zone was occupied by the two ancient tribes called ‘Sakyas’ and ‘Kolias’. The site Lumbini, before the birth of Gautam Buddha, was a pleasure garden entertained by the people of two kingdoms—the Sakyas of Kapilavastu and the Kolias of Ramagrama. The Sakyas and the Kolias were bound by matrimonial alliance, thus related to each other.

The earliest reference of Lumbini as the birth place of Gautama Buddha is found in the classical Buddhist text, Suttanipata. The text mentions that “Buddhistta, the excellent pearl, the incomparable is born for the good and for a blessing in the country of Lumbini. Therefore, we are glad and exceedingly pleased, Lalitavistara and other Buddhist literatures mention that Gautama Buddha was born in Lumbini during the full moon day, in the month of May. At the time of the birth of Lord Buddha Lumbini Garden was bloomed with various trees. The humming of bees and the sweet warblings of birds magnified the natural scenery of Lumbini. It was a pleasure resort called Pradimoksha Vana and comparable to the Chitallsta Grove of Indra’s paradise in the heaven.

The famous story of Gautama Buddha’s nativity is that while Mayadevi, the mother of Buddha’s was going to Devadaha from Kapilavastu, she got the labour pain at Lumbini. The pangs of labour caused her to stand against the trunk of a tree with raised hand. A male child came forth from the right side of her armpit and walked seven steps towards north and proclaimed the following words. “I am the foremost of all creatures to cross the riddle of the ocean of existence. I have come to this world to show the path of emancipation. This is my last birth and hereafter I will not be born again.”

Buddha’s attachment to Lumbini was great. He visited to Lumbini and Kapilavastu several times as a great sage. He was obliged to Sakyas and used to say that “service to relatives is a blessing.” Buddha’s eloquence of the purity and the contemplative virtue of
The pilgrimage to Lumbini is seen expressed in *Mahaparinirvāna Sūtra*. From his death bed Buddha had advised to all the faithful followers and lay devotees to visit Lumbini for spiritual efficacy an aesthetic contemplation.

It is thus Buddha’s impetus that caused Lumbini to develop as a centre of pilgrimage. After the great demise of Buddha, Lumbini was no more a pleasure resort entertained by young couples, but a centre of pilgrimage for contemplation or for a spiritual efficacy. It is visited by royalties, scholars, and lay devotees from all over the world. The exact spot of the birth of Lord Buddha was developed as a temple site with many votive stupas and monasteries, whereas towards a few hundred yards south-west a pilgrim villages with a few hamlets and cottages emerged to accommodate the pilgrims and the tourists. This evidence is corroborated by the excavation of 1970–71 A. D.

Little more than two hundred years after the time of Buddha, Mauryan Emperor Asoka visited Lumbini and resumed the legendary fame of the site. The royal entourage of Asoka was conducted by Venerable Upagupta. The pilgrimage of Asoka had started from Patna. He came to Vaisali and took the route to Lumbini via Rampurva Arreraj, Lauria-Nandangargh, Tribeni, Parasi, Bhairawa. The travel route of Asoka is marked with monolithic pillars. From Lumbini the royal entourage of Asoka proceeded towards Kapilavastu. Here, the birth places of Kanakamuni and Krakuchhanda Buddhas were shown to the King and he commemorated the spots with the Asokan pillars. The highway connecting Magadha with Kosala use to run through Kapilvastu, Lumbini and Ramagrama. The ancient area of Kapilvastu to Ramagram, at present, is incorporated by three districts of Nepal–Taulihawa, Rupendehi and Nawal Parasi.

Asoka’s pilgrimage in the Buddhist sites is narrated in *Divyavadana*. Here Asoka says to Upagupta “It is my desire Sir, to visit, honour and mark by sign for the benefit of remote posterity all the spots, where the Blessed Buddha has sojourned.” Asoka’s belief in the spiritual efficacy of the pilgrimage in Buddhist sites is appreciated by Upagupta. He said “Gracious are your intentions, O King, I myself will be your guide”. This is how, Venerable Upagupta conducted the royal entourage. At Lumbini, Upagupta pointed a tree with right hand and said “Behold, O merciful King, this is the spot where Sakyamuni Buddha was born.” Asoka saw the tree with over-whelming joy. He folded his palms and prostrated with deep devotion. He worshipped the spot, installed a commemorative pillar with a sign of horse on top. The inscription of pillar says—It is Lumbini village where Lord Buddha was born. The King gave away one hundred thousand gold coins in charity. He is also said to have constructed a few votive stupas to remind the folk memory occured during nativity events. From Lumbini, Asoka went to Kapilvastu enroute to Sravasti, in Kosala.

The famous pilgrim to visit Lumbini after Asoka was a Chinese monk Fa-hien. In the first decade of fifth century A.D. he reached Lumbini. His travel account of Lumbini is scanty and vague. He saw here a few legendary monuments and the tree under which Buddha was born. He also saw the water pool where Mayadevi had taken bath before giving birth to Lord Buddha.

The second most important pilgrim from China to visit Lumbini was Huien-Tsang. He came to Lumbini in seventh century A.D. The travel account of Huien-Tsang is more
in details. At Lumbini, he saw the bathing pool, Ashokan pillar with a horse-capital and votive stupas built to mark the event occurred during nativity period of Lord Buddha. He saw the oil river flowing towards east of the tree, under which Lord Buddha was born.

The revival of Hinduism and Muslim invasion in India caused the total negligence of the Buddhist sites. Great Buddhist pilgrim centres slowly covered and shrouded into bushes and remained obscured for a long time. However, Lumbini and Kapilvastu are visited by the Malla Kings of Western Nepal. Ripu Malla visited Kapilvastu and Lumbini in 1312 A.D. and engraved his name on the Asokan pillars in Lumbini and Kapilvastu. A few more names of the pilgrims visiting Lumbini could be seen engraved on Asokan pillar, but no precise efforts of reading is made so far.

**Archaeological Persuits**

After the consolidation of British power in India, during 18th century the British rulers were attracted towards the cultural heritage of their Indian colony. The “Royal Asiatic Society was formed in Calcutta by Sir William Jones in 1784 A.D. Its aim was to promote the history and antiquities, arts, sciences and literature of Asia. The activity of this institution heralded the age of cultural renaissance in India as well as in the neighbouring countries. In 1837 James Princep discovered the key to the Brahmi alphabet. The decipherment of the Brahmi script helped archaeology to free itself from this antiquarian and literary affiliations. Sir A. Cunningham organised a country wide survey of archaeological remains in India. He followed the foot steps of the Chinese pilgrims and relocated many Buddhist remains in a vast area stretching from Gaya in the east to the Indus in the north-west and from Kalsi in the north to the Dhammar Cave in the south.

But unfortunately for Nepal, the rulers Rana of that time kept the country closed to the foreigners. No archaeological activities were allowed. The pioneer archaeologists could not locate the birth place of Buddha. They could not explore Nepalese Tarai and have to calculate the location of Lumbini, Kapilvastu and Devadha in the Basti District of India. In Buddhist literature it is mentioned that “Kapilvastu is situated near the Himalayan Mountains in the Madhyadesa”. But as there was no map of the Tarai, so was not easy to explore the region. It was only by accident that in 1893, Major Jaskaran Singh of Balrampur announced in newspaper to have seen an Asokan pillar with inscription in the Nepalese Tarai. In 1895 Dr. Fuhrer was deputed to take its estampages. Dr. Fuhrer could not discover the said Asokan pillar but found a new pillar at Nigliahwa. This discovery raised high hopes in the right location of Kapilvastu. Therefore he was again deputed to explore in the Nepalese Tarai. In 1896 Dr. Fuhrer discovered two more Asokan pillar one at Rummimdehi and another at Gotihawa in Kapilvastu. Thus, the discovery of three Asokan pillars by Dr. Fuhrer in 1895/96 at once confirmed that Gautama Buddha, the Apostle of Peace, was born in western Nepal and his birth place was known at present as Rummimdehi. His Royal palace is in Tilaurakot near Taulihawa. After the right location of Lumbini and Kapilvastu by Dr. Fuhrer and P. C. Mukhajee in 1896-98 A.D. the Kolian stupa of Ramagrama, was discovered by Dr. W. Hoey at Parasi on the bank of the river Jharahi.

The discovery of three very important Buddhist sites in western Tarai of Nepal during the last decade of 19th century was
taken by the Oriental Congress as "one of the most important discoveries of the century". P. C. Mukherjee was commissioned by Indian government to verify these discoveries. The Rana Government of Nepal, though conservative, took the achievements with highest approval and decided to sanction a scheme of further exploration. P. C. Mukherjee published his excavation report with accurate description, illustrated plans, drawings and photographs in 1901.

Early Archaeological Activities in Lumbini

On 11 March 1899, P. C. Mukherjee came to Lumbini. He saw here two mounds—the temple mound where Mayadevi temple Asokan pillar and many votive structures scattered in ruins. To the south-west of the temple site there was a mound of the ancient Lumbini village, where the King Asoka had given away one hundred thousand gold coins in charity. The aim of P. C. Mukherjee exploration was limited to the area around the ruins near Asokan pillar and Mayadevi temple. The temple mound as seen by P. C. Mukherjee, was a rectangular plot of elevated ground about 300 ft. to 400 ft. in size and raised from 10 to 20 ft. above to surface of the surrounding plain. The top of the mound is formed with ruined temple and enshrined broken sculpture called Rupadevi. The local people came here with regular offerings and the sacrifices of goats, pigeons and fowls where made. The main sanctum of the shrine is lately repaired and dwarfed into an ugly shape by a Sadhu.

The entrance to the sanctum is from the east and after getting down a few steps in a collection of broken sculptures of antiquity are enshrined as Rupadevi. The chief sculpture enshrined was a head less panel. P. C. Mukherjee saw the detached head portion of the panel kept in debris outside the sanctum. He lifted that past and joined to its original panel. When the head portion was fixed with the nativity scene of Buddha with Mayadevi holding the branch of the tree was clear. P. C. Mukherjee also noticed the bell shaped capital of Asokan pillar broken into the halves and stored in the temple compound. After clearing the temple debris P. C. Mukherjee was able to draw the plan of the ante-chamber of ancient Mayadevi temple built over the earlier subsidiary structure which possibly was the Mauryan complex. The outer wall of the ancient temple was built with a bay of masonry in carved bricks, forming Sapta-Ratha temple in plan.

Thus the keen observation and the judicious archaeological activities of P. C. Mukherjee in Lumbini, revealed the existence of a magnificent Mayadevi temple with carved bricks, completed panel of Nativity sculpture of Buddha, and the Asokan pillar standing on its original position, enclosed with brick walls raised in different periods. A few ruins of votive stupas were also excavated by him around Mayadevi temple.

The major works of excavation in Lumbini were conducted under the patronage of General Kaiser Shumsher J. B. Rana during 1932-39. But the excavation carried with levelling methods caused a great damage to the site. The ground below the foundation of several monuments were laid opened to maintain the lowest level of the site. Several super structures of different periods were destroyed and therefore at present it is very difficult to date and correlate one structure with another as many subsidiary structures which were already destroyed.

Proper conservation of exposed struc-
tures were not carried out for a long time. Their is neither any record nor any report of the excavation of the time of General Kaisar Sumsher available. Only some utilitarian works like providing a high palshelf around Mayadevi temple and enlarging the Sakya Tank with successive terraces and brick venuer was to his credit. He put iron fence around the Asokan pillar. He built some rest houses to accommodate the pilgrims.

After long interlude, Mrs. Devela Mitra of Archaeological Survey of India came to Lumbini in 1962 for archaeological exploration. She tried to check the base of the 'Asokan pillar possibly to be confirmed that it is in its original position. She took the photographs of the excavated antiquities dumped in the kitchen of the Buddhist monk since a long time. Some very important antiquities were brought to Kathmandu. She published her report in 1972 A. D.

**Recent Archaeological Activities**

The first scientific excavation in Lumbini was conducted by the department of the Archaeology H. M. G. Nepal in the year 1970–71 A. D. The aim of this excavation was to locate the site of ancient “Lumbini village” mentioned in the inscription of Asokan pillar situated to the west of Mayadevi Temple. The second object was to prepare the plan of the exposed structures around Mayadevi Temple for future conservation. Our last interest was to plot the potential habitational area of archaeological sites around Telar River.

The archaeological investigation in the second mound around the old guest house proved that the earliest human habitation in Lumbini started during sixth century B.C. The stratigraphy of the human habitation was divided into ten successive layers and the pottery types were mainly N.B.P. in the lowest level and red were in the upper startums. A trace of mud a terracotta ring well and some antiquities liest dating to the period of 6th century B.C. were encountered at the lowest level. In the upper level a circulation human burial two brick wells and a large number of Kushana figurines were excavated from the haviational mounds. A terracotta plaque mould of Lord Buddha in the Earth Touching posture was also discovered in the excavation. On the basis of the carved brick structures in the mound on and the terracotta plaque mould of Lord Buddha in mound a two clearly show that the sequence of culture in Lumbini dates from the time of Buddha to the Gupta period.

The structures hallowed in the memory of Lord Buddha from the earliest time up to medieval period are seen scattered in Lumbini around the area covering 16,081 square yards. Most of the important and interesting edifices were however enclosed and protected within the barbed wire since 1970–71 they were left without any archaeological conservation since 1939. Therefore, many of them are distintegration and ruined not only by the tropical climate of the Tarai but also due to the constant brick robberings by the ignorant villagers for making ovens to perform the praxis vow called Karicharan. Since 1975, regular annual archaeological activities were devised by the Department of Archaeological in coordination with the Lumbini Development Committee.

The main of the archaeological activities in Lumbini were to avoid further damage of the already exposed structures. In consonance with the aim restoration works are also carried out. Archaeological excavation was limited and carried out only to complete the restoration programmes.
The Birth……

The implementation of the conservation activities in Lumbini around Mayadevi temple resulted the repairment of many ruined structures. Many succiduous monumental towards east–west and north side of Mayadevi temple were brought to its original stage. Several votive stupas were repaired. Some dilapidated wall of monasteries were strengthened. A new monastery towards the south of Mayadevi temple was excavated, the weeds and vegetation overgrown in the entire structural area were cleaned. The extensive scrappings around Mayadevi Temple have revealed many new structures which were hitherto unseen in the history of Lumbini. A new revised structural plan of the monuments around Mayadevi Temple was prepared to represent those unseen structures.

During the exploration activities in Lumbini a new well with various animals, birds an other votives engraved on the bricks was discovered in the nursery field. This well is dated to the Kushana period. However, three more such type of the new wells were discovered during the archaeological activities in 1970–71. The well discovered in 1983, is more elaborate and exposed up to the bottom course. The new well is made with 29 course of the solid concave bricks with the marks like elephant, horse, boar, palm tree crouch etc.

The bottom of the well contains a few Kushana spouted pots and a faceted pot used for Naga worship.

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Plate No. 1

Ancient Nepal

![Diagram of architectural elements with measurements and symbols.]

![Picture of the Mayadevi Temple.]

Courtesy: Kaisher Library

General view of Mayadevi Temple 1933-39
A) Excavated Mayadevi Temple 1932-39 (S. W. Corner)

A) An aerial view of the ruined Structures around Mayadevi Temple in 1980

B) An aerial view of the ruined structures around Mayadevi Temple in 1983
Earthen pots found at the bottom of the Kashana well at nursery block.

New Monastery discovered in 1982.
Baikunthapur—A Village in Western Tarai

- Dr. Rishikesab Raj Regmi

Infact, no serious research in totality has been done by any institutions as to how many thousand villages are there in Nepal.

After the introduction of Panchayati system, Nepal has been divided into 75 districts for development purposes. The village which has the population of 2000 or more was termed as a village panchayat in Nepal. At present there are about 4000 such village Panchayats in Nepal. The bulk of the population of about 15 millions live in these villages. Traditional style of life still persists in these villages. But the villages have begun to change rapidly and the pace of socio-economic and politically changes is likely to increase rather than decrease. It is very urgent to study such typical various linguistic areas of our country. Either we can collect the facts now or they are lost forever.

The Nepalese village community has not well figured rather prominently in early and current sociological and anthropological literature. As such, the present writer attempts to study Baikunthapur, a village of Nawalparasi district in tarai of western Nepal, just to give few insights regarding their mode of socio-cultural life and development. The social structure of many villages in Nepal raises problems for concerted action which must be squarely faced by all who would speculate upon or plan for the real future of rural Nepal. Baikunthapur, a small village of 228 persons in the Nawalparasi district of Lumbini Anchal (Zone) is a fair specimen of the complex village settlements which needs the prompt attention for its rural development.

It is about two kilometer east-south to Parasi which is a district headquarter. My study includes 31 mudhouses, with many thatched roof & a few tiled roofs. Eight different caste groups live over there and are mainly agriculturists. Most of these household members are peasants having very marginal plots of land. A few of them rent in land form other villages for their livelihood, a few offer labour for their secondary occupation.

History of the area

The plains have been occupied since time unknown, by many settlers like Var, Tharu,
Kurmi etc. Though history of this Nawalparasi district goes back to pre-historic period, it is not possible to trace genealogically the first comers of the village. The stone tools found in the area has proved the presence of human habitation in ancient period. Other cultural remains seems to be lying buried in many archaeological sites. In the past, Palpal ruler Mukunda Sen had not only reigned over the hills but had also tried to consolidate his position in the tarai plains of southern flap of Palpa (1750-1782).1 F. B. Hamilton has argued that Sen dynasty had to fight here with the Musleen Nawab with great courage and venture.2

The plains of Baikunthapur was quite malarious just before the advent of democratic life in Nepal. The area was covered intensively with many forests. There were hardly few hill people then except Tharus and few other Ploin's ethnic groups. It seems probable according to many informants that the first inhabitants of the area were Var, Teli and Kurmi, though no concrete evidence is yet available.

In Baikunthapur, settlements, according to many informants started only during the Prime-ministership of Chandra Shamsher Rana. It was only in B. C. 1787 that few houses were built around the Parasi market area and in this village.

**Settlement Pattern**

The history is reflected in the sitting of the village houses. There are two mud roads after crossing the river Jharai from western boundary of Parasi Bazar. One road goes to Kashia village and it leads to Jamuwad while second one leads eastward to Triveni. Triveni is the holy place where five tributaries and Tamsa rivulets meet with big Narayani river. Most of the pilgrimage go to this place in many religious festivals to have ritual baths over there. After walking about two Kilometre from the river Jharai also is located a cremation ground. We have to turn right southwards in order to reach Baikunthapur. At the north of the widened mud road there is a garden of mangoes & other trees. As soon as the garden is terminated one enters the village from northern side.

Settlement pattern of this village can be stated to be intermediate between the isolated homestead type and tightly nucleated type. This is the pattern usually found in numerous tarai villages in Nepal. The houses are built by the side of road and small lane. These houses are not however attached to each other.

**Housing**

Within the village there are eight different castes groups. Members of the each of the caste group live together in the same vicinity. The village is stretched from north to southwards. The castes members have built their residence in groups. If we notice from northward to south, the first caste group is Teli, then Var, Kurmi, Kewat & lastly towards the southercorner of the village live the Teli & Dhobi, Chamars have their residence a little apart at the west-side. However there is no uniform rule about this, one may be found to be living a little further.

The village has 31 houses mostly huts. Two houses at the two extreme ends are of bricks. Remainder are of clay structures thatched with straws and cut bamboo stripes.

**Pattern of Cultivation**

All the villagers are engaged in the cultivation of land. Rice is the main crop grown here and is entirely utilized for village consumption. Cash crops are hardly grown for what of irrigation facilities and improved variety of seeds & fertilizers. In most cases vegetables are grown for local use. A few sell their vegetables in the Kasia weekly market, which is held regularly. The needed cash enters every household by selling rice, brinjal, papaya, banana and few livestocks in this market on every Wednesday & Saturday. Lentils are also grown. Tenant families belonging to the different lineage often used to cultivate jointly the lands that any individual among them held on lease from the land-lord. But at present after the introduction of land reform act in 1964, there are only four households which are tenants. All the households have their own land. A popular changes in the agrarian structure have been quietly accomplishing with a progressive division in many family interests. Fruit trees of all types native to the areas, such as mango, bel, guava, jamuno, jackfruit, banana and papaya are found in the village. A few bamboo clustures are also found which is essential for the roofs of the clay structures and the walls. These bambooos are in great demand and gives them cash in times of requirements. Paddy cultivation starts from June and harvest is done in November-December.

If villagers agree themselves cultivation can be done on share system. The owner of the land supplies half the seeds and manure or half their cost, while cultivator supplies the other half and the plough and the bullocks besides his own labour and the crop is shared equally. If one wants the entire produce the cultivators are hired on a daily wages. Sometimes labour exchange is also the rule in the village. There is acute shortage of water supply and irrigation because of which the peasants have to rely completely on rain God. During my visit, the rain God was not pleased; so the peasants were nervous. But though late the rain fell and the fields were full of paddy cultivators. That was really a pleasant period for everybody. Government had sanctioned Rs. 75,000/- for the construction of cannal from Ramnagar but villagers feel that the local Panchayat is not serious on it and the money is misutilized.

**Land Tenure**

According to a old villager, the first landlord of this village was Shyam Sundar. It is said that during the time of Chandra Samsher, he could not pay the land revenue, so he left the land to Bhagoti. It is only after Sixties that land was gradually becoming costlier. It is because, the malaria was completely eradicated, deforestation started and the migration of the people from hill region for want of land began during 1970's.

None of the householder owns very large quantities of land. The total area of the land of 31 households in the village Baikunthapur in 1983 was only 81 bigha and 18 katha. From the point of view of the ownership of the land presently cultivated, it may be stated here that the caste Kurmi has more land, 31-10-0 beghas, than other castes in the village. As against this, other castes in the village owned land comparatively less. The next castes which have more land in this context are Var and the Teli. Chamar (Tanner's) has more land than other castes like Tharikar, Dhobi, Thakur and Kewat,
Land distribution among different castes in Baikunthapur in 1983 is shown in the table I below:-

<table>
<thead>
<tr>
<th>S.No.</th>
<th>Name of the caste</th>
<th>Land owned in bigha</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>Kurmi</td>
<td>31-10-0</td>
</tr>
<tr>
<td>2.</td>
<td>Var</td>
<td>19-15-0</td>
</tr>
<tr>
<td>3.</td>
<td>Kewat</td>
<td>2-0-0</td>
</tr>
<tr>
<td>4.</td>
<td>Tel (Gupta)</td>
<td>17-0-0</td>
</tr>
<tr>
<td>5.</td>
<td>Thakur (Nau)</td>
<td>1-10-0</td>
</tr>
<tr>
<td>6.</td>
<td>Dhobi</td>
<td>3-5-0</td>
</tr>
<tr>
<td>7.</td>
<td>Tharikar</td>
<td>1-10-0</td>
</tr>
<tr>
<td>8.</td>
<td>Chaman</td>
<td>5-8-0</td>
</tr>
</tbody>
</table>

Total 80-8-0

* Source: District land revenue office, Parasi 1983, September.

We see that agriculture is the main basis of the village economic system. The circulation of the money is limited to a minimum within the village, barter and exchange of services being common in the past. Thus status considerations determined social relationships in the traditional way of life.

The influence of the town is felt and transmitted by the literate members of the neighbouring village members and the person who work at Parasi, which is the district headquarters. As the income from land is not good and the size of the land decreases through continuous division, it is necessary to bring in money from other sources. So a few youths are trying to secure a place in government offices, though even in a very lowest post.

**Population**

According to my census in the field period, the village has a population of 228 persons with 116 males and 112 females. No such great movement of population as compare to other villages near east-west highway has taken place here. The population is divided into eight caste groups. There are mainly Kurmi, Tel and Var in great numbers. The Vars are supposed to be the oldest settlers here and they still claim it. The following table II gives the clear picture of the population and caste structure of the village.

<table>
<thead>
<tr>
<th>S.No.</th>
<th>Caste</th>
<th>Household</th>
<th>Population Male/Female</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>Kurmi</td>
<td>7</td>
<td>39 35</td>
<td>74</td>
</tr>
<tr>
<td>2.</td>
<td>Var</td>
<td>8</td>
<td>32 25</td>
<td>57</td>
</tr>
<tr>
<td>3.</td>
<td>Tel</td>
<td>5</td>
<td>17 18</td>
<td>35</td>
</tr>
<tr>
<td>4.</td>
<td>Dhobi</td>
<td>4</td>
<td>7 10</td>
<td>17</td>
</tr>
<tr>
<td>5.</td>
<td>Thakur</td>
<td>1</td>
<td>9 3</td>
<td>12</td>
</tr>
<tr>
<td>6.</td>
<td>Tharikar</td>
<td>1</td>
<td>2 4</td>
<td>6</td>
</tr>
<tr>
<td>7.</td>
<td>Kewat</td>
<td>1</td>
<td>1 2</td>
<td>3</td>
</tr>
<tr>
<td>8.</td>
<td>Chaman</td>
<td>4</td>
<td>11 13</td>
<td>24</td>
</tr>
</tbody>
</table>

Total 31 118 110 228
Caste Hierarchy and Social Position

The peculiarity of this village is that none Brahmin caste live here. Castes in this village, as in other parts of the country, forms a hierarchy with the Brahmin at the top. Since there is no Brahmin caste residing, Kurmi caste comes at the top. Then simultaneously in order, come Var, Kewat, Teli, Thakur, Dhobi, Tharikar and Chamar. The lowest caste at the bottom is Chamar (Sarki). The castes at the bottom have food habits and customs which are ceremonically unclean according to Hindu retinalistic notions. It is said that Teli caste was recognized as lower in status but when they gradually raise their economic conditions they write themselves as Gupta. So wealth plays pivotal role in moving up of the status of the village community at large. Chamar is the lowest castes in the village which is also making conscious effort to move up and their desire for a change in social status is recognized by the rest of the community. The first step forwards this is the giving up of occupation thought to be unclean. Such case has been noticed among Chamaras. Marriage within the village is rare. Intercastes marriage is severely dealt. Social interaction in the village is smooth.

The hierarchy formed by the castes in the village is given below though it is vague:-

1. Kurmi
2. Var
3. Kewat
4. Teli (Gupta)
5. Thakur (Nau)
6. Dhobi (Washerman)
7. Tharikar
8. Chamar (Tanners)

These positions are judged on the basis of the ceremonial and secular values of this village only, and may vary from those in other villages. Moreover within this village there are disagreement over these positions. This feeling is found to be prevailing among the castes thought to be of equal status.

Though there are no Brahmins, the work of the Brahmin is done from the man from other village. He is a Brahmin migrated from Palpa long time ago. He is the priest of all the residents over this village too. It is said that he earns about Rs. 10,000/- annually from ritual works only from various castes groups.

The caste groups in Baikunthapur are at the same time status group. In some activities, e.g. political and economic, members of a caste do not always combine. The strength of the castes between the members always varies in status. But it differs aptly in the sphere of ritual. A superior caste would not eat from the cooking pots, nor drinks from the hands of a caste which it regards as inferior, nor would its members sit next to the inferior people in the unbroken line when eating. Drinking and smoking follow similar rules of exclusion. Those castes from whom all will eat are higher than those from whom none will eat. These features, of late are changing among the youths.

Caste was very intimately linked to occupation. For each caste had a traditional occupation. The villagers say that its members did that work in the past, if not in the present, so their doings proclaims their caste membership.

Kewat was the only family which use still to collect fish besides cultivation. Here in this village all are small farmers not being able to produce more for want of irrigation facilities. Thus we see that the agriculture in this village is in general the preserve of
small and medium owner cultivators. By far the major part of the land is self-farmed and tenancies exist largely when the plot of land is very small and the owner of out of the village.

**Personal Relations**

The members of a caste within the village are first united by similarity of occupation, of rights in the land, of income and of ritual beliefs and practices.

Other ritual symbols, fairs, festivals and ceremonies also unite the members in the village.

In the village one may use kinship terms towards any with whom one has personal contact regardless of caste or economic status. Consideration is taken only of the person’s age and young children are specially taught this habit.

Among people belonging to same caste and economic group kinship terms are applied systematically to each member of the interacting households. Friendship relations often takes place between members of such closely interacting households. Kinship ties ramify extensively in paternal and maternal lines. The joint family divides every generation and the local group of agnatic kin (kutumba) lacks real corporate unity and is bound only by the observation of death pollution. Houses and ancestral land are readily bought and sold.

There was a free primary school in the village but it has been shifted to other village because of the political reason in the year 2020 B.S. The children of the village go to Unwatch Panchayat which is about 3 km away from here. Twenty-five boys and seven girls go to primary school in Unwatch daily.

There is only one young man in the village who had passed S. L. C. examination in 1977. He is teaching in a school at Losang. There are two boys who have passed class ten. One of them was working in Nepal Malaria Eradication Office till in 2032. He had to left the job because of the quarrel in the house regarding the dispute on the distribution of parental property.

Untouchables are allowed to fetch water from the well or the tube-well if it is outside the house. There are four hand-pipes and only one well in the village. The water here seems to have deficiency in iodine. Many men as noticed are the victims of hydrosil disease.

**Religious Practices and Supernatural Power**

The castes living in the village are all profound believer of Hinduism. However they conceive of man as passing through life surrounded by a ghostly company of powers, elements, tendencies, mostly impersonal in character, shapeless phantasms of which no image can be made and no definite idea can be formed. Some of them presides over cholera, another over fewer and another over cattle diseases. Some dwell in trees and riverside and forests, ponds and in plains. All of them most be propitiated by reason of the ills and evils. All the villagers believe that beauty, health, and children, good harvest, miseries and death are the effect of either the grace or displeasure of supernatural power. According to their traditions these customary beliefs are the outcome of feminine, bad agricultural produce. Causes of death of their cattle and livestock, robbery of wealth and all other misfortunes, which they believe are the functions of these impersonal entities.

In the village there is a big mango
tree whose age is given as 40 years. Every year during the ripening of the fruit when people ride on that tree fall down and is killed. Such accidents have occurred in the past. The villager believe that there lives a wrestler’s spirit called Bagaha which catches the persons and finishes them. During such period all the boys boil cow’s milk and pour there and propitiate. The boys drink the remainder milk after it boils. Villagers believe that Bagaha also kills their cows and buffaloes, so they worship him with animal sacrifice annually.

The north corner of the village has a place where the village shrine kotahi is said to be in position. This kotahi goddess (Durga) is worship during the month of Ashwin (October). At the south-end of the village there lives the goddess Kali. She must be worshiped every year by the villagers. Sacrifice of animals like, goat, fowls are offered for the welfare of the villagers. There is also one goddess of the castes Chamari. She is called as Chamaria devi. Though she is the goddess of the Chamari only, the villagers too worship her because of her ferocity. If she becomes angry all the domesticated animals die. She is offered a pig of 10 days old. Since animals are vital for agricultural life, they must be protected.

It is probable that in the past the primitive culture of the various castes inhabiting in the village was largely based upon what may be called as animism. But on account of their coming in closer contacts with the high castes Hindus, their gradual economic improvement and ‘freedom’ from traditional bondage, spread of new ideas through the radio, newspaper, cinema and increasing rate of political consciousness have together produced some effects on the old traditional way of life. The direction of change is radical and the psychology of people is in search of a new horizon for all round development-cultural, social and economic in the village.

**Attitude Towards Local Leaders and Panchayat**

Any offence, such as theft, adultery, assault, or encroachment on another’s land, demands the attention of the Panchayat member, who hauls the culprit before an assembly of Panchayats men and proceeds for the agreement. The attitude towards the Government is that it has not yet given them least facilities such as electricity, education, drinking water, health post and irrigation facilities.

The village is participating in Small Farmers Development Programme since 2038/39. The maximum they have profited from it is a few loan. Agriculture Development Bank gives them maximum loan of Rs. 2000/-. The loan given seems not to be sufficient and it is not properly utilized. There is a lack of active participation and motivation from bank side.

The village lacks every thing from education, health to irrigation and agriculture facilities which is the main criteria for the rural development in Nepal.

**Bibliography**


A Vertebrate Fossil Find in the Kathmandu Valley

- G. Corvinus
- Janak Lal Sharma

An interesting fossil find has come to the notice of Mr. J. L. Sharma, acting Director General of the Department of Archaeology, H. M. G., Nepal, by a resident of Bhadrabas village in the north-eastern Kathmandu valley.

A fragment of a lower, right bovine jaw was brought to the Department by Mr. Ram Hari Sharma Pudasaini, Thapadanda, Bhadrabas. To see the locality from where the find was made, the authors went to see the site with Mr. Ram Hari Sharma Pudasaini. The site, where a fine section of upper Kathmandu basin sediments is exposed, is situated NE of Bhadrabas village after one leaves the Sankhu road at Bramhakhel and takes the jeep path to the north for 2.5 km. to Gagalgaon/Kageswari. About 1/2 km. north-east of Bhadrabas a footpath leads to the edge of the Mahadev Khola. The section, where the fossil was found, is at 85°26'/27°43/75'. The edge of the terrace into which the Mahadev Khola has cut its bed is 1360 m. at the upper edge. The height of the section is 32 m.

The fossil was found at the foot of the section together with some other bone material, according to the farmers which, however could not be located anymore. The fossil must have come from a dark grey clay lens as such material was adhering to the bone.

Searching for more fossils we could retrieve only a few fragments of bone from a dark grey clay, 10 m. above the valley floor. Another bone fragment, of a long bone, was found also at the foot of the section, embedded in a similar clay.

The steep erosional falaise exposes a succession of dark grey to black clays and silts, intercalated with lenses of rather unconsolidated sand and gravel, with many quartz-pebbles. The top half exposes more gravel, though the very top is again a grey clay. A stream must have intercalated gravels and sands in an otherwise swampy to lacustrine environment. Several lignite seems full of plant material (reeds, grass, branches, bark, leaf impressions) and black clay lenses indicate swampy and heavily vegetated conditions (Fig 1)
The fossil consists of two right lower molars M3 and M2 of *Bos namadicus* and a few bone fragments of the lower jaw, which could be fitted together again. (Plate 1) It was embedded in a dark grey, coarse clay matrix, similar to the dark clays in the middle part of the section.

Fragments of brittle bone found in the clay at 10 m. above the valley floor testify to the fossil content of these clays.

The identification could be done while being with Dr. Badam in the Deccan College, Archaeological Dept. in Poona. The measurements of the RM3 are: H : 6.1 cm, W : 2.0 cm, L : 5.3 cm and it was identified as *Bos namadicus*, a middle to Upper Pleistocene bovid.

A fluorine test was done to verify the Pleistocene age.

The Fluorine content was 1.567%, the Phosphorus content was 12.00%.

\[
\begin{align*}
100 & \times 5.702 \\
\text{P}_2\text{O}_5 & \\
\end{align*}
\]

The ratio being above 5 indicates an age certainly older than Holocene.

The fossil record of the Middle to Upper Pleistocene *Bos namadicus* from the upper Kathmandu valley sediments adds a further Pleistocene fossil to the previously recorded vertebrate fossils from the valley, i.e. *Hexaprotodon sivalensis*, *Arkodiocodon planifrons*, *Crocodilus* sp. (Gupta, 1975), *stegodon ganesa* (C. K. Sharma, 1973). They have been found in hard clays overlying lignites in lower Kathmandu valley sediments near Chapagaon/Lokundol in the Naku Khola (Fort & Gupta 1979). They indicate a Lower Pleistocene age according to Gupta (1975) and can be correlated with fossils of the Upper Karewas from Kashmir and the Pinjor Formation of the Siwalik group, and could be dated to between 1 and 3 million years.

Thus, the find of a later Pleistocene fossil in the upper Kathmandu valley sediments is of considerable stratigraphical significance.

A few 14C dates of carbonized wood from probable Upper Pleistocene levels of the Kathmandu valley sediments are pointing to a Late Pleistocene (late Wurmien) age, but exact stratigraphical details of these are not available. Yonechi (1973) records a date of 3320 ± 6100 BP for peaty clays near Khajahl village on a road cutting north of Kathmandu. But the stratigraphic position is unfortunately not given. Boesch (1977) records a date 19970 ± 400 BP of a lignite at Phutang north of Balaju at a height of 1355 m, 15 m deeper than the roadcutting. But no other stratigraphical detail is given. V. Mitter (in Boesch, 1974) records an age of 29 115 ± 3220 BP from the upper peat beds exposed on the road to Sankhu near Gokarna (Agrawal et al 1967).

These are only few and preliminary indications of the Pleistocene age of the Kathmandu valley sediments. It is, however, not to be ruled out that Pliocene deposits fill the valley floor below the Pleistocene sediments exposed along the recent cutting of the Kholas.

Much further work, particularly of palaeontological, palaeomagnetic and geological nature, has to be done on the Kathmandu valley sediments to clarify the stratigraphic succession of its deposits.

The first author is currently carrying out a geo-archaeological programme in the
valley in co-operation with the Dept. of Archaeology, H. M. G. A significant amount of data has already been collected and particular stress is being laid on detailed stratigraphical investigations and first results of these will be published at a later date. The writers would like to extend their thanks to the finder of the fossil, Mr. Ram Hari Sharma Pudasaini, without whose interest the find would have never come to our notice.

References:


Fig. 1 : Bhdrabas Section, Kathmandu Valley.

Plate 1 & 2, Fig. 2 : a, b, c, RM₃ and RM₂ of *Bos namadicus* now placed at the Natural History Museum, Kathmandu.

Legend for Fig. 1 : a. light grey clay.

b. light grey, coarse gravel.

c. grey clay.

d. medium to coarse grey gravel.

e. dark grey clay (with fossil level); black clay band with lignite and wood at top.

f. fine, grey, cracked clay.

g. dark, coarse clay.

h. gravel lens.

i. dark grey, coarse clay with brittle bone fragments found at 1, 20 m. above gravel contact.

j. medium gravel.

k. medium to coarse gravel.
Fig. 1

Bhadrabas Section, Kathmandu Valley
Plate 1 & 2, Fig. 2

Ancient Nepal

a) $RM_3 + RM_2$ Bos Namadicus

b) $RM_3 + RM_2$ Bos Namadicus
Plate 1 & 2, Fig. 2

Ancient Nepal

c) $RM_3 + RM_2$ Bos Namadicus
NEPAL
(Continued)
Two Months in Nepal
January–March 1898
Note book to sojourn

– Sylvain Levi

The resultant of the forces is exactly represented by the distracted movements of the pendulum when a clock is violently pulled towards one; oscillation to right and left and violent projection forward and backward. Beside the instructions are to go to sleep or at least to be motionless. The least jerk would break the equilibrium of the load and the effort of the bearers; one feels by degrees, and very soon, hurt all over.

At one o’clock halt at Hardia the last British factory on the road. The owner, M.F.,..., advised by Colonel Wylie, awaits me for breakfast and dinner. He lives there, all alone, at one league from Nepal at two from the Terai, exploiting indigo, a gun always loaded keeps him company everywhere a warning to the indigenous and dangerous beasts. My host is delighted as visits are rare on the road to Kathmandu and he attempts to retain me by the best and worst of reasons. I visit his factory. The year had been disastrous: famine of indigo as well as of grains and the competition of synthetic indigo has brought down the prices. Here again (No need to close one’s eyes), it is Germany that triumphs. The indigo buyers of Calcutta are German and they came from October to January to regulate the prices and then return to their country.

But Wylie has well cautioned me to avoid the least delay. At 5 o’clock I ask to dine; then I proceed on my journey. The cortege forms again. Night falls; the expedition has swelled by a mousalji, a lighter who brandishes a long torch constantly so rayed over with oil. The precaution is not superfluous; the road bad enough as it gets worse, cut up by bogs and quagmires in which the palanquin lightly touches the surface of water. At Raksaul we leave behind British territory and Nepal commences with Gahawa. Orders have been despatched everywhere; nowhere I am stopped. In passing the guard-houses my bearers fling the magical word “Sarkar”, and that is enough. Sarkar means the Government and everything connected to it and all white men and even the servants of the white men. And everywhere the long band of white
dust between the very flat fields, they also all of white dust and all this whiteness begins to light up, dazzling under the rays of the tardy moon. Cold settles down the damp and penetrating cold of the Tarai that freezes the bones before the skin. I bury myself deep in my rezaus and renounce the allurements of the lunar countryside. I close my doors and only half open them now and again in order to observe the road. The incessant movement of load, cadenced by the painting of the bearers in which appears to man a long slavery of toils with now and again heart-stirring syllables like our "dodo, baby do"; it is: "sleep babu, sleep babu". Unfortunate people who work so hard and who again fûll their oppressors to sleep with their cadenced songs.

Here we are in the jungle, the dreadful jungle, strangely mysteries under this moonshine which illuminates the outskirts without penetrating the deep shadows. At midnight the cold is so intense that my coolies stop. They light up fires on the road and voluptuously roast themselves. I profit by this halt to shake myself up. To the right and the left two elephants tied to the trees keep noisily all night chewing twigs—supernatural silhouettes surrounded by a moving envelope of torn leaves. We are among the Tharus the enigmatic Tharus. Behind a straw enclosure which symbolizes the wall of private life, a woman sings an endless melody and accompanies herself with a tambourine. At midnight, with such a cold, what is she doing? An adoration an incantation? How to find out? Enclosed in their retreat that nobody can transgress, these Thakurs do not engage themselves in the neighbouring factories. They live among themselves hide even the secret of their language, address themselves to strangers in Hindustani, suddenly without anything betraying it, without a rise in the ground without a stray rock, without a pebble in this white dust, we are at foot of the Himalays. It is Bhichakoh, my first stage. It is 3.30 a.m.

Kathmandu, 13th January 1898, 8 p.m. - Decidedly one arrives at everything even at Kathmandu; time is only required. But I take up again my account where I left it, at Bhichakoh. Then, at Bhichakoh it is the mountain that suddenly discloses itself like a change of spectacle; the pass crosses already lofty hills on the outline of the mountains and that descend in abrupt slopes covered with forests. The ground vanishes under pebbles and rocks fallen down from the sides or come down with the torrents during the rainy season, which is dreadful here. The path or rather the itinerary, for there is no trace of a path left, crosses a vast stretch of water, river or tank, I ignore it; night robs me of distant aspects. The pass narrows strangles itself between imposing slopes, dripping with dew; between the vast circus of stones that rise in successive stages, the path ascends steeply on a soil slippery with damp sand; solitary cottages cling here and there to the slope of the mountains, meagre shelter of twigs in which the shepherds warm themselves close to large fires. On this lane which crumbles to dust under foot, move procession of chariots pulled by bulls; nearly all of them carry 'tins' of kerosine. Decidedly I shall be able to get some light in Kathmandu. Day downs so white that it mingles with the shine of the the Moon, but it grows quickly and penetrates triumphantly in the thickets that stopped the Moon.

I step on the ground to relieve my bearers. After passing the few huts of Chirinya, the valley opens and the road, large, easy and sandy as desired, appears like a park avenue shaded with giant trees with heights
of between 1500 to 2000 metres in the distance. We cross a bridge thrown over a pretty deep-tones and limpid torrent which my bearers call the Kori. The bridge is only a light wooden foot-bridge; the bulls ford the torrent. We reach the Dharamsala of Hetauda where another sepoy relieves the one who had accompanied us from Bhichakoh. The coolies soon light up a straw fire; the straw is frozen with dew and we move again onwards. The path now crosses the Rapti and follows the middle of an enormous valley which the wooded heights seem to close in without an outlet. All along to the right and left, changing the path into a great road are the Hetaura shops of grain liquor, hookahs, cloth mercey and pottery merchants. The Hindu banyan has disappeared. It's all finished with India. The men are now mountaineers, small, thick-set, snub-nosed, with thick well separated lips disclosing large yellow teeth. Their hair is black and almost closely cut, the face flat large and with protruding cheek-bones, a little hirsute beard on the chin with a fairly good moustache coarse and drooping at the corner of the lips. The women are smaller yet yellower again the arms and legs massive, the bust splendidly opulent the head uncovered, the ebony black hair shining with oil, carefully smoothed, falling in long plaits or raised in a twist on the top of the head, strangely Japanese looking and yet so close to the Mayadevi, to the Sita and to the Damayanti.

We come out of the circus by the defile through which the Rapti flows and the path follows the course of the torrent, clinging to the mountain sides—these are well mountains now—embracing all their sinuosities. A halt on the banks of the Samri crossed again by the pretty foot-bridge; we separate on a flat surface and all along the stream, proceed with a summary toilet; I hurry on with my breakfast and at 10 a.m. again we resume the journey. The torrent reduced to its minimum yet thunders and makes a pretty noise at the bottom of the ravine. We have climbed already; Bhichakoh is only at a height of 990 feet; 330 metres; the bridge of the Samri is 1600 feet high, more than 500 metres. Hamlets are built on the edge of the road, hidden among the rocks on all flat surface; when the slopes lengthen, villages throng together all smiling surrounded by cultivations, and that climb higher and higher still, towards the 2000 metres (6500 ft.). And always the torrent that growls and foams and breaks against the lofty rocks that have fallen down. The Sun is high up now it penetrates into the ravines. On the divine, the incomparable glow, prettier still than on the dry and dusty plains, in this atmosphere so pure in which a thin vapour floats shading off the roughness of the outlines without robbing the horizon of its distinctness, illuminated deep in its shadows by the resplendence of the most beautiful azure-skies. I found here again under different forms the intoxicating joys of colour which the Red Sea had made me feel once.

The path ends at Bhimpedi (3660 ft., 1200 metres) in a cul-de-sac; heights around descend everywhere perpendicularly. Good-bye the palanquins; I settle them all—Kahars (palanquin bearers) coolies and sepoy with gratification and I place myself in the hands of Nepalese. The Kahars, coolies and a sepoy came from Kathmandu with a dandi for me and less commodious for the use of Francesco. My dandi, a dandi of great luxury is very exactly a canoe; at the prow and at the stern poles are passed through; two men in front and two in the rear and for the rest let us believe (or reckon) with the laws of stable equilibrium; my Francesco has an ordinary jolly boat and again a cloth one, in the manner of a hammock or shroud with the same system of suspension. Here the people are Hindus.
The benedictions traced in red lead on the wall of houses and in the shops are adorations to Ganeca, Krishna and Sarasvati. I learn– for two days I have only spoken Hindustani – that Bhimpedi owes its name to Bhima. The temple of the village ordinary square shut out with walls, adorned the temple of Bhimasena, Bhimpedi has quite a small chapel with a certainly ancient statue of Laksmi Narayan. The god and goddess hold each other amorously and Garuda is at their feet. I partake of a summary meal in an empty shop and fully enclosed–happy presage with the plank of cases in which is despatched from America (New–York. N. S.) the precious and economical kerosine oil.

Besides half of Bhimpedi is built with these planks. The bearers who from now replace the bull–chariots do not care to carry a useless load. From here to Sisagarhım a tough (stiff) climb on a rough and flinty road, constantly running perpendicularly. In two miles or three stiff kilometers, one climbs from 3660 feet to 5875 from 1200 to 1900 meters and under a warm Sun of 35 (centigrade) without any appearance of shade. My bearers will not tire themselves. I do the journey on foot. Francesco, who undergoes the trail of the mountain, lies doleful in his hammock, crying out fever. And all along this rough climbing street–porters succeed one another groups of between forty and fifty men painfully drag canalization pipes destined for Kathmandu; if this is the only road towards Kathmandu as the Nepalese feign to make believe, they can sleep in rest. One climbs under the canons of the fort of Sisagarhi which dominates the valley of Bhimpedi and commands the pass. In the precincts (enceinte) of the fort, a small bungalow had been erected for the use of the resident; the affair is very primitive besides; for bed a plank; in fact for other pieces of furniture a table and two chairs. On the express request of Colonel Wylie, the bungalow is open for me; the Gurkha sentinel presents arms to me; the officers with jewelled badges fall in line and I take possession of my room, my cage or my prison cell. Colonel Wylie has well recommended me to remain in the bungalow; he has done so himself; the least curiosity, the least out of the way behaviour, will brand you as a spy.

It is 4.30 p. m., the Sun sets deep down the valley, disappears behind the heights; clouds and light mists also descend on the summits and stretch out towards the branches. The forest climbs to the very pinnacle; against the bungalow a plantain (banana) tree spreads its ample and delicate foliage. Night arrives, scintillating with stars, but coldish. This morning at 7 o'clock my thermometre records 30 (centigrade) and I get numbness of the fingers while gathering flowers. Another night reduced to its simplest expression. This morning, I wake up when day has already dawned. Hasty breakfast each one takes his load and blowing on my reddened fingers, I climb at a gallop the pass of Sasagarhi : 6500 ft., 2500 metre. O, unforgettable spectacle and all so sudden. In front of me, the flank descends vertically in the foliage; ahead scorched slopes (slopes that face the south scorched and parched by the Sun are here without verdure); far below again the large and sullen torrent and what a view of the horizon; an enormous line of frozen summits. A precipitous descent covered at a gallop takes us to the bank of the torrent, the Panoni; the path follows the bed of the torrent turning and twisting (or meandering) round every rock-wall; the cultures climb the slopes and the hamlets are pretty houses of one, two or even three stories with curved roofs and the frames of doors and windows of sculptured wood. I can see specimens that would do honour to any museum, lost here in these mountain recesses.
Towards 10 o'clock, the path leaves the torrent, ascends in a steep climb alongside the Chandragiri and ends in the cul-de-sac of Chitlong at 6125 ft., 2000 metres. Halt at the dharmasala. A caravan of Tibetans, Tibetans from Tibet pass on their way to Calcutta, living and speaking tableau of these continuos penetrations that history does not record. They would be hardly recognisable among the Gurkhas without their felt hats shaped like a cone all round with short and upturned brims; the women are almost identical to those of this place features deportment opulence of flesh hair head-gear, adornments but the complexion is of a deeper yellow, clearer, less tanned. Reached Chitlang at 11:30 a.m. We remain their only an hour and onwards again towards the pass of Chandragiri 1600 ft., 500 metres to climb on a perpendicular slope, but through the forest. At 2 p.m. we reach the summit; 7700 ft. more and 2500 metres with 350 in the Sun and a lovely verdant forest. The whole valley of Nepal lies at my feet, Kathmandu, Patan, Bhatgaon occupy the East; everywhere at the further and on the slopes villages and cultivations and East to West above the encircling mountains, a continuous lines, uninterrupted, without a branch of white peaks snows or ices that entirely close the horizon. Here they are quite close, three or four valleys to cross and beyond on the other side, Tibet, a piece of China.

The descent into Nepal would be impracticable without a staircase it has been found necessary, from top to bottom on a height of 700 metres, to build rough steps. Francesco, the unfortunate Francesco himself must alight. The valley of Thankot is reached and 14 kilometres of even road lead to Kathmandu. I jump into my dandi and my bearers carry me at a run. I cross the Bishnumati and disdaining the road for the resident that turns round the town, I cross through the bazar, the bearers shouting, elbowing, pushing and overthrowing in the narrow streets. At 4.15 p.m. I reach the bungalow.

Friday 14th January—today compulsory meditation. All I saw of Kathmandu were the four wall of the garden surrounding the bungalow. The person executed by persuasion was already known; I am the prisoner by inducement. This morning, towards 9 o'clock, Captain Sahib Bhairab Bahadur sends a havildar to ask me at what time I would be able to receive him. Captain Sahib is by right of heritage, as were his father and grand-father, the regular messenger between the Residence and the Darbar. I propose to him 10 o'clock he arrives at 11 a.m. Morning lost awaiting him.

Charming manners, almost impressive of a galant soldier. Well, now everything at your disposal. Do you want? Do not stand upon ceremony. And what more? And I repeat to him what he knows already from my first for a pass, then from Colonel Wylie, then again from the letter which Colonel Wylie gave me for him and which I addressed to him as soon as I arrived my intention, my schemes the haste which I have to begin. "But certainly, I request you to consider me as a friend. A pony? You will have it. And also two sepoys to guide and help you (the pretty disguise the police assumes here). And I shall proceed to interview the temporary Maharaj so as to arrange for an interview between him and you. You are tired with the journey, it is so arduous of course not—O yes rest is essential rest for to-day; to-morrow I shall arrange everything." To-morrow the eternal to-morrow of the East. A word to the wise is sufficient. I only have to reign myself and to walk up and down in my little house and garden.
Fortunately I have a companion in captivity, Babu S. Mitra who represents alone at this moment the whole personal of the Residence a Bengali, corpulent, chubby, hairy and bearded, member of the Sadharan Brahmo Somej, bachelor, freed from the prejudices of caste, educated in English, fed with quotations from Shakespere and who by delegation represents here my Providence in the name of the Wyles. He has by order and also by personal friendship, managed my house quite tastefully, small dining room, bureau-hall-room; a writing desk with everything needed for writing; sleeping room; a cloth stretched on four wooden legs—bed in its simplest form; bathing compartment. It is again Mitra who sends me the vegetables and the preserves of the Residence which Madam Wylie has placed at my disposal. It appears that only mountains do not meet; I have come to doubt even this exception. In this semi-capacity at 4700 feet of altitude, in the heart of valley enclosed by the Himalaya, isolated between India and China sole representative of Europe, I meet an acquaintance. Mitra knows me, knows that I am versed in Sanscrit, that I am married that I have at least a son, and what else does he not know? What so much glory and renown. Only this: Mitra has been for six or seven years the agent of Pratap Chandra Roy; whilst this honest man was travelling great task of moral rejuvenation and proposed as an ideal to the new generations the old Sanscrit epopee of the Maha-Bharata, Mitra wrote the letters signed by Pratap; he has written to me as to many others and he has naturally read the replies. He would willingly spend the day chatting. Very curious of the West, that he dreams to visit, keen observer well informed on Nepal where he has dwelt for five or six years; he had made in the garb of a pilgrim the journey of Muktinath that I will not be able to do; my complexion is too fair.

(To be Continued)
लिच्छविकालिन भोटाहतोको अभिलेख

—शादुराम साहित्यश्री

यो अभिलेख नेपाल आउनुपकार दिन प्राप्तको पं. भवाननाथ देहरीको समस्यासम्बन्धी पद्म सं. १८२० वि. सं. १६१७ मा ‘दी इंदियन एन्टेटकारी’ श्रेणीमा प्रकाशित पर्ने हो। त्यसपछि ही संख्या दिन प्रकाशित पर्ने हो। तिनिइ त्यस अभिलेखको परिचय दिनदा रानीपिरौंको निजी उद्देश्यसँग गुप्तकाल भक्ती उद्देश्यसँग गरेका छ। त्यस अभिलेखको संख्याको १४ गरी प्रस्तावक पिशुस दिनसँग छ। अभिलेखको संख्याको तालिकात लिखित उद्देश्यको व्यक्ति बाटाइ छपराको छ। तर धारको तथा उद्देश्यको उनको फोटो पनि दिनसँग छ। उनको अभिलेख उनको गुप्तकाल प्रकाशित अभिलेखको बाटो संख्याको पर्ने हो।

भवाननाथको पुस्तकमा दिनसँग अभिलेखको प्रतिनिधि फोटो फलसँग १ जनामा हेर्नुहोस्।

भवाननाथको पुस्तकमा पढाई—

१) संख्याको (१) जेथौस्त्र

२) धर्म सुरक्षाम्प्रसादी रत्न: कुमारी काव्य

३) कारिका समालोगी वास्तव विश्वासार्थ

यो धारा केही वर्षपछि पुरुषार्द्धमा हुँदा पं. भवाननाथको पाठ दिनसँग दिनसँग इतिहासकारहरूको भनि उनका अभिलेख प्रकाशित गरेका छ। त्यस तथा भवाननाथको पुस्तकमा दिन प्रकाशित पर्ने हो। त्यस परिचय पं. भवाननाथको पुस्तकमा दिनसँग उपलब्धको अभिलेखको जीवन संस्कृतिको पुस्तकमा दिनसँग उपलब्धको अभिलेखको जीवन संस्कृति में भौनम गर्ने गरेको छ। यसको परिचय दिना ‘कार्तकाणी विधृष्टिको महाकाव्यको महाबली उत्तरपूर्ति बहुत नुमाहरु दुर्दान्त रहियो। धारा धारा गर्ने अभिलेखको छ। पाठ दिनसँग विश्वासको घर यो धारा विश्वासको घर यो धारा गर्ने अभिलेखको चलो हो।

भवाननाथको पुस्तकमा दिनसँग विवेकार्थ—

१) संख्याको (१) जेथौस्त्र

२) धर्म सुरक्षाम्प्रसादी रत्न: कुमारी काव्य

३) कारिका समालोगी वास्तव विश्वासार्थ

उल्लेख विवेकार्थ नगरार्थ—

भौनम नगरार्थ नगरार्थ विश्वासार्थ (आपना) वारुद, पुरुष वारुद, वारुद, वारुद, वारुद.
बनांन लाई।

संबंधु ४४ जेड्स शुकल...

हुल्ल भोटाहटीबाट रस्त्यावर निस्कने भूमिगत सडक बनावले योकमासुर वीरकस्तांलेख पुर्वतरस्तकेले भोटाहटीबाट ठुक्किलेत निस्कने बाटोली मुख जळाल हुल्ल लिंतकलांबाबत जाणे मुळ ठेका ४ रस्तेविशेष अ सडक बनावत गर्नीरी दारोकी हाता निस्कने। उक्त हुल्लात्तिही येबाळेको बुङ्के झुङ्के ठाना प्रात्यथ भएल। दाहरोकी मुखको दालीली पाठांमा ३ हुल्ल यो अभिलेख शुक्लजीवीको छ। पहिलो पंक्तिमा "३३ संबंध ४४ जेड्स
शुकल दिवा १५" उदेश ९। त्याही असर दुःखोको
तिथि मित मल स्वट छै। भेरे प्रात्य छाया उद्वाची
बाळत सेवलिएको हो। दोसोळे र तेलो पक्षिका असर
सङ्ख्या छ्यान।

अभिलेख शहितको धाराको फोटो फलक सं. १ ख
र फलक सं. २ के हेन्होस्थू।

अभिलेखको छायाफोटो फलक सं. २ खा
हेन्होस्थू।

प्रतिलिपि उत्तारको पोटो फलक सं. ३ के या
हेन्होस्थू।

अभिलेखको मूल पाठ—

१) छ संबंध ४४ जेड्स शुकल दिवा १५
२) अभिक्रमणालेख पिता: पुष्पविवबोधे
३) काफिरता सत्रमालीविन बालीन भवन्विकांमा।

अनुवाद—

५ संबंधु ४४ जेड्स शुकल दाष्टको दिन
भी अभिक्रमणको निमित्त (आमना) आमाबाबुको पुष्प
सेवाभूषण सिनित बाली (बुलिभोगी) भवन्विकांमे यो
असर दारा बनावले।

यो लिखविकालीन धारामालेख दुलिविलंब संवेतु

४४ भूँ यस पक्षिका लेखकेचे लेखकेचे 'नेपाली लिपि
विकाळ' नामक पुस्तकमा दिदिकेचे लिटिसाम्तिकांबाट
विनेन गरिएको हो। यो संबंध उत्तरविवबोधे
हो। अभिक्रमणको समयमा चलोको संबंध हुनाले यसको
अंबुद्वसंविने विनेन भयो भएको। यो संबंधको एक्षरी
शासिल्लेख शुक्लमासुर लेखको संबंधसंविने पनि भयो
भर्ज्यो। तर तीनी पक्षिका असर देखि हो।

यो धारामालेख दुलिविलंब अभिलेखमा "पिता:
पुष्पविवबोधे" भूँ उदेश भएको स्वट छ। यस
कारण केवल याकुको पुष्प बङ्कोतू भने नभए आमा-
बाबु दुहुँ याकुको पुष्प बङ्कोतू भने हेन्हो धारा राखेरी
अभिक्रमण स्वट हुँ। पनि भवन्विकांमा यस अभिले-
को प्रतिलिपि दिवा 'अभिक्रमण-सर्वनाम-विविधा विभाग'
भी तीनी धारामा 'म' वर्तमान र 'न' अभिक्रमण
कर्तव्य (उदेश) निर्णय छ। पिता:लाई पिपुङ
पङ्क्ति छ। स्वट भएको ३ लाई छोड्ना चाहिए। यसको
स्वट बना। त्यस्तै निस्कने बनाएको हुने र दुःखो
अभिलेखको छाया उद्वाची अनुवाद भएको जस्तो विकाल हुँ।

पत्रिकाको दुहुँ याकुको विवबोध गर्न यो हिलो भएको
दाराको धाराको अधिलय लोक भएको हुँ।

स्वरुप विवबोधको दुहुँ याकुको लोक भएको हुँ।

भएको हुँ, भएको हुँ। महको हुँ, महको हुँ। तथा
भएको हुँ। महको हुँ, महको हुँ। तर
निस्कन पर्देसी आन्तरिक तथा आमाबाबुको

छात्रविभागीय

मेरो धारा त्यस ठहरेमा नियो भनी भाखा पाउँबि। केबिल पृ. भवनालाल बाहेक ध्वानभित्ति अनह कोही नयाँ उक धारा रहेको ठहुँ बाहाक भएको तुर तो
प्रभाषितका दिनुभएको हुँदिल र भक हुँदिल जबालको
दिनुभएको हुँदिलका पनि भक्ता हुँदिल । पृ. भवनाल
लालका त्यस ठहुँ तामाम्य भन्दछै भन्नो जु महेख
रहेस्यो प्रधानी नाम नयाँ नेपाली नाम हो।
अफको कुरो बाहेकको बाहो उत्तरमन्न दै बोटा धारा
मात्र स्वभ देखा पर्ने स्थान । स्वभाकार हाल सान
भव्यार रहेको ठहुँ धारा रुखविएको धारा समेत गरी काज
धारा भन्दछो हो या दुःखितता भक धारालाई भनेको
हो यो भुजिनु हाल द टो उल्कन गरी स्वभ
देखा पर्का भाषालीका पाहियोका धारा । उत्तर
कोन्हका धारा । पूर्व फाँको धारा । समेत गरी
जगमा ४ धारा छन् । निर्माण पूर्व फाँको धारा
लिन्धिकालीन धारा हो जसलाई माणि चर्च रएको
लिन्धिकालीन धारा लिन्धिकालीन धारा ।

बही धारा भाली मल्लकाली जन्मैलाई शायर
प्रतापमल्लको राजङका छुरु फक भरने पाइ। किनाउँले
प्रताप मल्लको रानीपोखरी बनाउन त्यस पोखरीको
पानी देखुतालाई समेत चन्दोसु भव्या परिदर्शन त्यसहूँ
अनेक तीर्थस्थलको वस्तु त्यसी हुनको कुरो राज्य
नाथयोको हालातको दोलाको अनूठाको वस्तु
मल्लको रानीपोखरी सबभूमि उनको विश्लेषण उल्लेख
भनेको स्थान । दोखालाई सबभूमि भव्या परिदर्शन गुरुरित
रहेको प्रताप मल्लको अनेक विश्लेषण पनि भरही कुरा
उल्लेख छ। बाहिरे त्यस परिदर्शन र परिदर्शनको
स्थान भ्रकाउँसै उल्लेख भनेको पनि हुन सक्छ।

लयस बाटोको उल्लेखमा एउटा तामाको यत
पनि रेकिएको (फलक संख्या ४) । त्यस गज्यमा
भन्दै उल्लेखित लिनि नेपालिलिमा छ जसलाई
नेबाउँ लिनि मल्लको संख्या । सो गज्य पनि प्रताप मल्लको
उल्लेख लिन्दिकालीन धाराको जोणार गरी देखा
आराम्यामा गरी राखिएको छ उल्लेख। यसले फिन
राखिएको र लक्ष्य के ने भन्ने विपयथमा तन्त्रवालमा
सखाली उल्लेख गरेको ।

यकि गम्यमा निष्पक्ष मन्त्रालय देखि।
देहार्मनौका भेदो यन्त्रेचतुर्वस्तु ।
(कीतालीय तन्त्र)

[गज्य गम्यमा दुरा भनी बताइ। मन्त्रको
आलमा निष्पक्ष नै देखा हुँदै।]

गज्य भन्न देखि बिना मन्त्रो त्यसले बनकै प्रभे
कुरो उपयुक्त लाम्नो त्यस उल्लेख गरेको । त्यसलो
प्रताप स्थापना गरेको त्यहाँ देखाको बाहा हुँदै।
तर देखता दुर्दितय सहैनैन्दरे देखाको मात्र दुर्दितय हुँदै।
त्यहाँ दुर्दितय सहैनैन्दरे पतालो देखाको हो भने
भन्ने वैचािक संभिन। शरणो र आलमको जसले यत्न र
देखाको मेद भरी बताइएको । गरीमा आलमा
देखिएको वापिनि शरणोको स्थान। निमो त्यसको
भग्नार्जुनको कुन क्रियाको छ भरी भाद्रा पाए जसले
तन्त्रवालमा देखाको कुराको
क्षणनाको देखाको बाहा हुँदै। शायर उपयुक्त त्यस
उल्लेखको भुलुँ दुकेरी युजुँ: भुलुँ युजुँ सो मल्ल
नुसूको मेद भरी स्थापना गरी देखाको जोणार गरेको
होमा भने अभ्यास बाहा हुँदै।

प्रताप गज्यको पतालो फलक सं ४ र मा हुँदै।

मन्त्रको प्रताप लिमिपी पतालो फलक सं ४ र मा हुँदै।

गज्यमा उल्लेखित गज्यमा भव्य निम्नप्रकार छन्——
केबिल — हुँ
बसको मिनी भागमा— भो व ज ध क ह भो आ धा
जि ध रि
बुलवाहिनी भागमा— भो हुँ हा आ त्यस
बाहुकोयमा——
भो भा प धा ध त ह ह (1) भो आ व ज ध त ति ह (1)
भो आ रि रि क ह (1) भो आ सल र ति ह (1)।
"हूँ क्यों नाममात्र किसी वर्तमान बोटिस्निफ किसी द्वितीय प्रतिरोधी भाषिकता के लिए सुझाव देने के प्रारूप में व्यस्त की जा सकती है?

(लिखितकला अभिलेख ५१५ पृष्ठ)

[यह किस्मिने सोमानाथ के बाहर समग्र बोटिस्निफ के साथ व्यापारी हूँ जो राष्ट्रीय बिक्री द्वारा लाभ प्राप्त होते हैं।]

यसर: द्वितीय निवेदक वे प्राधिकृत अवस्था द्वारा बूढ़े कुरा व्यस्त ५। अनुवादको पालन शिव नेपाल सम भोज को सबसे भारी कुरा ईविकार के बाहरी ५। भोज्या आवाज भावने भाषा व्यापारी साथ नाम निःशरीर कर्तार अवस्था का बोटिस्निफ रहने पर हमे भरी सामग्रि के बलिकाने साह्य घरी बंटा एक ५। निःशरीर का बोटिस्निफ कर ५ जना भरी वास्कर कल्पना ५। घट बूढ़े किसी नामक लाभ जो बाहरी एक छो ५। बाहर परम्परा पाठिकार रहना ५। हाल गरी द्वारा हूँ ठोकरा जो पका देखिये परस्पर ५। शेष के बीच वा अवस्था दुःखी ठोकरे ५। हिन्दी में वह भी ठोकरे हारी को वास्तव बाहरी ५।

हाल लिखितक व्यापारी जाने मूल दोका जहाँ ५। यहीं दुःखी बाहर बाहर दुःखी निकल के दोहे किये हुए दोहे सीधे आकाश को बहुत संगठन अथवा सोमा हुआ दियो। अभिलेखाको देखिये दूसरी व्यवस्था के बाहर व्यवस्थाका दृष्टि तथा संगठन का परिपक्वता ५। वस्तुत: अनुमान तो व्यक्तियों बाहर ५। ये धाराको आकार लोग भरी दुःखी हुआ संगठन भराये रहेंगे दूसरा व्यवस्थाका दृष्टि धारातील भोटिस्निफ पर गरहे हुए ५। तर तुरंत ५। वास्तवमा अभिलेखाको विवरण । यदि संकरण गुरुरी ५। निःशरीर का बोटिस्निफ स्वतंत्र में तत्वावधारी के नाम भोटिस्निफ व्यक्ति ५। अपभ्रंशी भोटिस्निफ भरे हुए मौलबी।
फलक संख्या १

(१) भगवानलको पुतलका बिहारको अभिलेखको प्रतिलिपि फोटो

(२) अभिलेख सहितको धारको फोटो
(क) अभिलेख सहितको घासाको फोटो

(ख) अभिलेखको झापाको फोटो
(क) प्रत्यतिरिक्त उतारको पोटो

(ख) सूर्यनाथका टकर र पूजाको घोडको पोटो
(क) तामाको यत्र

(ख) तामाको यत्रको प्रतिलिपि
प्रधानमन्त्री जंगबहादुर राणाका समयको नेपाल-भोट युद्धका ऐतिहासिक सामग्री
(मनाको बोकी)

६ मा गोपान महाराजाबाट भएको चीन वादशाहाङको भय लिउ गर्ने गैरपार आकाश समान भएको चीन वादशाहाङको हत्या पार्द सबै मानिनी भय लिउने रानाले हामिलाई लेखको अभियोग सुन्नी भय चीन वादशाहाङको मानिनीहुँदै भय चीन वादशाहाङको मानिनीहुँदै भय चीन वादशाहाङको मानिनीहुँदै भय चीन वादशाहाङको मानिनीहुँदै भय चीन वादशाहाको मानिनीहुँदै भय चीन वादशाहाङको मानिनीहुँदै भय चीन वादशाहाङको मानिनीहुँदै भय चीन वादशाहाङको मानिनीहुँदै भय चीन वादशाहाङको मानिनीहुँदै भय चीन वादशाहाङको मानिनीहुँदै भय चीन वादशाहाङको मानिनीहुँदै भय चीन वादशाहाङको मानिनीहुँदै भय चीन वादशाहाङको मानिनीहुँदै भय चीन वादशाहाङको मानिनीहुँदै भय चीन वादशाहाङको मानिनीहुँदै भय चीन वादशाहाङको मानिनीहुँदै भय चीन वादशाहाङको मानिनीहुँदै भय चीन वादशाहाङको मानिनीहुँदै भय चीन वादशाहाङको मानिनीहुँदै भय चीन वादशाहाङको मानिनीहुँदै भय चीन वादशाहाङको मानिनीहुँदै भय चीन वादशाहाङको मानिनीहुँदै भय चीन वादशाहाङको मानिनीहुँदै भय चीन वादशाहाङको मानिनीहुँदै भय चीन वादशाहाङको मानिनीहुँदै भय चीन वादशाहाङको मानिनीहुँदै भय चीन वादशाहाङको मानिनीहुँदै भय चीन वादशाहाङको मानिनीहुँदै भय चीन वादशाहाङको मानिनीहुँदै भय चीन वादशाहाङको मानिनीहुँदै भय चीन वादशाहाङको मानिनीहुँदै भय चीन वादशाहाङको मानिनीहुँदै भय चीन वादशाहाङको मानिनीहुँदै भय चीन वादशाहाङको मानिनीहुँदै भय चीन वादशाहाङको मानिनीहुँदै भय चीन वादशाहाङको मानिनीहुँदै भय चीन वादशाहाङको मानिनीहुँदै भय चीन वादशाहाङको मानिनीहुँदै भय चीन वादशाहाङको मानिनीहुँदै भय चीन वादशाहाङको मानिनीहुँदै भय चीन वादशाहाङको मानिनीहुँदै भय चीन वादशाहाङको मानिनीहुँदै भय चीन वादशाहाङको मानिनीहुँदै भय चीन वादशाहाङको मानिनीहुँदै भय चीन वादशाहाङको मानिनीहुँदै भय चीन वादशाहाङको मानिनीहुँदै भय चीन वादशाहाङको मानिनीहुँदै भय चीन वादशाहाङको मानिनीहुँदै भय चीन वादशाहाङको मानिनीहुँदै भय चीन वादशाहाङको मानिनीहुँदै भय चीन वादशाहाङको मानिनीहुँदै भय चीन वादशाहाङको मानिनीहुँदै भय चीन वादशाहाङको मानिनीहुँदै भय चीन वादशाहाङको मानिनीहुँदै भय चीन वादशाहाङको मानिनीहुँदै भय चीन वादशाहाङको मानिनीहुँदै भय चीन वादशाहाङको मानिनीहुँदै भय चीन वादशाहाङको मानिनीहुँदै भय चीन वादशाहाङको मानिनीहुँदै भय चीन वादशाहाङको मानिनीहुँदै भय चीन वादशाहाङको मानिनीहुँदै भय चीन वादशाहाङको मानिनीहुँदै भय चीन वादशाहाङको मानिनीहुँदै भय चीन वादशाहाङको मानिनीहुँदै भय चीन वादशाहाङको मानिनीहुँदै भय चीन वादशाहाङको मानिनीहुँदै भय चीन वादशाहाङको मानिनीहुँदै भय चीन वादशाहाङको मानिनीहुँदै भय चीन वादशाहाङको मानिनीहुँदै भय चीन वादशाहाङको मानिनीहुँदै भय चीन वादशाहाङको मानिनीहुँदै भय चीन वादशाहाङको मानिनीहुँदै भय चीन वादशाहाङको मानिनीहुँदै भय चीन वादशाहाङको मानिनीहुँदै भय चीन वादशाहाङको मानिनीहुँदै भय चीन वादशाहाङको मानिनीहुँदै भय चीन वादशाहाङको मानिनीहुँदै भय चीन वादशाहाङको मानिनीहुँदै
बाट जाहाँ लगाउँ गन्नौ भन्ना हुँदैल बसकुमौला भी ५ वाटाहाउको हुँदैल धिरैङ वाटाहाका हुँदैल वमोलम उहै जामा गै लहत्याङ्गु जस्त दिन फकि जाउँ पन्ना हुँदैल होला उल्लेखितम फकिहा हुँदैल मुकुमा आउँनै इ सिपाहिका ध्वाहान बेलुकारालय पाना ध्रुवको महत्ता १ भनेर ५ त्वरिताका दरले प्रभा ध्रुव र सिपाहिकालाई पाना भाइ धथाना विशालाया समेत लडाया। सराङ्खाम चौकाया २५ हजारको धंडा धरी धरिया चाहियान ीन। देखि तुलाको भी ५ वाटाहाउलाई भेट्ने भयो भया कुल गण्यिङ्ग लडाजी गर्नलाई हुँदैल बजोर फोज आउँदैल पट्ठार्छु हमीमचो दोलन कम ४ दोलको भेट्ने भया इस्ते लय लडाया प्रभा धरे पनि जयतोसम हुँदैल हुऱ्छ दिन फोज तयार हुँदैल धन्नौ भन्ना बेहोरोको भी वाटाहाका हुऱ्छुर्मा दिन चहाङ्को पटाङ्काको छ आफूलहुले तथमानी पनि गवाको बेहोरा सवभाई दिन अजिभी बाटाहाका हुऱ्छुर्मा चहाङ्को पटाङ्काका काम गन्नौ भया बढायो होला। मामुङ्गी बाहेनको अजु कुराको अजिचहाङ्को पटाङ्काका सनुरू छैन भन्ना आफूलका विख्मान धरे पनि ध्यान चलो पहर आजसम मुखियाको विदेश बो सवर गुणियापछ धमाले भी वाटाहाका हुऱ्छुर्मा बाहेनर गर्नौ अजिचहाङ्को पटाङ्काका धर्म मो भनि चहाङ्को पटाङ्काको छ यो अजिभी बाटाहाका हुऱ्छुर्मा चहाङ्को पटाङ्काका काम गन्नौ भया बढायो होला। १६६० साल माष विदि २ रोज ध्यान भक्ती धुऱ्छिनर हुऱ्छुर्मा धी गोरां सकार लाई लेख। आयाको भी ५ चीन वाटाहाका हुऱ्छुर्मा चहाङ्को पटाङ्काका अजिव बहिया। लेख विनित गरी पटाङ्काको छ्याँ तर पै चीन धाकाल समान भी ५ वाटाहानाइ मुगल गण्यिङ्ग लडाङ्को ५ मिलियो हाराबाट प्रभा धरक रायाको पनि रेरे छनौ बजर्न दोभास्त पनि हुन सयाहो मुगल पनि निर मन्द्री भया लेख। आयाको ॐ दिव्य गुणाङ्काहुल धममा ५ आउँदा हर्षाको बस्ता पनि ५ देखि भोलो कोले बेटोको सुर भनि लाल जाङ्क भनन सयाहा ीन। बाटाहाको सिपाहिकाले भस्म धरे छोड्ना आफूल बाटाहाको सिपाहिकाहुल पटाङ्काका सनुरू चाठामा दुबार पुछाला तैपनि भी बाटाहाका धुऱ्छिनर सनुरूमा गरी भनि विख्मान धाराको छुपायो ५ वर्षको मापूर्णो अजितेर वाङ्क लिबान अजिचहाङ्को पटाङ्काका दस्तुर छैन तपनि अजिचहाङ्क नभेक भी ५ वाटाहाका हुऱ्छुर्मा चहाङ्को पटाङ्काको छ मुगल आउँदा लेख पटाङ्काका हुऱ्छिनर ४ साल ५ महिनाको ५ दिन जान्दा—

[ राष्ट्रिय अभिलेखालयमा सङ्खित बदू सूचकमा रूपसङ्कार। तलमाणिध्य परसलो बौद्धिक धर्माङ्कको छ। — समालो]
भो तलेजु भवानि

— तीर्थलाल न.व. भनी

नेपालमा कतिपय भ्रातीन सहरसुकी। स्वति विख्य त्यहि रहेका भ्रातीन राजदरबार र तलेजुको मनिदर-ले देखाउँ। अहिले केही सहरसुका तलेजु र राजदरबारका भनापत्रमा मात्र देखाउँै। अनेक ठाउँमा केही नाम मात्र बाँकी ४। त्यसै ठाउँमा पुरातात्विक अनुसंधान गरु आवश्यक ४।

बल भ महाराजसुका भ्रातीन राजदरबार र तलेजुको अवसरमा रूपमा बाँकी रहेका विषयमा चर्चा गरिन्। साँझुना भ्रातीन मनिदर बियो र वस्तको अवसरमा पुरातत्त्व नूतन धाैंको बाँकी न ४। त्यसको भव एउटा साँझु चोक ४। उन परेको मात्रमा एउटा साँझु ब्युलो ४। यसको वरिपरिव विशेष कार्यवाहक स्थापना भएकोले भ्रातीन दरबार महाराजसुको अवसरमा न ४। संयोगमा त्यहि साँझु ब्युलो बाँकी रहेको पनि पछि वजन हुने हो। 

साँझु को महाराजसुको (ब्रह्मा महाराजसुको) को जाग्रता मात्र ब्युलो देखाउँ। बाँकी नूतन धाैंको परेको मात्र यो नूतन ब्युलो हुन सक्छ ४।

यस राजवाणीको परेको प्रभावैस्यसँगको रूपमा रहेको बुझ्ने देखिन्। उक्त बुझ्ने टिचमा एउटा चारुकुने एक चरण पर अवस्थित रहेको ४। यसको दुखित यात्रा र अर्को दुखित रूपमा एकपट्टि बोका र अरको पट्टि साँझु द्वितार ४। यसको द्वितार भ्रातीनको नुसार भविजिकोको हुनाले मनिदरको भावाने हुराह्टोको ४। यसैलाई भने साँझुको तलेजु मनिदर भर्ने कविता ४।

यो दरबार र तलेजु मनिदर कसले बनाएरका बिनाय भने पता लागेको छ। भ्रातीनको (ब्रह्मा महाराजसुको) को जाग्रता नूतन धाैंको चालाउँै भने भ्रातीन महाराजसुका उलेख भएको पाइनु ५। यो जाग्रता र श्रमणराजको दलालको वियो पनि भर्ने कविताको भनाइएको छ ५। तर बुझ्ने साँझु दरबार असरमल य नूतन धाैंको पता देखि वियो भने अनुसार हुनु। यसकारण तलेजु पनि साँझु दरबार बनाएर पनि नूतन धाैंको बनाएर नूतन धाैंको वियो भने अनुसार हुनु। तर यसैलाई आवश्यक भएको नूतन धाैंको भ्रातीनम । यस श्रमणराजको परेको प्रभावैस्यको कुनै पूजा दाहालहुँ गरौ अग्याको भने आवश्यक भ्रातीन कविता ५। दरबार बनाएर कविता देखि बनाएर बनाएर बनाएरका वियो पनि भ्रातीनम भएको ५।

यसको वितिविद्या पालन सहरसुका भ्रातीन दरबार ताैलुको मनिदर पनि र दरबार ताैलुको मनिदर पनि यसैलाई कविता भने प्रभावैस्यको पनि पनि महाराजसुको मनिदर । तौ दरबार र मनिदर पनि समय भएको महाराजसुको बियो। पछि छाना बन्दु राख्ने गोठ बनाउनको भनिकाः जस जस दरबार तलेजु बग्दोको
रूपरेखा नेपाल

मृति र दुखाको बमाहा। आवश्यकता रहेको भएको पियो। 
लागि यहाँ राज्य र अंधको, राज्य र सरकारको अनुष्ठान र अनुष्ठानको अनुष्ठान र अनुष्ठानको अनुष्ठान र अनुष्ठानको अनुष्ठान र अनुष्ठानको अनुष्ठान र अनुष्ठानको अनुष्ठान र अनुष्ठानको अनुष्ठान र अनुष्ठानको अनुष्ठान र अनुष्ठानको अनुष्ठान र अनुष्ठानको अनुष्ठान र अनुष्ठानको अनुष्ठान र अनुष्ठानको अनुष्ठान र अनुष्ठानको अनुष्ठान र अनुष्ठानको अनुष्ठान र अनुष्ठानको अनुष्ठानको अनुष्ठानको अनुष्ठानको अनुष्ठानको अनुष्ठानको अनुष्ठानको अनुष्ठानको अनुष्ठानको अनुष्ठानको अनुष्ठानको अनुष्ठानको अनुष्ठानको अनुष्ठानको अनुष्ठानको अनुष्ठानको अनुष्ठानको अनुष्ठानको अनुष्ठानको अनुष्ठानको अनुष्ठानको अनुष्ठानको अनुष्ठानको अनुष्ठानको अनुष्ठानको अनुष्ठानको अनुष्ठानको अनुष्ठानको अनुष्ठानको अनुष्ठानको अनुष्ठानको अनुष्ठानको अनुष्ठानको अनुष्ठानको अनुष्ठानको अनुष्ठानको अनुष्ठानको अनुष्ठानको अनुष्ठानको अनुष्ठानको अनुष्ठानको अनुष्ठानको अनुष्ठानको अनुष्ठानको अनुष्ठानको अनुष्ठानको अनुष्ठानको अनुष्ठानको अनुष्ठानको अनुष्ठानको अनुष्ठानको अनुष्ठानको अनुष्ठानको अनुष्ठानको अनुष्ठानको अनुष्ठानको अनुष्ठानको अनुष्ठानको अनुष्ठानको अनुष्ठानको अनुष्ठानको अनुष्ठानको अनुष्ठानको अनुष्ठानको अनुष्ठानको अनुष्ठानको अनुष्ठानको अनुष्ठानको अनुष्ठानको अनुष्ठानको अनुष्ठानको अनुष्ठानको अनुष्ठानको अनुष्ठानको अनुष्ठानको अनुष्ठानको अनुष्ठानको अनुष्ठानको अनुष्ठानको अनुष्ठानको अनुष्ठानको अनुष्ठानको अनुष्ठानको अनुष्ठानको अनुष्ठानको अनुष्ठानको अनुष्ठानको अनुष्ठानको अनुष्ठानको अनुष्ठानको अनुष्ठानको अनुष्ठानको अनुष्ठानको अनुष्ठानको अनुष्ठानको अनुष्ठानको अनुष्ठानको अनुष्ठानको अनुष्ठानको अनुष्ठानको अनुष्ठानको अनुष्ठानको अनुष्ठानको अनुष्ठानको अनुष्ठानको अनुष्ठानको अनुष्ठानको अनुष्ठानको अनुष्ठानको अनुष्ठानको अनुष्ठानको अनुष्ठानको अनुष्ठानको अनुष्ठानको अनुष्ठानको अनुष्ठानको अनुष्ठानको अनुष्ठानको अनुष्ठानको अनुष्ठानको अनुष्ठानको अनुष्ठानको अनुष्ठानको अनुष्ठानको अनुष्ठानको अनुष्ठानको अनुष्ठानको अनुष्ठानको अनुष्ठानको अनुष्ठानको अनुष्ठानको अनुष्ठानको अनुष्ठानको अनुष्ठानको अनुष्ठानको अनुष्ठानको अनुष्ठानको अनुष्ठानको अनुष्ठानको अनुष्ठानको अनुष्ठानको अनुष्ठानको अनुष्ठानको अनुष्ठानको अनुष्ठानको अनुष्ठानको अनुष्ठानको अनुष्ठानको अनुष्ठानको अनुष्ठानको अनुष्ठानको अनुष्ठानको अनुष्ठानको अनुष्ठानको अनुष्ठानको अनुष्ठानको अनुष्ठानको अनुष्ठानको अनुष्ठानको अनुष्ठानको अनुष्ठानको अनुष्ठानको अनुष्ठानको अनुष्ठानको अनुষ्ठानको अनुष्ठानको अनुष्ठानको अनुष्ठानको अनुष्ठानको अनु�
श्री तत्सुरुः

मा तत्सुकोऽसाम पण्डित वनाए भवने हितहासमा उल्लेख अभिके पारहुँ ।

कान्तिपुराण रससम्प्ले स्वप्नमा गरोहै तत्सुकु मणिर सहसिन्हर हो भले स्वप्न किहु । तर रक्षणे सं. ६६४ वि. सं. १६२९ मात्राः महेन्द्रसुले तत्सुकु ऋती नरेश मणिर वनाए ।

तयो रक्षणे सं. ६६४ वि. सं. १६२९ भवने साधकानिधि तत्सुकु मणिर सेव अभिके स्वप्नमा गरोहै तत्सुकु देवीकाल शांती राजी “श्री ३ तत्सुकु देवी श्री ३ देवी तले मान ।” भवने साधकानिधि तत्सुकु मणिर वनाए ।

तयो प्राक्रिया मणिर सेव अभिके स्वप्नमा गरोहै तत्सुकु मणिर देवी स्वप्नमा गरोहै श्रीमानी तत्सुकु मणिर मणिरे “तत्सुकु मणिर वनाए ।” भवने साधकानिधि तत्सुकु मणिर सेव अभिके स्वप्नमा गरोहै तत्सुकु मणि ।

तयो साधकानिधि तत्सुकु मणिर सेव अभिके स्वप्नमा गरोहै तत्सुकु मणिर मणिरे “तत्सुकु मणिर वनाए ।” भवने साधकानिधि तत्सुकु मणिर सेव अभिके स्वप्नमा गरोहै ।

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यही समानेवरीलाई पिछा गएर जितात राखिे ने। सं. ६६६ वि. सं. १७४५ मा "यह भावना नमः"
"यही तेलेजु देवता प्रीतित" भनी सम्बोधन गरी मूल चोकुको प्राणसर्वका चोक विितोरा गरेरी अभिलेखमा लेखिे। सं. ६६६ वि. सं. १७४५ मा "यह भी मनोहर नमः"
"यही समानेवरीलाई देवता"
"यही तेलेजु देवता जीवनकालमा" भनी लेखिे राज्यदिवसराखान्तो हुँदैवाराखाने अभिलेखमा पनि लेखिे।

यहरूको लेखिे ने। सं. ६६६ वि. सं. १७४५ मा "भावना नमः"
"यही समानेवरीलाई देवता" र "यही स्वेच्छ देवता सके"
भनी सम्बोधन गरी तलेजुमा तलेख वाही अभिलेख राखिे।

यही प्रकारका भूपतीरिन्द मल्ली पनि ने। सं. ६६६ वि. सं. १७४५ मा "यही देवता कामायाल"
"यही के मनोहर देवता प्रीतित"
"यही तलेजु मनोहर देवता सके" भनी तलेखिएका बेलको चोकमा अभिलेख राखिे।

यहाँ प्रकारको जमतिजमित राखिे ने। सं. ६६६ वि. सं. १७४५ मा "यही देवता सके"
"यही मनोहर देवता सके"
"यही तलेजु मनोहर देवता सके"

यहै समानेवरीलाई देवता प्रकारका विषयमा पनि 'तलेजु' ने भले उलेख पाइ छ।

यस्करारण नवरात्रि मानवसम्पन्न पाठ्य्रेखिय पीढी राज्यका असेका स्वेच्छदेवता 'मानेवरी' भनी सम्बोधन गर्दै आएको देवतालाई पिछा आएर जितात राखिे 'तलेजु' समेट नामकरण गरी लेखिे स्वप्न पाइ भएको छ। यसीमत 'मानेवरीलाई' ने 'तलेजु' भनेर क्षेत्र पाइ भनी सिद्ध हुँदै।

यस 'मानेवरी' देवता कुन देवता र कालको स्वप्नमा गरेरा हुन मर्म विश्वास विश्वास असेका वहाँ असेका देखि। भन्न होँ 'मानेवरी' देवता निद्राहरितका विषयमा भएको असेका अल्पकृत। भन्ना विषयमा उलेख भएको असेका राज्यका विश्वेद सुरू पुनः ने आफ्नो कुलका इतिहास देखि 'राज्यदिवस' भएका नाम राज्यका विषयमा पनि भएको छ।

यहाँ स्वप्नका निर्देशना दिन तारतिमा राज्यका विषयमा भएका असेका असेका नाम राज्यका विषयमा भएको हुन मर्म भएको हुन। यस स्पष्टमा भएको अभिलेख अनुसार निर्देशना संवर्धने १२५-४२८ को वीरमा भएको हुँदै।

यसी 'राज्यका' लाई इतिहास देवता मानी भएको भएका सप्ताहमा आनेका मल्ली दिनारी इतिहासमा उलेख छ।

यसिए जमतिगत राखिे 'तलेजु' देवता कुन देवता 'तलेजु' देवता भएको स्वप्न हुँदै।

अतिप्राध्या राज्यका जितात राखिे मल्ली मानेवरीलाई प्रकारका 'तलेजु' देवता कुन देवता 'तलेजु' देवता समेट लेखिे हुँदै। भएको स्वप्न हुँदै।
‘राजधारी’ भी नामानेिरवी भेड़ पिछले मलकालको उलझाड़ मा आएर तबजजु भनेका हुन्।

यसर भाषा वाङ्गालविसमा ‘लुजुजा माई’ र ‘लुजुजा बेदी’ भनी उलेख भएको पाइछा ४३ (यो भेब्रो लिब तलेजुलाई दुन्तुल नामकरण गरेको भएर भएर आर्यपुत्री नपर्न)। किन्नरी भए ‘लुजुजा’ भनेको कुरै विलाहाकृिता मेलिदेख। सेल्म एक भाषा वाङ्गालविसमा ‘लुजुजा’ हरििसिल भेले ध्वाका लिए भए भए भूल नै ताकालिक पटनाको भ्योिसलाई असल हो पिछले भाषा सेल्मकै नु तलेजुलाई कवि वेषयसा पिछले भाषा गणनी जुकत पद्दब।

सिवरभूमि हरििसिल नेपाल सरकाकामा आएको रध भए। तलेजु (लुजुजा) देखाय त दिनले विचिकातक-देखि माध्य आएका भए। विचिकातक राजा पुस्तकाले ‘राजधारी’ भाषोले ‘राजधारी’ र मलल राजसमानले ‘इल्ल देखाए’ ‘सेल्म देखाए’ र साधि ‘तलेजु’ भरे नामकरण गरीपि प्राचीन अधितत्त्वी इस्तीलाब ते मानिसिका हुन।

पाद लिप्योहरु

1. सूर्यमल वर्ष ५१ वि.ज. राजसले भरसुरुका राजसले अवल गरि राजसलो देखा बाँडु शलुपुर भयु कुई देखा बलालान मन दिवाकर गरी मनी अतन्त राजसमान ध्वाका भोग गर। केहि वर्ष शलुपुरमा भरी बजनोमिनी शोभकाल भद्रक इनीवि मानिसको नन राजारूप गराई। प्रतिवर्ष धर्माय राजका।

भाषा वाङ्गालि २-५३।

2. मलकालीन समयमै तलेिकू भनिरारु मनिन्द पाँिशबहर-को बीमार रहिेको छ भरे दुराको पूर्व भराप्रमा हलेकु भवताको सूचक मुसलिमात ने प्रकाश हुन। आज हालस वनान खाडा मृत्त भराप्रमा भयो।

प्राचीन नेपाल १०-३१।

3. वि.सं. १६४६ भण्रा केहि वाहिले नरििसिलको मुख्य भयो। पिछले दलको प्रका राबदेखि।

पुरस्तरसिल पार्थि वि. सं. १६५४ सम्म ललितपुर-मा शासन गरिरहेका देखिएका।

इ. स. प. न. - ३

4. ललितपुरको बनारसक बाल विनविशिितेपर भाषा छोरा नियुक्ति गरे। केहि कालसम धूरििसिलको बायुको प्रतिवर्ष भए शासन चलाए।

इ. स. प. न. - ३

5. हरििसिल मलले समीतपातीमा राज्य गणया।

भाषा वाङ्गालि २-६२।

6. वि. सं. १६३६ भण्रा भूमिका भूकण्ड पृथ्वी विषेद नचरे वृद्धियों भाषायाबाटै - भी भी विचिकातक मलल प्रमु धाँकलसण एक ज्ञान राज्य गर्ने २८ ज्ञान हुन्छ छ।

( वि. सं. १६३६ वि. सं. १६३७ भूमिका पृथ्वी विषेद नचरे वृद्धियों भाषायाबाटै - भी भी विचिकातक मलल प्रमु धाँकलसण एक ज्ञान राज्य गर्ने २८ ज्ञान हुन्छ छ।

इ. स. प. न. - १६

7. वि.सं. १६४० जोल रुपवर २१ हस्तान्त नक्ता बुढबार प्रवृत्ति मलले तलेजु स्थापना गरी प्रतिवर्ष भयुने।

( वि. सं. १६४० जोल रुपवर २१ हस्तान्त नक्ता बुढबार प्रवृत्ति मलले तलेजु स्थापना गरी प्रतिवर्ष भयुने।)

शंतवाहु गर्मिप्तै विश्वासरा कोट्रोको वाङ्गालि

8. “भीमालिकालिष्ठ महाराजाधिराज भी काल बौद्धत्त्व नरििसिल मलल देखाय भी ३ इलाकेका प्रतिवर्ष भयुने तो तो राज्य गरिरहेका कुरै समय ५३६ आविष्कार भूल प्रसिद्धि गरियो।

(भी मानिसिन्दुका (पाठक) मलिक
महाराजाधिकार श्री शी श्री श्री नारदेर मल्ल देवल श्री श्री श्री नारदेर मल्ल देवल श्री श्री श्री नारदेर मल्ल देवल श्री श्री श्री नारदेर मल्ल देवल

(पे. लं. ४९४ वि.सं. १४४१ श्री श्री श्री नारदेर मल्ल देवल श्री श्री नारदेर मल्ल देवल श्री श्री नारदेर मल्ल देवल श्री श्री नारदेर मल्ल देवल)

बृहदेशत्व नवाज़ ४-३०

११. स्वहितः प्रिये ३ वर्तभी इत्युष्टेवैतता सर्पण यातना श्री श्री ज्ञानविक नारदेर मल्ल देव श्री श्री ज्ञानविक नारदेर मल्ल देव श्री ज्ञानविक नारदेर मल्ल देव श्री ज्ञानविक नारदेर मल्ल देव

(अग्रणा इत्युष्टेवता तवदेवल साली राशी श्री श्री ज्ञानविक नारदेर मल्ल देव श्री ज्ञानविक नारदेर मल्ल देव श्री ज्ञानविक नारदेर मल्ल देव)

बृहदेशत्व नवाज़ ६९७-३०

२०० मालकुण्ड मध्यभाषी कुलुं तबभी देववर प्रतिश्रोता वाहना दिन कुलुं

(पे. लं. ४९४ वि.सं. १४२१ मालकुण्ड मध्यभाषी कुलुं तबभी देववर प्रतिश्रोता वाहना दिन कुलुं)

पृष्ठभाग १२-३०
१६. श्री ३ वज्रजयेन्नी। श्री ३ तरजमावु। श्री ३ वेदवचार। श्री ३ गुहाव नारायण। श्री ३ गंगुरत। श्री ३ गोकांण। श्री ६ व्यवस्थूं वेदन। श्री ममानेश्वरी टेक्स्ट वरलक्षण। नेपालका महाराजाशिराज राजा राजेराजेश्वर। श्री जयप्रकाश मल्ल। सम्बत् २०७२ आपाद शुद्धि १ विकासम हुनाङ्ग।

(श्री ३ वज्रजोगिनी।) श्री ३ तरजमावु। श्री ३ वेदवचार। श्री ३ गुहाव नारायण। श्री ३ प्रचुर। श्री ३ गोकांण। श्री ६ व्यवस्थूं वेदन। श्री ममानेश्वरी इन्स्टेट्टाबाट बर पाएका। नेपालका राजा महाराजाशिराज राजा राजेराजेश्वर। श्री जयप्रकाश मल्ल। नेपाल ७१०४)

नेपाली विशेषक विकल्प-२४६।

१७. स्वरूप श्री ३ तलेजु नेपाली नमः। वसितिः शालिः वाहीनेवशत्रुके दिन नयनालकः।१७६१ मित्र प्रीतमेव जनम सम्पत्तरे श्री तुर्य दिक्षिणयेन आस्ती मासे घरायस्ते अप्रभ्यूङ्गः प्रवाही तिियाः रजितरे। श्री महाराज श्रीवर्णमुक्तिक तितम शाकाः।

शहरसी शासनकत्ता - २४६।

१६. शाक्ति संवत् २०४५ नेपाल सम्बत् २४४ साल पीयुका मान्यमा मुक्तिक तितम शासनकत्ता दिन आराम गरि हुर्सिंह खेर रजितरे तितम भवमी सहित नेपाल निरुक्ता प्रवेश परि राजानी शाहर भक्तिपुरमा गया।

भाषा बंगाली - २४२।

१८. नेपालमा ५४० चैत्र कृष्णा दिनांके सवस श्री जय आरामल्ल अभिव्यक्ति दिन है।

(नेपालमा ५४० चैत्र कृष्णा दिनांके सवस श्री जय आरामल्ल अभिव्यक्ति दिन है।)

इ. स. व. प. - २३४।
श्री जय तुलसिदेवका छोरा श्री जय स्रीमल्ल देखि ललित ललितको मनोरंजन भएथौ भएथौ। राजाबिधिक सुख जीवन भएथौ। नेपाल वास्तस्मात्मक बडी खानी जग राज भएस्। (नेप. सं. ४४६ वि. सं. १३०३ राजाबिधि पृष्ठाको दिव्य स्रीमल्ल त्वरि गए)।

ह. स. प. श्र. २३४

सं. ४६४ अविश्वासी नुवा रहेको पहरस तन मुक्तम बन। यदि तरी श्यूल भएमा भ्राता रामधिक प्रेमको प्रतिवेदन रामधिक मनोरंजन बनो। (नेप. सं. ४५४ वि. सं. १४०१ अधिकारी श्री जय स्रीमल्ल सम्बन्धीका दिन २ प्रहर गाँव मुक्तम भयो। जय रामधिक देखि पत्नी भएमा जलाहि भयो।)

ह. स. प्र. श्र. २३४

उभयराज राजकुल सम्बन्ध, सम्बन्ध ४६७ अवाघ बहुतुरी भएमा जयराजबिधिरु राजा पुष्कर भएस्। सबै सम्बन्ध। (नेप. सं. ४६७ वि. सं. १४०४ अवाघ बहुतुरी चरितका दिन दुई जातको अनुमानको वस्त्रो सबैले श्री जयराजबिधि राजा बनाउँग)।

ह. स. प्र. श्र. २३५

२०. सं. ४४६ भाग शुद्ध तिरिश्वा विरीकरण श्रीमल्ल भ्राता राजासम्बन्धका ललितम हितैको तुम्हाबाको बडी राज गोभोभार, भें अभोभ वाच वस्त्रप्रक क्षमाविरह भयो, तिरिश्वा राजा महाभार आसन समस्त व दीर्घ वस्त्रप्रको, भवलिको गिनु विराजव्यस्तल राजाराम तुम्हाबाको श्रीमल्ल बजाउँग । रिपोटार राजा हुरिस्तहरू भिक्व, वस्त्र महाभार उचाई बबाहुल धुल्लो जोक विनिच, राजामन्दा गहिरे भारो धान्य समस्त धन काव्य।

(नेप. सं. ४४६ वि. सं. १३०३ राज मुक्तम त्वरि ॥ तिरिश्वा राजा हुरिस्तहरूङ रेदेको त्वरि ॥ तिरिश्वा राजा हुरिस्तहरूङ डलि त्वरि ॥ तिरिश्वा राजा मनोरंजन भएस्। केही कालपिङ भिक्व। केही कालपिङ राजाराम त्वरि ॥ रिपोटार राजा हुरिस्तहरूङ भएस्। तिरिश्वा राजा मनोरंजन भएस्। केही कालपिङ भिक्व। केही कालपिङ राजामन्दा धुल्लो जोक विनिच, परिवार पनि समस्त भएस्।)।

ह. स. प्र. श्र. २३३

२१. विखंब। गोपाल बिखंब।

‘विखंब’ भि विखंब रामधिक भएस्।

ह. स. प्र. श्र. २३५

२२. वर्तमान संबन्धी भ्राता राजाराम भएस्। भ्राता राजअबिधि श्रीमल्ल भएस्। भ्राता राजाभ्राता राजाराम राजा मनोरंजन भएस्। श्रीमल्ल सामुदायक सम्बन्ध देखि प्रतिवेदन दिन।

मेधिबन्धन नेपाल ६४-६५

२३. "भ्राता वर्तमानम नृपोत्वाः भ्राता मनोरंजन वर्तमान सम्बन्ध ५३४।"

मेधिबन्धन नेपाल २१४-५४

२४. भ्राता मनोरंजन वर्तमानस्य भ्राता जयस्तित राजमन्दा देवना भ्राता मनोरंजन वर्तमान सम्बन्ध ५०५ मात्र भ्राताः।

मेधिबन्धन नेपाल २९-२८

२५. "भ्राता मनोरंजन वर्तमानस्य प्रतिवेदनः महाभारत भ्राता मनोरंजन वर्तमानस्य प्रतिवेदनः बिखंबरे। सं. ५२०

मेधिबन्धन नेपाल २४
२६. ॐ स्वाति || श्री श्री श्री भवानी नमः || मात्रें सत्य स्वाख्य भजेति सके चौंगे तिर्थिया तिची धारे चौंगे शुद्धे तथायमुद्धे दे शुद्धपर्वे शुद्धे श्री श्री जय जितामर्ग मल्लदेव महाकुरण श्री श्री श्रेणी देवता पूजीन मूल शुद्धा पवित्र रघुवरी विषयोमण श्री श्री जय जितामर्ग वस्त्वा एतानु जिन्दावर्याका || संवत् ५६५ बर्ष जून दिनीमा।।

अभिलेख संख्या ३-२४

२७. स्वाति || श्रीश्रीश्री भवानी नमः || आसे सरस्ता वदादयो नृप मुकुटभाय श्री जितामर्ग मल्लों || श्री ममन्त्वरीश्वर देवता दलस्वीति रघु शङ्करातार कृष्णात श्रीश्री सुम्धति जय जितामर्ग मल्लदेव प्रमु महाकुरण श्रीश्रीश्री श्रेणीदेवता जिन्दावर्याका || ने. स. ३६५ आशाप मुकुट दर्शनीयम्।।

अभिलेख संख्या ३-२६ ।।

२८. स्वाति || श्री ३ भवानी नमः || श्री ममन्त्वरीश्वर देवता दलस्वीति || श्री ३ स्वर्ग देवता तर के श्री श्री सुम्धति जितामर्ग मल्लदेव सन्न व्य तरिण खापा सहितं दुरा। || नेपाल सम्बत ५०५ मार्गशिराह कृष्ण नवम्बरम् ।।

अभिलेख संख्या ३-२५ ।।

२९. ॐ स्वाति || श्री ३ तनुलु || श्री ३ कलामंग || श्री ३ प्रयातम || श्री ३ गुरु नामायण || श्री ३ गुरु पर्व || श्री ३ स्वर्गीय श्री श्री ३ हरिदतिति || व्य देवता सातितियां श्रीश्री सुम्धति जय जितामर्ग मल्लदेव दातुलु श्रीश्री जय योगसंतान मल्लदेवसन वस्त्वा दुरा।। संवत ५१६ फातुगु मुकुट ददाश्री।।

अभिलेख संख्या ११-१०

३०. — राजाधिराज परममुद्धरुकं सूर्यवंशावर्त्त माननीयो ध्रुवीयो ध्रुविसंद्रात्मक मल्लदेवसच स्वर्गीय श्री ३ स्वर्ग देवता परीक्षणन्या श्री श्री तनुलुके मल्लुं याय माल। दुराधार कुंतु।। नेपाल संवत ५१६ फातुगु माली मुकुट पलो नवम्बरम् ।।

(नेपाल सं. ५१५ वि. सं. १०५४ फातुगु मुकुट ददाश्री नवम्बरम् माननीयो ध्रुवीयो ध्रुविसंद्रात्मक मल्लदेवसच स्वर्गीय श्री ३ स्वर्ग देवता परीक्षणन्या श्री श्री तनुलुके मल्लुं याय माल। दुराधार कुंतु।। नेपाल संवत ५२६ जेक्टमास कृष्ण पद्मालु के प्रभात पद्मालु के प्रभात पद्मालु के प्रभात पद्मालु के प्रभात पद्मालु के प्रभात पद्मालु के प्रभात पद्मालु के प्रभात पद्मालु के प्रभात पद्मालु के प्रभात पद्मालु के प्रभात पद्मालु के प्रभात पद्मालु के प्रभात पद्मालु के प्रभात पद्मालु के प्रभात पद्मालु के प्रभात पद्मालु के प्रभात पद्मालु के प्रभात पद्मालु के प्रभात पद्मालु के प्रभात पद्मालु के प्रभात पद्मालु के प्रभात पद्मालु के प्रभात पद्मालु के प्रभात पद्मालु के प्रभात पद्मालु के प्रभात पद्मालु के प्रभात पद्मालु के प्रभात पद्मालु के प्रभात पद्मालु के प्रभात पद्मालु के प्रभात पद्मालु के प्रभात पद्मालु के प्रभात पद्मालु के प्रभात पद्मालु के प्रभात पद्मालु के प्रभात पद्मालु के प्रभात पद्मालु के प्रभात पद्मालु के प्रभात पद्मालु के प्रभात पद्मालु के प्रभात पद्मालु के प्रभात पद्मालु के प्रभात पद्मालु के प्रभात पद्मालु के प्रभात पद्मालु के प्रभात पद्मालु के प्रभात पद्मालु के प्रभात पद्मालु के प्रभात पद्मालु के प्रभात पद्मालु के प्रभात पद्मालु के प्रभात पद्मालु के प्रभात पद्मालु के प्रभात पद्मालु के प्रभात पद्मालु के प्रभात पद्मालु के प्रभात पद्मालु के प्रभात पद्मालु के प्रभात पद्मालु के प्रभात पद्मालु के प्रभात पद्मालु के प्रभात पद्मालु के
सुनको समिति विभाग को हुलाले ११ बटा गठ, सुनको छाता, दलित भाषिक वायर सिख वेताल छत मुक्त आदि राष्ट्रीय गरियो।

द. स. प. प. - १३५१

- स्वतंत्र थ्रि ५ लेखकके श्रीराम जय भूपतीर्मल वेदना*** माता श्रीराम लालभी वेदिसन वृष्ण सिलिपत*** दुःता जुला। सम्बन्ध २८५ फांगुण मुक्त हितीया***।

(प. सं. ६३२, वि. १७०२ फांगुण मुक्त हितीया विन थ्रि ३ लेखककार श्रीराम भूपतीर्मल मल्लदेवके राजमात्रा थ्रि लालभी देवीले सुनको तुःकाँल - चढ़ायो।)

अभिलेख संख्या ११-३२

- ६% स्वतंत्र थ्रि १ लेखदेवता श्रीराम कामनाक जय जितालिमल वेदविवेग थ्रि लालभी वेदिसन सुभाष प्रतिव दयकाल जुला। सम्बन्ध २२६ आशीर्वाद छुड़ी = मुंग।

(प. सं. २२६, वि. सं. १३६६ आशीर्वाद छुड़ी अदि विन थ्रि ३ लेखदेवता छुड़ी हृदरथी कामना मरी ज्रांवीय जय जितालिमल मल्लदेवका लालिक बनाईयो।)

अभिलेख संख्या ११-३१

२१. थ्रि ३ दुरालिमल नाम। थ्रि ३ लेखदेवता लेखकके श्रीराम लालभी वेदिसन जय स्त्रीगुणवत्व सुभाष प्रतिव दयकाल आशीर्वाद मुक्त अदि मुंगु हितीया रिशिभ विवाह के बहु विवाह ते रिशिभ नाथ सबोऽत सबोऽत हितीया छुड़ी हृदसके यात***। सम्बन्ध २२६ आशीर्वाद मुक्त महादेशी तिथि श्रृंखला दुःता छुड़ी।

(प. सं. २२६, वि. सं. १३६६ आशीर्वाद मुक्त महादेशी तिथिका विन थ्रि ३ दुरालिमल। थ्रि ३ लेखदेवता लेखकके श्रीराम लालभी वेदिसन जय स्त्रीगुणवत्व सुभाष प्रतिव दयकाल आशीर्वाद मुक्त अदि छुड़ी हितीया रिशिभ विवाह के बहु विवाह ते रिशिभ नाथ सबोऽत सबोऽत हितीया छुड़ी हृदसके यात***। सम्बन्ध २२६ आशीर्वाद मुक्त महादेशी तिथि श्रृंखला दुःता छुड़ी।)

मेडिकल नेपाल १५।

३२. सं. ६०६ थ्रिराम तसेहाब विवुल डोब चाहा जो थ्रि रायबहुआव विवाह रिशिभ चाहा बमुखा सिला वायो चाहा भवन हुला चाहा छुड़ी।

मेडिकल नेपाल १५।

३४. जब उपग्राह्य अवसंनय नेपालमा राज्याभिमानीक विवाहका राजा विवाहदेवको भोग वर्ष ५५ थाई राजाको गोली कुटी निन्दा गतिको प्रजा प्रतिपाल गरी भूष भोग एकाधार। विन राजाको राज्य तला विवाह हरी को मल्लो हृली वार्षिक बनाई।
श्री नेपाल 

25. स्वतंत्र, भारतिय विदेश प्रभावित भारत की निर्मिति के लिए देशवासियों का समर्पण किया जाता है।

भाषा वस्ताविक 1–34

25. मानव वहार समय गरी दरवारी अपने नामशे अपा बुधग ब्रह्म क्षेत्र देवतासंग ने नाम भवानी भवानी प्रतिष्ठा गन्या।

भाषा वस्ताविक 1–37

26. श्री मानव थर्य 81।— स्व नामदेव मानववाह निर्मिति दुप नै मानववाहवें देवीं प्रतिष्ठा।

नेहरू नेपाल नाम 1916

27. अथ्य श्री रघुबर्मा भौतिक मणि व शार्दुल इवानितिहत मघरान्त्रज्ञ दर है।।

उत्तर विदेश कुमारवर्ष्य विश्वास विवेकादिर्भूति

।। मधुमय प्राप्त है भव अरुरें।। 23

स्वतंत्र ज्ञान तेजेव नीतिवाच भव ||

देववान साम्यये ... ... ... ... देववान

नेहरू नेपाल 1913

28. 'श्री तुलजा माहिक उपलब्धि'

भाषा वस्ताविक 2–31

29. 'श्री तुलजा देवीको नेपालमा प्रतिष्ठा'

'तुलजा मानिस अमावासिका गणेशको उपलब्धि'

'तुलजा देवीको वरदान'

भाषा वस्ताविक 2–34–35
केतले करते हैं, चाहे न करते हैं, जिस नंबर का तीन घंटे लग जाते हैं। कृपया समझें कि यह एक सरल शब्दांकित स्टेटस बोलने के साथ दी गई है।

यदि आपके सामने हैं कोई समस्या, तो मैं आपको मदद करने के लिए उपलब्ध हूं।
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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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